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Vol. 4.—No. 22.—Whole No. 100.

NEW YORK, APRIL 13, 1872.

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Each per copy;	10
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POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, April 13, 1872, will close at this office on Wednesday at 11 A. M., on Thursday at 11 A. M., and on Saturday at 5 A. M.

P. H. JONES, Postmaster.

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.

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).—Meets in 66 and 68 Fourth street, in the N. Y. Turn Halle, every Thursday evening at 8 o'clock.
- Section 7 (Irish).—First and third Sundays at 3 p. m., at 26 Delancy 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).—Meets every Thursday at the N. W. corner of Fortieth street and Park avenue, at 8 P. M.
- 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).—Every Friday, at 805 Third avenue.
- 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.

THE INTERNATIONAL SOCIETY—ITS ORIGIN AND AIMS.

(From the International Herald.)

Before entering upon the history of the International Society, we have a few remarks to make upon its true character and aims, and also upon the falsehoods which have been so profusely and positively asserted as to its purposes. No calumny could ever be too gross, no lie too bald for the press of Europe to circulate for the purpose of bringing the Society into disrepute. The British Government has not attempted to adopt the course which has been practised on the continent with the idea of crushing the society out of existence. The members are permitted to meet without any fear of arrest and imprisonment. But the press of England has done what it always does when justice to the industrial classes is the topic—it has clothed itself in lies as in a garment, and has tried its utmost to make the name of the International both feared and detested. At one time the papers would credit the Society with all the acts of the Commune, and at another they would inform the world that the International had neither power nor influence. Its importance was imaginary and its resources were infinitesimal. Onslowe Yorke says that, "according to its enemies it is seeking through petroleum, powder, and the secret knife to undo all the noblest works of time, to uproot property, to break through laws, to violate family ties, to burn the altar, and upset the throne." In fact, nothing in the way of invective has been spared. "They are bad and mad" wrote one monosyllabic correspondent, who had never had the opportunity of knowing any more about the Society than could be picked up secondhand from some other scribbler as ignorant on the subject as himself.

Since the ability to read became more common, the working classes have been more and more impressed with the fact that there was something grossly wrong in the social and political system, that their worst ills were not natural ills. As education has become less of a monopoly, the "common people" have lost a portion of that blind obedience to tradition and dogmas, which have been the curse of the worker and the profit of the idler since history was first written. The industrialists of Europe and America are beginning to doubt the policy and wisdom of following the beaten track of the past. They have invented and made machinery for the rapid production and transmission of foods, and think that they have a greater right to benefit by the results of their skill and labor than have those who merely speculated or gambled, who by the legerdemain of law and custom monopolized nine-tenths of the increase in wealth without rendering any equivalent justly and naturally their own.

The workmen have discovered the very simple truth that all wealth is made available for use by means of labor and labor only. They have also arrived at a knowledge of the fact that there is nothing that can be justly charged for except labor. That labor only can pay for labor. That the earth itself is no man's property, never was, and never can be. That hereditary rule is only fit for a nation of slaves. That the money of a nation should be national money. That gold as money is a relic of barbarism, and that its use for that purpose is merely continued for the object of increasing and perpetuating the wealth of idlers and speculators, and of keeping the industrialists on the verge of poverty, thus compelling them to be submissive, and forcing them to give three-fourths of their labor for the privilege of retaining one-fourth of the results. They have come to the conclusion that war and international hatreds have been stimulated by the rulers of the people for the purpose of preventing them from associating for the common welfare. That to destroy human lives in war is murder except it is done in defending life. That if the world had been justly governed, war and poverty would have ceased to be. That none but the industrialists of the earth have any right to possess wealth, or enact laws.

To all these statements it is customary for our opponents to apply the threadbare parrot like phrase "Utopian," but we defy the most erudite wrangler of the colleges, or the most respectable oracle of the most respectable newspapers to show that these views are unjust, unnatural, or impossible to realize.

But nearly the whole press of the world is against extending the full measure of justice to the wealth producers, and its only argument is sophistry, calumny, or silence. A briefless barrister, or a wealthy banker gets into Parliament, and makes laws to control the farmer, miner or artisan. The banker and his fat flunkies look with superior contempt upon those who have furnished the gold, food, shelter, and livelies they use, consume, or waste. The producers have been ruled by the consumers, the consumers become wealthy, the producers always remain poor. This kind of political economy is so one-sided, is so flagrantly wrong that the workmen of Europe and America are proposing to establish something more consistent with natural laws. They expect to meet the opposition of the bankers, brokers, discounters, shareholders, bondholders, annuitants, landlords, admirals, generals, lawyers, bishops, pawnbrokers, revenue officers, governors of prisons and workhouses, and all others whose occupation depends upon the continuation of unjust laws and customs. Add to these their worse than useless menials, and all those whose time is wasted in making and selling the trappings and embroideries of the idle classes. The slaves to liquor and the majority of the liquor dealers will stand under the banner of the idlers. The slaves to any mere form or creed of religion, or of any party, in fact, all slaves will either passively or actively obstruct the way to the rule of justice under which every man who is able, will have to earn his own living or die of starvation. The International is not a secret society except in those countries where the law compels secrecy. The British Government is shrewder than those continental rulers, who would suppress steam by plugging the safety valve. The workman may say what he likes in England. He also gets flattered and cajoled more than any other, but he works harder, has fewer comforts, fewer holidays, than any other, and has a far greater chance of getting into the most degrading position possible in this world, that of a pauper. No one can comprehend the necessity for such an organization as the International who has not studied political and social economy from a different stand-point to that afforded by what are called standard works. The producers never own, the consumers never lack any of the productions of labor. The globe itself has been made private property, subject to sale and barter. It would take a volume to contain the list of wrongs resulting from the mis-rule of the people by those who have no right even to participate in ruling, never having earned it.

Such ideas as we have roughly put together caused some of the thinking portion in the working classes to study a remedy for the unnatural evils so long endured by them. History has proved that little if anything was ever gained by simply appealing to the monopolists of wealth and ruling power. What had to be done must be done by the industrialists themselves, and for that purpose a union of workmen, irrespective of geographical or national boundaries was necessary. To quote the words printed on the back of each card of International membership in English, French and German:

"The emancipation of the working classes must be accomplished by the working classes themselves; the struggle for their emancipation means to struggle for equal rights and duties and the abolition of all class rule. The economical subjection of the man of labor to the monopolizer of the means to labor, lies at the bottom of servitude in all its forms of social misery, mental degradation, and political dependence. The economical emancipation of the working classes is therefore the great end to which every political movement ought to be subordinate as a means. All efforts aiming at that great end, have hitherto failed from the want of a solidarity between the manifold divisions of labor in each country, and from the absence of a fraternal bond of union between the working classes of different countries. The emancipation of labor is neither local nor a national, but a social problem, embracing all countries in which modern society exists, and depending for its solution on the concurrence, practical and theoretical of the most advanced countries."

Can any honest and just man denounce such views as "vicious, mischievous, and ungodly" as one typical individual did, whose position is that of an instructor of the British public through the medium of the British Press? Can any wise reflective man conscientiously condemn such objects as merely visionary or "Utopian?" We must not extend our introductory chapter much further; in our next number we propose to enter upon the history of the society, and shall take the liberty of expounding some of the theories and principles in as simple and plain a manner as we can, for the benefit of those who have not had time or inclination to master the social problems for themselves. Our readers may depend upon the reliability of the most important statements; in that respect our history will differ from most of the national histories which have ever been printed.

VICTORIA.

BY HORACE M. RICHARDS.

Thou sower of seed in humanity's field,
Have faith in thy work, thou art sure of thy yield.
Though thou taste not its fruit, nor garner its grain,
Think not for one moment thy labor is vain.

Still work for thy race, and in years yet to come,
Thy name shall be hallowed in many a home,
'Neath the roots where love's voice the sweetest is heard,
Thy name shall be shrined as a household word.

Fight bravely thy battle, for conquer thou must,
Defeat cometh not to a cause that is just;
Thou art fighting for right, the weak against the strong,
And ever to right doth victory belong.

Thou art sowing the seed in darkness and gloom,
That the sunlight of truth shall bring into bloom;
Thy mission is holy, be true to its need,
And be true to thyself, brave sower of seed.

BUFFALO, N. Y., April 1, 1872.

MARGARET FULLER.

PROVIDENCE, March 20.

DEAR MRS. WOODHULL.—In your last issue I find a letter from Mrs. Elizabeth Cady Stanton, telling how much she honors you and naming a few of the best women this country ever produced as your friends and supporters. How grateful such words of kindness from such a source must be, amidst all the abuses and misrepresentations to which you are subjected. Mrs. Stanton says, in this letter, that Mrs. Hooker made the remark to her not long ago "that woman has bridged with her pre-estate body, an awful gulf over which womanhood will walk to freedom." Never a truer word was said of you, Mrs. Woodhull.

And so the prophecy of Margaret Fuller is fulfilled. Note what she said thirty years ago in the last part of that most able article on "Women of the 19th century," in which she fully sets forth the needs of women.

"And will she not soon appear? The woman who will vindicate their birthright for all women; who shall teach them what to claim, and how to use what they obtain? Shall not her name be for her era Victoria?"

Inspired words! Who that has marked your course so earnest, so noble, will doubt that our Victoria has indeed arrived and is "vindicated their birthright" for all women, and opening for them the way to a "happier destiny."

You may count upon a few devoted friends in this city, and among them always name myself. HATTIE J. HUBBARD.

ON SHORT ACQUAINTANCE.

A CATHOLIC PRIEST ARRANGES A MARRIAGE FOR A MILWAUKEE HOTEL WAITER-GIRL.

(From the Milwaukee Wisconsin, January 26.)

The Newhall House was the scene, yesterday, of a matrimonial occurrence, which for neatness and dispatch in execution challenges comparison. On the noon train, yesterday, there came to this city two gentlemen from Kenosha, Rev. Father Doherty, and a young man bearing the name of Desmond. They betook themselves to the Newhall House. As soon as they registered their names the reverend gentleman asked to see Miss Fannie Carey, one of the waitresses of the hotel. Although she was at the time engaged in waiting on the table, his business seemed to be so urgent that she was summoned from the dining room and met Rev. Mr. Doherty in the hall. After exchanging usual compliments of the season, the clergyman, who it seems, had long been acquainted with Miss Carey, told her, without further explanations, that a gentleman friend of his, who accompanied him, was about to settle down in life, had made his fortune, and having determined to take a partner for better or worse, had consulted him as to an eligible person; that he had immediately suggested that Fanny Cary was just the person for the place, and that Desmond, on the strength of his recommendation, had decided to offer himself to her and bring about, if possible, an immediate consummation of the matter. After stating these facts, the Rev. Father made a formal proposal to the young girl in behalf of Desmond. The proposal was accepted. Desmond summoned the couple, who had never seen each other before, introduced, and by 4 o'clock the ceremonies were performed by Rev. Mr. Doherty. Without waiting for congratulations the newly married couple set out for Fox Lake, the residence of Desmond. Desmond is said to

be a man of considerable means, owning property about Fox Lake to the amount of \$40,000.

We differ from Father Doherty in this matter, inasmuch as we deprecate the interference of the priest or third person, which is not warranted in scripture, either under the Mosaic or Christian dispensations. If the young people really loved each other it is well that they should agree to unite their fortunes; if not, we do not think the sanction of a third party would conduce to their future happiness.

THE INTERNATIONAL LABOR MOVEMENT IN ST. LOUIS.

[From the Banner of Light.]

Great activity has of late sprung up in our city among the laboring and liberal classes, who are drifting into concentrated organization, tending evidently toward political efforts without the lines and orders of old party leaders. What it may result in we do not know, but feel sure it will not be an effort to put Christianity into the Constitution and laws of the State or nation. The movement so far recognizes equal rights and equal justice for both sexes and all classes of society, opposes war and standing armies, monopolies and class legislation. It demands for laborers the same advantages that speculators have from legislation. It is sending some searching enquiries after the nature of land grants and land titles, and no doubt will ultimately require that the people shall all be protected in a natural right to the soil, at least in sufficient quantities to be buried in when dead and to stand upon when alive.

The ruinous prices which our land speculators have fixed upon lands within and around large cities, with the necessarily high and increasing rents, are awakening the poor to the dreary prospect before them and their children, and they already see, by the drift of our institutions, that unless there is soon some legislative stop put to this cruel system of monopolizing the soil by corporations and rich families, the laborers will soon be unable to pay rents and support families by labor, however industrious, and that pauperism must increase and poverty become more and more general, until our country is in the condition of England or perhaps Ireland.

That there has been something wrong in our system of legislation, both in regard to land grants and titles, and to incorporating the speculators and capitalists, instead of the laborers, is a fact plain to every careful observer of our national and state legislation. We called attention to this many years ago, when our voice could be heard in a State capitol; but we only gained the name of visionary, and for no one prophecy more than for predicting that, in due time, both the negro and the female would vote; the negro first, and then the female.

We could only see evil in usury laws—laws for licensing the sale of liquor, laws for hanging persons by the neck till dead, and many others; but, as so few viewed these laws as we did, we withdrew voluntarily from politics, when no man in the State had fairer prospects for ambition than we had, and we have kept out since, except when the country was in danger of being destroyed by internal war, when our voice and pen were again active till the conflict was over.

Should this new movement promise to secure to all men and women equal rights and equal justice, and to protect labor and the producers against class legislation by monopolies, we shall certainly give it our hearty support, as we are not under any obligations to any political or religious party that can restrain us. It is with this hope that we have already added our voice to the speakers on several occasions, when the working-men were assembled in our city.

THE 18TH OF MARCH IN LONDON.

From the London papers we learn that the two factions—the Marx and Bradlaugh—of the I. W. A., prepared to celebrate the birth of the Paris Commune, but that one, only, actually transpired. It seems that the St. George's Hall, engaged by the German or the Marx wing, was closed just as the meeting was more gathering, by the proprietor, who feared a mob. The other wing was more fortunate and consummated their design. But the tone of the reports that have reached us are so evidently partial that we refrain from giving them as an account of the commemoration. But we quote the following communication which we find in the *Standard*.

A COMMUNIST COMMEMORATION.

To the Editor of the *Standard*:

MR. EDITOR: Is the British public aware that a meeting is to be held at half-past eight on Monday evening, the 18th instant, at Bradlaugh's atheistical conventicle, in the City-road, to commemorate the atrocities of the Commune? Fact. The chair will be taken by an ex-member of the Commune, other members and delegates of the Commune and the Central Committee will be present and speak, and the frankest glorification of Communist doctrines may be expected. Have not Frenchmen, friends of order, some right to protest against the asylum we afford to fugitives who plunged their country in woe, and who now dare, in forgetfulness that they are here by the sufferance of honest men, to stand up in public places and justify themselves? How should we have felt if a lot of Fenians engaged in the plot to blow up Clerkenwell prison were to have fled to Paris and to have held a commemoration of their outrage there under the protection of the French Government? The cases are almost parallel. These men who are to meet on Monday night are as guilty as any of their companions in New Caledonia, on the pontoons or in the felon graveyards by Versailles. Their hands are red with blood, and so little shame of conscience have they left that they desire to placard the fact. Solidarity they write up on their flags beside liberty, equality, and fraternity. Solidarity, that is association of action, of profit, and of responsibility. What one gains all gain; what is the individual act is to the corporate charge. In other words, this avowed solidarity is the admission that the murder of the Archbishop of Paris, the burning of the Tuilleries, the desecration of the churches, the malversation of public moneys, and the destruction of public monuments were the acts not of isolated fanatics, but of the deliberative Commune. The refugees in London positively take credit for them. While so many of their fellow-criminals are awaiting trial, and while the very echoes of the firing parties at Satory are still fresh on the air, it would be more modest and judicious on the part of these fugitives in England to hold their tongues. Let them not imagine because they are permitted to be at large in safety under our free laws that they will be tolerated to abuse the protection extended them. It cannot be afforded that principles like theirs should be preached in our midst, nor can a friendly government be insulted by the enemies of it and of all governments. If the

scattered reliques of the defeated Commune are safe under cover of the British flag, it by no means follows that Britain approves of their odious ruffianism. In gratitude for the shelter we are forced to give them they, at least, should abstain from obtruding their loathsome personalities upon the community.

Before concluding, allow me, Mr. Editor, to call your attention to one significant point in the circular convening this commemorative meeting. It emanates from the "International Federal (French) Section of 1871." In other words, the International Society identifies itself with the Communist insurrection, admits that its aims are political. That international (whose headquarters are in London) will be a thorn in our side yet; Spain, France, and Austria are taking action against it, the other powers are waking up to its danger. When shall it come to our turn to be energetic? Your obedient servant,

LONDON, March 16.

M. P.

ELEMENTS OF ORDER:—WOMAN.

[From the International Herald.]

"And it is a less breach of wedlock to part with wise and quiet consent betimes, than still to foil and profane that mystery of joy and union with a polluting sadness and perpetual distemper; for it is not the outward continuing of marriage that keeps whole the covenant, but whosever does most according to peace and love, whether in marriage or in divorce; he it is that breaks marriage least; it being so often written that love only is the fulfilling of every commandment."—Milton's *Prose Works*, vol. 11, page 105.

The imposing deference which, while it affects to regard woman as the pride and ornament of creation degrades her to a toy, a cipher, fears natural order will not keep its footing if she is allowed to go at large without keepers. But will the skeptic behind that objection please explain to us the nature of the tie which now joins, or may join him to the woman called wife? If it is force, who gave him authority to wield it? If it is fraud, the officers of justice should lay hands on him. If it is poverty, by what process did this once fascinating being, capable of infinite endeavor, become a menial in his service, dependent at his board? Is it not rather the memory of equality, of the hour when he, a glad suppliant, courted her, a free intelligence, able to accept or reject his proposals? Surrendering virgin liberty she entered his legal cage; the blooming maiden, "quickly scorned when not adorned," is now the worn and faded wife, in the backyard of his affections; and real respect for her has declined, just in proportion as she has lost the power of choice and control of her person. There may be men who, seeking a parlor ornament, or a subservient mistress, prefer languid helplessness to original strength in a wife, but the case of him who married the one he did because she was the only girl in town he was not sure of before proposing, well indicates how much continent deference of the husband on the one hand, and free existence of the wife on the other, depend on her power to decline or even defy his advances. As one would rather be called a knave than a fool, so men respect woman's wickedness more than her weakness; the thorn and the bramble more than dependent vines wedded to masculine oaks. The Pope said, "If we allow the right of private judgment, Protestantism may win, but Christendom will split into sects." Luther took the risk, and coextensive with the prevalence of this dissolvent progress of thought, the right to differ, has the believer become a law unto himself, more religious than the church.

The most impressive admonition which comes to us from Jesus is, "Why even of yourselves judge ye not what is right." The elements of order are—First, justice; second, liberty; third, union to repel invasion of these in any person, and which especially pledges the whole force of society to defend woman's right to decline male advances. There can be no union except between units, without keeping wedded ones always on their good behavior as during courtship. Constantly acknowledged twoness is indispensable to coincident oneness. In urging the political question, woman brings not mere avoirdupois weight, but living mind, to be admitted to citizenship. Her enfranchisement will prove the advent of reason and conscience to politics, obedience to "law whose throne is the bosom of God, and whose voice is the harmony of the world." The prejudice against her fulfilling any function which makes her an independent, thoughtful, self-sustaining being is excited by narrow and despotic selfishness. We have created antagonism by establishing a privileged male class, which brings us to the consideration of

FAMILY FEUDS.

Painful results of this effort to make two lives serve one erring will, may be seen in family quarrels, which are nature's protest against enforced coincidence. Instead of agreement, mutual deference and concord in the home, "the heart's country," we too often find hatred, conflict and chronic anarchy. These are thought to be the fault of one or both of the parties concerned, as indeed they often are, though they generally spring from deeper causes—from coerced allegiance, ill-defined rights and duties. A Frenchman, though married, was accustomed to spend his evenings with a certain invalid lady; when his wife died, being asked why he did not marry the other, he replied that "if he did, he should not have anywhere to spend his evenings." It was remarked of another "he loved her so that one would never have thought she was his wife." An American woman brought into court, charged with pouring a pail of boiling water over a man, defended herself on the ground that she supposed it was her husband. An English wife paints her once loved lord, the courtly Bulwer, with "the head of a goat and the body of a grasshopper." Such eccentric instances are not entirely untruthful satire of the alienation which "wedded bliss" promotes when parties thereto are not free and equal factors. Approaching her before marriage with requests, afterward with commands, the lover kneeling to an adored maid, will swear himself incapable of one of the thousand hurts he may not hesitate to inflict on her as his wife. As we do not find two hills without a hollow between them, so two intelligent beings, however loving, cannot abide together in healthful peace unless the separate, intact liberty of each is perpetually held inviolate. To commit one's self beyond recall to a finite being, for any purpose whatever, makes unitary concord impossible and undesirable. A clear-headed business man says: "The chief cause of matrimonial inharmoniousness is in the fatal error that parties recognized in law as capable of making a contract, are not also thought capable of dissolving that contract." Forced consent annihilates existing love, and makes its revival impossible. Those who think liberty so dangerous an element in love would do well to, at least, imagine how the simplest affairs could proceed in the grab game their frenzied conservatism adheres to. The methods of chance, fraud and deceit, which now determine the most sacred and eventful experiences of life, would be deemed evidence of insanity if proposed as the basis of business partnership.

Science, which takes off its hat to aspiring insects, traverses infinite space, makes pilgrimages to the Arctic, the Amazon, the Alps and Adirondacks, studies breed in birds and herds, will ere long find it worth while to wait on women and men, and explore those dark places of the world—the kitchen,

the bedchamber and the nursery, matrimonial bureaus, and newspaper personals, used for purposes shameful enough; the great relief a father feels when a daughter is well married off his hands; the scientific match making; the deep laid plans of those skillful love-brokers—mothers and maiden aunts—these indicate that business, not affection, is at the bottom of much of this romance, and make it all the more imperative on legislators to see to it that woman, in going inside the castle of law, is not disarmed and bound.

In my next, I purpose briefly to examine, concerning spheres and to investigate how far politics will unsex her.

E. H. H.

HUMAN WELL-BEING.

ART. V.—FREE LOVE.

This phrase is a compound of freedom and love, and literally signifies love qualified by freedom and thus distinguished from love that is not free.

The word love is a verb and represents action. Neither freedom or bondage can attach directly to an action but may to an actor, and therefore love cannot be distinctively free or bond, but the actor may be either, or both, in part.

In the ultimatum of love on its object the actor may be free or not free, and therefore free love may signify freedom to ultimate love or its object.

In popular use the phrase is largely restricted to sexual love and signifies freedom to ultimate sexual love on its object. Love may be true or false; when it accords with adaptations it is true; and when it does not accord, it is not true.

The love of an object for the good of all concerned, is likely to be true and good for all, and therefore, wholly right.

As yet in sexual love the good of self is generally sought with little regard for the good of others, and therefore, full freedom for its ultimatum would be neither safe or right.

Genuine free love is not possible where the good of all is not regarded by all.

When all love is true to the good of all, then all love can and will be free.

The doctrine of free love, in its popular sense, is a sophism that signifies masculine freedom to ultimate sexual love unrestrained by any society consideration, arrangement or regulation. This sophism had its origin in masculine selfishness; is free of all feminine taint, and consists largely in ignoring the natural responsibilities of parentage, with all the rights of womanhood, childhood and society; under the pretense of freedom, the rights of love, and the sovereignty of the individual.

Many of its advocates prate loudly against the subjection of woman in marriage, while they make haste to subject her to conditions of poverty and degradation so inevitably woeful and desperate that infanticide and suicide became as it were almost virtuous and merciful.

This sophism has been rendered plausible by a variety of propositions that are mostly comprised in this; that to be pure and true, sexual love must be free from all other considerations and from all society restraints.

To this reply is made that neither truth or purity are predicable on freedom, but freedom is predicable on truth, and perfect freedom is predicable only on truth pure and unalloyed with error.

In society each individual member is a fact of its body personate; and as such, it has a variety of adoptions by which it is fitted to membership.

These adoptions render possible apposition both true and false.

Truthful appositions give harmony in unity, but false opposition give discord in anarchy.

In the unity of harmony there is freedom, but in the anarchy of discord there is bondage.

Truth alone can render harmonious and free.

Adaptations depend largely on conditions, and, therefore, they can be modified by modifying conditions, and thus truth, harmony and freedom can be promoted.

The responsibilities of motherhood and childhood render it evident that freedom in the ultimatum of sexual love is imprudent and wrong for woman without proper provisions for these responsibilities; and no true humane man would ask it of her. When adequate provision has been made for all the responsibilities of such freedom, then true love in freedom may prove the climacterate (or crowning act) of human life.

Children's rights are the basis of all human rights, and of all true freedom in love for man or woman.

S. T. FOWLER.

COMMUNISM—THE WAY IT WORKED.

ARTICLE V.

Here we are, eight hundred of us, living mainly at Mr. Owens' expense, at the rate of \$9,000 a month.

Economy was now the word, and the expenses of living were reduced to the lowest living rates. We had, as I said, a "Constitution," and this called for "Equality;" and one member who had not thought much upon such subjects, demanded an opportunity of keeping the public-house his share of the time, in order to get his share of the good things that were promised for visitors, and so persistent was he that a public meeting of the whole population (of legislative age) was called to give him a hearing, although it excited only laughter in some, and sadness in others, to see so noble an enterprise produce such results; but we had got a "Constitution" like all other Constitutions, or rather, it had got us, for we were bound to carry out its requirements, however absurdly they might be interpreted; or else alter or abolish it. Very soon a meeting was called for public business, and it was proposed to alter the Constitution in several respects. Conflicting views consumed that evening without result, and the meeting was adjourned to the next day, and the next day was taken up in trying to make a "Constitution," instead of making food and clothing. After several days spent in this way, a great variety of subjects being agitated, the "Constitution" was altered (if not amended) but the meetings and conflicting opinions consumed day after day and week after week, and led to dividing the society into three societies or departments—the agricultural, the mechanical, and the educational. Here was a step toward individuality; but it was thought best as a step out of, instead of into, "confusion and anarchy."

Mr. Owen, believing that a uniformity of dress would have a

tendency to allay jealousies and envy, proposed that the women wear what was called the tunic (what is now called the bloomer dress) and that the men wear something similar; while aiming in this way to produce a feeling of equality among ourselves, he did not seem to think of the other fact that while this might bring us nearer together in feeling, it would drive outsiders farther from us, when our object was not to build up a sect, but by including all mankind in an effort for harmonious life, to abolish sectism and clanship. This was the first intimation I had that my new god might possibly prove to be human.

We now began to hear of the failures of several community experiments in this country, and that of Orbiston in Scotland, managed by Abraham Coombe, who, after superhuman effort and intense anxiety, died of exhaustion and a broken heart.

Discontents among ourselves now began to appear in the secession of ten or twelve families from us, and going by themselves out upon the unsettled lands, believing that they, at least, who thought and felt so nearly alike, could succeed, but in a few weeks they returned to the main town defeated, but could not seem to explain why they failed. Then another little company went out, and another and another—in all, from first to last, ten attempts of this kind were made, each very confident that if they only meant well they would surely succeed, but they all returned to the town disappointed. Now came the news of the failure of the "Valley Forge" community, and the Haverstraw, and others, but no explanation of the philosophy of these failures was heard.

Our expenditures were becoming alarming, when compared with the income. The charge of a desire to shun work was quite loud, and of course every remark of this kind was a very firebrand wherever it happened to fall. Mr. Owen proposed as a stimulus to industry, that each superintendent of a department should report his estimate of the workers under his direction, at the end of each week, at a public meeting. The working of this measure hardly needs illustration, perhaps, but I will give one. We had a young man there who had come all the way from Washington, (I believe), and who had been an apprentice to a jeweler. He was of a very delicate make and charmed even professional ears with his performances on the flute. He was in the agricultural department, and was ordered to go into the harvest field, and as might have been foreseen was reported as lowest, or almost or quite worthless. He was very sensitive and modest, and to see himself stamped all at once with such a reputation among us, seemed almost like a death blow to him. I felt deeply for him, for I loved him, but no words of sympathy and respect could restore his smile. We never heard his charming music again. We soon followed the first victim of our communistic criticism to his last resting place.

J. WARREN.
PRINCETON, MASS.

LO HERE!

"Love God," the canting zealot cries,
"While in His vineyard here ye labor;"
"Tut! man," each liberal soul replies,
"He loveth God who loves his neighbor."

ROCHESTER, N. Y.

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.]

THE BATTLE OF A THOUSAND YEARS.

BY J. O. BARRETT.

Religion is the world's property. It is Nature's dowry. All have rights here, as to air. It cannot long be canned up; it ferments and bursts. Let us credit where it is due.

Humanity cannot afford the loss of a single idea of truth. The poor Indian falls a prey to the depredator; but he is spiritually rich, for he owns the Great Spirit. Says the Persian prophet, "God is lighter; the soul is a flame from among the flames of the fire of His residence of sovereignty." Says Plato, "Of good there is one eternal, definite and universal cause—infinite soul." Says Mahomet, "Allah is one; every good act is charity." Says the Hindoo, "Vishnou resides in the heart of all creatures." Says Jesus, "God is a spirit; and they that worship Him must worship Him in spirit and in truth." Says John the beloved, "God is love, and he that dwelleth in love dwelleth in God and God in him." Says Ann Lee, "God is Father and Mother, too." Says Parker, "Every violet blooms of God; every city is fragrant of the presence of Deity." Says the Spiritualists, "God is the inner soul of the universe."

Definitions all true, we have here the broad gauge of charity, that "believing all things." Buddhism, Mahomedanism, Hebrewism, Christianity; these are heart, lungs, brain and mind. Buddhism is the mother of them all. Strange how the "tree of life" branches out. The Hierophantic religion of Egypt; the fire-worshipping of Persia; the Druidic of Europe; the oracles of Indian mythology; the Hebraic of Palestine; the Catholic of the Christian; the Protestant of the Catholic; are but outgrowths of a common root, planted far past in the tropical soul of the Hindoo seer.

Trace a single stem—the Protestant of more modern date. See man in his child-state. He hears the thunder overhead where the dark cloud is; is it not a mystic voice—God speaking? He sees the lightning shivering down, stabbing his rude hut; is not God angry? Heaven's artillery, earthquakes, tornadoes, floods, conflagrations, are forebodings of divine displeasure to the ignorant and superstitious.

If God is implacable, we must do something to oppose him.

Here buds the idea of hell, and with hell comes its offspring, a devil to superintend it. And then what? An atonement to defeat the devil that God may be God.

What form shall this atonement assume? Exactly what an animal mind naturally conceives. Is not the wild beast satisfied when it drinks the blood of its prey? Is not the warrior satisfied when he has slain his enemy? So God's anger, says the sensuous mind, is opposed by blood, the sacrificed blood of the cross. It would be well for the church to study this moral ratio, and find the origin of their bloody atonement.

Calvinism grew out of this animal idea; the father of it was iron-clad. Being organically cross and angular, John Calvin said, "We are all depraved by nature; even infants are reprobates." But he and his disciples were good enough to be saved. The aristocratic always think they are better than the rest of mankind—"We are the elect." Reprobation and election, a splendid conception. God from all eternity elected some, and turned the rest over to be damned. What for? To vindicate divine justice. So Christ died for the elect only.

All forces have their antipodes. The more human could not see the justice of God in electing some to be saved, and leaving the rest to be damned. Feeling the spirit of independence, these said, "Man is a free agent, have we not a power to choose or refuse? We may be saved or damned, just as we choose." This is the voice of individual sovereignty. What did the Free Willer say? "Christ died for all; whosoever will let him take of the water of life freely."

There are strange nuptials in our world. With some fighting is a species of courting. At any rate Calvinism and Free Willism betrothed—got married; and the first born son was Universalism. It was a ruddy child.

The amalgamation of these two Protestant ideas, produced this new compound. Calvin said, "All for whom Christ died—the elect—will be saved." Free Will said, "Christ died for all." "Then all will be saved," replied the Universalist.

Universalism is not a positive, but a resultant force—a compound. But it was new to its age, and therefore must be battled against.

The new idea involved a resolution. If all must be saved, hell must get out of the way. If hell goes, the devil goes; if the devil goes, depravity goes; if depravity goes, where is vicarious atonement?

The pioneer Universalists battled away till at length the walls of hell were battered down, when in they rushed and took possession. It was the greatest victory the world ever heard of. That old fort had stood for thousands of years, but the Universalists conquered it and the devil! Opening wide the gates, entering the satanic territory they set to work at once, quenching the fires, cleansing the brimstone pits, repairing the place generally, till it has become quite a respectable residence.

To this victory the orthodox yielded. They are conquered. They know it. Total depravity is exploded; hell is lost; the devil losing prestige, and the last link holds vicarious atonement, but that is doomed. So the darkness is fuel for the light.

What of the situation now? Subsidiary forces have also contributed to inaugurate the "new religion." Quakerism instituted the worship of the Spirit; Shakerism the life of social chastity; Congregationalism the right of Democratic government; Episcopalianism the step between Catholic and Protestant stories; Methodism the land of missionary zeal; and, among these and others, a little giant stepped forth—the Radical Unitarian, scholarly and rationalistic. "Reduce things to reason," he said, "and let us dispense with miracles;" and miracles went by the board—the audacious Unitarian! What next the battle and victory? "Christ is a man! the Bible is a fallible book! the heathen have a religion, too; let us get their truth and be free!"

What next? Universalism became a subject of criticism. The right she gave us to reason, we have improved till her own theology is in the prisoner's box. Strange that the chariot of liberty we construct for others should carry us captive to a liberty we dread. We are all in a religious whirlwind now. There is an awful questioning. Creeds are questioned; the Bible questioned; Christ questioned; God questioned! Perilous times these for the church.

But note the drift of religious thought. In abandoning their monstrous dogmas of Total Depravity, a personal Devil, and a literal Hell, and the preaching of more liberal sentiments, the Orthodox are coming to Universalist ground. They meet here—both wings attached to the same theological body—an infallible Bible, an infallible Christ, and an atonement reconstructed to suit the times. Universalism is orthodoxy grown to seed; orthodoxy to-day is universalism in embryo.

Is this amalgamation again? It is in the sense of running the whole of theology into the ground! Both sects reject the dogma of total depravity, and this rejection undermines the atonement of Jesus; for if we have by birthright a capacity for salvation; if by culture we can be saved, what is the need of the "blood of the cross?" "But the atonement is not literal blood; not substitutive," say these brethren now; "it is the example of Jesus, His precepts, His life, that saves." Exactly, and your atonement is a dead letter. It falls with your other dogmas. The atonement left out with the rest, what is the basis of the church? Nothing but its own beggarly pride; nothing but a dead body of practical atheism dressed in silks. This well; let it be buried out of sight.

Death is God's hour of emancipation. "He taketh away the old that He may establish the new." When the church has ceased to be inspirational; has despised the angels' oracles; has sunk into a blank, protestant rationalism; cold, fashionable; laid out to-day like a mummy—and it is nearly that now—be sure God means it shall die and give place to a more vital religion. As well mourn over ancient Babylon as mourn over this fatality. God's law is, that the fresh and new shall supplant the old and dying.

All these collisions, compromises, revolutions and reconstructions, evolving the fires of intellect, breeding a rationalistic skepticism, lessening the reverence for Bibles and ordinances, diminishing the sacredness of the ministerial office, inaugurating an era of science, have fitted the enlightened world for a more interior and spiritualistic analysis of man's religious nature and destiny.

Spiritualism is the outburst of these conditions. It is the flower of centuries. All religions will center. Catholicity has given it a maternity; Congregationalism a democracy; Methodism a warmth of soul; Universalism a breadth of scope; Unitarianism a rationalistic bias; Infidelity a habit of close analysis. These have been the nurseries for this flower which the sunlight from the angel republics has developed to bless the world with beauty and love, immortality and peace.

Standing now where there is no fear of loss or gain, before the crucifying reason, under inspiration, Spiritualists are enabled to "prove all things and hold fast that which is good." With the Bible in hand they are willing to credit them only what is due. Having no credal commitment, no finalities to discovery of truth, they find in scripture testimony parallels of personal experience, and therefore respect it for what it is really worth. As regards the atonement, for instance, they discover a natural beauty in what the Bible says about it when

viewed in the Spiritual light in which it was substantially written. Consider one simple law, by way of application:

In the healing art by the laying on of hands, the sphere of health is exchanged, or substituted, for the sphere of sickness. It is life for death. The healer takes on sometimes the disease, ere a cure is effected. "Himself took our diseases and bore our sicknesses." Spiritually, healthfully, this is "the forgiveness of sins." Jesus said to the sick, "Thy sins be forgiven thee; be thou whole"—physically and spiritually restored or harmonized.

The apostles beautifully coupled this law of atonement, or spherical substitution, with the cross or martyrdom of Jesus. They remembered that it precluded his angelic reappearance after crucifixion, whereby they were quickened in the inner life. It was therefore the opening up of Spiritual forces. "Father forgive them, for they know not what they do," was the voice of the loving angel world coming closer to human hearts through the simple mediumship of that heroic martyr to his truth. There is no wonder, then, at the apostles' significance attached to the cross. It was the symbol of self-denial; it concentrated the mind to the one great divine reality, and thus brought them into higher conditions of inner life.

It is the privilege of the thinker of our age thus to occupy a position outside the bible students of nature, where God is and where we can honestly listen to what our ancient brothers said, weighing their words in the scale of human experience. The Bible need not interpret us, we should interpret it. We should bring the measure of our seership to comprehend its seership. So may we say of all other books recognizing Truth, wherever spoken as the "word of God." We should notice the weaknesses as well as virtues of Jesus, the prophets and apostles, rejecting what is impractical, accepting what is good, but we should be willing to hear what they have to say to-day through a living humanity.

The heathen, too, may teach us. If we are pure enough to enter so august an assembly, we should listen as pupils before the Solons, the Aristotles, the Platos, the Galens and other enlightened sages of the past and present, that we may construct from all thought a world's eclecticism of science, art and religion. We claim the right of appropriating the good of every church, of every government, of every oracle in every age. Whatever God reveals, man inherits. This good is quickened into lofty purpose, endearing to all our walks by virtue of ever present inspiration from ministering angels.

And by such light we have learned some of the relations and responsibilities of the spirit world that is found in conditions real as the strata of our earth; that the inhabitants of our world gravitated thither just where they belong, organizing and selecting their own associates on a plane with their affections; that there are schools, asylums for earth's unfortunates, temples of music and fine art, bands of industries, healings for the mentally and morally sick, love for the famished in heart, mercy for the once lost, joy for all that have sorrows, peace for the warring, forgiveness for the erring, united souls for the misunited of this life, redemption for all, blessed forever more. "Break forth into singing! Shout aloud for joy, O pilgrims! Let all things be glad, for, behold, all things have become new!"

"Brothers, step forth in the future's van,
For the worst is past;
Right conquers at last,
And the better day dawns upon suffering man."

AMONG THE SPIRITS.

AN INTERVIEW WITH A CLAIRVOYANT.—REMARKABLE TRANSACTIONS.

(From the New Haven Palladium.)

At the invitation of Conductor Hermance, a representative of the *Palladium* called at his residence, last evening, to hold an interview with Dr. Slade, a distinguished clairvoyant of New York. The conductor's interest and friendship for the doctor grew out of a remarkable cure the doctor had worked upon him. Mr. Hermance, some years ago, met with a serious accident on the railroad, after which he lay for thirty hours insensible. Doctors of both the regular schools declared that a portion of his skull had been broken off and forced into his brain, and said that his only hope of recovery was to have the fragment removed, if possible, by a skillful surgical operation. While Mr. Hermance was suffering and hesitating about venturing upon such a dangerous experiment he met with Dr. Slade, who, despite the positive assertions of the others that recovery was impossible, effected a total and permanent cure.

Going into the doctor's presence, an absolute disbeliever in the fact that the so-called phenomena exhibited by clairvoyants and spiritualists were the results of supernatural agencies, it followed that the doctor had additional objects to contend with. We were soon introduced to a room well lighted and decidedly well heated. After investigating the table about which we were to sit—top and underneath—we picked up a chair which the spirits had been tumbling around during a preceding interview. We turned it up and over and around, to be sure there were no secret wires connected with it. We then took a seat and after an apology for the curiosity manifested, invited the doctor to proceed. The first manifestation was a series of thumps on the floor. This was followed by a bang against the reporter's chair which came near reversing the relative order of the reporter and the chair, and placing the latter on top.

The doctor then took a slate and placing a small piece of pencil upon it, placed the slate flat against the underside of the table, and while he pressed one end against the table the doctor pressed the other, and in that position the spirit was asked to write and did write the name of a friend five hundred miles away, whose name no one in the city had ever heard. Several names equally unknown were written during the evening, as the doctor said, by the spirits of the persons whose names were written. A crumb of pencil was placed on the top of the table, and the slate placed over it, and in this position a name was written.

The doctor then took an accordion and held it in one hand between the reporter and himself, and it at once began to expand. This was done, he said, by the current prevailing between the two bodies. He then held it under the table, having in his hand the side upon which there were no keys, and the rich notes of "Home, sweet home" rolled out full and clear.

The doctor does not go into a trance during such performances as these. He resorts to this only when investigating physical weakness, and affections of his patients, and that he can do this he has some undeniable testimony, whether he does it by supernatural or ordinary means is for others to say. He says that by simple contact with the person, he is affected in the same portion of the body and in the same manner as they are, and that persons in this city will testify to the fact. He says he was born without the peculiarity of constitution which gives him the power to cause these singular manifestations. He is differently affected by the presence of different persons, just as one person is affected in a different degree from another by heat or cold. The telegraph, he says, is useless to him—he can tell what is going on at home without the use of the ordinary means

of communication. He cannot, he says, read men's minds. He is familiar with indications now that at first were no more to him than others. The appearance to him of a brown light he has learned by experience indicates the death of a friend; and other deaths are indicated by other colors. The conclusion of the matter is that the doctor is not altogether a humbug as a portion of the New York press has seen fit to state, and which others deny, and we think any one who will join hands with him on the table will experience a sensation that they have not met before, and will join in our opinion.

PHOTOGRAPHING THE INVISIBLE.

During the summer of 1871 I communicated to the *Banner of Light* an article on the subject of photographing disembodied spirits, or, to speak more correctly, of photographing the spiritual body. "Disembodied" seems to imply that the spirit is *without a body*, which I do not believe was the fact. I treated the subject from a scientific standpoint, adducing the phenomena of the analysis of solar light as illustrated by the prismatic spectrum, and showing thereby that the photogenic energy is *not a visible* but an invisible element, termed by chemists actinism or energia, and that two other elements, viz: caloric or solar heat, and the luminous or colored rays, united with actinism, compose white light; that the *visible* element in solar light, is *not the chemical*, or actinic, or the element that produces the photographic image; and I argued therefrom the possibility, as a scientific question, of photographing substances invisible to the human eye, hence the possibility and even reasonable feasibility of the proposition of photographing departed spirits. I referred also to the observations and experiments of Mr. De Long, a photographer of East Minneapolis, Minn., and his conviction of the fact of photographing that which is invisible to the eye, although himself a disbeliever in Spiritualism or spirit photographing. One of Mr. De Long's effects was forwarded to illustrate the subject. But whether my communication ever appeared in the *Banner* I do not know. I am not aware it did.

I regard this question of the possibility of photographing the invisible as of so much importance to the cause of truth, and of spiritual philosophy that I hail with pleasure every well authenticated fact, discovery or phenomenon that throws light upon the subject. If positive proof can be produced that *any thing*, invisible to the eye—no matter what it may be—can be photographed, then the question of spiritual photography can no longer be denied on the ground of invisibility, the only scientific objection ever urged against its claims.

In the May number, 1871, of the *Photographic World* (a monthly published in Philadelphia) page 137, appeared the following in a communication by G. Wharton Simpson, M. A. F. S. A., which, however, I had not the pleasure of seeing until a few days since, but as it bears directly on the point under consideration, it is well worth reproducing.

"*Photographing the Invisible.* Some very curious examples of it have called attention, of late, to the rare powers possessed by photographers of seeing and rendering that which is invisible to the human eye. In photographing old manuscripts, yellow and partially obliterated in the copy, photography has frequently rendered visible, characters invisible to the eye.

In an article you recently quoted from "Licht," I noticed some curious cases of this kind: amongst others, the almost incredible instance of a photograph rendering perfectly the latent and invisible spots of small-pox on the face. The recent eclipse photographs show an excellent example of this kind, as did some of those taken by Mr. Warren de la Rue, in 1860. One of those taken in the recent eclipse expedition was one of the corona, which is seen streaming forth all around the sun during totality. On subsequent examinations of this photograph, the image of the planet Venus has been discovered among its rays; and in this we have an example of the power of photography in representing objects which the eye has not seen, and could not see.

Another example has been recently described by Mr. C. F. Varley. He was making experiments by passing a current of electricity through a vacuum tube, the results of which were indicated by strong or faint touches of light about the poles. In one instance, although the experiment was carried on in a dark room, the light was so feeble that it could not be seen, and the operators doubted if the currents were passing. But, at the same time, photography was at work, and in thirty minutes a very good picture was produced of what had taken place. This is a remarkable fact. Indeed, it borders on the wonderful, that a phenomenon, *invisible to the human eye*, should have been, so to speak, seen by the photographic lens and a record thereof taken by chemical agency."

And thus does science, the beautiful and ever-faithful handmaid of truth, baptize, ever and anon, with her holy light, the prophetic foregleams of the soul's intuitions and seeming miracles. There can be no doubt but that there is, among the thousands of careful and intelligent photographic experimenters, a vast deal of corroborative proof, could it only be called out, that it is indeed possible to photograph substances, elements and things which are invisible to the eye of man; that the photographic lens sees and images on the prepared tablet; and chemical re-agents magically engrave, develop and show forth things which it is impossible for the visual sense of man to perceive, or to otherwise know or suspect to be present. Ergo, why not photograph the spiritual body?

EMORY F. BOYD.

MARCH 21, 1872. 273 Fulton street, Brooklyn, N. Y.

No one need expect to be original simply by being absurd. There is a cycle in nonsense which ever and anon brings back the delusions and errors of an earlier time. The follies of the present day are transcripts, unwittingly produced, and with, of course, a few variations, of follies which existed a century ago.—Hugh Miller.

MANIFESTATIONS AT MORAVIA.

It may not be uninteresting amid all this excitement of seeing and hearing the spirit form discussed *pro* and *con*, to learn what our good sister Mrs. Keeler, has written to me of the change which seems to be coming at Moravia, and being in accordance with past promises, it makes it all the more pleasant to hear. I quote from her own letter just received, and knowing her truthful nature, can endorse her say so, as also my own knowledge respecting the truthfulness of these much-talked of manifestations, having been there four times. The first time in July last, again in September, and again in December and February.

Writing to me at date of the 1st of March, Mrs. K. says: For the last three days the spirits have thrown the cabinet doors open and showed their entire form with their white robes on, but we have not seen them plain enough to recognize them. Yesterday there were three at one time, a man and two children, and then a woman and the same two children, but we shall not say much about it until they can come out in full, and we hope the time may be short ere they are enabled to so appear.

Of course, I am willing to endorse all that I have seen, together with the knowledge obtained from other reliable sources, but no one should go to Moravia expecting to see it all in one day—for I have sat for three days in succession without getting scarcely a light, and had my mind been made up from such frivolous examination, I too, might have made up my mind to the delusive error of humbug.

Should any friends desire to go to Moravia, let them be assured of one thing, all fairness is used, for they can examine the Cabinet, the room used for this purpose, and visit with the medium during the intervals.

I doubt not, since so much has been done that had been promised, that our spirit friends will soon come forth clad in the habiliments of earth in the broad day-light. Then tell me where, oh! where are to be found the skeptics?

Greater manifestations than these must come sooner or later, for the minds are at work that will produce the conditions whereby music and poetry will adorn the stage at the same time that the controlling mind is showing himself. Would it be strange if again a Byron should come forth clad in the garment of his soul-life, and give to the bewildered nation that has so anathematized him the fruits of his sojourn in the better and truer land, that land of promise for which we are now aiding ourselves to enjoy in the future by the advocacy of truth at the present time?

The half has not been told, and whilst we fold our arms in complacent mood, they, the beautiful ones of past days, are preparing the banquet of rich and luscious fruit, bidding all wake to the call, and enjoy the feast of rich things which have been prepared through natural law.

In haste have I written these few lines that your souls may be gladdened with the tidings from Moravia.

Yours in sympathy with the grand truths of Spiritualism,

C. A. COLEMAN.

NEW YORK.

DR. SLADE AT NEW HAVEN, CONN.

SPIRIT MANIFESTATIONS.

The following candid statement of manifestations occurring at New Haven Conn., we publish with pleasure, as they furnish additional proof of the utter falsity of the recent slanderous report which charged that such manifestations by Dr. Slade, were the result of trickery and fraud, and hence, all humbug:

Having witnessed the manifestation of spirits appearing in form at Dr. Slade's residence, 210 West 43d street, N. Y. city, and although thoroughly convinced of their genuineness then as now, yet to give my family and others where I reside the benefit of testing them, I with others requested Dr. Slade to visit New Haven in his professional capacity as a successful medical practitioner.

As Dr. Slade was to be my guest, I thought it a favorable opportunity to see if the materialization of spirit forms in my own house, where no arrangement for the use of "wires," "paste-board pictures" etc., could be possibly made, without my knowledge. Not communicating my plans to any person, I purchased a piece of black cambric, about three feet square, in the center of which I cut an aperture over a foot square, carefully keeping it from the view of any one, until the evening of Dr. Slade's visit to my house.

The evening was mostly spent giving tests to skeptics, by spirits writing on a slate with a piece of pencil no larger than the head of a pin, the slate being held in most instances by the skeptics, while Dr. Slade's hands were in plain sight on the top of the table, the writing giving the names of relatives and friends of those holding the slate, though long since deceased. In many cases the slate was not held by any one but simply laid over the small bit of pencil, on the top of the table, which all present could see was its position, as well as hear the mysterious writing being done, for all was accomplished in full light, showing plainly the position of Dr. Slade's hands, feet and whole person at the time. So evident was it that Dr. Slade had nothing to do with producing the writing that not even a suspicion of unfairness on his part was once hinted at by the intelligent, though skeptical persons, there witnessing and investigating this wonderful phenomenon.

All agreed that it was far better to thus test the truths of these manifestations, than to read of them in the *New York Sun*.

Most of the evening having passed as above mentioned, I then brought out my "black cambric," holding it up before me and looking through the aperture I said, "Dr. Slade, how

is this?" He replied, "Good, let us try it." This remark harmonized with my conviction and previous experience, regarding Dr. Slade's willingness to allow the fullest investigation of the conditions and surroundings under which spirit forms appear through his mediumship.

We at once repaired to my parlor without further warning or preparation.

A cord was suspended to nails in each side of the room, about the centre of which was fastened one end of my cambric cloth the other end falling about six inches below the end of a table in the centre of the room, around which two of my family and one of Mr. Whiting's, with Dr. Slade, were soon seated all joining hands.

The light was subdued to a degree, not but what objects were plainly visible in the room. We had not been seated more than one minute before a ball of light appeared at the aperture, increasing to the size of a human head, and out of that developed the well-defined features of a bright, intelligent face, which was clearly recognized by those present (excepting Dr. Slade, who never [saw the spirit in earth life] to be Park Whiting, the son of Mr. E. Whiting of New Haven, whose wife was one of the four persons witnessing the coming of her spirit son, who left them about two years ago, beloved by all who knew him).

Another sitting the same evening was had, at which were two others of my family and Mr. Whiting, with same result as before, except that a spirit form also appeared between the cambric cloth and the table. Strange to say, during these sittings, the gas-light would be perceptibly raised and lowered without visible hands, as the manifestations seemed to require.

The sance closed by Dr. Slade being entranced by his Indian Spirit Guide, Owosso, who promised that the next evening, the spirit would be able to present itself more plainly.

The next evening this promise was more than fulfilled as the same spirit appeared twelve times!

At one time, as he appeared so life-like to the vision of those who plainly saw him, his mother asked, as we saw his hand resting on the cloth in the aperture, "Park, do you wish to shake hands with your mother?" He immediately thrust his arm through the opening, with an expression of joy and delight, in the direction of his mother, and with a great effort to speak, which he did not succeed in doing, his power became exhausted and he vanished from our sight.

The persons who witnessed this were Mr. and Mrs. Whiting, father and mother of Park Whiting, and two young lady acquaintances.

These manifestations were given in my house all unexpected to Dr. Slade, it being the first time the grand test of materialization has been given with him outside of his own house.

The house was mine, the furniture mine, the chord and cambric curtain procured by me, and all the surroundings of such a character, that Dr. Slade, aside from his wonderful medium powers, could no more have produced, or assisted producing, those manifestations, without my knowing it, than he could overturn my house by whistling at it. I have made this statement because I believe that justice to Dr. Slade and the interest which every human being has in having the facts of these phenomena fairly tested, requires it at my hands.

F. A. HERMANCE.

We unhesitatingly affirm the fact of the appearance of the spirit of our son, Park Whiting, as stated by Mr. Hermance.

E. WHITING.

MRS. E. WHITING.

ANN LEE.

A. J. DAVIS' GREAT HARMONIA, VOL. 5, P. 189 TO 198.

Ann Lee, eighty-five years ago, (now ninety-eight) or 1774 years after Jesus, began her practical era. Her advent and labor move before me with importance and magnitude. I behold in her position and aspiration, something great and revolutionary. In the exemplification of typical spirituality, and as a sign of advancing tides in the ocean of divine ideas, she is gloriously useful and indispensable. As her birth is chronicled in the midst of a modern civilization which exceeded that of origin, Luther and Calvin, so is her religious development more than theirs, startling and important to mankind. The reasons are:

I. Because she was a woman. II. Because she was an inspired woman. III. Because she enlarged the scope of religious experience. IV. Because she unfolded principle, an idea, which no man, not even Jesus, had announced, or perhaps surmised.

Abraham, Isaac, Jacob, Jesus, Paul and other inspired persons were illuminated on many integral principles, but never sufficiently to perceive the plenitude of woman's nature and the equality of her destiny. They had a God of almighty force, of infinite intelligence, of inconstant temper, of love for the lovely, of hate for the hateful, with a heaven for his friends, with a hell for his enemies, but in the out reachings of these minds towards a comprehension and presentation of their God, you will detect a one-sided dependence confessed, a short-sighted obligation and responsibility, and a semi-civilized acknowledgment of the divine personality and character. It was all *manish*; God was a "he" God, and woman was supplemental, Paul, therefore, permitted the woman to speak in meeting with certain insulting restrictions and by-laws affixed. The Jews kept women in the background if not in the tented kitchen; and nowhere does their God disapprove the custom. Luther entertained and expressed almost savage sentiments respecting the woman nature and function. His royal and indignant antagonist, the polygamist, Henry VIII., did not disagree with the doctor of Wittenberg concerning woman; neither did the fiery hail of Calvin's logical cannon destroy the ranks of prevailing prejudices against woman. In fact, woman was not seen by religious chieftains to possess more than secondary value in the universe of "men" until the event of the good, the just, the inspired George Fox; after him we derive a higher typical revelation of the woman nature from the miraculous-minded Swedenborg of the North; then John Wesley, by the light of his inspired talents, recognized woman as a divinely valuable agent in the home mission

work, also a voice "persuasive in prayer," as the song of the morning stars; but we wait and watch, and supplicate during all these 1,700 years of religious concussion and progression for such a revelation of God's character as came unexpectedly through Ann Lee.

Of this excellent personage, and concerning the quality and effect of her teachings, the German, English, Scotch and American churches have published libellous accounts. Priests are transparently unjust. No error, no untruth is so immoral as that of the pulpits. It fears a new revelation. But shall mankind hang reverently upon the neck of inspiration? Will men shut their eyes to stellar light and open them in the darkness of earth-born theology? From a limited finite stereotype conception of God, the better part of mankind will soon depart. The council of Nice, in 325, was no more than a congress of prejudiced and wrangling religionists; yet do Catholics, Protestants, Dogmatist and Progressivist, fear to openly repudiate that council. Ecclesiastical tribunals are where justice is impossible. Prayers dissipate the soul's reliance upon integral principles. The very pious are the fashionably immoral; that is, true "faith" under Jesus is more effectual than good "works" under Moses, so that when one's "faith is right according to the orthodox standard of judgment," "works" may promote selfish and wicked ends with impunity to the worker. On this ground, or with this infallible security, priests could and can fabricate falsehoods against Ann Lee, and arrest the investigation of her experiences "all for the glory of God and the salvation of souls." But the end of all this is at hand. Among the just of the earth there is springing up a river of consuming fire, red hot with whole centuries of smothered indignation, and "the whited sepulchres of dishonest minds will be deluged and utterly destroyed. For 1,650 years the "Apostles' creed" has been received as changeless gospel; but even that is being deserted by hundreds of spiritual and philosophical minds whose ancestral dignities worshipped it as everlasting truth.

"The world moves." Her crime was "she was a woman with a claim upon mankind by Heaven's inspiration." She could not be forgiven. Her sin was unpardonable. Gracious heaven! A woman inspired? What a blenish on the masculine fraternity. Forbid it, Abraham, Isaac and Jacob! Moses, Jesus, Paul, Councils of Popes and Bishops, cast the seven devils out of this new Magdalene! God of masculine quantities infinite; the eternally isolated "he" of the prophets and apostles, down with this ambitious Nenus in religion; scarce her fanatical followers and confound the people who listen at her meeting. But she would not down at their bidding. The "He" God of the churches lived as completely and essentially in this "she" incarnation as in the expanded universe. And here comes one great good out of this Nazareth. Ann Lee demonstrated the idea, the impersonal principle, that inspiration and revelation are not confined to China, India, Persia, Judea, Greece, Germany, France, England, Australia or America. That qualitatively and quantitatively the celestial streams flow just as surely through woman's soul as through man's, fertilizing and equalizing the sexual hemispheres as they flow. She broke down the partition wall which custom had built between the woman spirit and its celestial fountain source.

Of the doctrines and thoughts of this inspired one I have nothing to say; it is only her central idea of the principal through which inspiration flowed to mankind.

If there is any just men and women on earth, any minds sincerely Christian, any person conjugally disengaged, any exact followers of the Master and his first apostles, any who endeavor to live and do righteously and peacefully in the love and fear of God, with opinions in the advance of the evangelical establishments, either of America or Europe, they are the Shakers, the people who congregate about the "thoughts" of Ann Lee, the friends who, as brothers and sisters, live in the spiritual glow of the resurrection.

Editors of Woodhull and Claflin's Weekly:

I have read Mrs. Mackinley's speech, "Free Love," finding some very excellent thoughts, which are worthy of commendation, and many which deserve condemnation. I do not intend to touch but few of those objectionable points in this article.

"Promiscuousness in the relations of the sexes under our present social system is anarchy," but in the state of society which free lovers seek to establish, it will be "harmony," &c. This is clearly advocating sexual promiscuity.

"The freedom I now contend for is assumed by all who desire it, whatever their public pretenses." Of course, then, these hypocrites in the most sacred relations of life are free lovers! "Thoughtful men and women do not fall in love." No, they rise to higher heights, where love is too pure to need the net of deceit to cover unholy deeds. Why does Mrs. M. call love a demon? Has she not confounded love with lust? "The free lover is an eternal seeker." If this be true, where is the sacredness of trust—not in such inconstancy of intention! I am surprised to read that "Prostitution should be classed by Mrs. M. in any degree of love, but she seems to give love a very poor significance in many points of her lecture. I am pained that a woman should plead for it, prostitution, greater freedom, when prostitutes acknowledge it a blighting curse, which should be wiped out by the strong hand of a wholesome law.

I regret the spirit in woman, who can speak so lightly of chastity; who can rejoice in the gradual diminishing of "that household virtue, constancy." Of course, it is consistent with her theories of "eternal seeking," and none need be surprised when boldly expressed, for it has been secretly taught by them for years. The crowning confession of the character of free love is, "that sailors are natural free lovers." Most of them are acknowledged sensualists, even debauchees. This recalls a plea for prostitution in New York city—that but for houses of "ill-fame," virtuous females were not safe from the attacks of sailors—these natural free lovers whom Mrs. M. claims with a little show of pride. Does not this speak loud denunciations against these fatal doctrines? Does it not unfold a tale of blackest dye? Mrs. M. claims that "love is uncontrollable," yet pleads for "the right to love." I hold the right to love is undeniable, but the right to break wantonly into the love relations of others, I emphatically deny. By her own showing there can be no right by which love is permitted, for she declares "love is as heedless of preaching as the Atlantic ocean of Mrs. Partington's mop." She says "the most passionate lovers, after the wild enjoyment of friction has endured for a period, cease to allure each other, the exhausted magnetisms instinctively seek elsewhere," etc., "the free lover would not deplore the fact." A moment's calm thought would furnish the key to the mystery, and Mrs. Mackinley might have said to her audience that too constant association and excessive waste of the reproductive element was the secret of the repulsive magnetism or magnetic repulsion and if she were true to purity, and the best interests of humanity, she would teach the impassioned lovers the wisdom which would preserve and continue their tender love, rather than encourage them by folly to murder such love, and then seek elsewhere for fresh victims for the sacrifice.

The tendency of the lecture is to encourage inconsistency of the affections, and strike a blow at even true marriage, which

Mrs. Woodhull declares to be the highest condition of the race. Mrs. M. sighs for the "free love era," the "Saturnian age" when the earth shall bring forth its fruits and grains without plowing or sowing, and all things be held in common. We may conclude from what nature teaches, that time to be safely distant.

Do you remember in that time, the golden age, what is told of Saturn's return to power? That he

"The laws ordained, and civil customs taught."

Yours for true freedom,

SARAH E. HOWE.

FREDONIA, N. Y., March 25, 1872.

SELLING INDULGENCES TO SIN.

Our Protestant churches are constantly accusing the Catholic with the sale of indulgences permitting persons to commit sin. We have never been able to discover much difference between the two branches of the Christian church in this respect. The Catholic may, in some cases, give permissions that the Protestants do not, and both hold out the promise of forgiveness at the end of life, and thus virtually grant indulgences to sin and make the terms of payments very easy to those who have to accept them, and live wicked lives, and come to the church at last with the property stolen and collected by robberies, or in any dishonest and wicked way.

But what we are after in this article is to expose the rottenness of both of the branches in selling indulgences to parties to commit what they have branded as the grossest and basest of sins, and which they have secured in legal enactments as crimes with heavy penalties. Both Church and State have justly and righteously pronounced rape one of the greatest sins and blackest crimes, and yet there is not a day in the year that clergymen of both churches do not sell for a marriage fee the right to men to commit this crime, and there is not a day in the year that thousands of cases of this crime do not occur under clerical sanction, when not only no notice is taken of this crime, but the poor victims have no remedy nor sympathy, because the priest has asserted that God put these parties together and made the woman the subject or servant "help-mate" of the man. If this is not selling indulgences, we do not know what would be. This either is a crime, or it is not. If it is, no marriage ceremony can remove or abate its wickedness nor its criminality; hence a married woman should be protected as much against her husband as against any other man, and the same as an unmarried woman.

But this is not all the criminality that lodges in the churches under the cover of the marriage laws. For the churches and the state are both guilty daily of marrying men who are debauched, diseased, sexually deformed and utterly unfit for husbands to ignorant, innocent, respectable pure young girls, who are thereby rendered miserable for life, or who are often compelled to give birth to unwelcome children, so diseased as to rot down into the grave in a few months or years, and the mother is often compelled to drag out many years of wretchedness and disease because the priest said God had put them together, or the state had made no provision for her escape after she had discovered what she had wed herself to. Facts she could not find out before she was sold or fast bound; and then, if by any means, she should escape, she is disgraced by the church and despised by that part of society that endures and hides its own wretched fate. We have long considered adultery to be more prevalent and frequent in marriage than out of it, and to be near akin to rape by being the unnatural crime of a man making an unwilling subject of a woman for his passions, and we do not believe that any church or state has a right to mitigate any such crimes by covering them with marriage. What nature abhors no law or religion should sanction. It is a crime to put the person of a female in the possession of a man, and leave her no moral nor legal remedy for his personal abuse of her, and especially a sexual abuse, which law and society, as well as parents had so valiantly protected before marriage. We cannot see how the decree of a court or a church can destroy the criminality of the most unnatural and wicked abuse of the sacred person of woman. It seems to us that our social system is rotten and too defective to live in much longer and that we must soon thoroughly overhaul and repair the structure or abandon it altogether.

WARREN CHASE.

St. Louis, Mo., March 25, 1872.

FEMALE SUFFRAGE.

BY J. W. SEAYER.

Those opposed to female suffrage resort to a variety of arguments and excuses for withholding that right from them, conspicuous among which is, that women do not desire the ballot, and would not use it if all obstructions were removed.

I have for a long time felt that this excuse (though no valid reason for refusing it to them) was more imaginary than real, consequently at a Spiritual Convention recently held at Lockport, N. Y., a resolution favoring female suffrage having been introduced and discussed at some length by both males and females, I proposed that the ladies be invited to vote first—those in its favor rising first, then those opposed. Of the thirty or forty present nearly all rose in its favor and not one against. Then a vote of males was taken with the same result. This is the first and only public expression of the views of females I have ever witnessed, and is a triumphant vindication of the assertion of its advocates, that it is demanded by them, or if not generally so now, will be as soon as they understand its vast importance, and the restraints caused by Grundism are removed.

I believe the time is near at hand when suffrage, like liberty, will be exercised regardless of sex. Until this is the case, we need not expect more righteous laws, or better men to execute them,

From the Russian River Flag.

THE OUTCAST.

BY MRS. C. M. STOWE.

"Go, stone her to death," said a maiden proud,
As an outcast fled from a gaping crowd;
And she turned her steps to the church, and there,
Bowed low, as the minister knelt in prayer,
And he prayed that the Lord of Hosts would come
To the widow's hearth and the orphan's home;
And for all the powers that be, he prayed,
And a stress on the sink of man he laid.

But where shall the outcast hide her shame?
Must she turn to the sink of vice again?
"Go, stone her to death," was the matron's cry,
As she paused the suffering outcast by;
And she hastened home, where her daughter fair,
Moved round the room with a queenly air,
And told how with shame she blushed as she passed
The squalid form of the frail outcast.

"Go, stone her to death," said the man of God,
"She's not fit to cumber the earth's green sod."
And he groaned for the sins of Adam's race,
And forgot his own in his prayer for grace.
"Go, stone her to death," is the popular cry,
As the rich and the haughty pass her by:
She's drunk of the gall and vinegar now,
Let the crown of thorns be placed on her brow.

What's the virtue worth, that turns in scorn
From the heart that's with sin and sorrow torn?
What's the priestly robe, if its folds enclose
A heart that scoffs at the outcast's woes?
Does the maiden proud, with the heart so cold,
Remember the Magdalene of old?
Has she weighed what the lowly Jesus said,
As the doomed of old was before him led?

And the haughty dame, who blushed as she passed
The outcast frail, could she have cast
The stone at her suffering sister there,
And at night bowed her head in sinless prayer?
Could the canting priest, with his holy tone,
Cast with sinless heart or hands the stone?
Oh, when will the spirit of Christ, as of yore,
Raise the fallen up—bid them sin no more?

PARAGRAPHIC—ETHICAL.

COMPILED BY GEORGE A. BACON.

The poorest education that teaches self-control, is better than the best that neglects it.

If you would not have affliction visit you twice, listen at once to what it teaches.—Burgh.

Moderation is the silken string running through the pearl chain of all the virtues.—Faller.

Experience joined with common sense,
To mortals is a providence.—GREEN.

He that cannot forgive others, breaks the bridge over which he must pass himself.—Lord Herbert.

Genius without taste will often commit enormous errors; and, what is worse, it will not be sensible of them.

Cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.—Addison.

"Virtuous and vicious every man must be,
Few, in the extreme, but all in the degree;
The rogue and fool by fits is fair and wise;
And e'en the best, by fits what they despise."

"If every one's internal cares
Were written on their brows,
How many would our pity share
Who have our envy now!"

We do not want precepts so much as patterns, says Pliny; an example is the softest and least invidious way of commanding.

It is a sickening thing to think how many angry and evil passions the mere name of admitted excellence brings in full activity.—Scott.

Beautiful, yes! but the blush will fade
The light grow dim which the blue eyes wear;
The gloss will vanish from curl and braid,
And the sunbeam die in the waving hair.
Turn from the mirror and strive to win
Treasures of loveliness still to last:
Gather earth's glory and bloom within,
That the soul may be bright when youth is past.
[Mrs. Osborn.]

We praise all good thoughts, all good words, all good deeds, which are and will be, and we likewise keep clean and pure all that is good.—Zend Avesta.

It is worthy of notice that, while second thoughts are best in matters of judgment, first thoughts are always to be preferred in matters that relate to morality.

Man's best philosophy—life's purest creed,
Christian as Epictetus, is:—to bear
Our yoke uncomplaining; balance that we need
With that which we desire; to bound our prayer
To Heaven's good pleasure; make the word and deed
Our heart's true mirror; in our breast to wear
Beauteous our badge; and if at last we leave
Some trait worth name, what more could man achieve?
[Dr. W. BEATTIE.]

We recognize goodness wherever we find it. 'Tis the same helpful influence, beautifying the meanest as the greatest service by its manners, doing most when least conscious, as if it did it not.—Alcott.

Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.—Chesterfield.

Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good—the giving up of the battle of life, with dead nothingness. He who can implant courage in the human soul, is its best physician.—Von Knebel.

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

THE MAY CONVENTION.

Every day the evidence, that the convention called for the 9th and 10th of May, by representatives of the various reforms, to meet in Steinway Hall, is to be a spontaneous uprising of the people, increases in volume, interest and enthusiasm. Already many prominent men and women who have never taken part, even in the suffrage movement, are coming forward favoring the formation of a new party, which shall meet the demands of all really reformatory movements; while an active work is going forward looking to the complete transfer of an already organized movement to the support of the new one. Many names of prominent persons engaged in this are withheld until the work is complete, when a thunderbolt will be let loose which will open the eyes of the people who at least affect to believe, that the Republican party is securely fixed upon the country.

PEOPLE'S CONVENTION.

The undersigned citizens of the United States, responding to the invitation of the National Woman Suffrage Association propose to hold a Convention at Steinway Hall, in the city of New York the 9th and 10th of May.

We believe the time has come for the formation of a new political party whose principles shall meet the issues of the hour, and represent equal rights for all.

As women of the country are to take part for the first time in political action, we propose that the initiative steps in the Convention shall be taken by them, that their opinions and methods may be fairly set forth, and considered by the representatives from many reform movements now ready for united action; such as the Internationals, and other Labor Reformers,—the friends of peace, temperance, and education, and by all those who believe that the time has come to carry the principles of true morality and religion into the State House, the Court and the market place.

This Convention will declare the platform of the People's Party, and consider the nomination of candidates for President and Vice-President of the United States, who shall be the best possible exponents of political and industrial reform.

The Republican party, in destroying slavery, accomplished its entire mission. In denying that "citizen" means political equality, it has been false to its own definition of Republican Government; and in fostering land, railroad and money monopolies, it is building up a commercial feudalism dangerous to the liberty of the people.

The Democratic party, false to its name and mission, died in the attempt to sustain slavery, and is buried beyond all hope of resurrection.

Even that portion of the Labor party which met recently at Columbus, proved its incapacity to frame a national platform to meet the demands of the hour.

We therefore invite all citizens, who believe in the idea of self-government; who demand an honest administration; the reform of political and social abuses; the emancipation of labor, and the enfranchisement of woman, to join with us and inaugurate a political revolution, which shall secure justice, liberty and equality to every citizen of the United States.

ELIZABETH CADY STANTON.
ISABELLA B. HOOKER.
SUSAN B. ANTHONY.
MATILDA JOSLYN GAGE.

You are respectfully requested to authorize, at your earliest convenience, the use of your name to the above call, addressing your reply yes! or no! to Mrs. Isabella B. Hooker, 10 Hubbard st., New Haven, Conn.

THE PARTY OF THE PEOPLE TO SECURE AND MAINTAIN HUMAN RIGHTS, TO BE INAUGURATED IN THE U. S., IN MAY, 1872.

We, the undersigned citizens of the United States, believing the time has come for the formation of an entirely new party whose principles shall meet the vital issues of the hour purpose to hold a Convention in the city of New York, on the 9th and 10th of May, 1872, for the purpose of constructing a platform and considering nominations for President and Vice-President—the first so broad as to include every human right, and the last, the best possible exponents of every branch of reform.

Some of the reasons, which render this step necessary, are as follows:

We charge on the present Government, that in so far as it has not secured freedom, maintained equality and administered justice to each citizen, it has proven a failure; and since it exists without the consent of the governed, therefore, that it is not a republican government.

We charge it with being a political despotism, inasmuch as the minority have usurped the whole political power, and by its unscrupulous use prevent the majority from participation in the government, nevertheless compelling them to contribute to its maintenance and holding them amenable to the laws, which condition was described by its founders as absolute bondage.

We charge it with being a financial and military despotism; using usurped power to coerce the people.

We charge it with using and abusing millions of citizens who, by the cunningly devised legislation of the privileged classes, are condemned to lives of continuous servitude and want, being always half fed and half clothed, and often half sheltered.

We charge it with gross and wicked neglect of its children, permitting them to be reared to lives of ignorance, vice and crime; as a result of which it now has more than five and a half millions of citizens over ten years of age who can neither read nor write.

We charge it with having degenerated from its once high estate into a mere conspiracy of office-holders, money-lenders, land-grabbers rings and lobbies, against the mechanic, the farmer and the laborer, by which the former yearly rob the latter of all they produce.

And finally we indict it as a whole, as unworthy of longer toleration, since rivers of human blood, and centuries of human toil, are too costly prices to be demanded of a people who have already paid the price of freedom; nevertheless, such was the price demanded and paid for a slavery, which, in point of human wretchedness, was comparatively as nothing to that which still exists, to abolish which it promises to demand still more blood and greater servitude and toil.

In view of these conditions, which are a reproach upon our civilization, all persons residing within the United States, regardless of race, sex, nationality or previous condition; and especially Labor, Land, Peace and Temperance reformers, and Internationals and Woman Suffragists—including all the various Suffrage Associations—as well as all others who believe the time has come when the principles of eternal justice and human equity should be carried into our halls of legislation, our courts and market-places, instead of longer insisting that they shall exist merely as indefinite, negative and purposeless theories—as matters of faith, separate from works, are earnestly invited to respond to this call and, through properly constituted delegations to join with us, and in concert with the National Woman Suffrage Association to help us to inaugurate the great and good work of reformation.

This reformation, properly begun, will expand into a political revolution which shall sweep over the country and purify it of demagogism, official corruption and party despotism; after which the reign of all the people may be possible through a truly republican government which shall not only recognize but guarantee equal political and social rights to all men and women, and which shall secure equal opportunities for education to all children.

Victoria C. Woodhull, New York City.
Horace H. Day, New York City.
Anna M. Middlebrook, Bridgeport, Conn.
L. E. De Wolf, Chicago, Ills.
Ellen Dickinson, Vineland, New Jersey.
Theodore H. Banks, New York City.
Mary J. Holmes, Memphis, Tenn.
Ira B. Davis, New York City.
Laura Cuppy Smith, Cal.
E. H. Heywood, Princeton, Mass.
Ellen Goodell Smith, Philadelphia, Penn.
Hon. J. D. Reynier, New York City.
Marilla M. Ricker, Dover, N. H.
Horace Dresser, New York City.
Marie Howland, Hammondon, N. J.
A. G. W. Carter, Cincinnati, Ohio.
Addie L. Ballou, Terre Haute, Ind.
Hon. H. C. Dibble, New Orleans, Louisiana.
M. S. Townsend Hoadley, Lynn, Mass.
R. W. Hume, New York City.
Martha P. Jacobs, Worcester, Mass.
John M. Spear, San Francisco, Cal.
E. Hope Whipple, Clyde, Ohio.
J. K. Ingalls, New York City.
C. Fannie Allyn, Washington, D. C.
John Brown Smith, Philadelphia, Penn.
Col. Henry Beeny, New York City.
Elvira Hull, Vineland, N. J.
Dan'l W. Hull, Hobart, Ind.
E. G. Granville, Baltimore, Md.
Jonathan Watson, Titusville, Pa.

Mrs. S. H. Blanchard, Worcester, Mass.
Newman Weeks, Rutland, Vt.
John Beeson, Chapinville, Conn.
Mrs. B. W. Briggs, Rochester, N. Y.
George R. Allen, New York City.
J. H. W. Toohey, Providence, R. I.
Belva A. Lockwood, Washington, D. C.
Jonathan Koons, Taylors Hill, Ill.
W. F. Jamieson, Chicago, Ill.
Dyer D. Lum, Portland, Me.
Thomas W. Organ, Yellow Springs, Ohio.
Mary A. Leland, New York City.
B. Franklin Clark, Brooklyn, N. Y.
Dr. E. P. Gazzam, New York City.
William West, New York City.
Hon. C. C. Cowley, Boston, Mass.
L. K. Coonley, Vineland, N. J.
Moses Hull, Vineland, N. J.
Hon. John M. Howard, New Orleans, La.
Prof. E. Whipple, Clyde, Ohio.
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L. Bush, Jamestown, Tenn.
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Louise B. Flanders, Malone, N. Y.
William Hanson, New York City.
Jane M. Wilson, Brooklyn, N. Y.
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J. T. Elliott, New York City.
Thomas Haskell, West Gloucester, Mass.
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D. B. Marks, Hallsport, N. J.
J. H. Severance, Milwaukee, Wis.
Josiah Warren, Princetown, Mass.
Jane Case, Oswego, N. Y.
Frances Rose McKinley, New York City.
Danvers Doubleday, New York City.
Dr. J. H. Hill, Knightstown, Ind.
Geo. R. Case, Norwich, Conn.
Alfred A. Smith, Council Bluffs, Iowa.

NOTE.—All who wish to unite in this great movement and who, in good faith, approve this call, will address in writing, with full name, to either of the above—who will immediately verify and forward to the undersigned for the Committee of arrangements in New York.

Tickets of Admittance to the Convention prepared for each Delegate, will be ready by the 8th of May—and to avoid confusion, no person will be admitted to the floor of the Convention without such tickets.

VICTORIA C. WOODHULL,
44 Broad street, New York.
Or, B. FRANKLIN CLARK, Sec'y Com.,
55 Liberty street, New York.

NEW YORK, March 30, 1872.

THE CINCINNATI DEPARTURE.

The first great mistake of the movers of this departure is in dictating a set of principles or propositions on which they ask co-operation. On the face it is an assumption and an insult. The case should have been made to all who are determined to insist on integrity and capacity in all public servants, and economy in all public expenses. It belongs to the assembled convention to declare a platform of principles and plans, begotten of the highest wisdom of the body.

That the parties making the call have the right to ask those who agree with them to meet and organize on their specialties and thereby insult and exclude every body and every thing which does not square with their standard we will not deny; but that this is wise or just, at this time, only fools and politicians will contend.

We propose to analyze this extraordinary document. It commences by discarding political affiliations and prejudices, and then uniting in a common effort to perpetuate the government by enforcing a series of propositions on which all former party divisions have been built.

1. "The only legitimate purpose of a tariff is to provide necessary revenue." We reply that the only true way to support the government is by direct *ad valorem* graduated tax. The expenses of government vary, trade fluctuates, and thus continual changes are demanded. The tariff operates unequally, and against the poor, in favor of the rich.

"If any necessity for Tariff exists, it should be for protection, and that alone. Thus discredited from Revenue, it could be adjusted to meet the necessities and justice of protection." This proposition is clap-net, to catch Democrats and pretenders; no more—no less. It shows ignorance, compromise and dishonesty on its face—a fraud on the people, an insult to all who have analyzed and understood the science of government.

2. "The support of the Constitution as amended, and the

protection of the right of every citizen under it." Another lie and fraud. It says one thing and means another. Women are citizens; but they do not mean all citizens—they are after protecting the rights of all male citizens, native and naturalized, at home and abroad. This and no more.

4. "A steady return to gold and silver as the only sound and safe basis of currencies." More ignorance, lies and rascality. We never had so good a currency as now; this currency is based on bonds—the value of these bonds is in the stability and wealth of the country: Every dollar of this currency is assured to the holder. Not a dollar has been lost since it was adopted, by the mismanagement, misfortunes, or rascality of Bankers, and never can be as long as the people exist. And yet these idiots, who ask to rule this country—who have the assurance and impudence, not only to call a Convention but dictate its base of action, tell us "Gold and silver are the only safe and sound basis of currencies." The very reverse of this declaration is true. Gold and silver are not now, never have been, and never can be the only, nor the safest basis of currencies. They are the safest and best methods of compelling double compound interest—of acquiring property without rendering equivalents—of robbing labor of its just reward. Every man and woman knows that the Banking systems of the past, on this basis, have all been failures—not an exception.

5. "Opposition to the present caucus system in Legislative bodies." Here is consistency with a vengeance. A caucus denouncing caucuses. An irresponsible, self-constituted, contemptible minority of intelligence and numbers, issue a call, and in that call forestall the very condition demanded by the exigencies of the hour; to wit, a free discussion of all the grave questions before the people, and the adoption of such measures and principles as shall be most common to the whole country.

This is a caucus in all its essence: and yet denounces another caucus a little higher up.

The remaining propositions are well enough—broad, glittering generalities. We have given enough to show that these misguided creatures do not understand the science of government. Charity credits them with a blind, virtuous impulse; but analysis shows the same old party tricks—more party than patriotism—more ignorance than intelligence—more personal ambition than purity of purpose. The moral status of these men is no higher than the average of their class. If they were in power to-day would they inaugurate the reformatory measures demanded for the correction of the present abuses? Who believes it? Are these men all willing to employ their best ability in selecting the best men, and stand wholly aside from the leaves and fishes of office? If this new movement succeed, do they not all expect to be rewarded? Who doubts it? Are not the Democrats already asking: "If we help elect the Reform candidates, what shall we have of the spoils?" And if they did not so ask, does not every one know that they so expect and will demand, in consideration of the services rendered?

We thus see the importance of still another movement—one that shall rise above all party—all sectionalism—all creedism—all nationalism—all sexism—embracing all correct principles, all human rights and interests, and that shall put the higher law of natural justice above all party—all statutes—all organic laws; the rights of humanity first, and the rights of society afterwards.

Such a Convention is now called, and we invite in the name and by the authority of human rights, all without regard to party, creed, sex or nationality, to meet, discuss, and adopt such measures as shall by common agreement tend to promote the common good—leaving all free in that which is wholly personal, and binding equally all in that which is impersonal.

YOUNG MEN IN VASSAR COLLEGE.

A BIG SCORE!

The *New York Times*, goes into spasms over the anticipated rejection of a couple of male biped, who, doubtless for the sake of a sensation have applied for admission to Vassar College, an institution devoted exclusively to the education of young ladies. The article in the *Times* is designed to be prophetic as well as sensational. Stimulated by its own wild imaginings and conscious, (if a wife beater have any conscience) that men deserve to be excluded, and trampled under foot for the undeserved abuses inflicted on woman, the writer plunges into a genuine hysteria, though we have been taught by the doctors that this little domestic distemper belongs to woman alone; but this case is so clear, that we are compelled to discard all authority and conclude that the rule is not infallible. Perhaps, owing to the refined, highly cultivated, æsthetic nature of the editor, it may be a case explained by spiritual sympathy.

Vassar College is the response of a dying girl, who said to Mr. V., do something for woman. It was established at a time when women were not supposed to have any scholastic rights, and when neither college provided for the opposite sex. It is more than likely that the founder omitted all provision for the present contingency, and the trustees have no choice in the matter. It would be safe to swear that the *Times*, prediction and feeling, are all the offspring of a knowledge of this fact. Suppose Vassar College reject these young men! Are not a hundred male colleges rejecting young women; and are they not in a body resisting the demands and appeals of women for an equal opportunity with the men? All this bluster is in keeping with the low, vulgar, brutal instincts of this paper, and its managers. We are not finding fault, we never hold any body responsible for anything beyond and above the capacity within them. We do not blame a hog for lack of æsthetic taste, nor a donkey for lack of sweetness in its tones, and why should we blame the *Times* for not possessing a clear comprehension of human rights.

ANOTHER IMPOSING DEMONSTRATION AT THE ACADEMY OF MUSIC.

It is one of the signs of the times that immense crowds congregate to listen to the most radical of subjects, while the conservative lecturer speaks to empty seats. If this needed any further demonstration, after the affair at the Academy of a month ago, it was had in the repetition of the same scene at the same place last week, the occasion being the *debut* on the rostrum of Tennie C. Claflin, on "The Ethics of Sexual Equality; or, Behind the Scenes in Wall street." While we did not expect that the daily press would do the case anything near justice, yet we have only to quote from them to show the force of what we have said.

The *Herald* said: The house was crowded, and, inasmuch as when the doors were opened a surging multitude, stretching into the middle of Irving Place, was doing its best to get inside, there is little doubt that a report of the police, given subsequently, that the Academy could have been filled twice over, was in all probability true. * * * * * The strangest part of the proceedings of the evening was, that these "advanced views" * * * * * received an evident and enthusiastic endorsement from the audience. But the passages that received the loudest applause, were those in which marriage was held up to ridicule, and that these should be endorsed so significantly by so large an audience, was to the ordinary observer somewhat startling. Miss Claflin spoke for about an hour and ten minutes in a clear voice, and she is entitled to the benefit of the criticism that she spoke with an earnestness of manner that seemed to indicate that she believed what she said.

The final conclusion of her lecture went to show that marriage, as it ordinarily exists in society, was a delusion of an enlightened age, fraught with the gravest evils.

Miss Claflin was loudly cheered as she left the stage, and received quite a shower of floral offerings.

The above is a fair sample of what appeared in several other papers, of course in some of them, intermixed with bitter denunciation. But none of them dared to question the truths that were enunciated, excepting the *Times* which made a lame attempt to justify the payment to women of five cents per thousand ems less for composition than men command, while everybody who knows anything about it, knows that when composers are engaged, as the *Times* mentions, upon "forms," that it is accredited as "time work," and not as composition. That women cannot endure "night work" is not proven. But it is proven that women under ordinary circumstances endure extremes better than men.

The *Star* said:

"Since the days of 'unpleasantness' no such crowd has assembled in and around the Academy of Music as besieged that institution last night to hear Tennie Claflin. Shortly after six o'clock, a group collected in front of the main entrance, which by seven o'clock had grown into a jostling, crushing, swaying multitude. When the doors fell back, a sea of humanity poured in with ever increasing force, until the custodian of the Academy rushed up with terror in his looks and informed the Captain of Police that the building was tottering under its weight. The doors were slammed to as if by magic, and the crowd flowed backward. As the back drove off, the crowd gave her a regular 'tiger.'"

The failure of the *Star* in common with several other papers, to mention anything about the lecture, is to be accounted for by the fact that a large part of the Reporters were among the crowd who failed to obtain admission. In fact, quite a "brigade" of these press representatives awaited Miss Claflin's exit from the private door, to get a copy of her address.

The *Commercial Advertiser* said:

"It is seldom that a mixed audience, even in New York, is compelled to listen to such sentiments as those openly expressed by Miss Tennessee Claflin, at the Academy of Music last night. The lecture, advertised as a talk about 'Behind the Scenes in Wall Street,' was really an argument in favor of sexual equality. One of the most singular things connected with the whole affair was the immense rush to hear this person. The interior of the building was literally jammed, and a dense throng outside, who could not gain an entrance, choked up Irving place, and poured over into Fourteenth street, and there they stood for more than an hour, until the close of the 'lecture.' In speaking of this strange scene, a morning journal says that it was a mob of ten thousand persons, composed of 'rich and poor, high-toned and rough, elegantly dressed ladies of acknowledged respectability, and loudly attired women, whose opposite standing was equally apparent, bankers, brokers, merchants, hack-drivers, gamblers, pickpockets, boot-blacks, and every other class of society.'"

And it is thus that the world moves. In ages gone it was by slow advances, which are now changed to rapid strides. Ideas, enunciated to-day, that ostracize their advocates, are, tomorrow, greedily sought by the multitudes. Such is the experience of all time, of which the recent demonstrations at the "Academy" are but so many more confirmations.

Will those members of Congress, who refused to admit the right of woman to suffrage, do us the favor to read the following notice. It is taken from the Order of Exercises published by the authority of the committee of colored men who superintended the late parade in New York, held to commemorate the passage of the Fifteenth Amendment to the Constitution of the United States:

"No females will be permitted in the line of procession, only those representing the different States, and the Goddess of Liberty."

Having done so probably they will deem it their duty to admit that their mothers, wives, sisters and daughters, are not impertinent in asserting, that, with regard to political rights, they ought to be placed at least on a level with male negroes.

SAGACIOUS.—The *Homestead Champion* attempts a point on the friendship between Davis and Lincoln. Grant and Leet are friends—if Grant should die, would the subsisting friendship qualify Leet to be our next President?

TRICKS OF TRADE.

We do not mean the tricks of ordinary trades, but the extraordinary trade of soul saving. Religious press and holy pulpit acknowledge an increase of unbelief in church dogmas as intelligence increases. They own that things are seriously wrong somewhere. One parson says raise the standard of Christianity higher. We suggest bring the people up to the standard as it is. Another pedler complains that pastoral visitation is no longer possible, and sighs for the good old days when the dominie and elders, side by side, visited, worshipped with the family and said something suitable to each from imbecile grandmama to imbecile childhood. All this is lost and gone forever. Secular interests have superseded this means of grace to perishing souls—this instrument of controlling the young and rising generation, by personal attention, etc., etc., which of course included yellow-legged chickens and the other "fixins." But the evil of the present system of pulpit soul saving does not stop with the consequent damnation of the unfortunate parishoners, it endangers the mental and moral growth of the gospel peddlers; the grace within is not sufficient to stimulate and expand their powers, they must needs come into contact with the strong minds of business men; they are in danger of losing their masculinity, (of mind, of course, the immaculate creatures), and liable to be classed with women, by the shallow wits. Coming into contact with women alone, who like Mary, sitting at the feet of Jesus, sit at the feet of his representatives (self-constituted) "drank in spiritual instruction," but, who, because they are women, can give back no strength to their masculine teachers. We are ready to concede that dogmatizing, repeating the role of the promises to gentle, unresisting, unthinking, enslaved, besotted women is an easy task, and requires no such effort as contending against the educated sceptic who demands and must have proof-logic, instead of lessons repeated as a parrot tells its story of love.

Now we aver that this is just the exercise they do not count and will not accept. To the weak they dogmatize, to the intelligent sceptic they denounce; proof-reason, critical analysis, they have none. These articles are not included in their tricks of trade.

But Beecher beats them all. He has been to New Haven where the Ecclesiastical mill grinds out God's vice-agents at will. Beecher tells the students of philosophy, "Don't make your people work too much on Sunday." It is your part to do the thinking, their's to do the working; "to be incited to a higher life" without the trouble of thinking. Benevolent, benign Beecher, how thankful the world should be for a salvation, a higher life which came without the trouble of thinking!

"If you strike a new idea or figure, and it takes, follow it up;" you are after the salvation of men; figure, symmetry, sermons, all must succumb to making converts. This is good sound advice.

When success is the only object. But when the sinner has been stupefied by a mere machine, of which the preacher is the head—does all the thinking, selects and masticates the food; and bids them listen, swallow, obey and be incited to a higher life—we submit that this is unfair; that the preacher may grow if his creed will let him, but the poor sinner may be incited into a higher life, not his own, and remains the same imbecile creature he must ever be, whether the dupe of a Beecher, or of one of lesser degree.

"Illustrations" says Beecher, allow side attacks, are valuable as tactics. If you would catch a trout you must work slyly, move cautiously, prepare a tempting bait, a new and gnawing fly, something he has never seen, or that you know him to be fond of—so if you would take a sinner, you must bait your hook carefully, angle adroitly, use all your art, feed him on tit bits, troll him along until he gets a taste—"he'll take it, and you'll take him." "If you preach to pedants, go to the classics for figures; if to common people;" here you may be uncommon, even "undignified." You must not be ashamed of homely figures.

"Don't ask a question, and don't let a thing go unknown, if you can come to know it alone, by asking a question." Don't let the people think faster than you do. Keep them on the keen jump, allow them no time, crowd it down—quicker, double quick; it would be a great misfortune should they get a thought not digested for them.

But above all, don't have too much Scripture—a little poetry might do—"no fixed limit—like gravy on Beefsteak"—but "Scripture is a great sight better by itself."

"Then after the Devil shoot him with anything;" but don't kill him—if you mean business and kill him your occupation is gone. Wound him in the back or belly—annoy, tease, fill him with fiery faggots, but don't, don't kill him—in him we live and move—have our being and high salaries. Joseph Drake—a converted infidel, in Carroll county, Ohio—prayed every time: "O Lord, kill the Devil!" Why not kill him, instead of shooting him with anything; with "laughter and tears—with dry jokes and wet ones, 'slopping over like a pan of agitated milk.'"

"What we want most is to be bigger inside." Amen. And this is the way that one of the most learned, most popular, and most wealthy, of all the followers of the Lamb—the Child of the Manger—the man of sorrows, and acquainted with grief, who seldom smiled and never laughed, who practiced what he preached, prescribes for saving souls, and enlarging the inner dimensions of those who are called—set apart—dedicated by holy hands and solemn obligation to the work of preaching Christ and Him crucified to a perishing world.

Jenny Lind's daughter, fourteen years old, bids fair to rival her mother, both in the quantity and quality of her voice.

THE JUNIUS LETTERS.

"Vindex" sends us a communication correcting our historical blunders, notwithstanding we said that it was no matter whether right or wrong. We don't think it is of any importance whether Paine had one or three wives, and we don't think much of the general accuracy of history. The question is not *who wrote*, but *what was written*? Tom Jefferson was as much infidel as Tom Paine, and the credit of our charter of Liberty has always gone to the liberal side of the house. The simple fact that "more than one hundred books have been written on this abstruse and unimportant question, and that forty persons have had the credit, proves that history is very defective; the writers, great fools, the world greater for buying the books, and that it is time to quit such nonsense." We don't think the man who forebore to claim his rights in this life, and left them in such a state as to almost preclude the possibility of a correct decision, thanks these hundred men, for inflicting a hundred books on the world on a subject of no real value. We don't wish to discuss the authorship of the Declaration of Independence any more than the authorship of the book of Matthew. Neither of any practical value to mankind. But if Paine or Matthew uttered principles that apply to human conduct, and that will aid us in correcting the present evils of church and State, we shall be happy to consider them. We think the whole of these writers would have served their day and generation better at any *useful industry* than in wrangling over the authorship of any book, since authority cannot make or unmake the truth.

We are justified in asserting that Tom Paine was no more an infidel than that Hicksite Quakers, Unitarians and Universalists generally are; and that he requested to be buried in the Hicksite burial grounds. All of which would detract from the popular opinions of his faith, but none of which have any importance as affecting the moral and political truths he uttered. The curse of the world is the authority of antiquity and names. To the living author it may be of importance to have the credit of his work; but it is sheer waste of time and effort to write one hundred books, pamphlets, tracts or articles to prove the authorship of any book or document after the parties themselves have ceased to have any interest of any kind in the question. It would be much better to expend this force in something of practical utility.

We repeat that we do not care who wrote the Declaration of Independence, the Junius Letters, or how many wives Paine had. We are willing to accede "Vindex" correct if it will satisfy him, but this will not alter our opinion of the folly of so much-a-do about nothing.

A correspondent of the Boston Mass., *Congregationalist* says:

"A wonderful work of grace is in progress in Lawrence, Kan., under the direction of Rev. E. P. Hammond. Two thousand less six were present, by actual count, the first Sabbath he preached there. For three days, the afternoon sessions of the schools were suspended, to give the children of the city an opportunity to attend the meetings. From ten to twelve hundred embraced it, and already not less than three hundred are rejoicing in the hope that they have found Jesus. A large number of adults give evidence of conversion. At one meeting five hundred and eight rose to express the hope that they had recently found Christ or were anxiously seeking Him. Prayer-meetings are thronged, and nearly all the ministers and churches in the city are heartily engaged in the work. United prayer and personal effort are the chief human instrumentalities.

An epidemic of revivals is prevailing in the West at this time. Lawrence, Kansas, is just now the beneficiary of the Divine affluence. They are finding Christ at a wonderful rate. This revival mania, occurs now at long intervals. Thirty years ago revivals were possible during the Summer months. Souls could find Christ during harvest in the agricultural districts. But soon He was allowed to rest during the Summer season, while business was brisk, only to be sought with more eagerness during the Winter months, when both the friends and enemies of Christ had more leisure. Of late years the periodical Winter protracted sieges of the throne, have ceased, or ceased to be successful; and hence the epidemic has become sporadic.

Notwithstanding all this, the churches are not keeping pace with the increase of population; they are making little impression on the outside world. Their chief increase is from their own children—only a smart part of whom join the church, and a much smaller part become active Christians.

The people who preach and find Jesus at these exciting revivals, know very little about Him, and have very little regard for his teachings. They compass land and sea to make proselytes, who when made are not the followers, but the haters of Jesus.

Every minister and church of the orthodox persuasion, (and we are not sure that we should except anyone), and every towering steeple in this city are monuments of the truth we utter. There is no more resemblance between these sacredotal viceregents and the meek and lowly Master, than between a dove and a hawk. The Son of Man had not where to lay his head—not so much as the birds and beasts. But Henry Ward Beecher has an income of \$20,000 to \$30,000 per annum; other ministers from \$1,000 to \$10,000. Then contrast the architectural display, the costly finish, the gaudy trappings, the exquisite appointments of one of our fashionable city churches, with the manger, the upper chamber, and grove meetings of the Nazarene.

The Christianity of this age is a sham and hypocrisy. If they ever found Jesus of the manger, Jesus of the poor, Jesus of the maimed and halt, and blind, the ideal Jesus of all perfections, of all virtues, all attributes of goodness, of self-abnegation, of voluntary sacrifice for the good of others, they

have lost him long ago, just as the Kansas finders will lose him.

We suggest that our Christian ministers institute a rigid search and see if they cannot again find him, and when found, let us know, and we will cheerfully pray the father to kill them instantly, as the only means of rendering their salvation assured.

STRONG LANGUAGE FROM FATHER DACEY.

In the New York *Herald* of the 30th ult., there was a communication signed J. R. P., under the above caption, which contained the following language:

"Abjuring in a very eloquent discourse the pernicious effects of night-walking and flirting on the avenues, he stated that the great portion of young people who attend church now-a-days, go for no other purpose than the aforesaid, and to form acquaintances which invariably produce most unhappy results."

So we have from a head of a church a confession as to the motives which prompt people to attend divine service of a Sabbath; and a pretty showing it is indeed. We have always contended that the professions of most people who support the thirty-five thousand churches of this country are hypocritical; that genuine piety and heartfelt worship had little to do with the crowds who congregate with the solemnity in which people should approach their God. But when it has come to the pass that the priest feels compelled to tell his hearers the plain truth after this fashion, we think we are justified in all we have ever said.

But is this motive confined to the young? The evidences are altogether against such a conclusion. Indeed, many men and women make use of their church in which to display themselves to the best possible advantage. Married people do not put on their fineries to please husband or wife. The wife dresses for somebody else; or at least for others; while the husband seeks to make the deepest general impression possible.

But suppose we look at this fact under somewhat different circumstances, which will help to the better comprehension of the church motive. In all fashionable gatherings, such as balls, parties, matinees, &c., there are women who make use of the occasion to display their personal charms. They go to the very furthest point allowable, in exposure of arms and busts. Now this is not done to gratify their husbands, brothers and fathers. But it is done for some purpose, and that must be in other people. We do not charge that all women who virtually expose their persons, do so for the purpose of attracting passionate admiration; but every woman of sense knows that such is the result. It is a standing invitation to men to admire their physical beauty; and under conditions which legitimately tend to engender passion.

At a reception in Brooklyn given in honor of Prince Alexis when here, a woman dressed with the utmost scantiness, with mere straps of lace over her shoulders to support the drapery about her person, accidentally rent one of the lace supporters resulting in the complete exposure of her person to her waist. That same woman would make a violent attempt at blushing if we were to talk to her in the presence of men of the requirements which are necessary to ensure good children. And if we were to suggest to her that it is legal prostitution to live with a hated husband, dressing to excite the passions of some other man, she would probably charge us with an attempt to demoralize society. But such is the way of the world, and we hope Father Dacey will not have to stand alone a great while in exercising a moral courage sufficiently to tell the truth upon the point involved—that the morality of social intercourse is one vast sham which, sooner or later, will burst, to the utter confusion of all hypocrites.

On 14th March the Michigan State Women Suffrage Convention met at Kalamazoo. Hon. Randolph Strickland, of St. Johns, was chosen President; J. A. Stone, of Kalamazoo, Vice-President; Mr. W. L. Larnard, of Lansing, Treasurer; Miss M. Victor, of Pontiac, Corresponding Secretary; Mrs. S. E. Emory, of Lansing, Recording Secretary; and Mr. S. T. Bingham, of Lansing; Mrs. Blakeman, of Kalamazoo; J. G. Wait, of Sturgis, and Jeremiah Brown, of Battle Creek, an Executive Committee. The usual string of resolutions were adopted, setting forth the inalienability of the suffrage, but also, as usual, failing to suggest any remedy for its present alienated condition. They also declared that the *one and only purpose* of its organization was the enfranchisement of woman. But one of the chief speakers, speaking to the resolutions, thought it necessary to enter into the process of washings to cleanse the Association from Woodhullism and Social Freedom, denouncing us in broad and unmeasured terms. But Adele Hazlett found she did not have the say all to herself, since there were those who would not permit an unrebuked insult of all women who belong to the radical wing of the movement. From the gibberish of the people who are forever shooting their slinky thoughts at others, who do not believe in freedom instead of despotism in the social relations, we are to conclude that, while women work for suffrage, they must entertain not an idea upon any other subject whatever. They must surrender their religion, their everything, else they are not fit to be engaged in the movement. Such is the shallowness, the inconsistency, the blindness of a class of people of whom Adele Hazlett is a representative. They do not, however, always meet with a W. F. Jamieson to show them up. In justice to the officers of the Association, however, we owe it to them to say that they deprecated the introduction of the discussion. A lengthy report of the proceedings from the Vice-President amply shows this.

A while ago it was Spiritualism that was made the bar to

acceptance by the immaculate seekers for suffrage. Now it is Social Freedom, Spiritualists having become respectable. We wonder if they will not exclude us from the ballot when they get it.

THE RIGHTEOUS INDIGNATION OF JESUS.

He saw the oppressor, with his yoke and heavy burthen for man's neck; the iron that enters the soul; men who were the corrupters, the bane, the ruin of the land; base men with an honorable front; low men, crawling as worms, their loathsome track in high places; deceitful hucksters of salvation, making God's house of prayer a den of thieves, fair as marble without, but rottenness within. What wonder if Love, though the first-born of God's daughters, at sight of such baseness, pours out the burning indignation of a man stung with the tyranny of the strong, ashamed at the patience of mankind; the word of a man fearless of all but to be false when truth and duty bid him speak? To call the whelp of sin a devil's child—is that a crime? Doubtless it is in men stirred by passion; not in a soul filled to the brim and overflowing with love.—*Theodore Parker*.

Christianity has degenerated into a mere theory. If, as the *Chicago Pulpit* says, the Christian creed is valuable only so far as the soul can and does draw it into its crucible and transform it into life; then it is time that we dispense with myths and phantoms, call things by their right names, and bid the churches act that which Jesus taught and they pretend to believe.

The same is true of the great mass of self-appointed, arrogant pretenders, who go about the world crying Lo, here! Lo, there is the Christ, when they know him not, and crucify him daily in the persons of the poor.

SOMEBODY HIT.

A few issues back we exposed a person who had written what he knew to be a lie about the Academy of Music lecture, and called him—not knowing his other name—a liar. We have yet to learn that it is either wrong or unmanly to call things by their right names; on the contrary we believe it to be both wrong and unwomanly, to call things by their wrong names, which is equal to lying. But to some one, to whom it is evident the editorial referred to, gave unpleasant symptoms, endeavors to ease them by thin attempts at bandinage and lame excuses for comparison in a small hungry paper issued for the purpose of reform within the Republican ranks—an attempt something nearly equal to the special one to which this refers. This clear headed person designates a movement asking the government to make a general interpretation of a general law as special legislation. Such capacity is worthily engaged in the reform which it, and nobody else, conceives possible, and the indulging in jokes, the point of which no one can see, and at which he laughs alone, wondering why folks will be so obtuse. Let him laugh longest who laughs last.

"TRIBUNE" IGNORANCE.—No one will doubt the confession of ignorance on the part of the *Tribune*, as to the "kind of cooking a spiritual family may require;" nor yet the allegation "that 'Vide' or any other lord of the sauce pan," would bring the necessary inspiration to the culinary department of the home of the Spiritualist. The *Tribune* does not understand Spiritualism; and, consequently, cannot tell the prerequisites of Spiritual growth. As a rule, Spiritualists are more inclined to obey the physical laws as conditions of intellectual and moral growth, than "the balance of mankind." The Shakers are all Spiritualists, and a people more simple and sensible in their dietetic habits can scarcely be found. Nearly all the hygienic reformers are, in fact, if not profession, Spiritualists. They are not orthodox. We doubt if a single prominent hygienic reform can be found within the pale of the church.

We will supply the *Tribune's* deficiency by saying, that a cook should be able to prepare food in accordance with the laws of physical, mental and moral health.

The New York *World*, no doubt, pays as much as six or seven cents a line for this kind of twaddle, which is passed upon it for wit:

It would really seem that the Yankees have endowed these queens of song with queenly fortunes, and they must then turn about and worship the wealth they have created. That's just like us. If Jennie Claflin ever comes to maturity and makes a million at lecturing, we'll worship her too. But not till then. We're two staunch for that. At present we are inclined to think she is young and foolish; in fact not only a minor but a sapper.

It is not often a man owns himself a knave, and publicly admits his meanness. As to the latter reflection, it may well be answered thus: It is far better to be a sap—"her," than a sap—"head."

IMMIGRATION.—There seems to be an intense desire on the part of many of the politicians to increase the population of our country. There are two methods by which they propose to do this. In the first place, they insist that women shall return to the old fashion of raising a dozen or more children. The next best thing to this, is the encouragement of foreign immigration. Societies are formed, agents employed, information furnished for the purpose of bringing the surplus population of other countries to this. Leaving the probable character and influence of charity immigrants to be discussed, and decided as the reader may please, we have a pertinent question to ask. What is the motive of these screeches? Is it solely for the benefit of the immigrant—for the increase of human happiness? Or is it to develop the resources of our country, that these screeches may reap to themselves all the advantages of cheapened labor, and increased production?

They are not satisfied with robbing the millions of toilers already here, and many in a starving condition; but they would increase the number for their own selfish purposes. As a rule, any other pretence is a bald lie.

POLITICAL.

COMPLETE OR MINORITY REPRESENTATION.

The pressure of the topics will probably not admit of a detailed article on this subject; but its importance seems to demand that a brief outline of its main bearings should be presented.

About 28,000 votes in the State of New York for instance (proportion of about 93,000) compose the average constituency of a member of Congress, he being sent from the whole State. Now 28,000 voters residing all over the State, are just as much entitled to a representation as if they all resided in one Congressional district. But the district system may deprive nearly one half of the population of any representation, while most of the other half are unfairly represented, if at all, owing to the stratagetic combinations inevitable to the district or party system. If one party is in a majority in each district, however small that may be, it can send all the representatives. Smaller parties cannot even pretend to be represented. Quite a number of live questions are now before the public, exclusive of the "dead issues" of the Democratic or Republican parties; yet none of these can obtain even a hearing in State or National legislation; the whole contest is narrowed down to a "spoils" question, and great questions must meanwhile remain in abeyance until personal issues can be settled. Nominations for both parties are governed in this way, and instead of the government being conducted by the people for the people, the people are the merest tools of party politicians who themselves are the slaves of petty cables and combinations and can seldom afford to be honest, even did they so desire; for few have constituencies that would unswervingly sustain them against the corrupt combinations, there would be found against him in such an event.

Several methods have been proposed to remedy these evils. The cumulative vote gives each voter as many votes as there are candidates to be elected, so that in New York State at an election for the House of Representatives every voter would have thirty-one votes, and by casting them all for one candidate, a minority not less than one thirty-first (1-31) part of the voters could be represented; but it would require a good deal of previous calculation to prevent a large portion of the votes, on this plan, from being wasted, though this might be partially avoided by allowing candidates who have a surplus to distribute that surplus among those who are short.

The *Hare* or *preferential* plan allows each voter to place his first choice at the head of his ticket, and under it to place others in the order of his preference, so that when his first choice has enough votes to elect him on the first line, the remaining tickets are then counted in favor of the candidate second on the list; and when he has enough, the third candidate can be counted, and so on. The principle underlying this as the firmer plan, being that it would take the same number of voters to be entitled to a representative as at present, but then they might render all over the State, Territory, Municipality, etc.

There is a plan which originated at Geneva, called the "independent ticket system," allowing thirty voters to designate a ticket by letters, names, etc., which ticket contains the full number of candidates to be elected. The larger number voting for any ticket the greater proportion of their candidates would they elect, counting all from the top.

The most fair and feasible plan, however, is one proposed by Archibald E. Dobbs, M. A., a modification of the *Hare* plan and much less complicated. Each voter votes for one candidate; the whole number of votes cast is divided by the number of candidates to be elected, and the quotient represents the quota requisite for election. As soon as this quota is counted for any one candidate he is declared to be elected, and can distribute all his surplus votes as he may choose to other candidates who are short.

The *Cumulative* plan is used at the election of school boards in Great Britain, and has been partially recognized in the new Constitution of Illinois by dividing the State into Legislative districts, returning those members each to the State Legislature, so that a minority of one-third can elect a member, which is all well, so far as two political parties are concerned; but the real work to be done is to abolish the party system altogether and enable principles to be represented. It is preposterous that those who demand individuality in reference to theological creeds should consent to "go it blind," by engaging in advance to support the nominee of a caucus convention, however that nomination may have been achieved and regardless of fitness. It is time that the principle of the "sovereignty of the individual" was applied to politics as well as to religion.

Then as to the influence of minority representatives in a Legislature. Had there been a dozen or so members in the New York Legislature and a few in the New York City Government, representing the various phases of religion, radicalism and free thought, is it probable that, in the face of vigorous remonstrances, those bodies would have given away in three years over eight millions in cash and real estate to orthodox religious bodies?—robbing free thinkers and Spiritualists of their proportion of those donations, in order to disseminate opinions regarded by them as demoralizing and destructive to the best interests of society?

Yes; under complete or minority legislation our most radical thinkers, writers or workers would to-day have seats in almost every legislative and municipal body, prompt and fearless in detecting, denouncing and thereby preventing wrongs which cowardly conservatives are either willing to permit or fearful to resist. If a radical does now and then get into a legislature, he must carefully conceal his genius, or at least throw them

into the shade if he means to be re-elected. But representatives of minorities elected because of their opinions and not in spite of them, have no motive for concealment, while they have every motive for expression and consequent dissemination through channels now closed to them for that or any purpose. One fearless, honest, thorough radical would in a legislature wield more influence than a dozen time-serving or timid conservatives; as under minority representation rational views on all subjects would gain ground in one year more than under the present system they can in five years.

In short the more I examine this question the more am I convinced that it should be one of the questions on which to concentrate. Millions of us, holding radical religious and other views, are just as little represented to-day as were the colonists in 1776; and we are more taxed. Lands the common property of the Nation, the State, or the municipality, are taken to build up churches and make the few rich at the expense of the many, these few using the means thus acquired to perpetuate the curse of orthodoxy by building more churches; and we have not even a voice in the legislatures to condemn this! And should we undertake to agitate for the right of representation some "philosopher" undertakes to read a homily against the idea of Spiritualists intermeddling in politics! But it is about time that we ceased to be represented(?) by our opponents and that we stopped cutting sticks to be used on our own backs.

ALFRED CRIDGE.

BARNEY AND I.

BY GEORGE H. PROUTER.

Barney is dead!—no, gone to his rest.
That tells the story—it is not death—
Only passed on to the land of the Blest,
Leaving his body devoid of breath.

Barney off told me he would come back
And bring me tidings of spirit land;
Of this my faith did sorely lack
And tears would flow as I pressed his hand.

My Barney called for me in the night
Joyfully saying with face all aglow,
"I'm going to join the angels bright,
Soon they are coming—I long to go."

We talked together, through all the night;
Oh! sacred hours; but far too brief;
And with the dawning of the light,
My Barney's sufferings found relief.

He whispered, just before he left
"That angels presence filled the room;"
With him all's well—I was bereft—
Keen sorrow filled my soul with gloom.

The months passed on—one morning fair
When flowers were yielding rich perfume,
I wandered to the church-yard, where
His body laid—to hold commune

With my own thoughts, which dwell on one
Whose cherished love my heart held dear,
Praying that he from Heaven might come
And let me feel his presence near.

And now I sat—what peace and joy
Filled my bruised heart with his load of care;
My soul was filled, and no alloy
Disturbed the visions vouchsafed there.

Dear Barney came, just as he said—
I felt his presence from the skies,
I saw his form, his message read
And then returned him fond replies.

Oh! happy days—what tidings sweet
He brings me from the other shore,
And sometime we shall surely meet,
Barney and I, to part no more.

GLOUCESTER, Mass., February 12, 1872.

A FEW WORDS TO POLITICIANS.

BY EMMA VON TRONK.

GENTLEMEN,—I belong to that class of human beings who believe that politics are ennobling. I hold that there is not one politician, no matter how humble he may be, who is not led by the noblest aspirations, the loftiest sense of patriotism and the conscientious belief that he is doing the greatest amount of good to his fellow men; of course I do not speak of lingers on, but of active politicians.

The political canvass, gentlemen, is a race to out-do in patriotism. No matter how awkward the action may sometimes appear, the very struggle for mastery between the parties is based upon principles, each of which is claimed to give the greatest amount of good to all.

True, it is said that politicians do not despise to take the spoils. And why should they? Inspired by lofty aspirations and the feeling of patriotism, and propelled by a certain mental craving for excitement, the politician is led to sacrifice his time for that which he thinks right and just. The excitement over the physical wants and needs, again make themselves felt, and the noble mind, soaring high after eternal fame, is recalled to the drudgery of earthly existence and forced to repair shattered purses.

If some of the politicians drink, swear and steal, it is the system which is to blame, but not the men.

Thinking as I do, it grieves me that politicians take up the hue and cry of a few prejudiced demagogues, denouncing their own professions and actions as degrading. Politics are degrading, it is said, and therefore women should keep aloof from them. But should women not take part in politics?

My husband informs me that many highly cultivated gentlemen abstain from voting, because the polls are usually such nasty places, surrounded by noisy people. But must, then, the polls be such places, that even men feel contaminated to go there? Certainly this could be altered. But even if the

dirtyness of the place would be a requisite for the vitality of votes, why should we women, being by law nothing but men's servants, not feel honored to go where our masters ought to.

How funny sometimes fashions are. I am informed that it was once considered indelicate in girls to go out without a male companion, even in broad daylight, as if we poor things could not take care of ourselves. To go to the post-office was unladylike. I heard it actually said that men despise learning in a girl. To-day, I trust, it is somewhat different.

If I mistake not, there is one consideration, which to me seems the substrata of all opposition to our voting. Our gentlemen, through their peculiar political education, are more partisans than statesmen, and in consequence thereof, they judge every innovation by the effect it may have upon the status of their parties. But women are either wives or daughters, and to me it seems but natural that like goes unto like. If this is true, then a majority of wives will have similar convictions to their husband's, and the daughters necessarily will take a great part of their untrained ideas from their parents. Need I to state that the effect of woman suffrage would increase the present existing majorities without greatly changing them. I know Democrats will point to Wyoming, but alas, Republicans will point to large cities, like Philadelphia, which they tremble to lose by the votes of the Biddies. But be this as it may, I am certain it will turn out right, if we only keep in view that whatever we do, should be done for the higher welfare of the people, and the better security of the beautiful principles of a representative Democracy, which are the commanding principles of our government.

And finally, gentlemen, the field of your usefulness increases. We women are just as pliable as you men. We did vote once in New Jersey, and Lucy Stone tells us that women and men both were implicated in election frauds. You see therefore that your valuable vote-fabricating labors, even after woman suffrage, cannot be dispensed with. Aye, it may be more needed than before. Why then should women not vote, please!

PHILADELPHIA, March, 1872.

BIG CREEK, Steuben County, N. Y.,
March 16, 1872.

Editors of Woodhull & Claflin's Weekly:

Propelled by an interior power that is easier to comply with than to resist, I address you at this time, not only to bid you "God speed" in the noble work you have so well begun, but also to assure you that an army of assistants will come to your aid to help you establish a new form of government that shall be endless and progressive.

Endless, because endowed with Spiritual life; progressive, because founded on the immutable principles that pervade all nations. All governments in the past have failed because formed without the spiritualizing element, viz.: the feminine. Nature never forms an organization without uniting both elements—the positive and negative, or masculine and feminine, in its formations.

Man, ignoring the lesson that nature has ever set before him, has made many fruitless attempts to control and guide the "Ship of State" without woman's assistance, but the condition in which our own Government is found to-day, stands out a constant protest against man's capacity to manage its machinery in such a manner as to give either confidence or assurance that he alone is qualified to guide the helm to a haven of rest or peace.

Woman, profiting by man's failure, will make no effort in the direction of forming a new government without man's assistance, but, as nature's universal law, teaches that the feminine element, is the initiative, in all organic structures, she will show her respect and reverence for the lord, by inviting men to aid her in so grand and glorious a work, as the construction of a new form of government, founded on immutable principles.

When the interior forces, that are moulding the machinery of life, get every department ready to move, then will be sung the song of man's redemption from sorrow and sin.

A SONG OF FREEDOM, LOVE, AND TRUTH.

Who's echoing
And all she'll bring,
Mankind shall hear
Its tones so clear;
What all will shout
And ring it out
Upon the air.
The joyous hour,
When all shall know,
That heaven's below,
That God's angels,
Earth's evangelists,
Hands have shaken,
Chains to slacken,
And that the dove,
Emblem of love,
The "branch of peace,"
Brings to release,
The sons of men,
From falsehood's chain,
That love may reign,
The rightful Queen,
Of all below,
That all may know
The right, and do,
The earth unite
With heaven's light,
A marriage rare,
But very fair,
To all who view
With open eyes,
A glad surprise,
And joy shall come,
To every home,
Who rightly see,
This Jubilee,
Is meant to show,
That heaven's below.

Yours, by the power of the spirit. JULIA C. FRANKLIN.

WOMAN'S NOMINATION FOR PRESIDENT.

At a meeting of the State Central Woman Suffrage Committee of California, the following resolution was unanimously adopted:

WHEREAS, The Hon. Geo. W. Julian has defined his position in the following words, "We submit that an aristocracy founded on sex is quite as pernicious as an aristocracy founded on color or race, and its principle is morally vicious as it is logically false;" therefore,

Resolved, That our first choice as nominee for President of the United States is Hon Geo. W. Julian of Indiana, subject to the decision of the Woman's National Convention,

JUDGE DAVIS REPUDIATING THE LABOR REFORM PLATFORM.

LETTER FROM THE VICE PRESIDENT OF THE NATIONAL LABOR UNION, DENOUNCING DAVIS AS AN ARTFUL DODGER.

NEW YORK, March 26, 1872.

C. B. Johnson, Secretary National Labor Union, Tamaqua, Pa.:
MY FRIEND: I have yours of last week. It is, perhaps, not amiss for us to keep not only well posted, but to preserve some records of passing events. The great body of which you are Secretary and I first Vice President, has a right to our faithful services and some records of events as they pass; those of the present are full of deepest significance. Let us look at this political movement which had its outcome from the National Labor Union.

It so happened that before the assembling of the Columbus Convention I was in Washington, and there called upon Mr. Gobright, agent of the Associated Press. He is an honorable and prudent man, and was glad to be correctly and officially advised of our movements; and was only too happy to block the game of our enemies, who had used that man Redpath to spread broadcast false statements in respect to our labor reform movements.

Before I left I introduced A. M. Puett to him, and advised Gobright of Puett's official position.

The following despatch, which evidently emanated from Judge Davis, or with his approval, went through the Associated Press agent, and was published last week throughout the country:

"JUDGE DAVIS' POSITION.—Some days ago a despatch to the Boston Traveller gave what purported to be a correspondence between the Committee of Labor Reformers and Judge Davis, as to his acceptance of the nomination for the Presidency by the Columbus Convention. Judge Davis pronounces this a forgery, and intends, if the parties are discovered who forged his name, to punish them.

"His friends authorize the following statement:
"He accepted the Columbus nomination in a telegraph despatch, which has been widely published, and has had no other correspondence on the subject, public or private.

He has not sought, directly or indirectly, by any agency whatever, and will not seek the nomination of any convention for the Presidency, and he declines to enter into political correspondence or arrangements concerning a nomination, as being inconsistent with the proprieties of his present judicial trust. His position is plainly this: If the people who seek to bring about reform in the government, who favor amnesty for political offenses, a candid restoration of the Union in all its integrity, the supremacy of civil over military power, hostility to centralization and integrity in the administration of affairs, desire him to represent them as candidate for the Presidency, he will accept that honor because those principles accord entirely with his convictions."

This matter could not go out through Gobright without a responsible backer, besides carrying its unmistakable paternity. It could not have gone over the country without a name at the bottom and have a place in all the respectable press but for the fact that confidence is felt in Gobright, who is as well known and respected as any man in Washington. This despatch has not been questioned.

We have a right to infer that a statement of so much importance, involving the character and public acts of a man holding so high a position in the government, never went through Gobright's hands unless he had positive knowledge from Davis himself; hence, under the circumstances, this document comes home to Davis. If he is the author, or if he allows another to make that statement for him, then I say Judge Davis is an artful dodger; and I say, further, the whole thing is foul. This statement, under the circumstances, is a gross insult to every man in the labor ranks; he must think us boys or fools. We must now make Davis show his teeth, or skulk away like a dog who dare not defend his bone. Look at it a moment: Over thirty-five days have elapsed—sufficient to have more than this little nothing at all to have been said, and I hold it self-evident that this is not the manly way of meeting the compliment thrust upon him by so earnest a party of men holding such positive principles as ours, which are not only the bone and sinew of the nation, but the base and foundation of the republic.

To some of our friends he makes such representation of his principles as to induce them to trust him, and they in turn ask our party to be satisfied; while to the great public—the nation—he proclaims that he declines to "enter into any arrangement concerning the nomination," and has not. He then declares what are his views. Who can he or his "friends" hope to mislead? Is it the Cincinnati Convention, whom the Camden Democrat (edited by one of the two New Jersey delegates), tells us he expects or hopes, or his friends hope, to capture, or the great Democratic party, without which he would have no hope? If he is true to these expected friends he must be false to us.

Not one word on the all-important financial question; not a word, indeed, in respect to a single plank of the platform of the National Labor Union, except that of generous amnesty to the South. Well, every party is on this plank. Ours, however, is the only one which means what it says. All this is, in my judgment, foul play, wholly unworthy the parties concerned; and if this is Davis' position he has not accepted either our platform or our nomination, but refuses it, and this is the whole case.

You will remember, I resigned my place on the Committee to notify candidates. This I did because I demanded prompt action, and was opposed by Mr. Puett and Mr. Groen, the latter of whom had Mr. Chamberlin's proxy to act for him, and I immediately sent a copy of the platform in a letter to each candidate. They were duplicate letters, in which I said I could not understand the reason of delay and considered such prejudicial to the candidates. Davis never answered that letter.

Parker did, and cleared his skirts of all cause for criticism so far as I am concerned. Parker answered that when the notice was officially made, he would immediately "answer in writing." Well, here we are with over a month passed. Not one ratification meeting, and good reason to suppose politicians plowing with our men. The masses, impatient and more and more determined not to be hitched to the tail of party kites. Under these circumstances our movement to form an Independent Workingmen's party, which came in with such bright prospects, is being looked upon with contempt; and this the more so, because Davis himself has treated us, to say the least, with practical contempt. His manifesto does not notice us as of the least consequence. If this statement is his—and I can see for him no way out of it—he has not accepted our platform, and holds himself at liberty to be everybody's candidate and nobody's, if he so elects—while he coolly tells the people if they desire him to represent them as candidate, his principles are summed up in the three or four generalities—the significance of which gives the lie to the opening declaration—and, failing through this appeal to the South to obtain the coveted nomination, he of course is at liberty to retire at his pleasure, leaving us practically sold out to Grant, Davis still enjoying his fat office for life.

New comers into our labor reform movement may be satisfied. So also trading politicians, accustomed to every foul thing for office and spoil. It was to uproot the entire system of fraud under cover of mere traditional politicians, that we started to form a workingmen's party. Judge Davis is proving most conclusively his unfitness to represent any class of real reformers, much less to help labor reformers in the crisis now so near upon us.

I propose for one to be no party in the giving to any man the power to go in with the whip in hand to lash and scourge those who put him in power. We have had too much of that—Grant was silent, available, got the position, and has been the tool and confederate of corrupt monopolists, and if nothing better can be had, let him keep it till the people are sufficiently educated by suffering to rise in their might and make a government for all the people and every part of the country.

The Columbus Convention—every man in it who acted in good faith—expected the committee to notify candidates, to act promptly and publish the answer officially.

The committee had no right or authority to make bargains or arrangements; their duty and authority ceased with the simple performance of the one act.

If indignation crops out in this letter there is no occasion for surprise, for I do not intend to shirk one duty which in part or whole reasonably devolves upon a high officer of the National Labor Union, especially in a crisis so important as this.

HORACE H. DAY.

Vice President National Labor Union.

WOMAN SUFFRAGE.

We shall have to espouse the cause of Woman's Rights. Mrs. M. M. Ricker of this city, went to the polls in Ward 3, on Tuesday, and voted the straight Democratic ticket. The Moderator took her vote and we suppose he counted it with the rest. At any rate he ought to have done so. If he didn't, it follows that he isn't true to woman.

Mrs. Ricker is a first rate Democratic Brick. She went the day before election and demanded of the selectmen to have her name put upon the check-list. They refused and ought to be consigned to the realms of eternal celibacy instantly. Mrs. Ricker owns a large amount of property and pays large taxes in this city, and these selectmen undertake to say that she has no rights which they or any other niggers are bound to respect. They will see their mistake if we women's rights fellers and gals know ourselves, and we think we do. It's inevitable that women are going to vote, and we are not the snaggly, crochety, shrivelled up old Benedict to say that we won't fight for and defend the women to the best of our ability, so help us Melchisedec.—Dover (N. H.) Democrat.

MISCELLANEOUS.

THE SLIGHTEST AUTHORITY—THE TRUTH AS I SEE IT.

CORNVILLE, Me., March, 1872.

Resolved, That the authority of each individual soul is absolute and final in deciding questions as to what is true or false in principle, or right or wrong in practice; therefore, the individual, the church, or the State, that attempts to control the opinions or the practice of any man or woman, by an authority or power outside of his or her own soul, is guilty of a flagrant wrong.

We hold these truths to be self-evident, that all men are born free and equal, and endowed by their creator with the inalienable right to life, liberty, and the pursuit of happiness.

[DEC. OF INDEPENDENCE.]

The above propositions being indisputably true, it follows that no third party has a right to interfere with the acts of any other parties. The authority of each individual soul being absolute and final, from that authority there can be no appeal. Freedom is the natural, inherent, and inalienable right of every one. Whenever any two persons do an act between themselves, that act concerns no one but themselves, and no one has a right to say why do ye so, or call the parties to account. It must be settled beyond cavil or dispute, that the Divine law is above the human. The renewed soul takes no cognizance of human law, never appeals to it, is above it. Humanity longs for freedom. Not license to injure themselves or others; but freedom to act out their higher and holier natures. The regenerated soul knows no law but the law within—is a law unto himself. The present marriage laws must be repealed, leaving the individual free. But what is worse than statute law, is public opinion, or custom. All true or renewed souls will totally disregard the wicked and enslaving customs of the age. When a man and woman who are married (lower law marriage), occupy the same bed, it is considered all right, and no one makes any remarks about it. But let two strangers meet together, a

man and a woman, and should they occupy the same bed, the impure and undeveloped condemn the act, and call it wrong; but I declare the act lies wholly between the parties themselves, and no one has a right to call the act in question. No one has a right to say, why do ye so, for if the motives are pure, (and who shall say they are not,) the act is pure. A pure minded man and woman may occupy the same bed, though they never saw each other before, and the act may be as pure as purity itself. And it is only the impure minded that will cry out against it. Any woman has a right to choose her companion, night or day, and so has a man. And whatever act any two persons agree to, is sacred from all outside interference. When there is pure unselfish love between two persons, sexual intercourse is right and proper. But the parties themselves must be the sole judges. No third party has a voice in the matter. It is the excess of sexual intercourse that makes the act wrong, and not the parties who practice it.

It makes no difference who practices sexual intercourse, provided there is pure love between the individuals.

This is not promiscuity, but following nature. Nature is the true guide. When nature is followed, no law is interfered with. When we study and follow nature, we shall not go astray. It is a law of nature that the opposite sexes shall cohabit, and I declare that they alone—any two persons, are to be the sole judges, when to cohabit.

Any woman has a right to choose the father of her child, and she has a right to choose a different father each time. The world will improve very slowly while a woman is compelled to bear children by the same man. Where there is pure, unselfish love, no man will object, or love his wife any less because she chooses the father of her child.

The above is written for the good of humanity; and if there are any errors in it, he or she is my best friend who will point them out.

[SEWARD MITCHELL.]

THEORIES, THEIR WANT OF CONSEQUENCE.

Love is the element of a heaven; either here, or elsewhere. The conscious soul justifies this conception by accepting it. And it will not justify anything that taxes its belief, that patronizes it, or that claims an advantage of it. Man may stoop and crawl to reach a supposable happiness, but his consciousness will not bear him company. Therefore he proceeds on the ground of believing, or following evidence. Hence any notion or theory that comes before man, can lay a claim upon him, and quite insist upon his giving it credit. But the moment man falls back upon his consciousness he requires facts to come to him, and the tables are at once turned. Himself is most important. The theory must do him homage, or leave him. He is the empire of his own rights, and not a theory, which can be nothing, or do nothing until man consents to be dumb or is made to sustain it. Hence the man or the theory must go under. If the one exists as a consequence, the other cannot; consequently the dignifying theories in all ages, in all ways, and in all countries has kept man in the dirt to do them obeisance. As it is, every man has set himself down to just the value the theory has fixed upon him. And he has never dared to alter the estimate. Think what he may, or feel what he may, he must bring all his thoughts and feelings to the same conclusion. They must neither exceed nor fall short of the rule laid down in the theory; man's consciousness of a right has been no use to him. What it could know or realize outside of what a theory would allow, must go for nothing. It would be transcending assigned limits. It is not a marvel that man is no more intelligent than he is. There has been no room for him to expand without breaking over permitted bounds. The only significance to theories any way has been, that unseen manipulators could stand behind them and manage man. If we ask which is of the most consequence, man or the theory to which he bows? the question can be settled at once. Man can exist without the theory, but it cannot have the least import, unless man concedes it. It is more helpless than the infant of a day old, for it can make a noise independent of its nurse. Man has crawled for thousands of years to give importance to a theory that could not exist a day without his consent; for the instant he refuses to credit and sustain it, there is nothing of it. And it is of no consequence whether this theory be Pagan, Mohammedan or Christian, the result is the same in either case; the theory must depend upon man for its existence; yet man is the living anomaly of a thorough objectiveness in the presence of a theory. A something a thousand times more dependent upon himself than he can be upon it. What is the meaning of all this? There is certainly a significance to it that lacks candor, or it would have explained itself before this. It would have given man some solution besides telling him he was "a poor devil," and demanding of him an unqualified acquiescence. Man in this case has a right to be suspicious. It is his only safety. Besides this, if theories had any ready compensations in them, in addition to those we have to take upon trust, the plausibility of their pretensions would be slightly augmented. Yet these could never effect the absurdity of their pompous claim, while they are so absolutely dependent upon man for the least item in their existence. Do we ask proof for their dependence on man for their existence? Here it is. If every Baptist in the land would throw up his belief to-day, in Baptist notions, the theory would have no more importance in this country than Mahomedanism has. And precisely so with every other theory. If the man is of more importance than the coat he wears, theories are no where when compared to man. Yet theories have vilified him, taught him abasements, set an iron heel upon his neck, and chased him with fear until they have driven him to confess their supremacy. Will it be said that God is in the theory? If so, we must confess a God as much in one as in the another. The Hindoo, as in the Christian theory, for every theory has the same significance—the abjection of man. And in this respect the Papal is in advance of all others. And if one say it is not true, we wipe out every other theory. For it exists only in the credit it can obtain. And this is precisely the case with every other theory. As I have said of the Baptist theory, cease believing any of them to-day, and to-morrow, despite of their God claims, they are done for. Each and all of them with no grain of exception dependent upon man for an hour's existence. When this terrible farce is done with, of making imaginary paper books and institutional significances, that teach abasements only equaled by the devotee of a stone image, we may begin to enquire something about glorious man. A being of substance, intelligence and feeling. And yet the dupe hitherto of every thing, that has meanly had the audacity to take him by the nose. E. W.

[Entered according to Act of Congress, in the year 1871, by Edward N. French in the office of the Librarian of Congress, at Washington.]

(Continued.)

EMMANUELO;

OR,

NEWS FROM THE NORTH POLE.

CHAPTER THE SECOND.

"Meantime we shall express our darker purpose,
Give me the mop there. Know that we have divided
In three our kingdom." — KING LEAR.

THE EARLIER HISTORY OF THE ISLAND OF EMMANUELO. ITS "EDEN DAYS AND ERA OF FELICITY." AN ACCOUNT OF THE FIRST SETTLEMENT IN THE ISLAND BY THE ESSENESE OF CHRISTIANS OF JUDEA. THEIR MODE OF LIFE AND GRADUAL DEGENERATION.

Before continuing the narrative of our landing and the description of the present state of Emmanuelo, it is thought here best to give the reader its earlier history, as obtained from the most authentic records which can be found there. To begin: It is supposed that, though garnished with every luxury of vegetation, and abounding in life, as regarding the lower orders of animal creation, it was untrodden by the foot of man until A. D. 76. In the native records the time specified is A. D. 43; but as they reckon time from the crucifixion, this would make the above difference. The first settlers of the island are said to have been a party of early Christians, called by the Jews "Essenes," who started as missionaries from Jerusalem, and, having crossed the Caucasian Mountains, penetrated into Scythia. Here they were driven northward by a revolt of some of the barbaric tribes inhabiting that vast extent of country. The authorities of the island state that, on the river Obi, at or near where the Russian city of Obdorsk now stands, aided by the angels, they built two ships which they called the Maria, and the Magdalena. Having fitted out, they embarked in the same, being in number, including men, women and children, one hundred and forty-four souls. They assert that these vessels were guided day and night by a very brilliant star, whose lustre was not totally obscured even by the noon-day sun. This led them safely through the ice barrier of the North Pole, and eventually rested for the term of seven days over the spot where they landed. Here the wanderers built a city, which yet exists, and called it Mizpah, or "the beacon light." Although the people of Emmanuelo believe all parts of the earth to be equally sacred, still the port of Mizpah is not unfrequently termed, in their general conversation, "The Holy City."

The present inhabitants of the island always speak of the three first centuries passed by their ancestors as the "Eden Days," or "The Era of Felicity." In that happy period it is stated that crime was almost unknown, that wars did not exist, that indeed in Emmanuelo was to be found the Atlantis of Plato. Some writings assert that then the earth brought forth her fruit and grain spontaneously, without the aid of human labor. But this latter statement, though of some antiquity, is generally discredited, for, in the oldest and best credited history of the period, an account is given of the farming implements and seed s brought by "the fathers" in the ships in which they came to the island. Although the large majority of the first settlers were natives of Judea, yet in the list of the names of the one hundred and forty-four may be found those of Romans, Grecians, and also of Barbarians. Even Ethiopia was not unrepresented, and the African may yet be discovered in thick lips and close curled black hair of some of the people, although his peculiar hue can hardly now be recognized. The form of government established by the fathers appears to have been very simple, and based upon the system of Communism ordained by the Apostles. With the exception of Mizpah, no mention is made of any other city being established on the island, previous to the year A. D. 236; one hundred and sixty years after the landing of the pilgrims. The account given of the Essenes by the historians Josephus and Philo appears to describe their mode of life correctly. "They were a body of men and women who shunned cities, preferring to live in villages or sparse settlements, dreading the moral contagion generated by the herding together of humanity. They desired not to amass wealth, preferring to restrict their wants to the common necessities of life." The only architectural work mentioned in the earliest annals is the Church or Tabernacle they built at Mizpah, in which they aimed to rival the temple of Solomon. This is said to be very large and magnificent, and to have taken them over a century to complete. They had their days of meeting, their special feasts and games, which are dwelt upon by writers of that period with delight, and were very primitive in their desires and tastes. They do not seem to have paid much attention to the arts and sciences, except such as were absolutely needed to supply the common wants of their lives. Notwithstanding their lack of luxuries, they were, during the "Eden Days," a cheerful, happy, and contented people, singularly free from crime.

In proof that these statements are correct, it is sufficient to state that not until the year A. D. 139, or sixty-three years after their landing, did they send out a party to explore the rest of the island. As has been recorded, it was over a century and a half before they founded their second city, and their central city or metropolis, "Hierosolyma," was not commenced until the year A. D. 1264, or twelve centuries after the landing of the fathers. Their religion was Christian, and appears to have been equally simple with modes of life. Like their ancestors, they instituted a special priesthood; they believed that all places were equally holy, justifying their faith by the conversation recorded between "THE MASTER" and the woman of Samaria. They deemed that all animals were equally holy, as twice proclaimed in the vision of Peter the Fisherman. They also asserted that all time was equally holy, not by the degradation of the Jewish Sabbath, but by the elevation of the rest of the week to an equal dignity. In justification of this last position, their earlier scribes refer to the conversation of "THE MASTER" with the Pharisees in the cornfield; and, also, to the action of the Apostles in refusing to sanction the superior holiness of the Jewish Sabbath, by appointing another day to be their day of meeting for prayer and praise. Although their Christianity was simple, it entered into all their actions; texts were to be found over the doors of their cottages, and on the walls of the rooms in which they lived; over their marts of trade, and in their halls for recreation. Even their weights and measures, some of which are still to be seen in the Museum of Antiquities at Hierosolyma, are adorned with appropriate reminders to justice and charity, in texts from the Sacred Writings.

But this happy state of affairs we are told did not last long. Before the end of the second century feuds began to arise in the community, and incipient divisions began to show themselves both in Church and State. A large section dared to dispute the simple records of the fathers, and to doubt the truths contained in the Sacred Testimonies. Before the end of the third century, gold, which is found on the island, was legalized as a medium of exchange. This was only to be obtained by human labor, and then could not be collected save in small quantities with

considerable toil. The innovation, admired but by a few at first, was soon acquiesced in by all. Previously, human labor had been recognized as the only equivalent for human labor; but that, like the manna in the wilderness, could not well be secreted in large quantities, but had to be gathered daily. The law made money the exchange for the toil of man, it could not make it the equivalent; and gold had for covetous men this advantage, that it could be made to work in their stead. The change introduced exhibited a twofold operation. It increased the artificial wants, and at the same time, stimulated the avarice of mankind. Soon larger and more pretentious dwellings, with richer furniture, began to make their appearance. Then the land, which was forbidden to be sold for ever under the Mosaic Laws, began to be alienated. The larger the house, the more need of a larger section of land to be appropriated to it. As only a small part of the island was as yet under good cultivation, the many began to be pinched in regard to the land. What matter? If they could not work it for themselves, they could for their more prosperous neighbors; and, if they received for their services a money return, it amounted to the same thing. This argument passed with them for truth. In the mean time, advancing with steady pace, distinctions and classifications amongst the brethren began to creep in. The many were found to be discontented with their positions. The community, previously united, commenced to break up, and gradually the people began to spread themselves over the island, hoping, by that means, to improve their condition in life.

NEVER GIVE UP.

BY I. A. HEALD.

Never give up, whate'er thy position,
Where'er on this planet thy lot may be cast:
Mid life's varied ills fulfill thy true mission,
A victory will perch on thy banner at last.

Never give up! Earnest words fitly spoken,
A motto well chosen to battle with crime;
Till the victims of wrong and oppression have broken
Their shackles and passed into freedom sublime.

Thy labor for years may have ended in sorrow,
Still there's work in this life that must surely be done;
Though hope has gone down with the sun, yet tomorrow
May bring you a victory most gloriously won.

Then never give up, but onward forever,
Let your watchword be while life shall remain;
Show friends that are true, your highest endeavor
Shall be, their confidence now to retain.

Yes, onward till death, though slanders assail you,
For they can injure but for awhile;
Use no such defense, 'twill never avail you,
Slander is but the coarse food of the vile.

Then never despair, though dark days come o'er you,
There's sunshine and shadow wherever we roam;
Press on to duty, which now lies before you,
Shadows will vanish and brighter days come.

Advance guard of progress, then make no concession:
Your cause is God's truth, let justice be done;
Brave spirits, then forward! The friends of progression
Will honor and bless thee when freedom is won.

What though the world in a false light may view you,
Though you may have drank from life's bitterest cup?
Success yet awaits you, if you are but true to
Yourself and the motto of "Never give up."

HEALD'S RANCH, Colfax, Cal., March, 1872.

The New York World devotes a couple of columns to "Women in Journalism," sketching the lives of Jane Swiss-helm, Emma Brown, Laura Redden, Nellie Hutchinson, Mid-die Morgan, Sara Hubbard and Margaret Buchanan. It also mentions Paulina Wright Davis, Fanny Fern, Gail Hamilton, Elizabeth Stuart Phelps, Helen Hunt, Mrs. Whitney, Mary Clemmer Ames and Grace Greenwood. The proprietors of this WEEKLY are not enumerated in the list. *Nimpo*, as long as the people crowd in thousands to hear what we write, and as long as the "real world" admits our claims as journalists, we can afford to be forgotten by the "paper World."

STRAY SHOTS.

The New York Standard of the 28th ult., reports that there are five unrecognized corpses at the Morgue. It is no wonder the House of Commons in Great Britain objects to Sir Charles Dilke's republicanism; some folks don't like such proofs of a high state of civilization.

In the Obituary of the New York Herald of March 22d. we are informed of the demise of the Archbishop of Lima. Accounts are also given of the death of the Earl of Lonsdale, who "enjoyed the right of peremptory appointment, as patron, to thirty-two rectories in the English church;" also, of Lady Charles Innes Ker, who killed herself in hunting. No one died here, worth mentioning, except Lawyer Schley, of Baltimore. Go on, Mr. Herald, you'll accustom us to noble company in time.

Room for an article from the New York World of the 27th ult.:

"A bill to prohibit waiter-girl saloons has been virtually tabled in the Assembly. Let the mover try it again on the principle of regulating such establishments. Many things which cannot be absolutely prohibited may yet be readily made susceptible of sanitary rules."

If the "Gentleman in black below" reads the New York dailies, it is surmised that when he peruses the above it will make him grin.

The battle of Republicanism must be fought and won in the streets of our cities. The overthrow of Tammany and Erie rings used rightly, will effect more for the cause of true Democracy in Europe than any two battles won in the war of the rebellion. Per contra, considering that New York exhibits a death rate considerably greater than double her birth rate, and that her annual committals for crimes equal in number one tenth of her population, wise men in Europe are justified

in doubting the excellence of the system, by which, they assume, she is governed.

Kreigspiel, or the game of war. Prince Arthur of England has lately been delivering a lecture to the British officers at Dover, Great Britain, on the above amusement, which is played with little wooden soldiers and cannon, painted red and blue to represent opposing armies. It is a very entertaining game and just the thing for young princes to play at. It is not, however, interesting to our workmen, either here or in Europe, who have had enough of Kreigspiel, and in the near future intend to ordain the Jeanette system, viz:

"All the world shall be at peace,
But if kings must show their might,
Why, let those who make the quarrel
Be the only ones to fight."

Which agrees with the doctrine of the Internationals on the subject of war.

In spite of the following beautiful remonstrance of the worthy Chaplain, the Massachusetts House of Representatives has again refused to acknowledge the rights of women, who comprise more than half the citizens of that State:

The earth is thine, O Lord, and the fullness thereof, the world and they that dwell therein; and now another of the world's great questions presses into this chamber for an answer: What can we do for Women? and clamor answers, "Let her vote." Clamor answers again, "Don't let her vote." Clamor thunders, clamor whines, clamor prays, clamor jeers. Shall we hear the jeer of clamor? God forbid! If there be any stain of a right withheld from bright, blessed beings, those who as mothers, wives, sisters, daughters, companions, friends, make up so much of the happiness of the common-wealth homes, give us wisdom clear enough to see and will strong enough to expunge that stain from the records of our otherwise prosperous State.

It is evident that the unbelievers are yet too strong for the faithful in the above mentioned place. A body which but lately refused to limit the labors of women and children to ten hours per day, would, in the eyes of any but the most enlightened Christian, be considered as "past praying for."

The following is taken from the New York Standard for March 28, and coming from such high authority as that of a City Recorder may well be termed

A STARTLING ACCUSATION.—GIRLS TAKEN FROM RANDALL'S ISLAND FOR CRIMINAL PURPOSES.

In Recorder Purcell's court, Long Island City, yesterday, Ida Miller, Clara Hall, Jane Sheehan and Mary Beesom were arranged as escaped prisoners from Randall's Island. The Recorder ordered them sent back.

They told shocking tales of cruelty and ill-treatment. Ida said that she believed the keepers to be in collusion with Harlem men, who every now and then came with boats and took one or two away. This occurred particularly on the Sabbath. She said she had been taken to Berrian Island, and grossly outraged. She claimed to have been a virtuous girl previous to her father's ill-treatment, and as the result of a conspiracy she was sent to the island.

All of them told similar stories. Mary Beesom was thrown overboard for resisting an outrage on her person. One of the men who took her from the island is known to some of the keepers.

The Recorder told the reporter that women were outraged shockingly, and that the authorities made no attempt to prevent it. On recent occasions when he had sent escaped prisoners back, the keepers had refused to receive them, saying they "had enough of the — things."

When poor girls are not safe locked in a jail, verily there is need either of a reformation or a revolution. Some women, at least, have reason to desire a change, when city officials refuse to them even the miserable asylum of a prison, which they have earned by their crimes, or, more probably by those of the male prostitutes who have betrayed them, for whom there is no punishment at present.

Among the depositions of the witnesses called by the Commission of Inquiry into the causes of the French insurrection of the 18th of March, is one which it is not pleasant to relate in cold blood. It would be quite superfluous to make any comment on the following complacent account of Captain Garie, staff officer, of the execution of Milliere:

Milliere was arrested at about 10 o'clock in the morning, in a house which was, I believe, his own. He made some resistance to the sergeant and to the corporal who arrested him; he had fired a revolver, and was brought along by two men in a state of great excitement; the crowd was angry and wished to take him to pieces. Milliere was brought to us; we were breakfasting with the General in the restaurant of the Rue de Tournon, beside the Luxembourg. We heard a great noise and went out. Some one said to me, "It is Milliere." I took care that the crowd should not do justice itself. He did not go into the Luxembourg; he was stopped at the door. I addressed him and said, "You are certainly Milliere." "Yes, but you are aware that I am a deputy." "That is possible, but I think you have lost your position as deputy. Beside, there is a deputy among us, M. de Quinsonas, who will recognize you." I then told Milliere that the General's orders were that he should be shot. He said, "Why?" I replied, "I only know you by name; I have read articles of yours which disgusted me; you are a viper upon which one treads. You hate society?" He stopped me, saying with a meaning look, "Oh, yes, I hate that society." "Well, it is about to expel you from its bosom; you are going to be executed." "This is summary justice, it is barbarity, it is cruelty." "And all the cruelties you have committed, do you reckon them nothing? At all events, as soon as you say you are Milliere there is nothing else to be done." The General had ordered that he should be shot at the Pantheon, kneeling to ask pardon of society for the ill he had done it. He refused to be shot kneeling. I said, "Such are the orders; you will be shot kneeling, and in no other way." He did a little acting; he opened his coat, showing his breast to the firing party entrusted with the execution. I said to him, "You are acting melo-drama; you wish it to be said how you died. Die quietly, that is better." "I am free in my own interest and in the interest of my cause to do as I will." "So be it; kneel down." He then said to me, "I will not go on my knees unless you order two men to force me to do so." I had him forced to kneel, and the execution was proceeded with. He cried out, "Vive l'humante!" He was going to cry out something else when he fell dead.—*Pall Mall Gazette*.

Alas, brother, under the present merciless regime, what was the use of crying, with your dying breath, "Vive l'humante," in France.

WHAT DOES IT MATTER?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest woman,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters much.

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones of flesh are bare,
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheeks of my fellow-man,
It matters much.

It matters little where be my grave,
On the land, or on the sea;
By purling brook or 'neath stormy wave;
It matters little or naught to me.
But whether the angel of death comes down
And marks my brow with a loving touch,
As one that shall wear a victor's crown,
It matters much.

MUSIC AND THE DRAMA.

Miss Le Clercq's appearance at Booth's is quite a theatrical event; as it gives her numerous admirers a chance to see her shining in the light of her own resplendent genius, uninfluenced by Fechter, whose shadow we had concluded she must of necessity be, though we always thought, and still insist, that he owed his great success to Miss Le Clercq's wonderfully artistic efforts. She is a charming woman, and her womanliness pervades every character she assumes, though she is entirely forgetful of self. Last week she played "Rosalind" in "As You Like It" to fine and appreciative audiences, notwithstanding she was miserably supported. The Company at Booth's is not suited to comedy, being of the ingenuous and tragic order, consequently under these depressing circumstances Shakespeare's delightful play assumed a rather heavy and melancholy air. Waller's "Jacques" was solemn and dull and resembled his "Julius Caesar" in style. Pateman was fair in "Touchstone," and Mary Wells was as good as possible in the thankless and ridiculous character of "Andrey." Miss Pateman's "Celia" was charming, and she did her best to infuse some life and warmth into the piece. Mr. Norton made a very agreeable "Orlando," and seems to have considerable force of originality. Miss Le Clercq's "Rosalind" was necessarily affected by the heaviness of the surroundings, but it was thoroughly artistic, and her bright piquancy gave a flavor to the whole play that redeemed it from utter stupidity. She looked and dressed the part superbly. The "bloody ketchup" scene at the close of the fourth act was very finely rendered. The fainting was wonderfully real, and ladies who practice this eccentricity for a purpose at home (if such things are ever done) would do well to study Miss Le Clercq. This week Miss Le Clercq plays "Julia" in the "Hunchback," and next week she will appear as "Mme. Fontanges" in Tom Taylor's play of "Plot and Passion."

Mrs. John Wood has finally laid "Pocahontas" on the shelf where we hope it may rest indefinitely, and be buried in the dust of ages, for it is not worth a resurrection.

She has rather imposed on the good nature of an admiring public by keeping "La Belle Sauvage" before them so long, when they were frantic for "Poll and Partner Joe," but her reasons for the delay were doubtless good, and now her pet speciality is fairly launched on the sea of public favor, and crowds will flock to hear her sing "His heart was true to Poll." We shall take occasion to speak more fully of this piece in our next issue.

The long talked of Easter season of Italian Opera, with Mme. Parepa, Miss Phillips, Santley and Wachel—four stars of the first magnitude—was inaugurated in grand style at the Academy of Music on Monday evening. The house was packed even to listen to "Trova-tore," an opera that has been run almost to death of late years. Too much cannot be said in praise of this charming combination, nor of the manner in which the various parts are sustained. Santley's "Count di Lani" was almost a new creation, it is so different from the conventional Count that has been thrust upon the public. Wachel was in magnificent voice, but he presumes too much on his reputation and sings in a slovenly, careless style, that is noticeably in contrast to Santley's perfect realization. Parepa's "Leonore" is too well known to need praise, but Miss Phillips as "Azucena" was a new delight, and we only wish she could be heard more frequently in opera. Her style is very dramatic, and her voice the finest contralto in the country.

On Wednesday "Rigoletto" was given, and Santley won new laurels in his favorite role. He is faultless as a musician, and may be considered the attraction par excellence of the troupe, even where there are so many to admire. The financial success of this venture is something wonderful, but conclusively shows that New Yorkers are ready and willing to patronize and pay any price for the very best the world affords.

NEW MUSIC.

Messrs. Ditson & Co. of Boston and New York have published the following new music:

"O that we two were Maying" by Gounod. An effective song. The title page is ornamented with a very good picture of Miss Addie S. Ryan.

"The Dew is Sparkling," a song by Ant. Rubinstein. A thoroughly characteristic composition by this favorite and talented author.

"Under the Leaves that Fall," by A. E. Warren. A graceful song with a charming accompaniment.

"Rays of Hope," a mazurka elegantly by A. E. Warren.

"La Chant du Matin" by F. Boscovity. A pleasing idylle for the piano, of moderate difficulty.

"Mignon," Fantaisie Brillante by E. Kotteter, upon airs from Ambroise Thomas's fashionable opera. It has all the dash for which this popular composer was celebrated.

GEOLOGICAL SURVEY OF OHIO.

(From the Wheeling, West Virginia Intelligencer.)

Thomas Hornbrook, Esq., has placed in our hands the "Geological Survey of Ohio," it being a report of the progress made in the survey during 1870 by the Chief Geologist of the State, Prof. J. S. Newberry. The geological survey of Ohio was begun in 1869, and is yet far from complete. It is made the duty of the Chief Geologist to make annual reports of progress, and the volume before us, not only records the work done during 1870, but embodies the result of the exploration up to that time. It is a handsome volume of near 600 pages, and embraces reports by the assistant geologists, of whom there are three, the chemist and several local assistants, liberally interspersed with section maps and accompanied by several large separate maps showing grouped sections. As yet the investigations of the geologists do not appear to have touched Belmont county, except in an analysis of "Parker's cement limestone" at Barnesville, but Prof. Newberry informed Mr. Hornbrook recently that it was the intention to extend the investigation next season into the region of Ohio adjoining the Panhandle.

We should like very much to see a work of this kind progressing in West Virginia. There certainly ought to be a thorough scientific exploration of the geology of this State. We have urged it upon the Legislature for years. There is much loose, inexact talk about the mineral resources of the State. We believe they are very great, but if we want the outside world to believe it, we must furnish them some evidence they will consider authentic. We do not believe the State could so profitably invest ten or twenty or thirty thousand dollars in any other way as in a thorough examination and report on its geology. No one thing the Legislature can do, would do so much to bring capital and enterprise.

It is quite vain, we suppose, to hope for anything in this direction at the hands of the present Legislature. A body that seriously has it in contemplation to re-enact the old Virginia usury laws (perhaps has re-enacted them by this time) may be set down as being opposed to having any people or capital from abroad come into the State at all; and holding to this Japanese policy of non-intercourse (which even the Japanese have abandoned) they would naturally resist any proposition to ascertain and publish to the outside world the natural advantages the State offers for investment and enterprise.

But we must not despair. Perhaps we shall have a more enlightened Legislature next year, or the next, or at some future period. We must first, however, have a more enlightened constituency. The Legislature is not likely to rise much above the level of the people who choose it; and when we have Legislatures we are ashamed of, the real shame attaches to the people who elect them. Whenever the people of the State are ready to enter upon intelligent measures to develop and people their territory, their Legislature will be ready to execute their will.

A WOMAN'S FARM.

(From the Davenport, Iowa, Democrat.)

An esteemed and well known Davenport lady friend has lately made a peculiar investment—has overstepped the bounds of conventionalism, and bought a farm. This farm is located near South English, in Liberty township, in the north-east corner of Keokuk county. South English is a post office town, of about fifty inhabitants, and is surrounded by a very rich and well improved farming country. There are a Baptist and a Methodist church; an excellent public school; a country store; a good hotel; a harness and blacksmith shop; also a firm of master carpenters and builders; four physicians; a notary public and conveyancer and several other lesser business men. The Oskaloosa branch of the C. R. I. & P. Railroad is about six miles south of this place. The lady states in a letter that there will be considerable building done and improvements made the coming season; many new buildings will be erected. And this is what she says about the farm: It consists of 112 acres, of which forty are improved. It was bought three years ago for \$1,275, and is now worth \$2,500, owing to the rise in real estate. She also invested \$175 in stock, and last fall made the first sales of beef cattle, which brought \$200. She grows the best corn; superintends the farm; plants her own trees and fruit; but does not plow nor hoe nor anything of that kind. Thus she concludes: "I am well aware that this avows of 'strong-mindedness,' but I am prepared for the scorn and contempt of the 'weak-minded,' believing that a man would rather hear talk like this than the whine of a weak, shallow-minded female devotee to the white and fashions of this mundane sphere." And this about grapes: "The largest, most luscious and digestible grapes are grown upon this 'woman's farm.' If the crop of this fruit is good the coming season, you brigades of the press will probably hear more of the female farm as well as of the grapes." To which we make our best bow, return thanks, and possess our souls in patience, waiting for the time of the singing of birds and the ripening of the grape harvest.

FIFTY CENTS FOR A WIFE.

(From the Boston Traveller.)

A funny-looking specimen of humanity has been perambulating several of our streets for a few days past, and going into our warehouses and informing the clerks that he was very much in want of a wife, that he had been trying for a long time and had not succeeded. He seemed terribly in earnest and was willing to pay any one who would recommend him. When asked what price he was willing to give he named fifty cents. He had on an ancient-looking hat, with the crown more or less jammed, a huge pair of rubber boots, with his pants tucked inside of them, and his hair was long and matted, and had the appearance of not having been combed for the last six months. His clothes were more or less tattered, and he really looked as if he needed just what he was in search of. He said he resided near Turb College, and could give a wife a real good home on a farm. Take him all in all, he was the funniest-looking specimen that has moved around these parts.

LADIES AS PREACHERS.

A largely attended meeting of the ladies of the Methodist churches of this city was held here yesterday to discuss a plan having in view the admission of women to the pulpit as preachers. Reporters were excluded, but it has transpired that after two or three set speeches and general discussion of the subject, a committee was appointed to draft a memorial to the General Conference, to meet soon at Brooklyn, N. Y., asking that body to sanction and provide for the ordination of women as ministers of the Methodist Church. Some of the first ladies in the city were present at the meeting, and took part in the discussion.

TO THE HIGHEST BIDDER.

(From the New York Tribune.)

To sell themselves to the highest matrimonial bidder is a fashion old and new among young women in most of the social ranks. Poets declare it, cynics growl at it, literary Penelopes do reams of bread and butter about it. Ethel Newcome is always seeking young Parintosh; sly Elizabeth constantly plays bashful love and sweetness for Lovel's benefit. But it is all under the rose; however plainly the fact of the bargain is understood, the fond pair have the wit or the grace to ignore it, and to perform a respectable comedy of truth and affection before the world. It isn't often that we hear of such a case as has lately been airing itself in that dusty den, the English Court of Chancery. The heroine was a young widow, who, after becoming engaged to one adorer, felt a hankering for the plumper purse of another, who proposed huge settlements as an inducement to break that engagement. She kindly mentioned the fact to No. 1, who firmly but mournfully gave her up—and she married No. 2 and his money. That she should be unhappy, that No. 2 should deceive and maltreat her, and leave her almost penniless, were of course the results of this matter-of-fact bargain. A tedious suit at law ends the story and points its moral.

A NOBLE LORD, being the sequel to "The Lost Heir of Linlithgow," by Mrs. Emma D. E. N. Southworth, is in press, and will be published in a few days by T. B. Peterson & Brothers, Philadelphia, Pa. It is said to be the best book that this popular authoress has ever written. "A Noble Lord" will be issued in a large duodecimo volume, uniform with Mrs. Southworth's other works, and will be sold at the low price of \$1.75 in cloth, or \$1.50 in paper cover; or copies will be sent by mail, to any place, post-paid, by the publishers, on receipt of the price of the work in a letter to them. The following new books are having immense sales, and should be read by all: "John Jasper's Secret," being the sequel to Charles Dickens' "Mystery of Edwin Drood," a new and enlarged edition of "Meister Karl's Sketch Book," by Charles G. Leland; "Aunt Patty's Scrap Bag," by Mrs. Caroline Lee Hentz; "A Noble Woman," by Mrs. Ann. S. Stephens; "Cyrilla," by the author of "Initials"; "Kate Kennedy," by Mrs. C. J. Newby; "Monsieur Antoine," by George Sand; and the popular poem of "Beautiful Snow." Send to T. B. Peterson & Brothers, Philadelphia, for their Illustrated Catalogue.

WHO WAS "DOLLY VARDEN?" The only correct thing from which to make up lovely spring dresses for ladies is a gorgeous material—all bright blossoms and maize intertwining stems—known as "Dolly Varden." Whence this singular appellation for dress goods naturally queries the fair sex. The new name in dry goods is that of one of Charles Dickens' heroines. "Dolly Varden" is one of the female characters in "Barnaby Rudge," a daughter of Gabriel Varden, a locksmith; is sought in marriage by "Sim Tappertit," a vain London apprentice, and "Joe Willett," a very exemplary young gentleman indeed. Miss Dolly became Mrs. Willett. She is described by Dickens as possessing "a face lighted up by the loveliest pair of sparkling eyes that ever looked upon the face of a pretty laughing girl; dimpled, and fresh and healthful—the very impersonation of good humor and blooming beauty." As for Miss Dolly's attire, we refer our readers to the illustrated editions of Charles Dickens' Works, published in endless variety, and at all prices by T. B. Peterson & Brothers, No. 306 Chestnut Street, Philadelphia.

HOW LONG THE FEMALE HEART CANERS. It is said that womanly despair for the loss of a lover endures three months in the winter and two months in the summer; the second month the lady becomes interested in the new style of hair-dressing; the third, she burns her love-letters. Twelve months after she hears of her former lover's marriage, and wonders "how she could have loved a man with a red moustache."

A LADY WRITES to the Academy of Sciences that she has at last "found the principle which differentiates the finite from the infinite." She demands that five other academics, with the Academy of Sciences, shall together pay her the sum of £1,000,000 sterling. At this price she will yield up her secret. At latest dates the Academy had not voted to come down with the dust.

Forty years ago a blooming young girl of sixteen married an old man of sixty for his money, expecting that he would soon die and leave her a wealthy young widow. Last week the lady died at the respectable age of fifty-six, leaving a husband aged one hundred, and four children to mourn her loss.

Mrs. Lawrence, the young widow of the late Mr. C. Lawrence, of Rye, has received her commission as post-mistress to fill the position recently occupied by her deceased husband. (New York "Herald," March 16.)

Mr. T. Winkle having married Miss Starr in Georgia recently, the Savannah "News" epithetizes the pair with "T. Winkle, T. Winkle, Little Starr."

The choicest and cheapest relish that a gentleman can place upon his table is the Halford, Leicestershire Table sauce. A pint bottle is sold by your No. 1 grocer for only fifty cents.

Mrs. Lucinda H. Stone of Michigan, who is traveling in Syria with a party of young American ladies, gives the following graphic account of the condition of women in the Orient:

There is nothing in all this Eastern country that makes me more sick at heart than the terrible abuse of animals that I everywhere see, except the neglect and abuse of little children, and the most wretched and degraded condition of women, who yet cling to their shame as their highest glory. "I no like the English," said the sheik, who conducted our party out to the pyramids of Sakam in Egypt, after he had been telling me about an English and American party, with whom he had encamped there for twenty days, who were making explorations. "I no like the English." "And why do you not like the English?" I asked. "Why, because the English, he have money, and the woman, his wife, she have money too; I no like the woman have money." "But don't your wife have money?" I asked, (for he had before told me how many donkeys he owned, and that he had two good houses in Cairo). "No, no," he answered with a scornful laugh, "my wife no have money. I have the money." "But don't your wife sometimes go to market and to the bazars to buy things that she wants?" "No, no," he said, more scornfully still, "my wife go not out of the house, she wear veil, she cover her face to buy what she wants." Pursuing the subject, I asked, "And why does your wife wear a veil?" "O, cause she shame," he answered. "My wife is my shoe," is the maxim of marital authority in this country; "haven't I a right to kick off my shoe or do whatever I please with it?" And the great difficulty in doing anything for these poor creatures is, that it is the women themselves who are the most opposed to any change. And so said the sheik, closing all his sentences with "My wife is satisfied."

Two women have lately been elected School Trustees in Independent School District No. 1, Chester County, Pa. They are married, and are both Quakers. The people are much pleased at their election. They are said to be in every way competent. In Ohio two women were recently appointed Notaries Public, but a stupid judge declared their appointments illegal. It is to be hoped that there are no stupid judges in Pennsylvania.

MISCELLANEOUS COMMUNITIES.

ICARIAN COMMUNITY—Queen City, Adams County, Iowa.
EBENEZER COMMUNITY—Ebenezer Colony, Iowa.
RAPTIST COMMUNITY—Economy, near Pittsburg.
SWEDISH COMMUNITY—Swedish Colony, Bishop Hill, Illinois.
SNOWBERGER COMMUNITY—Snowberger Colony, Snow Hill, Pennsylvania.
ZOOBITE COMMUNITY—ZooBite's Ford, Ohio.

ONEIDA AND BRANCH COMMUNITIES.

ONEIDA COMMUNITY—Lewistown, Madison County, New York.
WILLOW-PADE COMMUNITY—Branch of O. C., Madison County, New York.
WALLINGFORD COMMUNITY—Branch of O. C., Wallingford, Connecticut.
Address Oneida Circle, Oneida, New York.

Mr. James Brady has now in full operation at his Mailing Agency, 27 Rose street, several beautiful folding machines, the invention of Chambers Bro. & Co. of Philadelphia. We were much pleased and edited by a visit to his establishment and from his vivacity and attention derived a considerable insight into the intricate machinery which (as instance this paper) folds, pastes and trims with such accuracy. Those interested in the progress of invention we promise a rich treat, which will fully repay a visit to the establishment of Mr. Brady.

COSMOPOLITAN CONFERENCE meets every Sunday at 2:30 P. M., in the newly fitted up and spacious hall, southwest corner of Bloeker street and the Bowery. Seats free, a collection being taken up to defray expenses of hall and advertising. Council of Conference every Wednesday evening, at the house of Ira B. Davis, 25 East Twenty-seventh street, near Fourth avenue.

THE NEW YORK LIBERAL CLUB meets every Friday evening at 8 o'clock, for the discussion of Scientific and other interesting subjects. Good speaking and entertaining discussions may always be expected.

THE CELTIC WEEKLY.—This new literary journal has been received by the press and the people with a warmth of welcome which indicates its worth and merit. From a host of press notices we select the following:

"The Celtic Weekly" is the taking title of a new paper, starting in a new path, with the well grounded hope of securing a class of readers which no other like publication has yet reached. In size and style it is similar to the "Liberator." Its columns are filled with a variety of entertaining matter—stories and poems—in which the Celtic element appears, but does not overshadow all else; notes on literature, art, etc.; wood cuts embellish the pages, and we doubt not the new paper will find numerous admirers. It is published by M. J. O'Leary & Co., and mailed to subscribers for \$2.50 a year. —New York Evening Mail.

THE CELTIC WEEKLY.—The first number of a new illustrated romantic and patriotic story paper, entitled "The Celtic Weekly," has been received. It contains eight pages of five broad columns each, and is replete with spirited and irreproachable tales of action, which are admirably illustrated, sketches, bits of humor, history, wit and wisdom, and records of pleasing and marvellous adventure are also given. John Locke is the editor, M. J. O'Leary & Co., New York, are the proprietors. Among the authors are John Locke, Dr. Waters, Dennis Holland, Dr. Julius Rodenberg, Mrs. D. Madison (nee Callahan), Maria O'Farrell and others. The subscription price is \$2.50 a year, and the price per number is six cents. —Brooklyn Eagle.

The paper is for sale by all newscasters throughout the United States and Canada. Mail subscribers address M. J. O'Leary & Co., P. O. Box 6,074, New York City. Agents wanted in every town in the Union. Liberal terms given.

A book for the times. "The Clergy a Source of Danger to the American Republic." Sold by subscription only. Agents wanted. Address W. F. Jamieson, 10 North Jefferson street, Chicago, Ill.

BILLIARD TABLES.

The game of billiards has become one of the permanent institutions of the world. Perhaps no game combines so many of the requisites of amusement, exercise, and intellectual discipline as does this. It has none of the objections urged against many other sorts of amusement. Even the religious people who abjure cards play billiards. One of the necessities of a good game of billiards is a good table. No matter how excellent a player a person may be, he will play a poor game upon a poor table. It may seem almost superfluous to call attention to the fact, since it is so well known; nevertheless, we may re-echo the general sentiment when we say to our readers, if you want to purchase a billiard table, be sure and buy one of the PIERCE & COLLANDER manufacture, and it will not disappoint you.

Flowers are one of the few things in life that bring us unalloyed pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of festivity as in the house of mourning. Florists are thus in a sense public benefactors. Hodgson, at No. 23 Fifth Avenue, from among the palaces takes us away to the sights and odors of the country with his rustic work, his garbled bouquets, and curiously crooked eads, his fragrant flowers and beautifully assorted bouquets.

Of all the ornaments now devised for beautifying gentlemen's grounds, there are none that can surpass rustic work, either in grandeur, beauty, utility or durability. It may be introduced almost anywhere if the surroundings are in the least rural; in many cases it can be placed where nothing else could be, often times converting an eyesore into a place of great beauty, and yet ornamental and useful. As it is, there are few that have either the taste or good judgment for the judicious arrangement of the materials out of which the best rustic is made. To make or design rustic objects, the maker or designer must exercise good judgment as to the best place for his object—whether it is a house, bridge, vase, basket, or any of the many objects that may be formed of rustic work—for if the object is in a bad position, be the object ever so good, it loses half the effect, or even becomes an eyesore. There must be something rural in the locality, something in tone with the object. Perfect taste is required for the form of any object, although in anything rustic the form will be much modified; yet there must be an original design to give meaning and grace to the object. In all cases, unless working with straight material, nature must be followed as nearly as possible, avoiding right angles or anything that looks formal; every piece should look as if joined by nature. This not only gives beauty but stability to the work. To all this must be combined the skill of the builder, to give strength, finish and neatness to the whole work. Many people think that as a matter of course carpenters can build rustic, but there are few if any that can give that natural rusticity so necessary to it. It is a trade by itself, and requires men with a natural taste and inventive genius. Some men work at it for years and cannot do it creditably.

There is nothing that may not be made in rustic work, from a dwelling house to a cage, a bridge to a card basket. Many of the vases are filled with plants and look very handsome, with ivy half hiding the wood-work, and fine flowering plants capping the whole and making it a thing complete in itself. There are also many fine baskets filled. Certainly nothing could be more ornamental or better in a window than one of these. But these things to be appreciated must be seen; for large constructions, we would advise any one to visit the grounds of Mr. Hoey, at Long Branch, or Peter B. King, Esq., on the Palisades overlooking the Hudson, or General Ward's estate.

Dr. Amos Johnson's DELICIOUS AMERICAN TOOTH POWDER.—Parties using dentifrice are aware that most of the drug stores are filled with all sorts of crude preparations for the teeth, made by adventurers, merely to make money. Dr. Johnson's powder was made for his patrons, regardless of expense, and forced into the market by druggists. It is the only article that has stood for 25 years the test of science and experience, being the cream of all preparations for the teeth and a perfect luxury. As a delightful mouth cleanser and teeth preserver, for children and adults, it has no equal. It is used by, and has the recommendation of, eminent Chemists, who will not lend their names to any other preparation. To those who need Artificial Teeth the writer would say, that his artificial teeth are all that art and ingenuity can accomplish in respect of appearance, mastication, and restoration of the contour of the face. Public speakers, especially, who wish to avoid the disagreeable hissing sound of artificial teeth, will find this a perfect triumph over all other methods, while they are decidedly the most healthy and cleanly known to the public.

Dr. A. Johnson's—Dear Sir: Your American Tooth Powder is superior to everything of the kind that I have ever used or examined, and it is decidedly the finest article for the toilet I have seen.
Yours,
J. J. Crooke, Chemist.

Price—25 and 50 cent bottles. Large bottles containing double the quantity, 75 cents.
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Mrs. Laura Cuppy Smith.

This lady, who has spent six years in California, receiving the highest encomiums from the press of the Pacific coast, cannot fail to please Associations desiring an earnest, eloquent and entertaining lecture.

SUBJECTS:

- I.—Woman in the Home, the Church and the State.
- II.—One of the World's Needs.
- III.—The Religion of the Future.
- IV.—The Social Problem Reviewed.

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-pondered, grammatical English. We have our own ideas about woman's mission and how 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 Figure*.

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. PEARSON, Chairman Relief Committee Y. M. C. Association, Omaha Republican*.

Walking majestically through the splendid gardens of literature and philosophy, calling, as she went rapidly on, the richest gems of inspired genius; riveting the profound attention of all her charmed hearers. Such women you seldom meet. Her praises are on the tongues of all the people.—*Omaha Tribune*.

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

She is an educated, refined lady, and one of the best lecturers we ever heard.—*Omaha Republican*.

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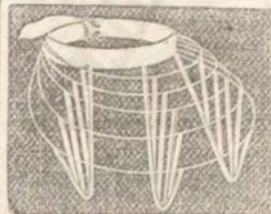
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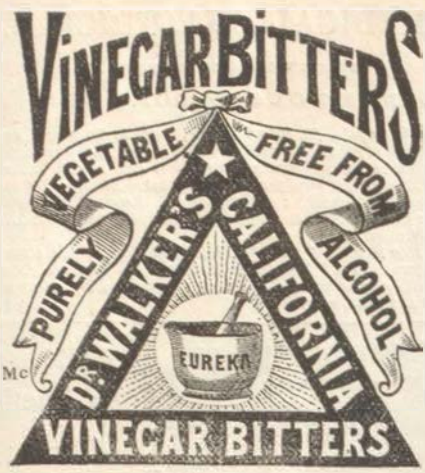
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No Person can take these Bitters according to directions, and remain long unwell, provided their bones are not destroyed by mineral poison or other means, and the vital organs wasted beyond the point of repair.

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For Female Complaints, in young or old, married or single, at the dawn of womanhood, or the turn of life, these Tonic Bitters display so decided an influence that a marked improvement is soon perceptible.

For Inflammatory and Chronic Rheumatism and Gout, Dyspepsia or Indigestion, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys and Bladder, these Bitters have been most successful. Such Diseases are caused by Vitiated Blood, which is generally produced by derangement of the Digestive Organs.

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Cleanse the Vitiated Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions, or Sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul: your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

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Pin, Tape, and other Worms, lurking in the system of so many thousands, are effectually destroyed and removed. Says a distinguished physiologist: There is scarcely an individual upon the face of the earth whose body is exempt from the presence of worms. It is not upon the healthy elements of the body that worms exist, but upon the diseased humors and slimy deposits that breed these living monsters of disease. No system of Medicine, no vermifuges, no anthelmintics, will free the system from worms like these Bitters.

Mechanical Diseases. Persons engaged in Paints and Minerals, such as Plumbers, Type-setters, Gold-beaters, and Miners, as they advance in life, will be subject to paralysis of the Bowels. To guard against this take a dose of WALKER'S VINEGAR BITTERS once or twice a week, as a Preventive.

Bilious, Remittent, and Intermittent Fevers, which are so prevalent in the valleys of our great rivers throughout the United States, especially those of the Mississippi, Ohio, Missouri, Illinois, Tennessee, Cumberland, Arkansas, Red, Colorado, Brazos, Rio Grande, Pearl, Alabama, Mobile, Savannah, Kootenai, James, and many others, with their vast tributaries, throughout our entire country during the Summer and Autumn, and remarkably so during seasons of unusual heat and dryness, are invariably accompanied by extensive derangements of the stomach and liver, and other abdominal viscera. There are always more or less obstructions of the liver, a weakness and irritable state of the stomach, and great torpor of the bowels, being clogged up with vitiated accumulations. In their treatment, a purgative, exerting a powerful influence upon these various organs, is essentially necessary. There is no cathartic for the purpose equal to Dr. J. WALKER'S VINEGAR BITTERS, as they will speedily remove the dark-colored viscid matter with which the bowels are loaded, at the same time stimulating the secretions of the liver, and generally restoring the healthy functions of the digestive organs.

Scrofula, or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goiter, Scrofulous Inflammations, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the Skin, Sore Eyes, etc., etc. In these, as in all other constitutional Diseases, WALKER'S VINEGAR BITTERS have shown their great curative powers in the most obstinate and intractable cases.

Dr. Walker's California Vinegar Bitters act on all these cases in a similar manner. By purifying the Blood they remove the cause, and by resolving away the effects of the inflammation (the tubercular deposits) the affected parts receive health, and a permanent cure is effected.

The properties of Dr. WALKER'S VINEGAR BITTERS are Aperient, Diaphoretic and Carminative, Nutritious, Laxative, Diuretic, Sedative, Counter-Irritant, Sudorific, Alterative, and Anti-Bilious.

Fortify the body against disease by purifying all its fluids with VINEGAR BITTERS. No epidemic can take hold of a system thus fortified. The liver, the stomach, the bowels, the kidneys, and the nerves are rendered disease-proof by this great invigorant.

Directions.—Take of the Bitters on going to bed at night from a half to one and one-half wine-glassful. Eat good nourishing food, such as beef steak, mutton chop, venison, roast beef, and vegetables, and take out-door exercise. They are composed of purely vegetable ingredients, and contain no spirit.

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