

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BELAKING THE WAY FOR FUTURE GENERATIONS.

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NEW YORK, JULY 8, 1871.

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It passes through the Cement, Flag-Stone and Lam-
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tural bottoms of Delaware and Greene Counties, al-
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
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ed. See advertisement in another column.

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§1 to §6, according to importance. Nativities from §5 upward. Phonological examination §1; with chart, §2.

the general will

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"THE sale of WOODHULL & CLAFLIN'S WEEKLY is prohibited throughout the length and breadth of the German Empire." And this government is to last. Kaiser William stands appalled at the three thousand miles away echoes of truth and free thought!

PROCLAMATION TO ALL CITIZENS WHO FAVOR IMPARTIAL SUFFRAGE.

Having in a previous address to the female citizens of the State of Connecticut set forth how they should set about to make their power and influence felt during the time they are denied their constitutional rights, I now address myself to citizens at large, both men and women, to show how the subject of these rights can be brought to a direct issue.

In the report of the minority of the Judiciary Committee of the House of Representatives upon the "Woodhull Memorial," occurs the following paragraph:

"And it is, therefore, perfectly proper, in our opinion, for the House to pass a declaratory resolution which would be an index to the action of the House, should the question be brought before it, by a contest for a seat."

Now, what I have to propose that will bring the question before the House by a "contest for a seat" is this:

Let there be in some State some Congressional district selected, in which there is a stronger possibility than in any other that there could be more votes of women and men polled for a woman suffrage candidate than either of the other parties could command, and that in this district, at the coming election for representatives to Congress, the whole strength of the national movement be concentrated to make it doubly certain that this candidate receive a plurality of votes as compared with the candidates of the Republican and Democratic parties.

In this district let the most popular person, man or woman—the one who would bring out most women votes and who would be most likely to draw the votes of men from the old parties—be regularly put in nomination and supported by all the means possible to invent and apply: first, by the free circulation of the very best circulars and documents bearing upon the subject; and, secondly, by the most thorough canvass of the district by the best advocates of the cause which the country affords; in short, that no efforts be spared to attain the desired end.

If the desired end, a plurality of votes, be obtained through the regular forms of election, then the person so voted for shall apply to be admitted to a seat in the House of Representatives as having received the largest vote of citizens of the United States in that district. In the contest which would undoubtedly ensue, the whole question of the right to vote would necessarily be settled; because settling it in a single Congressional district settles it for every Congressional district.

This proposition is made only after a long and serious deliberation as to the best means to compel a decision upon this subject; and it is hoped that all differences of whatever kind or form which exist among suffragists will be laid aside, and the whole energy and strength of all men and women who favor it concentrated to this single point.

It must be remembered that this is no personal movement in which the interests or ambitions of any person, no matter how great they may be, or how much they may have done for the cause, are to be consulted; but it is the cause of humanity, whose interests are greater than personality, and in which all personality must be sunk for the general good of the general whole.

If it be true that women have a duty to perform to humanity which they can subserve by compelling the first necessary step in the race for entire freedom, let them take this duty as their watchword, and make everything else subservient thereto. Let all partisanship be buried, all personalities submerged, all discords and inharmonies laid aside in the devotion to and faith in this, the greater purpose of the present.

To us this appears to be a matter of the very greatest magnitude. Without some such method of compelling our present despots, we shall be still left with no increased influence when the next Presidential election shall come. To one who can calmly survey the present situation and its prophetic indications, the continuation of our present disabilities through that canvass must cause the most serious alarm. Some of the best statesmen of the country comprehend the situation, and boldly avow that there must be a party of "progress and advanced ideas" in the next canvass, else the demagogues, charlatans and schemers who now fill our national councils and high places of administration may, by an alliance with the rapidly-increasing power and influence of our immense incorporated monopolies, seize upon and appropriate the government.

Women of the United States and men who love freedom and a just government more than personal advancement! look to this matter. To your hands are confided the future destinies of this nation; whether it shall enter upon its newer and higher civilization peaceably, scientifically and harmoniously, or whether it shall wade through rivers of blood to reach it. Such are the alternatives.

This is a matter which should command a wide and earnest discussion, so that when the time comes for action every one interested will be ready to act. And for every such individual to act will be to elect a representative to the next Congress, and thus to compel the matter to an immediate decision.

VICTORIA C. WOODHULL.

THE "GOLDEN AGE."

In another column will be found a letter from a valued correspondent upon the *Golden Age* and its editor, to which we invite attention. Theodore Tilton is a rare type of man—almost unique—combining the modern American go-ahead-iveness (he will scarcely pardon this barbarous word) with deep moral convictions, and a nature saturated with aesthetic instincts. It is not enough with him that we should make progress, and rapid progress, in truth, but we must have present apprehension of grace and beauty; travelling in elegantly appointed vehicles; we must stop on the road at all points of loveliness, and we must have the delectable hills in the distance. The old *Independent*, with its admixture of dry goods and orthodoxy, was no field for Theodore Tilton. He was equally out of place in the rule and rubric service of the temple or at the bench of the money changer; and we, in common with all liberal thinkers, rejoiced in the issue of the *Golden Age*. His paper is the reflex of himself. The mere make-up is attractive; and just as in architecture a structure ought to prefigure the purposes for which it is intended, so by the law of eternal fitness a newspaper ought in its type and arrangement to correspond with the general purport of its columns. The lettering even of the title and headlines can be made to harmonize with the art, culture or refined taste of its reading matter. We are not of those who think that this iron age is an age of deterioration; rather, that as the world grows older it grows wiser and better; and we are disposed to think that society and its institutions are just as much better than they were eighteen hundred years ago as that epoch, with its organization and civil policy, was better than the day when Nimrod, the mighty hunter, ruled the earth by rapine and cruelty. We are glad to turn to the *Golden Age* as the exponent of those theoretic principles of virtue, love, beauty and harmony of which its name is the accepted verbal symbol.

A NEW GOVERNMENT AND THE COSMOPOLITICAL PARTY.

NO. VII.

INTERIOR COMMERCE.

Passing for the time any further consideration of the political import of the railroad movements glanced at previously, let us calculate what they portend pecuniarily to the people of this country.

Every additional road which is added to the Great Trunk lines is at once elevated to an equality with them, sharing their profits, dividends and waterings. Were all the railroads of the country now consolidated and managed upon the basis of the calculation made of the route from New York to Chicago, which is a fair medium of actual cost of construction, the following results would be obtained:

There are about fifty-five thousand miles of railroads in actual operation or nearly completed in the United States. The cost of these at the rate of eighty-four thousand dollars per mile—which was the cost of the route to Chicago—amounts to the sum of four billion seven hundred million dollars, or an amount equal to the entire aggregate annual incomes of the whole country.

According to the commonly accepted legitimate income which capital should be allowed to make, these roads should make, over and above their regular operating expenses, two

hundred and eighty-five million dollars to pay as dividends to the owners of their stocks. As previously stated, however, when these roads should be finally consolidated, those now of lesser importance would be elevated to the same rank and value with the best—there would be no pecuniary difference in the consolidated stock. It would all be entitled to receive a full eight per cent. dividend.

Allowing that all this stock may be "watered" to the extent of the line taken as an illustration and basis of calculation, and that the same dividends are paid, these roads must be made to earn, over and above operating expenses and legitimate interest upon their cost, the enormous sum of four hundred and forty-five million dollars, which, added to their legitimate earnings, swells the sum that the railroads of the United States may extract from the industries of the country to transfer to the obese pockets of the capitalist to the almost inconceivable amount of seven hundred and thirty million dollars.

When we regard this alarming matter in its true light the mind sinks at the magnitude of the impending danger. What has been done by railroad managers may be done again. What one immense corporation has performed may be performed by all other corporations. The swindles that have been perpetrated have been shown, have been figured, so that everybody can understand their magnitude and extent. What has been and is true of these may be made true of the whole system. To make it possible, there is only required the maintenance of the present apathy on the part of the people and the continuation of the same legalized methods of swindling which now protect these gigantic frauds.

Citizens of the United States! How do you like the prospect of the erection of a terrible railroad oligarchy with an eight-per-cent-dividend-paying capital stock of five billion dollars, to which you will be compelled to contribute over seven hundred million dollars annually as tribute money? This is no dream or idle fancy, but a terrible probability that may fall upon you at any moment.

There is no time to be lost. For do you think that the ambitious oligarchy will stop when consolidation is effected? Not a bit of it. This consolidation is only a means to a still greater grasp of power—a no less scheme than to seize upon the government and to install itself in its stead.

Were you warned of the lengths to which the slave oligarchy would go to fasten its chains upon the country? Did your representatives—those to whom you had intrusted your interests, your liberties, your all—give you warning of the impending danger? No! They sat quietly in their well-paid seats, saw the cloud arise, gather and burst upon your devoted heads, and never a note of alarm did they raise. Neither do they now sound the alarm. They not only sit quietly in their well-appointed seats and calmly witness the gathering storm, but, if our senses are to be believed, many of them not only connive to assist it, but some even boldly lend to it their aid.

Immediate and decisive action on the part of the people can alone prevent the consummation of this intended subversion of their government. But how shall the people be brought to a realization of what the workings and manipulations of these would-be kings really portend? Those who should perform this service for them are silent. The public press is nearly or quite, either innocently or intentionally, blind to what is going on. With the exception of a very few papers none raise a note of warning, but the New York *Herald* a few days ago did earnestly point out the danger, but suggested no remedy.

What shall be the remedy? There are but two means by which the rights of the people can be protected from the rapaciousness of these corporate monopolies, which have conspired to sap the vitality of the industrial classes of this country. First: By compelling every one of these corporations to reduce its capital stock to the actual cash value of its roads and equipments, and forbid that larger than six per cent. dividends shall be paid upon that stock, the earnings of the roads to be graduated to this sum by adjusting prices of transportation so as to produce it. Second: By the forced transfer of their franchises to the government upon the payment to stockholders of the cash value of their property, the whole system then to be managed by the government for the interests of the people.

The government is the only proper custodian of such immense interests and power as are involved in the railroad system of this country. It is peculiarly a system in which the people have a deep interest—an interest which grows with each year, and increases in importance as the general prosperity of the country increases.

Therefore it is that the government should immediately assume control of this great interest, and settle the matter for all time. Under a proper civil service the railroads could be conducted to the same public benefit that the postal system is now conducted. No one would think of transferring the charge of the people's mails back to the hands of private individuals or corporations. If it is a good thing for the government to assume charge of the people's mails, why should it not be a still better thing to take charge of the people themselves and their property?

If the government to-day had the railroads properly in charge, they might be made to pay every cost of maintaining itself, and thus relieve the people of every other tax. It will be no greater charge upon the people than they now are.

Objections are made that the government has no right to

take these thieving corporations from the hands of those who now own them. We answer that the government of the United States has the constitutional right to do everything that is for the general welfare of the people, because the people are the government, and have the human right to provide for their own welfare. It is not their welfare to pay two hundred and fifty dollars to be transported from New York to San Francisco, when the direct cost thereof may be less than one hundred dollars—the other one hundred and fifty dollars going to create or increase a power whose aims are to obtain complete control of the industries of the whole country, and to reduce their representatives to the necessity of absolute submission to all sorts of extortions. When viewed in its proper light, it is not a very startling proposition that the people should own and conduct their own railroads. Do they not erect and maintain their common highways? Are not the great highways of the railroads equally important—aye, more so, in this age of rapidity and increased developments?

We are aware that Scott, Vanderbilt, Gould, Mitchell, Tracey, Joy, and other equally interested but lesser lights of this proposed oligarchy, will object with all their power—and it is even now immense—to the consummation of such a project. But the more they object, the more should the people insist that it shall be done, because the force of their objections will be just in proportion as the people's interests are in jeopardy from their machinations.

Thus have we endeavored to set before the people the policy, purposes and possibilities of the present great system of improvements over which their interior commerce is conducted. The future of this country, and consequently the future of the people, are very much more nearly involved than they have any conception of. To move them to this consideration we propose, as the seventh plank in the platform of the Cosmopolitical Party:

A reform in our system of internal improvements, which connect and bind together the several States in commercial unity, to the end that they shall be conducted so as to administer to the best interests of the whole people, for whose benefit they were first permitted and are now protected; by which the general government, in the use of its postal powers and in the exercise of its duties in regulating commerce between the States, shall secure the transportation of passengers, merchandise and the mails from one extremity of the country to the opposite, and throughout its whole area, at the actual cost of maintaining such improvements, plus legitimate interest upon their original cost of construction, thus converting them into public benefits, instead of their remaining, as now, hereditary taxes upon the industries of the country, by which, if continued, a few favored individuals are likely to become the actual rulers of the country.

VICTORIA C. WOODHULL.

THE TRIBUNE ON "THOSE RESOLUTIONS" AND MRS. DAVIS.

There is something so wholly inconsequent and presumptuous in nearly all criticisms upon the claims which women set up for themselves, that we sometimes weary in pointing them out. Men will not see the point. They obstinately refuse to admit either argument, logic or fact, and if driven from all their positions, immediately assume them again with all the equanimity possible of unconsciousness of having lost.

The *Tribune*, speaking of Paulina Wright Davis' defense of her Apollo Hall resolutions, says: "We cannot understand them other than as the broadest assertion of the doctrine of Free Love—that is, the right of each man and woman to repudiate the marriage tie whenever he or she shall find a new affinity more to his or her liking." Now, the editor of the *Tribune* knows he dodges the point altogether; or, if not this, then he ignores it. He knows that "each man" assumes and exercises the right to temporarily repudiate the marriage tie whenever he desires an "affinity," and that each woman has nothing better to do than to submit to such repeated repudiations with all the grace she can command; because if she go and do likewise, it becomes a crime of altogether different degree. Women protest, and will continue to protest until public opinion holds men to the same moral standard that women are compelled to maintain; and men will not much longer be able to either dodge or shirk the responsibility.

Mrs. Davis, in her defense of the resolutions, says: "The law which makes obligatory the rendering of marital rights and compulsory maternity on the part of women in the absence of love and congeniality and fitness, is a deadly despotism; and no woman thus subjugated can be pure in soul or body." Upon this the *Tribune* inquires: "What is the law which Mrs. Davis asserts? Who enacted it? Where is it written? We challenge the assertion and demand the evidence."

The law is that by which women are bound to men, utterly unconscious of what is to be the result and in complete ignorance of the nature and instincts of the man to whom she is bound to submit herself, which, if she be a sensitive and highly organized being, are just as liable to be disgusting and revolting to her as the contrary. It matters not how great a mistake she may thus unwittingly and ignorantly make, she is bound to submit to its legitimate results all her life long, because there is no escaping it except by methods which are scarcely less against her nature.

The facts upon which depend the conditions of the

marriage state are just those which from their nature cannot be determined before the die for life is cast, and it is the purest kind of bombast to make the demands which the *Tribune* makes, knowing, as the editor must and does know, a very large proportion of marriages are the merest apologies for the union nature contemplates. If the marriage chance to be all that nature could require, the law of compulsion does not apply. The law is only in force and effect when it is the all that continues the relation; that is to say, when the relation would not be maintained if it were not for the law. This law was enacted by men. It is written in the statutes of the States, and is most rigidly enforced by an uncompromising public opinion.

The editor demands the evidence. It is voluminous, and consists of a sufficient number of actual cases to completely satisfy even the exacting *Tribune*. It consists of the evidence of wives whose whole matrimonial careers were one constant submission to the brutal sensuality of husbands who knew no respect of time, condition or position—no regard for health, either of their wives or their unborn babes, or care for them, let them beg or pray as they would for consideration; and more, it consists in the thousands upon thousands of puny, weak and sickly children, half made up, who are the living and damning evidence of all we have suggested, and who linger out a miserable blighted existence and drop into an early grave, scarcely mourned over by the conscience-stricken mothers—if they chance to survive to see this—because an existence too miserable to be prolonged had so soon paid the penalty of their crime; ay, their crime, for it is nothing less, and right well do they appreciate its heinousness. Will the editor of the *Tribune* attempt to maintain that marriage sustained under conditions which produce such results are pure and holy in the sight of Heaven, or that the souls and bodies of such wives are pure and holy? If he do not, let him inform us what he means by demanding the evidence.

But the *Tribune* forgets itself. It first demands what the law is to which Mrs. Davis refers, and then proceeds to state it thus: "Every woman does enjoy the right of self ownership until she chooses (?) to share it with a husband. If she chooses (?) to concede marital rights without marriage, the law does not prevent it. It ordains marriage only for those who choose to accept it and to promise that they will cleave to each other till parted by death." Thus the law does ordain just what we aver: that whether the promise made without the possibility of the knowledge whether it should be kept or not, it must be kept until released by death.

Mrs. Davis does not say the law forbids women to be pure in soul or body, but that marital right and compelled maternity, when utterly repugnant to and undesired by the wife, is a despotism which men exercise over women, and that no woman who is thus defiled in her holiest mission of motherhood can be pure in soul or body. The supply by the *Tribune* of the term "forbids" is entirely gratuitous, and was done to deceive; certainly not to be just.

And we must again protest against that rule which would compel men or women to fulfill a bad promise. The old saying, "If you make a hasty contract with the devil, make as great haste to break it," is specially applicable to promises to love where it is an utter impossibility.

We are perfectly aware that the law compels "no woman to marry in the absence of love." But is love, either in its coming or going, a matter of volition? Perhaps the editor's experiences may be of this kind, but what we know of that subtle sentiment induces us to an entirely contrary opinion. If love come not by volition, but by some other process, should there be any law attempting to compel its continuance? Or, if there be, is such a law likely to effect the purpose?

The editor knows if a woman do retain her right to self-ownership, and do concede marital rights without marriage, that public opinion forthwith proceeds to try, convict and condemn her as impure both in body and soul. At the same time, the editor also knows that such a woman may be pure, both in soul and body. Where, then, is the consistency of the law of which he first ignores the existence, but afterward asserts as of so potent influence. For our part, we see no effects following it but those which Mrs. Davis avers make women impure both in soul and body.

TO SOLICITOUS FRIENDS.

If it were not lamentable it would be ludicrous to analyze the various kinds of advice of which we are in constant receipt, from friends and enemies in all parts of the country, referring to what we should or should not do as journalists. Some of these persons we hold in the highest regard, and to them we feel constrained to say: Wait until more appears than we have yet been able to develop, and we are confident that you will approve our course.

It always seemed to us that, for people holding certain views, to fear their comparison with those of others differing therefrom, is a sure sign of weakness; that is to say, if people fear that the consideration of opposing opinions will change those they entertain, then they themselves have no confidence in them. The very best evidence of the possession of definite and well-founded convictions is to be found in the desire to court comparison for them with everything from which they differ.

A number of persons appear to be seriously alarmed because STEPHEN PEARL ANDREWS occupies so prominent a position in this journal for the presentation of whatever

views he may entertain regarding his special science of Universology, the Pantarchy, and kindred subjects. We have not the slightest fear regarding this connection. This is a "free paper for a free people," in which all sides of all subjects may be discussed; and if people are not all free yet, we cannot help that. But we have sufficient faith in the good judgment and the common sense of our readers not to fear the effect upon them of anything Mr. Andrews or anybody else may write. We did not, however, recklessly form this connection. We examined Mr. Andrews' claims as a discoverer and scientist with all possible scrutiny, and we are free to say, though not yet conversant with the details of his discoveries, we are convinced that he makes no claim he cannot substantiate before the acknowledged scientists and savans of the world. Our ultimate purposes are one and the same. What we propose theoretically Mr. Andrews proposes to establish scientifically.

Universology, Alwato and Pantarchial Government—a universal government which we have always advocated—are not yet understood or comprehended by the people. True, but that is no reason why Mr. Andrews' claims regarding them should be ignored. All great discoveries and inventions, when first made, were treated with indifference if not with contempt. Some of the most useful things of the present originated in the greatest obscurity and struggled a long time for acceptance, but a truth or a principle, which all truths are, cannot well be crushed to earth so that it does not rise again.

Probably no person was ever a more devoted student than Mr. Andrews has been, and we are certain that none has more general good in store for the world, as a result of such study. For more than twenty years, through all kinds of difficulties, many of which would have disheartened any less determined mind, has he delved among principles. Transcending the observational methods of establishing theories and philosophies, he went back of all facts and manifestations seeking the law by which they were, and at last caught sight of it, and to him the mystery was solved. He then retraced the facts of life and found for them a common solution.

But we did not intend to enter upon a review of Mr. Andrews' researches. We say this much to invite the attention of those who do not understand him and those who think him "a very dangerous person" to what he will, from time to time, present in the "Bulletin of the Pantarchy," always to be found upon the tenth and eleventh pages of this journal, about principles, which we consider the central point upon which all reform hinges. We are not aware that any scientific fact ever injured humanity; hence we can assure everybody that they may study Mr. Andrews carefully without the slightest danger of evil results, because he is purely scientific—free from all mere theory and pretense. The stern coldness of his usual method is, however, modified in him by a great humanitarian love.

Upon the opposite side of the question there are others who are equally apprehensive for Mr. Andrews, on account of his connection with us. Whatever the danger to him may be, we are quite confident of his ability to comprehend it and against it to guard himself—all of which he, no doubt, fully considered before entering with us upon a common course of reform.

Really, however, we earnestly hope that such ignorance and foolishness will rapidly disappear before the spread of intelligence and wisdom, and the time come when everything from everybody will be analyzed and made use of for all it is worth. And we believe with Mr. Andrews that there is not now, nor ever was, anything in the world but what in its time had its use, the only difficulty being that it was not understood.

Finally, we trust our common efforts may be instrumental in inaugurating the practice of the radical investigation of things for the sake of the truth they may contain, perfectly regardless of the source from which they may come. This habit is the only one of which it can be said: by it an enlightened humanity rightly and consistently seeks truth. Whatever is obtained by any other method is not truth to the recipient; it is only authority, of which humanity is now surfeited.

We want more intellectual comprehension, and less blind acceptance; more common sense, and less bigotry and prejudice; more reason, and less blind faith; more sympathy, and less intolerance and personal assumption of infallibility; and more genuine Christian love.

In conclusion, we wish to say more and stronger than we have said: That both friends and enemies will save themselves useless labor if they cease to endeavor to disturb the cordial co-efficiency of STEPHEN PEARL ANDREWS and WOODHULL & CLAFLIN, either in the conduct of this paper or in those broader political and universal movements in which they are now and expect to be engaged. Drawn together by a sufficient identity of purposes and convictions; having tested their capacity for mutual help through a sufficient period of time, with a constantly increasing mutual acceptance and regard; and seeking to effect, as a method, the close corporate organization of the leaders of thought still farther out, or more numerously, in order that they shall rise to their true position of influence in the world, they prize too highly what they have already effected in this alliance to disrupt or disturb it at the suggestion of either friends or foes.

We invite, rather, the allegiance of the leaders of all the different branches of reform to the abstract authority of

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universal truths, and to the most efficient co-operation with the centre which is growing to be established. The many-headed monster of reform, as it is fearfully regarded by the conservatives, is to-day the most powerful party in the world, if it can simply attain to the one practical end of rightly organizing itself for action. Universology we regard as pre-eminently the science of organization, and that which every reformer should at once seek to comprehend. The Pantarchy is simply the practical organization itself, directed by the science, in aid of the Cosmopolitical Party, and of every other rightly reformatory movement; and all these movements owe to it, in turn, an allegiance proportioned to the scientific exactness of its principles, and to the wisdom of its practical administration.

LABOR AND CAPITAL.

NO. IV.

But what use is government making of the public domain. Hon. George W. Julian, in a speech made in the last session of the 41st Congress, enumerated twenty-three bills that passed the Senate granting seventy-five million six thousand three hundred and twenty acres. Beside them there were then pending in the Senate bills granting one hundred and fifteen million, two hundred and eighteen thousand, five hundred acres. Adding these proposed donations to those already made to the various Pacific roads, the enormous aggregate of more than four hundred million of acres is found to have been diverted from public to private use, area exceeding in extent that of any ten of the present number of States.

The enormity of thus defrauding the people of the public domain is beyond comprehension, and can only be appreciated when we are reminded that many of those who have thus betrayed the public interest are now reputed to be possessed of vast wealth. We do not pretend to charge that these gentlemen obtained personal benefit from their action upon these various bills. Not by any means. We only desire that the people should know how easy it is for their public servants to acquire riches while in their service, and to the contemporaneous fact that the proportionate increase of their wealth coincides very remarkably with the size of the successful Land-Grabbing schemes.

If Land-Grabbing continue at the rate it has the past few years, how long will the people have any public domain? That already voted away would have given two million five hundred thousand families 160 acres each.

Have the people any conception of the magnitude of these plundering operations, and will they endure them patiently? Two million five hundred thousand families might have been provided with homes and farms and removed from indigence and poverty by allowing them the use of these lands. They would have tilled and made them productive; where they will now be idle until the occupation of contiguous lands shall increase the market value to seven, ten and even fifteen dollars per acre, which these same families will be obliged to pay for them.

If it were simply a scheme to develop that vast territory lying west of the States, so that it should prove a source of revenue to government and thus indirectly to the public, why did not the government build these roads and retain possession of them for the people, instead of building them with the people's money and property and then giving them to private individuals?

Hundreds of millions of dollars—enough to pay the whole national debt—have been swallowed up and forever lost to the people by the manner in which these railroads have been subsidized and built. The development theory has set men wild; with them anything is justifiable which will build a railroad into or through unoccupied territory. It is quite time that the people should set about devising means to stop this wholesale system of plundering, and we seriously mistake if in the next Presidential election the voices of the people do not speak in thunder tones their disapproval of these practices.

Space does not permit us to dwell longer upon this part of the subject. But we advise every one to obtain and carefully read the speech of Mr. Julian, to which we refer. It is also proper to mention that Mr. Julian is one of those who retired from Congressional duty on the 4th of March possessed of as little worldly goods as when he entered upon his public career—a fact which speaks more for his honor and integrity than can any words of ours.

Corporate monopolies are the legitimate offspring of landed monopolies, and though perhaps not so immediately alarming in their audacity or mendacity, are nevertheless a constant leech upon all the producing interests of the country. Though in nearly every instance these are theoretically based in some supposed benefit to flow to the public, their practice is universally beyond their legitimate functions, and consequently detrimental. No government has any legitimate right to grant special privileges to any man, or any set of men, by which they may be enabled to acquire a superiority over other men, or by which they may come into position to compel others to pay exorbitant charges for the use they may desire to make of such privileges.

Special grants of, and protection to, corporate powers are only permissible upon the supposition that the people will be benefited by them. Take, for instance, our great system of railroads. Everybody knows of what immense benefit

they have been to the country in a general sense. Government, foreseeing their necessity, and being pressed forward by the great results of the initial roads, thought only of granting all the powers and aid required to build and put them in operation, never stopping to think that the time might come when they would oppress the people.

That time has, however, come, and one of the great questions of the immediate future will be how to curb and control the rapaciousness of these obese corporations. Few people realize the enormity of the frauds practiced by them. They know that the roads are kept in operation and that they are obliged to pay such and such prices to make use of their accommodations. Here their knowledge ceases. They look upon the immense array of figures put forth from time to time, pretending to be statements for information, but which are, in most cases, statements for deception. None but experts can ever arrive at their real significance. They perhaps inform us that the directory have been able to pay a ten per cent. dividend. But they do not inform us what the basis of that per cent. is. They do not tell us that their stocks are worth 50, 75, 100 or 125 per cent. of their par value, because they are able to pay two, four, six, eight or ten dividends upon such value. They do not inform us that the par value of all their stocks is a hundred million dollars, while the real value of what it represents is perhaps no more than ten millions. Oh no; this is information which they wish concealed within the gorgeous parlors of the directory.

In our next number we shall point out how the producing interest of the country are swindled out of their hard-earned wares by these patents upon their industry, by giving some cases in point.

THE COSMOPOLITICAL CLUB.

When my sister Victoria and myself moved nearly a year ago into the residence we now occupy in Thirty-eighth street, it was announced pretty extensively to the public, through our friends the reporters, that our object was to form a club for ladies and gentlemen on a scale of magnificence somewhat beyond that of any of the gentlemen's clubs in London and New York, and with purposes proportionally more elevated. A net-work of domestic hindrances then enveloped us, however, of which the public, despite all our efforts to prevent it, have since become in a measure aware, and which were such as to render our design for the time impossible of execution. The design has not, however, been abandoned. On the contrary, the scale upon which we now intend to execute the project has greatly enlarged in its dimensions and cleared in its outline. In addition to the social and commercial features of the enterprise, the rapid growth of the Cosmopolitical Party and of the Pantarchy, both requiring headquarters, and the affiliation of the labor reformers, spiritualists and all other branches of the army of progress, as sketched by Mr. Andrews in his leader in this week's issue of our paper, demand that we should inaugurate a club-house as the head centre rendezvous of the whole movement on a scale of grandeur commensurate with our objects. And to let the readers of our newspaper and the public at large a little more into the secret, I will tell you confidentially that since Mr. Andrews is chief of the Pantarchy, and Victoria is chief of the Cosmopolitical Party, I have taken it into my head to be chief of something, and so I shall take it on my hands to carry out this special enterprise. I may perhaps want the help of my friend the Commodore, Rothschild, or whoever else has a few hundred thousands to spare, but I can't consent to touch a dollar on any terms that would trammel me in the least in my operations. I just want the privilege of showing what my own genius can design and realize. I will have a grand city home, such as the world has not seen, where men and women of letters and genius, great artists and the like, and especially the great leaders of reform of all sorts, shall be as much at home as myself, and shall form the nucleus of a social circle which shall be filled in from every rank in life, according to merit. Not mere wealth, fashion and frivolity, but goodness will be the ticket of entrance to our circle; not aimless enjoyment, but all-sided improvement and definite accomplishment in bettering the world we live in, conducted in the midst of social attractions and rational happiness, will be our programme. The germ of this club has already spontaneously sprung up at our house in Thirty-eighth street, where men and women of the most diverse stations in life meet on a common footing of intellectual or spiritual equality, or at least of mutual acceptance, the only magnet being the charm of sociability in an atmosphere of freedom. But our premises are becoming too straitened. What I contemplate is to obtain the lease of one of the large hotels and make it the headquarters of the new "Republican Court," the focus and centre of the intellect, science, taste, religion, fashion and representative excellence, in all spheres, of this country, and to some extent of the world, as the nucleus of the higher and better style of the society of the future.

TENNIE C. CLAFLIN.

June 26th, 1871.

THE London *Athenaeum*, having found that the grand collection of the Louvre is at Brest for safety, coolly suggests that the loan of these priceless treasures of art should be asked for exhibition in the London Art Museum. They would be so much better taken care of in London.

THE saddest commentary we remember to have read upon the condition of men is given in the *Tribune* of the 21st ult., under the head of "For Business Women." The many evidences of the brutality men are capable of, which this article contains—and which, we regret to know, are true—are very suggestive as to what should be the remedy. Women of mature age may do what young women of eighteen and twenty cannot attempt without danger to themselves, from men; that is to say, because men are beastly, young women must decline to follow those callings which lead them into their presence.

But, does not the *Tribune* ignore the fact that these same men are welcome guests in the home circle, and often obtain the exclusive companionship of the young women of eighteen and twenty? If women are to be debarred from going to the business places of men because it is not safe, why should not these men be debarred admission at the homes of the women? Would the *Tribune* have it be inferred that men frown upon all attempts of women to become self-supporting, and repay their effort in that direction by brutal and insulting proposals, only extending to them their gallant (?) protection when they remain meekly willing to become their slaves if they will but elect to purchase them, and acquiescent thereafter?

To cure these ills women must be educated from girlhood to be independent of men, and learn that nothing a brute, in the shape of a man, may propose should be considered an insult; nor should she conclude because there are such "things" in society as the *Tribune* refers to, that she should retire to the privacy which it suggests as the alternative, and thus leave the more lucrative industries of society entirely to men.

THE FOLLOWING passage in Victoria C. Woodhull's letter to the *New York Times* and *World* was so carefully and plainly worded that we thought there could be no mistake about its import:

"I advocate free-love in the highest, purest sense as the only cure for the immorality, the deep damnation by which men corrupt and disfigure God's most holy institution of sexual relations."

The *Anglo-American*, an English paper commenting on it, finds it so unanswerable that before it can find basis for an argument it has to change one of the terms thus:

"It is not marriage, but sexual intercourse, then, that is God's most holy institution!"

Such disingenuousness strengthens our case. If a moral position can only be turned by false statement and wilful perversion, the victory is won.

DON PIATT does not seem to like Ben. Butler, if we may judge from the following:

"We hold Mr. Butler to be the wickedest demagogue let loose upon this country since its independence. His instincts are treacherous, revolutionary, merciless and avaricious. That he is able to lead any number of Congressmen, is proof satisfactory that Republican politics is in a great measure debauched. That he influences President Grant, is not only a national but a human calamity. With the final downfall of free government, such causes as his character must be conspicuous. Rapacity is his one trait, an Asiatic quality never before entirely on this hemisphere."

For all that Butler will live down Don Piatt's hostility. If propitiation will pay, Butler will know how to neutralize such acid.

THE *Sun* thus remarks on the great German Song Festival: "Spontini said that the Germans in his time made music an affair of state. With us in America they make it an affair of brotherhood and of art. Then as now, however, they gave themselves for the time being wholly up to its influence, and let business and all other matters stand in waiting." The concluding sentence neatly puts a fact that carries a wide-reaching inference. How wholesome it would be if, as a community, we devoted ourselves a little less to business, taken in its mere ways and means aspect—not the noble business of noble minds, whose pleasure is to do good, but the money-making daily—calls business. In modern life men pass all their prime in heaping up wealth, and, when gained, they don't know how to spend it. Let's live by the way.

THE *Tribune* takes the Boston *Sunday Mercury* to task for denouncing the clergy for their senseless opposition to the public worship of Fisk's regiment on the Common, and quotes from the *Mercury* several *crim. con.* advertisements to show the character of the paper and its patrons. But, unfortunately for the *Tribune's* sagacity, it fails to tell its readers that the clergy have had charge of souls and public morality for 2,000 years—and that Boston, par excellence, is the Hub of the moral universe; and the *Mercury* and its patrons live and flourish in Boston, under the influence of the clergy. Pray, will the *Tribune* tell us why this state of things exists with all this clerical influence to the contrary?

THE *Denver News* is exceedingly anxious to have Mrs. Fair hung, as a warning to all women who shoot down their seducers. We presume the editor has a painful remembrance of Mrs. Cody and a certain rawhide in her back, and has also a wholesome fear that some strong-minded woman will cowhide or shoot him for his clericalism and assaults, and so would be rid of all clericalism and assaults.

THE GOLDEN AGE AND ITS EDITOR

London. Mr. FULTON has gained a position in the ranks of reformatory journalism second to none in the world, and in the estimation of the general people we perceive stand next to him in the reputation of thorough honesty, deep convictions, broad generalizations and the courage to maintain them in all proper times and in all proper places. Counting thousands of a peculiarly poetic and artistic nature thus has been enabled to lay symmetric beauty of organization and utilization over an uncommanded all the powers of which he is susceptible.

These peculiarities of character and culture are strikingly exemplified in all his writings, which are remarkable for purity of thought, beauty of expression and depth of philosophical comprehension. There is, however, in his treatment of some subjects a certain lack of exactitude, a determination to analyze in legitimate sequence, which marks nearly all poetic nature as distinguished from the strictly analytic. Most people who are possessed of the former to the degree that Mr. Tolson is, utterly fail in endeavoring to connect cause and effect; but this quite natural condition he has to a great extent reduced to the control of observation. Hence his theories, while certain to contain all there is of beauty to be obtained, are generally models of definite arrangement. They only fail to reach the entire distance from fundamental propositions and principles to ultimate effects by the non-acceptance of that which must necessarily lie at the foundation of all life, and by the disbelief that life, while one and the same from that point to perfection, is double-faced, having one side of genial warmth appealing to the affections and sentiments, and always easily forgiving and indifferent to contingencies and results; while the other, if entirely cut off from the influence of the first, is cold, cynical and exacting, and strictly methodical and mathematical, never moving until it is known just when and how the movement will end.

These are the male and female sides of life, and where there are men with the general male characteristics modified by a large possession of female elements, we have the persons who, more than any others, possess the confidence of the people and the capacity to move them. But to a still greater degree do women possess that capacity and attain to that confidence, when to a high development of female attributes there is added the most potent part of manly elements. Such are the men and women who move the world, though others perhaps may furnish the lever.

As editor of the *Independent*, Mr. Tilton has been long known as a prominent revolutionist. Early an advocate of the abolition of negro slavery, he contended earnestly and consistently until it was accomplished. With the destruction of negro slavery, however, his revolutionary instincts did not die out. Inaction for him was not rest. It was no satisfaction for him to deal with commonplace matters. It is his peculiar charm to be aggressive; to keep one step beyond and in the lead of an expanding freedom. In permitting the expression of this unconquerable desire and moving impulse of his soul, he grew beyond the limitation by which the *Independent* was hedged about, and suddenly found it necessary to seek more expansive fields of operation. Mr. Bowen and Mr. Tilton parted with the external appearance of sublimest confidence and respect for each other; but, at heart, it is well understood, with internal sentiments of bitterness upon the part of one, and upon that of the other of utter contempt. In the role of mutual admiration, Mr. Tilton undoubtedly lost caste in the hearts of the people, who, whatever their general practices may be, have the highest admiration for outspoken honesty and candid avowal, and will even respect silence, but deception never.

This is a lesson which, perhaps, more than any other, Mr. Tilton has yet to learn in the conduct of the *Golden Age*. There is a spirit of perception in the souls of nearly all people—certainly in the souls of all who read the *Golden Age*—which instinctively detects if the writer withholds the full force of his convictions, daring only to intrust his readers with but a part of their application! People grow to despise a professed teacher who only caters to their present mental appetites, and always to admire such as continually lead them into new fields of thought, even if it be sometimes nearly shocking to their educated (?) conceptions and present conditions. I had earnestly watched the *Golden Age*. At first, I must confess, I was disappointed. It was entirely negative. It had no convictions; scarcely any opinions. But having felt the public pulse in this manner, and, as we presume, finding it did not respond, it has gradually become erected into an independent, outspoken diffuser of the coming civilization, in which it will, no doubt, play a very conspicuous part.

In point of typographical finish, artistic construction and execution, the *Golden Age* stands as a perfect model at the head of American journals, and is only excelled, if excelled at all, by the English *Graphic*. In the estimation of Mr. Tilton it is fully as important to be perfect in this regard as it is to have the right sort of matter, and that the right sort of matter inartistically presented loses the very best part of its legitimate effect.

The *Golden Age* will, undoubtedly, be a bold and earnest advocate of the principle of freedom in its entire applica-

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in order to determine if there was an intention to return within the time limit of the National Insurance provisions to the relevant authorities, it is stated to be considered under the provisions of the Act, and to be taken from the following list of

As Act concerning the registering and recording of ships

Section 1 provides that ships or vessels which shall have been registered by virtue of the act entitled "An Act for registering and clearing vessels, regulating the coasting trade and for other purposes" and those which, after the last day of March next, shall be registered pursuant to this act, and no other except such as shall be duly qualified according to law for carrying on the coasting trade and fisheries, or one of them, shall be denominated and deemed ships or vessels of the United States, entitled to the benefits and privileges appertaining to such ships or vessels: *Provided*, That they shall not continue to enjoy the same longer than they shall continue to be wholly owned and to be commanded by a citizen or citizens of the United States.

SEC. 2. That ships or vessels built within the United States, whether before or after the fourth of July, one thousand seven hundred and seventy-six, and belonging wholly to a citizen or citizens thereof, or not built within the said States, but on the sixteenth day of May, in the year one thousand seven hundred and eighty-nine, belonging, and thenceforth continuing to belong to a citizen or citizens thereof, and ships or vessels which may hereafter be captured in war by such citizen or citizens, and lawfully condemned as prizes, or which have been or may be adjudged to be forfeited for a breach of the laws of the United States, being wholly owned by a citizen or citizens thereof, and no other, may be registered as hereinafter directed; *Provided*, &c.

SEC. 4. That in order to the registry of any ship or vessel an oath or affirmation shall be taken and subscribed by the owner or one of the owners thereof, before the officer authorized to make such registry, who is hereby empowered to administer the same, according to the best of the knowledge and belief of the person so swearing or affirming, the name of such ship or vessel, her burthen, the place where she was built, if built within the United States, and the year in which she was built; and if built within the United States before the said sixteenth day of May, one thousand seven hundred and eighty-nine, that she was then owned wholly or in part by a citizen or citizens of the United States; and, if not built within the said States, that she was, on the said sixteenth day of May, and ever since hath continued to be, the entire property of a citizen or citizens of the United States, or that she was, at some time posterior to the time when this act shall take effect (specifying the said time), captured in war by a citizen or citizens of the said States, and lawfully condemned as prize (producing a copy of the sentence of condemnation, authenticated in the usual forms), or that she has been adjudged to be forfeited for a breach of the laws of the United States (producing a like copy of the sentence whereby she shall have been so adjudged), and declaring [now mark the language] his or her name, and place of abode, and, if he or *she* be the sole owner of the said ship or vessel, that such is the case; or, if there be another owner or other owners, that there is or are such other owner or owners, specifying his, *her* or their name or names, and place or places of abode, and that he, *she* or they, as the case may be, so swearing or affirming, is or are *citizens* of the United States, &c.

There seems to be some confusion or doubt in the minds of many as to the right of women to vote under the Fourteenth and Fifteenth Amendments, as the claim is generally stated.

I do not understand that either or both of these constitutional amendments conferred any rights. The Fourteenth Amendment did define who were citizens of the United States, and it did further secure the rights of such citizens within the respective States, as against all State Constitutions and laws which denied or abridged the rights of citizens of the United States.

The Fifteenth Amendment did recognize the right of citizens of the United States to vote. It didn't confer it for it was theirs by the adjudication of the courts long before the amendment had an existence; nor yet did the courts give or create the right; they again simply announced the right to vote as a fundamental right of citizens of the United States. This announcement was perfectly consistent and in harmony with the often-declared principles of our form of government.

Without the Fourteenth Amendment, notwithstanding the right of the female citizens to vote, the exercise of that right might have remained for a long time a question of mere State policy, controlled by State constitutions or legislative enactments, denying or abridging the rights of citizens of the United States. The Fourteenth Amendment, then, removed that disabling power of the States. The Fifteenth Amendment simply affirmed that a funda-

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It can be said that the doctrine, long before held by the courts, was correct, and thus established beyond controversy that the right to vote was the right of a citizen of the United States.

The question is, whether women had ever been contemplated as citizens, in the eye of the law and under the Constitution, is satisfactorily settled by the fourth section of the Act of 1792, and that Act has remained unchanged, the law of the land down to the present moment. She is therein provided for as such citizen, in terms.

Her status as a citizen, in law, was considered and settled in the earliest days of the Republic by such statesmen as Hamilton, Jefferson, Madison and Pinckney. Should men of lesser note presume to question it?

The Act of 1792 was drawn by or under the personal inspection of Hamilton, who was at the time Secretary of the Treasury. Jefferson, Madison and Pinckney were members of Congress at the time of its passage.

The right of women, as citizens, to vote is placed beyond doubt.

J. F. BYRNES.

The education of imagination, though not set down as one of the methods of instruction, is a result of civilization and a powerful element in society. That which is now in process in our country is deteriorating, tends to lust and license as a necessary sequence of the standard of sentiment prevailing in literature and social life. The intoxicating influence of a large proportion of the literature flooding our country in weekly issues of the press—periodicals and yellow-covered trash, and which trespasses on the domain of the select reading matter, even of Sunday school libraries—is as thoroughly destructive to the healthy tone of mind and an appetite for instructive reading, as are alcohol and other stimulants to the stomach and its normal functions. Diseased imagination ensues—this sickly action of mind disturbs the functions of the body and stimulates diseased action physically. A literature which excites the emotions and calls forth the sentiments which even a high ideal of conjugal love would elicit, should be but sparingly dealt to the imagination of youth, as the effect must be to hasten the maturing process of the system, and often prematurely. But the riotous activity of sensations produced by such overwrought and falsified representations of the values of life, as a large proportion of story literature induces, is pregnant of the most debasing influences. Jesus said, "Whoso looketh upon a woman to lust after her, hath committed adultery in his heart already." Here is distinctly stated the truth, that impurity, the sin of license, has its origin in the mind or imagination. All literature which presents to the imagination the problems of conjugal aptitude and highly wrought pictures of the bliss of wedded relations should be withheld till sufficient experience and power of reflection shall enable the reader to form some estimate of character. Childhood has nothing of the kind to deal with, and it should be carefully kept out of its way. Youth should be wisely taught from other sources than fiction. The knowledge which is necessary to wise guidance is withheld, and the witching mysteriousness, the half concealments, half disclosures of conversation and literature quicken fancies which are unnatural and distorted; imagination is fed from this unhealthy element, and the result is disease of mind and body. Mystery is almost invariably a powerful stimulant to the curiosity of childhood as well as maturity, and until parents are fitted to convey in a proper manner to their children such knowledge as will make them intelligent concerning their organisms and the laws which govern them, this ignorance and concealment will work like poison in producing diseased imagination and the physical appetites resulting therefrom. In the pioneer life of a country, when society is largely composed of the element of toil and physical activity necessary to transform the crude conditions of nature into homes and means of subsistence, the surplus vitality of even youth is forced into the channels of labor, and the forces of mind and body are absorbed in such directions as admit of little attention to imaginative occupation by reading or otherwise. But, when competence and wealth secure conditions of ease and luxury, vitality is less drained by the fatigue of physical labor. The ceaseless activity inherent in soul must find a means of expressing itself. The natural tendency to seek for happiness gives the first impulse, and the education of imagination gives direction to the impulse. If that education tends to lawlessness of thought, lawless conduct is the inevitable outcome.

L. B. C.

I tell you God is good, as well as just,
And some few flowers in every heart are sown,
Their black and crumpled leaves show but as dust,
Sometimes in the hard soil—sometimes o'ergrown
With wild, unfriendly weeds they hideen lie
From the warm sunshine, but they do not die.

Pressed from a natural quickening by the might
Of sin, or circumstance, through the evil days,
They find their way at last into the light,
Weakly and pale, giving their little praise
Of modest beauty, and with grace most sweet
Making the garden of the Lord complete.

THURNS, in his great speech on the state of France and the recall of the princes, gave utterance to two expressions well worthy the attention of Americans. The one: "A constitutional monarchy is in substance a monarchy of which the president is hereditary." This is a definition that there is original meaning from the other: "I find greater liberty existing in London than in Washington." Is this a "Can our President be despotic? Is our official and administrative system one destructive of personal independence and honor, and therein sapping the foundations of American freedom?"

THE PROPHECY OF VALLANDIGHAM.

HIS OPINION OF THE POLITICAL SITUATION—AN INTERESTING INTERVIEW.

CINCINNATI, June 17.

The *Times and Chronicle* publishes an interview between Vallandigham and one of the editors on Wednesday, in which Vallandigham said there can be no more political campaigns fought on the issues of the last few years. They are dead, and if the Democratic party refuses to move to the front and accept the new order of things, it will simply pass away and some other party made up of the earnest and progressive elements of old parties will take possession of the government. When asked if he did not think the campaign of 1872 would be fought on the present issues, he said, "That may be undertaken by our party, but it will fail. A year ago Grant gave promise of his intention to lead the Republican party into a new departure, and he would have done it, but a gang of old politicians at Washington held him back and scared him with glib talk about defeat until he went square back into the old ruts. Grant is an honest man and would do right if the politicians would let him, but that they won't do. He took the back track on the Santo Domingo question, in which, apart from the corrupt means used, he was clearly right. I tell you, sir, annexation of territory and control of all the outlying fragments of this continent is the destiny of the American people. We shall have Santo Domingo and Cuba, Mexico, and all the rest, mark that. We missed the greatest chance we ever had in not getting Cuba during the Spanish troubles. We could have had it then for the mere asking, and in a few years we would have been owners of the richest and most productive piece of territory in the world. In reply to the remark of the interviewer that he did not see how, with the hatred established toward him by the dead issues of the Democracy, he could stay in that party, he smiled and said: "What can I do? The Republican party won't move forward. It wants to stick to its old clothes, and my best hope is to get the Democracy to push to the front. However, there is no telling what three hundred and sixty-five days may bring forth, and of one thing I am certain—if the Democratic party fails to become the party of progress and advanced ideas, and I, from conscientious convictions, decide to act with any other political party, that other political party will never inquire what my past political record has been. Parties do not manage things that way."

It will be naturally inquired, what was meant by Mr. Vallandigham by the party of progress and advanced ideas? We should be left to conjecture were the query not satisfactorily answered from another source. Says A. J. B., writing from Dayton to the *Present Age*, of Chicago, after a cursory review of the progress of events:

But I took up my pen particularly to give publicity to a matter not generally known—one which, while it failed in final accomplishment, because of the difficulty always in the way of "Departurists" in whipping old fogies into line, speaks volumes for the cause of woman's suffrage, and indicates the tendency of the Democratic party to accept this greatest of all reforms. It is unaccountably singular that the masses of the two great political parties cannot be made to see the importance and magnitude of the woman suffrage movement. The leaders of both parties comprehend the situation, and on several occasions have endeavored to incorporate this principle of real universal suffrage into their respective platforms. But the latest and most significant move on the political chess-board was the bold, persistent and patriotic efforts of Hon. Clement Laird Vallandigham to bring the fossilized Democracy to a comprehension of the importance of acknowledging the rights of the women of the nation as co-equal with those of the negro.

It is well known that at a caucus of the Democratic leaders of the nation, held at the St. Nicholas Hotel, in New York city, it was determined that the Democratic party take what has been termed a "New Departure," and that the form of a platform was left to our sagacious, far-seeing fellow-townsmen, C. L. Vallandigham, and the Democracy of the Third Ohio Congressional District. The platform was drafted by Mr. Vallandigham and submitted to the Central Committee of Montgomery County. This platform has been published to the world, was adopted by the Ohio State Convention on the 1st of June, and will in substance be indorsed by the Democracy of the nation. The third resolve of this New Departure platform reads as follows:

Third—That thus burying out of sight all that is of the dead past, namely, the right of secession, slavery, inequality before the law, and political equality; and further, now that reconstruction is complete, and representation within the Union restored to all the States, waiving all questions as to the means by which it was accomplished, we demand that the vital and long-established rule of strict construction, as proclaimed by the Democratic fathers, accepted by the statesmen of all parties previous to the war and embodied in the tenth amendment to the Constitution, be vigorously applied to the Constitution as it is, including the three recent amendments above referred to, and insist that these amendments shall not be held to have in any respect altered or modified the original theory and character of the Federal government, as designed and taught by the founders, and repeatedly, in early times, in latter times and at all times affirmed by the Supreme Court of the United States; but only to have enlarged the powers delegated to it, and to that extent and no more, to have abridged the reserved rights of the States, and that as thus construed according to these ancient and well-established rules, the Democratic party pledges itself to the full, faithful and absolute execution and enforcement of the Constitution as it now is, so as to secure equal rights to all persons under it, without distinction of race, color or condition.

Now, what I wish all the friends of our cause to know is, that in this resolution, as originally drafted by Mr. Vallandigham, after the word *color* and immediately preceding the words *or condition*, occurred the word *sex*, thus giving Mr. Vallandigham's views, and through him, had it been adopted, the views of the Democracy of the nation respecting the important fact that these amendments secured to the women of the nation equal rights with all other classes of citizens. And for the retention of this word *sex*, Mr. Vallandigham and three others of the committee—all personally known to the writer—contended for an entire half day in Mr. V.'s office, in the city of Dayton, where the committee were in secret session. Mr. Vallandigham and the other noble three were finally overpowered, and the word was stricken out.

The acquiescence of Mr. Vallandigham in the three amendments, as natural, legitimate results of the war, and his attempt to bring the party to which he belongs to acknowledge their constitutionality, and as such to be obeyed strictly, was a noble and honorable action; but his sagacity and forethought in including in these the principle of the New Declaration of Independence proclaimed by the advocates of woman's enfranchisement, thereby gaining an accession of hundreds of thousands of actual male voters to the party, to say nothing of the millions that will be added when women themselves vote, is worthy of commendation, and constitutes

him the greatest of all American politicians. The Republican party bluntly refused to indorse the movement. *Its day is doomed.* The party that can cut loose from its ancient moorings and launch boldly out on the ocean of progress, and rise above personal rivalry, jealousy or demagoguery, is the party that shall possess the reins of this government. And if neither of the two great political bodies will have the courage, patriotism or fidelity to principle to do this, then a new reform party must be organized in the country, and that speedily.

From this showing it is evident that Mr. Vallandigham, by the "party of progress and advanced ideas," meant the party who should adopt impartial suffrage, not in that sense which applied only to men, but to also include women. The prophecy of Mr. Vallandigham that the parties who ignore woman suffrage are "doomed," is the same which we have persistently urged as the chief reason why it is for the interest of the Republican party to accept the logical result of their late legislation. If they will not do this, and if the Democrats will not move into the gap, then the alternative of a new party is the only one, as shadowed forth in Mrs. Woodhull's Apollo Hall speech.

In this view of the subject, woman's cause, in the loss of Mr. Vallandigham, has suffered irreparably. Heretofore, no statesman of eminence has been strongly enough devoted to the truth, for the sake of the truth, to come out boldly to advocate impartial suffrage as the salvation of his party. How they can remain blind to the realities of the occasion seems to us most marvelous. We fear that most of them are too deeply engaged in schemes, utterly regardless of the right or of the welfare of the people to stop to take sufficient time to consider the exigencies of the age. We have, however, ceased to urge this measure upon political parties as a means of their salvation. We imagine both parties have done their work, and that a new, more vigorous and more progressive and radical one must spring into existence to embody the principles and ideas that are struggling for expression.

In the effort made by Mr. Vallandigham to induce the Democracy to accept of this salvation, he exhibited the rarest qualities of statesmanship, which should cause him to be ever held in deepest respect by all women who are struggling for freedom and equality.

It remains to be seen what influence these counsels of Mr. Vallandigham will have upon the action of the Democracy, and also whether Republicans will take warning from his prophecy.

PARENTAL INCAPACITY.

Henry Ward Beecher, in the *Christian Union* of June 14, speaking of the suicide of a young lady from fear of chastisement and exposure, says: "To us it brings most forcibly a new impression of the wondrous delicacy and intricacy of this fine frame of the human heart, and the absolute incapacity of the vast majority of parents and instructors to deal with it." Two things are apparent in this extract: 1. Mr. Beecher got a new impression of the human heart by the self-destruction of that sensitive child; even here there is some compensation. It is a hard way to teach—hard on the teacher. Peradventure, if his ancestors had taught less of Solomon and his rod, and more of Jesus and natural justice, this painful method of redeeming the Beecher family might not have been necessary.

2. He declares the "absolute incapacity" of the great majority of parents and instructors to deal with the fine frame of the human heart. We can understand the terms "absolute incapacity," and gather what he means, but we don't see much fitness in his method of describing the case.

"A vast majority;" that means a great many, and some Christians. Let us analyze this sweeping declaration—state it clearly—make it stand out boldly so as to be seen and read of all men, and particularly of all women. A vast majority of parents and teachers, including ministers and laymen, have assumed responsibilities for which they have absolute unfitness, which means no fitness at all! This is appalling, when we come to consider that every soul produced by these parents, fit or unfit, is liable to land in hell; and every failure on the part of the instructors only aggravates the evil.

With this view of the case, begetting and instructing children is a very dangerous and responsible business. But what shall we say of the piety or common morality of people who dare such a responsibility with absolute unfitness—who, to gratify their love or lustful passions, bring into the world helpless offspring, doomed to vice and suffering here and damnation hereafter?

If Mr. Beecher is really honest in this, and we agree with him, then we should think he would at once commence to denounce this absolute incapacity business—that he would utterly refuse his clerical sanction to all matrimonial candidates until he has assurances that the parties are fully competent to the task proposed.

He should go further, and denounce all further attempts in this direction on the part of those incompetents already legally in this business.

We would like to know of Mr. Beecher if he thinks any amount of legal and clerical sanction can compensate the rising generation for the wrongs growing out of this *absolute* incapacity? And we are concerned to know what amount of atonement will be necessary to wipe out the guilt of those Christian ministers and laymen who have lent themselves to the infliction of existence on innumerate souls, and then fall in their duties as instructors. We hope Mr. Beecher will

not think us willingly severe. We believe every word he says, and that people absolutely unfit have no business with this responsibility.

Just one more question: We should like to know if parents not absolutely unfit, who discard the ordinary legal forms and rear children in *righteousness*, are not purer and better in the sight of God than are those who shadow them selves under legal and Christian forms, while they rear children in unrighteousness? Let us be misunderstood and misrepresented, we will only add that we are *not* advocating the abolishment of all legal forms and obligations to matrimonial contracts. In the present undeveloped state of humanity, and especially the libertinism and dishonesty of men, something may be held to be necessary to hold them to their responsibility, and this may always be the case; but we are simply drawing a comparison between the two extremes of legal sanction and the largest liberty.

WHAT IS JUSTICE?

In these times, when our papers are recording so many crimes, it is well for us to consider from whence these things arise. What makes so many bad persons and criminals? It is said we have the best and wisest government in the world. Can this be so? Is not the child generally the type of its parents, and is not our government, as now executed, more the cause of crime than any other source? It licenses murder, both in hanging men and sending them to war; it licenses the manufacture and sale of liquor, by which drunkards are made; it upholds, supports and licenses prostitution and fraud of every kind. Politicians know that if they have a grand scheme of fraud on hand, they can put into office rogues enough by which their plans shall be made a success. Really to-day the biggest thief and robber in our midst is government. The poor people are being robbed to keep up a sham aristocracy. Everything we eat, drink and wear is taxed enormously to keep this overgrown gluton which we call a republic.

There is no punishment for crimes done under the name of law. We may get drunk and disorderly at Presidents' solaces and Senators' parties. But we to the poor wretch who has no money, no friends; if, in his despair, he seeks to drown his sorrows in the intoxicating cup, he soon finds himself in the Tomb or some worse place. The politician tells the working man, "Vote for me and I will give you work," therefore he must sell his vote or be out of employment; and although he may prefer to be honest, he cannot be under this demoralizing system.

W. M. Tweed is called the "Boss" of New York City; his daughter, lately married, received \$700,000 worth of presents. Who gave them? Those persons seeking for favors from "Boss" Tweed. A few years ago this man had no power; at once he becomes immensely rich by getting into office. Here is an example set for every knave to seek for office, in order to get wealth and power.

This creates a feeling of discontent among those who get their living by hard work; they become discouraged, and drop their legitimate business of honest toil and engage in fraud on a smaller scale, such as gambling, housebreaking and petty thieving. But beware, ye wretches, there is no law to protect you; if caught, you must go to State Prison; you didn't steal according to law. This government extols its public thieves and murderers, and hangs and imprisons its private ones. We flatter ourselves that we are as a nation on a sure foundation, but to a thinking mind it would take but little to show that, unless we infuse more honesty into our politics, our downfall is certain. Will we be appraised in season? Let the intelligence of our country be aroused, and plans put into execution by which these evils shall be arrested. Let the women vote, let good men and women together discover and bring about a system which shall stamp out and eradicate these evils in our midst. I have spoken thus earnestly because the times demand it.

SARAH C. SOMERBY.

CUBA.

So much has been said lately about the style of warfare our friends in Cuba have adopted to secure freedom, that I wish to put in my little say about it. Not that I believe in war any more than I do in medicine, but then we will get sick sometimes, and Cuba has been very bad for a long time. If there was ever a people that had just and sufficient cause for war it is the native Cubans. Every one seems to accord this much to them, but it is the style they complain of. Mr. Sumner says it is guerrilla warfare. Well, so it is—that is, small war, such as our fathers carried on with England to secure our liberty. Not such a war as we and the South carried on a few years ago. Let Mr. Sumner or any one else go through the country where this Cuban war is going on and see if small war is not the kind to wage successfully. What is the use of bringing 10,000 half-armed men up before as many well armed to be shot down, when their lives can be saved and the same end achieved by small war?

The settlements of the whole eastern end of the island of Cuba are remote from each other. The country is a wilderness nearly. The great valley of Canto, where the war began, has but half a dozen villages in a space of fifty miles square. Up about the head waters of the river, north of San Jago, there is some small space of country where the estates are contiguous, and the country has a cultivated aspect. Leaving this section, and traveling about 80 miles to the sea, there is not a single estate, and not over a dozen acres cleared of the primeval forest. Standing upon a high peak near to Jiguani, about twenty-five miles from Bayamo, one can see over nearly the whole valley of the Canto, and not a

break of the forest in two towns. What men in such a country deserves the name of an island. If our government for our army in Virginia do in the this

More than ten years present Republican pick eighty from his out against all the ar ton was in the aser woods within twenty against a regiment of

The peculiarities of small warfare (guerrilla) has tried the manning Has the Spanish arm ing army? If so, cover.

It is fit indeed they leaders of the moved Bayamo. Their mis been fast depopulated into a small commu ruins of a city. It get to a town in compared to Bayam

Must we now bla impoverished them cause their country cannot be conduct fill the measure of cognition? One, tw Shall the ample a despotism on the fa Our forefathers we have been tax inclusive.

GEMMA F.

WITH I

"TRUTH

Not Always—Need Cooperation I

"But, indeed, over persecution, men repeat one places, but while with instances o suppressed forev To speak only broke out at was put down Fra Dolcino w the Albigeois down, the Loll down. Even r was persisted ders, the Aust and, most ill Mary lived e always succee party to be c can doubt th the Roman) because the t short time, e turbed proj that truth, e to error, of Men are no error, or a penalties [propaganda consists in tingulated agen there until som from favo It has me to suppre [Social ized; its plined at that fig still rega their pe In their necesse truths i this ca ally, b establi a comi previe freedo shoul the fr mane deepo and i raga nazi

break of the forest is visible, except a small space about the two towns. What would be the use of an army of 100,000 men in such a country? There is not a carriage road which does not lead to the whole eastern department of the island. If our government found difficulty in providing for our army in Virginia, what could it expect, and its government do in the forests of tropical Cuba?

More than two years ago, one of the highest officers in the present Republican government of Cuba told me he could pick eighty from his own men with whom he could hold out against all the army of Spain for a year. No exaggeration was in the assertion. A gang of bandits held the woods within twenty miles of Cienfuegos for several years against a regiment of Lancers.

The peculiarities of the country demand the policy of small warfare guerrillas—no other can be successful. Spain has tried the massing of troops, and what good has it done? Has the Spanish army gained a foot of ground from the liberating army? If so, only to hold it while their ships cover.

It is fit indeed they should hold the home of the gallant leaders of the movement toward freedom, the old town of Bayamo. Their miserable rule since this century came in has been fast depopulating it. The bushes have driven the town into a small compass about the plaza; it is a town amid the ruins of a city. It is sad to ride through ruined streets to get to a town in this America. Jerusalem is flourishing compared to Bayamo.

Must we now blame a people because tyranny has so impoverished them that they cannot carry on a great war—because their country is so little developed that a great war cannot be conducted successfully? How much success will fill the measure of our administration up to the mark of recognition? One, two or three years of successful combat? Shall the ample cause of Cuba, groaning under the worst despotism on the face of the earth, be counted as nothing? Our forefathers were incensed by a paltry tax on tea. Cubans have been taxed upon everything, from birth to death inclusive. E. H.

GEMS FROM MILL ON "LIBERTY."

No. IV.

WITH REMARKS BY ALFRED CRIDGE.

"TRUTH IS MIGHTY AND WILL PREVAIL."

Not Always—Need of Co-operative Effort—Proposal for Efficient Co-operation Without Sacrifice of Individual Freedom.

"But, indeed, the dictum, that truth always triumphs over persecution, is one of those pleasant falsehoods which men repeat one after another until they pass into common places, but which all experience refutes. History teems with instances of truth put down by persecution. If not suppressed forever, it may be thrown back for centuries. To speak only of religious opinions: the Reformation broke out at least twenty times before Luther, and was put down; Arnold, of Brescia, was put down; Fra Dolcino was put down, Savonarola was put down, the Albigeois were put down, the Vaudois were put down, the Lollards were put down, the Hussites were put down. Even after the era of Luther, wherever persecution was persisted in, it was successful. In Spain, Italy, Flanders, the Austrian Empire, Protestantism was rooted out; and, most likely, would have been in England, had Queen Mary lived or Queen Elizabeth died. Persecution has always succeeded, save where the heretics were too strong a party to be effectually persecuted. No reasonable person can doubt that Christianity might have been extirpated in the Roman Empire. It spread and became predominant, because the persecutions were only occasional, lasting but a short time, or separated by long intervals of almost undisturbed propagandism. It is a piece of idle sentimentality that truth, merely as truth, has any inherent power, denied to error, of prevailing against the dungeon and the stake. Men are not more zealous for truth than they often are for error, or a sufficient application of legal or even of social penalties [mark that] will generally succeed in stopping the propagation of either. The real advantage which truth has consists in this, that when an opinion is true it may be extinguished once, twice or many times; but in the course of ages there will generally be found persons to re-discover it, until some one of its reappearances falls on a time when, from favorable circumstances, it escapes persecution until it has made such head as to withstand all subsequent efforts to suppress it."

[Social as well as religious truth is, in the main, unorganized; its advocates are, virtually, a mob against a disciplined army, while theological and social "outcasts" (for in that light all advocates of fundamental radical truths are still regarded by "respectable" folks, who like lies and pay their pew-rents), need not imitate political and organizations in their details, organization itself, in some form, is as necessary to the soldier engaged in the service of unpopular truths as to the soldier in the armies of a government; and this can be effected not only without sacrificing individuality, but better without so doing than with it, simply by establishing mutual inter-communication among those seeking a common and practical purpose in the manner I have previously advocated. In other words, those who desire freedom to think and freedom to live out their thoughts, should communicate with and strengthen each other, without the formalities of a cumbersome organization. Only by such means can they withstand the money and organization of despotisms theological, despotisms in land and railroads, and despotism in every-day life. I suggest a *Register*, arranged in dictionary order, of all such persons as send their names and purposes in life, or fundamental thoughts and

opinions, thus forming a sort of a denotation of the special work or thought of each, as it may be, educational, co-operative, political, social, scientific, etc., then an index of names, referring to residents in each place by numbers. Then the central agency, and others, could know where to find their agents when work had to be done.]

A PARTING.

You go with a calm smile upon your face,
Taking away the gladness and grace
Of life from me.

You speak and in a gay and careless tone,
But my farewell—while I, forlorn, alone
And sad, stand silently.

No voice, no sound, comes from my weary breast,
And my tired head is bowed—with grief oppressed,
And dull with pain.

And my clasped hands lie heavily and still,
And from my heart is gone all wish or will,
And life seems vain!

But thou, my soul, courageously arise!
The heavy head may droop—the weary eyes
Be closed awhile;

But thou must wake! Thine is the onward way,
The ceaseless struggle; and thou mayst not stay
For tear or smile.

—N. Y. Leader.

THAT Englishmen—conservative, middle class, and worshippers of caste—should assail Communism and exaggerate its excesses, is intelligible. But that Americans should have repudiated the Commune, and ignored the causes which led to and justified the resistance of the workingmen to the reactionary rule of the National Assembly, is absolutely incomprehensible. Here is a summary of the governmental argument collated from the impressions of an eye and ear witness:

The republic, like everything else that is human, is open to discussion, but it ought not to be discussed. Its origin is not divine, but it is necessary that it should be unassailable. Men will, therefore, agree among themselves to look upon it as a sacred ark which can be touched by no one. The violator of the laws will be struck down. Liberty must stand aside or live trembling under the sword. The press must submit to severe, implacable laws, which carry with them terrible consequences; we shall not go so far as to cut out the tongues of the authors of libels, but we shall send them to live elsewhere, as well as those who do not consent willingly to live with us. The domestic hearth will not be shut to us; conspiracies might be carried on there; meetings will only be permitted as long as politics are not touched upon, and secret meetings will be altogether prohibited. Those workingmen's associations which the laws of the empire have allowed to form themselves will be destroyed. Our police will be more numerous than ever, and in the place of the army, which might be enervated or corrupted, we shall substitute a numerous and well-paid *gendarmerie*. In order to have an eye and a foot everywhere, it will be necessary to centralize the administrative and political power even more than has hitherto been done. Do not count, then, upon decentralization. All our efforts, on the contrary, must be directed toward restraining local liberties, and keeping the whole of France in subjection. More than ever we shall keep public instruction in our own hands, and exclude from it all who are not on our side. All the new generation must be republican. Under these conditions we can insure France against any fresh attempt at disorder. Never let it be said that monarchical power could do as much; it would incur so much responsibility and such intense hatred that it could not be kept up. A republic, on the contrary, may be as despotic as it pleases for the sake of extirpating evil; its anonymous form shelters it from personal revenge, and insures it from sudden blows if it knows how to keep up its strength and to make its authority valued. It is with this aim that no one is allowed to discuss or attack it, nor to call in question either its acts or words.

THOSE DOLLAR CONTRIBUTIONS.

The National Woman's Suffrage Association require funds to continue the good work so well conducted since last winter by Mrs. Hooker and Mrs. Griffing. As an inducement to friends to forward their names to Mrs. Griffing with the dollar inclosure, we announce that for every such dollar thus contributed to the cause we will send WOODHULL & CLAFLIN'S WEEKLY six months. Let every friend of humanity do this much to forward the work, the weight of which has thus far fallen upon the shoulders of a very few persons.

All letters containing contributions should be addressed Mrs. Josephine S. Griffing, Secretary National Woman's Suffrage Association, Washington, D. C., who will forward the names of contributors to us.

This will also explain to such persons as have already made the aforesaid contribution why they are receiving the WEEKLY.

Not long ago the public were horrified with daily reports of mysterious stabbing in Brooklyn. It was doubtful at the time whether the stories were not the exaggerations of a sensation paper, notorious for the unhesitating energy with which it works up every exceptional occurrence to the extremes of possibility. But the facts were substantially true. There was evidently some person who, from diabolic spirit of mischief or from monomania, went about cutting and stabbing women. The name of the party is known, his murderous propensities are unquestioned, and he is under the surveillance of the police who, when he has done murder, will arrest him, and he will then be acquitted on the ground of insanity. What an absurd legislation is that which does not prevent crime yet claims the right to punish for its commission!

THE *Anglo-American Times*, commenting on the power of the press in England, expresses the opinion that the London *Times* is the greatest paper in the world, and wields almost an absolute power. This, notwithstanding its variability and repeated inaccuracies on many great questions. The secret of this great popularity and conscience-directing power probably lies in the fact that the *Times* is essentially and absolutely English—not Tory nor Whig, Conservative nor Radical—but thoroughly and absolutely English. The eminent position once obtained is maintained by its energy and persistency; and although some papers in America are managed quite as ably and with greater liberality of expenditure, they cannot win confidence in their political integrity.

REV. MR. BOOLE, of New York, preached a masterly sermon against polygamy and the latter-day revelations, to Brigham Young, at Salt Lake, June 17. In Utah, polygamy is both legal and religious—it used to be so in the days of Moses and Jesus. But here it is neither legal nor pious. We therefore suggest to the reverend gentleman that a few sermons here against illegal and impious polygamy might be useful to the clergy, to say nothing of the laymen; and if they had been delivered a few years ago, might have superseded the necessity of the exposures we are about to make, showing a special weakness in these servants of the Lord in this direction.

THE HERCULES MUTUAL LIFE ASSURANCE SOCIETY, of 23 Union square, this city, has established a general Western agency at Chicago, Ill., with H. Claflin, Esq., as general agent. If Mr. Claflin brings to this company in the West the success which has attended himself during the past ten years it will be the most popular of companies, and certain to secure the majority of Western patronage.

Mr. Claflin began life with no resources but his natural talent. He has nevertheless risen to prominence and large property among the many brilliant and successful business men of the New York of the West.

WORKINGMEN'S MUTUAL PROTECTIVE ASSOCIATION.—This association held its regular weekly meeting at the Village House, corner of Bank and Hudson streets, last evening. A committee of three was appointed to procure a hall for the purpose of holding discussions on the labor question, the first of which will take place on Sunday afternoon, July 9, at 3 o'clock, the subject being the relations of "Capital and Labor." The association is desirous of fitting up a free reading-room and library for the use of the workingmen, and are endeavoring to raise \$1,000, \$300 of which have already been donated.

TOM HUGHES, the well-known English liberal, is lecturing on his late visit to America. On the labor question he said that he had found workmen little, if any, better off at New York or at Boston than they were in England. They had higher wages there, but living was more expensive, and their foremen were more exacting and insolent. In smaller towns, however, he had found that their condition was very much better than at home, and they had opportunities of even acquiring comparative wealth that were not within their reach in England.

THREE Albany girls called, the other day, on the virtuous Commissioner of Charities for that borough and informed him that the county was likely to be put to some expenses. The Commissioner undertook the pleasing duty of providing paternal aid for the expected incumbrances. So far so good. Assemblymen, probably. Now why should the men who thus aid the cause of population be accepted into society? and why should the women be cast out? Curious, isn't it?

GOOD ADVICE was that which Mr. Greeley is said to have given to a rich man who was sighing for something to do. Go a-fishing. Go and do good; go and teach the ignorant; go and do a moral or social duty, would have been flagrant preaching. Go and amuse yourself, and therein give the fresh air, the green fields, and the running brooks a chance to teach their lessons, was sound philosophy; if even the philosopher built better than he knew.

SINCE publishing the platform of the Order of Equality and Justice, we have received a number of letters from different parties asking for information concerning its workings. We would say to one and all that all such inquiries should be addressed for the present to Mrs. E. L. Daniels, President of the Order of E. A. J., 63 Clarendon street, Boston, Mass.

SOME MINDS slowly, painfully think out the mighty ideas; analyze, justify, formulate them. Others have instinctive living perception of the profoundest truths, and with them faith and consciousness take the place of evidence and demonstrations. I know I feel are mostly stronger than I think. Women belong largely to the latter order of intellects.

THE Louisville *Courier-Journal* says: "Now that California has sent Grant a magnificent palace car, he will never be happy until somebody makes him a present of a railroad." We had thought, that in these days of monopoly and centralization, to get a railroad were as easy as lying for a great political official.

THE WEEKLY BULLETIN

OF THE

PANTARCHY.

BRANCHES AND GRADES AND PURPOSES AND CHARACTERISTICS OF THE GRAND ARMY OF REFORM.

The gathering hosts of Reform in the world are in effect one; and so soon as they shall be rightly organized, they will be the strongest party in the world. The drift or tendency toward this organization of the party into one whole is becoming every day more pronounced. It is not a matter that is going to linger through an interminable period. It will be sprung upon the world. Some morning, not distant from to-day, the readers of all newspapers will read the news that there is a new and governing power established in the world—an empire more extended and overshadowing than any empire of the past or present: an International and Universal New form of Government and new Social Order, demanding the allegiance of all mankind.

The world is now accustomed to surprises. Few people can be seriously shocked any longer at whatsoever may happen. The larger the enterprise, the more people are inclined to put faith in it. It will be found easier to reform every part of society, when the conditions are right, and the right method hit upon, than it is to tinker up or mend some particular part. "It is easier to make a baby than it is to make a hand." When the Grand Army of Reform shall be organized into a Universal Government, the people will accept the situation; and as to the existing one-horse governments—"Othello's occupation's gone;" or, they will, at the best, sink into mere police agencies of the larger and supreme Governmental Institute.

The Missionary enterprises of the different churches and sects, for the purpose of spreading Christianity through the world, and so of bringing all men to the recognition of a certain common basis of human action, were a sort of *avant-courier* of Modern Reform. Then came the Temperance movement, in its several branches, attacking various special evils, and propounding its simplistic forms of remedy. The Anti-slavery Societies and the Peace Societies followed. The Woman's Right movement arose out of the general idea of abolishing class legislation and unjust discriminations. The doctrine of Individual sovereignty and Self-ownership has allied itself with it. Individuality is the disintegrative movement which has to precede true Integration—as the amorphous substance has to undergo Solution before it can take on a true crystalline formation. Individuality and the Sovereignty of the Individual lap back upon the Right of Private Judgment in Matters of Conscience—the fundamental dogma of Protestantism. It stands allied also with Republicanism and Democracy and with the radical teachings of the first French Revolution, which have received their higher elucidation in the Democratic Republic of the United States. Through Thomas Jefferson and Thomas Paine the principles of the French *doctrinaires* of the preceding period were imported into America and incorporated within our political institutions, whence they have reacted, and, since our great war suppressing slavery, are reacting with renewed and tremendous force, on the present opinions of Europe.

Of late comes up the Labor Movement, first in the crude form of strikes, riots and workmen's unions; and then as the Commune, and more specifically and wisely as the great International Movement of the Working Men which proposes the abolition of standing armies and of war, the abolition of Frontiers, and the unification of Language and of Nationalities over the whole face of the earth—the fraternization, in a word, of the people of all countries over the heads of their fighting governments—thus looking directly towards Universal Government. This party of a dozen years' growth now numbers its membership by the million, is rising steadily in the comprehension of its purposes, is organized in countries speaking nine different languages, and is expanding in an accelerated and geometrical ratio.

Warren's Equity-Movement, Banking and Financial Reform, The New Democracy, Cosmopolitan Clubs, Grand Order of Equality and Justice, and a thousand other rills enter to swell the great rising tide of social reform. Political Economy comes in with its contribution. Modern Spiritualism serves as a grand solvent of old superstitions, and as a permeating plastic influence tending in the main in the reformatory direction. Its vanguard in the heavens and on the earth overlaps on Socialism and inspires the transition to the complete reorganization of all human affairs.

Socialism, as such, takes still the lead, however, of all these reformatory influences. Fourierism is not dead, but sleeping. Its holy gospel of "Organized and Attractive Industry," of "the Combined Order," of "Passional Attraction," as having in it its own self-regulative potency, in freedom, will revive in new forms at an early day, and will transcend all other reformatory considerations. New Lanark and New Harmony, Shakers, Oneida Perfectionists, Modern Times, Harris's Community and a hundred other special movements have been doing their part in preparing for

the Grand New Order of Human Society on the Planet. People who suppose Socialism dead are as blind as bats. They cannot "read the Signs of the Times."

Socialism includes the Ordinary and the Cardinary or Transcendental branch of that movement. It is Ordinary Socialism or Social Science which has its Social Science Associations in Europe and America, which deal with prison discipline, pauperism, crime, etc., attempting reform of existing society, without radical displacement by anything new.

Cardinary Socialism goes farther and proposes Social Reconstruction from basement to cupola. It is here that Fourier, St. Simon, Owen, Comte, Brisbane, Noyes, and finally Universology functionate. As Trades' Unionism is rapidly being elevated and absorbed into Internationalism, so Internationalism tends to be lifted and absorbed into Cardinary or Scientific Socialism.

The whole scientific movement in the world, especially from Bacon till now, is called in a general sense *Positivism*, as that which investigates by cautious scientific methods, and knows definitely whereof it affirms—the substitution of knowledge for faith. But Auguste Comte, the great French Philosopher who died only a few years since, undertook first to codify all our actual acquisitions of Positive or scientific knowledge, and then to erect on this basis of science a new "Religion of Humanity," a sort of Planetary Reorganization of Society, more rigorously based on ordinary science, but less radical and less gorgeous than Fourier's sublime conception. Upon his whole Philosophy and Proposed Reconstruction Comte conferred the name "*Positivism*," otherwise claimed by scientific men at large, who will perhaps accept the term Echosophists to escape being confounded with the followers of Comte.

The acceptors of Comte's scientific supremacy already divide into two corps. Those who receive and study his codification of the existing sciences but discard his institution of the Religion of Humanity, as being in many particulars based on assumptions, and as a departure from his own *positive* principles, are known as "Incomplete Positivists." They tend also to accept all new discovery and scientific contributions from other sources as of equal authority as anything emanating from Comte. The "Complete Positivists" are those who accept Comte's proposed social reconstruction and his religion as correct and final, and who set about practical reorganization in accordance with the whole programme of the master.

From a certain blending of Spiritism, Spiritual insight, and the Spirit of the age as emanating from all these aspects of reform, and as herself a Seeress and an agent of the spirit-world for a great purpose, and with some incipient knowledge of Universology, with unbounded aspiration and faith in the possibility of accomplishment, believing as absolutely in her mission and destiny as ever Mahomet or Christ believed in theirs, comes forward at this juncture VICTORIA C. WOODHULL, as the founder and chieftain of THE COSMOPOLITICAL PARTY. Pure-minded, devout and audacious; fascinating, magnetic, persuasive, convincing and commanding; penetrated with the spirit of all truth, and possessed of a certain subtle power of imbuing other souls with a divine zeal in behalf of everything good and true, of lifting men out of their pettinesses and low commonplace spiritual conditions into sublime aspirations and resolves, this VICTORIA, whose name even sounds prophetic, seems destined to be the magnet which will attract all reformers into the vortex of a new centralization; which after the epoch of Disintegration and Individualism will be beneficent and all-powerful. THE COSMOPOLITICAL PARTY accepts as its mission the smelting of the whole of Progressive Humanity into one Grand Unitary Phalanx of Organic Movement. It will concern itself most immediately with American Politics. It has already intervened therein, claiming and successfully vindicating before Congress and the Country the actually existing Right of women to the ballot, virtually settling that question. See on this subject the History of the Woman's Rights Movement, by PAULINA WRIGHT DAVIS, just published. It has in the next place swallowed up and enlarged the purposes and elevated the dignity of the whole Woman's Rights Party; converting the leaders; inserting more radical planks in the platform; substituting eternal principles for a mere policy or querulous pretension; and it has confounded all opposition by the boldness of its tactics and the success of its measures. Pushing, then, beyond the mere arena of American Affairs, THE COSMOPOLITICAL PARTY has already begun to establish its affiliations with the International Party, and with every other Branch of the Grand Army of Reform. The whole immense host of Modern Spiritualists, a body of the Community as sensitive as a barometer to the pulsations of opinion, and to the ethereal subtleties of all the influences which are abroad in the Community, is swaying and yielding to the potency of the central vortex of conviction, activity, and charm which MRS. WOODHULL is establishing. All the leading mediums of this and other countries are rendering gracefully and suddenly their complete allegiance to her as the Head Centre of a new organic procedure in their ranks. The Hierarchy of two worlds are, in a word, gathering in convergency in her train.

Finally, THE PANTARCHY is the Supreme School of the Prophets, the University in which Leaders are themselves to be educated; the Sanhedrim of Consultation for the Campaign of Eternity; the Judiciary in which all Principles and Measures are to be tried by the Lights of Science; the

Patent Office for the working models of every scheme of human improvement.

The Scheme of the Pantarchy is infinitely large and varied on the one hand, and infinitely minute and exact on the other. The New York *Tribune* quotes from the Washington *Chronicle* a naive inquiry as to "What is the Pantarchy?" This question will have to be repeated a million of times, and as many answers will have to be given, before its full significance will be apprehended. The word signifies merely Universal Government; but this is only a hint of the integrity of its meaning. It is the government of all by the One wisest; but it is equally the government of the one by All—who are free to yield or withhold their allegiance, according as the wisdom of the administration is or is not made manifest to their apprehension of it; it is, in fine, the government of both the governor and the governed by something higher than either, by the Supreme Law of Right as studied into and revealed by the Science of the Universe. Pantarchism is, therefore, subordinate to Universology, on which it rests; and it therefore demands and will command the higher and Supreme allegiance of all—in theory—and in practice, so far as the administration is perfect, and perfectly apprehended, and thence satisfactory.

When, therefore, through the activities of the COSMOPOLITICAL PARTY, all the Great Surging Ocean of Reform shall have been called into the quiet of one Co-operating Unity, Science will lay its hand to the helm, and by a definite compass and chart will be prepared to shape the voyage of the Ship of State, freighted with all the interests of Humanity.

In the meantime the PANTARCHY will go quietly forward, organizing its own operations, which date back for a series of years, in preparation for its more world-wide activities in the future. For the present it addresses itself more especially to the Leaders, and only remotely to the people. It gathers its own select and small school from among the Natural Chiefs of all parties: the Conservative no less than the Progressive. It laps back on theology and metaphysics, and will be able through Sciento-Philosophy to reconcile and ally, in the end, the most opposite divisions of Humanity. It will continue to conduct minute experiments in the organization of Attractive Industry, in the organization of the Home, of the School, as Working Models in every Sphere of Industry and Life, in the Scientific and Practical Adjustment of all Human Affairs. It will be most constant in its investigations of Anthropology or the Science of Man, whether of the Individual, or such, or of that collective form of Humanity which is the subject-matter of the Science of Sociology.

STEPHEN PEARL ANDREWS.

COSMOS, KOZMO, COSMO, ETC.

MRS. WOODHULL:

Having read my article on Universology and Alwato, transferred from the *World* to your columns last week, you questioned me on the grounds of my choice of the prefix kozmo, to denote the objective sphere of Being as contrasted with mento, for the Subjective or pure mind sphere. Your interest was probably quickened by a desire to know how this relates to the prefix *cosmo*, in Cosmopolitical, the prenominal you have adopted for the new political party.

In reply; in the article for the *World* I did not deem it necessary to explain or apologize for the adoption of this term. Kosmos, which we have Anglicized into cosmos, is a Greek word, meaning *World*. In Alwato, as explained in *The Primary Synopsis*, we are authorized in adopting any word from any of the Old Style Languages upon no higher or other ground than its mere convenience for our purposes. We have, in other words, the freedom of the city, and can draw from all languages *ad libitum*.

But it happens, with extraordinary frequency, that words so adopted have been wrought out instinctively in accordance with the true principles of vocal significance discovered and shown in Alwato. This is the case with the word Kosmos (the last s is mere case-termination of the Greek, and should be discarded.) I found you, with an intuition of this fact, trying to work out the occult meaning of the word. Let me come to your assistance in the matter.

K, differentiation, offness, apartness, outness.

O, face, aspect, presentation.

Z, aggregation, organic or living mass, as the swarm of bees whose existence is represented in their buzz.

M, mass by mere greatness of extension, geometrical magnitude.

O, face, aspect, presentation.

Ko is the Alwato word for the demonstrative Pronoun *that*, meaning what faces outward, or points away from the speaker.

-io, as a termination, means a domain, sphere, or range of existence.

Ko,io means, therefore, in some sense, the whole objective world.

-zmo is, however, also a termination nearly synonymous with io, but more replete with meaning. The z gives the concrete, and as it were the vital contents of the sphere in questions, the m its extension in space, and o its presence or phenomenal appearance, with some idea of roundness (the sphere-like character), as that is the shape of the lips in the production of this sound.

Kozmo proves, therefore, to mean the Objective Living World, the world especially of people without us, even in-

Though not of the working classes himself, this man was one of those sympathetic philosophers who had perfectly identified himself with their interests and their sorrows, and who, in endeavoring to better their condition, was content to share their fate. Like many of the chiefs of the Commune, he was a man of large means and of refined culture, but he was of that large nature which could comprehend something better than the luxury and debauchery of privilege, at the expense of the liberties of the people and the future of his country. He had originally belonged to that effete and demoralized class, which is all that the foreigner sees of what is called the French people when he goes to France—the class which enjoys a monopoly of all the privileges that spring from the laws; the class for which the palaces are built, for which luxury and immorality is constituted, and in whose gaudy haze shimmer the thin flies of fashion and society, and the countless guats and moths which live on the dust which vice exhales. This is the swarm which gives to Paris its shiny surface aspect; which makes it "gay," as the term goes, and which cause the unthinking stranger, and especially the English, to denounce French character as false, treacherous, heartless, lying, fickle, insincere, and worthless. And it is all this, if this upper crust is Paris. But behind this surface lies a gaunt, suffering, over-worked, and brooding monster, which is restive of its chains. A population of more than a million of laborers, whose recurring wrong, amidst this sea of pleasure, is to drudge day by day for an inadequate requital, and to be torn from their families, on military requisition, whenever the kings of Europe wish to dispute, at their expense. This is the class against whom all laws are made, who are refused the ownership of arms, and who are dogged by spies, that the moths may flutter over them with ease. The most they can earn is an average of three or four francs a day for the men, and from two francs to two and a half for the women. Their food is taxed not only in the general tariff, but by the octroi, when it comes within the city; and I have seen the gilded carriage of the aristocrat pass within the gates with scarcely a glance of surveillance from the obsequious official, while the tin dinner-kettle of the workman has been ransacked and made to pay the tribute of a sous. No better evidence of the shameful invidiousness of the laws of France in favor of the rich can be given, than through the fact that the quality of the wine the people drink is taxed over a hundred per cent. (say forty-five francs per piece of 300 bottles), while the rich only pay the same tax for a piece which may have cost fifty times the money. What interest, therefore, can these oppressed and insulted people, who live mostly on cheese,

bread and wine, be expected to take in the preservation of the palaces and the maintenance of the luxuries of Paris? Is it to be wondered at that, brooding over their hardships, they should have evoked "destruction to the palace and peace to the cottage!" as their motto and the motto of the Internationale? Can we not find some pity for them, that they should be willing to die rather than have the idlers and the moths reimpose this destiny upon them, in the name of a Republic? Let me not be misunderstood. Though my sympathies are strongly with the Commune, as against the reactionary National Assembly, I stand willing to deplore their errors and condemn their crimes. Among these I rate their interference with the churches and arrest of priests; but in this connection I am bound to state I suspect there is a deal of misrepresentation in the English papers, for I find the freedom of worship unrestricted. This very day at noon my friend and I visited the grand Church of the Madeleine, which we not only found open as usual, but in the peaceful occupation of a procession of young women who had come there to mass, and whom we found upon their knees offering up prayers for France. From this touching and impressive spectacle we hurried out, to make our way through the sadly desolate streets to the Rue de la Paix, for the hour had arrived which had been set for the demolition of the Column.

Mr. Wilkes next gives us an extract from a London paper with his own comments:

"How bitter and ferocious must be the temper of the combatants upon each side when women are deliberately shot in tens in the open squares, when commanders can be found to authorize such a criminal and useless waste of life as took place in the attack on Belleville! The troops approaching from the direction of the Rue de Paris found seven barricades erected, one behind the other, which it was necessary to storm. After some progress had been made, we are told that the insurgents, 'seeing defeat inevitable,' offered to surrender. This offer was refused, and although the report goes no further than to say that the position was captured, we may conclude that its defenders, who had offered to yield, were, when further resistance was impossible, butchered by the infuriated troops. Of the several hundred insurgents who took refuge in the Madeleine, a temple originally erected to the glory of France, and now consecrated to the holy service of the Prince of Peace, not one, it was said, was suffered to come out alive. The soldiers rushed in and bayoneted them in the church, which, if the report be true, must have been more bloody than any shambles."

What a contrast to the peaceful, religious scene which I had witnessed here under the reign of the Commune but a few days before! There must necessarily have been a great number of entirely innocent persons in the church at the time of this hellish massacre, who were there either for the purpose of refuge or of worship. Yet all were murdered indiscriminately, and in irreligious contempt for the right of sanctuary! And yet we hear not a word from Mr. Thiers in deprecation of these crimes, or calculated to restrain the more than infernal fury of his soldiery.

OUR INDIAN TROUBLES.

BY JOHN B. WOLFF.

The time has now come to unveil the mystery of our original and startling declaration that a vast sum can annually be saved, and give us better management and better results. This will be done by showing, first, the utter failure of the present system. Secondly, that it increases our taxes, and therefore that it may be dispensed with without damage to the border settlements, even if no efficient system is substituted. But we propose, further, to show a system with all the essential principles and details exhaustive of the subject, perfectly adapted to the conditions, and costing less than one-fourth the present system, and giving peace and safety to the land. At first blush these propositions seem Utopian, but the coming facts will vindicate all of them.

Let it, then, be remembered that the present policy is composed of two distinct branches: 1st, The military (the cost of which we have just seen) and the annuities and agencies. Nearly the whole of the cost is connected with the military. The ostensible purpose of this branch of the service is protection to both whites and Indians. It is proposed to show beyond the shadow of a doubt that it does neither. If to this be added the surplussage of absolute injury, then it must be irresistibly deduced that the removal of the troops and their disbandment will put the proceeds of the sales of the forts and equipments into the public treasury and the labors of the thousands of useless soldiers into the productive industries, and thus remove and save the military cost, great or small.

In presenting this branch of the subject it will be pertinent to show up the conduct of these protectors.

First, then. The military did not prevent the Minnesota massacre. The troops, with the aid of volunteers, captured a number of Indians and hanged thirty-seven of them. But the Indians were not conquered. On the heels of this came the war with the Cheyennes and Arrapahoes along the Platte and Arkansas Rivers and on the plains. This war lasted three years, and was not suppressed or mitigated in any degree by the regular troops. Until within one year the reports of Indian depredations have been weekly—almost daily. The cry of help has come with an unceasing wail from the borders; nor has it ceased up to this time. The troops have on these several occasions already named swooped down on camps of men, women and children, the most of whom were friendly, and slaughtered indiscriminately, disregarding age, sex or guilt.

Within a few weeks these same troops have permitted another slaughter of women and children, 85 in all, who had come upon the reservations to be starved to death, in obedience to government orders.

We have already shown that six-tenths of the military are infantry, and are practically of no value whatever in an Indian war. The Indians are well-mounted on horses native to the plains; infantry without horses, and cavalry with

horses are not of sufficient numbers, nor yet properly equipped to pursue, fight and whip Indians. American horses, on a spur, will outrun Indian ponies, but on along run they are no match for them. Will any man of sense tell of what avail a solitary company of cavalry would be in an Indian fight. Look, for example, at the Fort Phil Kearny slaughter, when a whole company was cut down in a few moments. These men were armed and equipped according to law, but they all perished as fools perish, ninety-five of them; whereas it is a well-known fact that the same number of Western men were never known to be caught in such a trap, nor yet to be cut to pieces in that way.

When the attack was made on the emigrants on the Platte Road, near Plumb Creek, the Commander of Fort Kearny dispatched troops and volunteer citizens to drive away and punish the Indians. The commander of that expedition, after traveling eighteen miles, camped and sent an ambulance back for ice to cool his men. All this time the dead were exposed, the wounded were uncared for, and the emigrants in danger from a renewal of the attack. When these troops finally reached the scene of the slaughter the camp fires of the Indians were burning on the bluffs in sight of the road, and no pursuit was permitted or ordered.

On a subsequent occasion a depredation was committed on the line of the U. P. R. R., not far from Camp or Fort McPherson. Having no cavalry at hand, the troops were dispatched in a wagon. When they reached the place of attack, the Indians were gone, and they concluded to wait till morning; and when morning came, they sagely concluded it was too late, and so they rode back in their wagon. But of all the shameful abortions in the history of this military fizzle was the pretended attempt of Sherman to protect the Platte River Road and the U. P. R. R. Camps were established, with tents of poor stuff, for a few soldiers; the horses were tied out to racks during the severest weather; the soldiers were poorly supplied with comforts—many of them were what we called whitewashed rebels, who swore they had not lost any Indians and did not propose to hunt them. Three of these men, poorly clad, poorly mounted, rode as an escort with the coaches: but no man who rode in the coaches deemed this protection anything more than a farce, as the soldiers would only stand by the coach and passengers for their own defense. But during all these years the emigrants and freighters were compelled to protect themselves, while the petty despots who reigned supreme within the imaginary lines of the allotted reservations would not permit emigrants to camp within those lines when there was imminent danger. But even this would have been tolerable if the soldiers could have been restrained from plundering them. There are plenty of men still living who will swear that they dreaded the soldiers fully as much as the Indians. The writer of these articles had a train at Alkali Station at the last great burning on the Platte route. There were present as spectators of that scene one squad of regular troops and one of Indian scouts in the government employ, and men enough with the trains to have recovered all the stock; but the soldiers refused to fire or pursue. And he has seen military officers laugh in derision at the shameless pretense of protection.

Let us now cross the Platte River to the railroad. Here, in 1869, we find infantry (eight or ten) stationed every ten or fifteen miles to protect the road. Nine out of every ten miles of the road could have been torn up, day or night, in utter defiance of these soldiers—fifty Indians would have lifted the hair of any squad in a few minutes, torn up a rail, set fire to a bridge and been off. The most ridiculous sight my eyes ever beheld was the parading of these soldiers, in full dress, with burnished arms, to the passing trains to make the passengers feel that they were protected by the strong arm of the government. The depredations seldom occur near any of the posts or forts, and if they did, when the troops come pursuit is useless. Fort Russel, two and a half miles from Cheyenne City, is no protection to that city. Any hour, day or night, one hundred Indians could fire the place and be out of danger before the soldiers could reach it. So it may be said of all of them. They are remote from each other; no one of them is supplied with cavalry enough to amount to anything in pursuit. At one time forty cavalry decamped from Camp Morgan in a body; desertions are constant, and the chief employment of the cavalry is to run down deserters. Now, is not this a beautiful state of affairs? And yet I challenge any responsible man to deny these allegations.

Nor is this all. The most of these posts are but beds of vice and crime, where officers and soldiers alike are demoralized. Having nothing to do, their time is spent in drinking, gambling and other evil practices. About the posts near the Indians there are multitudes of half-breed children, whose fathers care no more for them than if they were cattle, and many of whom have wives in the States. If there is a town near by, pay-day is a scene of gambling and drinking. If this is wanting, the settlers can always be relied on for the conditions. So in a few days the soldier has no money. The writer has seen the commander of the post near Cheyenne City drunk at 10 o'clock on Sunday morning, bucking against the tiger, in a common gambling shop, at \$5 a chip. The officer of the day at another post has been so drunk on duty that he could scarce prevent his scabbard from tripping him.

To all this may be added the fact that the plundering of the government and the Indians cannot proceed without the knowledge of the military, to whom the President sought to

refer the whole Indian business; which, in our opinion, showed most reprehensible ignorance or recklessness, notwithstanding the laudations from the platform of Cooper's Institute.

Before closing the argument on this part, we shall offer some authority which no one dare dispute on the question of the efficiency of the military.

PAPERS FOR THE PEOPLE.

SCRIPTURALISMS.

In a former article on this subject, in which we elaborated somewhat with figures, quite a discrepancy occurred—the types giving the great number of years of the reign of Chaldean kings quite below the actual aggregate, and made us say "millions," when it should have been *millenia*. But cheerfully letting that pass, we wish to say, in continuance of this series of "Scripturalisms," that we have in our possession the *fac simile* of an undoubted pre-Adamite skull, the original of which is now in the possession of the London Geological Society, and is supposed by careful and capable scientists to be not less than 100,000 years old.

The fragment then we formally quoted from P. B. Randolph's "Pre-Adamite Man," of some thirty-six thousand years of Chaldean dynastic times, was simply a "fragment" of the vast millenia of the globe and of our race's history. And of his period, amid the men of prominence, "giants" and surrounding civilizations, the Adam of the biblical record was, indeed, but a boy—a sort of poetic modern Adonis—and Mother Eve his Edenic Venus.

But why continue battling about the Bible? What have the simple records of the childish events of six thousand years ago to do with the social question of gigantic interests for the present and the future? Why traverse so far into the dim past for a subject?

The slavery that yet exists, social and religious, is made up of the shreds of the veil or web of ancient king and priestcraft. The every-day lives of the people are still trammelled with orthodox religious authority—waning and somewhat effete, it is true, yet still enslaving—and cannot be free until the masses learn to accept, if at all, the Scriptures of Moses and the Christian Apostles at their simple value—that of present utility, and not as a finality.

It is by impressing on the minds of the people the supposed fact that their final salvation depends on the belief and hearty acceptance of the scriptural teachings, they have so long held and continue their enslavement.

"Let every soul be subject unto the powers that be. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation."—*Rom., xiii., 1.*

King James and the orthodox version of the "Divine Right of Kings." But who believes it; yet the book does advise us to "resist not evil." Accept this implicitly, Mesdames Woodhull and Claflin, and you may as well cease at once to flaunt your utilitarian standard in the faces of the dignitaries, the powers that be—at Washington; cease your pleading for equal human rights, and acting on the inspiration of the same Christian apostle be very quiet, and when you incline to learn or know anything humbly ask your august lord, your husband, at home; for Adam was first formed, then Eve, therefore let the woman learn to keep silent. So you see, ladies, the prevalence of Bibleism will never give you the ballot or anything like rights equal with the lords of creation. We have, then, good reason to battle against the enslaving dogmas of orthodox theology, which in all of its assemblages curtails and proscribes by law the rights of female members.

But another thought here in relation with the Bible version of man's origin, were it ever possible for him to be gotten up in that way, we think the process has been discontinued ever after; and the race has cause to be grateful that the day of "miracles" is forever past—superseded, indeed, by the more natural process; and we rather like the wifely reply to her stupid lord: "The fact is, a man does not know how to straighten up things. He does not know how to begin. I don't wonder that when God made Adam he went right to work and made a woman to tell him what to do."

A fitting reply to Paul's inspiration of female servitude and silence. It should have place in the forthcoming new version of the Bible. So mote it be.

REICHNER.

P.S.—Pardon the fragmentary character of this paper; we have been kept very restless by painful rheumatic twinges in one of our feet. More anon; not of the twinges, we hope, but of "Bibleism."

HEAVEN.

I have it in my heart to serve God so
That into Paradise I shall repair—
That holy place, through the which everywhere
I have heard say that joy and solace flow,
Without my lady I were loth to go—
She who has the bright face and the bright hair;
Because if she were absent, I being there,
My pleasure would be less than naught, I know.
Look you, I say not this to such intent
As that I there would deal in any sin;
I only would behold her gracious mien,
And beautiful soft eyes and lovely face
That so it should be my complete content
To see my lady joyful in that place.

BOARDING

"A tree is kn

The fairest test of any economy is its manifest effect on the influence. When, the fashionable boarding school outgrowths of modern civilization, the frightful results of its education widely and painfully apply. While we are compelled to men of womanhood ann of this kind, or listen to the have therein passed their stronger proof of their un from closer investigation that no girl, however develop in one of these thence the same lofty p she entered it, the encounter becomes a subject of fashionably ambitious surround a fashionable would consent thus to most susceptible period.

In the present condition of life's struggle, at be born with anything ties of a fashionable dissipating influences of ers her educational ex follies and weakness uate, she must be assistance than such gi all her womanly dig

It is well known of schools that their atmosphere. Foreign manners constitute may almost be said the pupils are like Mannerism is inva It is the highest cap playing for public turn out brilliant may fall short go tract shall be fail of mental culture estimate of a styl deeply into this these school-roo tures of such ins deplorable. Int mathematical, hi neglected may ei ing of the chara is to stamp the serious consider fully appreciat the fairest and nœuvres of the the shop and at to the sacred p development i marks a depra years later as school to take multitude thu pure-minded, purpose invol cation of self

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nearly three send them seemed bur semi-uncon: younger sis the repeate sent for, s look upon conflict sh threatening pillow, she ing the litt her sick ro traced the "Mothe and save I was under will hold With h exhausted What brink of verified midst?

in business; which, in our opinion, is a visible ignorance or recklessness, and a departure from the platform of our party.

FOR THE PEOPLE

NATURALISMS.
This subject, in which we elaborated quite a discrepancy occurred—number of years of the reign of Charles actual aggregate, and made us should have been millions. But we wish to say, in continuance of our "disquisitions," that we have in our undoubted pre-Adamite skull, the possession of the Londoner, composed by careful and capable 100,000 years old. Naturally quoted from P. B. Rader, of some thirty-six thousand times, was simply a "fragment" of the Adam of our race's history, men of prominence, "giant," the Adam of the biblical story—a sort of poetic modern Adamic Venus.

Why traverse so far into the past? What have the events of six thousand years to do with the question of gigantic interest? Why traverse so far into the past?

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BOARDING SCHOOLS

"A tree is known by its fruit"

The fairest test of any system or principle in human education is its manifest effect upon those under its immediate influence. When, therefore, we venture to class the "fashionable boarding school" among the most lamentable outgrowths of modern conventionalism, it is because the frightful results of its educational abuses have become too widely and painfully apparent to be longer questioned. While we are compelled to look upon the degenerate specimens of womanhood annually graduated from institutions of this kind, or listen to the startling confessions of girls who have therein passed their novitiate, it is needless to ask any stronger proof of their unwholesome atmosphere; but when, from direct investigation, we are forced to the conviction that no girl, however nobly and honestly inclined, can develop in one of these establishments, and carry from thence the same lofty purpose and pure mind with which she entered it, the encouragement of such a system of education becomes a subject of still greater consideration. Could fashionably ambitious mothers but realize the perils that surround a fashionable boarding school life, surely fewer would consent thus to dispose of their daughters during the most susceptible period of their youth.

In the present condition of society daughters of wealth find life's struggle, at best, a difficult one if they chance to be born with anything like an aspiration beyond the frivolities of a fashionable career; but when, in addition to the dissipating influences of home and society, the maiden discovers her educational experience to be a mere rehearsal of the follies and weaknesses into which she is ultimately to graduate, she must be endowed with stronger powers of resistance than such girls usually evince to preserve through it all her womanly dignity and escape uncontaminated.

It is well known to all who are acquainted with this class of schools that their chief recommendation is their foreign atmosphere. Foreign teachers, foreign language and foreign manners constitute the basis of a fashionable education, and may almost be said to be the only tutelary features of which the pupils are likely to preserve any lasting impression. Mannerism is invariably ranked of paramount importance. It is the highest card in the hand of the woman who is thus playing for public paragonage. She boasts of her ability to turn out brilliant women of society, and in whatever else she may fall short good care is taken that this part of the contract shall be faithfully executed. The more solid branches of mental culture are but lightly considered in the popular estimate of a stylish young lady, nor do they enter very deeply into this system of ornamental finish. Still, were these school-room deficiencies the only objectionable features of such institutions, their influence would be far less deplorable. Intellectual differences can be made up. The mathematical, historical or geographical branch that is here neglected may easily be cultivated elsewhere; but the moulding of the character—the moral and spiritual training which is to stamp these young girls for life—is a matter of far more serious consideration. Would you know what that is and fully appreciate the spirit of demoralization that is blighting the fairest and frailest of our community, watch the manoeuvres of these victims of fashion upon the promenade, in the shop and at places of public amusement, or follow them to the sacred privacy of the dormitory, and there note the development in every device and criminal indulgence that marks a depraved womanhood. Then behold them a few years later as they emerge full fledged from this preparatory school to take their allotted place in society. Where in all the multitude thus sent forth year after year will be found one pure-minded, nobly developed woman—one whose life purpose involves a single aspiration beyond the mere gratification of self?

Is it a marvel, then, that women of society are so physically, morally and mentally weak; or that we are so frequently compelled to trace the downward career of some wrecked beauty to her first false step at the fashionable boarding-school?

A sad case of this kind came to light not long since in our own city. The wretched girl had been lost to her family for nearly three years, and even in her dying hour refused to send them any word of her whereabouts. Still her mind seemed burdened with some message for her friends. In her semi-unconscious moments the names of her mother and a younger sister mingled anxiously upon her lips, though to the repeated urgings of her attendants that they might be sent for, she returned the invariable reply: "I never can look upon those pure faces again." In this apparent mental conflict she remained for hours, each succeeding breath threatening to be her last, till finally, springing from her pillow, she called frantically for pencil and paper, and seizing the little Bible that had been the constant companion of her sick room, turned hastily to her own name and above it traced these words:

"Mother, listen to this warning from your dying child, and save L—from a similar fate. My first lesson in crime was under the roof of Madison ———. It is she whom Heaven will hold responsible for my lost soul."

With her hand still upon the open leaf, she sank back exhausted, and the next moment her spirit had fled.

What a fearful testimony to ding back from the very brink of eternity! Yet who shall say that it is not terribly verified by the living witnesses daily stalking through our midst? Question the myriad flashing young women whose

distorted bodies and dissipated faces proclaim their familiarity with "life," and how many will hesitate to acknowledge that their introduction thereto was one of the memorable periods of an eventful boarding-school experience? Or mark the "interesting invalid," her strength and freshness wasted by habits ignorantly or wantonly contracted within the self-same institution, if you would be persuaded of the dangers which, under the guise of a school-room curriculum, are threatening the purest and noblest attributes of our great American womanhood.

What can be urged in defense of a system which thus takes our daughters at the most impressible period of girlhood, and so poisons their mind with the false theories and practices of so-called fashionable existence, that at the age of maturity and usefulness they are sent adrift upon the world to glory in their own worthlessness; or, as is full often the case, after a brief butterfly career, to swell the ranks of degraded weakness and misery.

To fairly estimate the character of these aristocratic establishments, to whose care are intrusted the daughters of Senators, merchants and moneyed princes throughout our land, we have only to point to the pitiable throng who yearly graduate therefrom to be presented to society as "finished" young ladies. Verily, in their fruits shall ye know them.

[For WOODHULL & CLAFLIN'S WEEKLY.]

HOW LONG?

My love is on the sea
Far from me;
And I am left to moan
All alone;
I am weary of each day
My love's away,
Life, till we meet again,
Is a long pain;
Why so far from home
Must thou roam?
Who is at thy side
Should ill bide?
I am sick at heart
Thus apart
From my soul, I cry to thee
Come back to me from the sea.

AN HOUR IN PARADISE

Never twice alike and always giving fresh pleasure to the sincere soul are those spiritual manifestations which come through a medium who does not attempt to invent novelties or to manufacture effects. So much trickery is habitually practiced by many clairvoyants that a seance with a medium of accredited honesty, such as we had on last Monday evening with Dr. Henry Slade, of New York, is a comfort worthy of a grateful acknowledgment. Our party consisted of five persons—including a well-known scientific author and the editor of a weekly journal of this city. Three of the five were gentlemen, and two ladies. The sittings were held in a lighted room, and round a plain deal table. Dr. Slade exhibited a common slate, such as a school-boy carries to school, after which, on putting a fragment of a pencil on it, and holding the slate a few moments in his hand, he produced for his gratified sitters a series of messages written by unseen fingers. We could hear the moving of the pencil, as if strong hands, but not clumsy or inept, were executing the writing. There was, apparently, no possibility of any deception in this proceeding. On the contrary, if one's eyes and ears are to be believed, especially when they hear and see distinctly, the testimony to the unearthly authenticity of this chiromancy was perfect.

A musical instrument, which was in such bad condition that it could not be played before by a mortal performer, was caught up by the spirits and made to discourse harmonious music without the touch or help of any fleshly finger.

It is sometimes said that no beauty or tastefulness is seen in the answers given to questions at such seances, but we will mention an incident of this interview which will be regarded as poetic and pleasing. Last Sunday two of the party, unknown to the medium and to the others of the company, found themselves sitting at noon on the steps of the Soldiers' Monument in Greenwood Cemetery. One of these two persons, on being asked to propose a test question, put the following: "Can the spirits say where I was sitting on Sunday last at the hour of noon?" Whereupon instantly a martial air, as of the tramp of soldiers, was beaten on the slate with startling distinctness. The test was as pleasing as it was perfect. Dr. Slade on one occasion was controlled by the spirit of a Scotch artist, and made to execute a faithful portrait of a deceased friend—doing in an hour what ordinarily would have required days.

We might mention other singular and beautiful tests of the truthfulness of spiritual manifestations as seen at Dr. Slade's table. These and such as these are well known to persons familiar with the operations of celestial intelligences as exhibited in spiritualistic phenomena. But we pen these paragraphs for the benefit of the public at large, and particularly for anxious seekers after some tangible and impressive evidence of the immortality of the soul. Dr. Slade is a genial and sincere man, and it is a pleasure to sit an hour in his company while, with mystic skill, he works the apparent miracle of opening the gates of the Eternal World.

WHAT ARE THEY DOING IN CONVENTS?

"Mrs. Battey is writing a book on 'Convent Life in America.'"—*New York Sun*.

"Mrs. Battey, who is well known in metropolitan journalistic circles, is at present employed writing a book on 'Convent Life in America.'"—*Home Journal*.

Mrs. Battey is well known to the readers of WOODHULL AND CLAFLIN'S WEEKLY, as the writer of "The Barefoot Friars of West Hoboken," "The White Friars or Dominicans of New York," "Something About Jesuits," "The Foundling Asylum and the Sisters of Charity," "The Work of the Monk and the Nun in New York," and several other papers of singular interest on such subjects. The interest which attached to them consisted in the fact that, while she was evidently an enthusiast on the subject of the institutions and orders of her church, she treated the theme from a very broad and intensely political and utilitarian standpoint. Her style is graceful, terse, and sometimes highly dramatic. She has been charged as a sensationalist, but no writer of whom we know is less so. She is particularly matter-of-fact, enthusiastic and devoted to her purposes and convictions of right and wrong, and thoroughly but progressively catholic in the broad and true meaning of that term.

We bespeak for her book a many readers, and for them a rare entertainment.

THE MAN who rages furiously against fallen women is not seldom he who has done his best to reduce woman to the very position he decries with so much vehemence. Be sure that whose compassionate the wrong-doer is pure of heart.

IN AMERICAN justice it is well settled that a rogue who steals a little deserves to be punished—for stealing a little. If he steals enough to make it worth while to let him off—he is let off.

The Independent Woman's Rights Society of Ohio announces itself to the world with the following platform:

The height, length, breadth and depth of our platform can be measured by ascertaining the extent of woman's rights and woman's wrongs, of her highest and purest aspirations, and of her deepest follies. Wherever she has a right, there you will find us, ready to defend it; wherever she is outraged by a wrong, there you will find us, ready to fight it; wherever we find her cherishing a holy aspiration, there you will find us with words of encouragement; wherever we find her in the gall of bitterness and bonds of iniquity of a fashionable life, there you will find us ready to pity, soothe and condemn. On our platform we shall discuss, without any mental reservation or evasion whatever, all things that pertain to woman's rights as a citizen, her wrongs socially, or her follies mentally. With us it will be in order to discuss balloons, bread and babies; love, law and labor; customs, crimes, crinolines and chignons; marriage and divorce; petticoats, powder, paint, pugs, panniers and prostitution; trails, Grecian bends and bran calves, and all other accidental, incidental or intentional conditions or accessories that now constitute a part of woman or of the woman question. We shall discuss her as she was in the beginning, has been and is now socially, politically, religiously, physiologically, pathologically, her possibilities here in the flesh, and her probabilities in the spirit-hereafter. Beyond this we know but little, and that not for certain. If anybody thinks us narrow, we will widen, if they will only show us where and how to perform that operation successfully. If any one thinks us too broad, we will narrow, if they will only point out the plank we could slide out, and yet have a whole floor. We await orders.

THE *New York Evening Post* says: It is a curious fact among our hat and cap manufacturers that different localities use different sizes of hats and caps as standard ones. Boston and the Eastern States use the smallest sizes; New York and the Middle States use the medium, or largest size; and Chicago and the Western States require the largest sizes. Goods manufactured for one market cannot be sent for the other, only in exceptional cases. The South uses shape peculiar to themselves, and of large size.

THE doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body existence, though it has been debased by the absurd superstitions of the vulgar, is truly a solemn and solemn belief of this kind would, I should think, be a new motive to virtue, rendering its prospect even in our most secret moments, from the idea that those we once loved & honored were invisible witnesses of all our actions.—*The Irving Irving*.

WHERE education has been entirely neglected or utterly mismanaged, we see the worst passions ruling with untrodden and uncontrolled sway. Good sense degenerates into craft, and argument takes into malice. Respect, which thought most salutary, comes to hate, and the most judicious admonitions are urged in vain.

THE LOWLY LIFE

BY GERALD HANLEY.

A little flower so lowly grew,
So lowly was it left,
That heaven looked down at eye of blue
Down on little child.

What could a little flower do
In such a desolate place,
But try to reach the eye of blue,
And climb to heaven's breast?

And there is no life so low and low
But strength may still be given,
From the narrow bed of earth to give
The straighter up to heaven.

[illegible]

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

[illegible][illegible]

to the ballot box by proxy, or post,—duly authenticated." They would be quite as likely to vote for "good men and true" for legislators as the drunken members of the beer-shops and grocers' cellars. They would be as likely to elect a Parliament, or at the head of armies and navies; but we have no objection that she should have a voice in placing good men in these responsible positions. As to the pulpit and the sick-room, they are her first spheres. She would be the right hand in the right place. We would much rather hear Florence Nightingdale preach, than the most orthodox of our country ministers. We would much rather see her, than any other Church. As for assisting infant humanity out of Lethe into light, what truly modest mother would not prefer the little, soft, obstetric hand of woman to the rough fumbling of a man? But the laws relating to property are by no means the principal cause of woman's wrongs. The marriage laws are the principal cause of her cruel wrongs. On entering the so-called "holy bonds of matrimony," woman becomes a domestic personal slave—there is no other word that defines her position. If she has the misfortune to be wedded to a

prostitute, who appeared to her before marriage in the disguise of an angel, she is of all beings the most miserable. A tyrant rules her, a brute uses her, and she is torn from this bondage of hell by deliverance, which is purchased at a price so costly, and comes with such a dread of their wicked husbands for the same sin that enables a man to "put away his wife." If they could, how many mismatched pairs would remain under the same roof another hour! Here, then, is a wrong demanding immediate attention on the part of law-makers. It has often struck us that if women, the victims of marital oppression, would talk less arrogantly of their "wrongs," and concentrate their complaints against the marriage laws, they would be more successful in their efforts to have them repealed than they are. Let every woman now groaning in matrimonial bondage, from which death seems to be the only door of deliverance, sign a petition setting forth her own peculiar wrongs, and send it to the press, or to Parliament. Such a movement would soon produce practical results. The public would soon understand the meaning of those cloudy complaints of "wrongs," while the chivalry of Christendom would be free to redress them. The time has come, but just as the women's complaints come almost wholly from unhappy wives and neglected spinsters, so well-married, well-husbanded, well-loved women are the happiest and most contented being on earth. But how few such there are!

MUSICAL.

Now that the Harmonic Society is preparing "Hymns and other exercises for its coming season" in connection with George Duff's troupe of English female singers, it is desirable to know where the best editions of these works may be found, and we take pleasure in recommending the publications of Messrs. C. F. Johnson & Co. of Boston, and A. H. Dimes & Co. of New York. They are cleverly printed free from error and reasonable in price. One of their latest publications of this class is "The Woman of Samaria," a sacred cantata by Sir Wm. Sterndale Bennett, who recently has the honor of being bestowed upon him by the queen for his superior musical compositions. His performance at the triennial festival in Bremen has created considerable interest in his works. The quartet "God is a spirit" we particularly pronounce one of the very best pieces of sacred harmonic writing.

New Music.—Messrs. C. H. Ditson & Co. are out with an interesting budget of new music, both vocal and instrumental. Among the former we notice "Drifting," by the late lamented Claribel, a pathetic ballad descriptive of a disappointed life; "Black rose, hillows," by Kueken, a rather commonplace song from a celebrated composer, but likely to be quite as popular with the masses as his more artistic efforts; "I arise from dreams of thee," a serenade by Wm. Adrian Smith, which is rather too pretentious to be sung under a lady's window—admitting that such an event is possible in this matter-of-fact age; "Senz' te" (without thee), by Connard, a fine song with much depth of character, capable of being made very effective; and "The moon was slowly rising," by W. T. Wrighton, which is one of the most peculiar songs we have heard in a long time, and is intended for anything more than vocal and instrumental practice of the scales, can hardly be recommended, but for this it will be found to be admirably adapted.

We also note the following instrumental pieces: "Morgennied," by J. W. Harmston, a song without words, of moderate difficulty; "Road to Luck," one of Chas. Wels' brilliant *galops de concert*; "Are Maria d'Arcadelt," by Fr. Liszt, extremely simple, abounding in absurd repetitions and entirely unworthy of this erratic but great composer; "Mazurka Caracteristique," by H. Kowalski, extremely brilliant and effective, and reminding one of Chopin, although thoroughly original; and "Three Divertimentos," for four hands, by Sir Wm. Sterndale Bennett. The latter are superb and well worthy the composer, who bids fair to rival the old masters. The movements are *all-grosso semplice, andante con moto* and *all:ro vivace*.

DAVENTPORT DUNN. By Charles Lever. This is the seventh volume of the new, cheap and popular edition of the works of Charles Lever, now in course of publication by T. R. Peterson & Brothers, Philadelphia, which are having a very large sale. Charles Lever has no rival in that first, dashing style of sketching life, manners and humorous incidents to which he has devoted himself. His reputation is worldwide. The popularity of his novels, "Davenport Dunn," "A Dish of Lard," "The Knight of Gwynne," "Tom Burke of Ours," "Harry Lorrequer," "Charles O'Malley," "Jack Hinton," "Con O'Grady," "Horace Templeton" and "A Rent in a Cloud," have never been exceeded. His works are full of genial humor, brilliant wit and striking characters. "Davenport Dunn" is issued in a large octavo volume, with a portrait of the author on the cover, price 75 cents, and is for sale by all Booksellers, or copies will be sent to any place, post-paid, by the publishers, on receipt of price by them.

Be strong to hope, O heart!
Though day is bright,
The stars can only shine
In the dark night.
Be strong, O heart of mine,
Look toward the light!

Be strong to bear, O heart,
Nothing in vain;
Strive not, for life is care,
And God sends pain;
Heaven is above and there
Rest will remain.

Be strong to love, O heart!
Love knows not wrong:
Didst thou love—creatures even
Life were not long!
Didst thou love God in Heaven,
Thou would'st be strong!

Mr. George C. Huntington, the Secretary of the Kelley's Island Wine Company, is at present residing in this city. He has been interested in the culture of the Catawba grape for the last twenty-five years, and is one of the best authorities in the country in matters relating thereto.

A STORY is going the rounds that Professor Agassiz declares: "In Europe everything is done to preserve and maintain the rights of the few; in America everything is done to make a man of him who has any of the elements of manhood in him." If this be so, it can only be said that we Americans are rapidly getting over it. The rights of the few will be better taken care of before long.

A Boston jury has found that a Spiritualist meeting is not a place of amusement; consequently, that it is lawful to go there on a Sunday. It was a legal quibble, but even the lawyers have not got so far as to the idea of being amused by orthodoxy.

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WOODHULL & CLAFLIN'S WEEKLY.

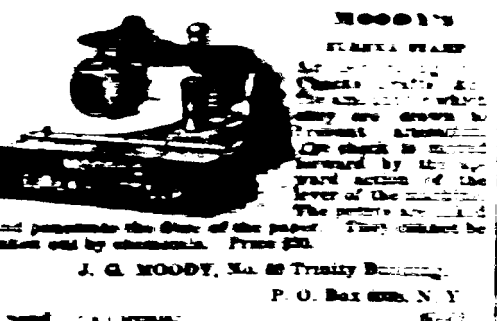
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ALLETIC CHINA WATER TESTIMONIAL

195 Leffert's place, Brooklyn, June 12, 1871.
COPY OF LETTER.
Chicago, August 11, 1870.
Capt. A. W. Lavender.—Dear Sir,—When at Water-
town last week General Pratt informed me he had re-
ceived a letter from you in which you spoke of a
medicine you had been taking that had cured you,
and inquired for me that I might be informed of it
and try it in my case. I have been had for fifteen
months, and nearly given up my case. All physi-
cians who have examined me declare it to be *scirrhus*
stomach, or cancerous. Whether it is so or not, I have
been reduced some forty pounds in flesh and am un-
able to engage in business.
I have been spending the summer in the Rocky
Mountains, and thought I was better, but find the
difficulty continues, and write for the purpose of
having you send me a dozen bottles of the Alletic
China Water.
Respectfully yours,
(Signed) MARTIN TEACHER,
27 and 29 Randolph street, Chicago.
See advertisement in another column.

NEW YORK AND NEW HAVEN

RAILROAD.
SUMMER ARRANGEMENT.
COMMENCING JUNE 20, 1870.
Passenger Station, New York, corner of Twenty-
seventh street and Fourth avenue. Entrance
on Twenty-seventh street.
TRAINS LEAVE NEW YORK.
For New Haven and Bridgeport, 7.8 (Ex.), 11.30 a.
m.; 12.15 (Ex.), 3 (Ex.), 3.45, 4.30, 5.30 and 8 (Ex.)
p. m.
For Milford, Stratford, Fairfield, Southport and
Westport, 7.11.30 a. m.; 3.45, 4.30, 5.30 p. m.
For Norwalk, 7.8 (Ex.), 9.11.30 a. m.; 12.15 (Ex.), 3
(Ex.), 3.45, 4.30 (Ex.), 5.30, 6.30 and 8 (Ex.) p. m.
For Darien, 7.9, 11.30 a. m.; 3.45, 4.30, 5.30 and 6.30
p. m.
For Stamford, 7.8 (Ex.), 9.11.30 a. m.; 12.15 (Ex.),
2.15, 3 (Ex.), 3.45, 4.30 (Ex.), 4.45, 5.30, 6.30, 7.15, 8 (Ex.)
p. m.
For Greenwich and intermediate stations, 7.9, 11.30
a. m.; 2.15, 3.45, 4.45, 5.30, 6.30, 7.15 p. m.
Sunday Mail Train leaves Twenty-seventh street,
New York, at 7 p. m. for Boston, via both Springfield
Line and Shore Line.
CONNECTING TRAINS.
For Boston, via Springfield, 8 a. m., 3 and 8 p. m.
For Hartford and Springfield, 8 a. m., 12.15, 2, 4.30
p. m., to Hartford, 8 p. m.
For Newport, R. I., 12.15 p. m. (Ex.), connecting
with steamer across Narragansett Bay, arriving at 8.30
p. m.
For Connecticut River Railroad, 8 a. m., 12.15 p. m.
to Montreal, 3 p. m. to Northampton.
For Hartford, Providence, and Fishkill Railroad, 8
a. m., 12.15 p. m.
For Shore Line Railway, at 8 a. m. to Norwich and
Providence; 12.15, 3; to New London, 8 p. m.
For New Haven and Northampton Railroad, 8 a. m.;
3 p. m. to Northampton and Williamsburgh.
For Housatonic Railroad, 8 a. m. and 3 p. m.
For Naugatuck Railroad, 8 a. m., 3 p. m., and 4.30
p. m. to Waterbury.
For Danbury and Norwalk Railroad, 7 a. m., 12.15
and 4.30 p. m.
For New Canaan Railroad, 7 a. m.; 12.15, 4.30 and
5.30 p. m.
Commodious Sleeping Cars attached to 8 p. m. train,
and also to Sunday Mail Train on either Line. Draw-
ing-Room Car attached to the 8 a. m. and 3 p. m.
trains. JAMES H. HOYT, Superintendent.

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HESPERIA;
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THEME.
Astraea, the Genius of Liberty and Justice, seeks a
dwelling place upon earth. Persecuted and driven
from land to land, she follows the evening star and
finds at last a beautiful kingdom in the Western
world; this becomes her home and the birth place of
her beloved daughter Hesperia.
Eroton, the Genius of Love and Fidelity, the hus-
band of Astraea and father to Hesperia, after many
wanderings in search, at last joins the objects of his
love and care. Reunited, they preside over this new
land and seek to preserve it for their child's inheri-
tance. They are recognized and cherished by a
small band of devoted followers, who summon
them to their counsels in the city of Fraternity.
At first liberty and love prevail, but Astraea dis-
covers the presence of a serpent who breathes on her
a subtle poison, and she (with Eroton) is slain.
Lamia, the serpent of policy, then controls and
takes in charge the beautiful child Hesperia, seeking
to unite her in marriage to her foul son Slavery—
who must be nameless evermore; but Hesperia is
warned by the Genius of Nature, Callos, who, in the
guise of a poet and magician, holds sway even over
Lamia. When Hesperia beholds him she recognizes
her soul's counterpart, and is prepared, by his words
and love to resist all the evil machinations of Lamia,
and her son.
Lamia, however, holds temporary power over the
form of Hesperia, and succeeds in throwing a spell
around the maiden which she vainly imagines will
prove fatal; the love of her parents and Callos
rouses her spirit, and with them she withdraws into
the world of souls, where, for a time, she beholds the
scenes enacted under the influence of Lamia. She
witnesses in Athens and Crete deeds of horror
and the tortures inflicted upon the oppressed. Callos
sings to her in plaintive songs of these down-trodden
ones, lures her by the voice of nature, and in inter-
ludes of Love and Truth seeks to win her back to her
earthly kingdom.
Long years does Lamia hold sway, and at last
wakens the voice of war; when Astraea, not dead,
but only withdrawn for a space, turns the sword of
Lamia upon her son.
Through long suffering is Hesperia made strong
and pure. She listens to the voice of nature's chil-
dren, and their tortures cease; slavery and war are
known no more. Astraea and Eroton are again the
attendant and abiding souls of this fair land; they
witness with rapture and benedictions the union of
Callos and Hesperia, who rule with undivided sway
over the most lovely empire of the earth.
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