

# WOODHULL & CLAFLIN'S WEEKLY.

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VOL. 4.—No. 15.—WHOLE No. 93.

NEW YORK, FEBRUARY 24, 1872.

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73-85.

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76-88.

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78 to 108.

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CONTENTS.

Prefatory Address to the Protestant Clergy.

Book I. Touching communication of religious  
knowledge to man.

Book II. Some characteristics of the Phenomena.

Book III. Physical manifestations.

Book IV. Identity of Spirits.

Book V. The Crowning Proof of Immortality.

Book VI. Spiritual gifts of the first century ap-  
pearing in our times.

The scope of this book is broad. One-fourth of it is  
occupied by an Address to the Protestant Clergy, re-  
viewing the present attitude of the religious world in  
connection with modern science and with modern  
ideas touching the reign of law, human infallibility,  
plenary inspiration, miracles, spiritual gifts. It sets  
forth the successes and reverses of early Protestant-  
ism and asks their explanation. It inquires whether  
it is Protestant theology or Christianity that has been  
losing ground, for three hundred years, against the  
Church of Rome. It discusses the effects on morality  
and civilization and spiritual growth of such doctrines  
as vicarious atonement, original depravity, a personal  
devil, an eternal hell. It inquires whether religion is  
a progressive science. It contrasts Calvinism, Lu-  
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POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, February 24, 1872, will close at this office on Tuesday at 11 A. M., on Wednesday at 11 1/2 A. M., and on Saturday at 9 A. M.

P. H. JONES, Postmaster.

THE INTERNATIONAL.

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

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

Section 2 (French).—Sunday, 9:30 A. M., at No. 100 Prince street.

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

Section 8 (German).—Sunday, 3 P. M., at No. 53 Union avenue, Williamsburgh, L. I.

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

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

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

Section 12 (American).—The second and fourth Sunday in each month, 8 P. M., at No. 15 E. 38th street.

Section 13 (German).—The first and third Tuesday in each month, 8 P. M., at No. 301 East Tenth street.

Section 22 (French).—The second and fourth Friday in each month, 8 P. M., at Constant's 68 Grand street.

Section 35 (English).—Meets every Friday evening at Myers', 129 Spring street, at 8 o'clock.

INTERNATIONAL WORKINGMEN'S ASSOCIATION.

All persons desiring to become members of or to form sections, and trades unions or societies, wishing to affiliate with the International Workingmen's Association, can procure all the necessary information and documents by addressing the regular officers of the Federal Council of North America, as follows:

English Corresponding Secretary, John T. Elliot, 208 Fifth street, New York.

German Corresponding Secretary, Edward Grosse, 214 Madison street, New York.

French Corresponding Secretary, B. Langrand, 335 Fourth avenue, New York.

Spanish Corresponding Secretary, Majin Janer, 112 Lexington avenue, Brooklyn.

Italian Corresponding Secretary, Antonio Bruni, 621 East Twelfth street, New York.

MRS. A. M. MIDDLEBROOK.

Recently we gave our readers some account of this talented lady whom we are able to count among our most respected friends. She is open to engagements to speak upon any subject of general interest—religious, political or social—anywhere in the States east of the Mississippi River. Terms, \$75 and expenses. We take pleasure in recommending her to our friends, as one of the most profitable as well as entertaining speakers in the field. Her address is box 778 Bridgeport, Conn.

NOTICE TO CLERGYMEN.

We have recently been the recipients of numerous letters from clergymen in different parts of the Union asking our terms to them for the WEEKLY. In view of the greatly increased interest manifested by this class of citizens in the principles we advocate, since the Steinway Hall lecture, we announce that we will send the WEEKLY to them complimentary upon an application for it; as well as to all public speakers, of whatever class or persuasion, and to spiritual lecturers we shall be especially gratified to furnish.

DECLARATION OF PRINCIPLES OF SECTION — OF THE INTERNATIONAL WORKINGMEN'S ASSOCIATION OF NORTH AMERICA.

The following formula of rules and regulations are proposed by the Federal Council of the I. W. A. of N. Y., for the guidance and assistance of new forming sections of the I. W. A., subject to whatever changes the various sections may deem advisable to meet local contingencies.

Section No. — hereby adopts the general rules of the I. W. A. and the constitution of the F. C. of N. A. as its constitution, and the following as its by-laws:

ARTICLE I.—MEMBERSHIP.

Sec. 1. Section No. — shall consist of persons who subscribe to the above declaration of principles, and agree to observe the rules and regulations hereinafter stated.

Sec. 2. For statistical purposes it is required that each member give name, age, occupation, address, and number of family dependent.

Sec. 3. Upon admission, every member will be provided with a copy of these by-laws, with statutes and regulations of the association, with a book or card, upon which will be entered the various sums paid, the name, profession, place of birth of the owner, and the number corresponding to the roll of the section, which book shall be signed by the recording and financial secretaries. The price of the book shall be —

Sec. 4. Each member shall pay into the funds of the section the sum of — cents per month.

Sec. 5. In addition to the dues above prescribed, this section may, by a two-third vote, at any stated meeting, levy against each member, for a specified time, a tax to reimburse its funds or for other special purposes; provided that the duration and object of the tax shall be expressed in the resolution ordering it.

Sec. 6. Any member neglecting to pay his dues for the space of — months shall be dropped from the rolls, and shall not be reinstated until his arrears shall have been paid. This article may, however, be suspended in certain cases, at the option of the section, by a vote of two-thirds of the members present.

ARTICLE II.—OFFICERS.

The officers shall consist of a Recording and Corresponding Secretary, Treasurer, and such others as expediency may require, who shall constitute the Executive Committee, and a Delegate to the Federal Council.

ARTICLE III.—ELECTION OF OFFICERS.

Sec. 1. At the first meeting in — the Section shall elect officers to serve for the term of —, and all elections shall be by ballot.

Sec. 2. The Section shall retain the sovereign power to revoke the acts of its agents, or remove the same whenever it may be deemed meet and proper (always stating the cause of such revocation or removal.)

ARTICLE IV.—MEETINGS.

There shall be regular meetings of the Sections at such times and places as may be determined by the Section.

ARTICLE V.—ORDER.

It shall be deemed a breach of the spirit and letter of the I. W. A. for members to indulge in undignified personalities and recriminations at the meetings, or persistently interrupt members who are speaking.

ARTICLE VI.—DUTIES OF RECORDING SECRETARY.

The Recording Secretary shall convoke meetings when so authorized, call meetings to order and cause the nomination of Chairman, attend to the order of business, and keep the minutes and rolls. When absent the Corresponding Secretary shall fill the office.

ARTICLE VII.—DUTIES OF CORRESPONDING SECRETARY.

The Corresponding Secretary shall attend to the correspondence of the section and preserve duplicates of letters subject to the inspection of the section when called for.

ARTICLE VIII.—DUTIES OF TREASURER.

The Treasurer shall collect the dues and keep a correct account with each member, pay such bills as the section may order paid, and make a report at each meeting of receipts and disbursements.

ARTICLE IX.—DUTIES OF DELEGATE.

The Delegate to the Federal Council shall regularly attend the meetings, support the principles of the I. W. A., faithfully represent the views and obey the instructions of the section, and furnish written reports of all the acts of the Federal Council to the section. Whenever questions arise in that body that transcend the authority conferred upon the Delegate, said Delegate shall decline to vote upon the subject until the section shall have acted thereupon.

ARTICLE X.—RIGHTS OF MEMBERS.

The meetings shall be public, and any member of the association is entitled to the floor, but not to vote unless a member of this section.

ARTICLE XI.—PENALTIES.

Any member who shall be guilty of violating the Rules of Order so as to disturb the harmony of the meetings or impede the development of the cause of the I. W. A., shall be subject to such fine or suspension as the section may determine by a two-third vote.

ARTICLE XII.—EXPULSION OF MEMBERS.

Any member of the Section who may be guilty of wanton expressions of falsehood against the principles, or character of the I. W. A. shall be expelled from the association by a vote of two third of the members of the Section, not however without being notified of the charges preferred two weeks in advance of the trial; and when a member shall be thus expelled notice shall be given through the F. C. to all the Sections.

ARTICLE XIII.—VALIDITY OF ACTS.

Any decision taken by a majority of the members present at a meeting, (except where a two third vote is stipulated in these rules), shall be binding for the section.

ARTICLE XIV.—AMENDMENTS.

These Rules and Regulations may be altered or amended by propositions, made in writing, stating the substance of proposed alterations, or amendments, the same to be laid over until the next regular meeting, when they may be taken up for consideration. After discussion is concluded, they shall again lay over until the next meeting, when a vote shall be taken without further discussion, a two third vote being necessary to carry the amendment.

(Prefix or Appendix.)

ORDER OF BUSINESS.

1. Election of Chairman.
2. Reading of Minutes.
3. Report of Treasurer.
4. Payment of Dues.
5. Reception of New Members.
6. Report of Corresponding Secretary.
7. Report of Committees.
8. Report of Delegate.
9. Report of Sections.
10. Report of Members of Sections.
11. Unfinished business.
12. New business.
13. Adjournment.

All changes from this form made by Sections, must be in strict conformity to the General Rules of the I. W. A.

THE PROPOSED CONSTITUTION OF THE U. S. FEDERAL COUNCIL OF THE I. W. A.

NO II.

To the members of the several Sections:

CITIZENS.—“Just once” more, it becomes my duty to address you in relation to the above entitled document. It has been officially declared that sections not heard from on, or before the 3d of March next shall not be deemed to have voted affirmatively, and there is yet a possibility of preventing its adoption. I should be unfaithful to my trust if a single stone were left unturned that might aid in effecting so desirable a result.

I will, therefore, ask your attention to two features in the instrument referred to which ought to insure its instant rejection, namely, to the powers conferred on the Committee on Correspondence, and the chapter relating to the admission of sections and trades unions. Article 15 of chapter 3 reads as follows: “The Committee on Correspondence shall give to the Archivist every month a list of the new members admitted to each section, with their professions, age, birth-place, present residence, whether married or single and numbers of family.” Citizens! Are you willing that one man shall acquire possession of this knowledge? Suppose that the organization should become sufficiently strong to alarm the Police Authorities! Are you willing to accord to one man the opportunity to betray each and every member of the organization? Or, again: suppose the members of the sections should become so numerous as to attract the attention of politicians! Do you wish to be offered for sale in the political market? Article 2 of chapter 4, provides (in substance), that any new section may be admitted to representation by a majority vote. Now, the fact is, that any new section, having complied with the conditions imposed by the General Council at London, has a right to be represented, and can't be voted in or out.

It is said in behalf of this Constitution that it recognizes the principle of the “Referendum,” in so far that it is submitted to the sections for their approval. This is true; but nothing else is submitted; the Amendments that were proposed are utterly ignored, and after all, it is only “Hobson's choice,” namely, that, or nothing. I therefore beg leave to submit to the sections the following substitute for the entire instrument:

SECTION having heard read and duly considered the proposed Constitution of the Federal Council of the I. W. A. for North America, respectfully recommend the adoption of the following substitute:

The Delegates of sections,—convened to organize a Federal Council of the I. W. A. for North America, do hereby ordain and establish the following Constitution:

ART. 1. Of Composition of the Council. The officers of the Council shall consist of,

- (a). One Chairman and one vice-Chairman, who shall perform the duties respectively devolving upon them under the Rules of Order and By-Laws of the Council.
- (b). Two Recording Secretaries, who shall record the proceedings of each meeting of the Council, and perform such other clerical duties as the Council may direct;
- (c). One Corresponding Secretary for each nationality represented, who shall conduct the correspondence under the direction of a majority of the delegates present at each meeting;
- (d). A Treasurer, who shall receive all monies due to the Council, and pay all bills that have been duly audited and approved;
- (e). Two Auditors, who shall examine the accounts of the Treasurer, at least once a month, and as much oftener as the Council may direct, and report the result of their examination;
- (f). An Archivist, who shall receive and preserve for reference, all papers and documents that the Council may direct shall be delivered to him.

The Chairman and vice-Chairman shall be chosen from among the delegates present at each meeting of the Council; the other officers shall be elected semi-annually in the months

of June and December, and shall retain office until their successors are chosen.

ART. 2.—*Of the transaction of business.* The business of the Council shall be transacted directly in open session by a majority of the delegates. There shall be none but special committees appointed, instructed to make a final report within a stated period, and required to report progress at every regular meeting. The right of each section to take the initiative is expressly guaranteed, but the Council may also take the initiative whenever circumstances shall seem to require it. In both cases, if the propositions submitted are of a general character, affecting the interests of the entire organization, they shall be referred to the sections upon demand of five delegates.

ART. 3, SEC. 1. *Of Powers.* The Council shall have power, by and with the advice and consent of the sections, to devise a Plan of Political Organization of the I. W. A., in conformity to the political status of the citizens of the United States.

SEC. 2. The Council shall have power, by and with the advice and consent of the sections, to institute a Labor Bureau, whose duty it shall be to collect and collate statistical information relating to the industrial and social condition of the working class, and to suggest remedies for its grievances. The Council shall also have similar power to institute a Publishing and Lecturing Bureau, whose duty it shall be: first, to supervise the publication of such tracts, newspapers, pamphlets and books as may receive the approbation of the delegates, and are endorsed by the sections, and secondly, to engage the services of competent lecturers upon such conditions as the sections may approve.

ART. 4. *Of the admission of new sections.* New sections may be admitted to representation in the Council upon complying with the following conditions:

1. The members shall subscribe a declaration that they accept, and will defend the principles of the I. W. A.

2. The members shall pay such assessments to defray the expenses of the General and Federal Councils as may from time to time be made upon them, provided that the same have been previously passed upon by the sections.

ART. 5. *Of Existence.* The Council shall only be dissolved by the fiat of the General Council at London, Eng., in execution of the orders of a General Congress.

ART. 6. *Of Amendments.* Amendments to this Constitution must be proposed in the Federal Council. If seconded, they shall be referred to the sections, and if subsequently approved by one-half plus one or more of all the members, the Constitution shall be accordingly amended.

WILLIAM WEST.

New York, February 10, 1872.

## CORRESPONDENCE.

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

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

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

### WOMEN VOTE IN KANSAS!

BY PROF. J. H. COOK.

When the State of Kansas passed a law that women might vote at school-meetings on all questions arising therein on the same conditions that men vote, it not only did a wise and just act, but it thus, virtually, admitted that woman has the right and should be permitted to vote with men at all times, in all places, and on all questions, educational, religious, social, business and political.

Thousands of women now vote at school-meetings in this State. In many districts the women are so stupid and modest (?) none of them vote. In others, only one woman is thoughtful and independent enough to go and exercise her God-given right through the ballot. In others, two, three, four, five, six, and, in a few cases, nearly all go to the school-meeting and vote. In all cases, the presence of woman is a restraining influence upon all who are disposed to be rough and disorderly. I recently attended a school-meeting when six females voted, and were a great check-power on some of the male voters who were rough and ignorant. Yes! I have seen women vote at school-meetings "and nature made 'no' pause prophetic of her kind!" All the babies were taken care of; all the house-work done as usual, and not one was out of her sphere!

Voting at school-meetings is a good preparatory step, for woman, towards voting at all meetings where men vote. Most of mankind and womankind are like a skittish horse on a strange road, and must be led up to the object that frightens them gently till they find it won't hurt them. When it is found that women can vote at school-meeting and no evil, but great good follow, it will prepare them to vote, and men to let them vote at all meetings.

### THE BASIS OF REFORM.

NO. VI.

I have spoken briefly of the triune natures of man, and would now offer some suggestions as to the development of these.

On the physical plane, man should ever seek for all the knowledge he can in regard to the laws of life and health, but it is still more important that he should put in practice earnestly and carefully what he knows. Many of the most learned of mankind have been exceedingly weak in regard to themselves. This is an individual work which each one should recognize and practice for himself.

Spiritualism has taught mankind a profound lesson which no other system of religion ever presented, that the foundation of all the true religion is in the physical nature. That purity of body is not only essential for the production of happiness here, but hereafter also, for, out of these external physical bodies there is eliminated at death a physical body which belongs to the spirit of man in the inner life, and the character of these to physical bodies is dependent upon that of the one on earth, so that it is of the highest importance to your welfare now, and in the future that the physical form be kept pure.

It is not in accordance with the scope of these articles to enter very minutely into this subject. Suffice it to say that every one should be impressed with the importance of this and should resolve to use every means in his power to make these temples fit dwelling places for a holy spirit.

The true equilibration of the physical body depends upon a nice adjustment and balance of the powers of this system,—

upon that universal culture which shall bring out all the powers and faculties as nearly uniform as possible. Hence a proper portion of time should be devoted daily to the development of the physical, with care in regard to food, exercise, sleep, ablutions &c, as your best wisdom, enlightened by experience, will dictate from time to time. There is no faculty of the physical, however insignificant it may seem that can be ignored or neglected without causing suffering to all the rest. If you would be true reformers, and accomplish the grandest results, you must begin here and make for yourselves pure, strong, well developed physical organisms, and thus lay the foundation for the mental and soul natures to bring out the most beautiful and harmonious conditions.

ARISTOTLE.

105 PARK AVENUE,  
CHICAGO, ILL., February 6, 1872.

MRS. WOODHULL, DEAR MADAM—In the WEEKLY of Jan. 6th, I noticed you made mention of the *Moravia* manifestations of Spirit Power, and also, of Mrs. *Morison*, the Blind Medium of Oswego. Having recently visited *Moravia* and witnessed some of the remarkable manifestations that are produced there, I wish to add my testimony, to that already given by several of your correspondents. The manifestations are given under conditions that preclude the possibility of deception. While at M. I had the pleasure of forming the acquaintance of the Blind Medium above mentioned; she was there, by direction of her spirit guides for development, and under the care of dear friends, Mr. and Mrs. Wilcox of Oswego; she is destined to become one of the best of physical mediums; she is even now as fine a test, and healing medium, as there is in western New York. A few evenings since, I paid a visit to the celebrated "Bangs children, aged respectively, seven, nine, and twelve years, and the phenomena produced in their presence is truly wonderful. The two youngest are tied securely, same as the Davenport's, and then placed in the cabinet, and while there, hands of various sizes and colors are seen at the aperture in the door of the cabinet. After this manifestation, the oldest of the children sits outside, and places one hand through an aperture of the cabinet, and while seated thus, the instruments inside are touched and handled with considerable force, the medium and audience being in the light. Other manifestations are given. All, excepting a pianist, are seated around an extension-table. A vacant chair is placed at the table, and dances in perfect time, to music upon the piano, no person comes in contact with the chair, and it is light to all who can see. After this demonstration, two of the mediums held slates under the table, and spirit hands wrote names, and long sentences for us. There are other fine mediums in Chicago, that I have not as yet seen, one, a Mrs. Maud Lord, has manifestations similar to these given at *Moravia*. She is doing a good work here, is constantly engaged.

I will not trespass further upon your time, I felt impressed to give you the above facts, knowing that such are needed, by many of your readers. It is difficult to describe such manifestations; they must be witnessed, in order to be fully appreciated. With good wishes for your success in every good understanding that is for the public good.

I am respectfully yours,

ANNIE LORD CHAMBERLAIN.

### "CHEATED BY A TRUE CHRISTIAN."

MESDAMES WOODHULL & CLAFLIN: A correspondent in your paper of February 10th claims to have been "cheated by a true Christian" but he seems to have such perverted and false notions of what it is to be "a true Christian, that the cheating seems to me a delusion of his own heart."

I never knew or heard of a person, (to the best of my recollection,) who, believing "himself to be one of the elect," believed also that "therefor" he was "preordained" to go to Heaven, do what he will." And more, I do not believe that any sane professing Christian ever uttered such a thought.

Whatever may have been in past ages, I have never known of a person in these days who thought that "the Christian will be 'saved' for believing that Jesus Christ was God himself, who died to save sinners."

The teaching of the whole Evangelical Church, which includes at least nine tenths of all who belong to any organization calling itself Christian, is to the following purport.

Abiding sorrow for all past sin; the determined and permanent effort to abandon all sin, and to live a holy life; constant faith in Jesus Christ, as the one through whom God gives pardon to the repentant sinners; a daily renewed struggle against all sin and temptation, together with a like effort to "live holly and unblamably before God in love;" and finally, a practical, even though partial victory over sin, so that the repentant one, *sins less and less as the years roll on*, and is encouraged by the hope that the perfect victory will at last be gained through the grace of God, and sin will be exterminated; *all this at least* is taught to be essential to the salvation of every responsible person who knows of Jesus Christ. Indeed, very few are the Christian teachers who would not say that more was involved. Whether this is "a cheap method" of obtaining salvation or not let the reader judge.

E. T. S.

PERSISTENT WOMAN SUFFRAGE ADVOCATES.—Mrs. Isabella Beecher Hooker, and other advocates of the right of suffrage for women, are still here actively at work and urging their claims to the ballot. In spite of their late defeat in the Senate Judiciary Committee they are still hopeful, and employ the time in importuning members, distributing documents, etc.—A WASHINGTON CORRESPONDENT.

The friends of woman suffrage fail to show their conspicuous fitness for self-government, in their noisy and quarrelsome conventions, but it may be attributable to the presence of certain professional reformers who never agree with anybody else if they can avoid it, on principle.—*Boston Health.*

Hear what men say of women who are determined to acquire equal position, as they have equal right:

BOSTON is certainly not a stronghold of the woman suffrage movement, though many of the ablest and best of the advocates reside in this city. The convention held this week failed to attract a large gathering, though able and popular speakers were announced as attractions. The great majority of the women of Boston, if not hostile to the movement, are indifferent, and now, that its novelty is worn off and curiosity no longer attracts them, they do not "grace the meeting with their presence." This indifference has sometimes been cited as a proof of their degradation, but they are so well satisfied with the rights they now enjoy that they laugh at the sneers of their restless and aspiring sisters.—*Boston Traveler.*

[For Woodhull & Claflin's Weekly.]

### "FREE LOVE."

BY HORACE M. RICHARDS.

One nice pleasant morning, in Spring's early May,  
Far into the green-wood, I wander'd away,  
Far away from the noise of city or town,  
Alone, and weary, I sat myself down.

I was tired, and sad, and sick of this life,  
Of its toils, and troubles, its wearysome strife.  
Of its mockeries hollow, its great unrest,  
Of its unmated couples, the world called blest.

I thought of the souls they were ushering in,  
To this world of wretchedness, sorrow and sin,  
Because they were bound by a priest-spoken tie,  
That made the twain one, though their vows were a lie.

And I thought, what a shame, that children should come,  
Without their consent, to so cheerless a home,  
To grow up like brutes, with no music or song,  
Their lives out of tune, from inherited wrong.

And I said to myself: I wonder whether,  
Such sad conditions will govern forever;  
I thought 'twould be better to turn square about  
And let so miserable a race—play-out.

And I almost wished some great tidal wave  
Would sweep all mankind into one common grave,  
When, perhaps, dame Nature might start a new race  
That would bring to her fame instead of disgrace.

Anybody can see 'twas no pleasant mood  
That was on me the day I went to the wood,  
Yet a chance observation, with reflection,  
Turned my thoughts in another direction.

For up in the top of a soft maple tree,  
Two singing birds warbled a song unto me;  
Its burden was this (I understood each word,  
And no sweeter songsters have I ever heard):

"Never since birds were mated,  
Has one, the other hated;  
By laws we cannot alter,  
We wed at God's own altar.

No marriage vows are spoken,  
No marriage vows are broken:  
Through storms and wintry weather  
Love binds us fast together.

Life is all a wedding feast,  
Yet we have no church or priest,  
For love can wed us stronger,  
And love can hold us longer.

Better take lessons from us,  
'Twill save a great deal of fuss;  
For Nature is a teacher,  
Wiser than book or preacher."

They hopped from their perch and away they flew,  
'Twas the last of their birdships I ever knew;  
But the more I on their sweet lesson over,  
The more I incline to be a free-lover.

God's law is free love—the free'r the better;  
He never made chain, He never made fetter;  
For souls when they meet 'neath the rays of love's sun,  
Unite like two snow flakes that melt into one.

BUFFALO, February 6, 1872

### THE SOCIAL PROBLEM.

NO. VI.

The essential fact being, so far as the political side of this great problem is concerned, that under our actual system, the real government and the nominal government are two very different things. The nominal government is that which we grind out of our balloting-mill. The real government lies elsewhere, comfortably covered up by the paraphernalia of our Democratic-Republican system, snugly out of sight: consequently, totally irresponsible.

It matters very little, therefore, who puts the ballots into the box; the figures that issue from it are never the real rulers. They are puppets, all of them: puppets, and only puppets. Wooden men, mostly, veneered with brass as to their faces, but ever only puppets, moving as they are moved. The exceptions, at all events, are too few to be worth counting. Their real purpose and use are simply to take that faint shadow of responsibility—and a very faint shadow it is—which under our glorious constitution rests upon the depositaries of political power. The real rulers meanwhile, sitting in their absolute irresponsibility, behind the curtain, pulling the strings.

Small honor, indeed,—and less profit, were that possible—to take any share in this elaborate manufacture of brazen-faced wooden puppets! To say nothing of playing the part of puppet! Profits, indeed, these make: such as the foot-pad wins, only without his slight redeeming virtue of brute physical courage!

The simple fact is, in one word: our Democratic Republic is a huge failure; a swindle; a sham! Nor can any imaginable juggling with ballot-boxes change the general result. In our modern industrial society the money-power is necessarily master. It is so in the very nature of things; neither masculine nor feminine shrieking will make any difference.

I say money is master; not King. Not absolute Sovereign. Not by Divine right, or any other Right, Lord. Not in any wise irresponsible—save by the grace of institutions like ours to disguise the real seat of power, and provide brazen-wooden or other puppets to carry off the responsibility.

Simply by the nature of things practically master, albeit morally liable most assuredly to an ample social responsibility, which, moreover, it may be said in passing, we urgently need some effectual means of enforcing. But by the unanswerable

nature of things, or in other words, by the natural law, Master.

Which general fact, moreover may be stated in another form and thereby have its true significance made more manifest. The fact, at bottom, being simply this that in a frankly industrial state of society the natural Government is identical with industrial direction. The general Direction of Industry, including, and indeed mainly consisting in, the administration for social ends of the produce of Industry, this is the real function of the Government of the future.

Now the essential characteristic of money, if not indeed its true scientific definition, consists in its constituting a form of control over our stocks of provisions, materials and implements. But it will be obvious, at best to any mind capable of sociological speculation, that the conservation of, and control over our stocks of provisions, materials and implements, and the general direction of the social Industry, are if not absolutely one same social function, functions closely and indissolubly connected.

But every one, at least, every one not blinded by mean passions, can see that our stocks of provisions, materials, and implements must be under the control of somebody or other. They will certainly not take care of themselves, and what is more, the power to conserve necessarily carries with it the power to squander, while control of our implements—using the word in the large sense, including, for example, our steam-engines, ships, railroads and their running stock—is obviously inseparable from the General Direction of Industry.

It is conceivable, of course, that some scurvy Rascal, whose enthusiasm for reform means only envy and hatred of anybody that happens to be taller than himself, may mutter something which would mean practically the destruction of those stores of provisions materials, and implements, fruit of so many ages of painful, long-suffering toil. Because society is still groaning under cruel abuses, you forsooth would fain destroy the basis on which alone society rests or can rest. Because you are impotent to reform society you want to cut her throat! Or worse still doom her to slow starvation! Well Sir! remember this, it is you, and demagogues like you, who are more than half responsible for the days of June '48, the still more hideous massacre of Paris Communists '71 and the rest of the brigand measures of the Thiers—Napoleon, Bismarck style of Rulers! Better indeed, thirty or forty thousand innocent men murdered by a brutal soldiery than the Haman race with all its glorious achievements swept from the Earth! If indeed that were ever the sole alternative.

As it may well seem, moreover, to many minds, and intelligent minds, too patriotic, lovers of their Country, lovers of their Kind, really to be.

HENRY EDGER.

THE WEEK OF PRAYER.

Beautiful as the merry laugh of a child, is true life. Life that has no impositions in it; life not embarrassed by the frauds of abstract rules and artificial regulations. As it is, it would seem that we scarce have a thought, but some devil mixes up with it. The world ought to see—and seeing, reflect—that there have been more than one thousand and a half of centuries that religious people have been hopeful of saving the world; that one invention has followed another, having this object in view. And to-day the church, in the way its members pursue life, is more like the world it proposes to save, than ever before; and the distinctions between them have lost in everything but profession, forms, ceremonies and abstract duties. Soon (next week) the time is to be set apart by all christian churches, for a whole week of prayer for the conversion of the world. Those who engage in this should reflect; should ask themselves, "What is the use of all this?" And suppose that all the people of this world should be converted to just what the church now is, what sensible improvement would there be to the world? A curious mind might ask farther, "Does any praying man or woman expect any good to come of these prayers?" These religious people know, and everybody knows, that if one prayer in four hundred millions had been answered, this world would have been converted before this. With such formidable odds against "praying for the conversion of the world," it would seem that anything but stupid thoughtlessness would be disheartened. If anything could be done for the world, I would cheerfully go in for its accomplishment. And I should honestly consider that the first grand obstacle to be encountered, was the church. That it actually stands in the way of pure, elevated life to the race. It is true that the people have no business to give it importance. But they will. And while this is the case, there is a responsibility attaching to its assumed position, that calls for something beside "prayers for the conversion of the world;" something beside mere rounds of duties that only go to distinguish it from the rest of the world; something beside zeal for a God, and an organized interest in promoting the consequence of the church. And this responsibility comes right back to the individual, and calls for a life of personal satisfied sweets; a something that makes its own glorious record within the human soul; where love holds its fondest revels, and where satisfaction repeats itself in language all its own. Beyond this, whatever the pretence, all is a sham. And if any individual wants the readiest evidence to corroborate what I say, let him ask himself. Not, however, in a loose, speculative way, that would demonstrate him a trifle with his own being; but with that earnest honesty that would show that he did not leave it to any abstract power to hunt up happiness for him, but that he was bound to find it for himself, and be the sole judge of its quality. For if another can taste my broth, and tell better when it suits me than I can, the significance of individual being is lost. There is no meaning to it. This worrying about others, when we can say nothing for ourselves—except that we are faithful to our duties, and that we hope to be saved—is one of the most subtle swindles that ever cursed the race, and can date for its paternity to no other source than a devil; for there can be no other being with brass enough to have forced himself to this invention. Men are not bad, they only lack discretion in being good. They seem too anxious to publish its evidence, while they ignore the value of its holy realizations; a something that speaks in sacred confidence to human consciousness, without telling the second person just what it says. We think too little of the loves and beauties of individual being, valuable only because they are palpable and real; while we make too much of those considerations that have no other importance than that we give them.

E. W.

ALBANY, January 5, 1872.

MONEY AND MERCHANDISE.

Mesdames Woodhull & Claflin, 44 Broad street, N. Y.:

A correspondent in your paper of December 30, would have gold demonetized (not demoralized, as the types made him say), and in this he has the sympathy of a large class, who in many cases have observed only the experience of our own country since the passage of the legal tender act, and the issue of notes to be used in place of gold as money, and concluded that it is possible to continue doing this and dispense altogether with the metallic standard.

The views I have from time to time expressed, have resulted from a longer experience, covering the best years of the U. S. bank, and the entire existence of the New England or Suffolk bank system of redemption, both tending to supply a safe, convenient bank note currency, and reduce the amount of specie required, to the lowest possible limit.

Your older readers will, I think, remember that the great complaint against the U. S. bank, on the part of its opponents, was that it had so little specie, though it had plenty of funds much better. The same objection has been urged against the Suffolk bank system, and attempts made by ignorant legislators to compel the bankers to keep a certain amount of coin always on hand to insure the redemption of their notes. It will, I hope, be plain to those who are at all conversant with the business of banking, that the strength of an institution does not consist so much in the presence of a certain percentage of coin, as in the possession of genuine, sound business paper which shall fall due at the right time and place to meet not only the notes, but all other liabilities of the bank as they fall due and require redemption.

It should be the very first duty of government, after having provided an unvarying standard of value by which contracts can always be intelligently made, to secure the issue of as many bank notes as the wants of our business show to be necessary, and take such security for the prompt redemption of these in funds equal in power to gold, as will make them fit for the use of its own agents as well as of the people at large, and render the use of coin unnecessary. The existence of such notes, or any other paper which can be created either by individual, corporate, or legislative action, does not by any means obviate the necessity for referring to some standard which has an intrinsic, generally recognized and comparatively uniform value as merchandize, so that we can safely say in every case that the promise to pay money involves the obligation to deliver as much property as could be purchased with the merchantable value of the gold named in the contract. Nominally, we promise to deliver so many francs, dollars, or pounds, in gold. But practically we do no such thing, for the creditor does not desire it.

We all know that it would be impossible to carry on the business of the world if even so much as one tenth of it must be represented in coin, or bullion, or bank notes, or all these combined. And yet, all contracts to pay money are, and must continue to be, made payable in specie; meaning, as has already been said, that the creditor shall have for his claim as much as the stipulated amount of gold would purchase. And with this he is content. It is true that he may, and sometimes does insist upon the delivery of specie. But such calls are exceptional and can always be provided for by the offer of bullion, or very likely other products of labor at a slight reduction from the price in coin.

But if we offer him government paper, such as our legal tenders have been for nearly ten years past, he has no assurance as to the result, for, as we know by long and bitter experience, their value or purchasing power may be diminished, so that he is not more than half paid.

We want no more such paper—neither as money nor as currency. The notes are an objectionable, because irredeemable debt, and should be at once placed on interest, and thus converted as they would be, into permanent investments. Then issue new notes, conditional that they shall always purchase and pay upon the same terms as gold, and this would insure the same desirable character for all commercial paper. That is what we desire and what we propose to have. A sound paper currency, not founded upon, but measured by gold, gold only, and this, we are promised by our friends in the other world, shall be the final result of their effort on this great question.

We are told again and again that, until contracts in relation to commercial transactions can be made by a standard which has a value in spite of legislation, there will be no stability in our business, that trade will be but gambling, and all teaching of morality but waste of breath.

Believing this to be true, I am opposed, as I have always been, to the issue of paper or the use of any valueless substance as money, and I am equally opposed to the use of coin as currency, though I have constantly insisted that not only bank notes, but all other paper with which we effect our transactions, should representatively serve the same purposes as the specie by which our prices are determined and thus be entitled in a certain sense to be called money. But I repeat in conclusion, these are not money, but currency, and sooner or later our friend F. S. C., and all others, will find this to be true.

State House, Boston, Dec. 1871.25,

DAVID WILDER.

BUFFALO, January 16, 1872.

Mesdames Woodhull & Claflin:

On two evenings of last week lectures were delivered here by George Francis Train to intelligent audiences, who were instructed and entertained by the progressive ideas advanced and advocated by this wonderful man. Train's talk is earnest and brave, and with all his eccentricities he is doing great good. The magnetic eloquence with which he rebukes the pretended patriotism and honesty; the canting hypocrisy and flowery spread-eagle hifalutin of our political and religious demagogues, is opening the eyes of the people to the moral and political condition of the country. The great rebellion is over, and thank God a slaveholding aristocracy, based upon the "sum of all villainies," unpaid labor, has been wiped out and destroyed forever, and it is now high time the American people turned their attention to the encroachment of a political snob aristocracy that is rapidly looming up in all the departments of the Government. The time is not far distant when these political popinjays will be appreciated for exactly what they are worth and no more. The teachings of Tammany by the outraged people of New York city and the reformation of the Custom House, there can be no doubt with justice may be repeated with the occupant of the Treasury building at Washington. The inquiry is certainly pertinent: how is it that men occupying high positions under the Government, and men who are sent to our Legislatures and Congress, comparatively poor, in a short time accumulate large fortunes? The almost monthly announcement of large defalcations and frauds on the part of persons connected with the Treasury Department, at Washington, is creating a strong suspicion all over the country that the reports of that department are somewhat "sugar coated" to cover up and hide from the people the true state of the National Treasury. The admission intimated by the Washington

correspondent of a New York newspaper and published, made to a committee of the Senate by Secretary Boutwell, that three months interest on \$130,000,000 was lost to the Government through the negotiations connected with the Syndicate for the new loan, does not look well, as it shows a loss of \$1,462,500 to be made up from the productive labor of the country. Was there absolutely any such loss, or was this amount of \$1,462,500 divided as official perquisites between parties connected with our Government and the foreign bankers, from whom the loan was made? A Washington special reports that the President recently made the following remarks relating to the removal of the New York Custom House officials: "My mind is clear upon one point. Every officer under my administration who has in any way been connected with the irregularities in New York will be dismissed at once; it makes no difference to me if every man now holding office in New York should be dismissed. I shall not wait for any report or resolution of the Senate, nor for even absolute proof or overt acts. The fact that officers have so demeaned themselves as to be open to suspicion; as to bring scandal upon the service or dissatisfy a large mercantile class, is enough to justify a change. These Senators are no more anxious than I am to purify the service, and I will be glad to do my share of the work."

Now this reads very well as coming from President Grant, but does he or Secretary Boutwell at all carry out such professions? Let us see. The following is a copy of a letter written to the Secretary of the Treasury at Washington on the subject of fraud a long time ago:

BUFFALO, March 18, 1871.

Hon. George S. Boutwell, Secretary of the Treasury:

SIR,—It has for several months past been a matter of public notoriety that Rodney W. Daniels, Collector of Customs for this port, has been detected in the commission of divers offenses against the laws which it is his special duty to execute. The facts upon which these charges rest are, as we understand, within the knowledge of Mr. Siebold, a clerk in your department. We respectfully ask that Mr. Siebold be instructed to come to this State and make complaint against Mr. Daniels before a United States Commissioner in order that a judicial investigation may be made to this end; that if guilty, Mr. Daniels may receive the punishment which the law provides. We beg to assure you, sir, that this letter is written under a sense of public duty, and that the persons whose names are signed hereto, are respectable citizens of Buffalo, and devoted adherents of the Republican party. Very respectfully yours.

The signers of this letter to Secretary Boutwell are among the most respectable citizens of Buffalo, and though the letter was written nearly a year ago, and the facts of Collector Daniels' irregularities have been irrefutably brought to the notice of both the President and Secretary Boutwell, no notice whatever has been taken of it. With this precedent, as regards the irregularities of the Buffalo Custom House, is it to be supposed the President, under the influence of his honest Secretary of the Treasury, will make haste to remove bad men from official positions of responsibility in New York? Tweed's operations would seem to show he thought himself beyond and above the reach of the law and public opinion, and perhaps such an idea prevails at the Treasury Department at Washington. The time has gone by when official snobbishness is to be recognized by the American people as meritorious, and insolent and imperious bearing, cannot long be palmed off as gentlemanly courtesy, let it come from what quarter it may. In reading the proceedings of the Senate on the 11th inst., the overweening pedantry of the handsome Senator from this State is particularly noticeable, in contrast with the dignified and impressive style of the veteran Sumner, of Massachusetts. It is sincerely to be hoped that during the present session of Congress, the Oneida County Peacock will have strutted his last strut, and spread his political tail for the last time in the Senate Chamber at Washington. It is time some of the servants of the people were taught they were not their masters. No man or party own the people of this country, and the almost arrogant assumers of such ownership are destined to disappointment. Milton has written, "The captive tribes fell off from God to worship calves," and it would seem our political squirts and flunkies expect the American people to imitate the example of captive tribes. The liberal and progressive minds of this country and the friends of woman suffrage, hold the political balance of power between the two great parties if they will but organize and concentrate their vote. Full ninety per cent of the Spiritualists of the country have heretofore voted with the Republican party, and without such support that party will be defeated in the next contest for the Presidency. The Republican party now have the power to pass a declaratory act in Congress that will give woman the right to vote "without let or hindrance," and if such act is not passed, should not the Republican party be fairly held responsible for its defeat? I have noticed with pleasure in recent numbers of the Banner of Light articles relative to the political duties of Spiritualists, and think justice to humanity and progress demand the united political action of the earnest, liberal minds of the country in favor of woman's suffrage and the right. A united effort on the part of the hundreds of effective lecturers the Spiritualists have now in the field, together with the influence of the liberal press, patronized by them, would soon show Congress what the majority may expect at the hands of the people, if they heed not their wishes. No political party can afford to despise the voting power of the Spiritualists and the attempt to engraft religious sectarianism in the constitution must be prevented, and the right of woman to vote, universally acknowledged.

SELAH.

A REJOINDER.

To the Editors of Woodhull & Claflin's Weekly:

Do me the kindness to publish this in answer to a letter in your issue of last week. Mr. Boucher, in his complaints of the rejection of his letter by the Times newspaper, sympathizes with me most affectionately for which I am not ungrateful. Our friend is original; we requite him; but heaven spare us from any more Boucher's. He, without commenting on my letter in the Times of December 16th, says, I should leave the documentary exposition to better and abler hands. He says, further, that Mr. Banks did not sign himself chairman, and if he had, it would not be true. This is very kind in him—in fact an effort to be smart. Now, if the Times should say that he (Boucher) is an egotistic ass, I suppose he would say that that was not true either.

I say myself it was unfeeling in the Times not to publish his bid for the commission. I am sorry for him. After lauding the Times up to the sky, and tendering his heartfelt thanks in the most devoted terms, for its noble actions, etc., he goes on to speak for No. 1. He says that he is not tainted with theories, that he is not a politician nor party man; but he does say that he is a scientist, an author, and an orator, and was before Mr. Hoar's bill was thought of. But all this was thrown away—the Times could not see it, and, I fear, my friend will not be fully appreciated until he is dead.

THEO. W. BANKS.

"HUMAN DESTINY," LECTURE BY ALBERT BRISBANE.

[On Sunday, January 21st, 1872, Mr. Albert Brisbane delivered a private lecture in Washington, D. C., on "The Future Development of Humanity and the Ultimate Object of Human Destiny," of which the following is a partial synopsis.—A. C.]

In the development of all finite creations, three grand laws govern, three phases are passed through, viz.: 1st. Formative, or embryonic; 2nd. Simple organic; 3rd. Compound organic. We may find an example of this universal law in the human organization; the embryo is the child prior to birth; the simple organic corresponds to the child after birth; as the child becomes a boy or girl, man or woman, it enters into the compound organic stage. In the creation of our planet, its earliest stage is considered to have been vaporous; in the course of ages it reached a point at which animal life commenced and was continued in the successive sub-kingdoms of radiata, mollusca, articulata or vertebrata, culminating in the creation of man; then the earth was born—entered on its simple organic phase, for which the materials had previously been accumulated; the preceding vegetable and animal creations being but embryonic humanity.

So in constructing a house; the house when completed is born; when the scaffolding is cleared away, the house cleaned, painted, etc., so as to be ready for habitation, it is a compound organism.

Force operating on matter in its inert or static form cannot at first bring it into a complete state. Time and space, substance and succession are necessary accompaniments of matter; and without matter God cannot actualize any more than can the sculptor, painter, or musician. They take matter and mould it into forms of beauty in accordance with their conceptions, which are actualized on the matter by means of the forces which they control; thus the mind enjoys because it sees itself thus mirrored in the material; but without matter forces are but dreams, lacking the material for their embodiment.

The sun is an artist working on our globe as the material. By means of the sun atmosphere after atmosphere was formed in succession until it became possible for humanity to appear, which marked the commencement of the second act, the geological ages comprising the first act.

Humanity, spiritual being, having come into existence, had to create a social organism in which to live. This, like all other creations, had to be a gradual process. Human life in its earlier stages was nomadic, entirely unorganized. As nearly as can now be ascertained, the first organized society existed in the Valley of the Nile; there lived a race not savage or ferocious, neither were they intellectual; but the peaceful, religious and domestic elements predominated. As architecture can only operate in accordance with the materials which they can obtain, so the early Egyptian society could only elaborate but little. They planted cereals, woman inventing the art of planting wheat and barley, evolving the gems of a religious sentiment.

From the Nile we go to the Tyris and the Euphrates, where the Semitic races, (including the Jews) improved on the Egyptian germ. These races established in succession the Chaldeo Assyrian, Phœnician and Carthaginian civilizations. With the last ended the Semitic societies. With their successions—the Greeks, Romans, Persians and Medes—commenced the development of intellect and philosophy. All our religious ideas are evolved from Egyptian, Chaldean and Assyrian germs. The Greek and Roman civilizations were succeeded by the Teutonic. Our work to-day is the development of science and industry.

Society consists of five great departments, viz.:—1. Education; 2. Industry, or the application of the actions of man to the animal and vegetable kingdoms; 3. Social institutions, governing the action of the social sentiments—ambition, love, parentage; 4. Political institutions, regulating general interests; 5. Religion, governing the relation of the finite with the infinite. There is also a sixth department, comprising the application of science and art to the purposes of the other departments.

It required uncounted ages to develop the four great animal sub-kingdoms. Humanity has been engaged at least eleven or twelve thousand years in reaching the point which we now occupy; yet the social organism is still embryonic; the child is not yet born. Nothing is organized; industry has but the beginning of organization, as it is furthest advanced in that direction. The sciences are very imperfect, mathematics being the most advanced. In politics the administrative portion is best organized; the legislative and judicial being preposterously speculative. All our religions are fragmentary, embryonic, formative. The Jewish religion progressed from lower forms through Moses and Jesus. The fraternity announced by the latter is but the first note of the grand religion of the future. Christianity simply declares this fraternity, but promulgates no laws of marriage (by which alone the fraternity can be embodied). The Semite races, in which this religion originated were polygamous; we get our marriage from the Greeks and Romans. In short, our social organism in all these aspects is simply formative. Now what are the steps by which it will become organic?

Truth and justice must first be established in regard to labor, including the equality of woman; science must be utilized. When this is done, the simple organic period commences. The globe will then be cultivated, deserts reclaimed, etc., etc. Then the globe will enter on its compound organic epoch; the climate thus improved and perfected, will re-act on the individual.

As with the art and science of music we develop the ear, so under a true social organism love can be developed and produce harmonies as superior to our present monotony, satiety, prostitution, rapes, seductions, disease, despair and insanity, which necessarily result from the unscientific, unorganized action of that faculty, as the music of our present civilization is to the discordant noises of the savage. Legislators and theologians observing this unmanageableness of the faculty have tried to chain it up in monogamy so that the resultant discord should be confined as much as practicable to two persons.

In our present embryonic social condition, we think, reflect, have aspirations, but we are not educated; we are to the future as the crab-apple to the finest pippin, the doll to maternity, the music of the savage to that of Beethoven. Our moral sentiments are low and simple; our ambition is small, limited, petty; our science is materialistic. But in the future every sentiment, faculty and sense will be improved and refined as is our sense of hearing; man is connected with God by music and mathematics—the only complete sciences.

As to marriage in the future—love is evolved, and it is not for man to say how love shall act, any more than to say what notes shall be harmonies and what shall be discords. These harmonies exist as facts; we cannot create them; we can only discover their laws. So with love; it is a force to which our institutions should be adapted as mechanism to steam; but we are bent upon compelling one man and one woman to live together for life unconditionally. \* \* \* \* Parentalism in the future will include all children; we shall have no shoeless newsboys crying from cold and hunger, while champagne is squandered in bribing some brute in Congress to pass a railroad grant. The war of parties, sects, nations and individuals will be replaced by a grand associative humanity. Ambition will be for the greatness of the race, instead of petty, personal pre-eminence. Love will have surroundings and concomitants imparting to it a power and enthusiasm of which we can now form no conception. Man will love all below him, not harming even a leaf or a plant. Of this the prophecy is found in Zoroaster; the followers of Ormuzd took good care of the animal and vegetable kingdoms. Above all there will come a great love for the earth, as a great, living sentient soul, the body of which it is our business to cultivate and embellish; and so of the planets and the sun; hence will arise a comical sentiment. Now our motives are all industrial; our highest aims, food, clothing and shelter; materialism sometimes rises into ambition, causing wars of injustice, spoliation and oppression. But all this will be replaced by love—love of the earth, the solar system, man combined, united.

Even now we see the evidence of this growth. Plato felicitated himself on three things, viz.: that he was born free and not a "slave, a Greek and not a barbarian, a man and not a woman." The whole of antiquity could not rise above patriotism; but within a century a sentiment of humanity has come to light, as instanced in negro emancipation and the International Association. \* \* \* \* \*

EXTRACT FROM AN ADDRESS DELIVERED BY GENERAL WM. S. HILLYER, FEBRUARY 22, 1869.

We learn in the war that Europe had little of kindly feelings toward the great republic. With the single exception of Russia, we had no friends among our leading powers. France sent her legions and overturned the government of a neighboring friendly nation, that she might have her forces near and ready to be in at the death of the republic. From British ship-yards, and from British ports, went forth the privateers that swept our commerce from the seas.

The only one of the leading powers of Europe who earned our affection and gratitude during the war, has foreseen the propriety and inevitability of our destiny, and has voluntarily withdrawn its dominion, its possession, and its influence, from the continent. The Czar of Russia, the wisest, the most humane, among the crowned heads of Europe, has exhibited a wisdom and foresight in this that challenges us to tell all Europe they must do the same.

Should Great Britain cede to us the Canadas, it would not compensate for half the damage she did us in the war. The little so called neutral port at Nassau, by furnishing the rebellion with the sinews of war, and harboring its privateers and blockade runners, added more than a thousand millions of dollars to our national debt, caused the expenditure of fully one-half of the material consumed by us in the war, prolonged that war at least two years, and caused the loss of tens of thousands of the noblest lives in the land.

If you wish to estimate the measure of damage England has done us, take the amount of our tonnage when the war began, and subtract from it the amount of our tonnage when the war ended; add to that the value of merchandise destroyed by privateers—add to that the profits her ship-owners made by driving us from competition in carrying the commerce of the world; add to that the fearful damage done to us through the instrumentality of the port of Nassau, and other of her ports, and to that what it cost us to protect our Canadian frontier, and the actual damage done by raids across our northern borders. Then add to that our loss of prestige on the seas, the insults to our flag, the dastardly strike at the heart of freedom, and her continued disregard of the rights of American citizens upon her own soil, and you have an amount which she could never, never pay if she emptied all her coffers and mortgaged all her lands.

As England cannot pay in full, what shall we do with this monstrous debtor? In the first place, let her pay what she can, and then let her withdraw every foothold she has upon this continent and the adjacent islands, so that she can never incur such fearful obligations to us again. We may arbitrate the amount of money she shall pay us, but let us enter upon no negotiations which are not based upon the relinquishment, at once and forever, of all dominion over the soil of America.

Now would be a good time to strike, while her canvasses whiten every sea from which she has driven ours, we might give her a taste of the privateering which she administered to us in our day of trouble. The Fenian army are all ready to go over into Canada and occupy the land where the St. Alban's raid was organized. It is high time that there should be one continent in the circuit of the world where the British army shall have heard its last reveille.

Following the example of Russia, Denmark, which never did us any harm, is ready, for a small consideration, to withdraw her dominion from our seas. Whether St. Thomas, with its earthquakes and volcanoes, would, otherwise, be a profitable speculation, it is worth more than is asked for it to consecrate

that much additional ground to freedom, and to bid good-bye forever to the dominion over American soil of another sovereign of Europe.

*Cuba must be free!*  
Had we been a homogeneous people; had the northern conscience not repelled the idea of acquiring additional slave territory, the Queen of the Antilles would long since have been too warm a place for any representatives of Spanish monarchy. The divine right of kings would have been disregarded by the progressive spirit of Democracy. Young America and Young Cuba would have joined hands together, and the island of fruit and flowers would no longer have sent its tribute across the seas.

Now, by the workings of an overruling Providence, in Spain, as in America, old things have passed away, and all things have become new. The people of Spain have asserted, by force of arms, that governments derive their just power from the consent of the governed; that the claim of a divine right in kings is a superstition unworthy a civilized nation. They have demolished Isabella's throne and sent their queen a fugitive across their borders. They have established a new government, and hold it subject to their will.

The present government of Spain holds its authority either as usurpers of the rights of Isabella, or as the representatives of the right of self-government. If they are usurpers then the people of Cuba have no right to recognize their assumed authority. If they are the representatives of self-government, then they have no right to exercise authority in Cuba without the consent of her people. As protection and allegiance must always go together, and as Isabella is no longer able to protect this people against her foes, she has forfeited all claim to their allegiance.

Thus the Spanish revolution has given to Cuba the right to freedom by all the laws of God, of nations, and of men.

For a great republic like ours to idly stand by and see the people of that island struggling against the oppression of a Spanish army, who have no more right to exercise authority there than the bandits of Italy have to rob their victims, is a spectacle disgraceful to ourselves, disgraceful to freedom, and disgraceful to humanity.

When the nation has rid itself of the incubus of her present administration, which, however pure its intentions, has been powerless for good, I shall be greatly disappointed if the strong arm of that government which struck off the shackles of the last slave within her borders, does not strike till the last Spanish invader has abandoned the free soil of Cuba.

To make one continent free from the dominion of all other continents, to clear the grounds around us of the thorns and thistles of foreign despotism, and prepare it for the planting of the seeds of self-culture, self-reliance, and self-government—and the high civilization which is the fruit thereof—this is the destiny of the great republic, this the course of its new departure.

WHAT AILS OUR REFORMERS?

Humanity has always been blessed with a few minds who have lived and taught in advance of their times. But there never has been a period, perhaps, in the race's history, where so large a number and so varied a list of reformers were found hammering away at the social abuses of the times. Verily, we think, were they united in the aim of a single rational object, the simplest method for the amelioration of human condition, they would turn the world upside down, or, better perhaps, "right side up."

What a formidable array of questions. Each having its earnest advocates of varied phase and degree, aiming to change and better our social status. The most forward, direct and radical, and thoroughly revolutionary of the grand reformatory army is that wing moving for equal political and social rights, the herald of which is known as WOODHULL & CLAFLIN'S WEEKLY.

But what means so much firing from professed reformers into the American loan of social liberality. But how happily amused are we when we find our would-be enemies giving exultant publicity to social events, the transparent logic of which is heavily against their most darling theories of national salvation.

Published in Boston is a well-printed, clear-faced journal, numbering sufficient years of existence, if not possessing the experience to know better, favoring its readers with a couple of departments which are slowly socially redemptive in their tendency. But the leading and all-overshadowing feature of the "crisis" is thoroughly, aye, extremely and most fatally radical, we think. To change the face of the world, redeem the race, add more permanent and pure our "social status," its plan is to annihilate, destroy, the great mass of mankind, and by a mysterious power, of which the materialistic second advent saints only are cognizant, recreate a new world peopled only by themselves—the pure and holy.

But to the source of our late amusement. In his leader of No. 14 vol. xxxiv. the Editor says: "The opening of a new year is an interesting event, a fit time to settle old accounts"—Time is short, send along your subscriptions—It is a good time to have all our sins forgiven."

Ah, dear elder, is it not more brave, manly to work out your own salvation, certainly, more god-like, for Jehovah says, mine own arm brought salvation to me, "and avoid all spots of evil" say you.

Verily such was not the course of Jesus. He ate and drank with publicans and sinners, toiled and waded through the sloughs and slums of society's lowest degradation, casting out devils, and blessing with smiles and words and social sympathy the harlots, magdalens of the most abandoned cast.

A Christian we have thought was one who imitates Christ! Are ye such?

But you grow more rational in your out look, you say: "Signs indicate that great political changes are about to open, crowned heads begin to tremble before the waking up of the people—the laboring classes. The International 'force is already striking terror to the hearts of kings, and the aristocracy'—no need then, elder of Jesus, doing so in person.

"The object of this party," you continue, is well expressed in the motto,— "Down with kings, smash the rings, God save the people." There are various smaller parties which are aiming to accomplish the same result, which may yet unite with this leading one. This political undertow is dashing powerfully against the foundation of thrones, and the aristocracy. For several years Spiritualism has been advocating just what is being done by the International."

Indeed, then is the truth out at last, and you ought to be just a little more grateful toward spiritualists, and especially mediums, even though they all be of the devil. For according to your own showing, the scriptural prophecies embracing these 'devilish and frog-like manifestations must be fulfilled. Therefore your God of the Bible is responsible for these things and we think is somewhat indebted to mediums for assisting him to tell the truth. Besides, your great and mighty *Jesus* cannot come till all these things are done, if then.

REICHNER.

WHY HAS LABOR POWER?

The various labor associations of this country, are coming to the front with an intense vitality; while scarcely a day passes that the electric will does not herald some new movement of the Internationals.

Yet these operatives occupy no higher place now, than they did of old, nor is their proportion to the total population any greater.

Why, then, have they become such a momentous power in the world's political movements?

Why do monarchs acknowledge their individual helplessness, and join in alliance for its suppression?

Why have the dominant party in this country at last noticed the claims of labor versus capital?

Solely because the world now recognizes that this "sub-tier of civilization" has a mighty, potent power awaiting the orders, not of monarchs, not of capitalists, but of united laborers.

Sixty centuries of oppression have at last taught workingmen that it is only a confiscation of their labor (through taxes or otherwise) and the command of their bodies in military service, that has given to monarchs their mighty power.

It has taught the laborer that isolated, he was powerless against this usurpation of his property and his life! A usurpation which has ever been exercised without regard to the human family, beyond the few in power.

It is the recognition of these facts that has caused an almost instinctive union of laborers in various quarters of the world, for defence against local oppression; while it is the affiliation of the various societies that has brought forth the International, which to-day is the expressed exponent of the latent power belonging to the laborers of the whole earth, regardless of the atomic national divisions created by monarchs and capitalists.

From its conception the International has been misrepresented, and ridiculed by the ruling powers who have exhausted their utmost resources for its suppression.

But now no longer feeble through isolation, but powerful through union, workingmen demand the full fruits of their labor, undiminished by past royal prerogatives, either of property or life, which have been heretofore exacted.

They demand equal rights not only in theory but in reality.

C. BRINTON, JR.

Editors of Woodhull and Claflin's Weekly.

As you invite correspondence subject only to the rules of decorum and brevity, we think the following declaration of principles will come within the limits prescribed by you, and furnish fresh food for the enquiring mind. The question of the hour involving the problem of existence, may be summed up in this, are we the creation of a Supreme being or the constituents of a universal one? To this question, our answer is emphatic. We are the constituents of a Universal being, in which the sexes are equally represented, a being of whom all things visible and invisible are constituent parts, each part in turn being represented by all the parts, and all by each, in one ceaseless round of changes. A balance by interchange of all the forces of nature, a diversity of parts, a unity of being. This in opposition to the common belief in a Supreme invisible being that created all things visible, and is consequently independent of them, a belief that is the parent of all the despotisms that ever cursed the earth, including African slavery and female degradation; a belief that is fast sapping the foundations of our Republic by its insidious workings, and which it is sure to accomplish, unless arrested in its course by an entire new departure; a change from the Supreme to the Universal. Either the belief in the Supreme will destroy our Republic, based upon the Universal, or the Republic will destroy that belief. One of the two is inevitable; they cannot exist together.

J. TINNEY.

WESTFIELD, N. Y., Nov. 1871.

WOMAN'S DRESS.

Among the objections raised against any extension of woman's freedom or enlargement of her sphere of activity and usefulness, the most common opinion has been that she would become unsexed thereby. At no time has this cry been so loud and bitter, as when, rejecting the hurtful fashions of the day and the form of dress which custom imposes upon her as the one properly worn by women, she adopts one better adapted to the needs of the body, and one which more nearly gratifies her artistic taste. The fear of such a calamity as that of "women being turned into men" would be, is gradually dispelling from the public mind. Women are quietly and successfully filling new positions in literature, in the various professions, in mercantile life, in the pulpit and on the platform, and yet are brightening rather than tarnishing their womanliness. The world sees the happy result and is forced to admit its reality. We infer that its faith in the power of nature to maintain its own limitations in the matter of the sexes will soon become firmly established, as not to be shaken even though woman adopt a costume as free, and healthful, and graceful as it is possible for her to make one.

The most serious objection to the prevailing style of dress for women is the great waste of mental power which it involves. So much time and thought are necessarily consumed in the elaboration of its manifold mysteries, and in the constant care required to keep it properly adjusted after it is completed and put on, that but little of either is left to be given to higher objects. It has been argued with some show of reason that it is unjust to require women to attend to grave public duties, while such a burden as fashionable dressing is imposed upon her as a necessity; it is proper to ask why such a burden should be imposed on her at all, and so her mind dwarfed and her usefulness restricted. Much has been written on the propriety of giving the duties of the toilet proper attention, and then forgetting the dress altogether.

More absurd and unreasonable advice could not possibly be given to woman, since the fashion of her attire makes a watchful care of its adjustment a necessity of each movement of her life when in motion, for it is so easily disarranged that without this care she would soon find herself in a ridiculous and dan-

gerous plight. Men laugh at women for thinking so much of dress; it remains to be seen whether they will encourage and sustain her in the putting on of one which shall make such ceaseless thinking unnecessary. What can be more pitifully suggestive than the little girl's attempt to compete with her brother in a game of romps; holding her hat with one hand to keep it from falling, hampered by her flying skirts and shawl, half-blinded by a veil tied over her face to keep her complexion from being spoiled, while her legs are protected only by thin stockings. Unfairness in the adjustment of relations between the sexes begins on the play-ground in the advantage given to the boy by a free and sensible dress and the disadvantage meted out to the girl in denying such a one to her. The boy's clothing is fashioned with especial reference to his comfort and freedom from care of it, while the girl's is as uncomfortable as it could well be planned.

The unhealthfulness of woman's dress is universally admitted by physiologists, physicians, and all thoughtful people. It restricts the action of heart, lungs, and viscera, and so prevents all unrestrained movement as to make real breathing, running, walking, leaping, and climbing impossible, and so shuts her out from the best physical life and culture. I doubt whether one woman in a thousand ever enjoys the luxury of a full, deep breath; for, even when the clothing is removed for the night, the lungs which have been compressed through the day cannot assume so capacious a size as they would attain if they were never restricted.

Corsets are only second to liquor in the destruction of physical and moral health, and their manufacture and sale should be prohibited by law. The object which is sought by wearing them is to so diminish the size of the waist as that the breast and hips may appear unnaturally large and so a direct appeal be made to the passions of men. It is unutterably painful to see innocent girls and chaste women thoughtlessly adapting these devices of the demi-monde. I would as soon give the wine-cup to my trustful boy as I would put corsets on the beautifully-moulded body of my girl, dooming it to dyspepsia, inviting consumption, and subjecting it to the lascivious thought of the debauchee. Paniers and bustles belong also to the means used by those whom pure-minded women should seek to reclaim, and not heedlessly follow.

Clothing should secure as nearly as possible an equable temperature to each part of the body, but woman's clothing does not do this; it covers it very unequally, leaving the extremities which require the most covering almost entirely unprotected, and wrapping the hips which need the least in numerous burdensome folds.

The flowing skirts are so easily set on fire or caught on any projecting substance that the wonder is not that so many women are burned, and bruised, and maimed, but that any escape. It is not surprising that insurance companies are unwilling to take risks on women, since the fashion of their apparel constantly endangers life and limb. Men are rarely burned to death by their clothing taking fire, simply because they wear less inflammable material, and because their clothing is so simple in construction and so easily removed. If the clothing of a woman takes fire, her chances of escape are very small, since it is composed of so many separate pieces, and each article so fastened as to make removal difficult.

Nowhere in nature do we find grace without freedom, and woman's dress violates all laws of grace and beauty, both by its restriction of the movements of the body and by its misrepresentation of its natural form. Graceful walking is only possible when a free heart sends its pure blood to every muscle, when free lungs furnish such blood, and when the legs are unencumbered by skirts. The most beautiful object in nature is the human head, but how frightfully fashion distorts it; chignons, puffs, braids, hair-pins and nets, surmounted by an indistinguishable jumble of velvet, laces, silk, feathers and flowers! This bit of millinery art is so frail, so easily crumpled and spoiled, that it is never safe after it leaves the designer's hand except in the band-box, or securely poised on the owner's hand. It follows that it must be worn in church, and hall, and theatre, simply because it is so frail that, if laid once aside, the probability is that it will never be "fit to be seen" again. Serious affections of the head doubtless result from sitting with the head covered in heated rooms, and while the brain is in active exercise. It is altogether wonderful what an amount of torture woman will endure to save her bonnet. I once rode several miles with a friend, in an open buggy, exposed to a north wind; I knew her temples were often aching with neuralgia, and tried to prevail on her to cover them with the zephyr scarf she carried; she refused, lest by so doing she might endanger the safety of the flowers on her bonnet! If we smile at her decision, what shall we say at the custom which requires such articles of apparel to be worn.

Women have been taught that their first duty is to be beautiful. When through higher teaching they learn that they must be natural, and useful, and good, before they can be beautiful, they will also learn that dress must be adapted to the body, and must not conflict with the greatest culture and enjoyment of both mind and body before it can make any claim to be called beautiful. Her present costume represents and is adapted to the helplessness, and immaturity, and general inefficiency which have been supposed to be woman's birthright. It is the natural outgrowth of the harem, of social and political inequality, of marriage, customs, and laws, which give woman to man, to have and to hold as seemeth him best. It is the badge of her servitude, and just as fast as she gets release from that servitude she will set herself to devising and wearing a costume which shall fitly express her free womanhood.

OLIVE FRELLOVE SHEPARD.

AN APPEAL.

We copy the following from the *Utica Bee*, Seth W. Payne, Editor: "We do not like to say too much about the matter, but this is the way it is. The trial of Mrs. McCarty comes on in March—only a few weeks hence. Her defense will necessarily require the attendance of witnesses residing out of the State. There is a long train of evidence on her side which should be hunted up and procured. This requires money. However zealous her council may be in her behalf, it cannot be expected that they are to take funds to any considerable extent from their own pockets. That might have been the practice of the "Early Bar," but lawyers in these times have none of those old foggy ways. Mrs. McCarty has not a dollar to defend herself with, and without money she cannot expect to be defended. She will be prosecuted with money, and if convicted, it will be largely owing to the influence of money. Her trial is not only to decide whether she is to be wound up by the neck until dead, but whether a woman under the laws of New York has any redress against the man who has hounded her down, set all the world against her, cut her off from her friends, estranged her from her parents, and after making her an illegitimate wife for fifteen years, rob her of what little money she may possess and then turn her with his own offspring into the street. This is what is meant by "Mrs. Carty's trial," and in this there are others besides Mrs. McCarty who are more or less interested.

Now then, who will come forward boldly and help pay for

this woman's defense. We are not talking to sneaks and cowards. We do not ask to hear from those sneaking friends of Mrs. McCarty, whose "relations" towards Judge Doolittle, Thompson, Peter Funk, Shoddy & Co. are such, that they dare not come out and be MEN. We want to know who there are in this community, with manhood enough to step up right in the face of all the high-toned, respectable, he-harlots who now rule among the "higher classes" of this city, and say: HERE IS MY HAND, HERE IS MY MONEY. WRITE ME DOWN THE FRIEND OF THIS FORSAKEN WOMAN. Who will give a dollar; who will give ten dollars; who will give ten cents. Let us give this woman a chance to defend herself. If she is guilty of wilful murder, let her be punished, but until she is proven guilty, let us—well, let's see that she does not die from starvation.

Money left at this office will be publicly acknowledged through the *Bee*, and forwarded to the accused. The following have been handed in this day: L. R. Babcock, 108 South street, \$5; George Charter, 49 Liberty street, \$3; a friend, \$1. Mrs. A. B. Northup, gives oysters and a flour sack full of fruit and other eatables. James G. Clark, a package of oranges.

THE MOTIVES FOR COMMUNISM—HOW IT WORKED, AND WHAT IT LED TO.

ARTICLE II.

Some facts are more strange than fiction, more philosophical than philosophy, more romantic than romance, and more conservative than conservatism.

In my previous article I spoke of some of the motives for communism; and, certainly, no higher or more holy motives can possibly actuate human beings. We now come to the way it worked.

We had assembled with a view of organizing a community, as I said, in the vicinity of Cincinnati. We were in the best of humor with each other, and expectations ran high. After a little preliminary conversation, the idea of organizing the meeting came up; but who should call us to "order?" No one felt "authorized" to do it, and each one seemed to feel a modest objection to assume authority. Some time was lost, waiting for "something to turn up." At last, one seemed to think that, if anything was done, somebody must do it, and he modestly laid aside his modesty and "called the meeting to order," and proposed the appointment of a chairman. Of course, no one objected, and a chairman was appointed, not without some embarrassment in selecting one for "the honor of presiding" where all were admitted to be equally entitled to it.

The first subject proposed for consideration was a name for the contemplated community. One proposed "the practical Christians." Another objected that there were some very good Jews with us, and he hoped there would be many; not only so, but this movement was, we hoped, to become world-wide, including all beliefs and all non-beliefs in natural co-operation and harmonious feeling; and it would seem contrary to this all-embracing brotherly spirit to adopt a name that would imply anything like sectism or tend to divide us into insiders and outsiders. He said, it pained him to be obliged to say any thing adverse to what the brother had proposed, for we look for perfect "unity" in this movement. The other replied that we need not look for unity till all were willing "to stand up for Jesus." This was the first dash of cold water upon our kindling enthusiasm, and it was felt keenly by several who endeavored to allay the disturbed feeling by various remarks, all differing to some extent with each other; and the evening was spent without coming to any conclusion as to the name. If we came near to any one conclusion from the proceedings, I think it was not that "unity" that we had expected to see among us.

The next meeting was spent in a similar manner, but with the brotherly feeling somewhat diminished though no one could hardly acknowledge the fact to himself. At the next meeting we fortunately hit upon the expedient of naming the community by the place of its locality, whatever that might eventually be. That being settled, the next thing was a constitution. A committee was appointed to draft one, and at the meeting following, it was brought forward for acceptance. There were perhaps about thirty articles in it, and we found it impossible to agree on three of them that evening. In fact, we got into confusion. The chairman felt embarrassed, and the rest of us, (some at least) began to feel that this was not the "Unity" we had expected. Just in proportion as we desired to preserve this "unity" we hesitated to express conflicting opinions: some were consequently silent and their opinions were unknown even in regard to a measure which was to involve the whole life's destiny.

At this meeting I said "Friends, we have certainly committed some mistake somewhere: I do not know where it is; but if we were right, there would not be so much friction in our machinery. I will go down to New Harmony and join Mr. Owen's Community. He knows how to do it. I will go to school to him; and when I have got the lessons I will report to you."

[These friends went on and organized, and moved out about thirty miles from Cincinnati—failed within a year and returned to Cincinnati discouraged.]

J. WARREN.

PRINCETON, MASS.

\*Freedom of speech here might have gone against "unity," but it might have saved the company from an expensive defeat and discouragement.

WHAT WOMEN HAVE TO LEARN.

Editor Woodhull & Claflin's Weekly:

In a controversy that I have lately had upon the Free-love question, through the *Boston Investigator*, my opponents claimed that the ill treatment of women in marriage was exceptional. This led me to the reflection that it was almost universal. All wives, except wealthy ones, give the best years of their lives to unpaid labor for others. This by a disgusting cant, is called self-sacrifice. But it is claimed as a right by husbands. Therefore it is slavery; slaves have neither the right nor the power to be self-abnegationists. Submission to injustice is itself injustice; women want to learn, what men know already, that to marry till you are sure of being able to support yourself without assistance, don't pay. "But most women, as they have to stop working for profit when they marry, will never reach that state," then most women ought not to marry at all. "But the female heart craves, etc." Bosh! the female heart, unless artificially emptied of everything else, craves no more love than the male, and if a woman knows as much as a man, love without marriage is as safe for her as for a man. Women have to learn just three things, Ambition, Prudence, and Sexual Physiology.

C. H. JAMES.

ALMA, Wis., January 20, 1871.

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

## VICTORIA C. WOODHULL AT THE ACADEMY OF MUSIC.

Victoria C. Woodhull will deliver her latest speech on "The Impending Revolution" at the New York Academy of Music on Tuesday, Feb. 20, at 8 o'clock p. m. In "The Impending Revolution" she gathers together all the various demands of reform, and, binding them in one issue, hurls them at the obstacles standing in the way of the complete realization of the three great principles by which humanity must rise to its highest perfection—freedom, equality and justice. If people think the times are not pregnant of tremendous revolutions let them stop and inquire into these things!!!

## "DARL ST. MARYS."

We are able to inform our readers that this talented lady, whose able articles have, from time to time, found place in these columns, will soon be in New York and exhibit her Pictorial Illustrations of "Our Christian Civilization under a White Man's Church and Government. She is also preparing and will soon have ready for the stage a spiritual drama, entitled: "Inheritance; or Coming events cast their shadows before."

It is scarcely necessary to add that both these enterprises are specially intended to elucidate as well as to illustrate the present condition, political and social, and to attract attention to the vital issues of reform now agitating the public mind just below the exterior surface of public opinion.

## AN ACKNOWLEDGMENT.

We are the recipients of a huge box of assorted sweets from the manufactory of our friends Messrs. Page & Bailey, of 37½ Merrimack street, Lowell, Mass. One of the greatest objections to "candies" is that the ingredients used in their manufacture, to color and give them consistency, are hurtful; in some instances poisonous. This, we are assured, does not apply to the goods of this firm, since they make no use whatever of anything in any way prejudicial to health. So, we turn the box received over to the nursery to be "discussed."

## EXPLANATORY.

In our next issue we shall present the very able arguments of Mrs. Isabella Beecher Hooker and Miss Susan B. Anthony, made in support of their memorial to the Senate of the United States, together with the text of the report of the Judiciary Committee upon the same. We regretted not having there arguments at the time the proceedings of the Convention were published so that they should have stood side by side in our columns with that of Mrs. Stanton. With such arguments as these constantly emanating from the minds of our best women, the question of suffrage if denied by this Congress will soon be settled in quite a different manner from that in which it is proposed to settle it now.

## THE APPROACHING MAY CONVENTION.

We learn there is a project on foot looking to a grand combination convention, to be held in this city, of all the branches of radicalism or reform. Its movers intend to construct a platform and nominate candidates for President and Vice-President—the first so broad as to be susceptible of including every human right, and the latter the best possible exponents of every branch of reform.

## THAT UNANIMOUS REPORT.

## NO. II.

We have before us the official report of the Senate Judiciary Committee upon the memorial of Elizabeth Cady Stanton *et al* and we must confess to greater surprise than before, since, as a whole, it is a still weaker document than what had been previously given to the public. The whole argument is made from the stand-point of a contracting, instead of an expanding freedom.

The great stress laid upon the right of the States under the original Constitution to determine the qualifications of electors, shows how strenuously the new order of citizenship, introduced by the Fourteenth Amendment, is ignored. Whatever may have been the reality under the original Constitution, it can have no application to the present Constitution. All persons are now, not only individuals and members of the community, but also citizens, if they owe allegiance to our government. In all the objections raised to the propositions that citizens are necessarily voters, the distinctions between persons and citizens are ignored. The Fourteenth Amendment divides the inhabitants of the United States into two classes: those born or naturalized in the United States and subject to the jurisdiction thereof, who are citizens; and those who were not born or naturalized in the United States, and who are only responsible to the laws thereof, who are simply persons or aliens. There can be but two classes of inhabitants—aliens and citizens; and all the definitions of and theories about those words, confirm this idea. Aliens are not connected with the government, but are subject to the laws. Citizens are connected with the government and are subject to the laws.

To presuppose that there may be sub-divisions of citizens, makes the divisions of persons into aliens and citizens a farce, since a disfranchised class of citizens are nothing better than aliens, always excepting those not competent to self-control—which is a natural objection to citizenship—and those who forfeit it by the commission of crime. In these matters the natural capacity to perform the functions is the sole arbiter of the right to perform them. No class of persons have any natural right to dispossess another class, equally important, from exercising functions in common with themselves, since that is to assume the right to rule others against their consent.

People seem to have the idea that because a thing is in the Constitution, therefore it must be Constitutional. Now that does not follow by any means. We have often shown if a right or a privilege is specially conferred by one clause of the constitution that such right or privilege cannot be taken away by another clause, since that would be to make a burlesque of legislation. A constitution cannot provide dramatically opposite things. It cannot give and take away in the same instance.

Hence, we hold that the Committee's Report is very lame when it attempts to show that a government might be republican in form and disfranchise more than half its citizens. If such a government would be republican in form than any government wherein any part of the people were voters, would also be republican in form. The committee also ignore a very important matter, when they fail to inquire into what it is that constitutes a State. They say the States have the power to determine what qualifications shall constitute electors. But they ignore the fact that it is not the States which disfranchise women. They find it convenient to ignore the fact that it is the male portion of the States who disfranchises the female portion.

Now, our Constitution is a Magna Charta of liberty, or it is nothing. It must be interpreted and construed from the standpoint of universal liberty, or it is no Constitution of a free-people. And here we hold that Charles Sumner spoke the most noble of words when he said, "Any thing for human rights is constitutional." It is in this light that free men must regard the provisions of the Constitution; and they who interpret it differently, who say that any thing for human rights is not constitutional, are despots at heart, and naturally opposed to human rights.

Objections arise as to the position that citizenship confers upon all people equal rights, because all citizens do not exercise equal rights. It is said there are various restrictions laid upon married women from which men are free. But this only proves that the full sweep and scope of the amendment are not yet even dreamed of. Under them no single restriction can be placed upon women to which men are not also subject. We have reserved comment upon many points which are covered by the amendments, with the view to concentrate action upon suffrage. But if a republican congress will persist in ignoring the plainest common sense views of the most important point of all, we may as well raise all the questions at once, and precipitate them for one common settlement. There is scarcely a law upon our statute books that does not in some manner abridge the privileges and immunities of citizens. This view covers all other questions beside suffrage. It means social equality; it means the solution of the labor question; and provides for the most perfect equality and justice. The Memorialists appealed to congress, as citizens of the States wherein they reside. It was not that they are deprived of any State right that they complain, but of a higher and graver right. But the judiciary committee quietly disown them, saying we know you not. Get ye home.

But really this seems too much like children's play. Look at the practice in a common affair, and its absurdity will at once become apparent. Suppose that in any of our many corporations, a person engaged in a department would receive unlawful treatment from the head of that department, and

should bring an action at law to recover damages, would it be brought against the smaller authority or against the supreme head? It would be no more foolish for the supreme head in this case to deny jurisdiction than it is in the case of citizens who appeal to the greater sovereignty for redress for wrongs received at the hands of the lesser sovereignty, and to be denied upon the plea of no jurisdiction. The committee also find it convenient to pass quietly over that portion of the memorialists address which called to their attention the law upon the points involved. They ignore the fact that citizenship has been repeatedly held to include voting, and that the law, as last expounded, stands as squarely upon this doctrine as language can possibly place it, as well as the universal rendition of that term by lexicographers. It meant one thing before women claimed the rights of citizens. It means quite a different thing now. It means now that one citizen being a man may prevent another citizen, being a woman, from having any voice in government. In other words, citizenship means simply that such citizens as can enforce the right to representation may, while they who have not the necessary power, may not, vote. Rights under United States citizenship, are those of superior might. In other words, since women cannot enforce their claim to the ballot by force of arms; why, then, they have no constitutional right to the ballot. Such is the grand, the patriotic, the logical, the republican, the gallant doctrine put forth by the Judiciary Committee of the Senate of the United States to supplement the doctrine of the majority report of the same committee of the House of Representatives. But your purposes, Messrs. Republicans, as sure as justice always comes uppermost, shall fail.

## THE NEW YORK TIMES ON WOMAN IN THE PULPIT.

"We may grant the inherent right of women to preach, but it is by no means clear that a woman in the pulpit, or engaged in the week-day parochial duties of the pastor, is to be desired above rubies, or even above the average ministerial man."

*Friend Times, we ask you to acknowledge our right, you cannot grant that which is not yours. As regards the conclusion of the above—we claim equality and neither assume nor desire superiority.*

"Will the immoral young man listen with reverence to exhortations to shun a world of which the woman preacher knows and can know nothing? Will he accept her as a spiritual guide when harassed by temptations to which she is an utter stranger? Will he regard her denunciations of vice with absolute respect, when he knows that vice is something of which she has no actual experience?"

*If the compliments in these questions were not lies, they would be more palatable, but how do they agree with the infernal and partial discrimination against woman's criminality in Paris, London, and St. Louis, which degrades the civilization of the age?*

"A man will submit to reproof and accept counsel from his fellow-man, but he will give little heed to the well-meant exhortations of a woman, since his very belief in her purity will militate in his mind against her competency as a counselor."

*There is a devilish consistency in the writer of the above, which is candid, if it be not charming. It is evident that he is no Catholic, for both Marys, and Magdalens are ineligible in his Church. Half the women of the world cannot preach, because they are too vicious, and the other half, because they are too virtuous.—Such is the sapient conclusion of the New York Times on the question.*

## THE ALABAMA CLAIMS.

England is not a military power, for the reason that she has never been able to put an army of even 80,000 men in the field. Military operation in case of a war with us, is on her part out of the question. The efficiency of her navy, is impaired by the fact that it could only, by blockading our ports for a few months while we made a navy fit to cope with hers, shut in the States, for the corn and cotton from which her own people would starve.

Mr. Cobden said, when speaking of the great affair, that "in case of war with the United States, all the money in Lombard street could not buy corn to feed the English people."

What would be the condition of England if half her artisans were thrown out of their occupations, which they would be by a stoppage of their American trade, since the statistics prove that one half the trade is carried on with us; add to this the threefold increased cost of food in consequence of the stoppage of our supplies of corn, to them and then consider whether any British Ministry would dare to blockade us, and whether such a course would not breed a revolution in England? Again would a blockade stop our European trade, if we desired to carry it on, and not to starve England out by showing her artisans idle, and cutting off her supplies. Who is to stop us from sending our produce across the Rio Grande, and shipping it in foreign bottoms from Mexico, the same as Russia did her produce during the Russian war, by way of Prussia, in consequence of England's Blockade of the Baltic, and Black seas? The fact is, Navies as offensive weapons are useless. The Franco-German war proved that, for French iron-clads did nothing, and the French had in the end, to do as England would have to do if she blockaded us, that is, pay for every day of the blockade; as for the lure of battle-ships in the English navy, it is not long since that one of the highest English naval authorities called them "slaughter houses" and said that a percussion shell would burst a hole in the sides that a horse and cart could drive through. Mr. Cobden said that the English minister who would send these line of battle-ships against vessels like the American Gunboats would deserve to be impeached.

The fact is England knows her weakness. She got frightened when Bismarck asked her during the Franco-Prussian war, "Do you want another Alabama case on your hands?"

England always tries to bully, and failing, recedes. She wouldn't listen to argument on the Alabama claims in the first stance. She refused to receive Mr. Adams' protest at all; then she declined to accede to arbitration, but receded from each position, and at last almost begged a settlement.

Look at her conduct with regard to the three Confederate rams at Liverpool. She persistently declined to interfere with either their construction or departure until Mr. Adams read to Earl Russell a dispatch from Mr. Seward, saying that if those rams were allowed to leave Liverpool the United States war vessels would receive orders to capture English ships, but within three hours after that dispatch was communicated to Earl Russell, the rams were seized by the English government, and when a few months afterward the dispatch in question was published by our government, and came to the English people's knowledge, Lord Palmerston declared it was never read by Mr. Adams at all; but the man who forged the Afghan dispatches was fully capable of lying to get himself out of a dilemma.

Two important questions regarding the Alabama claims seem to be entirely overlooked:

First. During the Spanish civil wars a ship was built in England, supposed to be for Don Carlos, but as no proof could be adduced against her, the English government detailed a man-of-war to follow her about the seas, which was done, and she was obliged to be sold for peaceable pursuits. There is a precedent of England's own making as to the course she should have pursued with the Alabama's even if there were no proof against them.

Second. England allowed the free use of her ports to the Alabama privateers, which destroyed vessels without carrying them into a prize court, which is a direct violation of the laws of nations and civilized warfare.

Again, the "sea king" Anglo-Confederate privateer was never off the register of British ships. There are other circumstances of a like tenor that could be adduced were they required.

Now glance for a moment at England's European position in case of a war with us. She has the smallest army of any great power in Europe, and has to face Russia without having a single ally. France is out of the question as a barrier to Russia's eastern march. And if England's fleet came here Russia would obtain possession of Constantinople, and continue her overland march to East India without the least hindrance. There never was a great nation prostrated by a crushing war in the sorry plight in which England stands to-day, and if President Grant only stands firm England will succumb; and if not, it is no use renominating him for 1872, for a man who will uphold the national honor will be the cry that will sweep the States like an avalanche.

#### PAINTERS UNION NO. 5.

THE evidences of progress multiply upon every hand, with the most astonishing rapidity. Where advanced thought, a short time since was religiously excluded, deep and earnest inquiry after more light, is now eagerly sought. And in no department of society is this more evident, than in the heretofore exclusive Trades Unions. Their members begin to feel there is a graver social wrong existing; never before suspected by them, deeper than anything that can be remedied by arbitrary rates of wages, standard hours of labor, and organized strikes. They begin to realize that their remedies are at the best but palliations, which do not even touch the cause. This they begin to see lies deeper—that it is in the wrong application of fundamental principles of equality and justice, between the various classes of society. This spirit, this consciousness and this inquiring zeal has shown itself in a special manner, in the Painters Union No. 5, whose lodge rooms are at 272 Bowery. They have established a Lyceum with the intent of securing lectures by persons who have made the Relations of Labor to Capital, a life-long study. We feel assured that this spirit will spread rapidly into all other Unions, not only of the Painters, but of all the various Trades. And when it shall have done so, the members will not fail to see that all their ills of which they have so great cause of complaint, must be remedied by appropriate legislation; to secure which they must become organized, not only as they are, but for political purposes also. All honor to this Union, for a move in the right direction.

#### THE BRUTAL "WORLD."

Under the caption of "Because she is a woman" the New York Sunday World contained an article which will rouse the indignation of every woman, who has any sense of honor left in her soul, and which should consign the writer to an everlasting infamy, since whoever can honestly entertain such widely divergent convictions as to the moral degeneracy of the two sexes is no proper person to presume to teach the people. But hear this monster's own language, we give the article entire:

The privilege of a new trial has been granted to that pleasant person Mrs. Laura Fair. The reasons for this act of judicial grace are that the defendant's counsel was not allowed to make the closing speech to the jury, and that evidence tending to sully her reputation was admitted at the original trial. The first reason is entirely technical, the latter purely preposterous.

The right of any woman to shoot a man who has trifled with what she imagines to be her affections, or has wounded what she alleges to be her chastity, has been practically established by the result of numerous judicial trials in this country. But in order to justify her act in the mind of the average jurymen the homicidal woman must distinctly prove the injury which her sensibilities or her honor has received. The avaricious or revengeful woman is not as yet permitted the privilege of murder as a means of gaining a mercenary or malicious end. When sired for murder a woman must, therefore, establish her possession of an outraged heart or prove the previous chastity which

her victim had successfully assaulted. Preposterous as are the present homicidal privileges of woman, our courts still recognize their limitations to her right of free shooting. The prostitute is not permitted to shoot the latest of her daily lovers, nor the confirmed coquette to kill the tenth or twentieth man whom she has, for purely selfish reasons, entrapped into a matrimonial engagement.

The truth of Mrs. Fair's declaration that Mr. Crittenden had broken her heart and bereft her of her honor could obviously be established only after decided proof that prior to her intimacy with him she had possessed a heart to be wounded or virtue to be assailed. The inquiry into her previous life proved that her virtue had vanished long before its pretence was proffered to Crittenden, and that her affections were of that coldly commercial type which is gained only by gold and bound only by United States bonds. The admission of evidence as to her character was necessary in order to determine whether the killing of Crittenden was a cold-blooded murder, or was justifiable in the mind of the maudlin jurymen. This evidence led irresistibly to the conclusion that she hated her victim, not because he had trifled with her merchantable affections, but because he had ceased to pay her board and to provide her with expensive furniture; and that she murdered him, not because he was the last of her successive seducers, but because he had, in her opinion, wickedly resolved to become a virtuous man. Upon this evidence the jury decided that her act was murder, and so convicted her of that crime. To now grant her a new trial on the ground that such evidence was permitted to be used is a perversion of legal practice and an outrage on common sense.

The meaning of this extraordinary decision, of course, is that the Californian authorities shrink from the unpleasant task of hanging a woman. A false chivalry finds something unmanly in the infliction of the death penalty upon a woman, and the aesthetic sense is shocked by the ungraceful spectacle of a female figure, with skirts closely girded about the ankles, swinging from a public gallows. But Providence has not excepted woman from the death sentence passed upon all the race, and human justice cannot permit sex to modify the guilt of murder or to mitigate its penalty. If, however, California judges are determined to save Mrs. Fair from the gallows, solely because she is a woman, her unconditional release would be a far manlier way of meeting the difficulty in which they are placed than in thus tampering with law and juggling with evidence.

From the spirit of intolerant bitterness which pervades this article, we should most certainly think the editor of the World was as personally interested in the hanging of Mrs. Fair as the judges, jurors, and law-officers of San Francisco were who first found her guilty. It is generally admitted that in almost any other than a California court, whether according to the evidence or not, Laura Fair would not have been convicted. But in San Francisco there are too many influential men in the same condition in which Crittenden was; too many men living or who had lived with mistresses from whom they either had separated or might desire to separate. To not condemn Laura Fair was to invoke Crittenden's fate upon their own heads. We do not overstate this case. It was not the desire to do justice in the case that condemned Laura Fair. It was a matter of selfish protection for which they would have made the life of this woman pay the price.

But why this terrible tremor of the World over this matter so far distant as this from the scene?—Has the World any near or distant male relatives in San Francisco? One would think so from the great fright to which it has taken itself. Did never a man convicted of murder secure a new trial? We should infer not from this article. This writer, it must be presumed, knows all about the internal motives which controlled Mrs. Fair. He knows that she was purely mercenary, devoid of conscience, love, and honor; in short, that she was an eternally damnable woman whom no good thing could ever reform.

We do not see why it is required of a woman that she establish her virtue, any more than it should be required of a man to do the same under like circumstances. Will the World assume that Daniel McFarland was a virtuous man, in the same respect that it would require Mrs. Fair to be? If so it must be wofully ignorant of the practices of McFarland not only before his marriage to Abby Sage, but, also, during that marriage. Fourierism in its lowest essences is excusable in McFarland, but Laura Fair must establish her unexceptional virtue before being entitled to a new trial. Such justice is worthy of a Nero, or any other cursed blood-hound of any age. The woman prostitute, is not permitted to shoot the latest of her lovers, but the male prostitute is entitled to shoot anybody to redeem his blasted honor. Out upon such brutality.

We say all the evidence goes to show that Mrs. Fair never loved, as she loved Crittenden, and what right has anybody to declare that she had no heart to give him? The World has got to learn that there are legal marriages, which do not convey the heart. No person outside of Laura Fair is competent to decide that in her case.

But it is required, by the World, that she must have gone to Crittenden virtuous. But it fails to propose any standard by which she was received by him. The supposition of course is either that there is no such thing as virtue for men, or, that Crittenden was virtuous. But such transparent one-sidedness is too contemptible a plea to be entertained by any person having a single idea above a common brute. When Crittenden accepted Laura Fair, he did it with his eyes wide open—knowing all her past career, and whether she was, or was not virtuous in the World's acceptance of that term, has nothing whatever to do with justification, any more than it would have, had she been a legally married and legally divorced woman of a half-dozen men. We do not suppose the World will denounce its woman friends, who have been married and divorced several times, as being devoid of virtue, and of hearts. But by this fierceness against this poor woman, it virtually does denounce them all. It says to them, you too, with Laura Fair are defiled prostitutes. And the World is as devoid of truth, when it says she hated him because he would no longer pay her bills, as it is brutal in its disparaging comparison of the sex of virtue. It was proved entirely differently, and it is the supremest presumption on the World to make such bare-faced assertions.

Everything unveiled goes to show that she was a woman stung to madness by jealousy. It remains to be proved that she had thought of shooting Crittenden, before his sudden appearance with his wife, which she then did almost unconsciously under the impulse of the moment.

Crittenden could live with a dozen Laura Fair's and still return to his legal wife a virtuous man. But, to the woman whom he had left, virtue was an impossibility. Such is the doctrine of the World, and, such, too, is the accepted doctrine, with a few most honorable exceptions, of all men. And women permit them to hold it unrebutted. But we warn them, here and now, that such a position must be abandoned, and that, too, very shortly.

If anything were necessary to complete the damnation of the World writer, it is to be found in the attempt made at burlesque in the last paragraph. Life is too sacred a thing to be talked of in that bouffe manner. We congratulate the World upon the popularity which the article in question will give it. May it live, as long as it can, and flourish as it ought while it lives, as the vehicle of such degradation, such infamy, such brutality.

#### HON. HENRY C. DIBBLE.

We find the following in a southern exchange and gladly copy it. We have the pleasure of an intimate acquaintance with Judge Dibble. Beside being all that the sketch represents him he is also thoroughly interested in social reform and political equality for women. He intended to be present at the Washington Convention but the political imbroglio in Louisiana prevented:

This gentleman has risen to distinction by the uncommon energy of his character. He was a member of the bar a little over three years ago, and impressed himself both upon court and jury by his masculine understanding and the forcible manner in which he stated this case.

Judge Dibble, as our readers are well aware, owes his appointment to Gov. Warmoth.

The creation of the Eighth District Court gave the Governor an opportunity to appoint him. Judge Dibble's sympathies, as it is fair to presume, are in accord with those of his friend and benefactor.

The career of one so young as Judge D. cannot fail to be interesting.

He was born in the town of Delphi, Carroll county, Ind., in 1844. The writer of these lines is informed by one of the Judge's friends that he descends from one of the oldest families who landed at Jamestown, Va., in 1620. His ancestors came over from Europe with considerable wealth. His father died of consumption at the early age of 38. The son received a common school education. When not at school, he roamed about the Western country. At one time he was cabin boy on a steamer on the Mississippi River, and again a newsboy in Chicago. He was engaged in the printer's trade in his native town when our late war for independence broke out and he did not hesitate to enter the Union army. He was then only 16 years of age.

After two years in the service, at the siege of Port Hudson he lost his left leg.

In 1865 he was admitted to the bar by the Supreme Court of this State. He also graduated in the University of Louisiana. Whilst endeavoring to get into practice he acted as a notary public and wrote for the New Orleans Republican in order to make a living.

He aided in the organization of the Radical party in Louisiana, not only as one of the speakers but by writing political articles for some of the Republican papers.

He was highly instrumental in drafting the act creating the Eighth District Court, with exclusive jurisdiction to issue all writs of mandamus, injunction, etc., and to determine all contests for public offices subject to appeal. In March, 1870, Gov. Warmoth tended him the appointment of Judge.

Judge Dibble is a man of warm attachments and entirely devoted to his friends. He has an affectionate disposition and a grateful heart.

In personal appearance Judge Dibble is of the middle size, fair complexioned and light haired.

#### THE BOILING CAULDRON.

Twenty millions of citizen of the Glorious (?) and Free (?) North American Republic, who have no representation in the Government, who are ignored by it, and prevented from or taking any part whatever, in constructing the laws, to which they are held responsible, and having no tongue in the National Councils, by which to advocate their rights, ask for a single short hour, of the precious time of the popular branch, in which to present their case and the chivalry (?) deny them. What an indictment is this against this so-called free government. Unrepresented citizens, numbering more than one-half the population, cannot obtain a hearing in the Halls of Legislation. Women are denied in Congress, but let the despots who quake with fear lest they shall acquire the same power by which they are now disfranchised, know that their tongues cannot be stilled, and that being thus insulted in our common capital, they will appeal to the people, who are greater and more just than Congress dare be, on the eve of a Presidential election.

The following are the proceedings in Congress, Monday Feb. 12th, and we transfer them to our pages, that the men who had the honesty and bravery to be true to the principles of political freedom, may stand recorded in these columns, to be revealed by future ages, while those who fear the same may be handed down to infamy as they deserve. As stand the names of those who rebelled against the freedom of the negro slaves, so also will these names stand in rebellion against the freedom of women-slaves.

Mr. Kelley (Rad., Pa.) presented the petition of Mrs. Hooker, Mrs. Gordon, and Mrs. Stanton, asking to be heard before the bar of the House in support of their claim to a right to a vote; and he offered a resolution that the memorialists be heard; next Saturday at 1 o'clock.

Mr. Randall (Dem., Pa.) inquired whether the resolution

was to allow the ladies the use of the hall merely, or whether they were to appear and state their case while the House was in session.

The Speaker replied that the resolution was that they were to appear and state their case while the House was in session.

Mr. Randall inquired whether that privilege had ever before been allowed to any petitioner.

The Speaker answered that that was not a parliamentary inquiry.

The question was taken on suspending the rules and adopting the resolution, and it was decided in the negative—yeas, 87; nays, 96. (Democrats in italics.)

YEAS.

Arthur,	Griffith,	Perry (Ohio,)
Averill,	Hazleton (N. J.,)	Perry (N. Y.,)
Banks,	Hibbard,	Porter,
Barber,	Hill,	Prindle,
Barry,	Hoar,	Rainey,
Beatty,	Kelley (Pa.,)	Rusk,
Beveridge,	Kellogg (Conn.,)	Sargent,
Bigby,	Kendall,	Seeley,
Brooks (Mass.,)	Ketcham,	Shanks,
Brooks (N. Y.,)	Killingier,	Speldon,
Buckley,	Kinsella,	Shellabarger,
Buffinton,	Lamison,	Snapp,
Burdett,	Lampont,	Spear (Ga.,)
Butler (Mass.,)	Lansing,	Sprague,
Campbell,	Leach,	Starkweather,
Carroll,	Lowe,	Stevenson,
Clark (Texas,)	Manson,	Stoughton,
Cobb,	Marshall,	Sutherland,
Coughlan,	Maynard,	Sypher,
Cox,	McClelland,	Twitchell,
Domnan,	McJunkin,	Vaughan,
Dor,	McKinney,	Wakeman,
Duell,	Niblack,	Walden,
Dunnell,	Packard (Ind.,)	Wallace,
Foster (Mich.,)	Parker (N. H.,)	Whiteby,
Garrett,	Parker (Mo.,)	Whitthorne,
Getz,	Peck,	Willard,
Golladay,	Pendleton,	Wilson (Ind.,)
Goodrich,	Perce,	Wilson (Ohio,)

NAYS.

Acker,	Halsey,	Peters,
Ambler,	Handley,	Platt,
Ames,	Hawkes,	Poland,
Beck,	Harper,	Potter,
Bell,	Harris (Va.,)	Price,
Bingham,	Havens,	Randall,
Bird,	Hawley,	Reed,
Blair (Mich.,)	Hay (Ill.,)	Rice,
Blair (Mo.,)	Hays (Ala.,)	E. H. Roberts,
Boles,	Hazleton (Wis.,)	W. R. Roberts,
Bright,	Herdon,	Rogers,
Burchard,	Holman,	Sawyer,
Caldwell,	Kerr,	Sessions,
Clarke (N. Y.,)	King,	Shober,
Coburn,	McCormick,	Slater,
Comingo,	McGrew,	Slocum,
Conger,	McHenry,	Sloss,
Connor,	McIntyre,	Smith (Ohio,)
Crebs,	McKee,	Smith (Vt.,)
Crossland,	McNeely,	Snyder,
Davis,	Mercur,	Stevens,
Daves,	Merriam,	Stowell,
DuBose,	Merrick,	Turner,
Duke,	Monroe,	Upson,
Eldridge,	Moore,	Wadell,
Ely,	Morgan,	Waldron,
Finkelnburg,	Morris,	Warren,
Foster (Ohio,)	L. Myers,	Wells,
Frye,	Negley,	Williams (Ind.,)
Garfield,	Orr,	Williams (N. Y.,)
Haldeman,	Packer (Pa.,)	Winchester,
Hale,	Palmer,	Young—96.

From the above it will be seen that women have nothing to hope from either the Republican or Democratic party. Their hope and salvation are in the formation of a new party, which shall have a platform so broad and grand as to recognize all human rights and take in all reform. We have all along advocated such a course feeling that all temporizing policies, hopeful of triumph in the old parties, would fail. That is not the course which progress pursues. Putting new cloth upon old garments will never accomplish ultimate good.

But the last insult from Washington will probably open the eyes of all the friends of woman's cause, to the power which controls the present parties and compel all honest advocates to come out from those fossils and form a new and a live party, which shall in reality be a representative of human rights and human progress.

A MAN KILLED BY A WOMAN.—"Killed by a woman with an axe. Head chopped open by a woman. Killed by a club in the hands of a woman," and other sensational headings for a week have characterized the recital of the death of a man who owned a tenement house, and undertook to abuse a poor female tenant because she would not stand in water shoe deep to split her kindling and save his pavement. The woman, though abused by the inhuman wretch, had not so much as rumbled his clothing; he died of intense anger. Unproved without any knowledge of the real facts, these scoundrels did not hesitate to brand this woman as a murderer, and even continue their villainous headings in reciting her innocence. Every one of them should be prosecuted for libel, and would be, but for the poverty of the victim, who would have been fully justified in branding the monster, had he not fallen "by the hand of Providence." We suggest that a fund be raised to aid her in bringing these sensational libellers to justice.

We have no desire to detract from the veracity of newspaper correspondents whose gossip is forced on our notice, but occasionally we are unavoidably compelled to correct palpable blunders or wilful economy of the truth. James Fisk has been a godsend to the jackalls of the press, who subsist on the secret vices of the rotten carcasses of the unfortunate fruits of our vile, social customs.

Mrs. Elenor Kirk, in a story, laudatory of Fisk, for the par-

ticular truthfulness of which she vouches solemnly, says: "A beautiful girl, with an invalid father, offered to sell herself to the Prince of Erie, to obtain subsistence for her parent. Satisfying himself that this was her first attempt to sell herself, he took pity on her, and instead of prostituting her, "the father was taken care of until his death, the girl was educated for a music teacher, and is now profitable employed."

Our only comment is, that the girl was a marvellous scholar to accomplish all this in so short a time! That's all.

JUSTICE AND TOPIC OF THE PRESS.—*The Daily Times*, advocates enlarged facilities for female labor, but says not one word about increased or equitable compensation. It urges the fact that women prefer to deal with male clerks as a reason for the employment of female. Doubtless Stewart, Lord, Taylor etc. and others would gladly employ female clerks, on the same terms they employ their needle-women. The *Times* says nothing about the standing prices paid the sewing women, the enormous profits made on their labor, and the fact that the sewing women are building Stewart's Hotel by coining their blood into money, drop by drop, stitch by stitch to pay for it, while he gets the credit. On Monday of last week, a woman, who is master of her business—competent to measure, cut and make any garment for women or children, worked nearly six hours on a sewing machine, and realized for herself NINETEEN cents: Hemming 12 doz. handkerchiefs @5c—60; Rent of machine, 22c; thread 9c; car fare 10;—making 41c.—which leave 19c. This is a sample of the pay women get, and yet the *Times* says nothing of the equity of compensation. Now women want and must have the ballot to aid in the passage of laws that will send these scoundrels to the penitentiary for this kind of robbery and murder.

The *Times* cites a Breach of Promise case, where a recreant swain was compelled to pay \$4,000, as affording useful suggestions to girls who are anxious to marry. The burden of the responsibility is thrown on the women, and she is slurred, notwithstanding his attentions had been long, and marked, he had actually proposed, and then stolen his own letters, and this is the justice of the *Times*.

MONEY.—The Western editor of *The Banner* thinks that in a true state of society (Communism), money would be unnecessary. To supercede money we must supercede all barter, or resort to an interchange of equivalents. We can imagine no state of society (above that of pure barbarism), with a variety of products, where money or its equivalent is not necessary to conduct whatever of commerce there may be. We might, for the argument, admit that societies can exist without money; and so without many valuable conveniences; but the argument based on possibilities is very weak indeed. Experience has demonstrated that paper money is better than coin, and that the commerce of the world is conducted without the direct use of coin, and without the use of much stamped paper, called money; money paper is only used to settle balances between great commercial centers. It is not money, nor the use of money that necessarily produces poverty and crime, but false estimates of wealth, represented by money, and the abuse of money; and making it a real value, charging exorbitant interest on it; allowing the lenders, the use and rent of the real wealth, as well as interest on the shadow of wealth. The disuse of money would entail serious disadvantages on any form of society. The Brother is a little blinded by his pet Communism, which will be well enough when he can find people who are ripe for it.

By the way, the *Times* and *Tribune* have been for months engaged in a bitter personal quarrel, the burden of which is: *Which is the greater liar?* Both of these papers pretend to be ardent reformers; each charges the other with base motives, great inconsistency, and positive falsehood. Day after day they manifest the utmost diligence in hunting up, and dosing out to their readers, their personal sins against good morals. Now we ask if this style of journalism, sowing broad-cast over the whole country, the fact that neither of these public educators is worthy of belief, is not more corrupting and demoralizing than any social dogma or doctrine, ever enunciated in this paper? It matters little to us which is the greater liar; each presents his case so strongly that we are compelled to believe both, or insult them by attacking their veracity which we have not the heart to do. The fitness of such men, to manage public affairs, educate the public mind, and discuss social ethics is so apparent, that we need not certify for them.

The New York *Tribune* ventilates the army abuses, in the register of the pay of retired officers who get more than they did when in actual service say, \$1500 to \$4000 per annum; but not one word is said about limbless soldiers, helpless widows, and orphan children of the rank and file, who have through red tape neither been wholly excluded from the contemptible provisions of the government, nor eke out a miserable existence, by grinding hand organs at the corners of the streets, or starving on the \$8.50. per month, grudgingly given. Within call, is a widow of a dead soldier with a son to support and educate on this pitiful sum, which is an insult, black and damning. Men of America remember that war means death to the rank and file—limbless bodies, helpless widows, abandoned orphans,—high pay and luxury for officers,—poor pay, and starvation for soldiers.

GOD IN THE CONSTITUTION.—We have no evidence that God has any desire to get into this constitution, nor yet that it would be agreeable to either of the remaining members of the trinity. And from the general dissent of the press and pulpit we are inclined to the opinion that the movement was a little premature, that a special revelation is necessary to know the

will of the parties in interest. Besides some of the prominent movers are suspected of not sustaining confidential relations with the parties on whom these honors are to be bestowed. For our part, we don't think God cares anything about the matter, and badly as the constitution needs improvement, we don't think this movement is of that character.

AND STILL THEY COME.—Richmond is now the scene of a sensation, a double murder. Rev. Dr. N. A. H. Godden, is the male sinner. The female seems to have sought and aided the acts which caused the death of herself and child. The evidence shows that he has other victims, how many is unknown. We would like to know if this is the effect of early piety, of the special teachings of the Church on the subject of monogamy, or of the teachings of this paper, which, of course, this Rev. Sinner, has never seen?

Rev. A. K. Foster, a Methodist minister in Ohio, seduced a girl, and to escape legal prosecution, married her. The Cadiz, O., paper says, "the happy couple left for Pittsburg," etc., etc. Did the marrying repair the wrong? Was that a happy match which was compelled by stress of law, and not mutual attraction? Was not the sence of justice violated, outraged, by the legal act?

SEARCHING FOR GOD.—A searcher, who writes in the *Religio*, of Chicago, has had a long go, and has not been even as successful as Moses, who saw his "back parts." (Gen. 33. 23). After seventy-two extensive efforts, he has made a failure; nevertheless we find at the close, the ominous words "to be continued." We hope at some future time we shall be able to report progress, and success.

Rev. A. Dugan, Methodist, Harrison Co. Iowa, after ruining several families, absconded in a fit of drunkenness. Why don't the press howl? What kind of love was this? Pious, profane, or proper? Who is to blame? Surely not social reformers, not free love! Was it in the fruit of his religion? Come, gentlemen of the cloth, answer these questions!

Mrs. LAURA CARTER HOLLOWAY one of the Editors of the Brooklyn *Union*, and one of the most industrious as well as brilliant women engaged in journalism, gives a lecture on CHARLOTTE BRONTE at the Brooklyn Athenaeum next Monday evening. This is not the first occasion of Mrs. Holloway's address on this subject, and it is only just to her to say, that she has always held her audiences interested from the first sentence to the last. There is something exceedingly earnest and touching in her delineation of the life and character of that noble, but wierd genius of Haworth Parsonage. The listener sees the wild dreary Yorkshire heath and seems almost to hear the ghostly winds as they sweep over those wilds, and leave the influence of their gloom upon the keenly sensitive and receptive mind of the Rector's daughter. Those of Mrs. Holloway's hearers too, who see with the soul of things cannot in listening to her, avoid the impression if not the conviction that Mrs. Holloway is herself under the influence of the spirit of the Author of Jane Eyre.

"THE AMERICAN SPIRITUALIST."

This Representative Paper has lately been removed from Cleveland to this city and to an enlarged field of usefulness. From a semi-monthly it has ascended into a regular weekly of improved size and style. And it now appears in a full new dress, looking fresh and vigorous and dealing all sorts of sledge-hammer blows at all sorts of ills to which humanity is yet heir. There has also been a change editorially; while our vigilant and industrious friend and able advocate, A. A. Wheelock, the Boanerges of Western Spiritualism remains steady at the helm of management; Hudson Tuttle has been replaced by the comprehensive wisdom and the intellectual acumen of Geo. A. Bacon. Under such management what can the *American Spiritualist* do but flourish!

THOMAS GALES FORSTER IN NEW YORK.

By advertisement in our columns, it will be seen that Mr. Forster has arrived in this city, and will commence his annual course of Lectures, at Apollo Hall, on the various questions of the spiritual philosophy. It will be very gratifying to his numerous friends, and spiritualists generally, to listen to his logical reasonings on this great and momentous subject, which at the present time seems to be engrossing the minds of many of our prominent men. "Mr. Forster has been in the lecturing field for eighteen years, and has ever been esteemed as one of the soundest, and ablest expounders of the spiritual philosophy. Of late years, there has been a great improvement in the research and soundness of his argument, which places him beyond rivalry.

Mr. Forster can never become antagonistic to other Lecturers in the field; there is plenty of room in this great and growing city for many such, owing to the rapid spread of this world-wide and beautiful subject which has become so prominent in the minds of many,—Penetrating and interpenetrating every grade of society; carrying with its growth and beauty a heavenly balm of comfort to many a desponding heart. Judge Edmonds has accepted the invitation to deliver the introductory address at Apollo Hall on Sunday morning, at half past ten o'clock. All persons interested are invited to be present.

Ingersoll Lockwood, formerly of the United States Diplomatic Service, and well known as a lecturer and reputed author of the poems entitled "Amours Divine," was admitted as member of the New York Bar at the General Term.

## HARPER-NAST—FREE LOVE AND BIBLE MARRIAGE.

Harper—pious, godly, methodistic Harper, indulges, feasts his methodistic, pious, godly patrons with a feeble attempt at burlesquing the institution of divine marriage—marriage according to God's law; the only holy wedlock possible to humanity; a wedlock based on principles, and therefore within itself having the element of perpetuity.

A poor, besotted woman, the wife of a besotted husband; the mother of besotted children, because begotten of besotting whiskey, and besotting matrimony, is represented as packing her drunken, besotted husband flourishing a besotting bottle on her besotted back and their besotted children, three in number, clinging to her besotted skirts, like young possums to their maternal ancestor; she bears all these burdens with poverty, rags, hunger, brutal treatment; barren rocks; bleakness reigning around and before her.

On her right hand is a woman—a female demon with horns, and wings of bat; with countenance coarse, sensual, selfish; hard, harsh; habiliments of blackest hue; in the hands of this proserphine—fit companion of devils—is a parchment, containing these words, "Be saved by Free Love." The overburdened woman, with her besotted load of four human beings, replies, "I HAD RATHER TRAVEL THE HARDEST PATH OF MATRIMONY THAN FOLLOW YOUR FOOTSTEPS!"

It is from the pencil of the *Nast*. Its apparent meaning is disgraceful aesthetic taste. The *moral lesson*—is to those who are tempted to accept the pernicious doctrine of free love; of which we produce several *clerical* examples in our present issue, which we commend to the immortal *Nast* and to the pious Harpers for their next artistic effort and moral lesson. After quoting from the words of a recent advocate of woman's rights an argument in favor of the divine right of men and women to determine when they will enter into the estate of matrimony, and how long it shall continue, and principles which the superficial brains of Harpers and *Nast* cannot comprehend, closes the moral lesson thus, "If this mischievous talk does not emanate from satan, whence does it come? (How profound this logic!) Certainly it cannot have the divine approval, else what comes of the injunction uttered by the Saviour, 'What, therefore, God hath joined together, let not man put asunder!' More and still more profound!

We too will "point a moral and adorn a tale," from this coarse, vulgar attempt at pious wit.

The picture teaches that God is guilty of the injustice of uniting and continuing the union of a *drunken* man with a *sober* woman, and begetting children in violation of physical law, social rights—the rights of children and the rights of society. It teaches, in the name of God and Jesus, that this is better, more acceptable to God than unions formed on mutual fitness and mutual attraction that need no law to bind, because there is no tendency to separate.

It also teaches that the expounders are wholly ignorant of the meaning of the Scripture quoted, and hold themselves up to the ridicule and contempt of all sensible people.

No form of marriage is provided in the Bible; the Bible nowhere defines what is a divine union; Jesus recognized the *legal* marriage of the unbelieving Gentiles with the attending ceremonies which neither recognized the law of Moses, nor yet the teachings of Jesus. "What God hath joined together is not defined." Have ye not read that he which made them at the beginning, made them *male and female*? Therefore the twain shall be one flesh; "What therefore God hath joined together let no man put asunder." The marriage which Jesus taught them, was: 1. Based on male and female, or difference of sex; 2. On a union so complete that they were mutually absorbed—the twain became a unity, and having such unity they had Divine marriage; and *this joining* Jesus forbade them to fracture. But when fractured, he allowed divorce! So much for the Divine marriage and what comes of the teachings of Jesus—the joining by God—the male and female united in mutual equity and harmony, without one word of legal or pious ceremony. Jesus says nothing about priestly interference to announce approving words on the law, action and sanction of God.

Now for Moses and Bible marriage:—See Exodus xxi. "If thou buy an *Hebrew* servant." (How does Harper like the buying of a brother?); "If his master have given him a wife, and she have borne him sons and daughters, the wife and her children shall be her master's; and he shall go out by himself; and if a man sell his daughter to be a maid servant, she shall not go out as the men servants do; (how's that for justice?); and if she please not her master who hath betrothed her to himself; if he take to himself *another wife*—polygamy—her food, her raiment and her *duty of marriage*, shall he not diminish; and if he do not these three things unto her, then she shall go out free *without money*."

Here then is Bible marriage by the direction of God. The father sells his daughter, the man buys his wife. If on trial he is not pleased, the father may redeem her—the husband may divorce her—she may divorce herself, because he hath dealt deceitfully. The master may betroth her to his son or servant, and divorce her at pleasure.

No legal ceremony—no election of the woman—no penalty for the perfidy of the man—no law to compel him to do his duty—no compensation for the poor woman who is turned adrift like the girl of the street, penniless, to sell herself on the best possible terms. This is *Divine* marriage, or Moses and the Bible lie: and this is Bible divorce—*putting away!*

Hear O hearers, and give ear O earth! The reformers of the 19th century are accounted among Devils for opposing this marriage, this divorce, and advocating the Divine unity taught by Jesus!

We commend the marriage of Moses and the Divine unity based on male and female fitness, as taught by Jesus to the pencil of *Nast*, and the homilizing pen of Geo. William Curtis, the professed friend of woman's rights.

## OUR COMMON ENEMIES, MADAME.

Milord Bombastes is a fellow of infinite conceit, and he comes in shape of the image of his august maker, but in soul "no bigger than an agate stone on the forehead of an alderman." Now, with eyes like beasts of prey, he is eloquent with gentle deference to the fair; anon he is stern in contempt of womankind. Yet, under all skies he has a heart for the masterdom of creation, and will brook no assumption of even social equality from that inferior sex to which belongs his mother who inculcated in his soul each semblance to a sound idea he is possessed of; that inferior sex whose weak submission to his tyrannical caprice has taught him pompous arrogance.

Behold him, sublime in scorn of every right not his own, and of every happiness not reflected from himself. His pride of place towers loftily above recognitions that vex his superb vanity. His ambition mounts him high in houses, that he may win flattered favors from beauty he at once both loves and despises—despises, because he has fathomed its ignoble artifices, its cheats, its childish dependencies, its disgusting cowardice, its "whited sepulchres" of living lies! He fails to see that his own iron heel has crushed out the native heart-beat that mere accident of fate gave to his lust of power; that his own hand—not nature's—forged the chains his beauty victims writhe under, hitherto, and yet too fiercely bound for equal combat; but, thank God! no longer with folded arms supinely waiting the slow growth of justice in a tyrant's bosom; but renewing strength from the bitterness of this degradation, they stand to-day demanding justice, by right of worthiest endeavor and noblest merit, wrung from fate in spite of the dwarfing details of indolence and false sentiment. The echoes of their clanking chains have reached the dome of piteous heaven, and they shall yet burst asunder like rotten tow! the rankly refined fetters Bombastes has busied his gigantic brain with, devising for the solace of his lordly, luxurious ease. And then, how he imagines himself a brilliant spectacle for the gods to admire, and the universal fair sex to adore! O vanity! thy name is My Lord of Creation!

Even his amusements evince a lordly palate. He so delights to jeer, to flaunt, to betray into a mark for the slow, unerring finger of scorn that fair being, so nauseously foolish, so criminally weak and dull as to list his songs with the credent ear; too raft in her silly dream, her blissful ignorance, to note his weary, subtle schemes that shall leave her to die by the wayside, while he reposes in respectable homes. He is the bright architect of his own *secure* fortunes. I don't wonder he chuckles and pats his head with supreme satisfaction at the structure he has reared and which he calls "society." As he designed, it pays him profound homage, however, he may indulge his fancies, his passions, his predilections, his appetites, while the sharer of his pleasures it dooms to certain disgrace and sure destruction. He exults in those experiences, and calls them "knowing life." He knows it in its depth, rarely in its smooth level, never in its heights. He travels and "sees the world," let God forever, in time, hide his face from him, but in eternity let us hope Bombastes learns the knowledge that goodness alone constitutes true greatness, and that there is nothing equivalent that is weighed in the balance against us.

Madam Censor is not all a "divine creature," but of divers tongues and strange speech, considering that she knows well Milord Bombastes. While secretly cherishing the idea of her natural inferiority over Milord she at heart detests in common with her sex, his most detestably arrogant assumptions. Yet she is glib in aiding him to count up his victims, and often, in her obsequious zeal to do him some base service, actually scores beyond his tally, and with lucid arguments paints a moral to adorn her o'er true tale, and then cries "For shame!" Yes, shame for the Magdalens! starvation, an outcast's grave. The destroyer's life is respectable, his death honored, his epitaph eulogistic of renowned virtues. Madam Censor should be utterly loathed by every true-hearted woman, when she breathes blighting blame on a perfidiously betrayed life or a scornful reproach over an outcast's grave. But my lady Censor is *charitable*—oh yes, indeed! She uses Bombastes' gold, and his name, to provide an asylum for his weak, docile victims, and then swells with pride at the distinguished honors conferred on the offices which she holds, as president, directress, superintendent, and matron. And these mocking, stultifying achievements she complacently deems the highest Christian duties! Heaven knows that it were better, far, that the poor Magdalens should defy man to do his worst, be dragged by him to the work-house, to prison, to death, than that they should wear the badge of institutions founded and managed by men and women who would pass with cold, scornful, averted faces, with coats and skirts held aloof, on the other side of the way if they saw them approach, while at the same time willing to take cordially by the hand that cunning sneak, that devout villain, that respectable monster—woman's undoer! Oh God! hear me! Man's willing might to starve, to ruin, to crush, strike down with a curse that will awake his selfish soul to meet repentance and restitution, *not* such restitution as his Homes for the Fallen bestow, but the atonement of justice.

Milord Bombastes to prate of honor and virtue to souls that he aids, by every fiendish artifice to undermine! Because of the little spirituality in his half-humanized nature there are born every year into the world thousands of females who must earn their own bread or starve unto death or infamy. And my refined, fastidious, learned and reverend Bombastes says to

these poor children, to whom life is sweet, even in rage and shame, wherewithal he clothes them, "Go thy ways and starve!" *They cry for bread, and he gives them stones!*

The press groans with his screechings from pulpit and rostrum about their *sphere*, which he condescend to place at his feet, that he may absorb their higher soul-life into his dull being, to fertilize his ambition to keep the upper hand in their joint destinies. Oh, crafty Bombastes! mighty is the working of thy stupendous genius!

In the guise of a minister of the gospel of Jesus he once said that "his wife was a natural-born poet, but she willingly sacrificed all personal ambition to her affection for him and their infant son, which was her duty." Well, then, if that woman does not arouse to her responsible duties of being a natural-born poet, when the sweet ecstasies of wifehood and motherhood sober into earnest recognition of the soul's majestic and paramount rights, then, indeed, will she have buried her one talent that God gave her—unless it should shine forth in Bombastes' sermons—which singular thing has been known to happen, as was proper, of course—oh, of course, you know.

All of Milord's boasted superiority lies in the vigor and discipline acquired by being self-reliant and self-supporting. When woman well understands this fact, she will eventually lift both herself and her lord to the glorious heights of the pure in heart. But vigilance must be the price of her progress, for Bombastes is busy hurling denunciations on every morsel of justice she delves from her rugged pathway of thorns. He employs pen and pulpit in defaming the kindest, broadest, truest charity to woman in all the land, worth more to the cause of humanity than all the Pharisaical creeds in Christendom, because it teaches the highest reach of faculties, and because it gives well paid and honorable employment to female workers in the grandest field of art—the dramatic stage. This temple, Bombastes says, is hell-bedight, and the workers within it infamous, which proves him profoundly ignorant and a liar.

Every day he is willing to cast his pearls before swinish devils of false pride and necessity, that they may, by and through his evil, turn and rend sweet souls, sending shivers of scorn, loathing, horror, right home to the pitiless bosoms of his righteously respectable wives and daughters! And here I beg to declare there is nothing under the whole bright heavens so grossly offensive as a soul skulking from the truth. Such a soul has Bombastes, because he is both knave and coward, else he would manfully bring healing light to the most noisome blights of life. He knows well that the form and pressure of the body of the time demands a searching scrutiny and a bold, fearless revelation. Yet he skulks from soberly palpable truths and hies him to his lair of horrible deceit which, with keen relish, he promulgates to an awe-struck world!

Bombastes has an impious prejudice to labor and humble conditions of life. Who glories in these prejudices? On the one hand his heirs who are vain enough to flaunt and dazzle into the impaired hearts of the vain, the humble, and the unfortunate, and the envious, their proud, though hard and often basely earned, ancestral wealth. On the other hand, the haughty, the hard, the vain heirs who have themselves won riches by crushing the ignorant and weak as with the blood-reeking car of Juggernaut! Oh, when I look abroad through the world, on the misery of the poor, abounding in all its wretchedness, close by the palaces of wealth and pride, I read on the very diamonds in the sky, written by the finger of God himself, that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. Even Bombastes' church makes gold her god. Does she permit one of her *aristocracy* (a vile, dangerous word in a republic) to wed a *plebeian*? No! She would sooner dig a grave than be dishonored. She, even she, buys her husbands, buys her wives! This it is that steals from our homes the blessed sanctities of Paradise. Bombastes arrogates to himself too great an office when he would have his church an umpire and penance between our souls and God, for it teaches us, can teach us only the traditions of men, which are not the will of God, but to the spiritually blind, opaque solemnities of mysterious purities, to the clear visional, but the blasphemies of the abominably pretentious. Prayer and worship belong strictly to the closet, the soul's solitude. Christ taught us, not the rewards would come openly. Prayer's results are effected only by the invisible, silent agencies, doing the work of heaven in flowing harmonies from one supreme source, attested on earth by the charity that forgiveth all things and worketh no evil, and by great, abiding, unselfish love, one for another.

Bombastes frequently acknowledges that small and great meanness attach to his profession, and that the smallest and greatest of all attach to his profession of politics. This principal motive in being thus candid, is to repel from the threshold all female aspirants. But as all meannesses have this foundation in either weak or base characters, it is Bombastes' plain, bounden duty to invite to the honors of that noblest science of life—politics—those of his sisters whose strength of mind derives its stamina from characters sustained by the firmest principles of intelligent rectitude. He must sometime divine, sooner or later, that the chains of social and political life can never be perfect in soundness or beauty, till each link has equal strength and proportion.

Then let Freedom rejoice  
With her heart in her voice!  
Join in equal rights and laws  
Hearts and hands in one great cause.  
Freedom! such as God hath given  
Unto all beneath His heaven,  
With their breath and from their birth  
Though guilt would sweep it from the earth  
With a fierce and lavish hand!  
But the heart and the mind,  
And the voice of mankind,  
Shall arise in communion!  
And who shall resist that proud union?"

DARL ST. MARY.

THE LAWS SHOULD BE MADE UNIFORM THROUGH-  
OUT THE NATION.

How there came to be diversity of laws in the different original States of this Union,—in other words, how the people of this nation came to have the several State governments instead of being governed entirely by one national government,—is easily understood, when we consider that those States were first so many separate colonies which had been established at points too remote from each other to allow of their co-operating in legislative and governmental affairs, and were gradually extended so as to become neighbors and able to unite, only after having their respective governments and diversity of laws firmly established. It is not strange therefore that the people of each colony, accustomed and partial to their own system, when entering upon the experiment of a union with comparative strangers for purposes of common defense against foreign powers, and of inter-colonial regulations, should hesitate and refuse to yield their own domestic regulations for those of any other colony, or for such new and uniform laws as the union might provide for all, in which the separate nationality of each, to which they were then naturally attached, would be merged in the national union of colonies as yet so little acquainted and assimilated. Nor is it very strange that after the union of the several States as separate governments, united only for interstate and inter-national purposes, but not for local or domestic regulation, newly settled tracts of national territory should be formed into local governments and admitted into the Union as new States patterned after the old, especially when we consider that hitherto, as the people of the different States became more acquainted and assimilated so as otherwise to require consolidation for the sake of the convenience and economy of a single government and uniform laws, the growing feeling for and against the generally conceded State right of slavery forbade any thought of closer union and its advantages being practicable.

But now, since the people and the laws of the different States and Territories of the Union have become so perfectly assimilated as to leave no substantial difference, but only differences in matters of detail in law, which are immaterial, and only render it difficult to know and obey the laws of neighboring localities with whose inhabitants we are constantly compelled to deal, what should hinder such an amendment of the organic law as to make the rules of civil conduct just the same in every county of every State and Territory throughout the nation? The only local and State differences of institution or opinion which forbade uniformity, are settled by the recent amendments of the Federal Constitution abolishing slavery and making the law of negro representation and suffrage national and uniform—the same for North and South. The tariff question is a national one at any rate, and duties all the same in every State. The laws and the people have been becoming more and more alike ever since the colonies first began to cooperate at all, until now we acknowledge no substantial difference.

A perfect uniformity of laws throughout this nation would be of immense advantage to the people,—constantly dealing and passing, as they are, across State lines,—by enabling them to know the laws of each locality by those of one. Money would hardly measure the value of such advantage. Immense economy would also be realized from such a reform, by dispensing, as it would, with all State and Territorial governments, and all the diverse State and Territorial Statutes and Reports which do now, and under the present system must hereafter, more and more, crowd the libraries, exhaust the funds, and distract the minds of lawyers, officers and politicians. In a pecuniary sense the saving to the people would be hundreds of millions a year, and in facilitating the knowledge, obedience and enforcement of law, the advantage must be absolutely incalculable.

Now what are the objections? It will probably be said that different localities require different laws. If so, different counties of the same State would require different laws. But it is found easy enough to dispense with special local legislation for any particular locality, and make general laws for all transactions to apply whenever applicable; and this can be done as well by a national legislature as by a State. It may be further said that the people of each State chose to govern themselves. The same might be supposed of the people of a county. But since the laws about negroes have been made uniform throughout the nation, so that there is but one substantial form of civilization and of government, and since we have mingled so freely together sectionally in the recent war, and nationally in our more recent reconstruction, there is comparatively little importance to be attached to fellow-citizenship of a State. Citizens of different States mingle as freely and sympathize as fully as those of the same State. We are one people and require uniform laws for best and most convenient government, and we should govern ourselves as truly by our representatives in Congress as by our representatives in a State legislature. The difference would be that a greater number whose interests and sympathies are identical, would be co-operating in the same self-government,—or rather that all who have hitherto been co-operating in regard to international and inter-State affairs, would be co-operating in regard to the rules of civil conduct in society generally. It may be further objected that State governments are needed for checks against the tyranny of a centralized national government. We have lately seen a practical illustration of the operation of these checks, in the rebellion of the slave States against what they called the tyranny of the National Government in its apparent opposition to slavery-extension. Without the local State governments no such rebellious organization as that of the Confederate States could have been so easily effected. And without the practical

application of the doctrine of separate and measurably independent governments for the different localities of the Union, no such institution as Polygamy could have been established in Utah. This check of the State and Territorial governments upon the national, instead of being a safeguard to the rights and liberties of the people, seems to have shown itself only mischievous and dangerous to their dearest interests.

Let the State and Territorial governments therefore be surrendered to the national, reserving only their names as those perhaps of Judicial Districts, and by which to distinguish the several counties, towns and post-offices of the same names.

But in the way of such a reform there are two real difficulties:

First, the prejudices of the people, accustomed as they are to the present condition, and to look upon any proposition for a radical change with suspicion of its being only wild speculation, would at first oppose such reform. This difficulty, however, would be easily overcome if the matter were fairly presented before the public by the press, and by leading politicians. The people are candid and sensible, and we have seen how readily their deep-rooted prejudice against the abolition of slavery, and against negro suffrage, has yielded to the logic of circumstances, showing those measures to be for the true interests of the country.

But, secondly, the greatest difficulty in the way would be the unwillingness of office-holders and office-seekers to have their prospects of future fees and salaries so greatly diminished. This reform would leave us no occasion for a single State or territorial officer, legislative, executive, administrative, or judicial. There are now, probably, ten thousand incumbents, and, perhaps, ten times that number of aspirants, each exerting a considerable influence over many other persons. The national government already has jurisdiction, laws and officers, throughout the nation, only their objects are limited, and, if the national jurisdiction were made universal and exclusive, very few additional officers would be needed, as the laws would be administered chiefly by county officers, substantially as now. Thus, a vast number of officers would be relieved of duty, and the people relieved of so much taxation. Office is generally a pecuniary object, because its pay is more than its incumbent or aspirant could otherwise command for his services, and such an army of office-holders, and office-seekers, would, therefore, mightily oppose a reformation, threatening thus to blight their prospects. It might be necessary, therefore, first, to remove the motive for office-seeking by some other reformatory proceeding for that purpose, before attempting to do away with so many officers. This leads us to consider another measure of reform, under a distinct head. Before leaving this point, however, the writer ought, perhaps, to say that he is fully aware of the extremely radical character of the reform he is now advocating, and that it may seem to others generally so wild at first as to receive no countenance. But reforms, which seemed to the people as wild and impracticable when first proposed, have, during the last few years been accepted by the people as wise and beneficent. Possibly this might at length find similar favor, and prove its own utility.

*Offices should be let to the lowest acceptable bidder.*

Much attention has recently been given to the question of qualification for office, to be filled by the President's appointment, and it is urged with great reason that no one should be appointed without a proper examination, and certificates of qualifications. The same rule might well be applied to candidates for all offices, whether to be filled by appointment or election. Then let a number—say at least three—of such qualified persons, as are acceptable, be appointed or elected, as bidders for an office, and the lowest bidder among them hold the office. Of course fraudulent combinations would have to be guarded against as in all other cases of public sales or lettings. Many public and private sewers of great importance are accustomed now to be let out in this way. Management of prisons, care of county asylums, erection of buildings, making of roads, and canals, carrying of mails, etc., are thus let out, and some of these services are identical in character with those of public office. Their seems to be nothing in the nature of public offices to forbid their being let out like other services to the lowest acceptable bidder, and their is certainly much need of some such method of regulating the pay, whether we regard the present fees and salaries as too high or too low. In fact a salary which would be a fair compensation, for a county officer in a medium county, would be too high in a county of much less business, and too low in one of much more; and the rate of fees which would fairly pay in a medium county, would fail to pay in a county of less business, but yield the officer in a county of the most extensive business a handsome fortune. But letting the office to the lowest, acceptable bidder, would regulate its pay like that of other labor, by the law of supply and demand, suiting it in each case to the value of such services in the labor market, giving what it is worth, and no more. Such letting would itself constitute a market at which the price of the services would be determined by competition of qualified and acceptable persons. This would settle the question of what is fair compensation, for any official services, upon established principles of political economy, and suit the compensation to varying amounts of services in various localities, which no present system will do.

Some such reform, it is respectfully submitted, ought to be adopted, to remove the evils of office seeking, now so extensively and mischievously practiced.

It seems as if the people might readily see the reasonableness of this measure, and demand its early adoption; and then any other reform which would abolish superfluous offices, could be urged with more prospect of success. All State offices could then be well dispensed with, and the law of Congress which

hitherto regulated the domestic affairs of the District of Columbia, with whatever amendments might be desirable to suit the nation at large extended over every county in the Union. It is not impossible, moreover, that the discouragement of office-seeking by the regulation of official pay, under the law of supply and demand, by competitive bidding, might materially change the prevalent doctrine about the utility of the U. S. Senate, as a check upon the legislation of the direct representatives, of the people in the other house. If the State governments were abolished, U. S. Senators would no longer represent them as now, and would only thereafter be direct representatives of Senatorial Districts, after the manner of State Senator, and it is doubtful about such senatorial representation, continuing to be regarded as useful, after offices shall no longer be a pecuniary object. And especially if the people wish to govern themselves as fully and directly as is practicable, they can hardly want the complication of a double-bodied legislative, so divided against itself, as to check and defeat the popular will, just because other nations from time immemorial have had their lords, and commons to represent their respective classes of nobility, and peasants. The tendency of this reform, will be to simplify the government. C. O. N.

A SONG OF "THE IMPENDING REVOLUTION."

Men of labor, wherefore toil?  
All the products of the soil  
Adds to wealth obtained by spoil,  
And wicked knavery.  
Must ye ever thus remain,  
Bowed beneath oppression's chain,  
Wearing on your souls the stain  
Of abject slavery!

Are ye then so slow to learn,  
That the profits ye may earn  
Ne'er to your advantage turn,  
Nor pleasure borrow.  
Ye have seen your babes denied  
E'en the bread for which they cried,  
When they famished, sank and died,  
In bitter sorrow.

Ye have felt the rich man's hand  
Grasp from you the nation's land,  
Leaving nought on which to stand,  
Without his pleasure.

Ye have toiled and added care  
To a burden hard to bear,  
While enough has he to spare  
Of hardest treasure.

Treasure earned by you alone,  
Though no cent of it you own,  
Nor a moment's pleasure known,  
But sad despairing.  
Long subdued by craven fears,  
Ye have toiled with many tears  
Through the sad and bitter years,  
And none were caring.

Oh have ye most vainly thought  
Justice could at law be sought,  
Though our judges all are bought  
By golden dower.  
Law is like a bubble burst  
To the poor by want accurst,  
For the rich are even first  
In legal power.

Oh have ye most vainly plead  
That the Church, by Jesus led,  
Might upon you blessings shed  
And tender feeling.  
But the clergy shrank aghast,  
Bidding you repent and fast,  
For your lot in life was cast  
By God's own dealing.

Law and Gospel stand arrayed  
Side by side, and have betrayed  
Human rights for which you prayed  
In accents tearful.  
Can ye wait for actions worse,  
When all law is in the purse,  
And the clergy breathe a curse  
Of a future fearful?

Daily not to meekly rue,  
Ye are many, they are few,  
Strike the blow for ages due  
To careless pleasures.  
Rise en masse in sturdy might  
With your hearts prepared to fight  
In a strife for human right,  
And equal measures.

Let your souls with ardor burn,  
Firm resolved to overturn  
All that pilfers what you earn  
By legal stealing.  
Drive the varlets out of sight  
Who by force of "legal right"  
Make your lives a wretched blight,  
No hope revealing.

With such purpose firm and true,  
Ye may make the married few  
Shrink, dismayed from public view,  
And sink forever.  
Only so shall equal right  
Ever triumph over might,  
Or your souls see freedom's light,  
Or bonds shalt sever.

PORTLAND, Me. D. D. L.

The above was accompanied by the following:

PORTLAND, Me., February 5, 1872.

However much I may be opposed to some of Mrs. Woodhull's ideas, her recent lecture in this city on "Impending Revolution" has convinced me that on its approach I cannot afford to be found arrayed against her.

Yours truly, D. D. L.

GEORGE STRONG'S COLUMN.

If there be in it any ideas opposed to truth, progress, freedom, and justice, we pray it may meet with the like fate of the Column Vendome;

The extra carpeting that Tammany has purchased was designed, we should judge, from the quantity, to spread around "Our Father's Great White Throne." However, there is not too much of it, for a bonus to God, to allow them in the future to lay around there.

From a conversation we overheard between two members of the Tammany Ring, we learn that they contemplate buying a few cargoes of palm-leaf fan, with which they are going to try and brush away the intense heat of the *Times*.

To be sure, we will acknowledge that there are a few good men in New York city—Frothingham, Tilton, Beecher, and Greeley—but what can they do among such a mass of filth and corruption, and wickedness. They ain't so much as a rat-tail in a well, a frog in Lake Ontario, a great fish in the Atlantic Ocean, or a piss-mire on the grass.

Any Conservative makes me think of a toothless old cow, with horns knocked off and bag dried up. Too poor for beef, impossible to be fed because she will not touch nutritious food; so lacking much and as if in mockery, she does nothing but go bellowing around the world trying to scare radicals, who laugh in their sleeves to see the ridiculous old critter sheer off when they shout out the one word geology.

As dead as the English Corn Laws, or, the African Slave Trade, is the Darwinian theory. It was knocked on the head in New York City, on July 12th, for every nationalist, nay, every man, or woman with a particle of common sense, knows that no person sprung from an ape.

No Chimpanzee, would have acted as did hundreds of people on that day; for an ape of the lowest type, nay, even a gorilla will not gnash their teeth and utter cries of rage, when shown an orange ribbon, much less throw garbage boxes, and fire revolvers at innocent people.

We sat down with a huge sheet of paper before us, and took up our pen with the intention of filling said sheet with the fiercest invectives against that man who some forty days ago inspected the boilers of the ill-fated Westfield, but we are so overwhelmed with indignation and wrath that our pen refuses to write anything but a shower of curses which are half-obliterated and rendered undecipherable by our tears; for their poor, dead faces rise up before us, we hear the shrieks and moans of the dying, and we see the agony of the friends that loved them. So we have given it up and will simply say that, if there is such a hell as the orthodox tell us, we pray that the inspector may be immediately consigned to the southeast corner of it, if guilty of neglecting his duty, and that his conscience may burn him ten thousand times more than the fire.

"The girls are very badly educated, but the boys will never find it out." The above is very true and a remarkable saying, coming as it did from the lips of a Virginian bishop, but 'tis man alone that is to blame for woman's ignorance. When she has the same facilities and encouragement afforded her for acquiring an education as man; then, and not till then, shall we be rid of ignorant and penniless women. Woman suffrage will do more to bring in that wished-for day than anything we know of. Then these women will take their true position in society. Then the starved and poverty-stricken mind will rise above the folly and frivolities of fashion. Then will speedily follow the downfall of the demagogue politicians, the closing of the rum-shops, and the dispersion of the corner loafers. Then will this world, in comparison with now, seem a paradise, but we don't anticipate a millenium. When all the women are Victoria Woodhulls, and all the men Theodore Tiltons, then, and not till then, will the millenium have arrived.

Those theologians who cannot write it, depreciate satire when it hits them, or their opinions; but those who can write it, applaud it in others even when the satire in question has wounded them, therefore, "do unto me as I do unto you" and see how I take it. I have no wish to hurt the feelings of individuals, and would live up to the Golden Rule which is so ably inculcated in the columns of the "WEEKLY" but, believing that orthodoxy is the greatest foe to the progress, and knowing that there is no other ism or oxy, which by its ridiculousness so inviteth satire, we shall satirise it; for believing that reason is God's highest gift to man, and that satire is the apex of reason, and consequently the most effective weapon in existence, we shall use it to the best of our ability in securing the equal rights of all, irrespective of nationality, creed, sex, or color; therefore, exhilarating caste, and dogma, and, therefore, in the service of Truth, Justice, and Virtue. If used otherwise, on being convinced of it, we shall be more grieved, than the one that finds it out, for, then, like the orthodox, we shall have erected a fiery furnace in which to burn ourselves, and, though a satirist sayeth hard things, he hath a heart, and let us add, hide, as tender as another's." Those who have thrown off the swaddling clothes of orthodoxy, and dressed in the full and flowing garments of theism, will understand us when we say, that orthodoxy is like a green banana, and theism like a ripe one. For, the first is sour, harsh, and crude; it turneth the stomach, and offended the nostrils; while the last is sweet, luscious, and pleasant, it tickleth the palate, delighteth the stomach and maketh a full man.

A PLEA FOR WOMAN'S SUFFRAGE.

Mesdames Woodhull & Claflin:

Had I a convincing voice, I would speak in tones both long and loud in the cause of Universal Suffrage. Hath not my sex been bound in physical and mental slavery long enough? Hath she not worn the yoke of educational and customary bondage long enough? Hath she not endured drunkenness, debauchery, and immorality in their multiform shapes long enough? Must she tamely submit to taxation without representation, and obey the laws she has no voice in making, and support a government that considers her a nonentity, and remain forever silent upon rights which she knows belong to her, because God-given and inherent within her? Must her aspirations lie crushed, and her full measure of usefulness remain void, because man hath determined to ignore her just rights? No! thanks to the noble pioneer women who years ago dared to step out from old teachings, and servile customs, and demand their rights equal with the men. The light in the cloud then seen, has grown larger, and brighter, and in the light works hosts of earnest, zealous women inspired with a holy, and divine mission: a mission to uplift, and elevate, the weak, suffering, and down-trodden of their sex, and point them to liberty of speech, and action. In such hands, and with such voices, shall the cause fail? No! my sisters look up, and forward, for the signs of the times are big with promise. To-day woman demands her rights, and means to have them. In the past she has asked, and pleaded for them, patiently toiling through the dusty highways of life, meeting with scorn, contumely, and rebuff, till exhausted vain petitionings, she rises in her might, and declares she will be heard and her influence felt, and what is the results? Why to day man can no longer affirm that she is weak, and destitute of business ability. To-day he can no longer be blind to her native powers of genius and talent.

To-day woman demands her rights, because she would enlarge her sphere of action, and become a co-laborer with man, and assist in enacting laws, and ameliorate suffering in its thousand forms, for, with her wise penetration she can cleanse much that is now foul, cankering blight upon community. Then will she become strong, feeling her inalienable right to speech, and action. She will call out her latent capacities, and will rise higher, and still higher in the scale of mentality, till the bow of promise shall unite man, and woman in a true legitimate marriage of principle, and justice. When the various avenues of business are open to women as to men, she can educate and qualify herself for such avocations as she is best adapted for, thus, giving her an incentive to work, study, and plan, truly qualifying herself to become self-sustaining, and a power in the land. Give woman a right to vote, and legislate for herself, and what a change will be seen in a few years, in her aspirations, sentiments, and domestic economy. What a change will be seen and felt in the rearing, and educating of daughters, as well as sons for useful plans of action.

The loud ticks upon the great clock of Destiny, proclaims the hour near when the right shall come uppermost, and when justice shall be done to woman.

Hope on brave working-sisters, count your spirits strong, and adequate to the work, for you are drawing around you grand positive powers who will hail you as bright evangels, in the glorious morn of enfranchised Freedom, and Liberty soon to dawn.

MRS. M. L. SHERMAN.

ADRIAN, Mich. January 29th.

AN I-SORE.

The *Banner of Light*, dated February 3, contains an article by Mrs. Hardinge-Britten, relative to the bearing of Mrs. Woodhull's views on Spiritualism, resulting from her election as President of the National Association of American Spiritualists. The article comprises 232 lines, in which there are 44 I's, 9 my's, and 4 me's—total of first person singular of 57, wanting one of being one in each four lines of the article. Its gist is confined to about 127 lines, in which there are but 18 I's, or one to each seven lines, or that in the remainder of 105 lines there are 39 of said pronouns—37 per cent.

On the same page are four other letters with lines and pronouns of the fourth person singular, as follows: four in 36, none in 62, none in 89, 20 in 166 lines, respectively—average 7 per cent. An editorial, in another page, contains 23 we's in 224 lines. Comment is unnecessary.

As to its substance, it is not apparent why Mrs. W's election as the President of the Nat. Ass. of A. S. "involves a supposed recognition of her principles and procedures on the part of every American Spiritualist; unless upon the basis that no one holding any official position by election has any right to express an opinion not in harmony with the views of his or her constituency. In this respect Mrs. H.-B. gives herself much unnecessary uneasiness, and proposes an impossible remedy for an imaginary disease, worse than the disease would be, if there was one, viz: "a real and universal convention of those who believe in Spiritualism." Seeing that A. J. Davis estimates (correctly or otherwise) the number of such at over four millions, and that from North-Eastern Maine to South-West California is about eighteen days travel, it would be well to have a few hundred experienced quartermasters and commissaries to provide food, quarters and transportation for the multitude, unless the miracle of the "loaves and fishes" is to be re-enacted on the occasion. The march of the Crusaders through Europe to the Holy Land wasn't much in comparison with this universal convention that is to depose Mrs. Woodhull and elect—who? "Ay, there's the rub." Perhaps delegates are to represent local spiritual organizations, but this is impossible

as the individual members of those organizations could not be represented by any one person differing among themselves, as all thinkers must. A "council" (how selected does not appear) is to "then and there receive written or spoken drafts of what the thinkers in our ranks may have to propose as a basis for founding our belief in Spiritualism, phenomenally, practically, morally and religiously upon. Can we not at last determine what and who we are? what we know, believe, and think?"

All that Spiritualists, as a body, believe, think, or know, is contained in a nut-shell, and would not require any council to determine; but the inferences and experiences of individuals most inevitably differ very extensively. The phraseology employed may perhaps justify the supposition that the convention, council, etc., is intended to be a sort of skirt-cleaning operation, the like of which has repeatedly and signally failed, both in connection with Spiritualism and woman suffrage—an attempt to tie down Spiritualists as a body to proportions and forms which they are rapidly outgrowing.

The "heart-burning bitterness and spirit of bitterness which is now dividing our ranks into an army of fierce haters and sorrowful mourners," so far as it exists, must be owing to an idea some have brought with them from the churches that one person can or should be responsible for another. The best cure consists in allopathic doses of individual sovereignty, with the properties of which specific Mrs. Britten would do well to make herself acquainted, as it is entering more and more largely into the bones and sinews (particularly the back bones) of Spiritualists, and in making them more and more indifferent to what others think or Mrs. Grundy says, provided they know they are right. It equally indisposes them to endeavor to control the belief, actions, or expressions of belief of others, whether got up by councils or conventions, religious or political.

Touching councils, though not minutely versed in ecclesiastical history, I think that several hundred of them were held, "regardless of expense," to "determine what we (Christians) know, believe, and think." The "determinations" are understood to have varied very much, according to location and other controlling influences; to their partial success we owe in great part the "dark ages." Allowing for the difference of eras, the purposes and tendencies as well as the name of this class of councils closely correspond to those of the council proposed, as nearly as can be "determined."

ANTI-PROCRASTES.

"LET OUR WOMEN BE MODEST."

Yes, let them be modest! Let them hide themselves from the gaze of the vulgar rabble. Let them shield themselves beneath the costly lace of their veils. Let them cast glances (glances of humility and shyness of course) as they turn the street, at the corner loungers, who hold cigars in their mouths, and oaths ever ready for their lips. Let them look to see if they are attracting due attention, and daintily gather up their ruffled skirts, in order that their neat fitting number two boots, and ankles clad in silken hose may have their proper effect. Let them not enter the alleys and byways of our cities, to minister to the wants of the poor for fear of contamination, but let them repulse the forsaken wanderer from their palatial homes. Let them scorn to stoop, and with pitying hand, raise a fallen, erring woman, but by all means let their names appear at the head of subscriptions for every grand and benevolent object. It sounds so noble; so refined, to see in the daily papers a notice that Mrs. General S— and Mrs. Admiral D— gave a hundred dollars from purely benevolent and disinterested motives. It is so genteel to be called lady bountiful by the multitude; to be the leader of fairs, etc. To be sure your names are paraded in the leading periodicals of the day, but no matter, it was simply done in the modest discharge of your duty. Let them go to the polls and vote? Heaven defend them from such a fate! Soil their pure garments by contact with those less chaste and white than theirs; mingle with those who are not of their set? Never! Rather than permit such absurd fanaticism, they will come out from their modest retirement and publicly petition Congress not to let such things be, and because they enclose their petition in a silken bag scented with aromatic perfumes, and for the stronger reason that they represent the flowery aristocracy and respectable gentility of a portion of our land, they think that the brave men to whom it was delivered will grant their MODEST request. Too modest to mix in politics' muddy waters; yet their daughters, and oftentimes themselves, appear at balls and receptions in dresses of silk and satin, it is true, but with arms bare to the shoulder and waists cut so low that it is often a matter of doubt whether it was intended to represent the waist or merely an ornamental frescoing of a portion of the body. To the impassioned libertine, flushed with excitement and wine, it may appear lovely and beautiful, but to every right thinking, well-balanced mind it is simply disgusting. Then they are whirled around in the arms of this gambler and that dissipated official, and their dotting mammas either join in the general whirl themselves or look on with smiles of gratified approval. Oh, mothers if you sow such corrupt seed can you hope for a harvest of ripe, sound kernels? Alas! it is not our modest women who put their shoulders to the wheel of progress and work with zeal for the good of common humanity. But it is those who have been traduced, who are pushing on moral reformers, and shouting the rallying—

"Up then to the call  
Come, women rally once again;  
Come, rally for your rights,  
From mountain side and hill and plain  
To strike for truth and right."

L. McNALL.

## "THE POOR YE HAVE ALWAYS WITH YOU."

Yes, the poor we have always with us! Poverty, extreme, pitiful poverty stares us in the face at every turn. Human beings, destitute of the ordinary comforts of life are no rarity, and that to in a land overflowing with accumulated wealth.

To the thinking observer this presents a strange anomaly, and he is led to ask: why is it thus? Let the splendid palaces of the rich, their luxurious and costly equipages, the vast piles of accumulated merchandise of the wealthy speculator, the large landed estates, in short, the immense accumulation of wealth in the hands of the few, answer the question.

We find the wealth of the country in the hands of the favored few, and upon the other hand the many, the "toiling million" are poor, toiling incessantly, yet accumulating nothing—receiving only a bare subsistence in return for their labor. We are ready to ask: why this great disparity of condition? Is there not a radical wrong somewhere in the organization of society which lies at the foundation, and out of which grow the manifold evils of the present unjust and unequal distribution of the world's wealth?

Do the few possess any special *virtue* that entitles them to the lion's share of earth's bounties? Is it the normal condition of the many that they should be "always toiling and always poor?" Or rather is there not a system of unjust, wholesale spoliation continually operating, tending to rob the many and enrich the few?

Wealth, in the aggregate, consists of all those objects or things which possess the capacity of contributing to the happiness or comfort of mankind. In a general sense, whatever may be appropriated by man for his use, may be considered as constituting the elements of wealth. But more strictly speaking, only such objects of desire as in their nature are subject to aggregation and distribution by human agency, or in other words: whatever may be monopolized by some individual to the exclusion of others, may be properly set down as constituting the elements of what we term the wealth of a community. Thus, air, water and light are exceptions to this rule, being the free and spontaneous gifts of nature, accessible alike by all; they can neither be collected in store-houses nor retailed to customers by the greedy monopolist; but the same cannot be said of land. For, although in justice, it ought to be the common inheritance of all who are born into the world, yet, by usurpation, the face of mother earth has become an article of merchandise.

The productions of human industry, the results of *labor*, are subject to aggregation and distribution. The wealth then of a country must consist of the land and the products of human industry.

Rich and poor are relative terms, expressing opposite conditions, used in reference to the relative amount of the elements or objects of wealth, which different individuals may possess and control. The conditions which these terms express are purely *artificial*, and grow out of an abnormal organization of society, and the very fact that they find application among men, is, of itself, sufficient proof that the order of Nature is being violated, and how manifest laws of justice are set at naught.

For it does appear to us, that was society built upon the "Golden Rule" of justice and equality, there could be no rich—no poor, none would be surfeited by a surplus, and none suffer from want, but all would possess a sufficiency.

Man's condition as a member of society, is made up of *rights and duties*.

The performance of his *duties* should be imperatively demanded on the one hand, and on the other, his *rights* should be fully respected and guaranteed. His rights, and duties, are correlative, and indispensably attach to him as a member of society, inalienable, inseparable—from which he cannot by any possibility divorce himself.

"Life, Liberty, and the pursuit of happiness," are said to be the inalienable rights of all men, which we accept as a truism, and add, that the *Duties* growing out of these rights are likewise *inalienable*.

The right to the pursuit of happiness, must carry with it the right of access to the *means* of happiness. No one can in justice, be denied an equal interest in the *Land* of a Country, as of right it ought to be the common inheritance of all. And as the productions of *Labor* are also a necessary means of his comfort and happiness, he has an "inalienable right" to a sufficiency of these, and as the supply can only be kept up by *Labor*, it becomes the imperative *duty* of every one to contribute his share of the labor necessary to maintain the general stock.

Now as we have seen, the main elements of wealth consists in the products of labor, and that the duty to labor, and the right to enjoy its results are correlative elements of man's social nature, it is plainly manifest, that he who fulfills this duty of *Labor*, cannot by any possibility be *poor*, unless he be robbed of his just dues and wrongfully restrained from the enjoyment of his *Rights*.

Then if justice be done, the "man of toil" can never be poor, but above all others, he ought to be bountifully supplied with the material comforts of life.

But as the experience of all, time has fully demonstrated the truth of the scripture quotation heading this article, viz: "The poor ye have always with you" we are led to ask the question. *Who* are the poor, and *why* are they poor. This question we shall try to answer in another article.

J. R. BACKUS.  
TERRE HAUTE, Jan., 22d.

## EFFICIENCY IN THE BOARD OF HEALTH.

We are being scourged with the small-pox, and the question naturally arises, what is the cause of this? The great source of disease in cities, are the sinks of offal that abound. These, instead of being disinfected and filled up, are allowed to remain year after year, the noxious gases arising therefrom, poisoning the atmosphere and shortening the lives of those who are not killed outright. That the air is impure in the towns, can readily be proved by going from the country to town or town to country. That this evil increases is true. That new forms of disease rapid in their development and malignant in their character, baffle human skill, is also true. Now to my mind, cleanliness would do away with disease. Butler proved that, by ridding New Orleans of yellow fever during the war. This evil has rested in the hands of men-landlords and the "Board of Health" already too long. We need some good thrifty housewives on the "Board of Health;" these in conjunction with women of a neighborhood, with plenty of help, to remove the nuisances as soon as found, we would have the cities as clean as these housekeepers houses.

Earth closets should be introduced—if they are not in the most convenient and best form, let the government offer inducements to mechanics, to perfect the invention to human needs, and landlords be obliged to supply their houses with them. The safety of life demands that the evil above mentioned should be removed. Let us heed the ravages that are being made on our population, and all unite in action, upon the best way of removing not only the disease, but the cause of it. We have a Women's Society for the Prevention of Cruelty to Animals—Why not women in the "Board of Health" to preserve human life? RADICAL.

LAKE CONSTANCE MONTICELLO, P. O.,  
WRIGHT COUNTY, MINNESOTA, 1871.

It is fully right to urge Congress to pass a declaration that women have a right to vote after the passage of the Fourteenth Amendment, but one may also appeal to the "Higher Law" as follows:

WHEREAS, Women HAVE the same political rights as men *unalienably*, anything in the Constitution of the United States, or any State, or any "Law," to the contrary notwithstanding.

Resolved, That any one trying to prevent them from the exercise of those rights should be punished by fine and imprisonment (as well as the Mormons for breaking the "Higher Law" and cover of the Law of Utah.) The time, money, means and thoughts wasted in this contest would be enough to furnish all with all necessary comforts of life (and these are wanting here as in many other places), and Congress should make an end to it by proper legislation.

There ought to be nothing in names or dress to distinguish the sexes.

As long as women wear the dress now generally used by them, it is no wonder that thoughtless persons consider them fit for nothing else than propagation or worse. The women have themselves to blame when insulted; for that highly immodest dress tempts many, irritates their imagination, makes them suppose that there is something extraordinarily beautiful under such a lot of finery, when, however, under the most fineries generally is the most salacity or uncleanness and stupidity. Women seduce men by their immodest dress more than men women. It may not be intentionally, but has just as bad effect for all that. It is not at all likely that any man would try to rape a woman who was dressed in a long sack coat and pants, and a man's broad brimmed hat. The desire to "captivate" should always be denounced as contemptible. Nobody should be extravagant in dress or anything else, as long at least as there are many that suffer for want of necessities. Some of the "belles" ought to come out here in the woods and I think they would gladly give some of their dresses to them that need it. Here are women and children that have nothing to wear—and some that will have to work hard to get enough to eat before next harvest—and farther west on the burned prairies it is probably still worse.

F. H. WIDSTRAND.

## ANGELISM.

BY SYLVANUS WARD.

I am asked my meaning of the term "Angelism." I use that word in the absence of any other that would convey my own meaning as well. Spiritualism is the teachings and doings of mankind, those that are born on this earth, and have passed over to the other life, and return to teach and control the destinies of nations and people while the earth is in its minority or childhood state. The mind or soul of man only keeping even pace with the growth of the earth. Therefore mankind as a whole, being yet in the mass only children, their wisdom or teachings in the spiritual corresponds to the wisdom and teaching of children in material or external things. Its fruits are blunders, discord, inharmony and selfishness, animalism in its nature; none but babes, children and youths in soul, having ever been developed from the earth in all the past ages, Spiritualism proper, communicates with such only.

Angelism, or the Christ principle, is the manhood in soul, having never been developed from this earth in the past, but soon will be. This earth, and all pertaining thereto, was put into the hands of guardians to watch over and teach while in its minority, adapting themselves to our wants and growth until we, as a world, child matured to manhood in soul, culminated in the year 1866 to its first fruits. Our world guardians or angels are from the planet Mars, and in its fullness the Christ principle came in a cloud unrecognized.

Like the grain of mustard it will grow until it overshadows the whole earth, and just in proportion as that kingdom grows it will disturb the policy principle in individuals, in religion, in governments, in nations, and be to them a grievous sore, the spiritual ranks not excepted.

## NATURAL CONSTITUTION.

Each one of all Rules, Laws and Constitutions should allow each one of all beings to enjoy all its Rights of any degree of Happiness.

Each one of all Rules, Laws and Constitutions within this Government, as far as said each one can be formed to allow, shall allow each one of all beings to enjoy all its Rights of any degree of Happiness.

Each one of all persons within this Government, as far as he or she knows how to do, shall do what will allow each one of all beings to enjoy all its Rights of any degree of Happiness.

ROLIN C. PAUL,  
Stowe, Vt.

January, 18th, 1872.

## DR. MARVIN ON PRIVILEGED CLASSES.

Last week the Newark Social Science Club assembled to listen to a paper, by Dr. Frederic Marvin. The Dr. said among other good things:

"There are no privileged classes in Heaven, and when the will of God is done on earth as it is in Heaven, there will be no privileged classes on earth. A man's moral duty is bounded by his capacity. If it is wrong for men to desert their own families, it is wrong for them to desert the families of their neighbors. Jesus deserted no one. He ate with sinners, and talked with harlots, no less than with doctors of the law. If we would enter into the Kingdom of Heaven, we must follow Jesus.

Would we be instruments of Providence, we must remember that Providence abandons no one; that the Sunshine and the rain, descends on the righteous and the unrighteous.

Prayer must be vital. Most men think that prayer is merely kneeling down and wishing for something."

TO MY BACHELOR AND WIDOWED BROTHERN: Now I am going to give you a little advice, but in the first place I will just mention, with your leave, what you so well know: That you are *the man*; that there is any—yes any number of women you can have almost without the asking. There is the widow over the way, she is good looking, smart, and would make a good man a wife; and then there are three more that you can think of that you know you could have. But now you know better than to be caught; you are too wise for them. They are cunning and crafty—the widows, but you just let them know they can't catch you. Ah, no; have a care, keep a sharp look out, they do want to get you into the matrimonial harness; but you know better, yes indeed. How proudly you can look back, say twenty years ago; what a difference between then and now? then you used to fret and worry, for fear Mary Ann would say no; that you fairly shook in your boots when you thought of asking. But now—well you could marry most any woman and feel that you would be conferring so great a favor that you—well you won't throw your precious self away just yet. No, no; they—why—they want a home out of me and maintenance. I can read them like a book, but not this child so easy. Well, yes, they would take care of me, and my clothes, but I can hire all that done that I need. So you can, now, but how a dozen or twenty years from now? Not so easy to get about, and somehow not many friends for the *old man*. Now you wish so sadly for a loving wife, for a child to call you father, and do these little kindnesses that only a wife or child can give. Now you look back sadly to the past that cannot be recalled, and wish day after day that you could only live your life over. How differently! When you see the very ones you might have had now making another's home cheerful and happy—not one that cares for the *old man* now; but you have to say: well, oh, what might I have been now; I must die alone, forsaken and uncared for, without friends or a home. Here, let me close my true Picture of Life, as it is with this motto: you that have good opportunities accept them while you may, and don't think you can give half you will receive. L. L.

JOHN JASPER'S SECRET. A Sequel to Charles Dickens' unfinished novel of "The Mystery of Edwin Drood," is in press, and will be published in a few days by T. B. Peterson & Brothers, Philadelphia. It contains Eighteen large full-page illustrative engravings, printed on tinted paper. It will be issued complete in a large duodecimo volume of over four hundred pages, bound in cloth. Price Two Dollars. Read what Thomas Powell, Esq., the Literary Editor of Frank Leslie's Illustrated Newspaper, says of it in that paper:

"T. B. Peterson and Brothers, Philadelphia, have just completed their superb edition of Charles Dickens' Works, by issuing the "Sequel to the mystery of Edwin Drood," his last and most peculiar work of fiction. It is entitled "John Jasper's Secret," and has been written by two of his intimate friends, who have carried out the plot from remarks and memoranda signifying how he intended to work out his design. The only change which the authors have made (according to a letter we have seen from his son) from Dickens' original plan, is that they have brought Edwin Drood to life again, which we consider a great improvement on the original plot; for surely a novel must lose much of its interest with the death of its chief character. It must, however, be confessed that the author of Pickwick—wonderful as was his power for creating character, in which he is only exceeded by Shakespeare—lacked the constructive ability of framing a story.

"The authors of "John Jasper's Secret" have performed their task with singular success; they have taken up the broken thread of the story and completed it with a fidelity in the characters as created by the great novelist, and carried them out with a vigor and vivacity worthy of the great master himself. They have also caught in a great measure his style—so much so, that a reader unaware of the change in writers would scarcely know where the dead left off and his living executors commenced.

"The volume is got up in Peterson's best style, and it is profusely illustrated—containing no less than eighteen superb full-page engravings, made from designs by the most eminent London artists expressly for this edition; indeed, it is the most lavishly illustrated of all the volumes of Dickens' Works. It cannot fail to have a large sale, as no admirer of Charles Dickens will consider his edition of the great novelist's works complete, without this sequel to the last effort of his mighty genius. It is published by T. B. Peterson & Brothers, 306 Chestnut street, Philadelphia, in a large duodecimo volume, handsomely bound in cloth, gilt back, price Two Dollars, and will be found for sale, by all Booksellers, or copies will be sent to any one, post-paid, by the publishers, on receipt by them."

[From the N. Y. Journal of Commerce, January 19.] A gentleman called on us to-day to say that if Congress should give two years in which to import free ships, that would allow only six months of actual opportunity if confined to craft to be built on American orders, since the best foreign yards are full for a year and a half ahead. He also gives the following extract from a letter to himself by a resident of Hamburg, which is quite to the point:

To the Editor of the Journal of Commerce: I give you this extract from a letter just received from Hamburg:

"As your relative, I wish you all success in your endeavor to repeal the prohibitory American Navigation laws, but as a stockholder in the Hamburg and American Steamship Company I certainly hope you will fail."

"We are now doing an immensely profitable business, thanks to the kindness of the United States government, who does not permit its people to interfere with it; only we cannot get ships built so fast as we want them, as the Scotch shipyards are full of orders for a year and a half ahead."

"You will see that the plan of abrogating our Navigation laws for two years only would give Americans but a poor chance to profit by the permission to build vessels abroad for that limited time.—Very respectfully, your obedient servant, JOHN CODMAN."

CURE FOR CANCERS.

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NOTICES OF THE PRESS.

To those who have not heard this lady lecture, we would say, go by all means if you would desire to hear an earnest, well-spoken discourse, with an unbroken flow of well-pronounced, grammatical English. We have our own ideas about woman's mission and how far she unsexes herself when she ventures to lecture men, yet spite of our prejudice we were carried away by her words last evening at Maguire's Opera House.—San Francisco News Letter.

This lady pronounced a remarkable address last night at the Hall opposite the Academy of Music. Remarkable because of the extreme beauty of language and opulence of fancy, and interesting on account of its tender and grateful sentiment.—The Daily American Flag, San Francisco.

She never hesitated an instant for a word, and she has always the most appropriate. Her voice is sweet and melodious, her enunciation pure and distinct, her attitude and gestures very graceful indeed.—Sacramento Correspondent Santa Clara Argus.

Mrs. Laura Cuppy Smith gave an interesting and instructive lecture last night to a large assemblage at Maguire's Opera House, which if delivered by some peripatetic male pedagogue with a large reputation, at a dollar per head admission, would have received unbounded eulogiums from the press.—San Francisco Examiner.

Laura Cuppy Smith, one of the best educated and most talented lady lecturers we have ever listened to.—San Francisco Figaro.

Mrs. Cuppy Smith possesses great talent as a speaker, and, standing before her audience in her simple, yet elegant attire, with a spiritual face, which seems to index the emotions of her mind, commands the attention and respect of all her hearers.—San Francisco Morning Call.

Maguire's Opera House never contained a greater throng than convened to listen to an erudite lecture on Radicalism, by Laura Cuppy Smith, last evening.—Alta California, San Francisco.

Mrs. Laura Cuppy Smith has proven herself to be a lady of rare culture, added to great natural eloquence. To say that she ranks among the first of all who have addressed an Omaha audience, whether male or female, is but doing her justice.—Wm. L. Peabody, Chairman Relief Committee Y. M. C. Association.—Omaha Republican.

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She is a fluent speaker, using elegant language, and with far more than ordinary argumentative powers.—Omaha Herald.

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BY TENNIE C. CLAFLIN.

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

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

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

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

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

WOMAN'S RIGHTS—NEW BOOKS.

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

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

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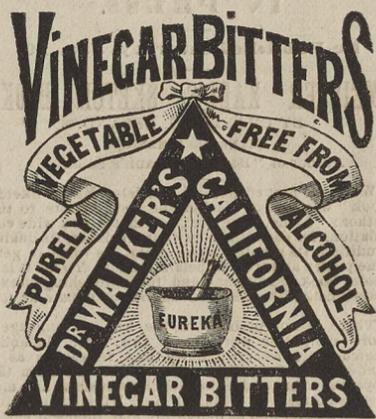
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