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Vol. 4.—No. 22.—Whole No. 102.

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

The Principles of Government, by Victoria C. Woodhull; \$2 00
Constitutional Equality, by Tennie C. Claflin; 1 50
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The Great Social Problem of Labor and Capital, speech by Victoria C. Woodhull;
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Practical View of Political Equality, speech by Tennie C. Claflin;
Majority and Minority Report of the Judiciary Committee on the Woodhull Memorial;
The Principles of Social Freedom;
Carpenter and Cartter Reviewed—A Speech before the Suffrage Convention at Washington;
Each per copy; 10
per 100; 5 00

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, April 27, 1872, will close at this office on Wednesday at 10.10 A. M., on Thursday at 10.30 A. M., and on Friday at 7.45 P. M.
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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) will not meet again until the members receive a special notice.]
- 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 Brumi, 621 East Twelfth street, New York.

THE INTERNATIONAL AND POLITICAL ACTION.

To those remarkably wise persons among the Internationals in this country who declare that Internationalism does not contemplate political action, and that the General Council in London discountenances it, we commend for their careful consideration, the following extracts from a report of a meeting of the General Council, copied from the *International Herald*, of London, the official organ of the association:

The General Council of the International Workingmen's Association held its usual weekly meeting on Tuesday evening, March 5, at the temporary offices, 23 Rathbone place, Oxford street, Citizen Longuet in the chair.

Citizen Engels reported that he had received a letter from Italy which gave a very gratifying account of the work being done in that country. The real workmen were thoroughly in favor of the principles of the International as explained in the conference resolutions. The doctrine preached by the middle-class leaders, that the working class should abstain from politics, found no favor whatever.

The Council then proceeded to discuss a manifesto which had been drawn up, explanatory of the divisions which had taken place in Switzerland. It was a vigorous defence of the policy of the Association, and showed most conclusively that the doctrine "that the working class ought to abstain from politics," was both absurd and dangerous.

It was adopted unanimously, and as the matter related to a difficulty which had occurred amongst the members speaking French, it was ordered to be printed in that language.

THE INTERNATIONAL SOCIETY—ITS ORIGIN AND AIMS.

[From the *International Herald*, London, Eng.]

Thoughtful men among the working classes must have always felt that their position in society was an unnatural one, that always producing and never owning, was the result of some violation of the laws of equity and nature, and therefore such men must always have felt a desire to obtain the power of opposing successfully the system by which they were defrauded.

The first successful attempt at International combination proceeded from a small number of German workmen in London, who had been expelled from France in 1839 for taking part in an *emuee* at Paris. At that time there were a number of German workmen's societies in France and Switzerland in constant communication with each other, whose chief aim was the propagation of communistic theories. They were cosmopolitans, as a matter of course. The little group that had gathered in London founded a branch Society in February, 1840, called the German Arbeiter Buildings Verein. The spokesmen of that society were on friendly terms with the English Socialist, the Chartists, and the London French Democratic Society. Out of that friendship sprang the Society of the Fraternal Democrats, of which Julian Harney was the corresponding secretary. The Fraternal Democrats, were in correspondence with a number of Democratic societies in Belgium, of which the German Workingmen's Society of Brussels was one.

In November, 1847, a German Communist Conference was held in London, at which Dr. Karl Marx, then residing at Brussels, was present. At that conference the old communistic theories were thrown overboard, and a manifesto of the Communist party, drawn up by Karl Marx and Frederick Engels, substituted. In that manifesto it was stated:—

"The Communists are no particular party in contradistinction from other workingmen's parties. They have no interest separate from the interests of the whole proletariat, and set up no particular principles according to which they intend to model the proletarian movement. They distinguish themselves, on the one hand, from other workingmen's parties by defending the common interests, which are independent of nationality, of the whole class in the various national struggles; on the other hand, by representing the interests of the common movement at the different stages of development through which the struggle between the wages laborers and the capitalists has to pass. The immediate aim of the Communists is the same as that of other proletarian parties—the overthrow of the rule of the capitalists by the acquisition of political power.

The practical measures suggested as applicable in the most advanced countries were:

1. The abolition of private property in land.
2. The centralization of the means of transport in the hands of the State by means of a National Bank.
3. National Workshops.
4. The reclamation and improvement of land on a common plan.
5. The gratuitous education of all the children.

Let us briefly consider the merits of each of these propositions. There does not appear to be any thing visionary about them, for they seem solid, substantial and practicable.

The abolition of private property in land should require no defence, for there can be no argument brought forward in favor of private land-owning that cannot be used just as fairly in support of the right of man-owning. Land-owning is neither more or less than slave-owning, for whether the monopolist holds the land or the man by force, he can dictate the terms upon which the man shall live. The raw material—the elements—can never be justly claimed as exclusive private property; there can be no just charge made for any thing but labor or the results of labor, and the earth is not the result of any man's labor; it never was any man's property to give, buy, or sell, and there is no title deed in existence purporting to give to any individual the exclusive ownership of any portion of the earth, which is any thing more than the legal sanction of a lie!

That the money of a nation should be national money surely needs no more proving than that the law of a nation should be a national law. With the land and the money of a nation in the hands of a privileged few, is it not inevitable that the many must suffer, that they must endure all the imposts which the monopolists may dare to put upon them? The bankers, discounters, Jew millionaires, and all the other huge gamblers and speculators would always have the laborer begging for the sovereign, but would never have the sovereign soliciting employment, and thus it is that they would have the laborers many and the sovereigns few. The industrialists have been perpetually swindled out of more than half their earnings by such privileged rogues as those who have made the *Times* and the other great dailies their exclusive organs. It is time the honest and industrious merchants and manufacturers of England and other civilized countries studied for themselves the evils caused by private banking and a limited gold currency, and also the effect of making all money national money, its security being the whole realized wealth of the nation.

The false doctrines of Adam Smith have been iterated and reiterated by the *Times* and its dunkeys, merely because it

served their purpose. Even the Bank of England is neither more nor less than a huge gambling house which has failed three times—once having suspended specie payment for about twenty years. The whole system is a fraud on the industrial community, and the wires are pulled by the same men who inspire the *Times* and its servile imitators to call the successful swindle respectable.

We certainly have as much right and as much reason to demand that railways and canals shall be National property as we have to consent to the National or Municipal ownership, control or management of the Post Office, Sewers, Telegraph, Army, or Navy, all of which are communistic institutions.

The third proposition will as surely be adopted as will those already remarked upon. A true government should be neither more nor less than the co-operation of the people for mutual benefit. But government nearly always has been the control of the industrious and peaceful many by the lazy and unscrupulous few. They have combined, we have plodded along, suffering all things. When the working classes have talked of combining in self-defence against the already combined fraudulent classes, a howl of horror has been raised by the rogues and their organs and they have talked of intimidation, revolution, and bloodshed! This grasping and selfish clique has organized the people for war, for mutual destruction, but will hear of no National organization for National production. Are the Industrialists of Europe satisfied with governments that ignore the useful trades, arts, and sciences, and cherish and support only the institutions for war, superstition, and legal plundering—such as we have recently seen in the Tichborne case.

The fourth proposition should not require any defence for its wisdom is palpable. Co-operation of National effort and means must be applied to many other undertakings than the mere conveyance of letters. Those who cannot see the wisdom of this proposition are unable to comprehend the benefits derived from having a National Post Office.

The gratuitous education of all the children (as in the United States) would be the cheapest and best way of educating them so far as school instruction is concerned. We cannot imagine what sane objection can be made to this proposition and therefore will not dwell upon it unnecessarily.

The small band of workmen proceeded to get their manifesto printed in several languages. At the same time the Fraternal Democrats made preparations to hold a public international Congress at Brussels in the following year, to which the Democracy of Europe was to be invited, but the revolution of February prevented both these designs. After the downfall of the revolution an attempt was made to bring about an international alliance among the exiled revolutionists, but it came to nothing. Few were content to enter upon a weary propagandist campaign, and, laboring under the stigma of a defeat, they had no followers, nor was there any prospect for present operations. A new generation of workmen was required to undertake the task, and when it was undertaken it was done unpremeditatedly.

Having set their unions in order as well as they could, so as to be prepared for future contingencies, they began to direct their efforts to politics. In 1860 a Trade Unionist, Manhood Suffrage, and Vote-by-Ballot Association was established, with the motto, "united we conquer," of which G. Odger was Chairman, and T. G. Facey, Secretary.

Several successful meetings had been held before the American war broke out.

The Italian war, the American war, the Mexican expedition, the Schleswig-Holstein affair, and the Polish insurrection were events eminently calculated to draw the attention of the working classes to foreign politics and diplomatic intrigues. The new band of pioneers had ample work on hand during the American war, and before the fate of the Union was finally decided they had to enter upon an agitation in favor of Poland, for which purpose they co-operated with the National League for the independence of Poland. But all these things together never engendered the idea of seriously setting to work to establish an International Democratic Society.

HUMAN WELL-BEING.

ART. VII.—AN APPEAL TO WOMAN.

Man by virtue of his superior compulsory ability, did actualize marriage, polygamic and monogamic, and on them he has built all sorts of despotism, individual and political, and by his efforts mainly society has arisen from chaos to its present degree of development, and little more can he now do but move in a circle and repeat in his revolutions, societary arrangements that have existed in the past, and but little more can he do till you have performed that which is assigned by your nature to you.

His organic developments rendered him dominantly compulsory in ability. From him you differ, and that difference renders you dominantly compensative in ability. He has more ability to compel and you more to serve.

He has accomplished what you had not the power to do, and you can accomplish what he has not the power for.

He has arranged society in the structural form, after the pattern of the stellar compacts and their rocky fragments, and it is now for you to arrange it in organic form after the patterns of the plant world. You could not have structuralized it, and he cannot organize it. For this you alone are specially fitted.

A poet has said, "Let dogs delight to bark and bite, for 'tis their nature too;" and so let men delight in their despotic conflicts for 'tis their nature too, and you should delight in republics for that is your nature.

To accomplish genuine republics it is necessary to substitute suitage for marriage, and this requires courage and devotion to human rights and well-being.

The sufferings through which man's societary arrangements have passed you, should have endowed you with these qualities before now.

In the course of human events man has arrived to the height of his ability, and is about to descend in the revolutionary, and war with all its horrors is now imminent.

It is not in man's aggressive nature to stop in a maddened revolutionary descent till he is at the bottom of the circle, drunk with blood and desolation; but on recovering from the stupor of desolation, he is ever ready again to ascend in the circle of progress to the summit of his capability.

From the revolution now impending you can divert him if you act without delay, by the substitution of better things. This power slumbers in you; will you awake it to use or let it slumber on while we are whirled to destruction?

You have only to substitute suitage for marriage, and genuine republics are as inevitable as day and night; and then political revolutions, with war and carnage, will forever become impossible; and despotism, individual and political, will forever cease from the earth.

Now is the day, and the necessities of the toiling multitude of men is your opportunity. Improve it while you may, for soon it will pass from you.

Organize industrial suitage groups by the election of repre-

representative leaders and the new foundation is laid on which the genuine, universal republic can be built. Industrial familism will be the sequence of these groups, and these groups can organize their families into productive unions by the election of representatives to a board of production; the boards of production can organize the productive unions into commercial unions by the election of representatives to a congress of exchange, and these congresses of exchange can organize the commercial unions into a universal union by the election of representatives to a general tribunal, and thus will be completed the organization of the universal genuine industrial republic.

In this republic money and all monetary currencies will be superseded by bills of credit to be used as evidence of service performed.

In this way the monetary power, with all the monopolies based thereon, will be destroyed; all supplies for war or idleness will be cut off, and this will render war impossible and compel idlers of all sorts to live by industry.

The Internationals and other laboring men have masculine compulsory natures the same as their employers, and hence they seek political rather than industrial arrangements, and remain hireling chattels instead of becoming industrially free.

Also, they remain the servants of their oppressors furnishing them with supplies for war or idleness, and while depending on their masters for supplies, they are rushing blindly the road to war, where they will find desolation instead of plenty.

Is this wise generalship? It may be valiant, but not wise; and wisdom is the better part of valor.

Sisters, the right generalship must come from you; you can secure such society arrangements as shall deprive the enemy of supplies so effectually that war and idleness shall be rendered impossible.

The supplies already in store are held and controlled mostly by the monetary arrangements, and therefore, if you render these arrangements useless, you not only cut off further supplies, but you also render useless nearly all that is now held in reserve; all that partakes of the nature of money.

Awake, sisters, to this, your opportunity, act well your part, and all wise brothers will serve with you devotedly till a bloodless victory is ours.

COMMUNISM—THE WAY IT WORKED AND WHAT IT LED TO.

ARTICLE VII.

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

THE MODEL SCHOOLS.

I must not omit to describe the model schools, sustained by Mr. McClure. They were conducted by the pestalozzian teachers before mentioned. One was conducted in one wing of the large town hall. There was a partition separating this from the centre portion, where I was when my attention was arrested by a few words that I overheard addressed to a class of boys by Mr. Darusmont, a French gentleman, the conductor of this school. The thoughts presented to the public were so new, so sublime, and the language so charming, that I stood fascinated. I could not go about the business I went there for; but after having listened to the whole discourse, I resolved (though several years a married man) to beg of Mr. Darusmont the privilege of coming and sitting with his boys and listening to his teachings. I knocked at his door—he came—I made known my purpose—his handsome countenance lighted up and his eyes moistened with an evidently benevolent emotion, and taking my hand within both of his, he drew me within the door and gave me a welcome with a charming cordiality, in word, tone and gesture truly French. We immediately became fast friends.

The next day I took my seat with the boys, and for the first time in my life, I saw the true mission of education! No generalization that I can give will convey an adequate idea of the teachings of WILLIAM PHEQUEPAL DARUSMONT, so careful was he to put forth the exact truth, and to see that it was thoroughly understood—so minutely analytical; so profoundly philosophical in the smallest particular—such nice DISCRIMINATIONS where common eyes see no difference, but the want of which so often proves disastrous through life! With all this minuteness his discourse was not tiresome; and though addressed entirely to the intellect, the effect upon the feelings was like that of a masterly musical composition; which, by judicious changes of key and occasional digressions from the main theme, and then by natural and easy returns to it, with slight variations of expression, carries us, unconsciously wherever the author chooses.

I was speechless with admiration—reverence—love! When the sitting was over and the boys gone to their work, we had a long conversation (if that may be called conversation in which I could only listen). In this and subsequent interviews I learned that he had, early in life, resolved to devote himself to what he considered education should be. That he had been several years a friend and coadjutor of Pestalozzi. It seemed that one great idea with him was to draw out into exercise the self-sustaining faculties and thus qualify pupils to meet any contingencies of after life; and with this view he had experimented with himself in order to find out the extent of human capacities. He had learned several branches of mechanism—made a piano-forte from the raw materials, had gone all through the details of cooking food, washing and mending clothes, as well as as cutting out and making them, and his pupils were now doing all these kinds of work for themselves.

He had remodeled the modes of almost every branch of civilization. He was the inventor of the instrument now used in many of the schools, viz, a frame with ten rods in it with ten balls on each for the better teaching of arithmetic; and he called it the "Arithmometer." In teaching geometry, instead of depending on words and lines, he had cubes, cones and every geometrical idea in wood, hanging up about the school-room or otherwise in plain sight. In teaching geography, each pupil had a little globe which he held in his hand to refer to. He had spent four years in some of the hospitals in Paris to

qualify himself to speak intelligently upon anatomy and diseases, and he discoursed to us on these subjects using a pig for illustrations, as the animal nearest resembling the human structure. I also understood, (not from him) that he was a most thorough musical scholar, and an exquisite performer. He had also digested a system of universal phonography, representing all the elements of all languages.

In short, he seemed, like Lord Bacon, to have taken for his life-long pursuit, the study and promulgation of all useful knowledge, by the shortest and most thorough modes that could be devised; with the great leading idea that "there is nothing too large or too small for the greatest to engage in, which has a tendency to mitigate the pains, or promote the enjoyments of the humblest."

Since his death, I have learned that he belonged to the French nobility: but no hint of the kind ever escaped him in our interviews. With all his wonderful acquirements, his unaffected modesty was strikingly conspicuous.

PRINCETON, MASS.

J. WARREN.

A QUERY.

Is E. H. H., who writes upon social equality in the *London International Herald*, the organ of the Internationals of Europe, an International, and if so, why do not Karl Marx and his confederates, who rule the "General Council," suspend the section to which he belongs, because of the advocacy of issues, which are in direct opposition to the doctrines of the International? We await a response. Will somebody please inform us, since we don't believe in partiality among Internationals, even if they are foreign instead of American, and not in the way of F. Sorge.

SOCIAL SCIENCE.

AN ACT TO REGULATE THE "SOCIAL EVIL."

We present our readers with a preliminary draft of a bill for the suppression of the social evil, to be presented to the New York Legislature at its next session, supported by a half million of the people of New York State, in a monster petition. We owe it to Mrs. Churchill of Sacramento, to say that this bill is mainly copied from one which was drafted by a committee of women of that state and introduced into the legislature by her. *The People of the State of New York, represented in Senate and Assembly, do enact as follows:*

SECTION 1. The Chiefs of Police of the different cities of this State are hereby required to make as full and complete a record of the names of men who visit houses of ill fame or assignation, and men of known reputation for visiting lewd women as possible, and to furnish such record to the Board of Health, and, from time to time, to furnish such additional and supplemental records as shall show fully the facts herein required. This record shall show the name of the house or houses visited by these men; it shall also show the occupation of said men, together with such other particulars as may be of statistical or sanitary interest; such record shall be kept in the Health Office, but shall be opened to the inspection of members of the Board of Health only, the Health Officers, the Board of Police Commissioners and members of the Board of Supervisors. The Board of Health shall be composed of equal numbers of each sex, all of whom shall be over thirty-five years of age.

SEC. 2. The Board of Police Commissioners, upon request of the Board of Health, shall have the power to arrest or cause to be arrested, within any locality in this State, any person who shall inform, directly or by inference, situation any person or persons, whether male or female, that he has had sexual intercourse with any particular female, and notice shall be served upon him or her by the Board of Health, and he or she shall be deemed guilty of a misdemeanor, and shall, on conviction, be fined not less than two thousand dollars, or less than three years imprisonment nor more than five.

SEC. 3. Any man occupying a private room or rooms in any tenement house or building, jointly with a woman as his mistress, shall be required to pay ten dollars a month for hospital dues and one dollar a week for examination fees, and shall be held in law bound for the support of such woman and her children until released by the action of the Court of Common Pleas.

SEC. 4. Accepted. [Holland's Bill.]

SEC. 5. No man or boy shall intimate to a woman upon the street or in the cars, public thoroughfares of any kind, that he has sensual design upon her person. Any man violating this section shall be deemed guilty of misdemeanor, and on conviction shall be fined not less than ten dollars, nor more than fifty, or imprisonment.

SEC. 7. The Board of Health is hereby authorized to erect, purchase or rent suitable buildings to be used as a hospital and house of industry for the exclusive care, medical treatment and industrial employment of diseased men, when it shall be deemed unsafe for their families to be exposed to such disease. Such person or persons shall be entitled to medical treatment and attendance as provided by this ordinance.

SEC. 8. For the future support and maintenance of said hospital and house of industry, for the payment of its debts, the advancement of its interests and the humane and reformatory objects contemplated by its establishment, each male whose name is found upon the register shall pay the sum of ten dollars per month as hospital dues, which moneys thus coming into the hands of the Board of Health by virtue of this ordinance, shall be paid into the City

Treasury at least once a week, and the Clerk of the Board of Health shall take triplicate receipts therefor, one of which shall be deposited with the Controller, and one with the Auditor, and the last to be retained by the Board of Health, to draw his warrant on the City Treasury, from time to time, for such amount of money as may be necessary for the support of their joint hospitals.

[The rest of section 8, of Holland's Bill, is accepted.]

SEC. 9. Is accepted (of Holland's Bill).

SEC. 10. Each division shall be under the supervision of two physicians—a man and woman—both regular graduates of some medical school and in good standing, and shall be appointed by the Board of Health, and be known as the "Medical Examiners."

SEC. 11. Each Medical Examiner shall visit, once in each week, and as much oftener as the Board of Health shall direct, all men who are in the habit of attending houses of ill-fame, houses of assignation or houses of prostitution. In order that their families may be protected from disease, they shall submit to examination, and if found affected by disease the physician may order such to be removed to the hospital or house of industry, and no man shall further associate with his family until discharged, and the Medical Examiners shall have full power to order the removal or cause the arrest and commitment to the hospital any man who shall refuse to enter the house of industry within twelve hours when ordered to do so, or when properly committed by the Medical Examiners, shall be deemed guilty of misdemeanor, and shall, on conviction, be fined not less than twenty dollars nor more than one hundred dollars for each offence, or imprisonment.

SEC. 12. No keeper of a house of prostitution, ill-fame or house of assignation, or room or rooms, shall permit any male, who has been declared by a Medical Examiner to be afflicted with disease and a proper subject for hospital treatment, to remain in her house for one hour without notifying the Chief of Police of such facts; and any owner, keeper or person in charge of any house of ill-fame, or house of assignation, or room or rooms, who shall violate the provisions of this section shall be deemed guilty of a misdemeanor, and on conviction shall be fined not less than ten dollars nor more than fifty dollars for each offence, or imprisonment.

SEC. 13. No male who is in the habit of visiting houses of ill-fame, or prostitution, or assignation houses, or room, or rooms, shall exhibit or have in his possession, for the purpose of deceiving women, any ticket or examination card, issued by the Medical Examiner, other than his own ticket or examination card, issued for the current week, in his own name, as it appears registered on the record at the Health Office; and any male in the habit of visiting bad houses, violating the provisions of this Section shall be deemed guilty of misdemeanor, and on conviction shall be fined not less than twenty dollars nor more than fifty dollars for each offence, or imprisonment.

SEC. 14. No owner or keeper, or person in charge of a house of assignation, or house of ill-fame shall permit any male to visit her house unless said male can show first his ticket of registration, and that the Board of Health have pronounced said male in health. If any male shall violate the provisions of this Section he shall be deemed guilty of misdemeanor, and on conviction shall be fined not less than ten dollars nor more than two thousand dollars for each offence, or imprisonment.

SEC. 15. It shall be the duty of each medical examiner to treat all cases of disease found to exist in the males living in his district, when solicited to do so, and when not properly requiring hospital treatment; but he shall not under any circumstances receive any pay or emoluments for rendering such service, except his regular monthly salary. He shall not under any circumstances employ a substitute, or delegate any of the powers vested in him by this ordinance, except it be to the Jady Examiner. Each Medical Examiner shall make a full and detailed report in writing, once a week to the Board of Health of his or her action in each case, and the condition of the person under his or her charge, and of the house occupied by them.

SEC. 16. Each Medical Examiner shall give at least three days verbal notice to the males who keep mistresses in room or rooms, of the day at which he or she will be present to receive the weekly or monthly dues herein provided for, and to grant certificates of examination, and any male who keeps a mistress, or is in the habit of visiting any house or room or rooms of ill-fame, obstructing or hindering, or preventing the Medical Examiner, whether male or female, from discharging his or her duty—the duties of the office—shall be deemed guilty of misdemeanor, and fined not less than twenty dollars for each offence, or more than five thousand dollars, or imprisonment.

SEC. 17. No male who is known to visit bad houses shall leave his place of abode and move where there are other houses of ill-fame, to live within the city of New York until such person shall have first obtained permission to do so from the Chief of Police, and no permit to change residence shall be granted unless the applicant first produces his examination card for the current week in which he asks permission to change residence; and unless his card shall show him to be in good health, no permit to change residence shall be granted.

SEC. 18. Each male who has in his charge a mistress, or who frequents houses of ill-fame, assignation or bawdy houses, shall be, and is hereby required to give full and complete information to the Board of Police Commissioners in Section 1 of this ordinance, and also of any change that

6 may take place in the ownership of a mistress, or the possession of room or rooms used for the purpose of prostitution, and any male refusing to give the information required in Section 1 of this ordinance, will be deemed guilty of a misdemeanor, and on conviction shall be fined not less than fifty dollars nor more than two thousand dollars, or imprisoned.

Sec. 19. Any owner or keeper of a house kept for the accommodation of males, who shall allow any male such favor without an examination card from a duly authorized Medical Examiner for the current week, shall be deemed guilty of a misdemeanor, and on conviction shall be fined not less than fifty dollars nor more than two thousand dollars for each offense, or imprisonment.

Sec. 20. The Board of Health shall have full authority to employ all inmates committed to the Hospital and House of Industry at such work or labor as they may be able to perform, and the amount received for such shall be collected and paid into the city treasury, and placed to the credit of the Hospital or House of Industry; and any male desiring to reform may remain an inmate of the House of Industry, and there shall be secured for him the services of a minister of any persuasion he may desire for a sufficient length of time for him to repent, and for this purpose proper aid and assistance shall be afforded by the Board of Health and Board of Police Commissioners.

Sec. 21. No name of any registered male shall be erased from the records except by order of the Board of Health and Board of Police Commissioners.

Sec. 22. No woman, let her occupation be what it may, and her weakness or love of man be what it may, shall be designated, in any statute, or legal proceeding, or published report, by the low, vulgar, and obscene names of prostitute, bawd or courtesan, inasmuch as this practice is cruel, unjust and degrading to a class of persons following a legitimate and indispensable calling; a calling or profession which we are about to protect and regulate as best we may with our present form of class legislation. As we do not read of the founder of our modern religion making such partial distinction, to the degradation and shame of a particular class, we cannot conceive why our modern legislators presume to sit in judgment, and apply odious epithets, instead of forgiveness and blessings.

LETTER FROM ALBERT BRISBANE, DEFINING SOCIAL SCIENCE.

NO. 1.

FRIEND G—: I answer your letter, in which you speak of Social Science, and in relation to which you remark as follows:

"My chief objection to the phrase *Social Science* is that it is so vague and indefinite that I never know what is meant by it. I have not even a distinct notion of what you, yourself, mean by it."

In answer, I will endeavor to explain clearly what, I think, is to be understood by Social Science, and its scope and function.

But some preliminary explanations are necessary. First, I must define the meaning of the term *Society*. As Social Science is the science of society, we must know what Society is, if we would obtain a clear conception of the branch of knowledge which treats of it.

Society is a WHOLE, composed of a system of laws and institutions under which a large body of human beings, forming a State or Nation, lives. Such a body of beings is a *collective Soul*, of which the *individual* souls are the members. The terms—*Social System*; *Social Order*; *Social Organization*; *Social Organism*, are used synonymously with Society.

Now, the Whole of a system of laws and institutions, forming a Society, is the external organism under which a collective Soul lives, operates and acts, and becomes one great associated Being. A social system or organism is as necessary to a collective Soul as our little physical organisms or bodies are to our individual souls.

The system of Industry, for example, with its appliances for producing wealth; with its methods of exchanging, and its laws and customs for dividing and distributing it, is the agent by which men create wealth or the means of existence. The system of Industry is, then, the organ of production of a collective Soul; it is, so to say, its *collective Hands*. Without such an organ, a State or Nation could not produce what it required for its support. We see this illustrated by our Indians on the Western prairies. They have no regularly constituted system of Labor or Industry, with its tools, implements, machinery, processes, etc. They live consequently in poverty; they are like an individual man who should be without hands, i. e., the means of working and producing.

The Institutions which regulate the development and action of the social or moral Sentiments in man, such as love, ambition and others, are the external organs through which these sentiments manifest themselves externally, and give rise to the social ties and relations which human beings form with each other. They are the *collective Heart*.

Government, or the system of Political Institutions, is the external organ by which the collective interests and relations of men are regulated. Without a Government, it would be impossible for a large body of beings to co-operate as a whole and politically. It is the *collective Head*.

These examples suffice to show that the Institutions of Society are the external organs through which individual souls act and co-operate as an associated Whole. Without institutions, combined in a social organization, a State or Nation would be impossible.

Humanity passes through imperfect, preparatory and transitional Societies to arrive finally at a scientific and normal Society—at one relatively perfect. It passes through these imperfect social states as the globe passed through incomplete and imperfect geological stages to arrive at its present condition with humanity upon; or as the human being passes through the embryonic phase in the mother's womb, and the infantile phase to become a fully developed man or woman. When the normal and scientifically organized Society shall be established on the earth, all Humanity will become associated, and will live voluntarily under it. Humanity will then possess its true social Organism, its collective Body, by means of, and through which it will fulfill its social functions or destinies on the earth, and will as a consequence of the normal development of its moral and mental Forces, rise to a life of elevation and happiness.

We now understand what is meant by the term, Society, the Social system, or the Social Order. It is a whole of Institutions, laws, ordinances and customs under which a collective Soul lives; it is the external Body of such a soul, the parts or institutions of which are its organs.

I will now point out further how Humanity has in the past elaborated the different systems of Society which it has established on the earth—the order it has followed in the elaboration, and how, finally, it is to arrive at a scientifically organized Society, fully adapted to its nature, and capable of securing the full and normal development of all its spiritual Forces, that is, its sentiments, faculties, etc.

We must have an idea of the *Concrete*,—of Society and its development, before we can have an idea of the *Abstract*—of the Science. Men saw what plants and animals were before they created the sciences of botany and zoology, but they do not really know at the present day what Society is, and the conditions of its progressive development or elaboration. They look upon it as something abstract and intangible which grows,—which develops itself without the intervention of human reason.

Humanity began its social life and career on the earth without any of the elements of Society,—without industry, social and political institutions, religion, or the arts and sciences, and without past experiments and experience to guide it.

It had a two-fold work to perform:

1. To create the elements of Society; that is, to invent, devise and discover the germs of industry, the arts, sciences, etc.
2. To organize them; that is, to combine, co-ordinate and arrange them in the whole, which is called Society.

For example, Humanity had to invent the primary implements and processes of industry before it could attempt any constitution or organization of the industrial branch of society. It had to devise laws and some principle of authority before it could establish Governments.

When once the elements of society, or some of them are elaborated, the work of combining and arranging, that is, of organizing them, can begin.

The great work of social elaboration and organization began, when men, abandoning a hunting and wandering life, settled in fixed habitations and communities. This first took place, I think, in the valley of the Nile, some 8,000 years, perhaps, B. C. It is possible that a stable community was formed by the oldest of the Aryan races in Northern Asia, at about the same period, indications of which are vaguely preserved in the Zoroastrian traditions, and in the primitive language from which the later Aryan languages, the Sanskrit, Greek, Latin, Teutonic and others have been derived.

Since the foundation of the Egyptian society on the Nile, a succession of societies have been elaborated and established, culminating in our modern civilization. These constitute the progressive societies of the world, and form the great current of progressive history. The outlying societies, or those at the circumference of the continents, such as the Chinese, Japanese, and even the Hindoo, have been stagnant, and have exercised very little influence on the progressive history of mankind.

Two branches of the human race have elaborated the historical societies, and accomplished the great work of social progress which has taken place in the past. These two branches are the Semitic and the Aryan, as they are now generally called.

The Semitic race includes as branches the Chaldean, Assyrian, Phœnician, Hebrew and Carthaginian. The Egyptian should, I think, be included as a branch, as it is, in its mental constitution, in unity with it.

The Aryan race includes as its branches the Median, Persian, Greek, Latin, Teutonic, Celtic and Slavonic. Also, the Brahminical, united with the native Indian races, which it conquered.

We have now an idea of the actors in the great drama of history—of the two branches of the human family, which have accomplished the great work of social evolution. I will indicate briefly the order which has reigned in the succession of the historical Societies.

1. *The Egyptian*. This Society was evolved by a peaceful race, animated by the family and religious sentiments. Its seat was the Valley of the Nile. There it formed the first stable and regular community. Living on a soil, annually overflowed, very fertile and easily cultivated, free from forests and rank grasses, it was led to engage in the work of agriculture, which in turn led it gradually to the elaboration of the other elements of society—government, religion, the arts and sciences—all, however, in rude outline. The foundation of this first society, or as I will call it, Civilization, took place, I think, at least 8,000 B. C.

The Semitic. This Society was developed and founded by the original Semitic race in the basins of the Tigris and Euphrates. Its elaboration was begun by the Chaldean branch

of the race near the Persian Gulf; the germs were doubt received from Egypt. This Civilization spread northward up the two rivers, and resulted in the creation of the Babylonian and Assyrian Societies. Branches of the Semitic Civilization were the Phœnician, Jewish and Carthaginian. Its origin goes back some 4,000 B. C.

3. *The Medo-Persian*, or first Aryan civilization—the first unless there was an earlier stable Aryan community, which was disrupted and of which the Medo-Persian was fragments consolidated anew. (I do not speak of the Hindoo civilization, founded by a branch of the Aryans which migrated into India. It conquered the native population, established castes, and became historically stagnant, exercising too little influence on the current of progressive history to take a place in it.) The seat of the third civilization was Media and Persia to the North and East of the Tigris and Euphrates. Its rise may be traced back some 2,500 years B. C. Tradition speaks of the conquest of Babylon 2,200 years B. C. by the Medes.

4. *The Greek and Roman*. This society was elaborated and established on the shores and the islands of the Mediterranean sea by the Greek and Latin races. It was the first social state in which Reason, emancipating itself from the control of Religion, framed independently laws and institutions, and evolved art and science in a natural manner. The Greek civilization was the initiation of Humanity into a higher and truer social life; it was the beginning of real social progress. Democracies took the place of absolute monarchies; civil liberty of despotism; philosophy of mythology; poetry of religious rituals. Its rise dates back to a period coeval with the Medo-Persian, although it was consolidated somewhat later.

5. *The Teutonic, or the Catholicic-Feudal of the middle ages*. The elaboration of the social elements and the organization which distinguish this fifth Civilization, were the work of the Teutonic races, aided by the Celtic and Slavonic in subordination. Our modern Civilization is the continuation of it, but at the same time, a transition from it,—characterized by two features: 1. The disruption of its religious, political and industrial systems; and 2. The creation of the physical sciences and new elements of Industry, and the development of Free inquiry and personal liberty,—preparing the way for a new social Construction,—a new order of society, to which modern nations are now rapidly tending. Our modern Civilization is, however, in its fundamental features the Catholicic-Feudal or Medieval. Its morals, system of property, much of its authority, its religion or what there is of it, its views of human nature, human destiny, and the Deity are, with some modifications in details and forms, of Medieval origin. In the creation of the fifth Civilization, the light-haired and blue-eyed Aryan race appeared for the first time on the scene of history as elaborator and organizer. The Greek and Roman Civilization was the work of the dark-haired Aryans. The former is stronger in sentiment; the latter in fire and vivacity of the intellect. The seat of the Teutonic Society is the continent of Europe, from which it has spread to the Western hemisphere, giving rise to the Societies on the two continents of America. The most advanced is that of the United States, which is destined to do a great work for the future social progress of mankind. The transition from one Civilization to another has, in the past, been accompanied by great destructions, as was for example, the passage from the Greek and Roman to the Teutonic; but from all appearances, the transition from our modern civilization to a higher one will be constructive. Ours will not go to pieces as did the Roman. Modern Society has accumulated such knowledge and such industrial power that it will effect without disruption a new social construction. The revolutions now taking place, and the reform agitations are the precursors of the impending transformation. A general revolution in Europe might determine the initiation of it.

Such in outline is the order of succession that has reigned in the different distinct elaborations of social elements, and in the experiments which have been made in their organization from the Egyptian to our modern Civilization. The five great systems of Society which have been established are so many successive strata in the great social Evolution in which Humanity has been and is still engaged, analogous to the successive strata which are found in the geological development of our globe. Humanity has been at work developing a social world, as Nature or the earth forces were, during the geological ages, at work creating a physical world; or as the vital principle in the embryonic germ in the mother's womb develops a physical organism, which is the human body. It is the faculties, sentiments, instincts, passions of the collective Soul (Humanity), acting *externally*, which evolve a social Organism, as the same Faculties in the individual soul, acting *internally*, evolve a physical organism. As the embryo heralds the coming man, as the incomplete and imperfect geological states heralded the final advent of a complete globe with an intelligent Humanity upon it, so the incomplete and imperfect Societies of the past and present herald the advent of a completed and (relatively) perfect social Organism, under the institutions of which Humanity will accomplish its destiny, establish the reign of social harmony and unity on the earth, and enter into association with the laws and order of the Cosmos.

I have touched on this vast subject of Social Evolution in order to present clearly to the mind the idea of a successive social elaboration, and experiments in Organization, effected by Humanity on a unitary plan, for organic instinct has guided it in the direction it has taken through history. The first branch of Social Science treats of this Evolution; it is the theory of it, commonly called the Philosophy of History. We must have an idea of the Evolution to comprehend the possibility of a theory, and to undertake its discovery.

[TO BE CONTINUED.]

THE WOES OF WOMAN, AS EXHIBITED IN THE GLEANINGS OF A DAY IN THE NEW YORK PAPERS.

[N. Y. Standard, April 12th.]

A MALPRACTICE CASE IN COURT—THE NOTORIOUS MADAME VON BUSKIRK IN LUDLOW STREET JAIL—AN ACTION TO RECOVER \$10,000 DAMAGES.

"Mary Von Buskirk has been sued for \$10,000 by Mary McGinn, in the Court of Common Pleas, for what, if the plaintiff's story be true, is something more than malpractice. Mary McGinn charges that having been led astray by a Dr. Palmer, his sister, after endeavoring in vain to get her to consent to an operation, got her, by a trick, into Madame Von Buskirk's house, and that there the Madame, by force, compelled her to submit to two attempts to produce an abortion, which failed, but made her very ill. On affidavits setting forth these facts the defendant was arrested, her bail being fixed at \$5,000. In default of bail she was locked up last Saturday in Ludlow street jail.

Yesterday she applied to Judge Loew for her release, or a great reduction of bail. She claims that she never saw the girl until about two weeks ago; that then the girl came in demanding \$2,000, threatening a suit if she did not comply, and that on her refusal the arrest was made. In this she is supported by the affidavit of her son. She also produces the record of the filiation proceeding brought by the plaintiff against Dr. Palmer before Justice Ledwith to show that she then charged the attempted operation on another person. She further says that she is so poor that she cannot procure the bail named.

The plaintiff denies that she ever stated that the attempt was made by any but the defendant in this case, and Mr. Mott, her attorney, explained her visit to the defendant in this way. The order of arrest was issued to the sheriff in December last, but the Sheriff reported that it was impossible for any man unknown to the inmates of the house to gain admission. As a matter of strategy, he had got the plaintiff to go there, the sheriff's officer and himself following as soon as the door was opened. Both deny that any such conversation as Madame Von Buskirk states took place, and all deny that her son was present at it. The Court took the papers."

We forbear to comment on this as yet unadjudicated case. It is simply presented as part of the record of the miseries of the present condition of woman.

ARREST OF SEVEN "MADAMS."—In consequence of a complaint made before Justice Dowling of residents in the neighborhood of certain houses of ill-fame, Detective Fields and a posse of police made a raid on the houses Nos. 400, 404, 410, 412, 414 and 418 Canal street, and all the female inmates, numbering twenty, were arrested and brought before the justice yesterday morning, who discharged the girls with a caution and committed the proprietors for trial. Their names are Mary Havenich, Mary Schmidt, Mary Brown, Augusta Meyers, Louisa Léon, Teresa Meyers and Louisa Baker.—*New York Standard*, April 12.

Except where "waiter girls" were in the question, did any one ever hear of a police raid on the rum shops of New York? If women only kept liquor saloons how soon would they be attacked. But this question is partially answered by the *New York Star*, April 12:

"The police have again cleaned out a number of disorderly houses, with the women attached. It's a singular commentary on the age in which we live, that these poor, abandoned women are periodically disgraced and humbled, while the men who herd with them, and live upon their shame, are never touched.

This common sense view of the subject is commended to the notice of partial one-eyed justice, who spares male prostitutes, and sticks down those only who are cruelly and shamelessly deprived of legal and political power to protect themselves.

A FORGIVING HUSBAND.—A runaway wife recently arrived at Waterbury, Conn., in company with a traveling fraud, who called himself "Dr. Dorwin." She had not left the cars, however, before she suddenly and unexpectedly met her husband, who had traced the pair from New Haven. The sequel is thus told by the *Springfield Republican*:

Upon facing her the true husband meekly said, "Mary is this you?" And Mary replied, "Pop, is that you?" and expressed great surprise at seeing him. "Pop" forgave his erring wife on the spot and bore her back to New Haven, while "Dr. Dorwin," who turns out to be Frank Hedges, a Hartford sport, and an old lover of the woman, was taken back to Bridgeport to settle his bills.

The poet says
"To err is human, to forgive divine!"
but it is questionable whether the husband will find that doctrine applied in his case. On the contrary, it is fair to predict that both the husband and wife will find the "seeming Christians" among their acquaintances the very last to forgive and forget the escapade. People are so good now, they not only hate the sin but the sinner also.

A WAIT—A SAD SEQUEL.—In the *Times* last Sunday, was a paragraph headed "A Wait," and recording the fact that a female infant of tender age had been found on the doorsteps of house No. 44 Brimmer street. The item attracted the attention of State Constables Tewksbury and Tobey, and from certain circumstances known to them, they felt convinced that they knew the parents of the abandoned child. Officer Tewksbury accordingly this morning visited a house in Spring street, where he called for one of the inmates, a married woman named Maria Griffin, who has been lodging in the house with her husband, a cabinet-maker, in business at No. 60 Albany street.

Mr. Tobey, on being confronted with the woman, at once accused her of being the mother of the deserted child, and after a few words she admitted that such was the fact, and then made a clean breast of the matter. Her story, in effect, was that her husband hated the young one worse than "pizen," and although the full volume of a mother's love for her offspring is bubbling up in her maternal bosom, yet she was compelled by Griffin to rid herself and him of the infant.

Acting under his orders, therefore she took the little one, a fine healthy child, born on the 29th of February, and wrapping it in an old red shawl, she deposited it as aforesaid on the steps of Mrs. Eliot's house in Brimmer street, where it was found and taken thence to the Chardon Street Home. When her sad story was finished Mr. Tewksbury took her into custody and conveyed her to the Municipal Court, where a complaint

for assault was made out, and on that she was arranged and pleaded guilty.

The officers were desirous of having her put on probation, but His Honor thought the matter should be more fully investigated, and accordingly held her in \$2,000 for examination next Tuesday.

When picked up last Saturday night the child was destitute of clothing, with the exception of the old shawl, and would undoubtedly have perished had it not been found so soon. The mother is only sixteen years of age, and, notwithstanding the husband is in business for himself, she is also very poorly off in the matter of wearing apparel, so much so, that Officer Tewksbury was compelled, through pity, to procure for her use a heavy shawl. She seemed to be particularly pleased at the prospect of getting her child again, and taking in all, the case presents a truly pitiable scene from life in the metropolis.—*Boston Times*.

The above is a volume of horrors which needs no comment. The poor child only sixteen years of age, has chosen her protector, and can only secure herself for a time, from his infernal power over her, by aiding to secure his imprisonment for the crime, which, probably, he compelled her to commit, viz, the abandonment of the infant. There is no other resource for her except in defying the power which, if the above statement be correct, has placed her for life in the clutches of a demon.

Many who will not heed *THE WEEKLY*, will listen to the following, which is taken from the

[New York "Daily Witness," April 12.]

A WARNING.—It appears from the *Sun* of April 9, 1872, that Lookup Evans has been released from prison in Sing Sing, to which he was sentenced last May for three years and six months. The cause of his release is thus stated: "He was convicted of a crime unknown in law." With equal truth, it might be added, unknown even in Sodom. At the time when Evans was convicted, his case created a great sensation. Several letters were published, as a selection, from several bushels like them, from all parts of the country, found in his office. One especially seemed to go beyond the others in depravity.

The substance of it was this: If you send me stuff at a cheap rate, with which I can murder my unborn infant, I will endeavor to procure you customers.

This sort of crime is shown by statistics, which were read at a convention of physicians held in Massachusetts, a short time ago, to be widespread. The average number of children in the New England States is three children to two families. At this rate of decrease, the Yankee nation will have vanished from the earth in the fourth generation. Four produces three; three produces two; two produces one; and the one probably will merge into some other nationality.

To reflecting minds, especially Christian men and women, this state of affairs is totally abhorrent; to think that a nation should vanish from the earth by its own wickedness, seems something new. Surely it must rejoice the fiends of hell to see criminals convicted of such crimes as this, set free with full opportunities to continue their hellish trade. If the devil himself controlled the seats of justice in New York, he could not do his infernal work better than setting free such criminals as this. We must not infer, however, that the United States will be depopulated.

The Irish and Germans are pouring in by thousands every day. The *Irish World*, of April 6, claims that there are 13,000,000 of Irish, and their descendants in this country, and the Chinese emigration has set in on the California coast. There is one great danger, however. It is this: that God's patience may become exhausted, and long before the fourth generation He may pour out his judgments, and make a much speedier end. Such things have happened before, and may happen again.

This sad state of affairs may well be deplored, but, bad as it is, it is probably not so bad as it will be, for the evil is not stationary but increasing. Child or foetus—murder is a national crime, if what "Caution," says be correct, and it is believed so to be. In the near future, when woman helps to make and administer the laws, let us trust that she will find a way to remedy this evil. With this we close our record of a day's "Miseries of Women" as culled from the daily papers of New York.

TIRALLEUR.

STRAY SHOTS.

ICHABOD.—In the beginning of this century, the great Napoleon, although then at war with Great Britain, transmitted the gold medal of the Academy of Science to Sir Humphrey Davy the inventor of the safety lamp, declaring that science did not recognize national limitation. A telegram of the 9th instant informs us that "the jury of painters of the annual exhibition have rejected two pictures sent in by Gustave Courbet, the communist, on the ground that the artist has disqualified himself from competition with honorable men."

Francis the First notified his countrymen of the defeat of Pavia in the memorable words, "Tout est perdu, mais l'honneur!"—The Thiers gang do not seem to have saved even their self-respect. Poor France!

THE HAMMER AND THE PLOUGH.—For the first time in the history of Great Britain the ill-paid agricultural laborers of England, have struck work in the county of Warwickshire. This is a happy omen. When the soil-tillers and the mechanics unite on a just and equal basis, and they can unite on none other, the sons of toil will be ready to sound the onset for battle.

Mr. Wheeler, of New York, has introduced into the House of Representatives a bill providing that none but male citizens over twenty-one years of age shall be permitted to vote in Utah, prohibiting officers of election from placing any marks on ballots passing through their hands, and providing for a registry of votes in that Territory. This measure is intended to limit the power of the Mormons, who, under the pretence of woman suffrage, now march their numerous wives to the ballot-box, to express the will of Brigham Young.—*New York Sun*, April 9th.

The sapient cry has been, that, because all women do not wish to vote, legislators are justified in robbing those of the ballot who desire to use it. This bill will destroy that illusion. Those who advocate it may look for some notoriety. It is too late in the day to stereotype the political slavery of woman in this republic, and those who attempt to do so will enjoy an im-

mortality of infamy. Trot out the heroes who are afraid of their mothers, wives and sisters in the political arena. Show up your candidates for the Haynan medal—Mr. Wheeler.

Thomas Moore tells us in one of his famous melodies that a beautiful lady, decked with gold and jewels, walked unharmed through ancient Ireland. The papers have stated that if Mrs. Woodhull hires a hall in "modern Ireland" she will not be permitted to speak her mind scathless. It may be so, but at present let us regard it as an unwarranted libel against the fair fame of the men and women of that country.

The *Woman's Journal* gives a touching incident as an example of feminine devotion. "A Cincinnati woman recently bled her husband out of the station-house, to which he had been consigned for drunkenness, with the proceeds of her hair, which was exceedingly long and beautiful."

"Feminine devotion" eh!—It is easy to see that a man wrote that notice; had a woman indited it she would have given it a very different title.

"LAWYERS IN GOWNS.—Speaking of the proposition of the St. Louis bar, that the lawyers there should resume black gowns in the courts, a bright little lady said: 'It seems to me that neither men nor women are satisfied with the role God has given them. The men want to put on the women's petticoats and the women want to put on the men's pantaloons.' Mr. E. S. Thomas, in his 'Reminiscences,' tells an anecdote of Judge Burke, of Charleston, South Carolina, and his gown, which placed that eccentric bachelor in rather an awkward position. For convenience sake, the Judge kept his gown in a closet in the hall of a house occupied by a maiden lady named Von Rhine, who resided near the Court House. He was in the habit of stepping in on his way to court, seizing his robe, and putting it on as he entered the hall of justice. One day, being in great haste, he darted into the closet, seized the first black garment that met his eye, hurried into court, and ascended the bench, making vain efforts to adjust it. Presently his arms came through—not flowing sleeves, but two pocket holes, and holding up his hands in amazement, he exclaimed with the utmost gravity, while the Court was convulsed with laughter, 'Before God, I have got on Von Rhine's petticoat.'"

The above extract is taken from the *Daily Witness* of the 11th instant, and the outside world will please to remember that the appeal to the Deity in the last sentence is not taking a certain name in vain, or how could it have got into the *Witness*, "dam it."

OUR WORKINGWOMEN.—LECTURE AT COOPER INSTITUTE BY MRS. JANE S. GRIFFIN.—A SORROWFUL STORY OF WRONG.—Mrs. Jane S. Griffin, the Irish elocutionist, delivered a lecture at the Cooper Institute, last evening, a lecture entitled "Our Workingwomen—their wants and their wages—their woes and their wrongs," before a large and appreciative audience. General McAndras, the celebrated French-Irish general, presided, and introduced the lecturer, who commenced by saying that Nature had imposed upon woman the task of training and nursing the slaves and masters of the world, and yet how few of these mothers, said the lecturer, have been allowed a voice in the framing of the laws which have ruled or misruled their sex for centuries. Man made the laws that gave him the right of being master, and woman had to obey them. She then referred to the dependency of woman on man, and said that many of the hardships which the former had to undergo could be remedied by according to woman the right of female suffrage. Mrs. Griffin dwelt at great length on the several kinds of labor for which women are poorly paid, particularizing capmaking and shirtmaking. She concluded by saying that the terrible and continued warring with life, and warring for it, have made many females in the fits of madness end their lives by a lamentable suicide.—*N. Y. Star* 10th inst.

Those women who have carefully studied the question of "Woman's wrongs," assert thus, "Female prostitution is mainly traceable to starvation;" and the real reason why unchastity is rated as a greater crime in woman than it is in man, is because it is commonly very much more costly in its consequences.

TIRALLEUR.

"TO THE FUTURE LOOKS TRUE NOBILITY."

Why should we weep, and from the light of day
Hide our despairing faces in the dust?
Or idly sit with folded hands and mourn
The vanished glory of departed dreams—
The end of our ambitions and of hope,
The toppling down of the bright goal of years—
The dark prostration of the aims of life,
The things for which we waited, toiled and yearned,
Starved, and in silence suffered cruel wrong
Trod down the roses blossoming next our hearts,
In striving for the garlands out of reach,
That hid a hell of thorns beneath their mask
Of blushing buds, and raptures of perfume?
Why should we weep? Some happier hand than ours,
In the far future, waiting silently
Beyond the rosy glimmer of the dawn,
Shall gather up the broken strands anew,
Of baffled projects and defeated aims,
And weave them into bright victorious wreaths
Of fame and fortune, for all coming years,
Immortal as the use and need they crown.

(Signed) HELEN WESTERS.

The above inspiring lines were given to us, through the mediumship of Mrs. Emma Powell, at a public circle. May they bless others of like necessity, as they have encouraged us. Fraternally Yours,

W. D. REICKNER.

PHILADELPHIA, Dec. 7th, 1871.

FLASHES FROM TELEGRAPHIC PENS.

"I have been treading along the flowery banks of a lone river where the shady woodlands were filled with the sweet songsters, making melody to their souls' idols, and the grassy slopes were covered with nature's wildest and sweetest flowers, but it was only, as it were, in a dream that I have stood beside the limpid waters, looking down into their mirror depths to behold beside my own face none other than your own."

It is useless now to sing of the wild happiness that thrilled my soul, for the dream is chased away by the stern reality of waking, and I am not only glad that I have dreamed the dream, but I am all the better for it; for I only looked upon it as a dream from which I should sooner or later awaken and find

myself more self-relying, and more fully impressed with the goodness of nature's children." "Ac."

ECHOES TO THE ABOVE.

I had several very reasonable reasons, dear friend "Ac," for saying nay to that pleading question from your lips—or pen. I felt so keenly my inferiority—(of course I would wish to look up to him who should occupy the highest niche in love's celestial temple), but I felt that when you came to know me better; when my faults and failings were brought out by the little cares and trials that hour by hour unfold our true nature, our inner self, the gloss and glitter worn off, (that love colors with a butterfly down), when you found that my weak, uncultivated, undeveloped brain could not comprehend your pet theories, you would tire of my poor company, you could see that you had "stooped to conquer," and, when you raised up to your full height, (and I acknowledge you are a peer) then, I thought, your heart would hunger again and I could not feed your unsatiated soul! O, I value very highly the pearl you laid at my feet. I feel exalted, as it were, by this condescension (you hardly realized it as such, but it was). My heart thanks and blesses you. I have been led along a silvery stream by you. I noted all the beauties that were scattered on its shore, and prize the lessons that ramble taught me, and how glad I'd be to take more lessons. My soul is thirst for your teachings, but it is right that our paths should diverge since you cannot accept of friendship which cannot ripen into love. I feel assured that now you can plainly see that the rich philosophies so dear, so real to you—food to your searching soul, are as "Greek" to me—you ought to realize that true congeniality springs from equal capacities to comprehend from a oneness of soul—all others are fancied, not real; and, too soon, alas! the blank truth comes.

COMET.

[CONTINUED.]

EMMANUELO; OR, NEWS FROM THE NORTH POLE.

CHAPTER THE THIRD.

"The honored Gods
Keep home in safety; and our chairs of justice
Supplied with worth men; plant love among us;
Through our large temples with the sheaves of peace,
And not our streets with war."

CORIOLANUS.

THE NUMBERING OF THE PEOPLE IN THE TWELFTH CENTURY, AND THE EXCUSE MADE FOR SO DOING—THE BUILDING OF HIEROSOLYMA, OR NEW JERUSALEM—THE MISERABLE CONDITION OF THE MASSES FROM THE THIRTEENTH TO THE SEVENTEENTH CENTURY.

Historians estimate the population of Emmanuelo, at the end of the seventh century at about four millions, and state that it was almost equally distributed in the four large settlements then existing. This, however, is only a supposition on their part, for, not until the twelfth century was there a census. Remembering the punishment that was visited upon King David for numbering the people, the authorities previously did not dare to follow his example. At that time, after the four great divisions had made their returns, the population of the island was found to be nearly fourteen millions. The excuse made for their census-taking was as follows: It had long been the desire of many worthy men to form some central bond of union, in which they could all join, and which, they fondly hoped, would again bring back the good old days of the past. They called a convention of the representatives of the different sections for this purpose. Remembering their origin, it was proposed by them to unite in building a central city to be called, Hierosolyma, or "New Jerusalem," in which work they could all unite, and where, once again, they could occasionally meet together in brotherly love. A site was found fit for its location (having some of the natural features of ancient Jerusalem) upon which they decided it should be built. In order to perform the necessary work, it was requisite to assess the four different communities on the island in their proper number of laborers, and this could not correctly be performed without taking the census of their populations. For nearly a century they agreed, and worked steadily in the building up and beautifying of the Central City, but after that time divisions came upon them, owing to the knowledge they obtained of their various powers by such enumeration of their peoples, and for the three following cycles, or from the thirteenth to the end of the sixteenth century, the history of Emmanuelo is a history of bloodshed, rapine, and misery.

This period is often referred to by the natives, and is termed by them the "dark days," or the "times of sorrow." So bitterly did the wars rage amongst them that, on taking the last census, on or about A. D. 1620, the population was found not to have increased during the past three centuries. But this special curse of the Deity was probably not to be attributed to the wars alone, but also to the lasciviousness and bestiality which pervaded all ranks of society at that melancholy era, of which a writer of the time thus discourses:

"It is impossible to conceive anything more horrible than the condition of the far larger part of the people of the island of Emmanuelo at this period. In some cases all the males of a community were trained to slay their brethren. The skill of the men of science, the arts of the mechanics and the labors of the agriculturists were wasted, and worse than wasted, in wars. The workers were oppressed by grievous land and money laws which invested the latter with unlimited powers to eat up the substance of producers. Nor was this all, for life itself was attacked by the organization of a shameless system of distribution which rewarded those who committed frauds upon the community, and paid them for poisoning the articles in which they dealt. Under the operation of the laws above-mentioned, men were rewarded in an inverse ratio to the work they performed. The most useful and necessary of all toilers, the tiller of the soil, was paid the least; and the man who supplied the food of the people in some cases was a serf or a slave, and in all cases could hardly obtain a sufficient share of the labor of his own hands wherewith to sustain life. Orders to live upon the toil of others were readily issued by all the governments on the island in countless quantities. And the least expression of dissent on the part of distressed workers was sternly repressed by the armed hordings of the rulers.

Governed by a false political economy which sacrificed the producers, the wealth of the communities became concentrated in the hands of a very few individuals, who were rendered indolently rich, the masses in consequence becoming pauperized and brutalized. Through the channels of luxury and misery crime flooded the island. In the cities and towns large numbers of the population were selected from the ranks of laborers, armed with bludgeons and other weapons, and sent forth to dragoon the people into the paths of virtue. Not unfrequently fully a tenth part of the citizens in such places

were imprisoned in the course of a year for crimes of various kinds. But, notwithstanding the stringency of the laws and the fierceness with which they were executed, they could neither subdue nor materially affect the evils threatening to disrupt society. This sad condition of things only endured a short time, for the ministers of the law soon became degenerated, and their attacks upon criminals soon dwindled into mere raids upon the lowest, poorest, and most wretched classes of the vicious, whilst high-handed villains, who committed crimes similar to those for which the former were punished, went unwhipped of justice. To the wise it soon became manifest that brute force alone would be powerless to prevent confusion and anarchy.

But perhaps the distinguishing characteristic of these terrible times was in the fearful social condition of the age. The meanest commercial paper was infinitely more honored in the observance than the bond of matrimony. Maternity was shunned. Feticide and infanticide became common. Prizes were offered for manuscripts to instruct the people on the best methods of proceeding in order to insure the prevention of increase. Heads of families dreaded the future; the moral malaria was around them, and they felt it to be impossible that their little ones would escape the pestilence. Amongst the poor, brutality between the sexes began to exhibit itself; among the wealthy, enervated by luxury and dehumanized by obscene sensuality, the men and women of which that idle class was composed might be set down as enemies. The comforts of home were neglected, the sacred fortresses of conjugal and parental affection were attacked, and with them the true strongholds of the morality and virtue yet remaining on the island were crumbling into ruins.

Although by their skill and industry, under the severe money stimulus which was brought to bear upon them, the workers of the community had succeeded in increasing five hundred fold the products of the island, they derived no benefits therefrom. Sterner and longer labors were required of them after every improvement they made. In the cities their lives were sacrificed by the governments, in countless numbers, with impunity; in the country they were reduced to serfdom and slavery. With the ruling class "money" was all in all, and "man" was nowhere. Everywhere, in the ships and in the shops, in the courts of law and in the halls of science; where the merchants congregated and where the people met to worship, justice and right were overthrown and fraud and wrong were triumphant.

But there is a silver lining to every cloud. From the same history we gather the fact, that, even in the latest and darkest period of the "Time of Sorrow," charity, justice, and righteousness were not unrepresented in Emmanuelo. Reformers began to appear in every department, and reforms, social and physical, of the condition of women, of temperance, of land, money, distribution, and labor, were projected and discussed. At first their efforts appeared to be vain, and secure in their pride of power, the rulers treated them with contempt; but gradually they began to appear to the latter to be more important, and worthy of attention and repression. But, in the meantime, the masses on the island began to move. The toilers called to each other out of the depths. Throughout Emmanuelo, the storm for years had been slowly and steadily gathering; and in the impure and fetid atmosphere the low rolling of the popular thunders began to reverberate around the island. But the action of the people in this crisis is reserved for the next chapter.

PHENOMENAL.

OUR LATE FELLOW TOWNSMAN, MR. MOSES BRONNER, SEEN BY ONE OF OUR CITIZENS IN NEW YORK, AT THE ROOMS OF DR. HENRY SLADE.

I feel an obligation to make an exact statement of facts as seen by me when in the city of New York some three weeks since, at the rooms of the spiritual medium, Henry Slade. Though exposed by the reporter of that bright luminary, the New York Sun, some time previous to the facts which I will now relate, with a friend I visited the medium in the day time, and each one of us received a communication through what is called the slate manifestation. To be more explicit, Dr. Slade gave me a slate, also a small bit of pencil, which was placed on the slate. I placed the slate under the table and pressed it upward against the table leaf—the small bit of pencil being between the slate and the leaf. Slade's hands in the meantime were on top of the table and he did not touch the slate. One long since dead gave me a communication in writing. The friend with me also received a communication from his wife while he held the slate beneath the leaf of the table. Satisfied with the results of our meeting in the day time, we left. In the evening I visited the rooms of the Dr. the second time, for the purpose of seeing spirit faces. Dr. Slade gave me every facility for close scrutiny, and that which took place should forever silence those who have time to expose Mr. Slade—at least with every man and woman laying claims to common honesty, and who will not ignore the testimony of their own senses. Every part of the room I examined, moved every article of furniture, and I know that there was not a wire, neither any paste-board faces, as stated by one Mrs. Case. I had the management of preparing the room for the manifestations. The same table used for the Slade manifestations was used in the evening. Let me state that the room was not dark. It was lighted with gas, and I could see to read. At Moravia, Mrs. Andrews retires into what is called a cabinet. Mr. Slade sits at the table. I took a piece of black cloth, about a yard long and three-fourths of a yard in width, and suspended it in the center of the room by a narrow tape. The position in which I placed it enabled me to see under, over, and both sides of the cloth. Out of the center of the cloth was a piece removed about sixteen inches square. The fact I sat down at the table with Dr. Slade, took hold of both his hands and very soon something about the size of my hand appeared at the opening. Dr. Slade, very much excited, released his hands from mine, and tore away the curtain with this remark, "See if any one is behind the counter." I knew no one was there; for I took the precaution to lock the only door in the room when I examined it. For the second time we took our seats at the table as before. Soon a full sized face appeared and as soon vanished. A second time the face appeared at the opening in the cloth, and I recognized it at once as Mr. Moses Bronner, late a merchant of the city of Rochester. Being well acquainted

with him, I know I was not mistaken. I even saw a mole on his face. The face vanished, and then a third time made its appearance. This time, to be more positive, I asked if he was not such a one, and he shook his head. I asked "Are you Moses Bronner?" and bending the head forward three times I was satisfied, and will take my oath to-day in any court that the facts as stated are true. In conclusion, let me say that whoever says I was deceived, and that Dr. Slade used trickery—wires, pasteboard faces, or had the assistance of others—they do what the boy did when he lied.

M. G.

Rochester Express, April 9.

MIDNIGHT MUSINGS.

BY WASHINGTON IRVING.

[The following selection from Irving, written over fifty years ago, evinces much of the spirit that pervaded his character and writings at that time, and which, no doubt, has had its share in promoting and spreading the Spiritualism of the present age. His conceptions and appreciations of the beauties of the Spiritual philosophy, stamp him as one of a high order of Spiritualists.]

I am now alone in my chamber. The family have long since retired. I have heard their footsteps die away, and the doors clap to after them. The murmur of voices and the peal of remote laughter no longer reach the ear. The clock from the church, in which so many of the former inhabitants of this house lie buried, has chimed the awful hour of midnight.

I have sat by the window and mused upon the dusky landscape, watching the lights disappearing one by one from the distant village; and the moon rising in her silent majesty, and leading up all the silver pomp of heaven. As I have gazed upon these quiet graves and shadowy lawns, silvered over and imperfectly lighted by dewy moonshine, my mind has been crowded by "thick coming fancies" concerning those spiritual beings which

"Walk the earth
Dusken both when we wake and when we sleep."

Are there, indeed, such beings? Is this space between us and the Deity filled up by innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection, that we see prevailing from humanity down to the meanest insect? It is a sublime and beautiful doctrine inculcated by the early fathers, that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed spirits returning to visit the scenes and beings, which were dear to them during the bodies' existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime.

However lightly it may be ridiculed, yet, the attention involuntarily yielded to it whenever it is made the subject of serious discussion, and its prevalence in all ages and countries, even among newly discovered nations that have had no previous interchange of thought with other parts of the world, prove it to be one of those mysterious and instinctive beliefs, to which, if left to ourselves, we should naturally incline.

In spite of all the pride of reason and philosophy, a vague doubt will still lurk in the mind, and perhaps will never be eradicated, as it is a matter that does not admit of positive demonstration. Who yet has been able to comprehend and describe the nature of the soul; its mysterious connection with the body; or in what part of the frame it is situated? We know merely that it does exist; but whence it came, and entered into us, and how it operates, are all matters of mere speculation, and contradictory theories. If, then, we are thus ignorant of this spiritual essence, even while it forms a part of ourselves, and is continually present to our consciousness, how can we pretend to ascertain or deny its power and operations, when released from its fleshy prison-house?

Everything connected with our spiritual nature is full of doubt and difficulty. "We are fearfully and wonderfully made," we are surrounded by mysteries, and we are mysteries even to ourselves. It is more the manner in which this superstition has been degraded, than its intrinsic absurdity, that has brought it into contempt. Raise it above the frivolous purposes to which it has been applied, strip it of the gloom and horror with which it has been enveloped, and there is none, in the whole circle of visionary creeds, that could more delightfully elevate imagination, or more tenderly affect the heart. It would become a sovereign comfort at the bed of death, soothing the bitter tear wrung from us by the agony of mortal separation.

What could be more consoling than the idea, that the souls of those we once loved were permitted to return and watch over our welfare?—that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours?—that beauty and innocence, which had languished into the tomb, yet smiled unseen around us, revealing themselves in those blest dreams wherein we live over again the hours of past endearments? A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect, even in our most secret moments, from the idea that those we once loved and honored were invisible witnesses of all our actions.

It would take away, too, from the loneliness and destitution which we are apt to feel more and more as we get on in our pilgrimage through the wilderness of this world, and find that those who set forward with us lovingly and cheerily on the journey, have one by one dropped away from our side. Place the superstition in this light, and I confess I should like to be a believer in it.—I see nothing in it that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart.

There are departed beings that I have loved as I never again shall love in this world; that have loved me as I never again shall be loved. If such beings do even retain in their blessed spheres the attachments which they felt on earth; if they take an interest in the poor concerns of transient morality, and are permitted to hold communion with those whom they have loved on earth, I feel as if now, at this deep hour of night, in this silence and solitude, I could receive their visitations with the most solemn but unalloyed delight.

Eleven millions of us, are there? How are our publications supported? Have we a sound, solid quarterly review? Have we an able monthly? Nothing of the kind. When reading the quarterlies and monthlies of the "liberal" denominations, and reflecting that we have nothing corresponding, a blush tinges our cheek. How long is this want—this condition of things to remain? Is that indefatigable worker, Emma Hardinge Britten, expecting to bring out the *Western Star*?

There is a soul-demand for such a periodical. Every Spiritualist journal, we are sure, would hail its appearance with delight. What's the prospect?

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

BORN INTO SPIRIT LIFE.

On Sunday, April 6th, as the shades of evening were gathering, our former husband and later friend and brother, Canning H. Woodhull, escaped, after a week's painful struggle, from his confinement in a material form, to the freedom of Spirit Life. This transition, though somewhat sudden, was not wholly unanticipated, either by him or us. Certain unhappy habits of life, with peculiarities of constitution, placed a not indefinite tenure upon the extension of his physical life. Some ten years ago he remarked: "I cannot expect to live longer than till 1875." This prophecy was shortened by only three years, expiring in 1872 instead.

There are various circumstances connected with his life, and ours, some of which, having been snatched from us by the public, sometimes in an unmerciful manner, and at others by duplicity and treachery, have placed us in an unfavorable light in the judgment of those who have had no means of justifying their opinions by personal acquaintance. To such, we now have no recriminations to offer, nor any unkind words to say. We leave them all to their consciences and their God, simply remarking that he has taken a departure, called hence by the uncontrollable powers of nature, which they would have had us hasten by leaving him, at the expense of our own sense of right, to abandon himself to his unfortunate habits.

It will scarcely be maintained by any, that all people are ushered into physical being, equally endowed with the germs of greatness and goodness, or their opposites. In other words, people are born to be what they are. There are those who are possessed of peculiarities, which they can never overcome. Even confirmed habits either for good or for ill are not always merely acquired; but usually grow out of inherent tendencies. Some people are constitutionally drunkards; while others, though as fully accustomed to drink, never become drunkards. In either case, there is neither merit or demerit, since both are alike the result of circumstances and causes beyond individual control; and the former is only to be remedied by a better understanding of the laws of life and generation, and its application in general experience.

It is in this sense that we regard the life of the deceased who has just left us. Our acquaintance with him began while yet we were quite young and very unpleasantly situated. Eleven years of unremitting, wifely devotion, tried by every possible species of worldly temptation, and testified to by him upon every occasion, terminated a condition which became unendurable. When he found us inexorable in the determination to separate from him, he made no objection. He permitted us to depart in peace, and never from that day did he either upbraid or complain of us; but on the contrary often wondered that we had not left him before. And we know that he, though he felt the change severely, was just enough to rejoice in knowing that the changed conditions opened a wider field of usefulness and happiness to us, and in all our movements none were more gratified at our success, or more regretful for our seeming defeats than he. But with the cessation of our marital relation there were others that could not be so easily sundered as this had been. We had our children, for whom he had as warm a love as his nature could know. It was not in our heart to banish him entirely from them. Besides we owed him personally a duty, higher than that which any law can formulate or enforce. It was impossible for us to be indifferent to the needs and necessities of him to whom we had given so many years of our life, and though the world demanded that we should abandon him to all the exigencies of his unfortunate weakness, we thank Heaven that we had the courage to brave its judgments and to perform that which was no more our duty than it was our pleasure to perform. He has

always had a home with us whenever he has desired to occupy it.

We must confess, however, that this condition was one which, for a long time, we shrank from letting the public know, and it became the rod in the hands of unscrupulous persons, held in terror over our heads to compel us to do their bidding, and most cruelly and unrelentingly did they make use of it. At length patience and forbearance ceased to be a virtue with us. The sequence has been heralded world-wide and used against us in every possible shape, until, in the minds of those who have had no means of correcting their judgment, we are held as little better than veritable demons. We trust the vindictiveness of the authors of all this, now that the stumbling-block is removed from their way, will cease, and the desperate energy they have devoted to effect our condemnation will be transferred to a nobler purpose.

But they found a fitting close to their career of insatiable vengeance, in endeavoring to convey to the public the impression that he whom we had sheltered and protected in defiance of public opinion, during his life had been foully dealt with by us, in his leaving of it. This cruelty was almost more than we could philosophically accept. It seemed to us that with death, such bitterness ought to have ceased. It did not however; but care was taken that the alleged suspicious circumstances of his decease should be telegraphed all over the world, so that in the next morning's papers, it would at least be intimated that, "one of Mrs. Woodhull's husbands" had died suddenly, and the coroner was investigating the matter. The refutation of this infamous insinuation will never reach one half the people, who with avidity drank down the first news with a "didn't I tell you so."

Even some of the city editors had the malignity and maliciousness to state in the columns of their papers what the telegraph had conveyed to all the world beside. There is not an editor in this city; there ought not to be one in the country, who does not know the circumstances regarding Dr. Woodhull's presence in our house. But notwithstanding this, there were some who could fall so far from their manhood as to resort to deliberate and malicious falsification for the sole purpose of embittering the public mind. We trust that all such will be satisfied with the part they played and feel no compunctions of conscience when they shall meet us hereafter.

It must not be inferred, however, that there were no good traits of character represented by the deceased. In spite of all his unfortunate habits, he was one of the most skillful physicians we ever knew. His presence in our family was a source of great satisfaction in this regard. He was ever ready at a moment's notice, day or night, to attend to the ailments of any who required his services, and no clearer nor better testimony of the deep regard, aye love, he had for our present husband, could be had than the care bestowed upon him during several violent attacks of sickness, and no better assurance of thorough trust and confidence on his part than that he would permit no other physician to prescribe for him. These two people were not rivals. They were brothers; and in spite of all the attempts made to make them enemies, they remained friends to the last, he who is still with us, watching over the death-bed of him who has gone, with all the sleepless anxiety that danger imparts to those who love. But Dr. Woodhull was one who desired no responsibility, not even of his children; he wanted a place of rest, and so far as we could, we relieved him from the first and ministered to the last.

We would not say we do not care for the good opinion of the world. But we must be permitted to first desire the good opinion of ourselves, and to endeavor to secure it. If that gain, that of the world, none can appreciate it more than we do. If in securing our own approval we gain the condemnation of the world, we are consoled by the knowledge that our conscience which God gave us for a monitor does not also condemn us.

We only regret that we awoke to this realization so late as we did. We know we previously failed in many duties to the departed, because we feared to do right. But they were deeds of omission instead of commission, for which we know he will, from his spirit home, regard us leniently and forgivingly. Of this we feel assured, since the last act performed for him by his mortal body was to smile upon us as if in perfect satisfaction and thankfulness that he was permitted to endure the struggles of physical death and spiritual birth in the presence of his only remaining friends on earth.

TO OUR READERS.

We have received several communications upon the subject of the change in the price of the WEEKLY. A year ago we reduced the price from four to two dollars per year, and from ten to five cents per single copy. We did this to induce an extended circulation during the year in which the question as to whether woman has any political status, was to be discussed in Congress. The deliberate determination on the part of Congress, expressed before the question was well before them, precluded all hope of success in urging the matter upon them. If women have rights Congress could not afford to acknowledge them on the eve of a Presidential campaign, since to do so might defeat their nicely arranged political schemes.

All of this time we have issued the WEEKLY at an expense greater than the price which we have received for it, and we now advance the price as published. Those who find fault at the disproportion between the yearly and per copy price, should remember that in the first instance we receive the entire sum, while in the second, several intermediate persons must make their profit, so that we really receive less for those sold through the News Company than we do for those sent to subscribers. This is the misfortune of our systems of trade, and

not our fault. While the price of the paper was five cents, scarcely any newsmen outside of the city would trouble themselves to keep it on account of the smallness of the profit to them. The result has justified the change, since the demand through the News Company is very rapidly increasing from all over the country.

THE MAY CONVENTION.

Every day we are in receipt of numerous evidences from all parts of the country that the time has really come when a new political departure must be taken, because it is demanded by the people who have awakened to the fact that our present Government is in the hands of those who are mere politicians, and who conduct it to their own interests, in utter disregard of every principle of human rights and of political economy. Not a single movement is put on foot by the leaders of either party, which has any object other than party success. They would not accord a clear political right to anybody if they thought it would endanger any of their pet schemes. Expediency is their sole rule, and no people's freedom is safe in such hands; and no governmental system is perfect which will admit of such perversion from the true objects of a just government.

At this emergency, when the more enlightened part of the people begin to see the tendency of our politics, it is met that they should assemble together and consider what action is necessary to counteract it. And each person, man and woman, who feels the importance of the occasion, should sacrifice something of personal convenience to forward the movement. They should remember that it is not enough that they desire action; they must take action.

This is no already organized political body with thousands of dollars at its back to insure its success. It is purely a people's cause stripped of all politicians and all schemes, seeking only the good and the rights of the people,—seeking to inaugurate in government the principles of a common humanity.

We commend the action of the Woman Suffrage Committee of California, published in another column to the consideration of every body of reformers in the country. They realize that they have nothing to hope for, from either of the present parties, and that the only way to wrench anything from them is to assume a defiant, aggressive position, as in the formation of a New Political Party, having positive principles for its basis.

Then delay not a single day, but organize, and send duly authorized persons to represent you in the coming convention, which promises to be fraught with the most momentous events of any gathering of the people since the Declaration of Independence. It should in reality be the repetition, in stronger terms if possible, of the principles then enunciated, and the consideration of the means that will best secure their incorporation into a governmental system.

No honest person will for a moment pretend that our government exists by the consent of the governed. The Declaration of Independence says that all just governments do so exist. It follows, tried by that instrument, that ours is not a just government. Be it the work of the coming convention to declare that such a government must be inaugurated, and to begin the practical work in such a manner as shall give the present usurpers to understand, that it is in dead earnest; and our word for it, the present self-constituted governors will come down from their lofty positions and acknowledge that, after all, it may be possible that women have a political status and political rights, which even they ought to respect.

Those who intend to be present at the Convention should make early application for tickets as Delegates, and such as desire to speak upon any department of the great question of governmental reform should indicate the subject and the time they desire to occupy, so that the Committee of Arrangements may be able to make all necessary preparation to prevent confusion, and to expedite the legitimate business of the Convention. It is intended to have each State represented by its proper quota of delegates according to our present political system.

It is also arranged that the first day—the 9th—shall be devoted entirely to the Woman Suffragists, giving women the opportunity to put forth their methods of proposed action to secure the end all have in view, while the 10th and 11th will be occupied in the organization and work of the party of Human Rights.

We have hundreds of letters containing thousands of names from all parts of the country, which express the utmost confidence, and the most unbounded enthusiasm over the prospect that is to loom up from this grand and glorious congregation of the people, who for once, come together under the influence of no political tricksters and traders, and under the dicta of no party power. Such will be the May Convention; and well may those who have kept us from our birth-rights tremble, for their days of power are numbered.

The Universal Peace Union will hold its sixth annual meeting at one of the rooms of the Cooper Institute, on Wednesday, May 8, at 11 o'clock A. M., and 3 and 8 o'clock P. M.

The Second Annual Convention of THE AMERICAN LABOR REFORM LEAGUE, will be held in New York City, Sunday and Monday, May 5th and 6th, in Cooper Institute: Room No. 18, Sunday the 5th, day and evening; in Room No. 24, Monday 6th, afternoon and evening.

John Orvis, Mrs. Victoria C. Woodhull, J. K. Ingalls, E. H. Heyward, Miss Kate Stanton, Mrs. E. L. Daniels, T. H. Bonds, Miss Jeunie Collins, Geo. B. Drury, Albert Brisbane, William Hanson, and other speakers are expected.

PEOPLES 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.
Honore 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. Reymert, New York City.
Marilla M. Ricker, Dover, N. H.
Horace Dresser, New York City.
Marie Howland, Hammononton, 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.
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.
Harvey Lyman, Springfield, Mass.
L. Bush, Jamestown, Tenn.
Mrs. J. H. Severance, Milwaukee, Wis.
T. Millot, New York City.
Cornie H. Maynard, Buffalo, N. Y.
B. S. Brown, Buffalo, N. Y.
S. J. Holley, Buffalo, N. Y.
Harriet B. Benton, New York City.
Frances Kingman, New London, Conn.
Hannah J. Hunt, Delta, Ohio.
Fred. S. Cabot, New York City.
T. C. Leland, New York City.
S. T. Fowler, Brooklyn, N. Y.
John Orvis, Boston, Mass.
Carrie Lewis, Cleveland, Ohio.
Jane S. Griffin, New York City.
Michael Scanlon, New York City.
Joshua Rose, New York City.
Louise B. Flanders, Malone, N. Y.
Jane M. Wilson, Brooklyn, N. Y.
John Little, New York City.
J. T. Elliott, New York City.
Thomas Haskell, West Gloucester, Mass.
Mrs. A. E. Mossop, Sturgis, Mich.
D. B. Marks, Hallsport, N. J.
J. H. Severance, Milwaukee, Wis.
Josiah Warren, Princeton, 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.
Lucy Coleman, Syracuse, N. Y.
Mrs. Dr. Raymond, Syracuse, N. Y.
Mrs. George, Syracuse, N. Y.
Mr. S. D. Forbes, Syracuse, N. Y.
Mrs. C. B. Forbes, Syracuse, N. Y.
A. Orvis, Rochester, N. Y.
Dr. A. G. Wolf, Mystic River, Ct.
Emily B. Rood, Fredonia, N. Y.
Nathaniel Randall, M. D., Woodstock, Vt.
Thomas Marston, Philadelphia, Pa.
Otis F. Porter, Bridgeport, Ct.
Seward Mitchell, Coonville, Me.
Thos. J. Schofield, Nephi City, Utah.
D. C. Coleman, Philadelphia, Pa.
Daniel Wood, Lebanon, Me.
C. S. Middlebrook, Bridgeport, Ct.
Nettie M. Pease, Chicago, Ill.
Angela T. Heywood, Princeton, Mass.
John Hepburn, Milwaukee, Wis.
W. H. Dibble, Middleton, Ct.
Ellen M. Child, Philadelphia, Pa.
Wm. H. Westcott, Philadelphia, Pa.
Mary J. Thorne, Philadelphia, Pa.
Alfred H. Love, Philadelphia, Pa.
C. B. Rogers, Philadelphia, Pa.
J. H. Rhodes, M. D., Philadelphia, Pa.
Frank Crocker, New York City.
Anna Kimball, Parker, New York City.

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.

We yield from our crowded columns space for a few of the names of delegates received, and not yet published.

Before the assembling of the convention we hope to print an extra containing the names and residences of all the authorized delegates:

Jane B. Archibald, Washington, D. C.
Mrs. M. E. Otis, Damariscotta, Maine.
Jennie Leys, Boston, Mass.
J. W. Stuart, Broadhead, Wis.

Chauncey Barnes, Athens, Ohio.
Sarah J. Swasey, Noank, Conn.
Oliver Gamage, Damariscotta.
Mary S. Latham, Noank, Conn.
Mrs. Adeline G. Priest, Damariscotta.
Marcus Swasey, Noank, Conn.
Mrs. Geo. Pratt, East Granville, Vt.
Joseph P. Smith, Clayville, N. Y.
David Mills, Hammononton, N. J.
E. J. Woolley, Hammononton, N. J.
Charles Gamage, Damariscotta.
Holloway Latham, Noank, Conn.
Phebe Cross, New Lenox, Ill.
Mrs. E. P. Woolley, Hammononton, N. J.
M. B. Randall, Hammononton, N. J.
Wm. E. Coleman, Richmond, Va.
Elizabeth Valeria Ingram, Boston, Mass.
Mrs. Angeline T. Gamage, Damariscotta.
H. S. Donne, Pottsville, Penn.
John M. Sterling, Kiantone, N. Y.
Abram T. Gamage, Damariscotta.
Henry T. Child, M. D., Philadelphia, Penn.
Mrs. E. A. Burrill, Port Jervis, N. Y.
Cecelia Morey, West Winfield, N. Y.
C. L. James, Alma, Wisconsin.
Larrabee, Boston, Mass.
Amy Post, Rochester, N. Y.
Mrs. L. G. Waterhouse, Sacramento, Cal.
Mrs. E. E. Gibbs, Sacramento, Cal.
D. E. Gamage, Damariscotta.
S. L. O. Allen, South Newbury, Ohio.
David Cocks, Pleasantville, N. Y.
Elizabeth G. Wise, St. Joseph, Mo.
Geo. M. Taber, Springfield, Ohio.
Milo A. Townsend, Beaver Falls, Penn.
J. Raymond Talmadge, Calumet Harbor, Wis.
Joseph Wharf, Damariscotta.
J. H. Ford, Geneva, Wis.
O. L. Suttleff, Wooster, Ohio.
Thomas Richmond, Hancock, Vt.
James S. Gamage, Damariscotta.
Mary C. Hebard, Rochester, N. Y.
Chas. W. Hebard, Rochester, N. Y.
Mary C. Wight, Rochester, N. Y.
A. L. Gamage, Damariscotta.
Mrs. Georgie W. Gamage, Damariscotta.
E. B. Foote, M. D., New York city.
Fisher M. Clark, New York city.
John M. Kelso, San Francisco, Cal.
C. Fannie Allyn, Stoneham, Mass.
T. M. Ewing, Cardington, Ohio.
Elizabeth Ewing, Cardington, Ohio.
Josian Buxton, Minooka, Ill.
Charles Woodcock, Minooka, Ill.
Richard Woodcock, Minooka, Ill.
Miss M. A. Woodcock, Minooka, Ill.
Miss J. Woodcock, Minooka, Ill.
Miss E. Woodcock, Minooka, Ill.
Solomon M. Jewett, Rutland, Vt.
William Hanson, Elmira, N. Y.
G. W. Madox, Ellsworth, Me.
J. K. Ingalls, Yates County, N. Y.
D. Tarbell, E. Granville, Vt.
Lydia A. Schofield, Philadelphia, Pa.
D. Hicks, Senora, Georgia.
E. G. Curtis, California.
John Southard, Pontiac, Mich.
Eloise O. Randall, Hammononton, N. J.
O. Mills, Hammononton, N. J.
Chauncey Paul, Vineland, N. J.
D. M. Allen, South Newbury, Ohio.
Minerva L. Green, South Newbury, Ohio.

COONVILLE, Maine, April 4, 1872.

The undersigned, citizens of Coonville and vicinity, being in sympathy with the Peoples Convention which is to assemble in New York, May 9, and 10, cheerfully append our names to the call.

Seward Mitchell, Coonville, Maine.
William S. Flanders, Coonville, Maine.
Mary J. Morrill, Coonville, Maine.
Hiram F. Magoon, Coonville, Maine.
Frances A. Flanders, Coonville, Maine.
E. T. Pierce, Coonville, Maine.
Eunice P. Smith, Coonville, Maine.
Emily F. Tilton, Coonville, Maine.
Stephen Andrews, Coonville, Maine.
D. D. Flynt, Dexter, Maine.
Charles Cockett, Dexter, Maine.
Martin Smith, Dexter, Maine.

As an illustration of the uprising of the people, we subjoin one of the multitude of communications we are receiving every day.

"BUFFALO, April 10, 1872.

"MRS. WOODHULL: I send you the following names, all of this city, and employed in the book department of the Courier establishment:

Geo. F. Kittredge, Buffalo, N. Y.
Edwin A. Teall, Buffalo, N. Y.
Thomas Evans, Buffalo, N. Y.
Ed. F. Blackmond, Buffalo, N. Y.
J. Lewis Schrader, Buffalo, N. Y.
Louis L. Bender, Buffalo, N. Y.
Harry Smart, Buffalo, N. Y.
Robt. D. Whitney, Buffalo, N. Y.
M. McDonough, Buffalo, N. Y.
Charles Hanaden, Buffalo, N. Y.
W. H. Overocker, Buffalo, N. Y.
F. Todd, Buffalo, N. Y.
Geo. N. Bauer, Buffalo, N. Y.
Mort. D. Kenyon, Buffalo, N. Y.
Benj. T. Shewbrook, Buffalo, N. Y.
Geo. W. Irwin, Buffalo, N. Y.
Wm. T. Bailey, Buffalo, N. Y.
Wm. McK. Gatehell, Buffalo, N. Y.
C. H. Plumley, Buffalo, N. Y.

This is only a straw but it shows you the way the wind blows.
GEO. F. KITTRIDGE.

POLITICAL ACTION.

We must confess to not a little surprise—we may almost say to considerable amazement—that there are so many, apparently reasonable people, who, for one reason or another, object to taking political action to cure the various ills from which we suffer. And we also confess at being almost at a loss to know what argument to oppose to them, since we can see no room for argument against such action. To attempt to argue that political action should not be taken to accomplish certain results, seems to us like arguing that the sun ought not to shine, since one is no less obvious to us as impossible of accomplishment than the other. The sun must shine. Better organization of society must follow the enactment of better laws. Are not these clear propositions?

The people tell us they are not satisfied with their condition; that they suffer from various grievances, and they are deprived of their rights; that they are robbed of the results of their labor; that certain classes are privileged; in short, that freedom, equality and justice do not exist.

Now all of these results follow as the legitimate consequence of existing laws. It cannot be expected that the results will change unless the laws producing them are first changed. So long as present laws are enforced, so long will present results follow. As an illustration of the utter folly and fallacy of the position against political action, the Trades Unions deprecate political action, but they ask for an eight hour law. Somebody must enact it before they can have it. Enacting laws is the work of Legislatures. Legislatures are bodies elected by the people. All elections are political action.

Now, what would be the common sense view, as to what the 75,000 trades unionists of this city should do to secure an eight hour law? Why, clearly to elect representatives to the General Assembly who would pass such a law, which they could easily do if they would discard the most absurd and preposterous of all possible propositions—that the ills from which labor suffers are not political ills to be cured by political action.

Nor is the case any less clear in any other regard than it is in the case of the eight hour law. Some of the Internationalists, object to political action, saying their question is a question of bread and butter and not of politics. Let us say to you: Friends, so long as your political masters can keep you in that anomalous condition, so long will you have the question of bread and butter to discuss. Never was there so transparent a trick—so pretentious a fraud. It is telling you and making you believe that the sun does not shine, when you stand in its light and heat.

The reason you have a bread and butter question is because you do not enjoy the full results of your labor; because a large portion of that which you produce is unjustly and unequally taken from you. And mark you, it is all done through legal means. Are you required to pay an exorbitant price for nearly everything that you purchase to maintain life? It is because the law permits a privileged few to levy a tax upon you, that they may continue in certain pursuits, which in and of themselves are not self-supporting; and that your industry may be taxed to maintain the government and thus, by so far, exempt accumulated wealth from taxation. Are you always compelled to labor in production, never possessing what you produce, but seeing it continually aggregated in the hands of those who do not produce at all? It is because the law permits and assists them to monopolize wealth and money, and then to rent you the first and loan you the last, at enormous rent and interest rates—in one instance compelling you to pay tribute for the use of that which is just as much yours as it is theirs by whom you are held subject; and in the other, taxing you for the use of what should belong to all the people, who should have the benefit of what you pay, that individuals may in a somewhat different manner rule you as despotically and as severely as though you were their slaves; and because the law has granted invaluable franchises to corporations, in the use of which they have grown to immense power and to enormous capital stock, upon which they are protected in paying outrageously large dividends of profits, to obtain which they are permitted to levy direct taxes upon every mile you travel, by these means; upon every barrel of flour, pound of meat and gallon of molasses you eat. Now all these things are the results of law, and until the laws are changed, the present condition will not merely continue, but will continually grow worse. And they who tell you differently are your enemies.

There is but one method of relief, and that is for every laborer to at once determine that he will never cast another vote for any person who is not pledged to the support of laws that shall entirely change our present unequal, unjust, tyrannical political systems, and that shall compel equity and justice to all people, making it utterly impossible for one class of persons to not only exist from the toil of another class, but to steal from them everything which their toil produces. Let it never again be said that the ills from which the laborer suffers are not to be remedied by political action, since in no other possible way can they be remedied. So long as the laboring classes fail to organize as a single body, politically, just so long will the capital classes prey upon them.

The second quarterly convention of the New Jersey State Association of Spiritualists and Friends of Progress, will be held in Jersey City, on Wednesday, May 8, commencing at 10 o'clock, a.m., holding three sessions. A cordial invitation is extended to all interested in the great reforms of the day, especially those designing to attend the People's Reform Convention in New York, May 9 and 10. Name and place of hall, and names of speakers will be given next week, and bills posted in Jersey City at the proper time.

VINELAND, N. J., April 10.

ELLEN DICKINSON, Sec'y.

RESULTS OF SPIRITUALISM.

BY THE NEW YORK "TIMES."

The 31st of March was celebrated at Apollo Hall as the 24th anniversary of Spiritualism. This the *Times* calls a convention. On that occasion was present a congregation of people composed chiefly of persons over forty years of age, and which for intelligence was not equalled by any similar audience in this city on that day, Sunday, March 31, 1872. We further state that the improvised poems of Mrs. Fanny Allyn, were marvelous manifestations of intellectual power, whether proceeding from herself, or through her from higher intelligences. No preacher, however learned, dare attempt such an ordeal as that endured by this lady on that occasion.

Such an audience—such performances, and the honest faith of such people, the New York *Times* ridicules in low, vulgar slang, wholly unbecoming a public journal. We have mentioned only one speaker. But we may say that all the speakers, Dr. Halleck, Mr. Partridge, Mrs. Woodhull, Mr. Forster, Mr. Wheelock, of THE AMERICAN SPIRITUALIST, acquitted themselves well for the occasion, which was not a convention, but only a social anniversary of the advent of modern Spiritualism.

These annual conventions, says the *Times*, show "miserable paucity of results." "The Spiritualists, although bound together by the loosest of all possible ties—a common belief in the possibility of communicating with the dead, practically form a sect which is said to number its adherents by millions. Among these are found persons of the highest character." "And yet this union of high characters with unscrupulous energy has accomplished nothing." All this failure "in spite of its assumed super-natural origin." "The smallest Presbyterian sect can point to greater results than the millions of ardent believers in Spiritualism." "Were Spiritualism what it claims to be, a revelation superceding christianity, it should have accomplished more. Its chief work has been in disuniting families and increasing insanity. Such were not the consequences of the introduction of christianity, nor even of the religion of Buddha and Mohammed, though false in theology and comparatively pure in morals."

Such a conglomeration of falsehood, misrepresentation, ignorance, presumption, contradiction and sophistry, will be difficult to find any where in the English language. We present these quotations as a sample of the mental and moral character of the newspaper press generally exhibited in their cowardly, dishonest and fruitless efforts to stay the tide of revolution inaugurated specially twenty-four years ago by the spirit-world, through the instrumentality of unlettered children, and now numbering millions of believers superior in theological love to the learned clergy themselves, and much more to the dupes of their blind dogmatisms. This new theological departure, has penetrated the light and heavy literature; the pulpit and the press; song and story; scientific and other societies, in face of the most unreasonable, unjust, and at times violent opposition. It has done more to enlighten, liberalize, and liberate the common mind than any similar movement ever did in ten times the time. It has compelled the discussion of its assumptions by pulpit and press; and is at last compelling respectable treatment from the best mind in the world, including the respectable portion of the secular press.

Now for facts: Spiritualists teach that there is nothing supernatural in these things, and therefore that there never was anything supernatural in similar facts, at any time in the world's history. They do not believe in the supernatural. God is natural, and all below God must be natural. Jesus declared that he came not to bring peace, but a sword—to kindle a fire; to set families at loggerheads; and called upon his followers to forsake all relations, and all earthly wealth, and break up all family ties for the sake of him and his Gospel.

It is thus shown that the *Times* is as ignorant of the teachings of Jesus and their effects, as it is ignorant of the science and results of modern Spiritualism. To write dogmatically about that which you do not know, is as dishonest as falsehood or theft. We will not insult our readers by pursuing these miserable pretenses—ignorant, malicious libellers both of Jesus and modern spiritual manifestations. We have given enough to show the mental and moral calibre of our enemies. We have not misrepresented the *Times* in the smallest degree.

It is high time that Spiritualists should cease to patronize this class of papers. We have a right to demand fairness and decency at the hands of these creatures, who, by accident, have acquired the place and power to denounce things beyond the grasp of their feeble intellects, with impunity.

COOPER UNION REPUBLICAN MEETING.

NOT IN THE PROGRAMME.

The Cincinnati departure political party politicians, held a grand pow-wow at Cooper Union, on Friday night, at which Trumbull, Schurz, and Greeley let off the usual quantity of clap-trap, by which the multitude are seduced or psychologized into the support of caucuses candidates cut and dried to order. Thousands went away, and thousands remained outside hoping for something to turn up that would entertain them. A few rockets, and a poor band of music had been provided for the delectation of the unfortunate sovereigns who were unable to behold or hear the oracles of the "Sorehead Republicans."

The crowd swayed to and fro for the want of something better, until a stranger mounted a wagon, called the meeting to

order, and announced "The Star Spangled Banner," by John W. Hutchinson, the sweetest singer of America. After the song Mr. J. B. Wolff, who is known to our readers as the author of a series of articles on the "Indian Question," and who has made a special study of all the great questions now before the people, took the stand and called on any person who was willing and able to address the meeting, to come forward. No one appeared, and he announced that he would talk to them a few minutes. But few persons in the crowd had ever seen or heard of Mr. Wolff, and there was some disposition to be noisy and funny, at the start. But the swaying mass soon realized that he was master of the situation and thoroughly understood what he was about; fully as well, if not better than the speaker's inside the hall.

Mr. W. commenced by stating that the politicians—editors—and thieves, and in these, the civilization of the nineteenth century, are on trial.

The politicians and editors are twin brothers. Between them the nation is brought to the verge of ruin; they are becoming conscious of the imminence of the danger, and are making frantic efforts to divert public attention and thus hold the reins of power a little longer; and the great question is, are the politicians and editors, who have brought us into this condition, fit to be trusted to restore the Government to a healthy state? The hearty so that rang through the crowd, showed that the speaker had gained their ears and got down into their sympathies.

The speaker then proceeded to state that there were several questions eminently national, demanding solution: Finances, Commerce and the Indian muddle, with some others. That these questions had been in the hands of the Republicans for ten years, and remained without solution. He then proceeded to charge that the causes of our troubles is found in the ignorance and dishonesty of public men; that the men inside the House—meaning the speakers and their compeers at Washington—were wholly incompetent to draft a bill exhaustive of any of the great National questions, and capable of practical execution; that they knew how to squander the public lands, charter railroads, grant subsidies, and fatten on public plunder, but how to do the work really needed they knew not, as was seen in the proof that it was not done.

Mr. W. said on the financial question that the specie basis humbug had been exploded every ten years for half a century—that specie never had been a safe basis—that we had a paper currency for ten years without specie—that we never had so good a currency as this, and all that was needed to complete it was to make it receivable for all public dues, and greenbacks would immediately appreciate to gold, and Wall street gold gambling would stop in the fraction of a second. Whereupon the crowd came down with applause. The speaker said that Greeley, in the New York *Tribune*, had been hounding and howling on specie payments for years, and was very ignorant of the Question of Finances; that any man who knew the history of banking and currency in this country, understood the question of finances, and still demanded specie payments was a financial blockhead, whether politician, editor or banker. The purpose and use of specie under the old system, was as a redeeming equivalent for paper. Under our present system, incomplete as it is, with bonds as a basis of security, there was no need of specie payments, except in the improbable event of the failure of the nation to maintain its faith, as expressed in those bonds. The redemption of the notes being placed beyond a peradventure, perfect confidence is established, and there exists no longer any necessity for an equivalent for redemption.

Specie is not demanded for common use, and only becomes important under the old system as a guarantee. The present system guarantees absolutely dollar for dollar, and ten per cent. over; while under the old system, one dollar in gold coined from three to twenty in paper, while its power of resumption was only dollar for dollar.

Mr. W. then proceeded to charge that Boutwell had lost by mismanagement \$1,000,000,000; that 75,000,000 of that was in a single district, and could be proved; that he had offered numerous editors and Congressmen the proofs—that a large part of the money used in paying the national debt had been stolen from honest creditors of the Government, that small honest claims could not be collected while large, dishonest ones were collected. He declared himself ready to make good his allegations if the opportunity were given. He argued that if the Custom House of New York, an integral part of Boutwell's department, and under his direct supervision, were corrupt, the strong presumption was that the Treasury itself was corrupt; they were both run by politicians and in the interest of party.

On the Tariff Question Mr. W. said that there are three parties to this controversy: The Free Traders, who are merchants, and station themselves in all the avenues of commerce, and manufactures, who deal more directly with the producers; and the producers themselves. The matter in dispute was, which of the two former should steal all the latter produced.

If Mr. Greeley understood the subject of protection, he would insist on protection from manufacturers as well as free-traders—again the crowd saw the point and applauded. He exhorted the wealth-producing classes to ignore the dictation of politicians and demand that the government shall be run in the interest of the whole people, for just as long as it is run in the interest and for the benefit of party the same evils will exist. The people have a right to demand that excessive wealth shall be impossible to the few against the many; that restrictions shall be placed in the ambitious and unprincipled greed of speculators and non-producers, and that thus the common blessings of life may be equalized. When Mr. Wolf stopped, three vociferous cheers were given, and the multitude de-

manded that he should proceed. It was evident that he had lifted them above the cesspool of party politics, and that they were now heartily in sympathy with the speaker.

The reading of the regular speeches has produced in the morning papers, shows a wonderful coincidence in the declarations made on the outside that the speakers were unable to grapple with the great problems challenging solution. Schurz, Trumbull and Greeley, were rapid and superficial; transient and inefficient. They utterly failed to attempt a remedy for the main evils. They had only transient remedies for constitutional defects. Their chief remedy is a change of rulers. The assumption on their part that they are wiser and better than the "Ins" is no guarantee that when the tables turn that, we shall be any better off. The evil lies in the system, and they do not propose to correct the system—only change the men. The men who now claim the places have had ample opportunity to deal with the permanent questions of the nation, and have utterly failed. They have not even produced a decent system for the protection and collection of the revenues; and they are not willing that any one else shall, or that any person shall have compensation, though he save millions to the treasury.

A more total evasion of the fundamental questions of the hour could not well be imagined. No single permanent important measure or method was propounded or discussed. And yet these are the men who propose to lead us to the Land of Promise, where there shall be *capacity and integrity* in public men.

We regret that Mr. W. did not have an opportunity to stand side by side with those leaders on the platform, that the public might be allowed to contrast between mere theory and practice—and solid practical measures for the solution of our troubles.

As yet politicians hold the press, the sword, and the purse; hence such speeches as that made outside fail to get publicity. Of course we do not complain of any omission in this case, as there was no opportunity. But we know full well that neither of the old factions or fragments of factions wish to hear the whole truth.

WHAT DOES IT MEAN?

The religious pulpit and press are much elated over the late revival in the West, which has its chief seat in Lawrence, Kansas. A wonderful work of regeneration is claimed; but they are careful to omit mention of a similar phrenzy in Illinois, which is the same in essence, though only carried a degree farther, resulting in insanity, and legal suppression.

The *Independent* indulges in a lengthy discussion and prognostication, the result of which is that a reaction will come—that there will be more reason and less excitement; some will cool down, others will fall away, and things will gravitate back to the old nets, and run on in the old fashion. Nevertheless, the *Independent* cannot see anything but the power of God in these fluctuating ebullitions of religious fervor.

The humble instrument of this wonderful revolution, is "neither orator nor master of men;" he has only a deep conviction that he has the truth. "This and no more." He talks of their relations to God, and immediately the streets, stores, counting-houses, banks, saloons and brothels, are vocal with discussion of "repentance," and "What must I do to be saved?" By hundreds they stand up and publicly pledge themselves to the service of God during their whole lives. Gambling shops close—grog shops are deserted—the police have no work; a wonderful change is wrought as by magic. What has done it? That's the question? The *Independent* replies: "Whenever the thoughts of men are turned toward God; the truths of the Bible, the sinfulness of men—the need of a Savior, are proclaimed, and the attention of the community is fastened upon them, then a powerful reformation in public morals begins. Neither are such movements dependent at all upon the agency of any individual." "The same thing," says this reckless paper, is going on in hundreds of other towns besides Lawrence, Kansas, but fails to name one.

This profound philosopher says that this revival commenced with a particular individual, and was not dependent on that individual. Now, every well informed person knows that from the days of Wesley, Whitfield, Summerfield, and Peter Boehler, revivals have been principally confined to particular individuals and particular efforts by those individuals.

The *Independent* calls on philosophers and social scientists to show some influence by which all these mighty works can be done before it will attend to criticisms, or give up the religion of Jesus Christ. The logic of this is, if it has any, that unless some other sufficient cause can be assigned, we must accept the theory that it is done by the religion of Jesus Christ. This may satisfy the writers and readers of religious literature; but it will hardly meet the requirements of philosophers, logicians, and people of common sense. The method of referring mysterious phenomena to special providence and divine influence in the absence of any rational explanation, is by no means modern. It is a peculiarity of all people, all ages, all religions, all ignorance, all pious charlatans. Suppose we are unable to show any other cause, does it follow as a necessity that the *Independent*, and the sects generally are correct in their assignment? And yet this is the sophistry by which they gull and enslave the poor demented creatures who are ignorant of the causes of their own mad phrenzies and saltations after the manner of *James Crow*.

During the religious mania among the Presbyterians, some thirty years ago, in Pennsylvania, Ohio, Virginia and Kentucky, known as the falling exercises, children of four and five years of age caught the contagion; went through all the phases of experience, corresponding to old and hardened sinners; they repented, wept, prayed, received the gift of the

Holy Ghost, the witness of the spirit, joy unspeakable and full of glory; professed and were accepted and published in the papers as having obtained the pearl of great price. It is no uncommon thing among the Methodists during their extraordinary revival efforts to catch children eight and ten years of age, who are subjected to the same ordeal—grinding into the kingdom as the vilest wretch in the crowd—children who have never offended God, nor injured man. Children, gentle, mild, kind, tender, sensitive, truthful, naturally good. And it is this very class of children, who are affected by this mania. Nothing but the absurd doctrine of total depravity and inherited guilt, could at all justify the conviction and conversion of babes and sucklings, on the same conditions and in the same manner as old and hardened sinners. And yet all this has been accepted by these divinely appointed venders, pedlers of the superstitions of all the ages.

With brazen front they demand that we shall show some other way or accept their dogmatism.

Will the Religious Dogmatizers tell us how it is that fright, will be transferred from a single horse to a whole herd, when only one horse sees the danger—the same of cattle, deer, birds and animals generally? Will they tell how fear will turn the hair gray in an hour or night? How the same cause will start the kidneys, and the bowels into instant action! How epilepsy, laughing, crying, St. Vitus' dance, are all communicated by sympathy, or mental causes alone? Will they tell how an individual by the oratorical power of a political speaker, can be made to trample his own hat to pieces, or throw himself flatly on the ground, with intense excitement. Can they tell how a whole community can be thrown into such a *furor* of excitement, by a single speech on a common subject, (political) that they neglected their business until noon the next day discussing it? Can they tell how disease is caused and cured by mental influences alone? Or how a man can be made drunk on water, and sober on whiskey? All these and more are done, and must have a cause, a philosophy, a science. But does it follow that because we cannot define the causes, that we must hold them supernatural, or special divine acts? Their existence and constant recurrence show them natural and not supernatural. The same is true of religious mania—revival excitations.

We know of a magnetizer who was once a successful revivalist in the M. E. Church, where these phenomena most abound. Under this man's influence, after he left the church, Methodists, Presbyterians, Universalists, Infidels and Atheists, would give forth the genuine religious experiences spontaneously, and to his great annoyance, as their shouting defeated his experiments. The pious portions of these subjects declared publicly that their sensations and experiences were precisely analogous to those they had under church influences. This same man had the power to destroy the appetite for tobacco, whiskey and profanity, in those who came under his influence. He also cured fits and other diseases in the same way.

We say, therefore, to the *Independent*, *Christian Radical*, and all the pedlers of theological superstition, that you must explain our phenomena, in some other way, philosophically, logically, scientifically, or we shall insist that your religious mania is not the fruits of the religion of Jesus Christ. Christna or Buddha; but simple and solely the legitimate fruits of what we term animal magnetism.

If these theological chuckleheads will pay some attention to the phenomena of animal magnetism and modern Spiritualism, they will find another solution for the wonderful periodical epidemics of moral transformation of whole communities, through particular individuals who have nothing to do with the causes which produce them, they will ascertain that no special divine afflatus is at all necessary—that they occur substantially in cases where neither God, devil, damnation are thought of or named.

A SPECK OF PIOUS WAR.

E. C. Green, Centralia, Penn., teacher, was assassinated by three men, in his school room, in the morning. These men are supposed to be Catholics, incensed by Mr. Green's freedom of speech in regard to that sect. The wounded man will die; the murderers are unknown. Whereupon *Harper* indulges in three columns of bitter invective, inflammatory appeals and imperative demands for rigorous inquiry, most decided punishment, in order that the popular (Protestant) indignation may be satisfied.

"The assassins of Centralia, the Protestant families flying from persecution, the triumph and exaltation of the instigators, the martyred teacher, must arouse the nation to *decided action*." Now if all this mean anything, it is that the Catholics are to be put down by law, if possible; by force if necessary. Put this with the attempt, the willingness of Protestants to put God in the Constitution, and we have a prophecy of the coming conflict.

"No other religious sect assaults teacher's as at Hunter's Point, or leaves them bleeding and dying, as at Centralia." Though not written by the editor, the statement is endorsed by silence, and a failure to contradict. Eugene Lawrence is very ignorant or a very wilful liar. The Protestant sects have always persecuted each other, and have murdered thousands for the same cause that provoked the murder of Greene. A mere difference of opinion. To-day they are trying to get possession of the Government, and should they succeed, a ban will be put on religious freedom.

The whole power of the nation is called into requisition to suppress Mormonism, at the instance of the Protestant sects, with Rev. Newman as the champion.

In the absence of power, ridicule, sarcasm, denunciation are the weapons used exhaustively by these champions of religious toleration and freedom.

It is only a few years since the Presbyterian demanded eternal damnation on all who did not believe in infant damnation. Now to our comprehension eternal damnation is a little worse than physical murder. The God of the Protestants is as cruel as the God of the Catholics. It is not the inherent superiority of the sects that makes them more tolerant, but the outside pressure from the natural growth and fuller comprehension of individual rights and liberty. The persecuting, intolerant spirit is as much in one as the other.

Without considering the truth or falsity of Modern Spiritualism, we would ask if the last twenty-four years of persecution, prosecution and ostracism of every kind has not been equal to their opportunity and power? *Harper's Weekly* is a full confirmation of all this. It appeals directly to religious prejudices of the entire Protestant element, while the same element is demanding a sectarian clause in the Constitution, that shall exclude from office all independent thinkers—non communicants.

We, too, demand that the perpetrators of this outrage shall be brought to justice; but we can see no reason for appealing to the whole nation, until at least the authorities of Pennsylvania have been exhausted, and open rebellion to the government is declared. No good can come of such wanton disregard of the principles which must prevail here if we would prevent a bloody religious frenzy which will end, in an exterminating religious crusade.

What we need is perfect liberty; perfect toleration. Freedom of thought, speech and action, the birth right of every rational soul. The sects in the absence of facts and proofs of their respective systems should be allowed to abuse each other at pleasure.

The party abused is not bound to stand and take it. They can walk away—avoid the abusers. They all say religion is a matter of faith, that it is not and cannot be demonstrated. None of them pretend to show God or Christ, or the Holy Spirit. None of them have any proofs of immortality, any demonstration of the correctness of their creeds or means of grace; in the absence of these they should be allowed to fret and fume; to rant and abuse, to traduce and damn to their souls delight; as it don't amount to much anyhow!

Catholics and Protestants have had a blessed time at this business of abusing, slandering and trying to murder Spiritualists morally; and the time may not be distant when free-thinkers will be compelled to step in and prevent these meek and lowly followers of the Lamb from cutting each others' throats, as they often have done about differences on subjects which neither understand. All these violent manifestations are the legitimate fruits of the priest-craft that subordinates the people to a blind faith in an unfathomable mystery, and that teaches that God will damn a soul eternally for the sin of unbelief. As ye sow, so shall ye also reap.

314 BUSH STREET, SAN FRANCISCO,
April 2, 1872.

DEAR MRS. STANTON: At the request of our mutual friend, Mrs. Elizabeth T. Schenck, President of the State Central Woman Suffrage Committee of California, I forward you the enclosed communication for publication if you shall think it useful put to such use.

The committee held a meeting at my rooms yesterday and appointed the following delegates to attend the convention: Mrs. Judge Wallis, of Mayfield, Mrs. O. Fuller, Mrs. C. H. Spear and Miss Jennie Phelps, all of San Francisco. Some, if not all, of these ladies will doubtless attend that meeting, which we see takes place on the 9th and 10th of May.

With kindest regards and best wishes, believe me, very truly,
C. H. SPEAR.

MRS. ELIZABETH CADY STANTON.

THE COMMUNICATION.

The State Central Woman Suffrage Committee of California desire to express their hearty approval of the proposed measure to hold at an early day a convention of the friends of progress, including the woman suffragists, to form a new political party, to be called the People's Party, of all parts of the United States.

In common with others in the states and territories of the nation, the friends of universal suffrage in California have looked to the Democrats and Republicans for justice. At our last state election both of these parties studiously avoided all reference to our disfranchised position, and to our legal disabilities in state and nation, so that up to this hour we see nothing to hope for from either of the dominant political parties; and it is deeply to be regretted that the National Labor Party could altogether reject our claim to equal rights in labor and the franchise. The late action of the National Legislature in reference to our numerous signed petitions asking to be acknowledged as citizens under the Fourteenth and Fifteenth Amendments to the Constitution of the United States, has cut off all hope of obtaining justice from that quarter.

Old and faithfully tried methods of action upon the political parties, and upon state legislatures having failed, this Committee see no better way of obtaining redress for the injustice done women than to call a National Convention to consider the present aspect of our cause, (which we believe lies at the foot of all society reform) and to organize, as Mrs. Stanton has wisely and seasonably suggested, a Peoples Party, which, nominating a President, will recognize women's just claim to all the rights now held by men.

This committee have already put in nomination for the presidency Hon. Geo. W. Julian, but they have felt it to be just to inform him and other friends of impartial suffrage, that his nomination was subject to the decision of the National Women's Convention. The committee are not tenacious in respect to the particular person, and have reason to believe that the People's Party will select the best.

But, should either of the great parties now existing nominate a candidate known to be friendly to our just claim, we would encourage all woman suffragists to unite their strength, time, talents and means to promote his election, whether that nominee be a Republican or a Democrat.

VICTORIA C. WOODHULL, FREE LOVE, SPIRITUALISM, AND SEVERAL OTHER THINGS.

BY S. B. MCCRACKEN.

Undeniably, the age in which we live is one of critical analysis—analysis of subjects as well as of substances—of systems as well as of creeds—of thoughts and theories—of persons as well as institutions. It seems indeed a general reckoning day, in which, turn as we may, we are confronted by reflex mirrors which compel us to see ourselves as others see us; a time peculiarly when the all-seeing eye is opened with special clearness as it is represented by the billion or more of human organisms that inhabit the earth in the visible form, and by the trillions, quadrillions, quintillions, septillions and octillions that inhabit the spiritual spheres—opened to search out and lay bare the hitherto hidden mysteries of the natural world, and the relations of persons to it, to society and to themselves. If the mind of every person in the world could be clairvoyantly illuminated, that they might perceive at the same instant the acts, the thoughts and the moral status of every other person, there would be some staring, some astonishment, some confusion, and some consternation. The shock would certainly be momentarily painful; the impression would be profound and lasting; let us believe also that the effect would be wholesome and salutary. We might then discover that what seem to us to be blemishes are really but beauties in disguise; that what appear to be errors, are no errors; and we might come to realize that—

"This world is not so bad a world.
As some would like to make it—
Whether good or whether bad, depends
On how you take it."

By being able also to perceive more clearly the latest impelling causes of human action, we would come to look with more charity upon the misfortunes of our fellows. But we do not invoke so complete a mirroring up as we have hinted at. The critical tendency of which we have spoken, comes sufficiently near to it for our day and age. From it, let us hope, men and women may come to understand each other better, and to take a fresher, freer start in the broad and broadening road of human progress, impelled by more kindly, cordial, and reciprocal feelings and purposes.

Among no class of persons is this critical tendency so sharply prominent, as among Spiritualists. Every person who accepts a position of any prominence among Spiritualists, must reconcile himself or herself to be subjected to the illuminating power of a thousand Drummond lights; to be gazed at, looked through, measured, weighed, gauged, picked, plucked, dissected, analyzed, distilled, resolved, retorted, precipitated, shaved, skinned, boiled, skimmed and strained. If, after the process, a residuum remains, it may be safely turned and deposited among the sacred relics in the spiritual temple.

Our dear friend and sister, Victoria C. Woodhull, is just now undergoing the interesting process. That she will emerge from the ordeal only the brighter and grander, I verily believe. I refer, of course, to the criticisms that have lately been made upon the position by the Spiritual papers and writers. Her lecture on "Social Freedom" forms the key note of the opposition to her. And this will in the future, however it may be regarded in the present, be the brightest jewel in the crown.

The system of marriage, as it has existed in the past, constitutes the stem upon which the social relations depend. It is therefore the most vital of the social problems. If attacked, it should be upon well-assured grounds of the justice of the attack. But to say that it must not be attacked because of its age and its dependence upon an ancient religious system, is to say what this critical age will not endorse. Ancient systems are on trial, the marriage system among the rest. It cannot plead age, divine right, nor the right of possession, in bar or abatement. It must face the issue squarely upon the merits. We arraign it as one of the most intolerable of despotisms inherited from the rude ages. We arraign it as the greatest bar to human happiness, and the fruitful source of human misery. We arraign it as destructive not only to the happiness, but consequently to the usefulness of thousands, and hundreds of thousands, of the best men and women in the land. We arraign it as not only despotic and destructive of the happiness and usefulness of men and women, but as the fruitful source of fraud, of deceit, of perjury, of infidelity, of insincerity. We arraign it as not only responsible for these evils directly affecting the parties to it, but as the cause of more permanent evils affecting their offspring.

Spiritualists and other reformers have hesitated to grasp the problem of the social relations. They have feared it, not because it was not demanded by the merits of the case, but because they have feared the frowns of those who worship the established order of things.

The popular heart and pulse beat responsively to the sentiment of social freedom rationally defined. All that is needed to call out this response is for the sentiment to receive such paternal recognition as to give it respectability. So soon as the nucleus is formed, the particles will adhere to it. Spiritualism as the great uniting force of the party of the future, is in a position to declare itself distinctively upon this subject. But if it is called upon to so declare itself from policy, it is doubly called upon to so declare itself because it is right.

In antagonizing the principles of social freedom to the existing despotism of marriage, it was necessary that the axe should be laid to the root of the tree. Mrs. Woodhull has done it stoutly, effectively, and heroically. All honor to her. She has laid down the abstract principle in its broadest and extreme aspect. There is no evasion, equivocation or reservation, or possibility of misunderstanding. Yet it does not follow that the principle thus broadly stated should be the

rule in all cases or in any case. Mrs. Woodhull herself would not advise that it be followed in all cases or in any case. As in all the relations of men, there is a golden rule which the better instinct will ordain as the standard. The consorting and cohabitation of men and women is as inseparable from their condition as it is essential to the perpetuation of the race. The relations of men and women in this respect should be monogamic. When they assume such relations they should, in some manner, advise society of the fact. This may be done by sending a crier through the streets to proclaim it, by newspaper publication, by a nuptial procession or banquet, by meeting in the church or other place of assembly and announcing it, or by advising their friends in some more quiet and nearest way of their intention. In order to guard the rights of persons and of property, the fact should be made a matter of public record. Some formality should be observed in the dissolution of the relation, and this also should be made a matter of record. These would be simply social regulations, and they would be enforced by a wholesome social sentiment in the absence of statute law. They are regulations which are in fact involved in the theory of civil marriage. If left to itself, the civil law would settle the marriage question on a rational basis, and that basis would be similar to what has been indicated. It would leave every person free to form a marital alliance, and equally free to dissolve it. The civil regulation would be one of convenience merely, and in no degree an oppressive abridgment of personal freedom. But here steps in religious despotism under the lead of priestcraft, and claims the divine right to define authoritatively what marriage is. It declares it to be a sacrament which, once solemnized, is indissoluble. It invokes the aid of the civil law to declare fixed what it denies the power of the civil law to unfix. The civil law having, in the past centuries, surrendered to the bastard divinity all that it demanded, is now endeavoring to break loose from it, and hence, in Great Britain, and in many of the States of the Union, has liberalized its divorce laws, departing neatly from the church rule. The effort to make the two—that is, the civil and canon law, work together, has produced a strange hotch-potch medley. The civil and the ecclesiastical law are antipodal. The civil law is supposed to be the embodiment of common sense and to guarantee personal freedom, and to protect the person in its exercise. The ecclesiastical law is the embodiment of bigotry, and its aim is to abridge personal freedom and to enthrone itself as a despotic power. The confirmation of the two, like any unnatural mating, has produced a monstrosity. Among the monstrous features of this hybrid law of marriage is, that which presumes that a boy of eighteen and a girl of sixteen years of age, are capable of negotiating a contract, but that the same persons at the age of forty are incapable of dissolution of the contract. Further than this, every application for the dissolution of such a contract must be upon complaint of one party only, and this complaint must contain an express averment under oath that it is not by the private consent or conclusion of the other party; and no decree can be granted except upon such proof as renders the party defendant infamous in the eye of the law and of society.

If those whose marital relations are now happy and profitable, fear that national regulations on the subject of marriage would disrupt them—if their happiness depends upon the restraint which an arbitrary law imposes, and not upon mutual love, honor and respect—if they are happier under despotic rule than they would be under the rule of freedom—we pity them. If, again, there be those so basely constituted that they can think of nothing higher than a slavish subserviency to lust, and who feel that a statute law is the only barrier between them and the common dogs of the street—we pity them also. But let us assure both classes that human dignity and self-respect form a much better security against the evil which they fear, than any statute law.

We stand in the attitude of reformers, and especially religious reformers. Spiritualism is the very antipode of the old theology. There is scarcely anything that is affirmed of Spiritualism that the old theology does not deny. That the more odious features of existing marital laws grow out of and are replaced by, and form a strong prop to the old theological system, is of itself a sufficient reason for placing them in the negative column of the issues with which Spiritualism has to deal.

Spiritualism should no longer exhaust itself in summer-land dreamings and moonbeam platitudes. These will do where there is nothing more important on hand. But there is a crisis approaching that will demand heavier shot than spiritual butter-cups culled from the mystical summer-land, and stronger breastworks than moonbeams. This very social problem will go forward with or without Spiritualism. The upheaval of the toiling masses and their demand for a more equal distribution of the proceeds of their labor, will go forward with or without Spiritualism. The demands of women for equality and justice will go forward with or without Spiritualism. The demand of the people to be released from the absurd restraints of custom and fashion which society has imposed, will go forward with or without Spiritualism. The demand of the people for national instruction in the practical affairs of life, in place of the namby-pamby stuff now furnished by our sectarian schools and churches, will go forward with or without Spiritualism. The demand of the people for that national amusement and recreation which the church has denied them, will go forward with or without Spiritualism. These are subjects which address themselves practically to the masses. Spiritualism, beautiful as it is in theory, and satisfying as it is to thousands as an ascertained fact, yet fails in these phases merely to address themselves to the masses. The several

forms of manifestation which we have enunciated with others, constitute the fermentive and revolutionary forces of the time, and which are not only destined to shake Christendom to its center, but rend it from base to dome. If Spiritualism comes marshaling them on, it will be accepted by the masses as the divine bride of a heaven-appointed marriage, because it is the proper mission of Spiritualism to stand as the spiritual counterpart of the more material forces that are converging to form the new dispensation. But if it fail to take this position, it will be lost sight of in the fearful struggle that is upon us, and some unnatural form of religious belief, some superstitious faith, will arise as the Spiritual element in the reconstructed social state; because some form of religion is as essential to the social state as is the spirit or soul to the person.

Human history is marked by epochs. As the developing stages of the earth are marked by geological strata, so analogously does the scene of human history lay in strata. As various forces combine to form a single geological stratum, so do various forces combine to form historic epochs. The forces that enter into the formation of physical strata require the cementing power of some single great agency to give them definitive form. So the moral forces that enter into the formation of historical strata that crystalize around some personality. The persons who hold the more prominent representative positions in historic periods are neither gods nor angels in any special sense, although it is quite the custom to deify them. They live by eating and breathing, like other persons, and it is difficult to discover any essential difference between them and other persons. Their position may be due to a fortunate combination of circumstances, which some would call accident, or it may be due to a fine mental and temperamental balance. Whatever it may be, two conditions are essential to the evolutions of marked periods either in the physical or moral world. These are, first, the elemental forces necessary to constitute them, and second, the combining force requisite to bring them together. We have enumerated some of the moral forces which we believe are to enter into the formation of the new historic era. At present, Mrs. Woodhull seems to hold the central position around which these forces may crystallize. She is the best representative of aggressive ideas on the continent. It is no argument against her to say that she is a woman. Divinity chooses its agents where it will, and so long as they are true to their mission it is not for us to challenge the wisdom that ordained them to their work. Nor is it any argument against her to say that she was comparatively unknown until within the past few months. Those who are prominent in the early steps of a movement, seldom carry it to fruition. As if in mockery of vain ambition, the generals who carry a campaign to a successful close, many times spring from the ranks, while veteran commanders are left without an occupation.

Unlike many other reformers, Mrs. Woodhull does not ally herself with a select parlor coterie and seek to move the world by a pretentious display of carpet benevolence. Having suffered herself, she knows something of the suffering of the millions of human kind. There is no great charm between her and them, nor would she have one. She appeals to the masses. She sympathizes with their sufferings and their wants. If the prescribed prayers in the Book fail to save them, she commands them to the great laboratory of nature for a savior. She would save mankind by appealing to the lowly upon their own plane of existence, and not by denouncing hell fire upon them because they do not wear broadcloth and sit in satin pews. In parliamentary history, Burke was known as the great Commoner in the British lower House, and Stevens in the American Congress. So may Mrs. Woodhull be aptly styled the great Commoner in the reformatory upheaval of to-day, as contrasted with the select but well-meaning few who fancy that fine clothes and fine speech are the only certain passports to Heaven.

DETROIT, March 1.

FREE MONEY.

Why is it not practicable, so far as government is concerned? That is, give the people the use of money as needed, to the debt of the United States, by issuing notes receivable for all dues to government, to anyone who would take them and deposit a government bond bearing 1 per cent. interest per annum, as security; make a free banking law, in other words, based on 1 per cent. government bonds, and as fast as these demand notes are issued, withdraw the national bank circulation, unless they (the banks) agree to take the 1 per cent. bonds in place of the 6 per cent. as their market value. Let these bonds be convertible at the option of the holder also, without allowance of interest for the current year, so that the greatest possible use may be had of the currency. Of course capital will oppose this, but when the banks cannot help themselves, they will succumb, and take this law as freely as they did the other, if they were refused the right to do business under national law—except on these conditions.

ONE OF THE PEOPLE.

The three following extracts are from the *Sunday Mercury* of March 31,—bar comments.

JEFFERSON MARKET POLICE COURT.

Miss Mary Cunningham, of No. 1 Congress place, brought a charge of bastardy against William Murphy, of No. 53 Light street. Miss Cunningham is a very good-looking young woman, with plump, rosy cheeks. Col. Charles S. Spencer appeared for her, and Abe Hummel, Esq. for William. Miss Cunningham stated that last November Mr. Murphy seduced her, under promise of marriage, in a saloon. She stated her age at fifteen. The further hearing of the case was adjourned.

Mary is fifteen years old, and socially ostracised forever. If William is convicted, he will be fined only, that is all. There's even-handed justice. Woe for us, women being the chief executors of the unequal law.

TO JOSEPHINE ON HER SIXTEENTH BIRTHDAY.

Josey, just sixteen years ago to day,
Thy pure being first saw the light. The hour
I do remember well when first I looked
Upon thy ruddy face, and did questions
Earnest to thy being put—
"Would you grow up to womanhood, to cheer,
Or chill, that quivering heart, then at that
Interesting moment, sought acquaintance,
And so much strove to awaken some chord,
Vibrating with your future: Making it
To echo some token of Josey there,
The herald of succeeding weal, or woe;
Of sorrows like untimely frosts, to sear,
And blight the proudest hopes your noble heart
Might cherish; or of vivifying sunshine,
That should margin your path with gems so bright,
So full of life, so like excess in joy,
That you would never feel regret." But nay;
You have lived with ups and downs like others,
Joyous and sad; betimes a snatch of both
Together. But still your faithful being
Hath grasped the steady helm of noble thought,
And garnered up a consciousness of wealth,
In true womanly virtue, with a fund
Of pure girlish manners, that need not blush,
Where angels could with satisfaction smile!
Treasures of more weight than glittering diamonds,
For where diamonds can never shine, manners
Have their just value; as always at par,
The circulating medium of the good.
You would feel at home where simple justice
Held the scale in balance. But in circles
All artificial, the price in manners
Is agreed upon; and like weight in coin,
Must the smallest deficiency make up
In studied stiffened nice exactitude;
As forever swayed by incantations,
Of pimps, and bawds, who like insatiate elves
Do rule the social exchequer. Not so
Wherein a gentle truthful nature reigns,
And doth in hurried satisfaction live
Through all our being; as gentle sunlight
Awakens the early flower, to blend
Its artless sweets most lavishly with life
Unswerved by rule exact, or grudging price;
But is its own true almoner. And from
Its large unstinting fullness, prompts the rule,
Or makes the price, unawed by threats, nor won
By smiles. Of law in being, this is all;
For sovereign rights belong to sovereign souls.
Thus manners leap unbidden from the heart,
Where generous greatness holds the empire,
As vegetation from the earth doth spring,
When acorns can be chiseled out by tools;
Then true politeness may be taught in schools;
We feel awkward, constrained, and out of fix,
Where education moulds and fashions man.
Be then your future, as simple, artless,
And unaffected as your past, and you
May smile, while others weep. Their rule is man's,
Your's the congenial sweets of gentle worth.
Few are willing to pay the price of ease
In life. It costs too much to disregard
The obliging nods, and requisitions
Of sham society; and not to bow
When it doth bid. If we would have true peace
This is the price. For, who counts us, it is
To swell their own importance, never ours,
As ancient Romans made of their prisoners
Of war, trophies, and chained them to their cars
To grace their train, while fools stood to applaud.
For only when sweetly independent
Are all harmoniously whole; nor happy,
Save in the ratio of this completeness.
Of the true heart live always then the pet;
Nor e'en for once seek other rules in life.
In this proportion only, are flowers
Beautiful and sweet; just as they consult
The pleasures of organic qualities
Purely their own. So throughout vast being,
Each atom individualized, has rights
And loves, with which to interfere is rude,
And in the end moulds a sad deformity.
Too much presumption has thus spoiled the world.
For life, artificially lived, is false
To all the wants of necessary being;
Wasting all our energies to achieve
Unnecessary ends; which though we gain,
Are anything but that we bargain for.
Like wrecks near shore, the sport of winds, we live
Just in sight of satisfied existence;
Still at tormenting distance from the boon
We see. For solid, and constant pleasure,
Court the approving smiles of Josephine.

E. W., Pa.

On Sunday afternoon and evening Miss Middlebrook spoke to very large audiences. In the evening every seat was occupied and quite a large number of persons were compelled to stand during the whole discourse. Miss M. is a ready and fluent speaker, uses choice and expressive language and conveys her ideas in a very clear and connected manner. She has a finely modulated voice, and with appropriate gestures and energy attracts and holds the attention of her audience, even although they may disagree with her views and positions. The drift of her remarks in the evening were to show that the past has failed to demonstrate the fact of immortality, and that modern spiritualism is the developing of that truth. Miss M. has spoken four Sundays in the country. She now returns to her home in Connecticut.—*Illica Journal*.

The plea of insanity is taken by the courts of England for no more than it is worth. In a moment of extreme passion the Rev. Mr. Watson, a man of unquestionable ability; but of singular temperament, killed his wife. He was engaged in writing a book at the time, and at 2 o'clock in the morning his wife entered his room and requested him to go to bed. He was enraged at the interruption, and in one fatal moment accomplished the dreadful deed. It would not be difficult for an American lawyer to fix a very fine plea of insanity in behalf of Mr. Watson, particularly as his actions after the murder were nearly a voluntary confession of murder. He has been tried, however, convicted, and sentenced to be hanged.—*Woman's Journal*.

DRIVEN TO SUICIDE.

TERRIBLE FATE OF A RUINED GIRL—HER SHAME EFFECTED BY A LEADING PHYSICIAN OF SYRACUSE—HIS FLIGHT, FEARING VENGEANCE FROM A BROTHER OF THE VICTIM—THE BODY EXPECTED AT SYRACUSE TO-DAY.

[Correspondence N. Y. Standard.]

SYRACUSE, March 27.—Yesterday Mr. Jay Eastman returned to Syracuse, bringing news of the death of a beautiful and accomplished young lady, named Frances P. Tyler, who put an end to her existence at Detroit, by taking strychnine. A letter was also found on her bureau, written with lead pencil, evidently just before taking the poison. We give it below:

DETROIT, March 24, 1872.

DEAR BROTHER: I believe I wrote you first at Adrian, but what I wrote I could not tell. I think I said I would go out to Aunt Mayes. I remember Dick got my trunk checked through to Quincy. I know I thought I never could go to either of my aunts when I got down to the depot. It seems like a dream ever since I left Sates, and even before. Don't know how I came to get my baggage checked here, but it is here, and me with it. My God! it seems to me I shall go mad when I think of my ruined character. There is no one knows anything about it except those who have had the same trouble. Henry, I hope you will forgive me for doing as I have done, but I thought I would go to work here. I cannot go among my friends. If you could know just how I feel, you would not blame me. I brought this on myself and do not deserve the sympathy of my friends. I see that I have disgraced you, and all connected with me.

FRANK.

She also left a note to Mr. Love, the clerk at the hotel, requesting him to send the following dispatch to her brother, Henry A. Tyler, Coldwater, Michigan;

MARCH 24, 1872.

BROTHER HENRY: Here I am at the Franklin House. Come, for I am very sick. Your sister,

FRANK.

Some time last Summer a physician named Whedon, succeeded, it is alleged, under the sacred promise of marriage, in seducing the poor girl. She pressed him to fulfill his engagement to her again and again, but the villain put her away with various excuses. Finally in October last, when concealment was no longer possible, she again besought the doctor, to save her honor. She affirmed that he proposed the crime of abortion. Bewildered and still having confidence that he would be true to her, she acceded, and the fatal drugs were taken. A long and serious illness followed. Her friends sought the physician and say, that he confessed everything and promised he would marry Frances as soon as she recovered. She rose from her bed, that had almost proved her couch of death, only to find

HER DESTROYER WEDDED TO ANOTHER.

Married and returned to this city, the physician has been practising up to a day or two since.

The friends of the family in the meantime brought suit against him for seduction under promise of marriage, and the case was before our courts.

REMAINS TO BE BROUGHT TO SYRACUSE.

The remains of Miss Tyler were expected to arrive in this city last night. The body will be accompanied by her brother Henry.

REPORTED FLIGHT OF THE PHYSICIAN.

Yesterday it was reported that the physician had fled, fearing that the vengeance of the brother of the deeply wronged victim would be visited upon his head. Patients went to his office in Clinton street, but were informed that he was not at home.

A VERY PRETTY QUARREL AS IT STANDS.

A Kilkenny cat affair, let us be thankful, is the present contest between the Administrationists and the Anti-Administrationists. The nomination of Grant at Philadelphia is as certain as any future event can be. His election, as at the last presidential campaign of the Republican party, is almost equally certain. Exactly what will be done at Cincinnati is not so literally certain, but the result, a fatal loss to the Republican party of its saving spirit, is as clear as day light.

The Democratic party is already confessedly dead. By the coming election it will be buried as a body; but after death will come the resurrection of the spirit. The best elements, those who belong to it because they suppose it to be the party of the people, will go where they belong, that is with the New Liberty Party, the party of Universal Liberty, based on Integral Justice, and inspired by Infinite Love.

Those who now belong to the Republican party because they believe it to have been practically the party of Human Rights, as against State privileges and limitations, and legalized oppressions, will leave it and rally to the standard of the new party. For the Republican party cannot survive a victory, either of the Grant men or of the liberals. The present campaign will end its career whatever may be the result of the election. Whichever way will be equally fatal. It has done all the good it ever will.

But the best result for the ultimate success of the right, is the election of Grant, and fortunately the one most likely to occur. The new party should not take the field until its time has come, when it will achieve so overwhelming a triumph as to silence all factious opposition. We are not yet ready; the people are not yet sufficiently united; they do not know their strength, they have not decided unanimously what they will do with their power.

They are beginning to see that political power is only useful as a short cut to industrial and social reorganization. To do the grand work which lies before them, the inspiration and aid of woman is indispensable.

In the campaign of 1876 women will take part, and the party of All-Freedom-for-All will sweep everything before it. Then the Commonwealth will be really born.

F. S. C.

LOUISVILLE, Ky., March 30, 1872.

Editors Woodhull and Claflin's Weekly, New York City.

MESDAMES: Please insert the following in your paper:

The Young People's Spiritual Association of Louisville, Ky., are a complete organization, working under constitution and by-laws, equally as systematic as any organized lodge; all the business done according to parliamentary law. Meetings every Thursday evening. A large number of ladies and gentlemen join each meeting. This association employs the lecturers—(commencing April 1). Moses Hull addresses us during April.

We are desirous of corresponding with first class talent to address us for one year commencing May 1, 1872.

Address

NANNIE DINGMAN,

Corresponding Secretary, 283 East Chestnut street.

From the American Spiritualist.

ANNIVERSARY POEM.

BY J. C. SMITH.

Time marches on; we hear her velvet tread
In evening twilight and in morning red.
Her yearly task our dear old planet spins,
His journey never ends, and ne'er begins.
Still all along her pathway there appears
Mile-stones and land-marks of the fleeting years—
Great wars that devastate our fields with blood;
Days natal of great lives, ordained of God.
Great floods and fires that fill the heart with dread,
Days when the wise are numbered with the dead.
Thus great events are kept in memory green,
And the broad past is from the present seen.

When first the lightning on its cable steed
Flashed through the brine, its messages of speed,
How the heart glowed; and how the ready pen
Of verse and prose joined in a wild amen.
Yet when the wires that couple earth with sky,
Twenty-four years ago, were stretched on high,
We heard no chantings loud, no comely praise,
We saw no victors' wreaths, no poets' lays;
But from the press, the pulpit and the stage,
In spiteful jest or wild vehement rage,
All seemed intent to strangle at its birth,
Thist' ast, this greatest child vouchsafed to earth.
Still down the cable came the words of cheer.

Let him run on, man's destiny is clear,
The church and forum may combine to kill;
Pilate and Herod join their might and skill,
Yet o'er the future never day shall rise,
In which man may not converse with the skies."

There's news from heaven, from yonder gorgeous spheres,
Form after form in radiant light appears.
Down the broad gulf-stream of eternal day,
On love's dear mission do they wend their way.

They come in kindness, human souls to win
From paths of ignorance, from lives of sin.
They come our darkened spirits to illumine,
And demonstrate a life beyond the tomb.

Be ours the care, their counsels to attend,
And practice all the virtues they commend.
In God the Father, man the son, to live,
And free as we receive, so freely give.

No sacrificial altar do we raise,
No special priest to pray, or bless or praise,
But in all things, of earth, or sky, or air,
We chant our praises and we breathe our prayer.
In sylvan shades which nature kindly spreads,
From garish noon-day beams to shield our heads;
In feathered songsters, warbling notes of love;
In gaudy insects, flitting through the grove,

In bounteous light, the green enameled sod,
In flowers that yield their fragrance up to God;
In rolling rivers, bearing treasures blest,
Mountains, whose heads in purest azure rest;
Great seas and oceans and the sedgy lakes,
And pools all hidden 'neath the shady brakes;
Clouds that career along the vaulted sky,
And stars that twinkle from their dome on high.
Day, with its glories in profusion shed,
Night, with its solemn silence overspread;
All things that live; all things that fade and die,
All things that creep, all things that walk or fly;
All that hath been, and all that e'er shall be,
In form or thought, in earth or air, or sea:
These are our priests; our altar stone the soul;
Truth, our companion, happiness, our goal.

Then welcome, messages from worlds of light,
Ye tend to guide our erring steps aright;
Ye teach the language in which God has graven
On all things known a prophecy of Heaven.

These telegraphic wires that pierce the skies,
Down which dispatches glide, up which they rise,
This cable grand, that stretches from the earth
To every spirit of terrestrial birth,
This is the master-work that crowns our age,
Whether of angels bright, or mortal sage,
The telescope that shows a perfect whole:
Nature and God, the body and the soul.

Then let the bigot wag his senseless tongue;
Let fools deride in jest and ribald song;
Let priests who preach for bread and pray for hire,
Or curse for spite, to everlasting fire;
Let them press on, the old familiar chase,
Truth to impale, and science to disgrace.
With heads erect and hearts serene and strong,
And thoughts turned sunward, let us move along.
Not blow for blow, but love for buffets give,
And teach these teachers how a man should live.

Whoe'er consorts with Heaven's undying truth,
And nought besides, has everlasting youth.
Then up, my fellows, yonder mountain's head
Is tinged with heralds of the morning red;
Truth all divine, in robes of purest white,
Is rising to dispel the gloom of night.

Welcome, great truth! Thy willing subjects now,
With bosoms bared, renewed allegiance vow.
Thy steps we'll follow; and thy regal smile,
All tears shall wipe; all sorrows shall beguile.
Soon may the relics of barbarian lore

Torment, like spectral images, no more;
Truth's heavenly light o'er all the ruin fall
The ivied column and the crumbling wall;
And every soul whose life in God began,
Live the great prayer—the prayer to be a man;
Not cramped by creeds, by sectaries restrained,
But healthful, normal man, as Heaven ordained.

WASHINGTON, March 31, 1872.

ERRATA.

DEAR WEEKLY: I thank you for publishing my letter last week on the "Social Question," but regret very much that the printer should have used the word *slightest* authority, instead of highest authority, as written in the letter.

Yours truly,

SEWARD MITCHELL.

COONVILLE, Me., April 8, 1872.

MUSIC AND THE DRAMA.

The Parepa Rosa Italian Opera Combination, at the Academy of Music, has proved even a more overwhelming success than we had anticipated. Notwithstanding the high price of tickets the house has been crammed at every performance, and the "Huguenots," "Don Giovanni," "Trovatore," and "Bigoletto," have been performed in a highly artistic and satisfactory manner. Parepa has seemed to gain new fire from the host of talent by which she is surrounded, and Santley, with his superb voice and fine acting, has become the reigning favorite.

The late public rehearsals of the Church Music Association have agreeably disappointed musical connoisseurs, for the society has shown unmistakable evidence of its ability to master that most difficult of choral composition, Beethoven's Mass in D. They are, of course, far short of perfection, but it is reasonable to suppose by the time the concert takes place, they will be able to render this work in a style somewhat worthy its illustrious composer, and also reflect credit on their talented conductor, Dr. James Pech.

With the present week the engagement of Miss Le Clercq at Booth's Theatre will cease. Her support during the latter part of it was more satisfactory than at first. The members of the company seeming to be cast with more regard to their several abilities in her recent productions, than in "As you Like it," "A Sheep in Wolf's Clothing" was very creditably performed throughout. It is a charming domestic drama, and Miss Le Clercq's part of "Anne Carew" is well drawn, and was most exquisitely performed by that lady. Her impersonation throughout was as nearly faultless as could well be imagined. The scene in which she drowns her child to protect her husband and immediately after, in the midst of her despair at being obliged to do so, is able to clasp the little one in her arms and assure her of her motherly love, was simply superb. Miss Le Clercq's play of features was both wonderful and artistic. Miss Gertrude Norwood is specially entitled to mention for the manner in which she played the character of "Anne's" daughter. Although only a child in appearance and years, her performance might well put to shame many mature artists. Mr. John Wilson was also acceptable as "John Carew," displaying rather more ability than usual. The character of "Julians" in the "Honeymoon" is thoroughly familiar to all theatre goers, but in it Miss Le Clercq loses nothing by the natural comparisons that are made between her rendition of the role, and that of the various artists who have enacted it in years gone by. It was full of sparkle, albeit her surroundings were not of a particularly jovial character. The piece was, however, badly performed, Miss Bella Pateman acting "Volante" nicely, and the rest of the company appearing to rather more than their usual advantage. We shall part with Miss Le Clercq with sincere regret, and look forward to her promised reappearance at Mr. Fechter's new theatre with pleasure. Next week Mr. Booth will appear upon the boards and draw the inevitable crowds which follow the announcement of his name. He will open with "Sir Edwin Mortimer" in the "Iron Chest," and will shortly after produce "Richard Third," which has been many months in preparation, and will form another series of magnificent scenic productions for which he has made his theatre famed.

"Poll and Partner Joe" (Burnaud's best burlesque—according to the papers) has been produced at Niblo's. That Burnaud may never write another burlesque shall be our prayer from this time forth, forever. What must his other efforts have been? Fit entertainment for the serious of serious families! We patiently listened to it and must confess we have not the remotest idea what the author intended. Burlesques are expected to be woefully devoid of plot and common sense, and it seems as if Mr. Burnaud, knowing this, had attempted to out-Herod Herod. There was really nothing to laugh about, except the piquancy of Mrs. Wood and Jennie Lee, and the humorous antics of Harry Cox. Of course there were many ill assorted but elegant toilettes, fair singing and scenery, but, taken as a whole, dullness was the prevailing character. Mr. Anson who has done some good things since his arrival in this country, entirely failed to produce any mirth as "Black Brandon," and Mr. Young had very little opportunity. Harry Cox, however, was really excellent as "Dame Tiller," and Miss Jennie Lee, one of the prettiest and jolliest little ladies to be found anywhere, looked even prettier and jollier than usual, as "Harry Hallyard," especially when decked in the full regiments of an admiral. Mrs. John Wood looked, acted and dressed her part to perfection, and her singing of "His heart was true to Poll," was one of those inimitable performances that is seldom met with on the burlesque stage. The present is Mrs. Wood's last week, and she will be succeeded by a thorough dramatic sensation, entitled "Black Friday," in which various persons who came prominently before the public at that time, will be portrayed to the life.

Dan Bryant's Opera House is filled nightly with the best people in the city, and "Julius the Sneezier," the new burlesque, has proved a decided hit. It is one of the best pieces of the kind we have ever seen, and those who desire a hearty laugh should not fail to witness it.

The friends of Mine. De Lesdernaier gave her a complimentary benefit on Friday evening the 12th inst., at a private residence on Fourteenth street. A large number of ladies and gentlemen were present. Mine. De Lesdernaier favored the assembly with some dramatic readings, in which she displayed more than the average ability, some of the comic pieces being particularly well done, especially Tom Hood's "Lost Hair," and a "Widow Bedott" paper, both in character. She was ably assisted by Mrs. Knox, who has a contralto voice of wonderful power, and who sang with great taste "Hannah at the window binding shoes," and "Faith and Hope." Several other amateurs assisted, and the whole affair was very enjoyable.

HOW ARE YOU, DEMOCRATIC REFORMERS?

[Correspondence of Morning Herald, St. Joseph, Mo.]

A woman of good common sense, possessed of courage and believing in human rights and the individuality of her sex, registered her name as an American citizen and an elector in the Third Ward on the 18th ult., and on the opening of the polls on the 2nd inst., offered her ballot to the inspectors or judges of election of said Third Ward, and was challenged by Mr. Evans, the so-called Democratic member of the Board, and owing to the weakness of one of the Republican judges the ballot was rejected.

The Democrats claim to be in favor of progress and reform, but their works and votes have always, without an exception, been opposed to them. They fought against the colored man of Africa and his descendants, and if they had not been defeated by the bravery, perseverance and better sense of the Republicans, would still have held him in slavery and ignorance. And now, as they cannot vent their meanness and spleen any longer upon the colored man, they turn it upon the white women of the land, the mothers, wives and sisters of the gallant men of the United States, and deny them their God-given rights at the polls.

This decision places the white woman below the African, the "Heathen Chinese" and the Feeble Islander. But thanks to the spirit of reform, the stand still or go back rule of the modern Democracies is shivering on its last legs, and will soon be toppled over into the slough of oblivion, never to be resurrected.

Yours, P. V. WISE.
ST. JOSEPH, MO., April 8, 1872.

BEHIND THE SCENES.

In a recent lecture in the Elm Place Church, Brooklyn, Eugene A. Puller is reported to have showed as follows:

DRAMA OF POLITICS.

was first taken up, and its actors examined with a keen and penetrating criticism that excited frequent applause as portrait after portrait of well known politicians were placed before the audience. The mercantile world next engaged attention, and the speaker sketches the social position of our merchant princes, whose splendid palaces and magnificent equipages ornamented the city, and whose benefactions were chronicled and characters held up for imitation by a success adoring press. The public looked on the actor as he appeared with admiring wonder, but could they look behind the scenes they could see that this gigantic fortune was created by a vast monopoly, crushing down the weaker rivals. They would see that this

RELAUDED PHILANTHROPIST

was an unrelenting creditor from whom his debtors need expect neither mercy nor sympathy; that to his clerk he was a severe taskmaster; that while with ostentatious liberality he signed checks for thousands of dollars for the heathen in a distant land, or for the sufferers by some gigantic conflagration, he ground the faces of his employees; that while building up costly edifices for the accommodation of indigent women, his own ill paid shop girls were struggling with poverty and temptations to vice that accompany it in the heart of a vast city. The world only looks on the actors as they appear on the stage, and it sees with envy the daring speculator who by dint of lobbying charters and adroit manipulations, obtain control of some great rail road interest; but if it could look behind the scenes it would see that those so-called

FIRST-CLASS CITIZENS.

are really first-class frauds, and heartless traders in human agony. They fill up six days with rapacious gambling, and on the seventh, they are found plucking singing hymns in church. Sometimes they assume the role of the philanthropist, building churches and founding theological seminaries; but behind the scenes they are rapacious sharks, whose path is marked with human blood. We should have less of censure and contempt for the man who lives out his real life in

SCORN FOR DISGUISE.

and steals openly and lives in unmasked immorality, hiding nothing but his benefactions, than for the mean, cowardly, sneaking wretch who plunders under the mantle of religion. The lecturer then took up the deceptions of social life, and kept his hearers in prolonged merriment by his inimitable delineation of the petty deceits so common among the various rank of society

NEW BOOKS.

MUSIC AND MORALS. BY THE REV. H. R. HOWES, M. A., WITH ILLUSTRATIONS AND DIAGRAMS. New York: Harper & Brothers, 1872.

Mr. Howe is undoubtedly a gentleman who has much love for and considerable knowledge of music. Naturally like other men of similar tastes and like knowledge he is a theorist in music. He has invented a method perfectly satisfactory to himself of explaining why it is that certain musical phrases are pathetic and certain others gay. Moreover he thinks he has discovered precisely the true theory upon which emotion of all sorts can be translated into music. This theory, which is certainly an original and ingenious one, he sets forth at great length, and with diagrams so extremely scientific in appearance, that they go far toward convincing the credulous reader of the truth of the theory which they illustrate. The only fault which can be found with this theory is the slight one that it has no foundation whatever, except in the fancy of the author. It is injurious and interesting; but it is practically of no value whatever.

The greater part of the book is occupied with musical gossip; with criticisms of famous musicians, and their works.

If Mr. Howe does not tell us anything particularly new about Beethoven and Rossini; or discover any fresh topics for remark in the "seventh symphony," or "William Tell," he still talks intelligently and with an enthusiasm that shall attract to his book the affectionate attention of all lovers of music. It is difficult for an amateur musician to write upon musical topics without exhibiting a tendency to gush, and without falling into abysses of sentimental platitudes. It is

only just to Mr. Howe to say that he has successfully avoided these faults and that while his book is not a valuable text-book, it is an exceptionally brilliant essay, it is always readable and nearly always sensible.

TWENTY YEARS AGO; OR, THE STORY OF AN ENGLISH GIRL'S ADVENTURE IN PARIS DURING THE TROUBLOUS TIMES OF 1851. Edited by the author of John Halifax. New York: Harper & Brothers, 1872.

This is the third volume of the series entitled "Books for girls," written and edited by Mrs. Crink and now published by the Harpers. It describes, in the language of a young English girl, with the conviction and proper instincts of her class, the scenes of the coup d'etat in Paris. It is of some value as a history, which, by the bye, it does not purport to be, but it is undoubtedly interesting as a story. The author does not seem to have been an exceptionally clean girl, and she certainly was not tinctured with liberal opinions. Still her ingenious simplicity gives a certain charm to her narration, and from its actual merits or faults as a story, and there is no doubt that it will meet with a large circle of appreciative readers.

CECIL'S TRYST. A NOVEL. By the author of Carlyon's Year, Lost Sir Marsingbird, etc. New York: Harper & Brothers, 1872.

The author of this novel is a clear literary hack, who knowing that there is a demand for sensational novels and supplies this demand with a serene disregard of the plainest principles of art. He constructs his plot sufficiently well, though his instincts are preposterous and he tells his story with vivacity and considerable force, although the story itself defies all the laws of probability. "Cecil's Tryst" is a fair specimen of his workmanship. The plot is coherent and artistically put together, but the difficulty with it is that the main incident upon which it turns is not only improbable, but very nearly impossible. The undoubted skill of the writer as a narrator makes the book an entertaining one, but there is no attempt whatever at character drawing. The dramatic personae are one and all puppets, moved by the hand of the author and they are utterly devoid of all, but the most superficial resemblance to the flesh and blood people of actual life. "Cecil Tryst," like other novels from the same hand which preceded it, will be widely read and quickly forgotten. It has the one merit of being interesting, but in nearly all other respects it is a cheap piece of poor workmanship.

The Messrs. Harpers are now issuing a new edition of Dickens' novels, which for general reading is decidedly the best edition in the market. The type is large and clear, the paper of good quality, and the illustrations numerous and of universal merit. The first volume containing "Oliver Twist," has lately been published, and will soon be followed by "Martin Chuzzlewit." The volumes can be had either in paper or cloth covers, and in the latter form are sufficiently ornamented for any library. The price of this work is lower than that of any other edition of equal merit, and will probably be the favorite edition with the majority of readers.

"THE CANCELLED WILL," is a story of American life, tracing the career of a beautiful young girl, who is left in ignorance of her family, though carefully prepared to fight the battle of life, when the time comes in which she comprehends that on her own efforts must depend the future, she pants to make a brilliant success in society.

The story shows what means are used to this end, what experiences she passes through, how strange her parentage is revealed to her, and the use she makes of that revelation. There are many characters, all well sustained, who are thrown into relations toward each other of the most thrilling character; and few readers will be found willing to skip a page of this charming delineation of home life.

Sydney Smith says a novel "is only meant to please: it must do that or it does nothing." Judged by that test, "The Cancelled Will" deserves a high place, for it absorbs the interest of the reader, from the first page to the last. In imaginative power, management of plot, and delineation of the various passions and interests which move its characters, this novel will prove to be a brilliant success.

It is issued in a large duodecimo volume, and sold by all booksellers 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. Published in uniform, elegant and durable style by T. B. Petersen & Brothers, No. 306 Chestnut street, Philadelphia, Pa.

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 PHILAN & COLLANDER manufacture, and it will not disappoint you.

Flowers are one of the few things in life that bring us unmixed pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of feasting as in the house of mourning. Florists are thus in a sense public benefactors. Hodgson, at No. 403 Fifth Avenue, from among the palaces takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, 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.

The standard relish universally adopted by the best judges, is the Halford Leicestershire Table Sauce. You can obtain this fine article of any first-class grocer for only fifty cents per pint bottle.

"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 "Lodger." 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 "Pioneer" of March 27, is by all odds the brightest issue its publisher has sent out in a long time. Its leader is capital and the editorial generally good. We suspect the new contributor, Mrs. Hanks, must have acted as editor. We are acquainted with the usages of herpen and are sure we recognize it in the article referred to. The selections are good also. Two fine articles from Mrs. Shepard's series on the relation of capital and labor, appearing on the first page; and our friend J. B. W. (Wolf), has a fearless and logical argument in favor of Mrs. Laura D. Fair. We congratulate Mrs. Pett Stevens on having so able an assistant as Mrs. Hanks.

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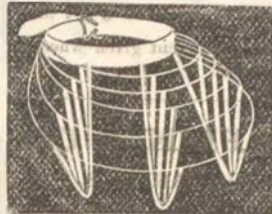
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Mrs. Laura Cuppy Smith.

This lady, who has spent six years in California, re-
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Pacific coast, cannot fail to please Associations desir-
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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 un-
broken flow of well-pronounced, grammatical Eng-
lish. We have our own ideas about woman's mission
and how far she unsexes herself when she ventures to
lecture men, yet spite of our prejudice we were car-
ried 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 lan-
guage and opulence of fancy, and interesting on ac-
count 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.—*Sacra-
mento 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 Fran-
cisco Examiner.*

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

Mrs. Cuppy Smith possesses great talent as a
speaker, and, standing before her audience in her
simple, yet elegant attire, with a spirituelle 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 fe-
male, is but doing her justice.—*Wm. L. PEABODY,
Chairman Relief Committee Y. M. C. Association,—
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Walking majestically through the splendid gardens
of literature and philosophy, culling, as she went rap-
idly 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 pow-
ers.—*Omaha Herald.*

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

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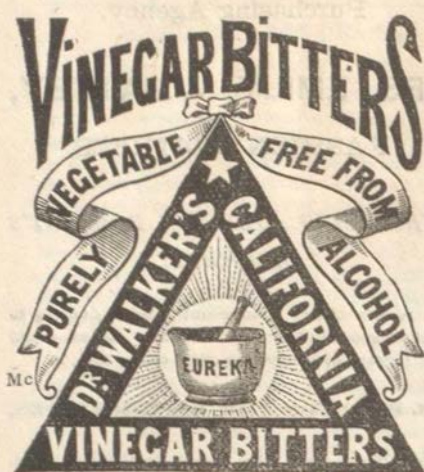
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For Female Complaints. In young or old, married or single, at the dawn of womanhood, or the turn of life, these Tonic Bitters display so decided an influence that a marked improvement is soon perceptible.

For Inflammatory and Chronic Rheumatism and Gout. Dyspepsia or Indigestion, Biliousness, 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.

They are a Gentle Purgative as well as a Tonic, possessing also the peculiar merit of acting as a powerful agent in relieving Congestion or Inflammation of the Liver and Visceral Organs, and in Bilious Diseases.

For Skin Diseases. Eruptions, Tetter, Salt-Rheum, Blotches, Spots, Pimples, Pastules, Boils, Carbuncles, Ring-worms, Scald-Head, Sore Eyes, Erysipelas, Itch, Scurs, Discolorations of the Skin, Humors and Diseases of the Skin, of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters. One bottle in such cases will convince the most incredulous of their curative effects.

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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Pia. Tape, and other Worms, lurking in the system of so many thousands, are actually 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.

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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 forearmed. 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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