

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

VOL. 4.—No. 6.—WHOLE No. 84.

NEW YORK, DECEMBER 23, 1871.

PRICE FIVE CENTS.

JOHN J. CISCO & SON, BANKERS, No. 59 Wall Street, New York.

Gold and Currency received on deposit, subject to check at sight.
Interest allowed on Currency Accounts at the rate of Four per Cent. per annum, credited at the end of each month.
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Certificates of Deposit issued, payable on demand, bearing Four per Cent. interest.
Loans negotiated.
Orders promptly executed for the Purchase and Sale of Governments, Gold, Stocks and Bonds on commission.
Collections made on all parts of the United States and Canadas.

73-85.

THE LOANERS' BANK OF THE CITY OF NEW YORK

(ORGANIZED UNDER STATE CHARTER.)
"Continental Life" Building,
22 NASSAU STREET, NEW YORK.

CAPITAL..... \$500,000
Subject to increase to..... 1,000,000

This Bank negotiates LOANS, makes COLLECTIONS, advances on SECURITIES, and receives DEPOSITS.
Accounts of Bankers, Manufacturers and Merchants will receive special attention.
FIVE PER CENT. INTEREST paid on CURRENT BALANCES, and liberal facilities offered to our CUSTOMERS.

DORR RUSSELL, President.
A. F. WILLMARTH, Vice-President.

HARVEY FISK. A. S. HATCH.

OFFICE OF FISK & HATCH. BANKERS,

AND
DEALERS IN GOVERNMENT SECURITIES,
No. 5 NASSAU STREET, N. Y.,
Opposite U. S. Sub-Treasury.

We receive the accounts of Banks, Bankers, Corporations and others, subject to check at sight, and allow interest on balances.

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We make collections on all points in the United States and Canada, and issue Certificates of Deposit available in all parts of the Union.

We buy and sell, at current rates, all classes of Government Securities, and the Bonds of the Central Pacific Railroad Company; also, Gold and Silver Coin and Gold Coupons.

We buy and sell, at the Stock Exchange, miscellaneous Stocks and Bonds, on commission, for cash.

Communications and inquiries by mail or telegraph, will receive careful attention.

FISK & HATCH.

76-88.

RAILROAD IRON, FOR SALE BY S. W. HOPKINS & CO., 71 BROADWAY.

CALDWELL & CO., BANKERS, 27 Wall St., New York.

Order for Purchase and Sale of United States Securities, Stocks, Bonds and American Gold promptly executed at the usual commission.

Loans promptly made in all parts of the United States and Canada.

Interest, 4 per cent., allowed on deposits, subject to sight draft.
78 to 103.

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(Chartered by the Government of the United States.)
DEPOSITS OVER \$3,000,000.

185 BLEECKER STREET, NEW YORK.
SIX PER CENT. interest commences first of each month.

Four per cent. allowed from date of each deposit for full number of days, not less than thirty, on sums of \$50 and upward, withdrawn before January.

DEPOSIT CERTIFICATES, as safe as Registered Bonds, and promptly available in any part of the United States, issued, payable on demand, with interest due.

Accounts strictly private and confidential.
Deposits payable on demand, with interest due.

Interest on accounts of certificates paid by check to depositors residing out of the city if desired.
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Eighth Ave., cor. Fourteenth St.
SIX PER CENT. INTEREST

allowed on all sums from \$5 to \$5,000. Deposits made on or before August 1 will draw interest from August 1.
Assets, \$2,473,303 05.
Surplus, \$300,373 95.

S. J. & F. BEEBEE, BROKERS, IN GOLD, STOCKS & BONDS No. 7 NEW STREET, NEW YORK.

59.

C. J. OSBORN. ADDISON CAMMACK.

OSBORN & CAMMACK, BANKERS, No. 34 BROAD STREET.

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BANKING HOUSE OF HENRY CLEWS & Co., No. 32 Wall Street, N. Y.

Letters of Credit for travelers, also Commercial Credits issued, available throughout the world.

Bills of Exchange on the Imperial Bank of London, National Bank of Scotland, Provincial Bank of Ireland, on all their branches.

Drafts and Telegraphic Transfers on Europe, San Francisco, the West Indies and all parts of the United States.

Deposit accounts received in either Currency or Coin, subject to check at sight, which pass through the Clearing-House as if drawn upon any city bank; 4 per cent. interest allowed on all daily balances; Certificates of Deposit issued; Notes, Drafts and Coupons collected; advances made on approved collaterals and against merchandise consigned to our care.

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BANKERS,

No. 11 WALL STREET, NEW YORK,

DEALERS IN

STOCKS, BONDS, GOLD AND EXCHANGE.

ORDERS EXECUTED AT THE STOCK AND GOLD EXCHANGES.

INTEREST ALLOWED ON DEPOSITS SUBJECT TO CHECK AT SIGHT.

Buy and sell at current market rates, the FIRST MORTGAGE EIGHT (8) PER PER CENT. GOLD BONDS of the ST. JOSEPH AND DENVER CITY RAILROAD COMPANY.

Interest, payable August and February, in New York, London, or Frankfort-on-the-Main, free of United States taxes. Present market quotations, 97 1/2 a 98 3/4 c. and interest.

TANNER & CO.,
No. 11 WALL STREET.
56 107

Rail Road Bonds.

Whether you wish to Buy or Sell write to
CHARLES W. HASSLER,
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New York. 62-74

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FIRST MORTGAGE GOLD BONDS

OF THE

RONDOUT & OSWEGO RAILROAD.

Principal & Interest Payable in Gold.

Seven per Cent. Semi-Annually.

This Road covers 100 miles of the most direct possible line, between the Great Lakes and deep water navigation on the Hudson River, the whole line of which will be completed and in operation on or before October 1st, 1872, and give a new line of road to Lake Ontario and the West, 25 miles shorter than any line that can be found.

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

The 36 miles of road operated for three months is already paying net earnings equivalent to 7 per cent. gold, on its cost of construction and equipments. The issue of Bonds is limited to \$20,000 per mile of COMPLETED ROAD, the coupons payable in gold in this city.

PRICE OF THE BONDS, 90 IN CURRENCY.

Full particulars of the above may be had of, and the Bonds for sale by

Edward Haight & Co.,

9 Wall Street, NEW YORK CITY,

Financial Agents of the R. & O. Company. 81

MARKET SAVINGS BANK,

83 NASSAU STREET, N. Y.,

Six Per Cent. Interest Allowed.

Interest commences on the 1st of each month.

HENRY R. CONKLIN, Secretary. 60-86
WM. VAN NAME, President.

INGERSOLL LOCKWOOD,

Late United States Consul to the Kingdom of Hanover. Author of "Transatlantic Souvenirs," Translator of Renan's "St. Paul," etc.

1. "COUNT BISMARCK, THE GREAT PRUSSIAN PREMIER." 2. "NATIONALITY AND NOBILITY."
3. "WOMEN'S FACES," 4. "BRAINS."

(New Lecture.)

Although one of the youngest in the lecture-field, Mr. Lockwood's success has been most flattering, and press-notices, indorsing his rare abilities, have been received from all places where he has lectured. The following is a sample:

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

Terms, \$100, with modifications.



MILD, CERTAIN, SAFE, EFFICIENT
It is far the best Cathartic remedy yet discovered, and at once relieves and invigorates all the vital functions, without causing injury to any of them. The most complete success has long attended its use in many localities, and it is now offered to the general public with the conviction that it can never fail to accomplish all that is claimed for it. It produces little or no pain; leaves the organs free from irritation, and never overtaxes or excites the nervous system. In all diseases of the skin, blood, stomach, bowels, liver, kidneys—of children, and in many difficulties peculiar to women—it brings prompt relief and certain cure. The best physicians recommend and prescribe it; and no person who once uses this will voluntarily return to the use of any other cathartic.

Sent by mail on receipt of price and postage.
1 box, \$0 25 Postage 6 cents.
5 boxes, 1 00 " 18 "
12 " 2 25 " 39 "
It is sold by all dealers in drugs and medicines.
TURNER & CO., Proprietors,
120 Tremont Street, Boston, Mass.

THE BALTIMORE & OHIO R. R.

Is an Air-Line Route from Baltimore and Washington to Cincinnati, and is the only line running Pullman's Palace Day and Sleeping Cars through from Washington and Baltimore to Cincinnati without change.

Louisville in 29½ hours.
Passengers by the Baltimore and Ohio Railroad have choice of routes, either via Columbus or Parkersburg.

From Cincinnati, take the Louisville and Cincinnati Short Line Railroad.
Avoid all dangerous ferry transfers by crossing the great Ohio River Suspension Bridge, and reach Louisville hours in advance of all other lines. Save many miles in going to Nashville, Memphis, Chattanooga, Atlanta, Savannah, Mobile and New Orleans.

The only line running four daily trains from Cincinnati to Louisville.
Silver Palace Sleeping Coaches at night, and splendid Smoking Cars, with revolving arm chairs, on day trains.

Remember! lower fare by no other route.
To secure the advantages offered by this great through route of Quick Time, Short Distance and Low Fare, ask for tickets, and be sure they read, via Louisville and Cincinnati Short Line R. R.

Get your tickets—No. 37 Washington street, Boston; No. 229 Broadway, office New Jersey R. R., foot of Cortlandt street, New York; Continental Hotel, 228 Chestnut street, 44 South Fifth street, and at the depot corner Broad and Prime streets, Philadelphia; S. E. corner Baltimore and Calvert streets, or at Camden Station, Baltimore; 485 Pennsylvania avenue, Washington, D. C.; and at all the principal railroad Offices in the East.

SAM. GILL,
General Supt., Louisville, Ky.
HENRY STEFFE,
Gen. Ticket Agent, Louisville, Ky.
SIDNEY B. JONES,
Gen. Pass. Agent, Louisville, Ky.

PROGRESS OF DENTISTRY.

DR. SIGESMOND, Surgeon Dentist to the Woman's Hospital, is the inventor of Artificial Teeth without plates or clasps. Can be inserted permanently without extracting any roots. Warranted twenty years. The most painful decayed teeth or stumps restored by filling or building up to natural shape and color without pain, at 63 East Ninth street, near Broadway, late of Union Square. 68-120.

"THE BEST IS THE CHEAPEST."



Being constructed with regard to scientific accuracy, are used in all tests of skill by the best players in the country, and in all first-class clubs and hotels. Illustrated catalogue of everything relating to billiards sent by mail.

PHELAN & COLLENDER

738 BROADWAY, New York City.

"THE BLEES"

NOISELESS,

LINK-MOTION,

LOCK-STITCH

**Sewing Machine**

Challenges the world in perfection of work, strength and beauty of stitch, durability of construction and rapidity of motion.
Call and examine. Send for circular. Agents wanted.

MANUFACTURED BY
BLEES SEWING MACHINE CO.,
623 BROADWAY, New York.

THE HAIR. ZOECOME! THE NEW HAIR RESTORATIVE

Will positively restore luxuriant and healthy growth of HAIR upon the

BALD HEADED,

and will prevent the hair from falling out.

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

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

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

MRS. ELVIRA M. DEPUY,
64 Clinton avenue, Brooklyn.

Now Published for the First Time
in this Country!

GOETHE'S Elective Affinities:

With an Introduction

By VICTORIA C. WOODHULL.

PRICE, \$1 50.

Sent by Mail or Express, as ordered, on receipt of the price.

"It is very true that ideas of social freedom and of inevitable law governing the actions of humanity are rapidly spreading in the world at this day, and that I may have done something to aid their growth. Perhaps my name may not, therefore, be inappropriately associated with this reproduction of the work of the greatest Genius of Germany, the first who promulgated the thought that there is a chemistry of the mind, and that Elective Affinities are as powerful and legitimate in the realm of human sentiment as in the realm of matter."

"Themes of freedom on all subjects form the staple public sentiment of the world at this age. A doctrine like that of Goethe's is therefore eminently calculated to make progress even unconsciously in this century."

"But in any event Genius has its prerogatives, and the genius of Goethe is incontestable and uncontested. The American public are entitled to know what this great leader of modern thought, one of the founders of Comparative Anatomy, has thought on the more recondite subject of the Chemistry of the Mind. The question is not, in the first instance, whether his views were right or wrong, true or false; but simply, What were they? and in none of his works is that question so effectively answered as in 'Elective Affinities.'"—Extracts from Introduction.

THE LAW OF MARRIAGE, AN EXHAUSTIVE ARGUMENT AGAINST MARRIAGE LEGISLATION, By C. S. JAMES,

Author of "Manual of Transcendental Philosophy."

For Sale by the Author, post paid, for 25c.

Address
Alma, Wis. 75

A HISTORY

OF THE NATIONAL WOMAN'S RIGHTS MOVEMENT, FOR TWENTY YEARS,

With the Proceedings of the Decade Meeting held at

APOLLO HALL, OCTOBER 20, 1870,

From 1850 to 1870,

WITH AN APPENDIX CONTAINING THE HISTORY OF THE MOVEMENT DURING THE WINTER OF 1871,

IN THE NATIONAL CAPITOL,

Compiled by

PAULINA W. DAVIS.

For sale by all Booksellers. Price 50c.

A lucid and liberal account of the most important political movement of the day.—W. & C.'s W.

EQUALITY A RIGHT OF WOMAN.

BY TENNIE C. CLAFLIN.

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

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

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

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

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

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

WOMAN'S RIGHTS—NEW BOOKS.

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

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

THE ORIGIN, TENDENCIES AND PRINCIPLES OF GOVERNMENT.

BY VICTORIA C. WOODHULL.

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

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

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

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

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

MUTUAL BENEFIT SAVINGS BANK,

SUN BUILDING,

166 Nassau street, New York.

DIVIDEND.—A semi-annual dividend at the rate of six per cent. per annum, on all sums of \$5 and upward which have been on deposit for one or more months next previous to July 1, will be paid on and after July 21, 1871.

INTEREST not called for will remain as principal, and draw interest from July 1.

BANK OPEN daily from 10 to 3; also Monday and Saturday evenings, from 4½ to 6½ o'clock. Interest commences on the 1st of every month following the deposit.

CHARLES K. GRAHAM, President.

G. H. BENDICT, Secretary.

PATENT**STOCKING SUPPORTER**

AND

LADIES' PROTECTOR.

NO MORE COLD FEET—NO MORE DEFORMED LIMBS.

MRS. DANIELS takes pleasure in offering the above articles to ladies, with the assurance that they will give satisfaction.

The trade supplied at a discount.

No. 63 Clarendon Street,

BOSTON.

OR MRS. C. A. GAYNOR,

824 Broadway, New York.

SYPPER & CO.,

(Successors to D. Marley.)

No. 557 BROADWAY, NEW YORK,

Dealers in

MODERN AND ANTIQUE

Furniture, Bronzes,

CHINA, ARTICLES OF VERTU.

Established 1826.

A BEAUTIFUL SET OF TEETH,

With plumpers to set out the cheeks and restore the face to its natural appearance. Movable plumpers adjusted to old sets, weighted Lower Sets, fillings Gold, Amalgam, Bone, etc.

TEETH EXTRACTED WITHOUT PAIN,

With Nitrous Oxide Gas.

No extra charge when others are inserted.

SPLENDID SETS, \$10 to \$20.

L. BERNHARD, No. 216 Sixth Avenue,
Between Fourteenth and Fifteenth streets east side.

ROYAL HAVANA LOTTERY.

\$330,000 IN GOLD
DRAWN EVERY 17 DAYS.

Prizes cashed and information furnished. Orders solicited and promptly filled.

The highest rates paid for Doubloons and all kinds of Gold and Silver and Government Securities.

TAYLOR & CO., BANKERS,

No. 16 Wall Street.

WM. DIBBLEE,**LADIES' HAIR DRESSER,**

854 Broadway,

HAS REMOVED FROM HIS STORE TO THE

FIRST FLOOR,

where he will continue to conduct his business in all its branches TWENTY-FIVE PER CENT. CHEAPER than heretofore, in consequence of the difference in his rent.

CHATELAINE BRAIDS,

LADIES' AND GENTLEMEN'S WIGS,

and everything pertaining to the business will be kept on hand and made to order.

DIBBLEEANIA for stimulating, JAPONICA for soothing and the MAGIOTAR SALVE for promoting the growth of the hair, constantly on hand. Consultation on diseases of the scalp, Mondays, Wednesdays and Fridays, from 9 A. M. to 3 P. M. Also, his celebrated

HARABA ZEIN,

or FLESH BEAUTIFIER, the only pure and harmless preparation ever made for the complexion. No lady should ever be without it. Can be obtained only at

WM. DIBBLEE'S,
854 Broadway, up-stairs.

SAM'L BARTON,

HENRY ALLEN

BARTON & ALLEN,

BANKERS AND BROKERS,

No. 40 BROAD STREET.

Stocks, Bonds and Gold bought and sold on commission.



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

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

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Dec. 16, 1871, will close at this office on Tuesday at 11 A. M., on Wednesday at 5 A. M., and on Saturday at 7 A. M. P. H. JONES, Postmaster.

SUFFRAGE CONVENTION AT WASHINGTON.

The National Woman Suffrage and Educational Committee will hold a Convention at Lincoln Hall on the 10th, 11th and 12th of January, for the purpose of urging upon Congress the passage of a "Declaratory act" during the coming session.

Friends of Equal Rights are earnestly invited to make early arrangements for being present at this most important gathering. ELIZABETH CADY STANTON, President.

ISABELLA BEECHER HOOKER, Chairman of Ex. Com. JOSEPHINE S. GRIFFING, Secretary.

THE INTERNATIONAL.

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

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

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

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

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

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

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

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

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

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

THE MEMORIAL DEMONSTRATION OF THE INTERNATIONAL.

The proceedings in honor of the memory of the slaughtered heroes of the Paris Commune did not come off, as promised, on Sunday last. The Board of Police Commissioners, without the shadow of a shade of legal authority, in defiance of the plainest provisions of the Constitution of the United States and of the State of New York, and contrary to the immemorial usages of their citizens, thought it a very fit and proper thing to do to forbid it. Why they have yet to explain; if, indeed, they have any explanation to offer other than the desire to exercise arbitrary power, by pandering to the prejudices of those classes of society, to wit, the respectable residents of Fifth avenue and the Roman Catholic population, on whose behalf that power has been confessedly exerted.

Of course, the order fell like a thunderbolt upon those who for a week or more had been making preparations for a grand and impressive display. It came so unexpectedly and was such an unprecedented violation of the rights of citizens never heretofore questioned, that all concerned were surprised at its issue; for, although the right of any procession to encroach upon the uses of the streets for business purposes on week days had often been doubted and refused, it had never occurred to the mind of the oldest inhabitant that the use of the streets on Sunday for a funeral procession

could be denied. The streets are ordinarily clear on that day of all vehicles and traffickers; nobody's business is liable to interruption, and the playing of solemn funeral dirges interferes with no man's worship. True it is that these Commissioners pretend (as reported) that on the line of march selected for the procession there were many churches whose congregations might have been disturbed in their devotions; but even admitting this—which is so far from being a correct statement of the fact that exactly the contrary of it is true, since the hour selected for the march was one at which all the churches are closed—it is not the especial business of the police to protect the *Religious* portion of the community at the expense of the *Irreligious* (so-called) part of it. It is the especial glory of this Republic that its government is *secular*. It minds *this* world's business, leaving other worlds, if there be any, to take care of themselves. The very first article of the Amendments to the Constitution declares that "Congress shall make no law respecting an establishment of religion, or prevent the free exercise thereof." The Constitution is the fundamental law for the guidance of both the National and the State Legislatures. If, then, Congress can make no law on this subject, neither can any State Legislature nor municipal Council. The Board of Police were absolutely without any Constitutional law to enforce. They had nothing to guide them but "time-honored custom," and that they had no right to depart from except a riot was apprehended, in which case it would clearly have been their duty to preserve the public peace by suppressing the rioters instead of the procession. The citizen's rights are never to be sacrificed to appease the passions or prejudices of the would-be violators of them; and a right established by "immemorial usage" is just as sacred as any recognized by statutory enactment.

But notwithstanding the various sections of the I. W. A. were thus surprised in their preparations for this memorial demonstration, their conduct up to the time of this writing has generally been very admirable. The Committee of Arrangements charged with the preparations very properly protested against the arbitrary proceedings of the Board of Police, professed a willingness to submit to its order for the time being, or until it could be rescinded, and postponed the procession till the 25th of December, or Christmas day. This was, under the circumstances, the next best thing they could have done; though it would have been better certainly to have postponed the procession from Sunday to Sunday until it could take place on that day, under the sanction and protection of the city and State authorities; and perhaps it is not yet too late to pursue this course. The right must inevitably at last prevail.

Three ways are open to the protestants; 1st, An appeal to the Governor of the State invoking the protection of the State authorities. That course was taken on the 12th of July, on the occasion of the great Orange procession, when precisely the same issues were presented, except that that procession was justly liable to the objection that it might interfere with the traffic and travel of the inhabitants of the city, falling, as it did, on a week day. Notwithstanding, Governor Hoffman promptly overruled the arbitrary order of the city authorities in that case, on the ground that the authorities had no right to make distinctions between classes or sects, and that the privilege of parading had hitherto been accorded to all alike. So, Orangemen were protected at the cost of the sacrifice of scores of human lives. Gov. Hoffman, it is true, says that now he has no power to act, although the issue, save as to the day when the procession is to be held, is precisely the same. Can the reason be that now he is desirous of conciliating that class of the population which his course on that occasion alienated?

2d. The Legislature may be applied to for the purpose of removing the Board of Police, if it has exceeded the authority conferred upon it. Or,

3d. The courts of law may be sought to obtain a redress of grievances by the parties aggrieved.

One or the other, or all of these courses should be taken, rather than that the idea of having the procession take place on Sunday should be abandoned, though there need be no hurry. In too much haste lies the danger of the compromise of principle. It should be considered, however, that the exhibition of respect due to the memory of the honored dead is now a matter of trifling importance compared with the vindication and recovery of lost citizens' rights.

Let, therefore, all true Internationals, by the law and through the law, properly invoked and ultimately vindicated, be less desirous of having their parade than of regaining that right, the loss of which may possibly lead to that of those kindred rights, involving free meetings and a free press, upon the exercise of which the attainment of the objects of the Organization depends. The arrest of a few persons, who, contrary to the resolutions of the Committee of Arrangements, chose to have a procession on their own account, may serve to lay the foundation of the commencement of suits at law, by means of which the rights of the people may be asserted and their wrongs redressed.

M. S., December 11, 1 o'clock P. M.

N. B.—12 o'clock midnight.—A meeting of the new Federal Council has just adjourned, at which it was resolved that the procession should take place on Sunday, the 17th inst., provided the authorities are willing, and if the "powers that be" should still persist in their refusal to permit it, then on the next Sunday, and so on until a decision of the

Courts of Law shall have established beyond a peradventure the right of the people peaceably to assemble and walk in procession through the streets, with or without music, on a Sunday, when the streets are otherwise unused for any purpose. W. W.

PLATFORM OF THE I. W. A.

A perusal of the subjoined letter must satisfy any candid reader that Section 12 did not misrepresent the objects, measures and principles of the organization in its now famous "Appeal" to English-speaking citizens of the United States; and if there be any members of Section 1, or any other Sections, who think that a Federal Council for the United States can be organized that shall be recognized by the General Council at London, which disfranchises Section 12, such persons will surely be disappointed. We ask attention especially to the second plank in the platform, and add that conforming their practice to their theory, the General Council have admitted to a seat in their body a woman. The last list of members bears the name of HARRIET LAW. May her mission be as blessed as her influence must be benign.

THE INTERNATIONAL SOCIETY.

The Secretary of the Dundee Republican Club having written to inquire of its Secretary the principles of the International, received the following reply:

INTERNATIONAL WORKINGMEN'S ASSOCIATION, }
256 High Holborn, London, W. C.

MY DEAR SIR: I received your letter, and have much pleasure in answering it, though I do not consider the association of which I am the Secretary is under any obligation to defend itself. The International is an association worthy of the support of every worker, as it represents the interests and aspirations of labor, and labor alone. It looks upon the human race as one great family, and seeks to unite the workers of all countries in one fraternal bond, irrespective of all differences of nationality, language, color, creed or trade, and aims at the reconstruction of society upon a labor basis. It considers that labor, of either brain or hand, should be the only condition of citizenship, and claims for every person born the right to labor, and the right to live, upon the condition that he or she performs a fair share of the labor that may be required by society. It seeks to substitute realities for shams, and give all equal rights, based upon a fraternity of interests, and guarantees to all the liberty to live instead of the liberty to starve, which they now possess. It is both political and social, and its action depends much upon the peculiar circumstances and condition of each country, but it always acts in the interests of the working class. At the present time it is actively supporting the engineers of Newcastle in the struggle for a reduction of the hours of labor. It is organized upon the federative plan, and each section or branch has full liberty of action so long as nothing is done antagonistic to the principles of the association, and may take up any question it may deem calculated to advance the interests of its members, either national or local, parliamentary or municipal, political or social. In Belgium it has occupied itself chiefly with the social struggle against capital; in France it has occupied itself with politics, and may be said to be the real author of the Commune; in Germany, on the other hand, the two questions have gone hand-in-hand, and while the social question has not been neglected, the political power has been utilized, and four members have been returned to the German Parliament, where they have bearded Bismarck, and protested against the stealing of Alsace and Lorraine.

The various Congresses held by the Association of Geneva, Lausanne, Brussels and Basle discussed and adopted the following points, which may therefore be said to form the programme of the International:

1. The total abolition of all class rule and all class privileges.
2. Complete political and social equality for both sexes.
3. Nationalization of the land, and of all the instruments of production.
4. A reduction of the hours of labor, so as to allow more time for improvement and recreation.
5. Education to be undertaken by the State—to be obligatory, gratuitous and secular.
6. Religion to be ignored, as being a speculative subject concerning the individual. No religious differences or creed to be recognized.
7. The substitution of a direct system of taxation based upon property, instead of the present system of levying taxation upon industry; the taxation to be progressive.
8. The abolition of the standing army, as being a provocative to war.
9. The adoption of the principle of associative production, with a view to the complete supersession of the present system of capitalist production.

Other points of minor interest have been discussed and likewise adopted, but these are the principal ones, and, I think, embrace nearly all for which an agitation can be raised. I think they are comprehensive, and comprise all the objects for which the various democratic and labor organizations are striving, and I would submit, with all due deference, that it would be wise for you to join, and thus form part of the most homogeneous and powerful body yet organized in the interest of the people. Hoping to hear from you, I remain yours fraternally.

JOHN HALES, Gen. Sec. International.

REVISED RULES OF THE I. W. A.—PROCEEDINGS OF SEPTEMBER CONFERENCE IN LONDON.

We have received from J. G. Eecarius copies of the above-named publications, the last of which we have already printed in a recent number of the WEEKLY, as they appeared in the *World* newspaper, which had become possessed of them before their presentation to the Sections, for which they were first intended. The Rules differ from those which previously governed the action of the organization, namely, in the fact that Article 7 of the old Rules has been omitted, professedly "because its insertion was contrary to a resolution of the Lausanne Congress." This was the article

which expressly conferred the right of the Initiation of new measures upon any Section, and we are sorry that for any reason it has been rescinded. Nevertheless, that right is distinctly recognized and guaranteed by Articles 9 and 11 of the Revised Rules, relating to the duties of the General Congress and the General Council, and the freedom of the Sections yet remains intact. Agreeably to our promise, therefore, we shall print next week a history, very much condensed, from the pen of Citizen Eccarius, which appeared in the London Times of October 27, together with the revised Rules of the Organization; and the correspondents of Section 12 that have applied for information concerning the method of forming new Sections may send their orders to the subscriber, inclosing simply the postage required for forwarding.

WILLIAM WEST,
Cor. Sec. Section 12.

CORRESPONDENCE.

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

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

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

THE LAW TAKEN AT ITS WORD—A NEW QUESTION.

YOUNGSTOWN, Ohio, November, 1871.

Mrs. VICTORIA C. WOODHULL: I have seen your volume on Finance and Government; I have studied the features in the picture preceding its pages, and have come to the conclusion that you are a *born lawyer*, as well as a financier and reformer, and that you can solve the question which so deeply concerns my future happiness. I applied to the editor of our local paper for help in the matter, but he is "retained" by the opposite side, and of course his judgment is not reliable. The case is this:

I am engaged, and have been for some months, to be married to a young man who is four years my senior, and who is handsome, kind-hearted and seems to have some of the best qualifications for being a good husband. But there are two difficulties in the way of fulfilling the engagement. The first is the alarming frequency of divorce. I notice in the papers that in our State of Ohio, full of churches, Jewish, Catholic and Protestant, there have been, during the last year, more than a *thousand* divorces. All these couples, no doubt, thought they loved each other, and were sincere when they took each other for life. The preachers who officiated solemnly declared that God had joined them together, and forbade any human authority to put them asunder. Yet all the three parties were mistaken, for the men and women have ceased to love each other, and are separated for life; and the evidence is clear that the preachers had no authority to declare that God had joined them together.

I have been examining the laws of Ohio on the subject of marriage and find that, as in all other States, it is simply a *civil contract* between the parties, just as it would be between a mechanic and a capitalist, the former agreeing to build a house for the latter by a certain day and in a certain manner, or pay a forfeit. I find that although the law authorizes the clergy, as well as legal officers, to officiate at the time the parties publish the contract, and are actually married, it is not because there is anything *religious* in the matter, but it is simply investing the preacher with civil powers for the occasion, in conformity with the customs of the people. So true is it that marriage is nothing but a civil contract that if either party fails to carry it out, the other, whether man or woman, can sue and recover damages for a breach of promise.

The second obstacle in the way of my marriage is the fear that with all my idolatry of John, like the five hundred other men in Ohio last year, he may tire of me; or, like the five hundred other women, I may tire of him. I noticed lately that when he came to see me and I kissed him, I detected on his breath the smell of liquor. I always disliked exceedingly his use of tobacco, because it polluted his hair, his clothes, and especially his breath; and because I felt that the intimacies of love were so holy that each party should be entirely divested of everything that was the least offensive to the other. I love John dearly. He appears to be noble and generous and sympathizing. But can you wonder that I tremble at the idea of marrying him when you think of what I have said?

Now the object of this communication is to ascertain from you or from those "learned in the law," whether there is anything in the statute or the decisions of the courts to forbid us limiting the contract of marriage to one year. By that time we can find out whether we are adapted to each other; whether our love is of the lasting kind; and, if so, which God grant, we can renew the contract, and extend it another year or five years, as we ourselves, the contracting parties, may judge best. If we learn, like those two thousand people who have been divorced the last year, that we have been mistaken in each other, and that our continued union would be a profanation of the holiness of real marriage, it would not be too late to correct the fault. To me the idea of living in wedlock with a man when he loathes me and I loathe him is *hell*. Death in any form would be preferable to such a life as this, for it is said that when what is called love turns into hate, it is the intensest of all hate. What a heaven it would be to my woman's heart to realize the thought of John loving me truly and forever, as he now seems inclined to do, and of my returning the affection! But more than one thousand solemn bells are now tolling through the State of Ohio warning her young people that marriage, although called a divine institution, is yet a lottery, an adventure, fraught with danger to the interests of woman especially, and thrilling every loving heart with fear that the fate of others may be hers or his.

Now, my dear Mrs. Woodhull, the battle between my hopes and my fears in regard to my marriage with John prompts me to make the above inquiry. If marriage is altogether and entirely a *civil contract*, may not the contracting parties, as in other cases, limit the agreement to one, five, or ten years, as they may mutually decide upon? The law, so far as I have examined, says nothing of marriage for life as

a necessary part of the institution. The meaning of a voluntary contract forbids that idea. It is only the promise which the preacher extorts that makes it so. And unless there is some court decision which is equivalent to law I don't see why John and I may not, by a limited contract, shield ourselves from the danger of wrecking our happiness for life. It might create a *talk* when the notice of our marriage appeared in the papers—"Married, for one year, with privilege of renewing or nullifying the contract at the end of that time, John —, Esq., attorney at law, and Miss Mary Ann —, etc.;" but, if the law allows it, talk or no talk, and without consulting Mrs. Grundy and her daughter Nancy, I will listen to the suggestions of prudence, and be married in that way.

MARY ANN.
In reading over this communication it occurs to my mind that the *unusualness* of the suggestion I make may lead you to suppose, as it did some legal friends I conversed with here, that I am not in earnest. But I am in dead earnest. Life is short—too short to have any of its years murdered by an unhappy marriage. If I have children, I wish them to be *sent for*, and not come by chance; so that they may be an improvement upon the parents, and not cases of reversion. I want to be really married, not to live in legalized adultery. And I am convinced, by what I know of the law, that woman may protect herself in the way suggested. But as it is a legal question, I ask for counsel, so that my decision, when made, can be sustained.

MARY ANN.
This is one of those questions which men have assumed is determined by custom and the common acceptance of terms, but which there is no written law to cover. In the theory of States righters it would be one of the rights reserved to the people, while in the theory of a central government it would have to be provided for by law to bind the people. The law which determines that marriage must be for life or for any specified time is purely an arbitrary imposition, and it is only public opinion that enforces it. Every year its rigor and despotism is decreasing. In this State the courts have even come to hold that for people to live together as man and wife is quite sufficient to be held as marriage, and if it continues ten years to come in the same direction, the latter kind of marriages will be equally respectable with the more formal ones.

We have no doubt that in Ohio, if such a case as the above were to be forced before the courts, by the intermeddling of people with that which would be none of their business, a conservative judge might hold it not to be marriage, but we very much doubt whether there would be people base enough to interfere in such a matter; and especially if the interested parties had previously been good citizens and members of the community; that is to say, we do not believe that anybody would interfere if the most honored man and woman in Youngstown were to marry for a limited term.

Now, we know of hundreds of cases where marriages have been consummated according to the general custom, which would have been limited marriages had respectability permitted it. And it is this despotism that we protest against. People desiring to marry for a limited term should not be compelled to do so for life in order to execute their mutual wishes. If they will have a form, they should be free to marry either for life or for a limited term, and be equally protected and respected in both. The fact that divorce is considered and provided for admits all we claim. It virtually says that if after trial people find themselves mismatched, they should separate.

But the real difficulty is not in the law. That would soon count for nothing if people would have the moral courage to assert their rights and to live the truth as they feel and know it. We are all moral cowards, preferring to act and live a lie rather than to incur the displeasure or criticism of Mrs. Grundy. How long would there be occasion for the above query, if every person would act their right and their conviction in this matter? The unwritten law would lose its power in a single day, and humanity be redeemed from one of the most insidious forms of despotism that has ever fastened upon humanity.

But that law now demands that our correspondent shall marry for life with the man she desires for her husband, but whom she cannot fully trust and take all the consequences, or that she shall remain single, which, beside being an absurdity and an impeachment of the common sense of the parties interested, is also, under our theory of government, unconstitutional; which we shall have occasion to show when men shall have abated their despotism over us by having yielded the suffrage.

If we were in the place of our wise correspondent we would marry for a year and abide the consequences. If John and Mary Ann are good, honest, upright, virtuous and respectable people now, for the life of us we cannot see that marrying for a limited term would make them otherwise; and we do not believe that the sensible people of Youngstown would think them so; but, on the contrary, we know that there are thousands scattered throughout the land who would glory in their moral courage, and thank them from their souls for doing what they wanted to do themselves, but had not the strength and manliness to do. Yes, thousands would repeat the inspired poet who sang:

"When a deed is done for freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic, trembling on from east to west."

The following is a sample of hundreds of letters we are constantly receiving:

M—, Wis., Nov. 27, 1871.

WOODHULL & CLAFLIN'S WEEKLY: I thank you for sending the WEEKLY according to my request. I herewith forward a post-office order in payment.

I shall do all I can in my humble way to spread the truth published in your paper.

For my acceptance and advocacy of the great truth of social and political freedom I have incurred the displeasure

and censure of my family and kindred, divorcing me from the woman who married to escape the stigma of being called an old maid; through her unwillingness to bear children has stamped them with ante-natal hate for their father.

I feel that it is my duty to make every reasonable effort to spread the truth and remove the ignorance now so prevalent upon the law of true marriage; and if permitted to be instrumental in preventing one person from suffering as I have suffered I shall be paid for all my labors.

Respectfully yours,

H.

WOMAN'S POLITICAL VALUE.

The movement for "woman's rights" is not opposed, in the true sense of the word, but simply not participated in, by the great mass of men and women, because in the forms in which it is and has hitherto been presented it offers too many points of real or imagined improprieties and scandal, from even the semblance of which the innate sense of propriety in women shrinks, and which the stern judgment of men in such matters condemns. As a matter of principle it may be assumed, without fear of contradiction, that all men will gladly grant to woman not only all the rights and privileges that she may justly claim, but also any additional prerogatives that may be found to conduce to her welfare, protection and happiness. And it is equally certain that every sensible woman will gladly and thankfully accept every improvement of her rightful status that her natural protector may provide for her. The question simply is this: What improvement, what additional right, privilege or prerogative, is desirable for woman? All real improvements of this kind are evidently not only a benefit to the gentler sex, which man loves and wishes to protect and render as happy as possible, but they make both happier and advance the civilization of mankind. These truths require no further proof. The question only recurs, What improvement in the legal status of woman can be made that will produce the desired results?

In this sense, and in the spirit of all male citizens of the United States, I offer to our fair sisters in this Union the following plan for their complete political emancipation and elevation to the high sphere of right, influence and usefulness to which their intuitive intelligence and education, their strict virtue, and their religious love of God and their fellow-men qualifies and entitles them.

In the foundation and in the progressive development of our political institutions the necessity of a softening, persuasive, circumspect and merciful element in our legislative assemblies was universally felt, by which the stern, impetuous, rigorous and firm course in legislation of our direct representatives should be tempered, moderated, guided and mollified. For want of experience, and probably of deeper reflection, we adopted the practice of other nations and established bodies of old men, in the shape of senates, select councils and similar boards of old grannies, to which, from a sense of piety for the higher purposes for which they were created, we gave comparatively greater powers and a higher rank and dignity than to our direct representatives, with whom they are associated in our legislative assemblies. Experience has proved, however, that those so-called "upper houses," although generally containing more elderly men, are not, for that reason, nor for any other reason, really superior in the possession and practice of the higher attributes and virtues, for the representation and practical application of which they were instituted. Now those high and important functions, the humanizing practice of which we have in vain intrusted to our "upper houses" of old men, are the very ones for the real representation and performance of which woman—fair, lovely, intelligent and virtuous woman—appears to have been pre-eminently destined and created. The enunciation of this great truth carries with it all the proof and conviction that man, woman's admirer, lover and protector requires.

Let us replace our senates, our select councils, our upper chambers and all upper houses in our legislative assemblies, by "Houses of Ladies," with all the powers and prerogatives, as far as applicable, of the bodies replaced by them. Let those respective "Houses of Ladies" be enlarged in numbers to an equality with the "Houses of Gentlemen"—"Representatives"—and let the ladies to be members of those "Houses of Ladies" be elected by the women of the country, in the same manner as our male representatives are elected. The female elections may take place a week or two before the male elections are held, in order to avoid all that is objectionable in excited mixed assemblies. As soon as our fair sisters are ready to assume the task allotted to them in this plan, we shall be anxious to engraft it upon our political system.

WILLIAM EVERMAN.

COMMENTS.

We wish, for the honor of men, that the statements of our correspondent were true, but unfortunately, all our experience and observation proves that the reverse is the fact. Men do not desire to make women happy and protect them unless they can do it their own way and to suit their own purposes, which, we aver, is altogether a different motive from the one our correspondent would have inferred. It proceeds from pure selfishness. If men really desired the welfare and happiness of women for their own sake, or if they loved truth for the sake of the truth, why do they not let women determine now they shall be made happy and how they will be protected themselves, instead of compelling them to conform to the dictum of others. It is all well enough with men so long as women remain the quiet, acquiescent, docile and tractable wives, but the moment they attempt to assert individual rights the scene changes, and they are made to feel their inferiority.

Within the past month we have had no less than five married men say to us, "Well, why should she not obey me? Did I not pay my money for her, and do I not continually do so? She belongs to me just as much as my horse belongs to me, and she has no more right to her freedom than my horse has." When pressed home on certain points this feeling is almost invariably developed, though not always to the degree true in these cases. Now, can it be supposed, when men feel like that about their wives, that they have any desire to make them happy or to protect them other than such happiness and protection shall administer to their own selfish purposes? Not a bit of

it. It is true, and pity 'tis 'tis true, that men do regard their wives very much as the Southern slave-holders regarded their slaves. Anything for women so long as they remain obedient to the will of their masters, but nothing beyond that. Therefore the foundation upon which our correspondent rests his case is purely an assumption, and that is shown clearly in the article itself, since *he offers* a place to women. Why not let women have the place they want? Why say "all the rights and privileges she may justly claim?" Why make man the dispenser of them that he should *grant* them? Men grant women rights which are possessed as *natural* rights! Bah! Out upon such pretentious assumption! Women will determine their own political value without asking men what price may be put upon it.

But if the proposition is fundamentally false, the sequence is still more untrue to principle. We don't want separate political bodies. We want women and men together in all things in life. Very much of present ill comes from the separation of the sexes. The very fact of present political demoralization arises out of the unnatural exclusion of women. Take the female element out of whatever you may and destruction and decay will inevitably follow. Our legislation does require to be modified by the introduction of female influence, but not as proposed in separate bodies. "Mixed assemblages" are never "objectionable," even at the polls on election day, as has been thoroughly proven.

The closing sentence demonstrates the spirit of the entire article. "As soon as our fair sisters shall be ready to assume the task *allotted to them in this place* we shall be anxious to engraft it upon our political system. We will change *our* political system and allot them theirs."

Now, women don't want men to allot them anything. They ask no favor, they simply demand what is theirs by right, and which men are despotically withholding from them. And they will accept no such graciousness as our correspondent no doubt proposes in good faith, but in very bad taste.

A DEFINITION OF FREEDOM.

Freedom is an element of spirit, a force. Spontaneous, lawless, without restraint, without limitation—it exists nowhere absolute, else there would be no order, law, liberty, for liberty is freedom working in order and according to law. Freedom is often incorrectly used both to express license and liberty. As free as the winds is a common expression. The winds are not free absolutely; they blow and cease, sweep in fury or breathe in gentle rhythm in accordance with the law of the planet. Freedom is individualizing, segregating, disintegrating; the force by which every particle and every form of life and mind retains its characteristic quality. By chemical process elements latent in a compound are set free. So soon as recombined they obey the law of fixed proportions. In the realm of mind the element of freedom expands. Volition, power of will in human quality partakes of its source, Omnipotence. This power of choosing the channels through which the element of freedom shall be exercised, whether through one or more attributes of being, either exclusively the appetites and passions, or in the orderly exercise of all qualities of being, is the law of mind, and distinguishes the human from the animal kingdom. The law of liberty is the regular exercise of all the attributes of being unlimited by the excessive demands or domination of any one, and governed by the highest standard of excellence. *Perfect liberty* or freedom (used to express liberty), is and can be only through *perfect obedience to the highest law of the highest quality of being*. An individual has the right (is free), as against the right of another individual to prevent, to eat or drink, commit any excess, make any use of his own person or legal possessions. But, as against the higher law of reason and morals, he has no right (or liberty) to degrade and demoralize himself in the use or exercise of any appetites or passions, and in thus doing he is not free but enslaved. The sufferer from insatiate appetite for intoxicating drinks or lustful indulgence is in bondage; and whose attempts to deliver him from this bondage, even by prohibiting to him the means of its exercise, is not a despot but a liberator. Liberty is freedom working in the order of law; license, freedom rioting in disorder regardless of law. Freedom of the press and of speech limited by the opinion and will of an individual or a parliament is despotism, because there is not here equal opportunity to manifest freedom. The freedom of speech or the press limited by consideration of the welfare of the community according to the requirements of decency, purity and morality, is liberty. The freedom of the press unrestrained by these considerations, license and debauchery. The demands of true freedom or liberty are equal opportunity for all individuals to act, and an obedience to the orderly requirements of the highest law of being, moral law, by all individuals and in all combinations of individuals. Some surrender of freedom is inevitable in forming any relationship or combination of individuals. The law of two is not the law of one. But there is a unity of the dual or of larger combinations which makes the loss of individual surrender a gain to the individual. This is in the highest love or love of benevolence. I have thus, Mrs. Woodhull, complied with your request to give my ideas of freedom, and allow me to say I cannot compass the scope of your logic as implied in your statements about the relations of the sexes: That woman should be equally free with man in wedlock. That she should control her own person as entirely as a woman out of wedlock; should give her person

to her husband in response to the inspiration of the spirit only, which is the law of femininity, as I understand it. That the maternal function which man cannot exercise nor assist in carrying forward, by sharing its burdens, should not be imposed upon an unwilling woman. That acts of trespass which out of wedlock are crimes should in wedlock also be so considered, since what one party cannot inflict upon another should not by that other be inflicted, are the simplest principles of justice applied to parties in the conjugal state. I believe the true conjugation of one man and one woman to be the centre, the nucleus of all social order which tends to elevating conditions. The manifestation of Godhood in humanity, from whence proceeds holy spirit or life, is the true conjugation of manhood and womanhood. In this the conditions must be permanent, since the attributes and qualities of being which constitute it are of the soul or spirit and therefore permanent. The interpretation, "sexual unions from which reproduction may ensue are marriage," is precisely the animal idea, upon which all institutions in the past, and all definitions, scriptural and other, have been based. This, I maintain, is false, because it recognizes no human quality. Moreover, if the animal kingdom is taken as a basis of analogy in proof of this—because in our animal quality we are allied to that kingdom—surely the analogy should hold good in regard to the exercise of the sexual function which in that kingdom is controlled by the female and exercised only for reproduction. "The mutual general interests and happiness" of men and women not governed by the animal propensities can be secured by the spiritual joys of friendship. And for those who are thus governed—as in reference to all appetites and passions—limitations are absolutely necessary. We believe that the "tendency of nature is upward," even through manifestations of hellish disorder, but we do not believe it is necessary to plunge all things into a chaotic confusion, when the clear key-note of order is sounding through the demonstration of harmonious lives, which find in order and law happiness and growth. It is necessary to emancipate the marriage system of its inequalities and abuses. It is not necessary to emancipate human society from the idea of a constituted inherent law of conjugation between one man and one woman—and the result of familism, in which and through which are combined and recombined the finest and highest qualities of manhood and womanhood. We believe that definitions and statements are needed elucidating the qualities of masculinity and femininity, their normal position—the considerations which should decide their union in wedlock. That when woman chooses her conjugal companion she should choose with reference to the paternity of her children. If she cannot secure the suitable father in the companion, she can resign the companionship without becoming a "victim of moral marasmus," or any abuse. We could write down a long list of women who have nobly saved their womanhood, and happily and usefully ornamented and blessed society, because they chose celibacy instead of an "indifferent" husband. We do not believe in—nor in the propagation of the idea, that the "sexual union" is an overwhelming necessity of human beings. Excesses, lustful parentage, poisoned imagination, accepted license and debauchery in wedlock, have sown the seeds of diseased licentious organisms; but the unrestrained riot of such will evolve higher order only in their destruction of themselves. A true conjugal love finds no bondage in marriage, no limitation in an equitable civil law which secures to both parties equal powers of personal and property rights. Equality of the sexes in law and in fact, justice, and a cultivation of the sentiments and the love which is unselfish will remove the conditions which constitute the bondage of the state of marriage. More knowledge, a higher standard of manhood and womanhood, of the obligations of wedlock involving requirements of the highest purity and reverent regard for personal rights, and of the responsibilities of parentage, will tend to secure a higher standard of marriage, which is what we especially aim at securing—manhood and womanhood. The first, their union in a conjugation which sweeps through the whole scale of being; the second, fundamental necessity to a better social order.

L. B. CHANDLER.

SCRIPTURALISMS—ELOPEMENT OF YE OLDEN TIME.

"In the same temple, the resounding wood,
All vocal beings hymned their equal God."

Near a murmuring streamlet and on the grassy mound overshadowed by an immensely umbrageous tree, amid the branches of which several birdlings filled the scene with gladdening melody, Selena Cecrops, seventh daughter of one of the most ancient chiefs, sat earnestly striving, in a strange, monotonous way, to imitate the forest songsters' continued warblings. It was a picture—this early discovery of human vocal melody—which, if faithfully painted, would be beautiful to-day. True, this child of the forest and amateur of song, in stature and womanly development, was very large; the texture of her swarthy skin and her features rather rugged to comport exactly with the modern ideal of beauty. But, then, the strength and stature of the maiden seemed in singular harmony with her stronger natural surroundings. She had practiced these efforts of song now, day succeeding day, quite long, and to-day as her sisters, after long searching, traced and found her, her face, naturally lighter than theirs, shone to them like that of an angel's, and her voice broke upon and swept their souls with sensations of worshipful awe as they had never felt before, and gathering at a short distance they leaned forward in a devoutful, listening attitude, gazing with bated breath and eyes upraised as if in presence of a celestial. And so to them she was. She had succeeded at length in bringing to the surface, within the reach of her common humanity, the sacred harmony, the sweetest heaven of the soul. They had heard, they felt it and worshipped her.

It is hopeful that this sympathy with and adoration for music still lives a redeeming element of the soul. Its harmonizing tendency is to refine and better our social manners. "The father of such as handle the harp and organ" is said in Genesis to have been Jubal, the son of Lamech by his

wife Adah. But vocal music must long have antedated that of instrumental; and yet away back there in early Chaldea, among the Sun worshipers, long anterior to the birth of even Lamech, we find pictures of various instruments of music painted on their temple walls. And how shall we tell by centuries the slow progress which led genius through the comparative completeness of vocal melody to that of instrumental music?

"But returned again to the temple, Marvin, and threading our way as best we may through the vast throng of stalwart worshipers—

"There were giants in those days—
Yes; men of old, and men of great renown!"

we enter the vast and massive structure; and there, to our right, partially bending over her, whispering love—nay, burning passion—in the willing ear of a Chaldean beauty; and partially hidden in the shadow of an immense stone column, stands the dark, grim, warlike-visaged Kossian, Nimrod, the 'mighty hunter before the Lord.' Towering in height almost like the pillar by which he stood, well formed and large, he was a giant among giants greater than all.

In these days he would be considered a negro, yet he was not, though he possessed a thick curly poll of hair, a swarthy and very dark skin, while the enamored of his passion, Selena, though not purely white, was fair, like the early dawn, perhaps, a stream of light through a cloud."

"Why, Marvin, is not your chronology at fault here? You will pardon me; but the Pentateuch makes Nimrod the son of Cush, the son of Noah. (Gen. x., 8.)

"A base interpolation, Wilson, perpetrated by the Rabbinical priests, a habit some of them indulged with a free hand to give the appearance of stability and authority to their work, as many of their writings abundantly prove. 'This Nimrod,' says Randolph, 'was not a Cushite, but a Rossian, and spoke a Taranian language.' He was a man of wonderful mark, was not a Chaldean, but belonged to a nation much older, the earlier portion of whom were negroes, and who flourished under a succession of negro kings centuries before their great warrior entered Chaldea in quest of adventure and a wife. True he had already buried, sadly, several, and his sure and hurtling beam-like arrow brought to the feet of many more the slain and writhing animal, which, with pride, they devoured raw, beneath the passionate presence of his flashing eyes. 'There was never but one such conqueror as the Atlantean hero,' Randolph continues, 'and that hero was the mighty Nimrod.' The language with which he poured his passion into the receptive eager soul of Selena, beautiful to him as the dawn was ornate, and sufficiently musical for those early days. But his whisperings doubtless to us would be like the lion's roar, yet amid the thunder-loud singing of the temple he was not overheard. The passions, fed as they then were by the raw and blood-dripping flesh of the freshly-slain beast, could not approximate the soft, sentimental and tenderest expressions with which we are wont to address the 'Consuelos's' of our love to-day.

At a short distance from the temple Nimrod's carriage, rather chariot, of his own peculiar designing, awaited. Attached were four monstrous beasts resembling huge lions, of his own taming. The powers of Rarey and the late Drisbach in this line were infantile in comparison with the gigantic and crushing all-subduing force of 'Nimrod, the mighty hunter.' The chariot was of iron, and each of the huge beasts attached spread from their backs a pair of immense wings. Their flight when started by their master's voice was very swift and not ungraceful.

We meet with the mention of similar beasts in the scriptures; so that the writers either saw them in real life or they had visions of the same.

At the early period of which we write Berosus says in some parts of the dark savage earth, then so void of general order, bulls were bred with human heads, dogs with four-fold bodies and fishes' tails, horses with men's heads, horses dog-headed, men with horse heads or horse bodies, men, also, with wings; others with two faces. This last some ladies say is a modern accomplishment also. They had one body but two heads—one male the other female. Other human beings possessed the legs and horns of goats; hence, probably, the birth of the notion of a personal devil, horns, hoofs, etc. Some there were with horses' feet; others with equine hind quarters and human bodies, like the hippocentaur. This confused and repulsive condition in nature was supposed by the ancients, and sensibly, we think, to be because order had not yet fully conquered chaos. A history of this crude, undeveloped period has been preserved by pictures of them, done sometimes even in sculpture on the walls of the Babylonian temples, and to us as to them, these hideous monstrosities do seem simply an allegory or an apt illustration of man's very gradual development from the animal into a humanity of a higher and more refined degree. The strong reflex of the brute with which we too often meet among men even to-day reflects powerful proof, we think, of Darwinism."

"Horrible, Marvin, horrible! you make one feel as imbecile as a baboon."

"Well, Wilson, you will at least allow it is perfectly logical for us to feel like what we are. But to return to the gifted and daring Nimrod. Suffice it, in recounting again, Othello-like, the stirring story of his bold and wondrous exploits through flood and field to the charmed Selena, his passion prevailed, and consenting she gave herself fully into the brilliant warrior's keeping. He at once, amid the services of the temple, caught her up in his arms, leaped into his chariot and sped swiftly away. Selena's brothers, some thirty in number, and all the king's household, gave chase and sent a number of arrows after the fugitives; but Nimrod's winged steeds were too swift for them all, and the blushing giantess Selena was received at the Kushite's harem with the greatest deference, esteeming her, light, smiling and beautiful as she was, a celestial whom their lord had conquered from one of the gods.

To hasten, Wilson, we must say that one of the results of this elopement in 'ye olden time' was the birth of a fine healthy boy. Strange doing, mayhap, for angels; but such freaks were frequent in those early days, when celestials communicated so familiarly with mortals. Selena's first born, Melchisedec, was early dedicated to the services of the national temple. Born amid the harmony of sweet sounds, the youth's temperament assimilated readily with all the entrancing and beautiful harmonies of the sun worshipers, and Melchisedec became one of the sweet-tempered, venerable priests of the olden time. A traditional obscurity, purposely cast about his birth, veiled his origin within the populace with a shroud of patriarchal mystery. So that after the fall of his father in battle with a neighboring kingdom, it passed gradually into general credit that the very intellectual and sweet-faced Melchisedec, with his white silken-flowing beard, was really a media of one of the high-

est gods, belonging to a nation older than they, and now long since passed away. They believed him to be of celestial origin, and hence the tradition ran: 'Without mortal descent, without father, without mother, but born of a celestial, had neither beginning of days nor end of life.' Now, the woman of Endor, we are told, saw gods ascending out of the earth; and we meet with so many repetitions of the little, it appears somewhat difficult to determine who or which are the 'Most High,' for there were so many giants in those early times. There were the wrestling gods and the gods of whom Melchisedec was not high priest, the gods of the giant sons of Anak, etc.

Now, Ossian Nimrod was an immensely big fellow; and if he was not the most 'high,' he was entitled to be set up, at least, as one of the high hero gods.

"Gods partial, changeful, passionate, unjust, whose attributes were rage, revenge and lust."

"Yes; and so, indeed, 'tis true, then, that 'once upon a time, a strange and mighty people were.'"

"Equally true as strange, Wilson; 'but ocean beds now are stretching beneath the weltering seas, which over wide, extended regions have been the busy continents and islands of an inhabited and civilized world.' Ships freighted with the varied commerce of the modern world sail swiftly o'er the watery shroud of dead nations, whose very history even has perished from the earth, save in the soul-chronology of some crumbling monument or fossil brought to the light by the delving industry and earnest research of science."

Philadelphia, Sept. 1, 1871.

REICHER.

BUFFALO, December 4, 1871.

Mesdames Woodhull & Claflin:

The influence of your newspaper is beginning to be felt hereabouts, and I hope soon to see WOODHULL & CLAFLIN'S WEEKLY fully appreciated by the people as its merits deserve, notwithstanding the opposition of a mendacious, subsidized, illiberal press.

Before the lecture of Mrs. Woodhull at St. James Hall, here, on the 27th ult., on the subject of Woman's Suffrage, the Buffalo Commercial Advertiser had an editorial advising the virtuous mothers, wives and daughters of the good citizens of Buffalo to keep away from St. James Hall, lest they should become morally, socially and politically contaminated by the terrible revolutionary and dangerous teachings of Mrs. Woodhull. The audience to hear Mrs. Woodhull's lecture here were earnest, respectable people, and since its delivery many of them have expressed great satisfaction with the ideas put forth by the notorious person whom the sleek parvenu editor of the Commercial Advertiser seems to think so dangerous. If caution were necessary to keep intelligent women from attending and listening to the lectures of Mrs. Woodhull, such caution would perhaps come more graciously from those who, from the purity of their lives and daily walk, can show a better record than the senior editor of the Buffalo Commercial Advertiser. It will not be denied but what the editor in question manages to cook up a palatable newspaper article on most subjects, but his lecherous propensities are too well known to make him an effective stone-thrower at the most common woman of Buffalo. Inclosed I send you an article cut from the Commercial Advertiser, being a communication from "Country Cousin," from which it would appear that Mrs. Woodhull, among her other many and serious shortcomings, "is not a Sunday-school woman." This certainly seems a grave charge, but would doubtless have more weight with an intelligent people had not another notorious personage some eighteen hundred years ago been charged with disreputable Sabbath-breaking, wine-bibbing and associating with publicans and sinners by the conservative "country cousin" of that day and generation. I also inclose you another high-toned and characteristic article cut from the respectable Commercial Advertiser, relative to a Mrs. Margaret Stone, who left her lawful wedded husband to live with a Mr. William Glass, in which Mrs. Victoria C. Woodhull's name is introduced in a scurrilous manner. If the editorial libelers of Mrs. Woodhull in other sections of the country are as regardless of the teachings of the seventh commandment as is this Buffalo editor, it requires the exercise of but little judgment to conclude they are only saw-dusting the eyes of the people to hide their own iniquities. Rest assured should Mrs. Woodhull ever again lecture here, she will have a large and appreciative audience. Woman's suffrage and social reform are to-day the most important subjects attracting the attention of the world, and are being earnestly considered by the most prominent minds. You have started a glorious work, and sensible men and women are waking up to it, and are inquiring if the breeds of all animals for man's comfort and use are being improved, why should humanity in this direction be neglected? God is favoring your noble efforts and you will not fail. SELAH.

ALMA, Wis., November 23, 1871.

WOODHULL & CLAFLIN'S WEEKLY: Perhaps the following might interest some of your readers. I should call it THE CONFESSIONS OF A REFORMED PREACHER.

Three years ago I became a minister of the gospel. I labored in the sacred function about nine months, with the following results: The first fruit of my connection was a great improvement in my social standing. I was pretty well known as an earnest member of the church before, but I was poor and young, and had very few friends among the brethren. Just as soon, however, as I yielded to the persuasion of my predecessors in the ministry, and consented to devote what talents I possessed to the "saving of souls," they began to recommend me to their flock, who not only ceased to treat me as a strange sheep, but even to run after me as the future leader of a herd. This did not agree with my sense of justice, but it tickled my vanity, and so I submitted to the operation. I started Sunday-schools, con-

ducted meetings, filled vacancies, and even tried a little "reviving," not to mention shining in the theological papers and magazines. Then began my trials. I got out of measure disgusted with the bigotry, narrow-mindedness and ignorant superstition of my colleagues. I could not conscientiously join in their attacks on science, history, literature and innocent popular amusements; but I felt that I had lost my former liberty to disagree with them. I dared not pour cold water on a "humble brother's zeal," or contradict an "elder in the Lord." It grew worse, too, instead of better, and I devoted myself to study, of course, and the more enlightened I grew the further I diverged from my allies. I sought to preserve my independence by saying freely what I thought in private conversation, while, in the pulpit, I tried to put the truths of universal religion into language which bigotry itself could find no fault with. And, to be sure, I had the gratification of discovering that I could preach transcendentalism for Methodism without anybody's knowing the difference; but it was dear bought by the growing conviction that I was in a false position; that, though I did not purposely conceal my thoughts, it would not pay for me to state them, so that nobody could misunderstand. This, however, was comparatively a trifle. I delighted in prayer, both public and private, when the spirit moved me. But the drudgery of rehearsing all the expected subjects before a congregation, and working myself up into a religious passion when I did not feel in the least devout, but, on the contrary, was racking my brain for words—this, which I had formed no conception of until I tried it, I felt to be in the full sense of the word hypocrisy—acting a prayer. I could not do it, and though, as I said, I kept a license to preach for about nine months, I resolved never to seek my living that way in less than three. What I saw of those more advanced in the trade confirmed the result of my experience. A revival, to them, was as much a job as building a house is to a carpenter. I tried to think I had stumbled on some exceptional cases, but I am convinced now that the practice of praying to order breeds a kind of spiritual atheism. When I first entered the ministry, I was an Evangelical Christian, though a pretty liberal one. I now believe only as all good men believe. Still I clung to the visible church some time, hoping that there might be wisdom and virtue enough in it to effect its regeneration. At last the evident influence which I was exerting in favor of superstitions which I disclaimed and hypocrisy which I had refused to practice, led me to go out, taking with me, among other things, a fixed conviction that some whom I had thought "righteous overmuch" were right in maintaining that to make a business of exhortation and prayer is to prostitute religion, and must corrupt whoever does it. I might say something, and give examples for all I said, of other peculiar temptations to which ministers are exposed. But surely what I have said already is enough to explain, with whoever believes it, the bad repute in which "priests" always have been held. On one fact in my theological career I look back with satisfaction—I never got anything more valuable than a dinner for my services. Probably that saved me from becoming hopelessly entangled in the vortex of priestly fraud, out of which it is hard to get, even without the weight of mammon.

C. L. JAMES.

REFORMERS TRANSFORMED.

All reformations, the radical, aggressive, sudden leaping ahead of established lines, must pass through three stages, to wit: ridicule, persecution, acceptance. Whoever has studied the history of great reforms—innovations on hoary prejudices—can easily group the stages of progression under these three heads.

It is useless to cudgel the brains of the world to drive out the darling prejudices that riot there. The most radical reformer of to-day will persecute the reformer of tomorrow. Each has his hobby, and while others ride behind or beside you, you tolerate them. When your great work is done in your own estimation; when you have ridden your mile ahead of the last generation; when you have come to a dead halt, resolved that to go further would be insanity, for have you not accomplished your work, you throw yourself across the ways of those who are not content to stop where you stop; you bar the path of progress and become in turn conservative.

Thus do we find many of the leaders of the old anti-slavery movement the most bitter opponents of our radical reformers of to-day. Those men who, in their hot days, ere age had conserved their blood, flung themselves in the teeth of howling mobs for a reform, now cry out against reform. Of course they oppose the new reform because it is wrong and dangerous to society. Just the arguments used against themselves a quarter of a century ago. They never imagine that they in their turn are now as conservative as were the pro-slavery champions of the past. They are not wrong; the restless, unsatisfied spirit that has grown up around their feet, that is but an inevitable sequence to their reform, is wrong. Who ever knew of your reformer transformed to be wrong? Why, the world looks at this man grown old in reform, shaking his hoary head at your new-fangled notions and chuckling and blinking and pshawing and poo-hooing at the dissatisfied youngsters who would disrupt society and quench hearth-fires, and all that sort of thing, and insults and crucifies you with his sanction.

When these things occur, what can we expect from the little-brained multitude?

Your average man is like a blind horse turning a saw-mill. Going round and round in a sawdust circle, listening to the iron-toothed monsters tearing through the planks, plodding on in a dead-and-alive gait, making melancholy spurts at the crack of the whip, stopping at the faintest whoa, eating his food and sleeping his nights away.

Your average man is born, cries and kicks, eats bread and opens his eyes. He is placed in the saw-pit at an early age, his circle is prescribed for him, and round he goes. He is carefully taught that what his parents are is just right, and his highest ambition is to grow up big enough to fill his father's breeches, so as to save his mother the deductive labor of working them down. He goes to school and learns "Jack and the Bean Stalk," and spends many useless years in quaffing whole beakers of fairy froth. He is taught his prayers, and can boast at an early age that he can beat any boy in the school in getting away with them. He is taught to lean on the Bible, love God, and hate every boy who does not go to his father's church. For ever so many years his parents have read select passages from the Scriptures, and although they did not clearly understand what they read, nor what was the difference between Solomon with five hundred wives and Brigham Young with fifty, they did not die during all those years,

while others who did not read the Bible died often; they did not go to poorhouses, like those who did not read the Bible, but worked day in and day out, and by the most sleepless economy kept the wolf from their door, while several wolves were howling at the back doors of heathens. From all these things our young hero grew up to follow his father's footsteps, and hate all things that did not fit his family circle. Of all things our hero was warned against reformers. Spectacles were lowered, eyes were strained in trying to look over their silver rims, the index finger was philosophically pointed toward Reform, as much as to say, "there's the road to perdition."

Here we have a specimen man of the crowd, only that when he becomes one of the crowd he becomes resistless. Alone he is a grain of powder, black and insignificant; goes off in a harmless fizz; but many such grains make a magazine, and when they are carefully placed under the platforms of Reform, and touched off by the master conservatives, they blow things up. They also blow themselves up.

Here we have a people so rooted in the past, so tied to prejudices by all the links of association, education and, we would almost say, nature, that reform comes to them like a giant, to pull them up by the roots and fling them into new and untrodden fields. As Rev. Mr. Beecher said of the Irish, "when tamed they are glorious fellows; but woe unto the man who attempts to tame them." We may say the people are glorious reformers when they are reformed; but woe unto the man or woman who attempts to reform them. Ridicule galore shall be theirs. The small wit of the paragraphist, the wishy-washy drivel of weak brains, spread in italicized jokes upon acres of straw paper, shall be theirs. The low buffoonery of the mob, all the ten thousand rattling tongues, and shrugs expressive of pity, which the wise world is mistress of, shall be theirs. When these fail, then comes persecution. The paragraphist's senile wit is turned into ribald calumination, his pen, dipped in gall, writes lies faster than the devil can distribute them, and the jeering crowd are turned into howling mobs, who cry, "Crucify them! crucify them!"

This is not a picture of the past alone, it is a picture of the present. Shall it continue to the end?

Look how the women who agitate what is called the "Rights of Woman" are treated! We do not here argue whether the movement is right or wrong in principle. We argue on this that the mere howling of the crowd or the filthy jokes of newspaperdom are no criterions to go by. When Christ went up and down through Jerusalem preaching those divine truths which are Christianity, He was jeered at by the scribes and howled at by the rabble. Were He to enter the streets of New York to-day, a man clad in simple garb, and did He preach through our streets and rebuke as He rebuked, He would be stoned to death quicker than by the rabble of Jerusalem. He would be blackguarded by the press which now vilifies all movements which are opposed to the spirit of the time. So that the merits of the woman's movement have no consideration with its calumniators. They oppose it because it is reform. They have the feelings and the instincts of their tribe. The mob of to-day is the representative of the mob of Rome and Jerusalem, jeering yesterday, persecuting to-day and worshiping to-morrow. The woman movement has run through the gauntlet of ridicule. It is entering on that of persecution.

Look at the amount of suffering to which Woodhull, Claflin and other women are subjected. At a recent meeting in this city, Mrs. Woodhull lectured on the woman question. She publicly informed the citizens that her subject would be bold, and her treatment of the same as plain as Savon English would allow. The hall was filled by a most respectable-looking audience. Yet when she spoke, with a spiritual eloquence for which she is celebrated, and that terrible dissection of society so characteristic of all great reformers, this audience became like a menagerie of wild beasts. It was a strange picture to see that pale woman fronting the ribald rabble, waiting until the roaring ceased that she might proceed.

Now, we write that our Irish fellow-citizens may be saved the disgrace of being among the howlers. If men are firmly fixed in their convictions they can listen to all arguments from all sides. But when a speaker lashes a crowd into fury against him or her, that crowd acknowledges the truths enunciated, and the further fact that its old beliefs are giving way.

Two considerations should always govern men in regard to all new or old movements. If you go to their assemblies, common decency requires that you should listen respectfully. If you are in doubt of your manhood or your philosophy, stay away, and thus save yourself from becoming one of the persecutors.

This woman movement is one of the boldest reforms that was ever advocated. It rubs harder against settled convictions than any movement the world has ever seen. It is not a reform, it is a revolution. A revolution which strikes at the foundations of convictions as old as civilization. Its opponents say it will disrupt society and politics. As far as politics are concerned, it would be impossible to make them worse than man has made them. They say, also, the people, even the women, do not want the social circle, or the present relations between men and women, altered. Then, why all this dirt-throwing and unmanly abuse of the women who see fit to differ with the world?

All these flimsy excuses do not cover the real facts, which are these: the world hates to be poked up out of its bed of prejudices, and those who irritate it with new truths must expect to be growled at and beslimed with saliva from its savage jaws.

We live in an age of great assertions. Liberty of speech and liberty of conscience are in the world's tongue. Would that the world's heart did not belie its tongue, for the highways are strewn with the bones of martyrs now as in the days long gone.

Reader—man or woman, Irish or Yankee—do not let the voice of the rabble or the spirit of the press draw you into passionate condemnation of any movement. If you are of common intelligence and stability you can listen to a plain woman or man giving his or her views on all subjects. You can easily analyze the argument, and if you only get one diamond of truth in a mountain of earth take it. If there is nothing but earth, reject it. For your manhood's sake and womanhood's sake, do not run into howling mobs to crucify all who come as the missionaries of new or old movements. If you cannot hear with decency, keep away altogether.—Irish Republic.

How oft when pressed to marriage have I said:
Curse on all laws but those which love has made!
Love, free as air, at sight of human ties
Spreads his light wings, and in a moment flies.

—Pope.

NEW BOOKS.

BARTHOLOMEW'S DRAWING BOOKS AND TEACHERS' GUIDE Woolworth, Ainsworth & Co., New York and Chicago.

The utility, almost indispensability, of drawing, both mechanical and free hand, to a liberal or practical education, is universally admitted. The best systems of Europe make design part of their regular course. In this country we are behindhand in that respect. Indeed with us, notwithstanding our well-earned reputation for educational liberalism, we do not keep pace with the spirit of the times. We are concerned with the ornamental more than the useful, making much ado about accomplishments. For the common school the three R's would be enough, supplemented by elementary geography and elementary industrial instruction, in which design would be an important feature. In the Prussian and English national systems the Pestalozzian idea has been largely adopted, and instruction by eye and ear, rather than by memory and rote, constitutes a process of great value. The practical advantage to mechanics and artisans of an ability to illustrate, and to illustrate the details of their callings by plans and drawings, cannot be exaggerated, while the increased enjoyment of life and nature by a knowledge of the rudimentary principles of it would be a great gain to the community at large.

The first number of the series before us is confined to straight lines and rectangular figures, but the suggestions in the Teachers' Guide are more comprehensive and afford help even to those teachers who are not artists. But as with patent medicines, use the drawing book and guide, and consult a regular physician.

TREATISE ON ENGLISH PUNCTUATION. By John Wilson. Woolworth, Ainsworth & Co., New York and Chicago.

The simplest of all arts should seem the speaking and writing of one's mother tongue with reasonable readiness and correctness. Ready we most of us are, though some even among the sons of the prophets are "slow of speech"—still more are rude of speech and altogether void of correctness—which, as every proof-reader can testify, the mystery of punctuation and "right understanding of sentences and sayings, is a thing attained by few, even among professional writers. This is a book of rules and exercises for the advanced scholar in grammatical composition, which may be studied with advantage by some who think they know all about it. Hints to authors on the preparation of copy are excellent, and deserve a testimonial from the much-bedeviled race of typos and proof-readers. Authors sometimes fancy there is a special merit in writing obscurely and unintelligibly.

LADIES' OWN MAGAZINE. December, 1871, Indianapolis.

This magazine is published by a woman, Mrs. Cora Bland. There is no inherent reason why a magazine should not be published in Indianapolis—but we are so used to the tyranny of custom that it seems something irregular if not impossible to do literature west of the Atlantic cities. As for a paper run by a woman we are not altogether without faith in that. Here is a periodical as well written, printed and edited as Godey's; and we shall be glad to know that it does as well or better. The present number contains a good profile of Goethe.

NEW JERSEY REVIEW.—The second number of this well-printed and well-written periodical is before us. It is principally devoted to insurance purposes. Insurance is, in itself, one of the most comprehensive of our public commercial interests, and a paper that honestly deals with the subject with the view of informing the people about its principles and details, is a gain to everyone who has a hundred dollars' worth of property to insure. Insurance, both fire and life, is a very present help in time of trouble, but bogus companies and knavish underwriters are an abomination.

THE IRISH REPUBLIC is one of the very brightest and best written of our exchanges. We do not sympathize with the perpetuation of nationalities, but the literary merits of the paper are such and its sympathies of universal brotherhood so strong that we pass over all that is sectional and gladly accept it on its wider merits.

THE *World* runs with the hare and holds with the hounds. Its policy in the Woman's Suffrage, as erewhile in its Democratic, support is two-faced—now in favor, now against. As soon as the young party shall have achieved victory, the *World* will be able to quote its fair professions and to prove its gifts of prophecy. Mrs. Jenny June Croly, leader in Sorosis, Vice President of the Woman's Parliament, and one of the most earnest friends of Woman's Rights, is wife of the *World's* managing editor. The following, taken from last Sunday's issue, proves that the stern patriotism of a Brutus still exists in the world:

The very coarse, unsexed women who, in a vain attempt to confuse popular judgment of their own vicious license, are clamoring in bad grammar and play-house rhetoric for what they call justice to their sex, may yet disenchant mankind into a much nearer approach to real justice in that matter than would be at all agreeable to themselves. It is surely to be regretted that the vulgar unwomanliness of such parodies of their sex as these should tend, as it surely does, to lessen, if not ultimately destroy, that fine, chivalrous reverence of Woman and prayerful tenderness for her which are the one poetic attribute of human nature still preserved in a measure, through all the ordinary caprices of barbarism and civilization.

THE SHOE PINCHES.

The first fruit of Senator Carpenter's interpretation of the second section of the Fourteenth Amendment is not likely to be palatable to the Republican party. Mr. Cox seizes this thorn to worry the already hardly pressed Republicans, who are squirming so ridiculously under the length and breadth of their recent Constitutional amendments. We are rejoiced that Mr. Cox intends to press this new Republican idea, by which they hope to defeat Woman Suffrage, to its legitimate effects upon themselves. How will they accept the loss of several Representatives under the rule they themselves have raised? We wait with patience, knowing that the settlement day must soon come.

THAT WYOMING DIFFICULTY.

We sincerely condole with the large number of the press which were so gratified to think "Woman Suffrage was repealed in Wyoming," because Gov. Campbell dared to veto the bill and thus spoil the nice little arrangement. Some of those who laughed too soon have not yet heard from Wyoming since the veto. It had a serious look, we must confess; but many a worse than that have passed without damage. We are a little curious to see how Gov. Campbell's course will affect some of our rulers at Washington. We remember Senator Carpenter's "New Departure," and how Justice Cartter hedged it round, and wonder if the Wyoming matter was not another step in the Republican programme; and also whether it all has any connection with the late declaration of the *Tribune* of the circumstances to which "a Napoleon would be" preferable by a thousand times."

GEORGE WILKES is one of the most incisive and most independent of our political writers. He writes with all the force of sudden thought, and yet he thinks before he writes. He used to be a friend of President Grant. Now he assails him with a keen invective worthy of Junius. He exposes the unwarrantable breach of precedent in sending the President's son abroad on furlough, in a ship of war, when he ought to be on duty with his regiment. He also opposes the re-election of President Grant, and denounces the Imperialism of the administration. These articles are spicy enough to recommend them as models of political writing, but their strength is in their truth.

GAIL HAMILTON concluded an article in the *Independent* on a woman's meeting with reference to the fact that, although the tyrant man had been rigorously excluded, he was called in again to put out a little dog which disturbed the proceedings, and adds: "That is always the way. Women will not be true to themselves. They will keep up a mighty fusillade on parade-a-days, but they will not stand by their guns at a pinch. They turn man out of their halls with beat of drums, but at the first bark they rush to bring him in again." Gail Hamilton is right in her conclusion; but she might as well have added that this one-sided idea is wrong altogether, and owes its origin to the exclusiveness persistently maintained by man. The one sex is as important as the other, and that condition of society which represents one or the other and not both is a violation of the great law of nature.

THE Administration, looking to re-election, recommends an increase in the pay of Internal Revenue collectors. Poor pay is very poor policy. A Government official ought to be as well paid as any other worker, perhaps, for the country's interest, a little better, since the public servants ought to be the most competent. But why the recommendation just now? The Internal Revenue men are many. Gratitude for favors to come is a powerful incentive. General Grant's re-election ought to be supported by every good office-holder.

THE *Louisville Commercial* dips into the Greek comedies and the Bible to prove that as there is nothing new under the sun, and as brave men lived before Agamemnon, so at some time or other there has been a woman like Victoria C. Woodhull. It may well be. We do not claim for her a monopoly of all intellect or goodness. She will be content if she can accomplish woman suffrage, and meanwhile we are obliged to the *Commercial* for its kind and appreciative notice.

A DAY AT MORAVIA.

We copy the following extracts from an account of the Moravia manifestations, because we are personally acquainted with the writer, and are willing to vouch for her truthfulness:

[Written for the Rochester Evening Express.]

Three of us—who stand ready to give our signatures, if so desired—resolved upon a short season of recreation and rest. We discussed the attractions so many were seeking in picturesque nature at quiet places, and fascinating human nature at fashionable resorts, and decided upon a day of research and investigation into supernatural realms, and into society invisible. We had heard rumors of a pretty village in the interior of the State, where on a high hill, in an unpretentious farm-house, supernatural lights were to be seen, voices invisible through a trumpet to be heard, and other wonders not common to tourists in our own or foreign countries. We started with strong health and high spirits or a fresh, new experience; and for the privilege, as we confidently expected, of detecting a great humbug, thereby ridding the world of a growing nuisance,

Arriving at the farm house, we were met by the farmer's wife, Mary Keelar, a *canny*, rather sad, sweet-faced old lady of sixty years, who bid us welcome with rustic affability. We asked if she had any room left for honest doubters in search of truth.

"Oh, we can always make room for everybody who comes with a good and honest spirit," she replied, in half-plaintive, broken tones, which we liked. We followed her to the rooms assigned us "over the kitchen." Evidently she belonged to the old-time folk, and has not kept pace in the small amenities of life.

All this time we were inspecting the spirit room, and found nothing but a piano, a lamp, several chairs and an old-fashioned settee.

"That's right," said farmer Keelar, "make a strong examination. Folks will be skeptics. It don't make no odds. I'll have to put ye in the dark a spell."

"I don't like a dark circle," said our missionary, looking for trickery more than for spirits; though the transparent honesty and innocent gushiness, friendless and coarse good humor of this devoted servant had inspired the minds of the party alike with a certain respect.

"Oh, we must have a dark circle first; ye want to see electric lights, don't ye? Well, they're a gatherin' on power from all your atmospheres; ye want to be touched by the spirits, don't ye?"

"I guess not," said an old gentleman in the circle, who believed in annihilation.

"It don't make no odds. I'd ruther he'd believe in that than believe he was goin' to another place, we've hearn tell on," said the farmer.

The medium came in; a good-looking, somewhat aspiring sort of person, with an organization full of iron and phosphorus, with vitality to a very high degree. She took her seat alone, opposite the circle. The room was darkened. We sat an hour. Nothing obtained except the shaking of the piano and a perceptible vibration of the floor; none of the promised "lights," "faces" or "voices."

To take the trip satisfactorily, one has need of plenty of leisure, a moderate purse and unlimited patience. Yes, something more to be made comfortable, power of adaptability and the utmost humility.

At the second seance, after the examination of the room as before, and with the same arrangement of the circle, we saw, immediately, innumerable electric lights darting about like shooting stars. Often, close together, they would move about in singular unison with each other. Our heads and hands were touched gently, and sometimes flutteringly. Then a gruff and muffled voice appeared in the middle room, above our heads, and said, "Oh, my daughter, this is something serious!" Then raps for the medium to be removed to the cabinet, and the lamps to be lighted for us, when two hands together, as in prayer, were thrust from the window of the cabinet and withdrawn quickly. We were impressed with the lifeless color and the stiffness, though one hand appeared immediately and moved the fingers quite naturally and gracefully. Then eight hands appeared at once, some being children's hands. Other full well-formed hands were shown during the seance in different ways and positions from above and below, with mementoes, which were acknowledged to bear a meaning to some who witnessed. Soon a gentleman's face appeared four times—the same face as often, with the addition of a moustache, and pointed to one of our party whom it recognized.

Then an old lady dimly appeared but once; recognized by our sensible skeptic. Another with glasses; unrecognized. Then a young lady with very long brown hair, in loose curls, appeared six or seven times at different sides of the aperture, looking toward only one of our party; then in sweet, plaintive tones, though with apparent effort and breathlessness, was distinctly pronounced the name of our Missionary! He had looked the recognition from the first appearance. Then a sermon was given through the trumpet. It was elevated in sentiment, fine in expression, but spoken with labored breath; about five minutes in length. Then hands motioned the cabinet door to be opened, the medium released, and we dispersed.

Taking out a pencil, we said to the missionary, "Let us have the explanation, or the explosion."

A very solemn face, and no reply.

Looking toward our common-sense friend, in a thinking attitude and mood, we asked, "What do you say to that?"

"I—I confess I am puzzled," he answered; "it is something beyond my teaching. I have believed in a 'cloud of witnesses,' but a sight at them I never dreamed of."

These are facts.

Let the preachers decide evil, ruin, degradation.

Let Father Hecker, who indorses spiritual intercourse, say it is from the devil. There are two sides. The Catholics have the light, angelic, divine side; all others, the evil and the dark.

Let the Spiritists cry proof, immortality, hallelujah! It were all one to this party.

THE *True Woman* pays its respects to us in the following manner:

WOODHULL & CLAFLIN'S WEEKLY, NEW YORK.—We always read this paper, and then send it round to our friends, as the best incentive we can present to activity in our cause. Although at war with what we consider the best interests of our sex, and consequently our race, we recognize in it an ability worthy a better cause, and if we cannot count the editors our friends in their efforts to promote an advanced condition of womanhood, we will write them skillful and indefatigable enemies. We are indebted to them for several little notices, which have not done us any harm.

This is healthy opposition. A fair foe is always better than a faint friend.

TO HER.

Don't be jealous, darling,
Of any other roses
That grow in any garden;
For I will pluck but thee.

Though gathered, thou shalt fade not;
But I will wear thee always
As my dark heart's best treasure,
And I will love but thee.

Thee love I, and thee only—
I cannot love another;
For not a woman living
Can rise to be thy peer.

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

THE FINANCIAL SITUATION.

We have now under preparation, and shall soon begin the publication of, a series of articles, giving an analysis of the present condition of our various financial institutions. The exact relations they bear to a sound basis can be definitely determined by the character of the securities, upon which they have made advances, in which they usually deal, and which they have in many instances been obliged to purchase under great disadvantages to save portions of bad investments. We shall endeavor to do this in so clear a manner that it may be generally known what institutions are above suspicion, what doubtful, and what are really bankrupt, which last is the condition of so many that when the terrible reality is made known the dullest will begin to comprehend the fearful maelstrom into which the country is drifting, and which will soon begin to be realized. And, for example, we call attention to the suspension of the Ocean Bank and its condition. Hundreds of moneyed institutions have been organized for the express purpose of carrying out schemes for swindling the people, much upon the plan Tammany pursued, and which is still being enacted upon a much more magnificent scale at Washington, which, when exploded, will be in comparison to Tammany as a 200 lb. Columbiad to a common Derringer. These schemes, we are obliged to admit, have become almost respectable, especially if they succeed. But the honorable men engaged in them will plot and plan until the end of the game is reached, and then they will attempt justification upon some ingenious plea, almost satisfying even their friends that they have been only unfortunate. What the end will be there can be no doubt. The results of our course upon these questions in times past cannot be easily forgotten. It was felt world-wide, and has been the means of balking many a nefarious scheme which otherwise would have succeeded. We learn that several of the steamship land-grabbing games are to be again pressed upon Congress; and these, too, will receive the merited attention. To the confiding people we say, stand from under, and remember '37 and '57, which will bear no comparison to that which is now impending.

MRS. HOOKER TO MRS. WOODHULL.

HARTFORD, Conn., Dec. 11, 1871.

DEAR MADAM: In your issue of Dec. 9 I find the following paragraph: "We are informed upon good authority that a prominent member of the American Woman Suffrage Association busily circulated the report at the Indianapolis Convention that the National Woman Suffrage Association was defunct, and also, that our esteemed friend, Mrs. I. B. Hooker, had deserted the cause because of us."

There are several errors in this statement which I should be glad to correct in the same issue of your paper containing the "Call" for a National Suffrage Convention at Washington, on January 10, 11 and 12. That "Call" will of itself manifest the deep and inextinguishable interest I have in the work of woman's enfranchisement, and also the estimate placed upon your service in the ranks by some of the oldest and most trusted leaders in woman suffrage. I wish it were possible to print all the letters received in response to my request for prompt signatures—let one suffice. Coming as it does from a lady of venerable years, who, having borne the heat and burden and obloquy of the anti-slavery warfare in her own person, has abated not one jot her zeal for the great truths of liberty and responsibility when these shall be applied to all women as well as to all men, it is full of significance and power:

"I will sign the call for a Convention to bear upon Congress with all the concentrated impetus of the times—from Deborah, Judith, Esther and '76.

Yours, truly, A. P. ELA, Rochester, N. H."

The other letters have the same ring throughout; and more names are doubtless on their way, in deep-hearted response, for which I must not longer wait.

I have closed the list with the name of one who has gone from us, but is still with us in spirit, and will be, no doubt, through the whole doings of the Convention. It was her dying request that her name should be signed to the call; her beloved friend, one of our committee, writes thus under date of Nov. 5th: "I talked with her, prayed for and with her. She knows what the physicians think of her—feels so much for her three precious children. I cannot as yet give her up—keep all the time asking our Father God to raise her from this sick bed to health. I can scarcely write for the tears that fill my eyes. She said to me, 'Tell Mrs. Hooker I indorse the call.' I can now see her beautiful eyes as she looked at me. I not quite understanding her said, 'Do you wish me to write and say you indorse the call?' She lowered her head, 'Yes, yes.' Her name is Annie E. Prall."

Oh, my friend, how can any doubt or grow faint-hearted where the consummation is manifestly so near, and the great cloud of witnesses above are watching to see what woman will do to work out her own salvation—God Himself working in her even unto the end?

Permit me now a word of explanation as to a mistaken use of the term "National Woman Suffrage Association." It is true, I believe, that the organized society called "The National Woman's Suffrage Association" passed out of existence when it was merged in "The Union Association," some time during the year 1870. This national society sprang into existence in May, 1869, in obedience to an urgent demand from some of the oldest and most radical members of the "Equal Rights Society," a society which had for three years existed in New York, and attempted in some degree to perform a national work, but to which its organization proved inadequate. "The National" undertook vigorous work in all the States and established auxiliaries in many of them, which are in good working order to-day. It held a convention in Washington in January, 1870, and succeeded in obtaining from a reluctant Congress the first official hearing on the subject of the enfranchisement of the women of the United States ever granted to women. The day was a memorable one indeed to those of us who knew with what indifference, not to say contempt, our first advances had been received by the honorable gentlemen to whom we applied. I send you a very graphic picture of the scene, when at last the "hearing" came off; it was written by a lady outside the convention who had never realized, I believe, till that moment that she herself must hereafter at least be classed with the "strong-minded."

Notwithstanding the good work it was doing, the officers of "The National," in the hope of uniting all true friends of suffrage, consented to merge its identity in a new society—a compromise which proved its death. "The Union" never held a public meeting, I believe, nor received a dollar into its treasury, and when its President resigned within the year, no election filled the vacancy.

In this state of affairs three ladies, on their own responsibility, called the next national convention at Washington, in January, 1871—Mrs. Davis, Mrs. Griffing and myself. We proposed to compel Congress to give us a hearing on numerous petitions for a sixteenth amendment; but on learning through the papers that the Judiciary Committee of the House were to listen to the memorial and argument of Victoria C. Woodhull based upon the Fourteenth and Fifteenth Amendments, on Wednesday morning, the very day of our convention, we adjourned our morning meeting and attended the hearing—the large committee-room being crowded to its utmost capacity. Of subsequent events you and the public are well informed, except upon one point, and that is why you have so often, in your paper and elsewhere, talked of "The National Woman Suffrage Associa-

tion," when this body, technically so called, has really passed out of existence.

The explanation I conceive to be this:

Owing to your recent connection with the suffrage movement, you have very naturally conceived that there is a great National Suffrage Association, and that it is composed of the great multitude of women who responded to the urgent call of that enthusiastic convention to send their names to Washington for insertion in a volume of record, as "women who believe that they are already entitled to vote under the present Federal Constitution;" and in the fitness of things this is indeed true. I hope that the coming convention will adopt this phraseology with authority, and that every woman who has sent her name to be put upon that roll of honor will feel in her heart of hearts that she is a member of the National Suffrage Association of the United States.

And now let me urge every woman who desires to see the end of this long, last struggle for freedom and the beginning of the great work of universal political education to add her name to the thousands now on record in Washington, that this Congress may understand what a solemn responsibility is laid upon them, if they refuse to open plain paths to these willing feet, to welcome half the citizens of this republic to legislation and administration.

I am faithfully yours, in the cause of justice and humanity,

VICTORIA C. WOODHULL.

ISABELLA B. HOOKER.

THE FIFTEENTH AMENDMENT

We claim, if language has any definite meaning, and if there are any rules of logic by which such meaning is to be arrived at, and if the construction of general law as announced by the Courts has any weight, that the Fifteenth Amendment forbids the denial or abridgment of the right to vote to any citizen whatever. The language is plain and explicit:

"The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude."

Now, the question is not what that language was framed to cover, nor what it has been construed to mean; but what does it say, and what would it be considered as meaning if it were to be interpreted by people having no interest in the matter as citizens of the United States, and no knowledge of the circumstances under which it became the Law of the Land?

It asserts first, that the right to vote is a citizen's right; and secondly, that that right shall not be denied or abridged by any government on account of race, color, or previous condition. Now, what do these terms cover? We know that the African race were denied the right to vote, and that by this amendment the male portion were raised to, the exercise of that right. But we also know if the Celtic race had also been denied the same right, that they also would have been affected in the same way. Hence it must be held to mean that not only are the States prohibited from denying the right to vote to the African Race, but also to all other races; that is, that no person of any race shall be denied the right to vote because he belongs to that specific race.

If none can be denied the right to vote on account of race, can any be denied that right on account of anything that goes to make up race? That is, since the African race can not be denied the right to vote, can any part of that race be denied? We say, emphatically, No! The larger always includes the parts of which it is composed, and if the whole is granted a privilege, or the exercise of a right, no part of the whole can be excluded, unless the reservation of that specific part is, expressly provided for. If we say the citizens of the United States may vote, it could not be held that the citizens of any of the States could be prevented, unless such States were expressly excluded in definite terms. If the United States could not deny the right to vote to citizens of the United States, they surely could not to the citizens of the State of New York, unless there was a specific provision granting the right to exclude New York.

But let us look at this provision from another standpoint, that we may judge of it upon some other issue than of voting. Suppose that negroes, instead of having been denied the right to vote, had been denied the right to register vessels or to pre-empt land, which, equally with his right to vote, are citizens' rights; and that the Fifteenth Amendment had read: The right of citizens of the United States to register vessels and to pre-empt lands shall not be denied by the United States, or by any State, on account of race, color, &c. Would that have been construed to leave the privilege of denying those rights to citizens on account of sex? Why are not those rights denied on account of sex? That they are not, under the interpretation of the language of the amendment, is clear and unmistakable; since what would apply in one class of cases, must also apply in all classes of cases. Nobody would think of denying a negro woman the right to register a ship, or to pre-empt land, or to obtain a passport. She is a citizen and entitled to these citizen's rights; but the moment another citizen's right is involved—that one by which men hold their usurped power—then they are denied the exercise of that right and are quietly informed that that right may be denied on account of sex. In the language of General Butler we say, "This objection is

the slimmest we ever heard," and this exception the most arbitrary one that ever was made, as well as the most absurd.

The right to vote shall not be denied on account of race. Now, if it may be denied on account of anything that goes to make up race, why then everybody included by the term race may be excluded for various other reasons, which would render the provision utterly nugatory. To assume such a position would be to make all legislation negative and void. And arguing upon the plea of intent, which opponents make use of, it was the intent of the framers of the Fifteenth Amendment to prevent negroes from being denied the right to vote for any reason whatever.

Now, what does the term race include in comparison with sex. A race is composed of two sexes. Thus sex is a component part of race. But who ever heard that a sex was composed of two or more races? Therefore, if the right to vote cannot be denied on account of race, it cannot be denied on account of sex, which is a constituent part of race, unless it is specially provided, in express terms, that exclusion may be made on account of sex, and stating which that sex may be.

Our State constitution provides that male citizens are electors. Why may we not just as reasonably assume that some male citizens may be excluded for other reasons than simply because they are males; say, on account of the color of their eyes or their height. That would not be excluding them because they are males, but because they had a certain colored hair, or because they were not a certain number of feet in height. This would be the same rule which men now apply to the term race. Women are not excluded because they belong to the African, or any other race, but because they are women, who are a part of race; as different colored haired men are a part of the sum total of men; and as different sized men are a part of the sum total of men. But while exclusions are made on account of sex, they are not made upon the other accounts simply because men don't choose to make them; which resolves the whole question just into the real position: that men exclude women from voting because they have got the power to do so—and the argument is completed, and the conclusion is impossible of escape.

VICTORIA C. WOODHULL.

THE WASHINGTON CONVENTION.

Every day shows new evidence that our special opponents—the Boston Wing of the Woman Suffragists—have executed a movement which they hesitate to report directly upon. Immediately after the "Cartter decision" the columns of the *Woman's Journal* pronounced a "New Departure." Previously they had never admitted the idea that Congress had anything whatever to do with suffrage or citizenship. "We must go to the States for the rights guaranteed us by Congress," said they. But they found that position untenable, and abandoned it. They must ask Congress to grant women the elective franchise in the Territories. That was certainly a step toward the stronghold where suffrage is confined. And the *Journal* made an immense effort in heavy editorials on The Natural Right to the Ballot, whose effects H. B. B. modified by some weak assertions contradictory of its logic.

Whether lack of response to this from its readers, or whether the attempt to deprive the women of Wyoming of the right to vote, or whether a more mature consideration of the Fourteenth and Fifteenth Amendments has caused a virtual abandonment of their second position, we are not informed, since our respectable Boston neighbors have not deigned to make any notice of their change of base.

But we are not surprised to see that they are attempting that dangerous movement known as a flank movement, in the face of a supposed enemy. Like a sagacious general in the field who comprehended the position of the opposing forces, we have quietly awaited this movement, since we have all along known it would have to be made, because they were too far removed from the source of their supplies. But unlike a general commanding an army, we had no desire to attack them while executing the movement for a change of base. Indeed, we did all we could to help them effect it. At their convention in Philadelphia, of the probable tendency of which we learned just in time to profit by it, we issued an extra WEEKLY, and circulated among them, hoping thereby to aid them; and we have learned from private sources that the intention was duly appreciated by the Boston people, though they did not offer a resolution to that effect. Well, we are satisfied with the knowledge that our efforts were acceptable, though no expression of gratitude was made.

Since then we have also learned that the President of that Association, Mrs. Cutler, at the Xenia (Ohio) Convention, spoke to and secured the passage of a resolution, with *one dissenting voice*, which declared that the Fourteenth Amendment gives women the ballot. Therefore, when we heard them passing resolutions, at Washington, calling upon Congress to "a so take such steps as are needed by the Constitutional Amendment or otherwise, in order to abolish political distinction on account of sex everywhere in the Union," we were already prepared for it, and are happy to announce to our readers that their change of base, gained through a flank movement, has been completed without disaster, and that, although still in two columns, we shall unitedly move upon Congress for those "needful steps."

Nevertheless, they are not yet fully informed of all the

salient points of their new position, in fact are not yet aware of the existence of an interior citadel to which this position is the key, and we cheerfully pass by any little misunderstanding they may yet have of those who have so long occupied the same and grown familiar with them. They still stoutly assert, in the highly dramatic sensational and soul-touching poetic language of Mrs. Blackwell—pardon us—Lucy Stone, that "They have nothing to do with that show over the way."

We must, however, confess to not a little surprise that these godly people should have said such inexpedient words, since the Rev. Thomas Wentworth Higginson took the advanced and high ground on the marriage question at the Philadelphia Convention, to which we have already called the attention of our readers. And surprise rose to wonder—even to astonishment—to hear Rev. Freeman Clarke admit himself to be a convert to Free Love doctrine, as he did in the following language: "That if it meant love with marriage, then I approve of it. But if free-love means to cohabit promiscuously, then I abhor it." And we will add, so too will every person who is entitled to be called higher than brutish.

But he attempted to break the force of his remark by repudiating as preposterous the idea that he had any sympathy with "The Woodhull," who had followed up the assistance rendered their movement at Philadelphia with a free distribution of WEEKLIES, speeches and other documents touching the Woman Question, to the audience at Lincoln Hall. We were somewhat astonished to find that our good offices were not so highly appreciated as we anticipated they would be, and as we think they ought to have been. The good Lucy, whose brave example in marriage it has been our pleasure, as well as duty, to follow, even went so far as to engage some small boys to endeavor to eject the "stuff." But with a very few exceptions the "stuff" stuck fast in the hands of the audience, we trust to their benefit, since the points touched by them were not alluded to by any speaker during the Convention, with the single exception of the indirect allusion in the resolution above referred to. In consideration of the kindness of our intention to give the audience some information upon woman's constitutional rights, we must accept the language of the Rev. Clark as unkind in the extreme, if not indeed discourteous. He said:

"A Fifteenth Amendment letter has been distributed in the hall, but this organization has nothing to do with the paper."

In point of numbers and respectability, the Convention of our semi-friends was a success. It was largely attended, and the people evidently wanted to hear something that would enlighten them regarding the late decision of Justice Cartter. But in this regard, beyond the "incendiary documents" referred to, it was a magnificent failure. In the language of the *Washington Patriot*, "The audiences would not tuse." It was evident that mere form and repetition of "the same old song," with no soul-stirring appeal for rights withheld, is getting "to have a musty if not a fish-like smell." We fear that these good Bostonians will be obliged to become a little less exclusive and a little more humanitarian before they will be able to fire the popular heart. It may be that they may yet become so strong in their purity, and brave in their resolves, as to even admit us to their platform without fear of contamination.

Some of the press have gone out of their way to call the several Conventions the Bostonians have held "Traveling Exhibitions." It would be extremely cruel to exclude them from that privilege. To agitate is their particular forte, and theorism its legitimate field. Others must prepare the practical way. Resolutions are splendid—but action alone accomplishes ends. But our good friends who reside at Boston will learn that too late.

WASHINGTON CONVENTION.

The National Suffrage Committee will hold a convention at Lincoln Hall, in Washington, on the 10th, 11th and 12th of January. All those interested in woman's enfranchisement are invited there to consider the "new departure"—women already citizens, and their rights as such secured by the 14th and 15th amendments of the Federal Constitution.

This view, presented in "The Woodhull Memorial" at the last session of Congress, was respectfully received, and a minority report of the Judiciary Committee made in its favor, which has been sanctioned by the opinions of some of the ablest constitutional lawyers and judges in the country.

Although this report has been before the nation nearly a year, no authoritative adverse opinions have as yet been rendered. It only remains, then, that the coming Congress pass a Declaratory act, and women citizens in every State of the Union will be able to vote for the next President without hindrance; their eligibility to this high office is already settled by the original Constitution—Art. 2, Sec. 4.

Let, then, the 15,000,000 women of this republic rise up in their dignity and use these new-found liberties for their own personal freedom, and the salvation of their country. A united effort, now, and the day is ours; we shall not only vote for the next President, but, if true to ourselves, have a potent voice in determining who shall be nominated for that office.

The times are auspicious, party ties are broken, politicians are losing their hold on the masses, who have clearer ideas of human rights than ever before; and of all the vital issues

now looming up for the party of the no distant future, there is not one so momentous and far reaching in its consequences as Woman Suffrage. Therefore we urge all friends of Equal Rights to be present and take part in the deliberations of the Convention.

Lucretia Mott,	Ruth Care Denison,
Elizabeth Cady Stanton,	Matilda Joslyn Gage,
Susan B. Anthony,	Martha C. Wright,
Victoria C. Woodhull,	Charlotte B. Wilbour,
Isabella Beecher Hooker,	Laura Curtis Bullard,
Josephine S. Griffing,	Olympia Brown,
Catharine A. F. Stebbins,	Detroit, Mich.
Nannette B. Gardner,	" "
Sarah Pugh,	Philadelphia.
Maria Mott Davis,	Philadelphia.
Mrs. Washington Bladen,	" "
" Heburn Foster,	" "
" Dr. Mellen,	" "
Miss Stickney,	" "
" Carrie S. Burnham,	" "
" Carrie Avery Riddle,	Washington, D. C.
" Florence Riddle Bartlett,	" "
" Sara J. Spencer,	" "
" Francis Henshaw Baden,	" "
E. D. E. N. Southworth,	Georgetown.
Maria G. Underwood,	Alexandria, Va.
Anna W. Bodeker,	Richmond, Va.
Mrs. M. H. Arnold,	Cheyenne, Wyoming.
" Amelia B. Rost,	" "
Esther Morris, ex-Justice of the Peace,	Wyoming.
A. Frances Pillsbury,	Charleston, S. C.
Mrs. P. Holmes Drake,	Huntsville, Ala.
Hon. Mrs. Aaron A. Sargent,	Nevada, California.
Laura De Force Gordon,	" "
Hon. Mrs. A. P. Ela,	New Hampshire.
Mrs. Gov. Ashley,	" "
Lavinia C. Dundore,	Baltimore, Md.
Lita Barney Sayles,	Dayville, Conn.
Frances Ellen Burr,	Hartford, Conn.
Annie E. Prall,	Washington, D. C.

THE INTERNATIONALS AND THE POLICE.

The foundation of the American government is the universal freedom of thought, universal freedom of speech and universal freedom of action. The only abridgment of these absolute and irrefragable rights is in their possible interference with the like rights in other people.

A man has been done to death—murdered for his political acts. A body of American citizens, sympathizing with the cause in which the murdered man fell, and indignant at an act of infamy perpetrated in the outraged name of law and order, desired to express that sympathy and indignation by a public parade and mock funeral. The police of New York prohibit the parade and arrest the leaders. The conduct is so unparalleled that it is difficult to fathom the real motive—their assigned plea is that it disturbs public order and religious worship to hold processions on Sundays.

It is impossible to imagine a more crude, weak and frivolous reason. There are many who maintain that the right of walking in procession is a constitutional right. Last July Mayor Hall declared that there was no such constitutional right; that it was only a permissive usage, subject to the public requirements of law and order, and always subject to the interposition of the authorities in case of probable disturbance. We are not disposed to controvert that opinion. In the present case, however, there was no such pretense. The danger existed only in the minds of the police. It was mere blundering tyranny—totally uncalled for, intended to overawe the workingmen of this city and as a show of sympathy for those property-owners and labor employers whose interest in city affairs has been aroused by the iniquities lately dragged to light in our city government. The men met peacefully; they were few in number; they met in a cause which has been over and over declared sacred by the public sentiment of the American people, and the miserable subterfuge of disturbance to public worship was used by the fact of the parade taking place after morning-service hours, and by the circumstance of a funeral procession passing along at the very same moment, and on the same line of march, accompanied by a military band. It only wanted this incident to complete the enormity of the outrage.

The police as a body are worthy men and good citizens; now and then some ruffian is found in their ranks, but it would be unjust to involve the men in the just condemnation due to the egregious stupidity of their chiefs; and yet it is precisely such perversion of power by a jack in office as brings honor into contempt, and makes the very name of authority a reproach.

NOTICE TO CLERGYMEN.

We have recently been the recipients of numerous letters from clergymen in different parts of the Union asking our terms to them for the WEEKLY. In view of the greatly increased interest manifested by this class of citizens in the principles we advocate, since the Steinway Hall lecture, we take great pleasure in announcing that we will send the WEEKLY to them complimentary upon an application for it.

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.

A REPUBLICAN MONETARY SYSTEM THAT WILL
CREATE A REVENUE AND SUPPORT
THE GOVERNMENT.

BY MRS. GOODRICH WILLARD.

1st. In accordance with the provisions of the Constitution made and provided, Congress should coin or make our money and regulate its measure of value.

2d. Then the treasurer, or the highest legally appointed authorities of each State, as the agents of the people, should demand and receive from Congress, or from the United States Treasurer, as much money as each State may need and demand, forming State banks for deposit and distribution. State banks should establish branches wherever needed for the convenience of the people.

3d. Neither Congress, nor State authorities, nor banks should have any authority to put this money into circulation, until it is demanded by individual, or company, or corporate borrowers, who must give ample security in real estate mortgage, or its equivalent, for the return or payment of an equal amount or number of dollar marks.

4th. Every bill of money should receive three indorsements before it can become a legal-tender circulating medium. First, the signature of Congress; second, that of the State to which it is sent for distribution; and third, the indorsement of the individual, or company, or corporate borrower who puts it into circulation, and who gives ample individual, or company, or corporate security for the return or payment of the same. No bill should be indorsed by the State until it is loaned on good security. The individual, or company, or corporate borrower need not put its name on the bill. The public record of the loan and its security would be sufficient indorsement for the borrower. Thus, in a special sense, every dollar of money that goes into circulation will be amply secured by mortgage on special property; while, in a general sense, the entire wealth of the nation and of each State, respectively, will be pledged for its redemption by the national and State signatures on the bills. Such security would be not only perfectly safe, but at least two-fold more than enough for the redemption of all the money that any State or all the States would need; because, even if all the commodities of trade should be in process of exchange at once (a thing that never could happen), only half the money measure of their value would be needed to exchange them.

5th. As a measure of value, our money could and should be secured and fixed as an unvarying standard, not by a fluctuating, insecure, insufficient gold base, nor by any other loose metal that may be stolen and hoarded and hid away from the people by government thieves and gold gamblers, but by the universal consent and promise and good faith and strong arms and wealth of a great people; that is, by making it a legal-tender medium for the exchange or purchase of any commodity or property, or for the payment of any debt within the jurisdiction of the United States; thus virtually pledging or mortgaging the entire wealth of the nation for the faithful redemption of every dollar of the people's money at its marked or face value. Such a money would be just as good as the honor of the nation, just as safe as its wealth, just as reliable as the government itself.

6th. To avoid the centralization of the money power in Congress and to produce and maintain a perfect balance of power between the general government and the States and the people (a condition that must be attained, and that soon, to perpetuate this government), our money should be made a legal tender, not by the action of Congress alone, but by the co-operative authority of the States and of the people where this money is distributed and used.

7th. As, according to Article 10, in amendments to the Constitution all powers not delegated to Congress are reserved to the States respectively, or to the people; and as the power to make paper money legal tender, and to distribute and circulate the same, was not delegated to Congress,* it follows that each State, with the consent and co-operation of its people, has the right to legalize and control the distribution of as much money as it may need for its own and the general welfare.

8th. To make our money a source of revenue for the support of the government (instead of being, as now, a source of individual wealth and monopoly), and in order to regulate the amount of money that shall be put into circulation, or that each State and Territory shall use, each State and Territory must pay to the general government a fixed rate of interest on all the money to which it has affixed its signature; and every individual or company or corporation that borrows money of any State or branch bank must pay a rate of interest enough larger than that paid by the State to the general government to create a separate revenue for the support of the State government.

9th. The interest on the loans of the State banks would be secured with the loan, that is, by mortgage on real estate or its equivalent. The interest that each State must pay to the general government must be paid from the interest that accrues on its loans. This interest will be amply secured to the general government by the entire wealth and by the good faith of each State, which must be pledged through the State authorities. No State would fail to pay the interest on its money so long as it should need and could loan money at a higher rate of interest than it was paying.

* The Legal Tender Act of Congress was a war measure and a necessity, not a legitimate function of Congress.

Moreover, the prompt payment of this interest should be the condition on which any State could be allowed the use of the national money.

10th. As the natural tendency of any State or people is to a constant increase in wealth and power, the natural tendency would be to a constant increase in the amount of money that any State would need and demand; but in case any State should have loaned more money than it could keep in circulation on good security, then such surplus should be canceled and made worthless, except as a voucher that so much money had been returned or paid back to Congress and the payment of its interest stopped.

As under such a system our money could not become legal tender until it had passed into the hands of the States and of the people, it follows that an undue centralization of power in the general government would be prevented; and moreover, the money power would be brought under the control of the whole people (where it rightfully belongs) through the ballot, by the election of State officers, and by Constitutional enactments to regulate its distribution.

As the people of the United States have intrusted to Congress the power to make our money and to regulate the value thereof, Congress has no right to delegate this power to irresponsible banks and bankers. In delegating this power to such bankers Congress has robbed the people of one of the most important branches or functions of government.

Such a monetary system as we propose might be made to create a sufficient revenue to support the government, simply by appropriating to government uses the money that now goes to enrich bankers and gold gamblers and government officials that are bribed and paid to legislate for and sustain the present corrupt, unjust banking system, thereby putting a stop to an enormous amount of taxation and the employment of a large army, of tax-gatherers and the payment of their salaries, which of itself would be a great saving to the people.

(Might not such a system as we propose be made to solve the tariff question, by obviating the necessity for a revenue tariff?)

Under such a monetary system no State could put into circulation any more money than it could loan on good security; neither would it wish to do so, because the State revenue would depend on the payment of the interest on its loans; and if the interest due to the general government should not be promptly paid by the State, its own supply of money would be cut off, and if the State could not return the same amount of money it had received, it might become the property of the general government.

Under such a system all the States would be watchful of each other, lest any one of them should obtain an undue advantage in money power over the rest, or lest any State should fail to do its part for the support of the general government by failing to pay the interest on all the money it might be using. Moreover, Congress would not allow any State or section of States to draw a sufficient amount of money to enable them to combine and to become a dangerous power, and secede and defy the general government or any other section of States. Nevertheless, Congress would not withhold what money any State might need, because its own revenue would depend on the interest paid by the States for the use of their money; that is, for the use of the credit and power of the general government to enforce the legal-tender acts of the States and of Congress.

The conditions under which such a monetary system would exist would make it sufficiently elastic to prevent any hurtful stringency or plethora of money. State banks would always keep enough blank money on hand to meet any ordinary emergency or demand of the money market; but such money would not be on interest until it had been loaned on good security and had received the signature of the State.

Such a monetary system would create and maintain a perfect balance of power between the people and the States and the general or local government, in perfect correspondence with the action of a healthy, well-regulated human system, with which all social and political action should correspond and harmonize.

Such a money system would also correspond with the action of the most perfect machinery in accordance with the laws of supply and demand. The action of all machinery has its correspondence and its most perfect model in the action of the human system.

The nervous power of the human system, which corresponds with the money power of the social, is never centered in any of its individual members or organs; neither should the money power of the social system be centered in the hands of individual members or corporations, because such individuals and corporations always become dangerous powers over which the masses of the people can have no control, but which must sooner or later control the action of the people and their government, and with it their liberty and destiny. The nervous power of the human system is always centered so as best to accommodate the various individual members and organs of the system, and each member and organ draws its supply from its own center, and so it must be with the money power of the social system.

It is very evident that such a system of money could not be based on gold alone. To say that a money based not only on gold and silver and copper, but also upon iron and brass and tin and coal and lumber and all useful animals, and upon wool and cotton and grain and fruit and all kinds of machinery and all manufactured goods; in short, upon all the products of labor—to say that such a money is irredeem-

able and worthless is to utter the most unreasonable folly. To say that such a money is worthless is as plain a falsehood as could well be uttered—a falsehood so plain that it never would have been uttered but for the blind, selfish greed of human vampires that seek to obtain wealth and power on the labor of others.

A paper dollar is redeemed every time it is exchanged for labor or for any kind of property, whether it be a bushel of grain or potatoes or a pair of shoes or a book or a gold shirt-button or a piece of music. The only useful purpose that money (as such) can serve is as a medium of exchange for the necessaries and comforts and beautiful things that sustain and bless and beautify our existence.

Our wars and our public debts have taught us a great lesson; and that is the use and necessity of paper money. But our monetary system should have nothing to do with our public debts, except to pay them when they become due (just as we pay our private debts), and put a stop to the payment of their interest for the support of idlers and useless, cumbrous members of society.

We should pay our debts, both public and private, in all the commodities that the creditor may want and demand—that is, in a legal-tender medium that can be exchanged for all kinds of commodities—unless there was an express agreement to pay in gold, or in cotton, or iron, or in some other special commodity. Paying our debts in legal-tender money is the same thing as paying them in grain, or cotton, or gold, or silver, or in any other product of labor, and if labor and its products cannot pay debts, I should like to know what can.

To expect the government to pay its present indebtedness in any one commodity is very unreasonable and foolish, because the stock of any one commodity (especially of one so scarce as gold) would be wholly inadequate to meet the demand. And then what consummate folly to insist upon it that we must not only pay our enormous debt in gold, but that we must have enough more, not only to meet our foreign exchanges, but also to serve as a basis to redeem all the paper money we need as a medium of exchange for all the labor and for all the commodities of our home trade.

What folly! What blindness! What insanity! "Whom the gods would destroy they first make mad."

A PERFECT SCOLD AT PERFECTIONISTS, DONE
TO PERFECTION.

BY WILLIAM BRUNTON.

You can scarce look at anything without finding a flaw somewhere, especially if you know what you are looking at; every speech, book, paper or individual shares in this common detraction. Indeed, it takes ninety per cent. from our admiration and pleasure, because we have grown so very nice in our tastes and discrimination, so perfect in eyesight, so unerring in judgment, so particular in conduct, so choice in selection, in short, such perfectionists, that this thing, this party, this cause or this person must be eschewed, forsaken, left behind, on account of an imperfection in the shape of a dust speck, that taints them somewhere, and starts out like a mountain to our microscopic ken.

God knows there is imperfection enough, and a little to spare, in our world; that it is needless to say aught in its defense, as the thing grows of its own accord. Things might, should, and must be better, but not through you perfectionists, that daintily walk about doing nothing, save grumbling and trying to boss those that are hard at work for the improvement and progress of humanity.

You must know that perfection at present means littleness, cowardice, ignorance and I know not what. It means that your mind and eyesight are indeed minute, and so are a fly's, and yours may fly in the same compass with perfect practice. It means that instead of being a virtue it may be a vice; nay, the very head and front of the offense you profess to detest.

Take your perfect gentleman, as a friend of mine, very nice on these points, delighted to call her male acquaintance. What is he? Say a beau of manners, always dressed up neat and trim, so as never to touch aught in the shape of work, or handle any useful instrument of labor; always feeding on princely things specially prepared for his exquisite palate; always ready to spend with good choice and liberality the money coming from—well—it doesn't matter to him. Yes, he is perfect, and can talk a host of nothings brilliant as the stars, and as far removed away from earth. Does he do anything to teach the poor, raise the masses, settle the differences of the times, and bring thought, honesty and health to men? Oh, no! But he is so perfect and would not think of shocking ears polite with such rude everyday affairs, certainly not—proud gent of the period!

Take your pattern of morality, the one that keeps so many of the ten commandments as are fashionable, what is he or she? Simply a piece of clay in the hands of society, that moulds the disposition as the heathen Chinese do the ladies' feet, not according to nature and the use of life, but according to vile abominable fashion. They mince, and smile, and frown, and mock piety as the bishop or the book directs. They believe in slander against the non-elect, and coldness toward the erring, and cruelty toward the doubting, and defamation and vulgarity and everything ill toward those outside their holy see! Oh, sweet examples of what the society of heaven will be; how we admire you when you

come with the dollar in your right hand, and power, caste and "good society" in your left!

Take your blameless character, and you will find that he does nothing amiss by doing nothing all the time; this is what most men call perfection, and this is what I scold and scout as a poor, mean, imperfect thing. I say, let us fail a thousand times and succeed at last, rather than never attempt, and so never fail, and, to follow out the conclusion, never succeed.

Away then with this fooling about being perfect and stainless! The world is for use and preparation for other spheres of thought and duty; to attain culture you must try, to try you must fail, but failing to-day you may succeed to-morrow, and so by noble achievement win grace and honor, a thousand times more valuable than the empty respectability of the stay-at-homes and know-nothings, that are now deemed the perfectionists of the times.

FREE SPEAKING FROM A WOMAN.

The *Advertiser* joins Tray, Blanche and Sweetheart in their chorus against Mrs. Woodhull for her lecture on the marriage question. "It is not unaccountable," says the *Advertiser*, "although shocking enough, that women who have led such a life as Mr. Tilton tells us Mrs. Woodhull has led should come before the world as advocates of public measures promising to give them absolution and invest them with dignity."

Here is an insinuation on the part of the *Advertiser*, for which it well knows there is no ground in anything that Mr. Tilton has written. It well knows that, whatever Mrs. Woodhull's abstract views may be in regard to the relations of the sexes, the whole intent of Mr. Tilton's narrative and of his own avowed belief is to repudiate the very supposition conveyed in the above insinuation.

But Mrs. Woodhull is on the unpopular side, and the *Advertiser* on the popular; and therefore to malign her character, and insinuate that she is an impure woman, is an admirable stroke of that easy policy which believes that the end justifies the means. The same weapons will of course be applied against Mr. Tilton; for there are a plenty of men connected with the press who cannot rise to a conception of a man's sacrificing his own temporary popularity except from gross and infamous motives. The war is already opened on Mr. Tilton; and all the machinery of hate and slander is in active operation against him. He has dared to avow his belief in the honor and honesty of Mrs. Woodhull—a woman who dares to question the absolute morality of the sacred institution of marriage—and so let us transfix the reputations of both of them with a brutal sneer the meaning of which may not be doubted.

The sum and substance of Mrs. Woodhull's views on the marriage question are contained in the *Advertiser's* own statement of them, as follows: "All that was good and commendable in the present state of marriage would continue to exist if all marriage laws were repealed to-morrow. Marriage is a natural relation independent of human laws, etc."

In all this, Mrs. Woodhull does not mean that there shall be no laws regulating the interests of offspring. She simply means that the deceptions, the hypocrisies, the merely mercenary unions, the domestic hells, the stupendous social evil, sustained chiefly by married men, and the incalculable train of abuses which she traces back to the present interference of the law in fixing and perpetuating the sexual relations under the name of marriage, a name often without a reality—that all these evils would be abated but for this attempt of the law to regulate mysteries which belong to the province of nature and physiology.

However mistaken Mrs. Woodhull may be in her notions on this subject, and we do not profess to agree with them all, no one can doubt her earnestness and sincerity, or deny that the question is one that is open to a purely scientific discussion. When such women as Mrs. Stanton, Mrs. Davis, and hundreds of others, earnest, intelligent, high-minded women, are taking views not unlike those of Mrs. Woodhull, on this same question, it is idle to say that the signs of the times do not point to a thorough overhauling of many social as well as religious institutions. Anthropology is getting to be a science, and those persons are behind the times who do not see what it is touching in its onward sweep. The women we have named above are, in purity and intelligence, the equals if not the superiors of the wives and mothers of those men who are now sneering at Mrs. Woodhull because of her heroic championship of what she believes to be divine truth.

Everybody with his eyes open must see that the woman question is to be the great question in this country for the rest of this century. Anthropological and physiological questions, connected with health, ante-natal influences, the proportion of men to women, the improvement of the race, the "social evil," the transmission of hereditary disease, are all being frankly and fearlessly discussed; and, as we believe all truth is God's truth, we have no fear but that good must come from the discussion. When the *Advertiser* says that Mrs. Woodhull's doctrine "would destroy the foundations of social order and happiness," it merely begs the very question under consideration. The attempt to put down inquiry into these great questions of the day by fouling the character of the inquirer, and sneering at the audience that seeks light on the subject, is worthy of the spirit that used to light the fires of the inquisition, and cry Massacre! against all dissenters.

According to the *New York World*, some of the audience were disappointed at the "high moral ground" taken by Mrs. Woodhull in her lecture, and at "the limited license which her definition of free love would allow."

Nothing can be more unjust than the attempts of certain editors to vilify Mrs. Woodhull as the advocate of anything like promiscuity or impurity in the sexual relations. It is because her ideal is so high, that coarse imaginations willfully misinterpret her meaning in the much-abused phrase "free love." Compulsory love, or love that is the forced result of a merely legal form, or of a cold sense of legal obligation, is not love. To call it love is obviously to misuse the word.

All that Mrs. Woodhull would contend for, as we gather from her brave and eloquent address, is to exempt men and women from continuing the marriage relation when the ends for which marriage is plainly intended, under natural and divine laws, are thwarted and prevented, whether by physical, physiological or other antagonisms.

We do not accord our assent to all the views advanced by Mrs. Woodhull on the subject of

marriage. We believe in the institution. We would fence it round with all proper safeguards; but that there is much wholesome truth in Mrs. W.'s fearless talk no person who thinks for himself can deny. Some of her utterances at Steinway Hall showed much of the spirit and intrepidity of that Demosthenes she is ridiculed as claiming for one of her monitors. Few living men could have borne themselves more gallantly than she. See a synopsis of her remarks in another part of this paper.

If Mrs. Woodhull means by *free love* freedom to indulge in the fickleness and capriciousness of mere *lust*—freedom to subordinate the higher affections to a merely animal propensity, awakened, perhaps, by accident, or incited by stimulating food, by wine, or by impure associations—then we repudiate her opinions so far as they would encourage any such license. If she means that parties may live together in sexual intimacy, and one or both may all the while be free to keep up other similar intimacies, then we think there is a pernicious error in her notions, that deserves the condemnation of all who would establish between the sexes those righteous physiological conditions which are essential to the physical and moral well-being of possible progeny and of the parties themselves.

In any such freedom as this we have no faith, for the simple reason that it must be destructive to all love, and exalt the lower at the expense of the higher nature. We believe that the laws of physiology are the laws of morality, and that the two cannot be disjoined without damage, physical and moral, to all the parties concerned, both the guilty principals and the innocent offspring.

We would purify the marriage relations so far as to put an end, if possible, to all prostitutions, whether legalized by marriage forms or not; but this cannot be done by removing all bars to the merely sexual impulse, or by making venial a beastly promiscuity born of the very depravity or coarseness that makes prostitution possible. Taken in their true and liberal sense, and in connection with all that she says upon the subject, we believe that the utterances of Mrs. Woodhull on the marriage question are in harmony with this view, and are so meant to be. But her expressions are so bald and bold at times, when she is contending for what seems to her a great and sacred principle, that they startle by their audacity, and are liable to the misconstruction of those who do not comprehend all the significance of her doctrine—all the phases without which it is not complete. Her theory should be interpreted in its concrete wholeness, and not by detached and fragmentary expressions.

Christ once said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in his time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Taken literally, this passage is not only absurd, but false on the face of it. It was simply an extreme way of stating this great truth: "Give up everything rather than not stand by the truth, rather than not be loyal to your convictions—do this and you will not lack compensation." That is all, doubtless, that Christ meant to say; but in the fervor of his utterance, and the fullness of his oriental imagery, he spoke as he did.

And so when Mrs. Woodhull would assert the great principle of woman's ownership of herself, and her independence of all sexual obligations, except those which are sanctified by genuine love, she indulges in a form of expression quite as extreme as that we have quoted from the New Testament. A perverse imagination may give to her garbled words a construction wholly foreign to her nature; but, taken in connection with the rest of her speech, their meaning cannot be doubted.

At any rate we think we have made our own position sufficiently plain and distinct in regard to the important questions raised in the address at Steinway Hall. We are not, however, of those who would charge moral depravity on persons who may entertain supposed intellectual errors, whether social or religious. It takes the little Popes of the daily press to hurl these mimic thunders. We do not believe they can frighten or harm a woman so terribly in earnest as Mrs. Woodhull.

That she is as much opposed as any of her assailants can be to all impurity—that the very exaltation of her reverence for a true marriage has led to the expressions which have been so misconstrued by the heedless and the hostile—is evident from her own assertions in passages like the following:

"I believe promiscuity to be anarchy and the very antithesis of that for which I aspire. I know that there are degrees of love and lust, from the lowest to the highest. But I believe the highest sexual relations are those which are monogamic, and that those are high and spiritual in proportion as they are continuous. But I protest, and I believe every woman who has purity in her soul protests, against all laws that would compel her to maintain relations with a man for whom she has no regard. I honor that purity of life which comes from the heart, while I pity the man or woman who is pure simply because the law compels it. If to hold and practice such doctrines as these is to be a free lover, then I am a free lover."

Again she says, in reference to laxity in the sexual relations:

"To us there is nothing more revolting in nature than such a condition implies. What we would do, and with all our might, is, to bring the attention of the world—and especially of women—to the realities of marriage, that no relation it presupposes should ever be entered upon except after the maturest deliberation and the acquisition of the perfect knowledge that God will officiate at the nuptials and approve the union. Of what necessity would laws then be to compel people to live together?"

Will the traducers of this lady do her the justice to quote passages like these?—*Banner of Light*.

WOMAN'S CULTURE AND WORK.

Observation convinces us that physical education has progressed in the South within a few years past, and that it is still moving onward with increasing momentum. The signs of it are especially visible in the appearance of our Southern women. Always beautiful, but too often premature in physical development and decline, they are now—very many of them at least—becoming more lovely than ever, with larger and more classical waists, fuller and ruddier cheeks, brighter eyes, forms more evenly and perfectly developed, and step and bearing firmer and livelier in the dance and on the street.

We attribute the improvement to several causes, the first

of which is the new sense of freedom which the woman's rights movement is sending abroad to bless the sex in all civilized lands. The old idea of the inequality of the sexes was injurious to woman every way, even when it was softened by chivalric sentiment. It limited the range of her mind and body, and operated through generations in making her the victim of peculiar and distressing disease. In fact, chivalry itself only bound the chains of female slavery with roses, and was specially injurious in its tendency to satisfy woman with absence from the sphere of practical co-operation with man.

The influence of the mind on the body is now understood better than it ever was in past times; and it may be truly said that the mental consciousness of freedom to be and to do all which the individual is capable of being and doing, is as central to the healthy relation between mind and body, in any high sense of the term, as the sun is to the harmonies of the solar system. This consciousness of freedom is now rising, sunlike, with healing on its wings, upon the world of female mind. Its benign effects upon Southern women have been much greater than the superficial observer would suppose.

Co-operative with this freedom is the increasing division of labor peculiar to this age, and the consequent multiplication of practical pursuits in which women may engage. In the South the abolition of slavery has also been a great blessing to women, mentally and physically. It has given them more room to orb their individuality, and this necessarily increases their associative importance—it being certain that whatever tends to the completeness of the individual must also advance social harmonies and interests. All the apparent evils which resulted to Southern women from the abolition of slavery were actual benefits, because they called into play activities, mental and physical, by the exercise of which our women have not only improved themselves in mind and body, but have broken down to a great extent, in the minds of the other sex, the prejudices which made the condition of the Southern white woman a slavery more disguised, but no less real, than that of the female slave whose eyes were turned unto the hand of the mistress, as those of the mistress were into the hand of the husband, for sustenance and direction.

We are far from being extremists on this subject, but we cannot resist the conviction that the agitation of the woman question has been and is to be a potent influence in making better husbands and fathers, and better wives and mothers, than have existed in any past age. Home is a centre, which increases in interest and importance just in proportion as the activities which revolve around it become varied and extensive; and woman, who is the centre of that centre, will ennoble and dignify it just in proportion as she gains in ability to conceive and influence to affect the relation of the home to society and the State. Those who imagine that as women gain in "mental breadth" they must fail in "childward care," should also maintain that ignorance is the mother of devotion; and those who suppose that she can gain in mental breadth without enlarging her sphere of usefulness, should complete their logic by holding that there can be such things as causes without effects, or as fountains without streams.

A LAND BEYOND.

BY DR. WARREN WIGHT.

Beyond this vale of tears,
Beyond this life of woe,
Lies a land bright and fair,
Beyond this life of toil,
Sadness, sorrow and pain,
Is a land of rest for all
Who the light will see;
A land where the
Flowers of summer ever bloom;
Where the spirits of the
Brave and true are all
Life, love and goodness;
Where creeds, sects and
The cold derision and
Scorn of earth are no
More to bind the spirit down,
Down to a fate worse
Than death and the grave.
Beyond this world of
Doubts and disappointments
Is a land where all is
True, just and fair;
Where the winter night
Of despair is no more;
Where progression never
Will find an end;
Where all may labor
And never weary get—
In that land of love,
Light, truth and justice.
Oh! may we ever stand
True to the right and
Truth that is shed on
Us from the land above
To guide and cheer us
On to a higher and
Nobler life than earth.
Doth give to poor mortals,
Who are sunk in dark
Clouds of bondage and
Superstition grim.
Stand true all ye who
"Profess friendship" to
The light that now is
Breaking "to us of earth."
Stand true and show
Yourselves worthy to be
Called the children of
Nature and Nature's God.
Falter not—let others do
As they may and will—
If you would gain a
Home in the land above—
A home in that land so
True and fair that none
But the brave and true
Ever enter there; where
All are free forever more.

Waterloo, N. Y., November, 1871.

THE WEEKLY BULLETIN OF THE PANTARCHY.

THE FALL AND RECONSTRUCTION OF MAN.

BY HORACE DRESSER, LL. D.

[I listened with delight a year or two ago, in one of the reform clubs, to the reading by Dr. Dresser of his translation of the following passage of Scripture. If the churches had the good sense to employ the doctor at a salary of a hundred thousand dollars a year to retranslate the entire Scriptures, his translation to be substituted for the unspiritual, unscholarly, and often absurd reasoning of King James' version, they would make a good economy of the transaction. Whose soul is not elevated; whose respect for Paul, as a real spiritual teacher, is not, reinforced by such rendering as this, of what he really intended, in his obscure and elliptical Greek, to say?]

It is evident, at once, that the combined modern scholar and spiritualist has here penetrated, for the first time, the thought at the bottom of an utterance so mystical and imperfect that hitherto every translator has made a botch work of it, and failed utterly in giving us spirit.

The rendering of Dr. Dresser strikes me as eminently truthful, classical and poetic. I am enabled to announce that the readers of the Bulletin may look before long for a series of three translations from the same able pen, to be entitled—1. "Jesus on Divorce;" 2. "Jesus on Marriage;" and 3. "Paul on Free Love."—S. P. A.]

I propose, first, to present, by way of preface and foundation to the subject, the text and a translation of a section from the correspondence of a distinguished historical personage, whose writings have reached us in the Greek language. The Vatican copy differs in many of its passages from the Greek Testament generally in use.

The obscurity of this Scripture, in the common version, has led me to furnish a free translation of the original. To give the idea of the writer, as derived from the general drift of his thought, I have had to supply frequent words, and sometimes sentences, not found, but implied, in the Greek. This seemed to be necessary, in order to confirm my version to the sentiment of the apostle, and to the idiom of our language. The supplied words have been put in italics.

Ἀλλὰ ἐρεῖ τίς πῶς ἐγένοντο οἱ νεκροί; ποῖα δὲ σώματα ἐρχονται; Ἄφρων, οὐδὲ σπείρεις, οὐ ζωοποιεῖται, ἐάν μὴ ἀποθανῇ. Καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυνῶν κων, εἰ τυχοῖ, αἰτοῦ, ἢ τινος τῶν λοιπῶν. Ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω τῶν σπερμάτων ἴδιον σῶμα. Οὐ πᾶσα σὰρξ, ἢ αὐτῆ σὰρξ; ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύνων. Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια; ἀλλὰ ἕτερα μὲν ἢ τῶν ἐπουρανίων δοξα, ἕτερα δὲ ἢ τῶν ἐπιγείων. Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων; ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ. Σπείρεται ἐν ἀειμῖᾳ, ἐγείρεται ἐν δόξῃ; σπείρεται ἐν ἀσθενίᾳ, ἐγείρεται ἐν δυνάμει. Σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν; εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. Οὕτως καὶ γέγραπται: ἐγένετο ὁ πρῶτος Ἀδὰμ εἰς ψυχρὴν ζωσαν ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιούν. Ἄλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός; ὁ δεύτερος ἄνθρωπος, ἐξ οὐρανοῦ. Θεὸς ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί. Καὶ οἱ οἱ ἐπουράνιοι, τοιοῦτοι καὶ οἱ ἐπουράνιοι. Καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, πορεύομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. Τοῦτο δὲ ὅμη, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. Ἴδοὺ, μυστήριον ὑμῖν λέγω; παντες οὐ κοιμηθήσόμεθα, πάντες δὲ ἀλλαγήσόμεθα. Ἐν ἰσχύϊ, ἐν δυνάμει ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σαλπίγγι σαλπῖσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγήσόμεθα. Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος κατεπόθη ὁ θάνατος εἰς νεκρός. Ποῦ σοῦ, θάνατε, τὸ νεκρός; ποῦ σοῦ θάνατε, Κέντρον;

The following is my version of the foregoing passage, in Greek text, as it stands in the Codex Vaticanus, one of the most ancient copies of the New Testament extant. This translation includes the paragraphs found in chapter xv. of the first letter to the Corinthians, written by Paul, and numbered as 35-55, inclusive:

But some one says, How are the dead, those persons whose animal bodies have fallen lifeless, reconstructed, and with what constituent element do they go forth from their fallen bodies? Fool! what thou sowest is not enlivened unless it die. And as to what thou sowest, observe, that thou sowest not the substance which is to be produced, but a mere kernel: for example, it may happen that it is that of wheat, or, perchance, that of some of the rest of the grains. Now, the Deity gives to it a constitution such as he hath deemed fit for it, and to every one of the grains its proper body. Another example, taken from the animal kingdom. All flesh is not the same flesh. But there is, in fact, on the one hand, the flesh of men; on the other hand, the flesh of brute animals; on another hand, that of fishes; and then still otherwise, that of birds. Take still another example. And there are bodies celestial, also bodies terrestrial; but the splendor of the heavenly is one, and that of the earthly another. On the one hand, there is the brilliance of the Sun, and on the other, the effulgence of the Moon; and on another, the splendor of the Stars, for star differeth from star in splendor.

And after this fashion is the reconstruction of the dead. Man is begotten in mortality—he is rebuilt, in articulo mortis, in immortality. He is begotten en atermia—he is raised from the ruins of the mortal in exaltation immortal. He is procreated in infirmity—he is upreared in strength. He is procreated an animal entity—he is reconstructed a spiritual man.

There is, belonging to him, an animal system—there is, besides, a spiritual one. Indeed, it is written, The first Adam was constituted a living man, fitted for animal existence in the earth-life; the last Adam, the same continuous man through the earth-life, but at the end thereof ascending from the ruins of his fallen animal body, and, being reconstructed, becomes a vivifying spirit, fitted for a spiritual existence in spirit-life. Assuredly, the spiritual was not first in the order of events, but the animal economy—next after that the spiritual. The first man belongs to earth, and, in his vital relations, is terrestrial; the second man, the same first man, only immortalized by the fall of his earthly body, and second only in the order of the mode of his existence, belongs to heaven. As is the case of any one terrestrial person whatsoever, such also is the case of every one of the terrestrials. And as is any one celestial, such even are all the celestials. And as we have borne the likeness of a terrestrial, we shall also bear the verisimilitude of a celestial. And this I say, brethren, that flesh and blood cannot share the Kingdom of God; nor doth destruction share in the allotment of an immortality.

Lo! I declare to you a mystery. We all shall not become dead, but we all shall be exchanged from animal life to that of spirit. Instantaneously, in the wink of an eye, at the last trump of his nature—of his animal life—each man shall fall to the earth, for Nature shall trumpet life's journey ended; and the dead, each one in his appointed hour of dissolution, shall be reconstructed immortal; and we shall thus be exchanged from the animal life to the spiritual. For it is necessary that this, the perishable, shall enter into imperishableness—and that this, the mortal, shall enter into immortality. Then shall be fulfilled the declaration, which is written:

Long years ago—ages since—as presented above, wrote Saul of Tarsus, Hebrew by birth, Roman by citizenship, named Paul for his apostleship to the Gentiles. No Scripture, perhaps, is so often used in the hearing of the people and so fully relied on as foundational to that declaration of the Christian Creed, "I believe in the resurrection of the body." It is always read at the funerals of a large class of Churchmen; leaving the impression on the less intelligent and thoughtless hearer, that the spiritless, defunct body, consigned to the earth, is sown in some such sense as will warrant the expectation of its springing forth from the ground, at a future period, a spiritualized and living one—and conveying to his mind the idea that the law which governs in the sowing and germination of grains, applies also to the burial of animal bodies and their resurrection, in the case of men. Nor is there a passage, perhaps, in the entire New Testament, more mischievously erroneous in its rendering into English. The mind and meaning of the author are scarcely discernible. But herein he teaches the profound philosophy of man's initial state, and illustrates a law of life and of death which pertains to the whole human race.

These remarks are intended to apply to the accepted version—that "appointed to be read in churches." It is painful to listen, on occasions of burial, to its reading, uttered in a kind of mock-mourning and mournful intonation, that has its origin in the gloom and sadness which its false sentiment casts over the scene. Rightly interpreted and apprehended, how largely might it contribute to lessen the grief of a bereaved group! It would forever drive hence the idea generated by the teachings in Sunday-schools and churches, of a mysterious somehow burrowing of the body in a burial place, bound by a somewhat relation of the soul thereto, till Gabriel's trump shall announce the dawn of a day, when the body, though impalpable dust, shall no longer sleep in death; but shall be re-organized and become re-animated with its own proper soul, in re-established self-hood; thereafter to be together, never more to break companionship.

The constant falling around us of friends and neighbors into the embrace of death cannot fail to arrest attention, and lead to the inquiry, "If a man die, shall he live again?" and if yea be the response, the further interrogations of, when? and where? and how? The present happiness or misery of millions is affected by the answers given to these questions. A stupid Theology has ever been ready with its absurd answers, however much in conflict with the instincts and teachings of Nature they may be. It is not necessary to detail at length, in this place, its gloomy doctrines, but only to dwell for a space on one of them—to wit, "Death and the Resurrection"—better and more truly and philosophically phrased, "The Fall and Reconstruction of Man"—natural and necessary processes in his being, which need not cast gloom nor melancholy apprehension over the journey of life. The passage of scripture before us, in its truer translation (just now read) inspires other and better and more cheerful views than those held by the churches. It is the same appealed to by them as applicable to the solution of the foregoing questions, but with how little consolatory assurance! Besides, as printed for the people, in the authorized version, and as interpreted by Theology, it is a mighty prop to sustain the story of the fall of the first man, whose name was Adam.

The idea concerning the fall of man, as taught by the pulpit and as generally accepted, is that of an apostasy, by which was brought upon the race a diathesis of soul, a moral taint, whose inevitable consequence was death both physical and spiritual. But such fall is fabulous, having no foundation in philosophy nor in historical fact. The extent of the mischief which such a doctrine has reached cannot easily be measured; it is world-wide. Poetry has embraced the myth, and lent its charms and mighty powers to affirm the theological fancies.

The storied statement received as foundational for the fall, hath this avowal—that Deity, in the concluding process of creation, made a man, manufacturing him mechanically from the dust of the ground; and that independently, it would seem, of the laws of generation and of growth, to which his progeny has ever been subject, over-stepped the stages of infancy and adolescence, which in all subsequent ages seem, of necessity, to have obtained in the life of man; that he also made a woman, manufacturing her out of a rib taken from the previously made man, having caused a profound sleep to fall upon him that he might not suffer pain from the cruel incision; that when these human fabrics were completed, he placed the original pair in a beautiful paradise—the Garden of Eden—and that he there forbade them to eat of the fruit of a certain tree therein; but, disobedient to the behest, they did eat of the fruit of the forbidden tree, and thereby enkindled the Creator's wrath, which eventuated in their expulsion from Eden, in their own mortality, besides the entailment of death upon their posterity. Thus, in epitome, runs the story of man's creation—

"Of man's first disobedience, and the fruit Of that forbidden tree, whose mortal taste Brought death into the world, and all our woe."

Truly, a fine fiction this for poet's flights of fancy! Let his genius revel in such imaginings. Let his lyre thrill our souls. Let him sing enchantingly of Paradise lost. We

can listen to the sad tale of temptation and the ruin of a race; but we cannot concede the claims of Christendom to infallible faith, when it rests on old-time legends and anomalous allegories concerning the genesis and the fall of man.

The dogma derived from the mythical origin of a first man and first sinner, whose name the historian calls Adam, however absurd, is important in the economy of grace and the scheme of redemption—important because if neither Nature nor what is called Revelation demonstrates any such genealogy or line of descent of the human family as that claimed for it in theology, but that, on the contrary, they plainly prove that the Adam of Scripture history and Christian polemics is not significant of specific personality, or of a single individual man, but significant of the whole embodied humanity—significant, generically and collectively, of the entire race of man, being a substantive word conveying the idea of multitude: like *Anthropos* in the Greek, *Homo* in the Roman, *Mankind* in the English, etc., what then becomes of the ancestral attainer, dating back to the guilt and condemnation for the crime of the Garden and the expulsion from its paradise? Indeed, what then becomes of the fall of Adam, the inheritance of his depravity by his descendants, that provocative of sin, which necessitated a vicarious atonement by the sacrificial shedding of human blood to remove the judicial taint, but not till centuries have gone by and millions upon millions of the children of Adam had gone to perdition!

Now, neither Nature nor even Scripture reveals the fact of a first man; the record relied on for such supposition and belief affirms that God said, "Let us make man"—not a man; and further, that God said, "And let them have dominion," etc.—not let him have dominion, in the singular number. How lacking is the Old Testament in proper material for the items of a first man and his fall, in the structure of the religious creeds!

Nor does the New Testament, aside from the fraudulent interpolations, erroneous translations and false interpretations, in this belief, afford anything to sustain the pulpit teachings concerning the fall of man and his redemption from the penalty thereby incurred. Witness the foregoing defects found in the common version of the Scripture translated for this occasion. To support the story of a first man, the father of the race, Adam by name, who brought upon his family, by an act of his own disobedience, sure destruction—and the fiction of a second man, Christ by appellation, dual of divinity and humanity, the redeemer of the race, suffering death to atone for the great transgression—resort has been had to a convenient amendment of the Apostle's statement!

By a comparison of the Greek text, as found in the *Codex Vaticanus*, with King James' version, it will be seen that the reader of that version is imposed upon and cheated by the use of the word "man" in the 45th verse, and the word "Lord" in the 47th verse, words forged and found in the Greek Testament in common use. Without these interpolated words, *anthropos kurios*, what becomes of those important dogmas of the church, viz., the sin of the first man, Adam; and the imputed righteousness of the second man, the Lord? In soft theological parlance, this variation in the reading is characterized as interpolation; in legal phraseology, it is pronounced forgery; in temporal matters, it is punishable by restricted locomotion for a period of years in the Penitentiary. Whosoever is familiar with the church teachings concerning the fall—to wit, inherited sin, redemption by vicarious atonement, etc.—will readily see why those words are found in the Greek testaments now used in our colleges and by our clergy, and why they are wanting in the ancient copy.

Thus it is seen that neither the legendary creature of Deity by whom sin was introduced into the world, yept Adam; nor that historical personage, the spiritually Anointed One, called the Christ, by whom, as it is preached, the consequences of sin have been counteracted, was in the mind of Paul when he wrote the above concerning so-called Death and Resurrection—words of misnomer for man's Fall and Reconstruction.

Paul meant to affirm, and he did affirm, only this—that the Adam, or the human, is both animal and spiritual, having an earthly body, which he calls the first Adam, for the uses of this life; also having a spiritual element, which will be developed in a spiritual body on entrance into the next life; which spiritual element, or body, he calls the last Adam—the second man—after his spiritual reconstruction is finished, and he hath become a celestial; thus showing man to be dual in his nature, and making plain his proposition contained in the 47th verse.

Nowhere does the genuine Scripture, in the original Greek text, or in a true translation thereof, teach the Church dogma of a general, simultaneous resurrection of the dead; though the creeds of Christianity affirm that there will be a reorganization, a reanimation and a resurrection from the grave of the animal bodies of all the men who have ever lived on the earth. But neither nature nor Scripture so teach or affirm. On the contrary, being in harmony here, both declare that as man is a compound of the earthly and the heavenly, the physical and the psychical, when he has numbered his days he falls; the invisible, essential life, the animating soul, the divinity that stirs within, the spirit disrobed of its garment of flesh, the man still, only sublimated and immortalized, albeit, stands again erect forthwith, sentient and subject never to a slumber of ages in the darkness of the tomb; while the visible, animal portion, having answered the purposes of the combination, disintegrates and in obedience to the eternal law of "dust to dust," mingles again with the elements of earth in their ceaseless changes in the great laboratory of nature. This is the fall of man—not with loss of Eden, as fabled and falsified by theology—the inevitable and ordained Adamic fall, for which the Deity himself is alone responsible, having constituted man as he is. His law from the beginning, written in the constitution of the race, demands that the genus man, the Adam in its duality of life on earth, shall fall; and that, in its unity of spirit, it shall be immediately reconstructed and stand again, having ultimated in a glorious *Anastasis* in the heavens. We must fall to the earth; but then the blessed antithesis to such event, to be erected and to stand upright in spirit, living on and on forever!—reconstruction indeed, involving elevation or uprearing of the spiritual entity into a superior state of existence—state essential and etherialized, one exceedingly refined and tenuous, far above that of the physical in which it had hitherto dwelt—a reconstruction incident only to transition and finality of the earthly and mortal, and immediate, on entrance, upon a standing higher and above in the new condition of endless being.

Man dies—such is the seeming; the fleshly building has fallen under the pressure of years of decay and infirmity, or of some untoward event in life. But the invisible, imperishable, spiritual being, the man himself, in the last analysis, now without the appliances for longer continuance in the

earth life, must have reconstruction for an existence in spirit life. Where shall it be? how shall it come to pass? A poet hath told us—

"Gliding from out the body we have worn,
Without a jar to break
The mystic strain of harmony, that winds
With sense-dissolving music through the soul,
We are at liberty."

at once, in the spirit realm; and, as if by the power of enchantment, sheltered in an edifice not the workmanship of hands—a habitation which is from heaven—a structure of God—a spiritual body. Herein lies whatsoever there is of mystery concerning the Resurrection of the Dead. It is plain, however, that whatsoever the process, and by whatsoever name it may be called, it is such resurrection as comes of expulsion from an abode, an uprising and evacuation of domicile—immediate reinstatement elsewhere; such a reconstruction of all the human psychical elements of man's nature as fits him for residence in the spirit spheres.

The word *anastasis* is erroneously rendered *resurrection* in the common version. The words are not synonymous: resurrection, in its true sense and signification—*arising again*—does not convey the idea of Paul. The word, in its entirety of compoundings and radical derivations, and in the sense in which it is used by him, denotes iteration—compulsory departure straightway from habitation, re-establishment forthwith in a new and superior structure, and a permanent situation on a plane above, higher and more elevated than the former.

Thus, it is conceived, is afforded a sensible solution of the whole question of man's fall and redemption—the mystery of death and resurrection: terms familiar and common among the majority of Christians, and suggestive to them of that poetic embodiment of their theology—

"In Adam's fall
We sinned all."

Paul's illustration, referring to a kernel of wheat, is limited to the sowing of the body, or kernel of the grain. Hence, to sow (*spargere*) is not applicable to the other bodies referred to by him, as they are never sown, in the germinal sense.

The reference to animals, and to man in particular, calls for a word cognate to that kind of illustration. Hence, the words *reget*, or *procreate* (*procreare*), should be used to give the idea of the Apostle. How absurd is the current notion of sowing or burying in the earth the dead bodies of men, and hence expecting hereafter a crop of spiritual bodies! How fallacious are the reasonings that lead to such expectation! How far away from it the analogies of Paul.

In his argument, Paul likens man to a traveler, this life to a journey, and his animal body to a tent or tabernacle to shelter him in his passage. Nature he considers as the chief-in-charge of the grand caravan of Humanity. Her trumpet shall sound the journey ended, and signalize the traveler to quit his tent, and enter and abide in "a city which hath foundations, whose builder and maker is God."

Let the arch-angel, now his blast at the time Theology has appointed for his services; but will he be able to startle the dead bodies of the generations of earth? The beauty of the analogy of a trumpet and its sounding, may be seen by reference to Numbers, chapter x., verses i. to viii.:

"And the Lord spake unto Moses, saying, make thee two trumpets of silver; of an whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeyings of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

"And if they blow but with one trumpet, then the princes which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

"But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance forever throughout your generations."

At this point, a word of criticism and an anecdote concerning the phrase in the text, as it reads in the common version—"It is sown in dishonor; it is raised in glory." The translators seem not to have apprehended the meaning of Paul, and hence they use the word *dishonor* in its common acceptation. It will have been observed that, in my version, I have not rendered the word *ateimia* into English, having had regard to time, place, persons and possible offense to "ears polite." I will venture to say, however, that it should be rendered in the sense in which Dryden uses the word, as quoted by Webster, in his Lexicon. The Latin scholar will see its meaning in the Roman words, "*impudicus, impudicitia*, etc.

An eloquent clergyman, a Doctor of Divinity, with whom I was acquainted, now in the spirit realm, not apprehending its significance in the original, and conceiving the language to teach a sowing of the human body in the ground, and such disposition thereof to be a dishonor, was accustomed on funeral and other occasions to speak of the dishonors of the grave!—a use of language and expression of idea more unpardonable in him, a scholar, than the mistake of the ignorant whose sermon sought to establish a just code of morals for oyster-men, by citing these words and elaborating them as his text, not discerning any difference between an oyster-man and an austere man: "I feared thee because thou art an austere man; thou takest up that thou layedst not down, and repeatst that thou didst not sow."

Among the lessons to be derived from the rendering and interpretation of the Vatican Greek text, we should learn the need of precaution to ascertain what is genuine, what is free from forgery, what is without pious frauds; we should cautiously question all translations, those of the genuine text even; we should beware of records falsified by either of these methods; we should never accept any Scripture as true and guiding in morals and religion which is absurd or contrary to Nature, whose volume of "elder Scripture" is infallible—a living, constant and forever flowing inspiration of Deity himself; we should abnegate the incredible, the unnatural notion of a simultaneous resurrection into life, in any sense whatever, of the dead animal bodies of men, as taught in the creed, and the foolish faith of a general judgment of the total humanity of ages upon ages; and yet, such inanimate bodies shall have resurrection—but not unto life with their quondam occupants.

The natural elements—the corporeal atoms composing our bodies—disintegrating upon the departure of the spirit, shall, indeed, rise again, but only to be borne away on the wings of the Wind, or in the chariots of the Storm Cloud, to be diffused, perchance, in desert sands, or in ocean depths,

and to forever run the eternal cycles of Nature, create and incorporate in other, varied and multifold forms that fill her vast domain of lands and seas and surrounding skies.

The first Adam, which "is of the earth earthy," as the old translation hath it, doth indeed fall—fall to pieces—pieces minute, impalpable, infinitesimally comminuted. Truly, "the mills of the gods grind slow, but exceeding small." But destruction awaiteth not the second Adam; he is spiritual, and ascending from the fallen ruins of the first, spirit-born, he standeth, indeed, erect in the heavens, reconstructed, the glorious, radiant angel, whose elements of life are indestructible, and who will forever remain

"Unhurt amidst the wars of elements,
The wrecks of matter and the crush of worlds."

VIRTUE; WHAT IT IS AND WHAT IT ISN'T.

BY TENNIE C. CLAFLIN.

Words have different and sometimes contradictory meanings. They have different meanings in different ages or stages of development of the peoples by whom they are designed and used. They have different meanings in the mouths of different classes and individuals, and finally they have different meanings when applied to different classes of persons, and pre-eminently, it appears, in respect to some important words, when applied to different or opposite sexes.

These different meanings of words so applied, and so differing when applied, reveal a whole history and a whole philosophy. They tell where the world stands in its ideas. There is nothing more interesting and instructive than the study of words from this point of view. The unconscious meaning of the word is often more, by far, than its conscious meaning.

Notably does this happen in respect to the words *free* and *virtue*, as applied to men and to women. A *free* man is a noble being; a *free* woman is a contemptible being; a drab, a harlot, what you will. Freedom for a man is emancipation from degrading conditions which prevent the expansion of his soul into godlike grandeur and nobility, which it is assumed is his natural tendency in freedom. Freedom for a woman is, on the contrary, escape from those necessary restraining conditions which prevent the sinking of her soul into degradation and vice, which it is, all unconsciously, assumed is her natural tendency.

In other words, the use of this one word, in its two-fold application to men and to women, reveals the unconscious but ever-present conviction in the public mind, that men tend, of course, heavenward, in their natures and development, and that women tend just as naturally hellward.

In the light, frivolous flattery of women by men, just the contrary of all this is assumed, namely, that women are naturally angels, and that men are more gross and brutal, and would be quite so, but for the elevating influence of women; and with a few superior men this is said earnestly and truly. But the unconscious testimony contained in the ordinary use of the word *free*, as applied to men and to women, respectively, is not wiped out, nor in any sense weakened, by these casual exceptions; and that testimony is, simply, that it is currently believed, both by men and women—for men have heretofore made opinion, for the most part, for women, in respect to women—that freedom is a condition desirable and favorable for men, because men are naturally good, and only require the opportunity to show that fact; but that freedom is a condition unendurable and unfavorable for women, because women are naturally bad, and only require the opportunity to show their innate tendency to vice or wickedness.

Insulting as this estimate is to our sex, it is the basis on which the whole question of social freedom is argued by the outside world. It is *naively* and continually assumed that if social restraints were removed all women, the mothers and sisters and wives and daughters of our virtuous male citizens, would immediately and incontinently go to the bad; in plain words, turn out strumpets and disgrace everybody connected with them. Men are every day saying, virtually, just this of their own mothers; and women are thoughtlessly chiming in, and pronouncing the ban of reprobation upon the name of their own womanhood. It never seems to occur to either party that the true woman's soul would expand into a higher purity, in freedom, just as we recognize that the manly soul is exalted by the possession of that same precious boon; and that absolute freedom is even more essential to the birth and growth of a true womanhood than it is for the development of a true manhood; and that as man's freedom is chiefly political, where his life centres, so woman's freedom must be social, her life centering in the social relations.

In the same striking way the two uses of the word *virtue* tell the same sad tale of the popular estimate of the character or nature of the two sexes. The very word *virtue* is, I believe, derived from the Latin *vir*, the distinctive name of the male man, and meant originally manliness. It was natural in a crude age that all question of womanliness should be left out of account. Even in respect to man it was the warlike quality of mere physical strength which was first prized, and which first received the name of virtue. We retain this general idea of strength, or efficiency, as the first meaning of virtue still, as when we speak of the virtue of a medicine, of a public measure, and the like.

But in this more spiritual and cultured age, *virtue*, as applied to *men*, has risen to a higher degree of significance, and now means moral goodness; or a general conformity of

the whole life to high moral ideas and purposes. But applied to *woman* it is confined to a narrow and insulting specialty. It means that woman has never been approached in a special way by a man; and nothing but just that. Apart from that question the woman may have all the nobler qualities of her sex, be a pattern of generosity, inspiration, religious emotionality even, and she is not virtuous and never can become so; but if she is "sound on the goose," she may be a virago, a thief even, a fiend or a hag, but "she is perfectly virtuous," the thing that "is praised above rubies."

All this is simply *damnable*. It is degrading, insulting mockery, to define female virtue in this way; or in any way different from a man's virtue. And women are constrained to accept these disparaging discriminations by an organized social opinion which is excessively tyrannical. From the mere imputation of *impropriety* in this one particular, women shrink and cower with the most abject terror. This slavery to opinion must be abolished, women must vindicate their right to an absolute freedom and their own conduct, except that they have no right to encroach on others. The revolt against any oppression usually goes to an opposite extreme for a time; and that is right and necessary. We cannot render the terms *libertine* and *rake* as opprobrious as men have made "strumpet" and "whore." Let us then resort to the opposite tactics and take the sting out of these bad words by not shrinking from any imputation whatever. The world enslaves our sex by the mere fear of an epithet; and just so long as it can throw any vile term at us, which we cower before, it can maintain our enslavement. It is not free love alone, but every other epithet intended to degrade, that woman must grow strong enough to defy before she will be free. I do not mean that they either shall be, or not be, what these words are meant to convey; but merely that they shall let the world know that it is *simply none of its business* what they do, in the particular referred to; and that female virtue means hereafter something very different; that it means, in a word, just what would make a man virtuous and good.

He or she who would be free, must *defy* the enemy, and must be *ultra* enough to exhaust the possibilities of the enemy's assault; and it will not be until women can contemplate, and accept, unconcernedly, whatsoever imputation an ignorant, bitter and persecuting world may heap on them, that they will be really free.

If the terrible epithets with which the world stabs the reputation and tortures and murders the souls of women were even justly distributed, according to the world's own idea of justice, it would be some mitigation; but it is notorious that women in society who really offend most against the conventional idea of virtue often go through life unscathed, and with acceptance everywhere, and the reputation in a sort of Pickwickian sense of being immaculate, and that others who never dreamed of offending are branded and expelled.

Women must, therefore, be their own defenders; and what I recommend is to blunt the weapons of calumny by a complete indifference, where the strength can be summoned for such a course, to what the world says, one way or the other. Let your motto be, "My mind to me a kingdom is." Satisfy your own ideal of right, propriety and purity, and defy Mrs. Grundy to do her prettiest. *Those are my sentiments.*

TENNIE C. CLAFLIN.

SIR MARMADUKE'S MUSINGS.

BY THEODORE TILTON.

I won a noble fame;
But, with a sudden frown,
The people snatched my crown,
And in the mire trod down
My lofty name.

I bore a bounteous purse,
And beggars by the way
Then blessed me day by day;
But I, grown poor as they,
Have now their curse.

I gained what men call friends;
But now their love is hate,
And I have learned too late
How mated minds unmate,
And friendship ends.

I clasped a woman's breast,
As if her heart, I knew
Or fancied, would be true,
Who proved—alas, she too!—
False, like the rest.

I now am all bereft—
As when some tower doth fall,
With battlement, and wall,
And gate, and bridge, and all—
And nothing left.

But I account it worth
All pangs of fair hopes crossed,
All loves and honors lost,
To gain the heavens at cost
Of losing earth.

So, lest I be inclined
To render ill for ill,
Henceforth in me instill,
Oh God, a sweet good-will
To all mankind.

Sleepy Hollow, Nov. 1, 1871.

—Golden Age.

ART AND DRAMA.

ACADEMY OF MUSIC.—The prevalence of small-pox in Philadelphia, and the awful possibilities connected with that dire pest of humanity, have terrified Upper Tendom. Nilsson was going there to the plague-stricken city. The *Costa Diva* was besieged with prayers and smothered with incense. Strakosch was consulted; he may have remembered that the subscription list was not a success, but he advised compliance, and so Nilsson listens to the prayers of her worshippers and grants them one week more of her blessed presence. Faint murmurs of "Bwavo," "Oh, how nice," are heard on Murray Hill, and Upper Tendom consents to drag its chain a little longer.

Booth's is as nothing when weighed in the balance against the Academy. Shakespeare and Booth are all very well in their way. But Verdi and Capoul speak in an unknown tongue, and therefore it is so much more interesting. We don't for an instant expect to find the butterflies of the *beau monde* crushing their delicate wings and crowding in to listen to the masterpieces of the English language worthily rendered. But over and above the ultra fashionables who adore what they "don't understand," there are enough left in New York to make audiences fit and not few, for Shakespeare. Had the bard lived to these days he would, however, have made some improvements in the old-fashioned advice to the players. The dollars of the unthinking many are vastly better than the plaudits of the judicious few. The merits of Mr. Booth's *Hamlet* are so well known, his peculiar aptitude for the character itself so conspicuous, that even praise seems superfluous. Mr. Booth seems now to have thrown more earnestness into his style. The study is not so evident. I have always felt, and have more than once said, that Mr. Booth lacks what is termed magnetism, which I apprehend to be only another word for earnestness and reality. In his present impersonation he gives me the idea of greater depth and vigor—making *Hamlet* a man of passion as well as of thought and reflection. He is specially strong in his satire; makes all his points without obtruding them too strongly on the audience. One critic says that Mr. Booth is always conscious of his audience; if true, a great defect in either painter or actor. For my part, I don't know an actor who, in heroic characters and in soliloquy, acts to the house less than Booth. It is an actual impossibility to forget the audience. The play is for the audience. The very "aside," that flagrant violation of realism and substitute for thinking aloud, is intended expressly for the house. Entirely to ignore the house is out of the question. Mr. Booth seems to me exactly to hit the happy mean. Miss Bella Pateman makes the most of *Ophelia*. It is a tender, sympathetic part, entirely overweighed by the massive proportions of the other characters. Miss Pateman throws into the character all the strength and energy of which it is susceptible. Her plaintive remonstrance against *Hamlet's* infidelity is really affecting, familiar as it is. In her mad scene and the flower business there is just sufficient variation from the stereotyped form to prove that she has made the subject a study. One little point I do not remember to have seen made before. Her questioning recognition of *Laertes*, whose familiar features float across her dazed brain, leaving an impression so slight that it is speedily swept away by the stronger memories of her recent affliction. Miss Pateman has some mannerism of walk and attitude which cling to her through all her characters, and would be as well omitted. Robert Pateman, who made remarkable hits in *Quilp* and *Tuckleton*, travels a little from the beaten track in the grave-digger's part. The grave-digger is either a sententious growler or a grim joker—in either case a low comedy man. Pateman seems to treat him as a rustic philosopher and reasoner. The dry humor so misplaced, as *Hamlet* himself suggests, in a fellow with such a profession, is laid aside by Pateman for an air of wisdom, that at best ought to be the mock gravity with which a crow should eye an earthworm before gobbling it. The scenery is the same as we have had before—but how grand it is!—especially after seeing the wretched abortions at the Academy. I take leave to protest against two modern portraits over a Norman gateway, and pictures of Brian de Bois Guilbert and Ivanhoe in Danish halls of the tenth century.

WALLACE'S, which has been delighting its patrons with the old familiar "Rosedale," has withdrawn that piece for "John Garth." A Wallack audience is one of the curiosities of New York. The company is decidedly one of the best comedy companies in Anglo-Saxondom. The habitués know it. Your genuine Wallackite therefore goes to Wallack's and sits down and enjoys the old stock pieces with the same gusto that moves an Englishman at the sight of roast beef rare or an American over his porterhouse steak. Repetition does not weary them. What is there in "Rosedale?" Absolutely nothing! Yet Lester's superb make-up as a dashing officer of Lancers, as good as, say a little better than, the real thing itself, his easy, devil-may-careishness, impertinence without insolence; John Gilbert's fine play as *Miles McKenna*—what variety between that and *Sir Peter Teazle* and his hard old man in the "Rent Day," or his genial old man in "School." Here are change and transformation for you. Stoddard, whom we have recently seen in *Don Whiskerandos*, fooling on the topmost round, plays down to a very possible harmless rural eccentric. Clara Jennings, always a lady, with her always gracious style and rich voice—but still a lady with a difference. Effie Germon, rollicking Effie Germon, who does all things well but one—she cannot look sad—and makes a jest of grief whenever she tries it. Yes, it is a company, and the Wallackites know it and are thankful. If only the theatre could be touched up and some new scenery put in. It was not pleasant to see the Elizabethan beams and ceilings of the Rosedale manor-house drooping over *Dr. Leigh's* little parlor. By the way, I said what is there in "Rosedale?" and I answered nothing. Yet there is. Vice punished and virtue rewarded. A bright and

pleasant wind-up with a very pretty ball-room scene. The public like that sort of thing, you know, better than half a dozen dead bodies lying stark and stiff round the stage, or a funeral end that sends the people out into the night air chilled and glum.

LINA EDWIN'S THEATRE.—The charming Aimee continues to attract satisfactorily large audiences at this house, and may now be considered almost permanent. The latest novelty is Offenbach's last production—"Le Pont des Soupirs"—which has proved quite successful, although wanting in the brilliancy of some of this author's more popular compositions. As *Catarina* Aimee looks charmingly, dresses magnificently, sings brightly and acts well; but the character offers no opportunity for the display of that spontaneous abandon which is her forte. The music suggests a suspicion that Offenbach has "written himself out" in that peculiar style which made his reputation, although the prevailing air is jolly and the opera contains one or two pleasing themes. It is well mounted and costumed. Of course no one expects the concerted music to be sung in tune—French artists are seldom guilty of doing so—but the various performers make up in vim what they lack in vocal excellence. The piece will probably run for several weeks. The business management of this charming little house brings to mind, by the force of contrasts, the ever cheerful civilities of Wright and the graceful amenities of George Clarke. Civility in business manager and usher is a great recommendation to a theatre.

Fifty thousand dollars and all expenses paid is the inducement offered Miss Kellogg to sing in California twenty-eight nights. Some one out of New York appreciates an American-born artist.

VANDYKE.

NEW MUSIC.

THE MUSICAL TREASURE. A collection of vocal and instrumental music for the pianoforte or reed organ. C. H. Ditson & Co., New York; Oliver Ditson & Co., Boston.

We have often had occasion to commend the musical publications of Messrs. Ditson & Co., but we have seen nothing for years which is so admirably adapted to the general use of the musical public as the *Musical Treasure*.

Vocal gems of the opera and oratorio, comic and sentimental songs, dance music and miscellaneous instrumental pieces are combined in one handy volume, which is quite sufficient in itself for an evening's musical entertainment, suiting all tastes and styles, whether grave, gay, lively or serene. Chief among the songs we notice a delightful adaptation of Handel's "Angels ever bright and fair," transposed within the reach of an ordinary mezzo-soprano voice and losing nothing by the change. "The Storm," by Hullah, recently made popular and famous by Mme. Patey's magnificent rendition, is another noticeable feature; also, the old-time favorite, "Old Folks at Home," which has renewed its youth and gained new lustre at the hands of M'lie Nilsson. An exquisite song by Claribel, "Strangers Yet," graces the pages and makes us regret her untimely decease. "Genevieve" and the "Grand Duchess" are well represented, both vocally and instrumentally, and the comic songs cannot fail to please and suit all who delight in that style of music.

Nor is the instrumental part less attractive. Graceful and fascinating Strauss waltzes in great variety share the honors with brilliant galops, polkas, quadrilles and operatic selections. Suppe's fine overture, "Poet and Peasant," arranged for four hands, is prominent among these and will be considered the gem of the collection by many.

As the whole appearance of the publication is attractive and the price very moderate, it will doubtless be in demand during the holiday season.

WOMAN ITEMS.

The Sisters of Mercy in Russia are permitted to practice medicine.

Mrs. Sarah J. Hale, one of the active contributors to the "Lady's Book," is in her 84th year.

Eliza Lyman is the name of a railroad contractor in Vermont. She superintends her own share of the work.

Tennie C. hopes that Memphis will really permit her women to vote and not tantalize them with registration as New York did.

Miss Olive Logan is reported as coming out strong in favor of the old indissoluble marriage tie. Her evidence is worth little; she is not an expert.

Philadelphia women protest against vivisection of animals by medical students. They don't want animals tortured under the pretense of science.

Professor Tyler, of the Michigan State University, where the sexes are educated in common, says the seventy women students there are "pretty, have youth, personal beauty, and attractiveness, as a rule."

The friends of equal suffrage in Wyoming claim that since women have had a vote there crime has been punished, reforms established, courts ceased to be a mockery, and lechery is no longer at a premium. Not a bad day's work!

Several women have registered at Memphis, Tenn., for the purpose of voting at the next municipal election, under a clause in the city charter allowing all property-holders to vote, whether residents or not.—*Tribune*.

The Rev. Dr. Newell, of the Allen Street Presbyterian Church, in a sermon last night on "Purity vs. Licentiousness," warned his hearers against "all such wretches as Mrs. Victoria C. Woodhull, belching forth disgraceful theories of divorce and free love." How long since the Rev. Dr. Newell and his crowd were belching forth hellfire against "abolition" or any form of human rights? Free love is the new object of their malignant hate. Let 'em belch!

A small wit in a New York paper tells us: "The woman-women have hit upon a new idea, which they believe is destined to sweep social vice from the face of the earth. The plan is to have the general government pass a law providing that all persons who live together, even for five minutes, as man and wife, shall be deemed to have contracted marriage, and shall be subject to all the duties, liabilities and penalties of the marriage relation." The writer does not seem to know that five seconds, with "Allow me to introduce my wife, my dear Mr. Sniffkin," fixes the matter in the State of New York, and that in Scotland the tying of the marriage knot is as easy as lying.

Goldsmith, in his "Citizen of the World," tells the following good story, a century ago: "Choang was the fondest husband, and Hansi the most endearing wife in all the kingdom of Korea: they were a pattern of conjugal bliss; the inhabitants of the country around saw and envied their felicity; wherever Choang came Hansi was sure to follow; and in all the pleasures of Hansi Choang was admitted a partner. They walked hand-in-hand wherever they appeared, showing every mark of mutual satisfaction, embracing, kissing, their mouths were forever joined; and, to speak in the language of anatomy, it was with them one perpetual anastomosis. Their love was so great that it was thought nothing could interrupt their mutual peace; when an accident happened, which, in some measure, diminished the husband's assurance in his wife's fidelity; for love so refined as his was subject to a thousand little disquietudes. Happening to go one day among the tombs that lay at some distance from his house, he there perceived a lady dressed in the deepest mourning (being clothed all over in white), fanning the wet clay that was raised over one of the graves with a large fan which she held in her hand. Choang, who had been early taught wisdom in the school of Lao, was unable to assign a cause for her present employment; and coming up, civilly demanded the reason. Alas! replied the lady, her eyes bathed in tears, how is it possible to survive the love of my husband, who lies buried in this grave! He was the best of men, the tenderest of husbands; with his dying breath he bid me never marry again till the earth over his grave should be dry; and here you see me steadily resolving to obey his will, and endeavoring to dry it with my fan. I have employed two whole days in fulfilling his commands, and am determined not to marry till they are punctually obeyed, even though his grave should take up four days in drying." The picture is drawn by a man. It is witty if not very true. But is it not possible to find the fellow-picture in the man that marries for money, that neglects the woman he has married, and does not even respect decency in waiting for her death to appoint her successors?

A writer who has been looking around gives the following summary of marriage whys and wherefores:

Number one married for a home—she got tired of working in a factory or teaching school. She thought a married life on earth was but moonlight walks, buggy rides, new bonnets, and nothing to do. Well, she got her home.

Number two married because she had seven young sisters, and a papa with a narrow income. Perhaps she had better have taken in washing.

Number three married because Mrs. sounded better than Miss. She was twenty-nine years and eleven months old.

Number four married because she wanted somebody to pay her bills. Her husband married for precisely the same reason.

Number five married because she thought she would like to travel.

Number six married out of spite, because her first love had taken to himself a second love!

Number seven married because she "wanted sympathy."

WOMEN FARMERS.—On the eastern shore of Canandaigua Lake, according to the *Rochester Union*, live two very singular persons. The owners of two adjacent farms are two sisters, daughters of a pioneer named Fuller, who, more than half a century ago, made his way into the forest regions surrounding the romantic lakes of interior New York. At his death he left his children land, but little else, and the two girls, Laura and Electa, resolved to become farmers. Both are now past sixty, and, since early womanhood, they have cultivated their grounds with their own hands. Each has a smiling farm and a snug cottage, the latter nestling among shade-trees, close to the edge of the lake. The lands, bearing "fruit, grass and other crops," stretch far away up the rolling hills. The editor of the journal named has lately "interviewed" the proprietors, and so became aware of the facts he has made public. All "about," he says, "looks thrifty," and the farm-work appears to be thoroughly and judiciously done.

In the Parkersburg (W. Va.) *Times* we find the following:

"We regret to see that our usually liberal contemporary, the *Baptist Record*, gives damaging currency to the report that Mrs. Victoria C. Woodhull is living with two husbands. Now we disclaim any sympathy in the peculiar views held and advanced by Mrs. W., but our respect for truth is such that we feel compelled to defend her—as we would any abused public character—against unfounded calumny. It has been shown, conclusively to all fair minds, that Mrs. Woodhull is the wife of but one husband, and that, in the excellent goodness of her heart, she has only supplied a home for the poor, friendless outcast who first won her love, but who held his debased appetite as a thing of more worth. In this respect her charity is God-like, and the courage with which she exercises it is sublime; and both are worthy of the highest commendation. Instead of this latter, however, they are made to serve the meanest purposes of vilification. Surely a pretty use to which to put a noble act of Christian duty!"—*Charleston Herald*.

"We heartily approve of the liberal and truly Christian sentiments of the *Herald*. Mrs. Woodhull, whatever the prejudiced world may say, is a lady of high attainments, and her object in trying to elevate her sex is a laudable one. We emphatically disagree with her in regard to woman suffrage; we are opposed to it; but while differing with her in that respect, her strong advocacy for the suppression of

social evils, and the development of purer marital relations, instead of being hooted down by too zealous and prejudiced ministers, are deserving of the warmest praise. Mrs. Woodhull is a remarkable lady, and the world will yet be indebted to her for throwing light upon many subjects heretofore not touched by men."

We are perfectly content to bide our time until the honesty and purity of Mrs. Woodhull's life and motives shall be established to the satisfaction of all. Meanwhilesuch honest utterances, from an avowed opponent, are very reassuring.

"THE PRESENT AGE."—Whatever truth or justice there may be in the criticisms of some of the Press upon the *Present Age*, there can be no doubt of the great ability displayed by its energetic, enterprising and talented editor, Col. Dours M. Fox. Though all the material of the *Age* was destroyed at the great fire in Chicago, together with all the other property of the paper, yet it is again coming to us in its original form, replete with interesting matter. The response of the people to the editor's appeal for "renewals" and new subscribers, to help him resurrect it from the ruins, is proof of the hold it has upon the hearts of the people. Long may the *Present Age* exist and bear its part in shaping present events, so that the Future Ages shall bear the marks of its labors. The *Present Age* is published at 364 Warren avenue, Chicago, at \$2 50 per year.

The *World* says: "The Fourteenth Street Theatre has been completely gutted for reconstruction on an improved plan."

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The *World* also says that a Kansas man is reported to be suffering from hydrophobia from his wife having bitten him.

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ONE HUNDRED YEARS AGO.—One hundred and ten years ago there was not a single white man in Kentucky, Ohio, Indiana and Illinois. They, what is the flourishing part of America was as little known as the country around the mysterious mountains of the moon. It was not until 1767 that Boone left his home in North Carolina to become the first settler in Kentucky. The first pioneers of Ohio did not settle until twenty years after this time. A hundred years ago Canada belonged to France, and the population did not exceed a million and a half of people. A hundred years ago the great Frederick of Prussia was performing those grand exploits which have made him immortal in military annals, and with his little monarchy was sustaining a single-headed contest with Russia, Austria and France, the three great powers of Europe combined. Washington was a modest Virginia colonel, and the great events in history of the two worlds in which these great but dissimilar men took leading parts were then scarcely foreshadowed. A hundred years ago the United States were the most loyal part of the British Empire, and on the political horizon no speck indicated the struggle which within a score of years thereafter established the great republic of the world. A hundred years ago there were but four newspapers in America! Steam engines had not been imagined, and railroads and telegraphs had not entered into the remotest conception of men. When we come to look back at it through the vista of history, we find that to the century just passed has been allotted more important events, in their bearing upon the happiness of the world, than almost any other which has elapsed since the creation.

There is an old gentleman in New Hampshire whom his sane and thrifty neighbors call "crazy," eccentric, and the like. His Christ-like example very likely does make his neighbors uncomfortable, but let his works show who is the most insane. He writes us that "Love is the only true coin, and the freer the better. I have put it to a practical test. I have opened a shop and put this sign on the door: 'Work Free by Daniel Wood.' I have as much as I want to do, and the result is I have made begging easier, robbery more respectable and theft safer. When I charged a price for my work I was troubled to get my pay; and when I did get it I had to go out after my supplies, but now my customers bring them in already cooked and much more abundantly than I would have asked for the work done."

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