

# WOODHULL & CLARLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. 5.—No. 5.—Whole No. 109.

NEW YORK, JUNE 19, 1872.

PRICE TEN CENTS.

TOLEDO, PEORIA

AND

**Warsaw Railway**

Second Mortgage Convertible 7 Per

Cent. Currency Bonds.

Interest Warrants Pay-

able October & April.

Principal 1886.

We offer for sale \$100,000 of the above bonds in block. By act of reorganization of the Company these bonds are convertible into the First Preferred Shares of the Company, which amounts to only 17,000 shares, and into the Consolidated Bonds (recently negotiated at Amsterdam) of six millions of dollars, which cover the entire line of 230 miles of completed road, together with all the rolling stock and real property, to the value of more than ten millions of dollars. The road crosses the entire State of Illinois, and connects with the mammoth iron bridges spanning the Mississippi at Keokuk and Burlington. The income of the road for the year will net sufficient to pay interest on all the bonded indebtedness and dividend on the preferred shares.

For terms apply to

**Clark, Dodge & Co.,**

103

Corner Wall and William Streets.

**NEW YORK**

**SAVINGS BANK,**

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, \$200,372 95.

Safe and Profitable,

THE

**CANADA SOUTHERN**

FIRST MORTGAGE SINKING FUND, THIRTY YEARS

7 per cent. Gold Bonds.

AT

90 and Accrued Interest.

The Road runs from Buffalo to the Detroit River, and is the Eastern link in the new

Air Line from BUFFALO to CHICAGO,

and has been under construction for about two years past by railroad men who have seen the necessity for a

Steel Rail Low Grade Short Route

between the great railroad systems which diverge from

**CHICAGO, TOLEDO AND BUFFALO.**

Among the builders of the road, by whose cash subscriptions 200 miles (out of 230) have already been graded, bridged, and made ready for the superstructure, a large part of the steel rails bought, all of the materials for the stations and a part of the equipment purchased, are:

MILTON COURTRIGHT, JOHN F. TRACY, DAVID DOWS, WM. L. SCOTT, HENRY FARHAM, R. A. FORSYTH, HENRY H. PORTER, JOHN M. BURKE, M. L. SYKES, JR., B. F. ALLEN, all Directors either in the Chicago and Northwest or in the Chicago, Rock Island and Pacific; GEO. OPDYKE, of the Midland Road; JOHN B. ALLEN, SIDNEY DILLON, DANIEL DREW, J. S. CASEMENT, J. & J. CASEY, O. S. CHAPMAN, JOHN ROSS, DAVID STEWART, and F. H. WINSTON.

The road will be

**33 Miles Shorter than any Other Road.**

either built or in contemplation between Buffalo and Chicago, and will also shorten the distance between Toledo and Buffalo 23 miles.

THE MAXIMUM GRADE on the entire line does not exceed fifteen feet to the mile—and Ninety-six per cent. of the road is STRAIGHT.

The road will be completed and in running order on or before December 21st of this year.

The principal and interest of the bonds are payable either in New York, London or Frankfurt.

We confidently recommend the bonds to all classes of investors.

**LEONARD, SHELDON & FOSTER,**

No. 10 WALL STREET.

100tf.

**RAILROAD IRON,**

FOR SALE BY

**S. W. HOPKINS & CO.,**

71 BROADWAY.

Banking House of HENRY CLEWS & CO.,

32 Wall Street, N. Y.

Circular Notes and 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, and all their branches.

Telegraphic Transfers of money on Europe, San Francisco and the West Indies.

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; interest allowed on all daily balances; Certificates of Deposit issued bearing interest at current rate; Notes and Drafts collected.

State, City and Railroad Loans negotiated.

CLEWS, HABICHT & CO.,

11 Old Broad St., London.

**BANKING AND FINANCIAL.**

The St. Joseph and Denver City Railroad Company's

**FIRST MORTGAGE BONDS**

Are being absorbed by an increasing demand for them.

Secured as they are by a first mortgage on the Road, Land Grant, Franchise, and Equipments, combined in one mortgage, they command at once a ready market.

A Liberal Sinking Fund provided in the Mortgage Deed must advance the price upon the closing of the loan. Principal and interest payable in gold. Interest at eight (8) per cent per annum. Payable, semi-annually, free of tax. Principal in thirty years. Denominations, \$1,000, \$500 and \$100 Coupons or Registered.

Price 97 1-2 and accrued interest, in currency, from February 15, 1872.

Maps, Circulars, Documents, and information furnished.

Trustees, Farmers' Loan and Trust Company of New York.

Can now be had through the principal Banks and Bankers throughout the country, and from the undersigned who unhesitatingly recommend them.

TANNER & Co., Bankers,

98

No. 11 Wall street, New York.

**AUGUST BELMONT & Co.,**

**BANKERS,**

50 Wall Street.

Issue Letters of Credit to Travelers, available in all parts of the world, through the

**MESSRS. DE ROTHSCHILD**

and their correspondents.

Also, make telegraphic transfers of money on California, Europe and Havana.

C. J. OSBORN.

ADDISON CAMMACK.

OSBORN & CAMMACK,

**BANKERS,**

No. 34 BROAD STREET.

STOCKS, STATE BONDS, GOLD AND FEDERAL SECURITIES, bought and sold on Commission.

Rail Road Bonds.

Whether you wish to Buy or Sell write to  
**CHARLES W. HASSLER,**  
No. 7 WALL STREET,  
New York. 62-118

**AN UNDOUBTED Security,**

**Paying 60 Per Cent.**

**MORE INCOME**

**THAN GOVERNMENT BONDS,**

AND

9 1-2 per Cent on the Investment.

**FIRST MORTGAGE SINKING FUND GOLD BONDS OF THE**

**Logansport, Crawfordsville and South-Western Railway of Indiana.**

THEY BEAR

**8 per Cent. Gold.**

INTEREST PAYABLE QUARTERLY IN NEW YORK, FREE OF GOVERNMENT TAX, AND ARE COUPON AND REGISTERED.

The issue is limited to \$16,300 per mile, in denominations of \$1,000, \$500 and \$100.

This Road, 92 miles long, affords the shortest existing outlet to Chicago, Toledo, Detroit, Fort Wayne, Logansport, and intermediate points for the celebrated Block and Bituminous Coal of Parke County, as, also, for the large surplus products of the rich agricultural and mineral sections of the State which it traverses.

For the present we are offering these Bonds at 95 and accrued interest in currency, or will exchange them for Government Bonds, or other marketable securities, at the rates of the day.

Further and full particulars, with pamphlets and maps furnished by us on personal or written application.

**JONES & SCHUYLER,**

No. 12 FINE ST., NEW YORK.

FINANCIAL AGENTS OF THE COMPANY

## THE NEW DISCOVERY

In Chemical and Medical Science.



**Dr. E. F. GARVIN'S  
SOLUTION & COMPOUND ELIXIR**

## TAR

FIRST AND ONLY SOLUTION ever made in one mixture of ALL THE TWELVE valuable active principals of the well known curative agent.

**PINE TREE TAR,**  
UNEQUALED in Coughs, Colds, Catarrh, Asthma, Bronchitis, and consumption.

**CURES WITHOUT FAIL**  
A recent cold in three to six hours; and also, by its VITALISING, PURIFYING and STIMULATING effects upon the general system, is remarkably efficacious in all

**DISEASES OF THE BLOOD,**  
including Scrofula and Eruptions of the skin, Dyspepsia, Diseases of the Liver and Kidneys, Heart Disease, and General Debility.

**ONE TRIAL CONVINCES!**

ALSO, A

**Volatile Solution of Tar**

For INHALATION, without application of HEAT. A remarkably VALUABLE discovery, as the whole apparatus can be carried in the vest pocket, ready at any time for the most effectual and positively curative use in

**All Diseases of the NOSE, THROAT and LUNGS.**

THE COMPOUND

**Tar and Mandrake Pill.**

for use in connection with the ELIXIR TAR, as a combination of the TWO most valuable ALTERNATIVE Medicines known in the Profession, and renders this Pill without exception the very best ever offered.

The SOLUTION and COMPOUND ELIXIR of

## TAR

is without doubt the Best remedy known in cases of

**CHOLERA AND YELLOW FEVER.**

It is a Specific for such diseases, and should be kept in the household of every family, especially during those months in which

**CHOLERA AND YELLOW FEVER**

are liable to prevail. A small quantity taken daily will prevent contracting these terrible diseases.

Solution and Compound Elixir, \$1.00 per Bottle  
Volatile Solution for Inhalation, \$5.00 per Box  
Tar and Mandrake Pills, 50cts per box.

Send for Circular of **POSITIVE CURES** to your Druggist, or to

**L. F. HYDE & CO.,**

SOLE PROPRIETORS,

110 E. 22d St., New York.

Sold by all Druggists.

## SAFES:

**MARVIN & CO.'S**

ARE THE BEST.

**265 BROADWAY.**

**NATIONAL SAVINGS BANK.**

THE FREEDMAN'S SAVINGS AND TRUST

COMPANY.

(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.

Send for Circular.

Open daily from 9 A. M. to 5 P. M., and MONDAYS and SATURDAYS from 9 A. M. to 8 P. M.

JOHN J. ZUILLE, Cashier.

## "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.

## 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.

ALL CHECKS DRAWN ON US PASS THROUGH THE CLEARING-HOUSE, AND ARE RECEIVED ON DEPOSIT BY ALL THE CITY BANKS.

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.

6-tf8

SAM'L BARTON.

HENRY ALLEN

BARTON & ALLEN,

**BANKERS AND BROKERS,**

No. 40 BROAD STREET.

Stocks, Bonds and Gold bought and sold on commission

## CHICKERING & SONS' PIANO-FORTES.

The Best Pianos at the Lowest Prices,

And upon the most favorable terms of payment.

We invite the attention of persons intending to purchase Pianos to our New Illustrated Catalogue, giving full description of Styles and Prices, and the terms on which we sell to those desiring to make

EASY MONTHLY PAYMENTS.

SEND FOR A CATALOGUE.

**CHICKERING & SONS,**  
NO. 11 EAST FOURTEENTH ST., NEW YORK.

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.

We make special arrangements for interest on deposits of specific sums for fixed periods.

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.

89-4

## 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.

SYMPHER & 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.

## 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.

CHATELAIN BRAIDS,

LADIES' AND GENTLEMEN'S WIGS,

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

DIBBLEEANIA for stimulating, JAPONICA for soothing and the MAGIC TAR 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.

**MRS. H. F. M. BROWN'S**

Postoffice address, till February, will be 132 Woodland avenue, Cleveland, Ohio.

IN PRESS.

The Life, Speeches, Labors and Essays

OF

WILLIAM H. SYLVIS,

Late President of the Iron-Moulders' International Union; and also of the National Labor Union.

BY HIS BROTHER—JAMES C. SYLVIS,

Of Sunbury, Pa.

"We must show them that when a just monetary system has been established there will no longer exist a necessity for Trades' Unions."  
—WM. H. SYLVIS.

PHILADELPHIA:

CLAXTON, REMSEN & HAFELFINGER,  
810 and 821 Market street.

## LEO MILLER,

OF NEW YORK.

Will present to the public

## THE WOMAN QUESTION IN A NEW LIGHT.

SUBJECT:

"WOMAN, AND HER RELATIONS TO TEMPERANCE AND OTHER REFORMS."

Senator Wilson, of Massachusetts, in a letter to Gen. Jordan, of Pennsylvania, says:

"I had the pleasure of canvassing with Leo Miller, Esq., in New Jersey, and I most cordially recommend him to our friends in your State as a gentleman of rare talent and character and a most effective and eloquent speaker."

## CHARLES H. FOSTER,

TEST MEDIUM.

16 East Twelfth street, N. Y.

## DR. C. S. WEEKS, DENTIST,

No. 412 FOURTH AVE.,

Between Twenty-eighth and Twenty-ninth streets,  
NEW YORK.

TEETH EXTRACTED WITHOUT PAIN,  
By the use of Chemically pure Nitrous Oxide or Laughing Gas. Dr. W. has used it several years, extracting teeth for thousands with complete success, and with no bad effects in any instance. All operations pertaining to Dentistry performed in the most careful and thorough manner, at reasonable price.

## LIBERAL BOOK STORE.

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**WARREN CHASE & Co.,**

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Liberal and Spiritual Books and Papers

PARLOR GAMES, VOLTAIC SOLES,

PHRENOLOGICAL BOOKS, &c.

Comprising a complete assortment of all Books published and advertised by Wm. White & Co., J. P. Mendum, S. S. Jones, and other Liberal publishers, with all Liberal Papers, &c.

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Hotels, Steamboats, Railroad Companies, and Express

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JOHN C. STOCKWELL,

25 Ann street, N. Y.

## MAXWELL & CO., Bankers and Brokers,

No. 11 BROAD STREET,

NEW YORK.

## NEW BOOK.

TITLE.—A STONE; OR, THE HIGHEST CHURCH.

AFTER THE APOSTOLIC ORDER.

A real Spiritual bolder, this little gem should be the hand of every true Reformer.

Price, 50 cts. at this office, or of the author,

S. E. BURR,

Southford, Ct.

Postage by mail, 8 cents.

106

## The Great Discovery!

CATHARTIC MEDICINE MADE PLEASANT

TO THE TASTE AND DELIGHTFUL IN EFFECT.

## DR. ORVIS'

## CATHARTIC COMPOUND

Is pleasant to the taste, and will be readily eaten by children or adults. It is free from poisonous drugs, is purely vegetable, and, unlike other Cathartic Medicines, the dose need not be increased from continued use. And it positively cures constipation. The directions accompanying each package. Read the following recommendations:

"New York, July 8, 1871.

"Dr. Orvis.—Dear Sir: Please send me C. O. D., one box such as I had before: and am pleased to say, it has acted as a charm with my wife.

"Yours, TUNIS H. BLACWELL."  
(This was one of the worst cases of Constipation I have ever known.—A. O.)

"Brooklyn, L. I., Nov. 3, 1871.

"Dear Sir: Since your Cathartic Medicine was made known to me, I have used it, and it only, in my family, to obviate the evil it is intended to remedy; and I assure you I prefer it to all other expedients. Its operation is gentle and wholesome, not enervating the system, or leaving a tendency to increased difficulty. It clears the complexion, relieves oppression, and invigorates the whole physical economy."

"Respectfully, Mrs. R. C. MAITLAND."  
It is extensively used by Dr. Foster of Clifton Springs, and many other eminent Physicians.

SPECIAL AGENTS:

Hudnut, Herald Building, Broadway, New York; D. G. Farwell, cor. Amity and Broadway, do.; Macy, cor. 6th avenue and 14th street, do.; Robt. S. McCurdy, 494 Broadway, Albany; J. K. Post & Co., Lane & Paine, and Almy, Osburn House, Rochester, N. Y.; S. E. Samuels, Columbus, O.; Dixon & Deidrich, Dayton, O.; Briggs, Clifton Spring, N. Y.

FOR SALE BY DRUGGIST GENERALLY.

Price, 25 cts. per Package.

Address all orders.

107

DR. A. ORVIS,

Rochester, N. Y.



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;	\$3 00
Constitutional Equality, by Tennie C. Claflin;	2 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;	
Carpenter and Cartter Reviewed—A Speech before the Suffrage Convention at Washington;	
Each per copy;	10
per 100;	5 00
The Principles of Social Freedom;	25
The Impending Revolution,	25
The Ethics of Sexual Equality.	

#### POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, June 15, 1872, will close at this office on Wednesday at 7 A. M., on Thursday at 11 A. M., and on Saturday at 9 A. M.

P. H. JONES, Postmaster.

MRS. A. M. MIDDLEBROOK.

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

#### INTERNATIONAL WORKINGMEN'S ASSOCIATION.

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

English Corresponding Secretary, John T. Elliot, 208 Fifth street, New York.  
German Corresponding Secretary, Franc S. Bertrand, 214 1/2 Broome street, New York.  
French Corresponding Secretary, B. Langrand, 335 Fourth avenue, New York.  
Spanish Corresponding Secretary, Majin Janer, 112 Lexington avenue, Brooklyn.  
Italian Corresponding Secretary, Antonio Brumi, 621 East Twelfth street, New York.

#### LETTER FROM LONDON.

[OFFICIAL.]

LONDON, May 13, 1872.

MY DEAR CITIZEN HUBERT.—Enclosed you will find an official receipt for the money sent by you for the refugees, for which, in their name, I thank you. I should have written you before, only I was afraid of being involved in the dispute which, unfortunately, exists in the ranks of the associations in the States.

[UNOFFICIAL.]

I deeply regret that any thing should have arisen to cause divisions, and I hope even now that there is the probability of reconciliation. The remarks made about bogus politicians I consider altogether unnecessary, and only calculated to breed ill will where unity should exist. If I understand the platform of the Association, it is quite broad enough to allow a divergence of opinion upon theoretical points, so long as those points are not in antagonism to the general principles. Each section retains its autonomy, and each person an individuality, while all are bound by the same principles, and I recognize the right of my fellow-members to be either Atheists or Theists, Spiritualists, Materialists, Free Lovers or Monogamists, as they please, so long as they don't put forward those specialities as doctrines of the International, and will heartily co-operate with me to carry out the general principles common to all of us. It seems to me that that is the only interpretation that can be put upon the general rules, and is the only action that can produce harmony and concord. The general rules say that any person may become a member by declaring adherence to the principles of the Association. Both sexes and all grades are included, and I hope that this will be urged upon your members, and that forbearance will be used. Your conference meets in July, when I hope measures will be devised that shall prevent the possibility of splits taking place in the future. Bear and forbear until then, and do nothing to widen the breach, for we have quite work enough before us to conquer our opponents and convert the world to our views without quarrelling among ourselves.

OFFICIAL.

Madame Marie Hulick has written to me saying she has heard a rumor in circulation to the effect that she was expelled from the General Council for being a bad woman. That statement or rumor is absolutely untrue. No motion ever was made in the Council, for her expulsion, nor did I ever hear any thing derogatory to her character. I was a member the whole of the time she was on the Council, and I have carefully examined the minutes, so my word may be taken upon the matter. You are quite at liberty to take my opinions for what they are worth, but you must remember they are not dictated by the Council.

I should be glad if you could manage to send me WOODHULL & CLAFLIN'S WEEKLY, or any other organ occasionally.

Yours Fraternally,

JOHN HALES.

My address is 26 Baroness Road, Columbia Market, London, England.

REMARKS.

It has become generally known among the Internationals of this country that there is a "split" in their ranks, but there are a great many who do not understand the prime cause of it. We have from time to time given to our readers such information as we could, without appearing to wage warfare upon those who have pitted themselves against section 12, to which it is our privilege to belong. This section, by the action it has taken, has earned the ill will of the German and a part of the French sections. The action itself being no just cause of complaint, they were obliged to seize upon some pretext to base one, and since they could find none better, they hit upon this: of charging upon the section the advocacy, as a section, of doctrines at war with the International. This the section indignantly denies, and claims that it has always strictly conformed itself to the general rules; and, further, as members of the section we also claim that none of the doctrines which, as individuals we have advocated, are at war with the International; but, on the contrary, that the legitimate and logical sequence of one of the general rules includes all the theories of freedom that have ever been enunciated. The political and social equality of both sexes—the rule of the International—covers all that we have ever claimed for women.

But upon the *ex parte* testimony of interested parties the General Council in London, under the dictation of the Pope of the Council, passed the resolution of suspension against the section, which has already been published in these columns. In the WEEKLY of date of May 4 we paid our respects to this resolution; and now comes this letter from John Hales, the General Secretary of the General Council in London, virtually endorsing all that we said. Although this letter is not wholly official, still, as coming from one known to be in sympathy with those who passed the resolution, it may be accepted as the voice of the council; since he would not proclaim unofficially what the council would, officially, repudiate; and the letter is a forcible condemnation of the resolution and a justification of the course of section 12, as well as of that of this journal.

A person may entertain any or no religious opinions and still be a good International; may hold the most extreme social views and be eligible; both sexes and all grades of both sexes are also good members, which last completely ignores the two-thirds wages laborers rule of the resolution, thus says the letter of the General Secretary. Will Sorge & Co. please take respectful and careful notice, since this is but the prelude to what shall come.

#### GOD BLESS THESE BRAVE INTERNATIONALS.

VINELAND, May 13, 1872.

MRS. V. C. WOODHULL: Dear Sister,—It was with deep regret that I was compelled on Friday afternoon to leave the convention on account of an attack of sciatica, so that I was not only deprived of the cherished privilege of standing by your side on the platform, using my best ability and voice in behalf of the eternal principles there upheld, but letting the world know that the long tried and undaunted Spiritualist believes that you and the holy cause whose banner you now fling to the breeze can never fail nor fall while *vox populi, vox dei* ring out the anthem of justice.

If necessary means were at my command I would let my voice be heard in proclaiming the facts as they appear to me, in every acceptable place in the country. I was compelled to return home on Saturday scarcely able to walk. I will endeavor to send you, before Wednesday night, such parts of the doings of our convention at Jersey City, as relate to you, and the movements in which we are mutually engaged. You remember my prophecy when your political banner was given to the world in Vineland, before it floated from the rostrum in Troy. May the true and the powerful give you strength for the conflict.

Yours truly,

L. K. COONLEY.

President N. J. State Association.

#### COMMUNISM—THE WAY IT WOKKED AND WHAT IT LED TO.

ARTICLE IX.

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

In our educational department there was a gentleman of whom I was very fond, who took to going about the streets without any hat, and allowing his beard to grow to such an extent that, together with the effect of the sun on his fine skin made him look frightfully repulsive, somewhat like an orang outang. Fearing that his appearance would give character to the schools (in which he was one of the teachers) and disgust strangers, I ventured to say to him as gently as I could, what I thought, that I was afraid that as strangers could only judge at first of our enterprise by externals, would it not be best to

forego for the present unimportant peculiarities for the sake of getting the attention of the public for whose benefit we were working?

"My God!" he exclaimed, have I come three thousand miles over the Atlantic Ocean in pursuit of freedom to be dictated to how I shall dress?" I could say not another word, our friendship was broken up and was never renewed, for he soon left the place.

Now, what was the matter here? It was *Communism* that was the matter. He and I both belonged to the same (educational) department; and I was not willing to bear any portion of the reputation that the school was likely to get, nor to have it suffer defeat without an effort to save it. In our connection we could not both of us have our different ways; the liberty he desired was impossible if I had my way, or mine was impossible if he had his; but if each of us had conducted a school individually there would have been freedom to differ without disturbance.

Another case. Passing by the blacksmith's shop, I saw him sitting on the bench talking, as he was in the habit of doing a large portion of the time. On my return, in about a half an hour, he still sat there, swinging his legs and talking as usual. I had business with him, and stepped in. Just then a young woman was passing over the green at a little distance. "There," said he; "now what is she there for, wasting her time; she had much better be in the straw room at work, than gadding about at that rate." Neither he nor I knew who the lady was, nor where she was going, nor what she was going for. I was shocked and disgusted at the rough impertinence of the criticism upon the young lady, and asked myself the question: What could possibly justify him in his own opinion for wild brutality? and I perceived that it was communism. He would probably say that having a joint interest in results, he had a right to look at and criticize any member's movements; and in communisms this could not be disputed, and for the same reason I should criticize the position in which he had been for the last half hour, and where would quarreling end? It could end in nothing short of individualizing our interests—the abandonment of Communism.

My thoughts went back to many more instances similar to these, and in every case I could come to no other conclusion than that Communism was the matter, and that it was false and wrong in principle.

What, then, was to be done? Must we give up all hope of successful society? Or must we attempt to construct society without Communism?—for all societies, from a nation to the smallest partnership, are more or less communistic.

We had carried Communism farther than usual, and hence our greater than ordinary confusion. Common society, then, had all the time been right in its individual ownership of property, and its individual responsibilities and wrong in all its communistic entanglements!

J. WARREN.

PRINCETON, MASS.

#### THE INFINITE REPUBLIC.

[Continued.]

CHAPTER X.

HARMONY IN DISCORD.

In all thought, therefore in all speculations on the infinite, there is a constant progress from discord to harmony.

In every mind and in every system there is the fruitful germ of truth even amid the abundance of error.

The great fundamental truth of all past creeds and systems is the idea of spiritual regeneration and of eternal justice.

The metempsychosis of the Indians, the Egyptians, the Greeks, the Celts, and other nations is a foreshadowing of the present doctrine of absolute spiritual development.

The great fundamental error is the idea of a beginning or limitation of being, a non-recognition of the supreme importance of the individual and conscious spirit, and a finality in progress more or less decidedly expressed.

The proof of a part, a future, and a purely personal existence of the individual being, lies not in any record or traditions of past ages, but in the fact that such conceptions exist, without any mental or physical proof of their possible realization.

Were the spirit finite, springing from and returning to nothingness, it would be utterly absurd to imagine that it could form conceptions of or aspirations towards an eternal and infinite existence, contrary to all actual experience and to the very principles.

The proof that the instinct of immortality in nowise resembles the common love of life, or desire of self preservation, as is often foolishly asserted, lies in the fact that many men have not only faced death fearlessly, but actually committed suicide, with a perfect faith in an eternal spiritual destiny.

The absence of specific recollections of a former state is as little a proof of its non-existence, as would be forgetfulness of the thoughts and actions of early childhood in this present state. But, in reality, the memory or knowledge of another form of being cannot survive in the forms of this present life. We remember the ideas, we forget the language. It is a spiritual translation. Our identity is not a relative, but an essential fact independent of all forms of sensation and consciousness whatsoever. Otherwise the dreamer or the madman would cease to be one and the same person as they had been when sane. Otherwise, one affected by wine, or under magnetic influence, might claim to be another and distinct individual, which none but a man enamored of paradox for its own sake, could venture for an instant to maintain.

The conception of a single divine ruler, or supreme heavenly magistrate, is an impersonation of the instinct towards perfection existent in every spirit. It is our conception of an ideal spiritual type, and varies perpetually with the state of the mind conceiving the idea.

Polytheism is, on the one hand, a like impersonation of various forms of perfection in the abstract. On the other hand, the deification of heroes and sages is no delusion, but a true instinct of their innate greatness and future glory in advanced conditions of being.

Prayer is the present consciousness of the impulse towards perfection in the future. It is the spirit appealing to the sympathetic love of other spirits, and is of a mysterious potency not to be despised or disregarded by a philosopher. But the

sons of knowledge love and hope, while the children of ignorance adore and tremble.

Faith is the most potent activity of spirit; therefore, the most influential upon other spirits, and the most sympathetic of universal volitions. There is no real faith save in essential truth. Even in the most abject superstitions, it is the nobler element which pervades the falsehood, which rivets the contemplation of the unsuspecting votary.

#### XI.

Every philosopher of the ideal and transcendental schools of either ancient or modern times, of India, Greece, England or Germany, will be found to agree with the student in principle, if not in form. Of these schools are the great thinkers of the earth. Their logic may not convince, but the loftiness of their views rarely fails to elevate and refine the intelligence of their readers. The error is to have mistaken the impossible idea of unity for the eternal beauty of harmonious variety. They too have enthroned universal abstractions, have attempted a synthesis, as the religionists have attempted an impersonation, and the materialists dreamed a Medo-Persic code and classification of that infinite, ever-changing relation of center to center, spirit to spirit, relation to relation, which defies all form of thought, save the admission of its inexhaustible fertility and everlasting expansion.

Let him who, reeling on the verge of the fathomless abyss, trembles to contemplate the everlasting perspective of truth, reflect but for an instant that decillions of ages hence—to use our present forms of thought, and speak of time as an external reality—when universe upon universe, such as we now behold, conceive, or picture it, have faded away, vanished, and been reproduced by the progressive reason of the ever-stirring spirits of the Infinite; when the last poor wanderer of this present night shall have shaken off millions of corporal mantles, each brighter, purer, and more beautiful than the last; when he shall have ascended to a glory and a power which mocks his present feeble vision of a regal God, and shall have developed, in the harmony of spiritual love, ten thousand senses, of which no dream as yet can be shadowed by human thought, each the channel and conductor to his vital centre of perception of unutterable delights—let him reflect that then, even then he, the unspeakably happy, wise, and potent spirit, will be as far off as now from embracing the immeasurable Infinite, of which he is an essential particle, an ultimate atom, an eternal native, lord and citizen, which defies limit as it defies law, which has neither boundary nor monarch, chart nor shore, and meditating upon which, we can but murmur, Infinite! Infinite! Infinite! Faith and Love! Hope and Courage! Reason and Science! forever, and forever, and forever!

#### XII.

The material system of organic progress, change and reproduction, is merely that of the student, inconsistently deprived of the spiritual host, which alone could give either animation or importance to the detail of natural phenomena.

When naturalists talk of hypothetical fluids and vital principles, they imagine that they are merely covering their own ignorance with empty phrases; but, in truth, they are only admitting the necessity of that only vital principle, spiritual volition, which, even while verbally denying, every human being must involuntarily recognize in his own being.

Nevertheless, without this class of thinkers there would be no real science, that is, no exact notion of special relations, which are the essence of knowledge.

To see clearly any object in a landscape, it is necessary to fix the eye upon that object exclusively. The materialist, by limiting his sphere of study to forms or phenomena, of which he takes direct cognizance through the medium or his senses, is enabled to concentrate his observation and intelligence upon a certain class of ideas, of which he discovers the true nature and the law. With regard to what comes not within the range of so-called positive science, he is, and must be, a skeptic. But, when he rushes from skepticism to denial, he proves how long the pilgrimage yet before his soul in the endless transmigration.

When he says, "there is no spirit; I never saw one, or could find proof, (material proof; for he understands no other, and therefore demands that which is most inconsistent) of its existence." The spiritualist replies, "There is no matter, and nothing to prove even its necessity. I know nothing but through my consciousness; of what use are things if ideas can exist without them?"

The student of toleration and harmony can equally profit by the studies of the materialist and the speculations of the spiritualist. He studies in both the eternally varied relations of nature's elements, and, beneath the diversity of signs, studies to detect the uniformity of truth.

#### XIII.

With regard to the true nature of matter, it is evident that either matter and thought are two names for one substance, or relation, or combination of relations between substances, (that is, between indivisible and primitive things, spiritual entities, living centers, or by whatever other name we may call ourselves and our sentient companions in existence,) or that matter is something actually distinct from thought, and subject only to be modified and transformed and governed, by the said spirits. For what we call the *VIS INERTIA*, or innate power of resistance in matter, is a nice chimera, and result of our own slowness of thought, invention, volition. Every day we are subjecting and triumphing over this imaginary opponent. Our will dominates it absolutely, as soon as harmoniously exerted. The creation of a fleet or a railroad, is as much the result of a simple spiritual volition, as the raising of an arm, or the winking of an eyelid. To say that organic or living matter sprang, or springs, originally from inorganic or lifeless matter, is a monstrous suggestion; and it will be found, on reflection, that Motion or Life springing from the inert Lifeless is an idea in no way differing from something being born of Nothing, which is absolutely inconceivable. Again organic or living matter without volition, is so difficult to imagine or justify by reason, as the supposition above made; for what motive or active cause can be conceived without sensation, what sensation without some distinction of sensation: what distinction without preference, what preference without some notion of pleasing and displeasing, what that distinguishes pleasing and displeasing without desire, and what desire without the will to gratify it? Hence we are driven to conclude that volition is the basis of existence, and so volition, or primitive motion, has no meaning but the desire of individual enjoyment, that personal beings are the primary elements, and sole true ultimate atoms of the Infinite; for an inorganic lifeless universe could never generate change, motion, or life, or in any way alter its inert and everlasting nothingness, and an organic world without volition can only be imagined as a chaos of inconsistent confusion, the sport of utter chance, and destitute of all progressive principle, reason, beauty, or interest; in a word, an absurdity unworthy of speculative contemplation for an instant. It is impossible to separate volition from matter. If weary of this life, and of difficulties, that appear insurmountable, we say "we will die," we can in an instant, shake off the whole perplexing train of

ideas, just as when we wake in the morning, we shake off a nightmare. We can, even by wisdom and science, protract our earthly lives to an extent as yet unknown to human learning; but as a life is no more than a train of ideas, that is, of volitions, spontaneous and sympathetic, we can no more really will to live forever in that state than we can continue during a whole week to concentrate our whole perception and reflective powers upon a solitary object. For, as we have but one fundamental volition, the desire of happiness and spiritual harmony, and as our intuitive or eternal knowledge or instinct, as well as our active reason, teach us that constant change of state and progressive development are essential elements of happiness, we cannot, without being at discord forever with our own eternal will or nature (which is absurd) resist this conviction. And the same cause explains the whole system of regular physical action in our bodily organism. The movement of the lungs or the functions of the heart are as much acts of will as the lips or the hands, but either habit renders us insensible to these repeated volitions, or the will being, as it were, once expressed and determined, acts on to the expiration or exhaustion of the amount of will originally exercised for that purpose.

(To be Continued.)

### SPIRITUALISTIC.

#### THE NEW JERSEY STATE ASSOCIATION OF SPIRITUALISTS AND FRIENDS OF PROGRESS.

[Reported for Woodhull & Claflin's Weekly]

Met at Union Hall, Jersey City, May 8, at 10 A. M.

The President, L. K. Cooley, in the chair. The Call was read by the Secretary, Mrs. Ellen Dickinson. The President gave invitations to all who might attend to participate in the business, saying that this association recognized no State or national lines to separate us in fraternal work for the good of mankind.

[The opening remarks of the President were published in No. 107 of the WEEKLY.]

The three sessions of the convention were characterized for their unity of purpose and intellectual power.

The morning session was addressed by John Gage of Vineland, N. J., Mrs. Higgins of Jersey City, Mrs. M. L. Strong of Ohio, and others.

At the opening of the afternoon session, Mrs. V. C. Woodhull addressed the audience as follows:

I stand before the community charged with using the influence of my position as President of the American Association of Spiritualists, to form a new political party. Now, if by forming a new political party is meant one after the fashion of those that exist to-day, and I am guilty as charged, the crime I confess at the outset is sufficiently heinous to call forth all the thunders of anathemas and readings-out that have been hurled at me. But may it not be just possible that politics do not necessarily always mean such stuff as is hawked about and labeled thus in this exceedingly progressive generation? If, indeed, it does mean only this, then I must hasten to find another name for what I am looking after, since that I assure you isn't even a sixty-fourth cousin to the trash which goes by that name to-day.

The political action to which I desire to bring the support of Spiritualists, is composed of three elemental principles. Its theory is built from these, with no admixture of any other element foreign to their nature. Its basis is that laid by our forefathers when they said: "These truths we hold to be self-evident, that all men are born equal; that they are endowed by nature with certain inalienable rights, among which are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

The principles to which I referred follow as a legitimate sequence from the fundamental character of this humanitarian declaration, and they are—first, freedom; second, equality, and third, justice—neither of which is any more than accidentally related to our present political machine. From the first clause of the supreme law of the land to the last law of Congress and State they are utterly ignored. Neither the National nor State Legislature ever stops to ask whether the measure upon which they are at work contains these elementary principles. They only think "how much support and strength it will bring to our party," or how much money to its individual promoters.

For my part I am sick of such barefaced—such pretentious—hypocrisy, professing freedom, equality and justice, and practicing the very reverse. And since I am a citizen, having an interest in and a duty to perform to government as such, I must, per force, act in some manner to express that interest and to perform that duty. And I say, if I neglect either my interest or my duty I am false to the most important things which belong to me as an individual, as a human being.

It will not do for me to excuse myself from just political action, as thousands pretend to do, by saying that I see no hope for any good to result from acting with present political organizations. It is for this very reason that I urge the formation of a new political party, built upon those principles which must be the ones that will regulate a perfected state of humanity. It is for this reason that I urge Spiritualists, everywhere, to rally to the support of such a party. I have never, as some have charged, called upon them as a religious sect to form a sectarian party, but as humanitarians to join with all other humanitarians not being Spiritualists, and together to work for and attain to the desired end.

"But," says some, "Spiritualism has nothing to do with politics." What! Spiritualism nothing to do with Freedom, Equality and Justice? That is not the Spiritualism in which I believe, since mine directly involves all of these principles. It teaches me to demand for myself and to extend to every other person the freedom to use the powers with which God has endowed us; it teaches me that every human being is born into the world with a right to equal opportunities, to all the material blessings with which God has endowed the earth, and it teaches me to deal justly with all people in all things, one of which is politics. Now this is what practical Spiritualism means to me; and to my mind it is a pretty good rule for people to be governed by, if, indeed, it be not the whole rule of human intercourse. I say it is all there is of practical religion. Carry out these three principles to their full and legitimate practice, and a perfect society will be the result. Hence, I am sometimes so suspicious as to think, when I hear Spiritualists exclaiming that Spiritualism has nothing to do with politics, that their politics don't want to have anything to do with their Spiritualism.

But let us examine their side of the question for a moment. They put forth lengthy preambles and resolutions, the point of

all of which is that Spiritualism teaches that Spirits communicate. Now, if this be all there is of Spiritualism its mission will soon be ended. When it shall be no longer necessary to teach that spirits communicate, when in fact the whole will know that they had not only communicated as that word is usually interpreted, but they are with us resurrected in form, what will then be the mission of Spiritualism? And if Moravia be not swallowed up by an earthquake, of which I have not much fear, and if Dr. Slade is not crushed to atoms by the enormous weight of the *Religio Philosophical Journal* playing second to the *New York Sun*, of which I have still less fear than for Moravia, then the glad truth of the consummation of the prophecy of all ages will be not long delayed.

Now I want a Spiritualism that will leave me something after that grand fact shall have passed to general acceptance, and I take it that that something must relate either to the intercourse of humanity with itself or with the denizens of both spheres, and if that does not mean the better regulation of the relations of individuals to each other, of individuals to the community, and of the community to the individuals of whom it is composed, I am at a loss to know what it can mean.

It is to inaugurate a condition in humanity fit for spirits to come in contact, that I labor to establish political or governmental justice. I think this is not only a legitimate part of the work of all Spiritualists who really are more devoted to humanity than to any special ideas, but that it ought to be considered of the very first importance. None of the higher departments of human life can ever be best developed so long as they are subjected to an imperfect form of government to political despotism.

Therefore I desire that every Spiritualist in the world shall see the propriety, aye, the necessity, of beginning at the foundation to build a perfect governmental structure which may afterwards be adorned as the intellect, the affections, and the moral and religious natures of men may suggest.

Horace Dresser, L. L. D., of Jersey City, gave a very important lecture, including many translations from the Greek, of the original practices and claims of early Christians, touching what is now termed free love, etc. The manuscript has been given to the AMERICAN SPIRITUALIST, from which extracts or the whole can be obtained.

The following resolutions, from the business committee, was read by the Secretary:

*Resolved*, That in union there is strength, and hence that all Spiritualists should become associated in some formal manner, avoiding in their compact of organization all creedal declarations and terms significant of anything but Spiritualism alone, that such associations should be auxiliary and tributary to one principal or National Society, which shall have a supervisory power over all.

*Resolved*, That New Jersey State Association of Spiritualists do hereby denounce as unworthy the countenance and support of all noble men and women every State Legislature, Common Council or Board of Health which shall attempt to make or administer any law licensing prostitution, thus sinking to lower depths of infamy the unfortunate women of our land, and fastening upon the civilization of our country one of the most infamous institutions of Europe.

*Resolved*, That we, as Spiritualists, cease our censorship upon the antecedents and surroundings of any noble, earnest, inspired persons who throw their time, talents and souls into the mighty reforms now agitating the world.

*Resolved*, That we as speakers, write upon the tablets of our hearts this determination, that, in our relations with each other, we aid instead of injure, assist rather than oppose, be charitable rather than censorious, and, in fact, in place of the old words, jealousy, envy, and ambition, write over the temple of our spirituality, love, charity, and equality.

*Resolved*, That as Spiritualists we do hereby acknowledge the necessity of a more united effort on the part of reformers in the reconversion of individual rights and the sovereignty of the people.

Mr. Higgins of Jersey City offered the following preamble and resolution:

WHEREAS, Society as it at present exists, is but a complexity of interest improperly governed, and that a false conception of man's origin and destiny, the attributes and character of Deity and pseudo-divine law, have been the materials out of which man has constructed the past and present system of despotism under different names, from Theocracy and Democracy, disorganizing instead of organizing the integral man and woman, cultivating the animal at the expense of the spiritual, and inducing the cunning of the few to absorb the rights of the majority, thus introducing a premium on idleness and crime and a disgust for honest labor, even tending to concentration of power and monopoly of wealth in the hands of the few with inhuman disregard to the absolute want of the body politic, manufacturing crime through the instrumentality of unavoidable poverty, thus indirectly punishing industry and suppressing honesty and crushing out the spiritual and mutual life of the nationhood by an incubus of labor without just remuneration on the one hand, while aristocracy, luxury and licentiousness fattens on the other; depriving woman of her inalienable right to responsibility and accountability, the workman of the reward of his wealth-creating energy, and children, (the future citizens of the world) the proper and legitimate means of equal education and training.

*Resolved*, That the Spiritualists of the State of New Jersey endorse the revolution principles of Victoria C. Woodhull, and leave cavaliers to play with words while we approve of principles so logically and unanswerably set forth in her masterly pronouncement. To all objectors, we answer, we have two horns of the dilemma, right or wrong, truth or error, freedom or tyranny, there can be no compromise in the philosophy of truth. Policy is the evil genius of religion and politics, and we praise and bless her that she has dared to wipe it from her standard. The moment it was done, Spiritualism became pregnant with great possibilities. It was a change of base from the defence to the attack. The genius of Spiritualism has cast its swaddling clothes, and dares to be true to the inspiration of the hour. New Jersey, aggressive and in unison with Victoria C. Woodhull, means reform and nothing but reform.

The first resolution was generally opposed, and on motion of Mrs. Gage, of Vineland, was laid on the table.

The next four resolutions were unanimously adopted.

The preamble and resolution offered by Mr. Higgins, of Jersey City, was discussed until the close of the afternoon service by Dr. Wright, G. C. Stewart, of Newark; Mrs. Strong, Mr. Baker, Mr. Mitchell, Mr. Fish, Judge Carter, of Cincinnati, O., and Mr. Ray, of New Bedford, Mass.

At the evening session, the preamble and resolution was taken up in order and discussed freely by Mr. Higgins, Mr. Mitchell, Mr. Fish, and Dr. Cooley, in favor, and by Dr. Wright, Mrs. M. L. Strong, and Mr. Gage, against.

Mr. A. A. Wheelock offered an amendment to the wording of the resolution so as to read, "the quarterly address to the National Association of Spiritualists" (instead of pronunciamento) and leaving all after that word (pronunciamento) intact, as offered, which was adopted with only one dissenting voice.

Mr. Wheelock gave a short address on spiritual phenomena, followed with brief but telling remarks on the necessity of more sympathy for and less condemnation of the unfortunates of our race.

The meeting were entertained through the day and evening with music and songs by Mrs. Johnson, of Lynn, Mass., and Mrs. Willis, of Lawrence.

The convention adjourned to meet at one of the public summer resorts in the State some time in August next.

#### THE METHODS OF CREATION.

We may not have noted the fact that the human soul rightly comprehending itself, will spurn authority, with the same freedom that it will a veritable insult. Nor will it accept evidence. It requires fitness, suitability, proportion, adaptation, or such consistency as will settle into a holy congeniality with the same artless rose as that with which sunshine mingles with a dewdrop. Nothing can be forced upon the human soul that will ever be able to appreciate. And what it gets by evidence, or accepts from authority, is but force to it. Man to-day is a nobody, simply by allowing evidence to take him by the nose, and authority to set his iron heel upon his neck. By nature, man is creations greatness; by art, he shrivels into diminutive littleness. In treating the subject of creation, and looking up its methods, we cannot summon evidence. For who is there that knows more about it than we do? It is therefore a something that must settle itself with our consciousness of the justice, propriety and economy in the matter. Whatever may be said of it otherwise, we can never be satisfied. Creation therefore cannot mean the calling of matter into being from nothing. For nothing is so absolute a negation as to be not only inconceivable, but impossible. For space a void, a vacuum is something when compared with nothing. If therefore there is a particle, property or element in the uncircled realm of being to-day that has not always been in it in some form, or formless mass, such particle or property has been self-derived, as there could be no possible rational cause for it. If the infinite cannot be contracted or expanded, and cannot be more or less than infinite, there has not been at any period of the past, one single particle of augmentation to being in its aggregate. If in taking the largest telescope and in its mightiest sweep, we class all we see as a portion of our stellar universe, and shall then travel over unnumbered millions of just such universes, and shall finally reach a point where absolute something and absolute nothing form consistent neighbors, we shall have demonstrated infinity to be a myth. Every thinking mind will find it as difficult to conceive of an eternal self-existent Deity, as it will of an eternal self-existent atom. Self-balance being the only possible condition upon which self-existence can be based. Creation, therefore, is simply the ever-changing methods of matter. And were its processes not simple and well diffused, as well as invariable, there might be some propriety in imagining them difficult of comprehension. From motion to sensation, and onward to the highest formation in intelligence, one invariable process has masked all varieties of development. While individualization has been the grand ruling promoter, from the disintegration and birth of worlds to the culmination in intelligent formations, we read their heraldry in the planet from which they had their being. In regard to the period of time when events have transpired, we can have nothing to say, farther than that in some uncounted millions of ages in the past, at a point that may be said, comparatively speaking, almost to ante-date thought itself, there was a nucleus formed by a small portion of the elements composing the inner volume of our sun. Something analogous to a germ, around which properties gathered and circled, whirling and eddying, detaching, assimilating, and aggregating, as if in some new vocation, until all the substance composing this planet had become separated from an intimate relation to other properties with which they had been connected, and had of themselves sided off and become part and parcel of a new formation—the individualization of a world, when it became important to the harmonies of all properties concerned, that it should pursue existence in a new field and upon responsibilities entirely its own. Hence, by some slight convulsion, analogous to a birth, it was given up to a new career, and left to pursue a course upon the condition of those suitabilities that alone belonged to itself. The next immediate step was to find its position in the most simple, natural order, with the family of planets that had preceded it in their revolution around their parent center. This could only be determined, without prejudice to the harmonies of planetary motion, in its local relation to others by its peculiar rarity and density. Since everything in being, when not the subject of rudeness, holds fitting relation to something of its kind, the grand whole making up an essential equisopie through all the uncircled infinite. Thus far we have seen no abstract controlling power, superintending being through the dictum of a useless authority, nor any almighty and arbitrary force applied to effect changes; but simple matter from its own inherent qualities, seeking individualization and equilibrium. To trust unto these purely natural operations, some arbitrary greatness, whose sovereign will and pleasure shall form the staple of creative reasons, is to repeat the unintelligible jumble that has up to the present had its full share in cursing the world with its folly. Demonstrably such a power is uncalled for, obtrusive and impossible. Indeed, there is no room for any existence, great or small, outside of the simple operations of nature any where within the range of the boundless infinite. I ask any one to point out the uses of such power, that would not directly lumber up the economy of existence without adding one item to its simplicity, utility, propriety, or importance. When this earth had found its own sought orbit, as home-like as if an eternal acquaintance had smiled it welcome, the process of cooling commenced on its immediate surface. What length of time must have elapsed to have formed a crust and rendered it so thick that pulverization begin its work, figures and imagination would fail to inform us. Nature is never in a hurry. In the crustaceous formation is manifested the individualization of particles and the development of fire, air, earth and water. The next process of any direct importance to us, succeeding pulverization, is the minutest expression of vegetable existence. The first step in the relations from the universal upward. If we ask ourselves where the genius for this and other subsequent developments are derived, we shall find them to have been the residents of the unparticled condition of matter. And which have, by all the gentle process had in use, in the busy laboratory of being, moved forward in their own fitting positions, to give each other

their own expression, from the point where the first gleam of vegetable life is perceived to the combination of other properties with rarer and more distinct developments, on the same plane, and unfolded in all the varieties of vegetable productions. In the decaying vegetable we find the molecule or monad, the finger board, pointing to other forms of life, just overlapping the outer rim of sensational being, the earliest awakened prophet pointing forward to the animal plane of existence. From this point with augmentation of still rarer properties as they leap in laughing frolics from all the various crucibles in nature, we behold increasing varieties with more attractive expressions, until the highest point in the animal department is attained. It will be noted that all expressions in being upon all planes, date back to the mineral department, and they are in a very important way dependant upon it, for life and sustenance since all vegetable forms lie scattered through the universal department, in the (to us) dormant condition. The vegetable world, therefore, being the direct product of it, while the animal seems the result of a combination of the vegetable and universal, developed through the chemical activities perpetually going on throughout the vegetable plane. The grosser feeding the substantial form, while the rarer keeps up the fires of finer life through the medium of the lungs. It will be seen that in all these formations, where particle has wed with particle, and property with property in giving expression to all forms of life, no agent has been more potent than purely associative affinity, through the simple, self-asserting processes of elimination and combination. Fitness in all conditions of being superintends the measures of creation, while the most exquisite taste and adaptation unfolds its forms. Nowhere can a particle of force or any feature of unnatural application be found in any one process of creation. I remember some years since of meeting with a lecturer who seemed remarkably enthusiastic on the subject of development. Very soon after meeting with him he began desecrating on the topic after this manner: "Development is tearing work." Then, by way of illustration, he continued: "We put a seed into the ground; presently its husk is torn off, and soon it is thrust into the ground, etc." At that time I had given the subject no thought, and hence made no reply; yet the conception was abhorrent to my inmost feelings. Force as a measure of unfoldment in natural being then, for the first time, made its odiousness intelligently felt by me. After retiring by myself and calling the subject before me, "I do not see matters in this light. I see the seed put into the ground, and when sufficient time has elapsed to form an acquaintance with its more immediate surroundings, I note that its real soul (the germ) recognizes the fond whispers of loving, and fitting properties wooing for admission to mingle with its volume, and make up the sum of rarer being, to augment the values of life for each. Without unnecessary delay, I see its swelling soul burst the outer shell to make room for the indulgence of its new delights in mingling with its latest found associate. And together while admitting constant and fitting accumulations, I see them move forth into a laughing wealth of rarer beings, as they gather fresh delights from the welcome baptisms of falling dews and gentle showers and the genial warmth of loving sunlight. This man, as do all others, saw existence from its shady side, where only is exposed its mere external forms, coupled with its meaningless rumps, with wind and storm, while I stood in its sunshine and conversed with its intelligent life, and saw the wedlock of those laughing, loving properties that sweetly mingled to make it what it was. This man saw but the drapery that these creations gathered about themselves, to mark their position on an outer plane of being. This condition of matters forms the staple of what we see from our educated relevations, mixed with the subtlety of our surroundings. And from these shadows we gather the objective fallacies that all through life impose upon us.

We left the processes of creation at the highest point on the animal plane of being, where we find but a partially unfolded fore-brain, with a comparatively full back-brain, coupled with an erect posture, a form nearly human, and a covering that undoubtedly resembled the animal. Here, then, in this male and female type of purely animal being, so nearly resembling man, and for vast ages extinct, since their uses are no longer required, we see the only suitable method through which man, upon this or any other planet, had his origin. As the point where unmixed animal being finds its greatest completeness, with the addition of rare and delicately refined properties, which having been extended to their last degree of attenuation, and up to the then point, had found no suitable opportunity to locate themselves, man stands forth the living type of creation's faultless perfection; no more the child of the animal than is the peach the product of the bitter-almond, which was but the occasion of its luscious being, and not the distinguishing consideration that made it to differ so widely from the almond. Hence, in the type of man's being is seen a full fore-brain, with a reasonably matched back-brain gloriously wedded through the medium of the central brain; the keystone in the mighty arch of being. Here is where immortality, in form and intelligence, makes its first positive impress. All below this have been but the various crucibles in the busy laboratory of nature, wherein substances have been refining, sublimating, dividing off, assimilating and ascending upward in their essence and spirit qualities until they reach this grand apex, as the climax of a beautiful and desirable existence. If there are any forms above and beyond man, he is not immortal. For immortality in form is that perfection in refined substances, together with fitness and adaptation in arrangement, relation, association and blending in the construction of a form, in intelligent existence, that shall never be able to see anything, in the way of creation, in advance of itself; for the instant of such discovery, the signal of a conscious displeasure would loom up in the human soul, while dissatisfaction would be written against its present form, and the chances taken for something better. If there is a particle or property in the shoreless circuit of being, not in some way by its kind, infinitely or similarly represented in man's palpable spirit soul, the consciousness of want in the absence of this truant property, would of itself extinguish the light of immortality. For with all the artificial aids a universe could afford, he must eternally remain in ignorance of what he has no means of comprehending. Here is the key to all real knowledge, that whatever speaks, to use, must converse with its other self in the qualities of any being. It matters not how much I read or hear, how many sworn witnesses are summoned, or how many gods declare a thing, it will only reach my credulity, unless my conscious soul recognizes it. All else may tax my belief; this only is knowledge. Man, as a creation, derives but the germ of his being, its excitation, and the mould in which these properties cast themselves, by parentage. All else is addition. From the first excitement of the germ to the full grown man, and as simple, natural and unpresuming as the growth of a potato; for there is not a particle of matter when not in some way under the heel of oppression, but moves to a music within itself, and carries with it, in all of its phases and association, its own instructive life, its measure of innate intelligence, its minute proportion of endearing loves. And man is wedded, blended, mingled, interwoven, associated and

consolidated into an eternally undivorceable oneness; becomes at once their perpetually accredited representative, and the sum of their life, their loves, and their intelligence. As every particle, and property that combine to construct a flower, give each their whole substantial wealth, to impart proportion to its volume, chasteness to its beauty, and witching odor to its breathing soul, to perfect the sum of its virtues; so every spirit property, and element, that have made their mission to construct man, have each contributed their life, their love, and their intelligence to make him what he is. For not one item that is important to the being of man has ever come to him, except in the values, and virtues of those spirit substances that have so beautifully combined in his creation. For if life, love and intelligence be no part of man's essential nature, but are the extended favors of some abstract power, logs of wood, and blocks of granite, might be equally favored by the same manipulating power; for it would be but justice to such performers to allow his exploits to be without limit. The more absurd, unnatural and impossible the more triumphantly a success. Who looks at being with the heart of love, or sees its phases with a philosopher's eye, will see the reason for each specific creation entirely within itself. To look elsewhere is to fool ourselves with those bewildering vagaries, that, have only blinded man. As man is a creation, in virtue of the properties that compose him, so he is immortal in virtue of his essential being. If for any other reason he could never value immortality, it would be something so unlike himself, foreign, unnatural and inapplicable. A something as unsuited to his nature, as underived from it, one of these days we shall ascertain that men have only been teaching others those traditional follies, that have so long and so coolly cheated themselves; follies, too, that presume to be so familiar with God and God's plans, without knowing the first letter in the alphabet of man's beautiful being. The very first question for the thinking soul to ask is, "What am I?" When this question is solved by each personal proprietor of a human soul, the individual holds the key that unlocks the secrets of a universe. Hence the importance of the first question in which man can honestly feel an interest, "What am I." Not my ideas, notions, opinions or beliefs, for no rational being ought to care about any such thing, but my substantial being, myself as a creation, a constitutional and organic substance; not a construction of art, puffed into motion by a breath of air, nor an enigma, to be guessed out; but a real growth, and as explainable as any problem in mathematics. This is the question, divested of its fogs and froth. My answer for myself is, in my essential soul, an indestructible unity. Yet as seen from my present standpoint of observation, a kind of three-fold existence, resembling, by way of illustration, the common white walnut. So the outer green shell is that which connects it with the parent tree; so the thinking soul holds its dependent relations to the material world through the medium of the outer form. And second, the inner white shell, directly enclosing all there is of any value in the walnut, analogous to the spirit body, immediately enveloping the real man. What then is this soul—this real man? It is substance extended to its last degree of attenuation, wherein toughness, tenacity, susceptibility, endurance, and every other quality or property in matter is effectually secured, that can in any way contribute to render it an eternal permanence. This soul, this real indestructibility "I," is known to its possessor through the medium of its own consciousness, and is, to my appreciable nature the only significance that renders everything else valuable. Since, through its cognitions alone, every thing has an importance, and becomes familiar. He fools his time away who undertakes to demonstrate his own existence by the absurdities of theories. As well explain the growth of a cucumber by a treatise on mechanics. Since our world is but a repetition in material, that goes to make up the solar and stellar universes through all the limitless range of being, to get our own chart correct is to explain them all. Just as one drop of water is properly the exponent of water everywhere, so a human soul upon this planet is endowed with all the essential advantages that go to make up the entireness of an unimprovable perfection. For man shall live untold millions of ages, and never be able to suggest a single improvement to his substantial spirit being. The spirit properties that compose him perfect, their methods in combining of their own seeking his form complete, its attributes and their functions, all he can ask. If he lives in harmony with himself he will never murmur.

The commonly received notions respecting man's creation will bear criticism if they are worth anything. The chronicle statement of this performance is brief, and can be found in Gen. ii, 7, "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Is there an earnest, candid and reflecting mind on the face of this planet when free from the basis of false impressions, the influence of an education, derived both from books, teachings and association, the love of popular favor and the subjugating nature of fear, who believes one word of this monster absurdity? Is there the first resemblance of a fitness, such as would of itself strike the mind as probable in the absence of this unblushing statement. Is there any adaptation in the quality of the material, and anything apropos in the mechanical make of the man? Is it such a method as would suggest its own propriety and economy to the inquiry of sober, earnest intelligence? Let us look at one such creation in detail, bearing in mind that there must be something that can sustain its own open reasons in the absence of the possibilities of some capable God. In order to have the performance just what its most devoted friends would ask, I will allow any of them to select the material only premising that it shall be "the dust of the ground." This done the mechanical part is commenced and gone through.

There stands the lifeless image, as manly in proportion and perfect in symmetry of parts as genius and wisdom can get up. It is, however, immovable and destitute of any ability to work its unique proportions as a block of marble. But this want is not overlooked. "God breathes into the nostrils" of this image, and presto, "man becomes a living soul." Had this been a performance of Mano, Hermann, Signor Blitz, or McAllister we should have accepted it as a professional trick, and thought no more about it. But when such a piece of jugglery enters into a pretended matter of fact description, it is but justice to ourselves to understand the nature of its claims. Suppose we ask what possible connection there can be between breathing into the nostrils of an image made of the dust of the ground, and directly upon the virtue of this performance it becomes a living soul? A new, distinct and crowning species of being. If this whole thing is a matter of fact, it is the cheapest way to make souls. It would save the slow and rather expensive process of growth. But if this tale is only predicated on the wonderful capability of the assumed performer, I protest that no human soul was ever made in this way. And that the pretended performance is not one item above that of a common two shilling trickster. But how is it that the material out of which man is represented to have been made, is so remarkably supple, and capable of assuming so many phases in the essential structure of the man on the in-

stant? As the hair, skin, the fleshy portion of the body, bones, muscles, nerves, eyes, nails, liver, lungs, heart, blood, etc., all so different in character, and so various in function. Let these promptly form and fall into their various uses, when the hocus pocus transaction is performed. This is too much like the silly tales told by grandmothers to amuse little children, of the surprising feats of genius to be entitled to the proportions of an intentional lie. Indeed I often doubt whether it was expected to challenge the belief of any one, when it was first written. And my reason for this doubt is the insertion of the methods of making a woman. This story seems tacked upon the other narrative seemingly to put it beyond the most doubtful chance of provoking the credulity of the dullest mind. I will quote the story of this second performance in producing the species. We all confess if it was real and was to differ from the other, that it should have been an improvement. But was it? Not if the narrative is worth believing, see Gen. ii: 21, to 23 verses. "And the Lord God caused a deep sleep to fall upon Adam; and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh." Some body has told this story just as if he knew all about it, which demonstrates it to be of the same nature as novel writing where characters are made to suit. But this writer, inspired or not, has bad taste. He represents Adam making more of the thing than there was of it. He was not authorized in saying that this woman made of rib was "flesh of his flesh." How happened he to know of what she was made, as he was asleep when the rib was taken. And she was not made in his presence, as she "brought unto the man." Yet he was made to speak as if he was all along in the secret. That human nerves should feel a tremulousness over the invasion this hitherto esteemed sacred tale is not a matter of surprise. For it has laid the best minds in the civilized world under contribution to sustain it, and taxed their best efforts to give it importance, made authority to aggrandize it, rode roughshod over human life, infused its baleful tyranny into the nursery, spread it in the Sabbath school, proclaimed it in thousands of pulpits on every returning Sabbath, and in some way so stultified all freedom in human thought that it has allowed no one to whisper a doubt in its presence, unless under the reprisal of a terror. Hence this version of matters has had everything pretty much its own way. Every society we enter, every book we read, whether didactic, polemic, historic, or novel, all are tainted with it. Childhood, youth, manhood, and old age are industriously moulded into its belief. Talk of the miraculous preservation of the Bible and religious notions. It is more a miracle that anything else is preserved without consenting, either directly or indirectly to be an ally to it. There is a cause for this, and when we ascertain the nature of evil it will show itself. E. W.

## 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.]

## THAT IS THE QUESTION.

KEOKUK, IOWA, May 8, 1872.

To the Editor of Woodhull and Claflin's Weekly:

I like the paper and the principles the editors advocate, and let me say to Mrs. Woodhull and Miss Claflin to stand firm and they will yet learn that among the Spiritualists and reformers "that they that are for you are more than they who are against you" ten to one, and millions of the down-trodden of earth will yet rise up to bless you.

Why do not your opponents and traducers answer your arguments upon the reform questions now agitating the public mind? show where they were at fault and wherein you err, instead of heaping upon your heads vituperation, contumely and abuse, simply because they are unanswerable. I see that Judge Edmonds representing stand-still-Spiritualism, and who, some years since, advised Spiritualists to remain in their churches, as his daughter (a medium) would still retain her place in the Catholic Church, publishes an article in the *R. P. Journal* (refused by the *Banner*) thanking the editor for his reply to Mrs. Woodhull; he could not have thanked him for replying to any of her arguments, for this he had not done; he only thanked him, then, for his personal abuse of Mrs. Woodhull.

And here I would like to know if the social question, Labor and Woman's Rights and the question of government has not as much to do with Spiritualism as the long search after God question. JUSTICE.

## SOCIAL SCIENCE.

## BY WHAT METHOD.

ST. LOUIS, May 12, 1872.

WOODHULL & CLAFLIN'S WEEKLY: I have been for some time past, philosophizing over the many hardships females of America have to undergo; it is with feelings of the saddest kind that I walk the streets and see the many women who "sell themselves for a few hours to gratify the passions of sinful, degraded men." It is of these I wish to speak: there are in this city over five hundred of these; now of these who are out "on the town," I fear little can be done, for—

"Alas! for the rarity  
Of Christian charity  
Under the sun.  
Oh, it is pitiful,  
Near a whole city full,  
Homes have they none."

Your motto is "breaking the way for future generations." Find me some way to prevent poor women from entering these houses, so that future generations may say with pride, it was the whole-souled, self-denying Free-lovers who did away with that social evil. WESTERN REFORMER.

Prostitution is an effect of competent causes; hence, its cure should not be sought through direct legislation upon the subject, but in finding and removing the causes. Now, what produces what is called prostitution? There are at least two classes of females who are thus denominated, viz.: those from

choice and those from necessity. Now your query relates to the latter class. If women sell themselves, sexually, for money, from a necessity, or because that is a less, to them, objectionable method of living than any other at their command, the evident remedy is to present them more agreeable methods of support. One of the most prominent reasons that influence us to advocate the cause we do, is that relief may come to this class of people. We advocate political, social, industrial and educational equity, and equality for every human being. Place every woman upon the same plane in all respects that man occupies, and there will be no more women called prostitutes than there now are men who are thus denominated.

Those who follow this from choice must be elevated by education, attraction and sympathetic sisterly and brotherly feeling to such a plane as to rise out of it of their own accord. The law of freedom does not permit their being forcibly abducted from it.

The methods then are these: 1st—better provisions for women, industrially, so that no one will be obliged to depend upon her sex for a livelihood; and second, better education, and the establishment of social equality and freedom. With these accomplished, prostitution will be abolished.

## INSANITY AND DIVORCE.

As much as divorce and divorce laws have been discussed for the past few years, there is one phase of the question that it appears to me has been neglected, or at least has not received the attention its importance demands, and that is the insanity phase. It is true that a few months since I heard a lady lecturer hold forth at great length on marriage and divorce in general, and the insanity phase of the latter, in particular, yet as she took the negative side of the question, and battered and banged, and punctured and pricked the divorce laws with all the sharpest points of her feminine wit, and having thus rendered them hopelessly shabby, held them up for the ridicule of an appreciative audience, I considered it time that on a question of so much importance the affirmative should have at least a hearing. This lady was particularly sarcastic and severe on the attempt in some States of effecting a change in the divorce laws, or rather an addition to those already in existence, of one granting divorces on the ground of insanity, and denounced any such attempt as diabolical, fiendish, barbarous, and similar expressive adjectives were forced into service, to faintly interpret her feelings on this subject. She cited an instance that had come under her own observation, of some man in Connecticut, who having an insane wife, had applied to the Legislature, and had obtained a divorce. This she denounced in the most scathing terms, and then drew an imaginary and heart-touching picture of some young wife becoming temporarily insane at the time of childbirth, and afterward recovering her reason to find that the husband, for whose sake (to use the lecturer's own words), she had suffered all this, had proven recreant to the solemn vows of love he had made her, and in her hour of misfortune had cruelly deserted her for one whose only recommendation was a sound mind. And with touching pathos she pictured the unspeakable agony of this poor deserted wife, until the very stones were ready to cry out in sympathy at the feeling story. All this, to the uninitiated, sounded very fine as a mere rhetorical effort to awaken the emotions and stir up the sympathies of an audience; but the finest appeal to our sensibilities loses its effect when we know that it has no real foundation in truth.

The facts of the case are—first, that it is not the rule, as our friend would have us believe, that the majority of cases of insanity among women are caused by the affections incidental to child-birth. We believe this to be the exception, not the rule, and statistics show that more insanity among women result from religious excitement than from any other cause; second, men, as a class, are not so demoralized that they would immediately rush off in search of a divorce, on account of any slight aberration of mind of their wives, even if the divorce laws should be made favorable to procuring one on the ground of insanity. There might be rare instances where such cases would occur, but if a man is that anxious to become freed from his wife, she could not be much worse off without him than with him, under such circumstances. But there are cases all over the land, that only such a change, or addition to, these laws can remedy, and which change, every lover of humanity should strive by every effort to obtain. I would not have the laws in regard to this matter so flimsily constructed that they offer a loophole of escape on the slightest pretext, for every discontented husband or wife who may desire to be freed from their companions. But I do wish to see such just, reasonable and humane laws as shall meet and redress the life-long sufferings of those who, like an instance that has lately come under my own observation, have been for years the victims of a false marriage system.

A gentleman, genial, generous, of a high order of intelligence, was, when very young, entrapped by a shrewd, designing woman, into marriage with her imbecile daughter, whose youthful beauty and seemingly modest deportment had captivated the fancy of the suitor. He was never allowed to see the girl before marriage, except in the presence of the mother or some other member of the family, and he learned afterward that the letters he wrote her were all answered by the mother herself. He married her, and in less than forty-eight hours discovered he had married an almost idiot.

In those days it was hard to put asunder those whom the law had joined together, and thus, in the spring-time of his manhood, was he condemned to a life-long bondage, a life worse than that of a galley slave with a clog tied to his limbs, for here was a clog that fastened soul as well as body. Years

passed away, and the tendency to idiocy developed into downright insanity. She was sent to an asylum, and no expense or pains was spared to conduce to her comfort or the restoration of her reason. But all in vain. At the end of eight years she was pronounced incurable, and the asylum refused to keep her longer, pleading in excuse that they must give their room and attention to those who could be cured. In the meanwhile, the home without a mistress at its head was a scene of constant anarchy under the tyrannical misrule of a series of "help," whose disorderly sway kept the poor man and his chaotic household in a perpetual revolution. His daughter was growing up without the guiding hand of a mother, and his own heart was daily growing more empty and desolate, and yet the law declared that he was a married man; that he had a wife to solace his weary hours, and that he was therefore forbidden to seek another. At last, after twenty years of this wretchedness, when his daughters had left him for homes of their own, and his own was more desolate than ever, when wealth was his without the heart or interest to either enjoy or appreciate it, he determined to seek a divorce from marriage bonds that for twenty-five long years had been nothing but a hideous mockery. But upon consulting the statutes of his State, he found that insanity was not considered a sufficient cause for the severance of marriage bonds, and though a man and woman might be divided on account of incompatibility of temper, yet if they were tied for life to a gibbering idiot, or a raving maniac, they must endure it as best they might, for it was no cause for divorce! So, with heavy heart, he submitted to the decree of an unjust, inhuman, and barbarous law, and returned to his home, where, instead of welcoming voice of wife and children, he was only greeted with the frenzied laugh of a maniac; and for her his must be a lonely and purposeless life, denied all the blessings, comforts, and pleasures that cluster around a happy and harmonious home.

I ask in the name of humanity, in the name of saddened hearts and wrecked lives all over the land, how long shall these things be? What law, human or divine, would this man, or thousands of other men and women all over the land be violating, were the hollow bond that unites them to gibbering idiots or raving maniacs severed, and they be allowed to seek happiness with those sound and healthy brains. A marriage, to be one in the sight of God and the angels, must be one of physical, spiritual and intellectual adaptation, and anything that prevents a consummation of the union of either of these, divorces the parties in the sight of God's great law. Then what folly—nay, what downright wickedness is it to perpetuate a union of dead, inert clay, to living, breathing, intelligent brains and soul! With tongue and pen, then, let every lover of humanity, of right, of justice, cry out for such laws as shall make the boasted freedom of this age to be no more a libel and a farce. DORA DARMOORE.

## S. S. J. ILLUSTRATED.

ALMA, WIS. May 3, 1872.

MY DEAR MRS. WOODHULL: Immediately after the *Religio Philosophical Journal's* late attack on you I wrote the following letter to the editor. As it has not yet appeared, I must certainly retract the compliment with which it opens:

Bro. Jones, you have been so very fair to me, individually, and to certain popular ideas which I represent in my humble sphere, that I feel like soliciting your patience for another, and upon the "New Departure." I do not feel called to fight Mrs. Woodhull's battles, as I believe her fully capable of doing that for herself; but, nevertheless, your ingenuity has made one or two points against her which she can hardly be expected to notice personally, while a third party very properly may.

You say that she is seeking for notoriety. Of course you have a right to think so; but I submit that if neither of us can know anything about her motives, we ought to let her measures stand entirely on their own merits. When you further say that the religious and secular press has generally treated her pretensions with silent contempt—really, Bro., I think you must have been controlled by some spirit who, while in the flesh, omitted learning to read. From my own acquaintance with the secular and religious press, which is not slight, I take Mrs. Woodhull to be the best hated and most abused individual in America. You, yourself have given her on an average, two columns a week for several months; our orthodox friends impale her on the same pitchfork with Tom Paine, and her name and history have even found their way into a phase of evangelical literature which aspires to be permanent. Nor have the secular papers run behind in their abuse of her. This is a pretty loud "silence," and indicates something different from "contempt."

The war of the sexes I deprecate as much as you; but it began before I was born, and is still raging with the worst accompanying atrocities on both sides. If all the blood already shed in that war, from the blood of Albert Richardson to the blood of Restelle's last victim, were in one place, the advocates of the iniquity which shed that blood might swim in it. This fearful struggle can end only in liberty and justice, and the guilt of causing and prolonging it rests wholly upon those who resist the growth of these. C. L. JAMES.

## "THE NEW DEPARTURE."

BRO. JONES.—In the *Journal* of March 23 I find a criticism upon an article of mine from the pen of D. H. Eddy of Cleveland, and although he made no arguments against any of my positions, I feel called upon in the spirit of true charity to make some comments upon his assertions, with a view to enlighten his mind upon some points in question. First, I would suggest the poor taste that would be manifested were one an inmate of an insane asylum to call another crazy. We Spiritualists have the name of being insane among orthodox people, and for brother Eddy to call me insane

when he is in the same condition, his relation to others must appear at least ludicrous to those who consider us both crazy.

Mr. Eddy takes exception to the position "that in freedom alone purity becomes possible." Let us look at this point for a moment. A woman with a nature pure, loving, trusting marries a man whom she supposes all a pure woman's soul demands; she finds after a time that he is licentious, that he makes demands upon her that she knows is ruining her health and in her soul she abhors the condition and feels degraded by the relation with him; the purity of her soul is soiled by an enforced false relation; but what can she do in the premises? There is no chance for her, for the law recognizes his right to defile her person at his pleasure. Are there any such cases? Verily I know whereof I speak, for in an experience of fifteen years as a physician and clairvoyant, I have the heart history of thousands of these legal prostitutes. How would it be in freedom? As I have before stated, government should protect every person in their right to freedom against all encroachments from others. Now, take this same man referred to in freedom it would be impossible for him to gratify his licentious nature unless met with a consenting party, a person on the same plane with himself and if so who is harmed in the matter. In society without freedom, as it now exists, woman is a slave to man, as truly a slave as the veriest black woman ever was in the South. He owns her person, and in law she has no power to protect herself against his demands even though it cause her sufferings and death, as it does in thousands of cases. Is purity possible in such cases? And would it not be in freedom? And aside from this does legislation prevent *illegal prostitution*? One need only look over the number of houses of prostitution all through the country, sustained by married men mainly—need only read the newspaper reports of illicit relations all through society, and the churches to show that legislation does not prevent impurity out of legal marriage while it protects it inside of it. Where do we find most social freedom but among Spiritualists? Do we find more crime and impurity there? I claim we find least either in marriage or out of it. I claim that legislation does not prevent sensuality and challenge its advocates, to prove it does; we can no more legislate morality into people than we can intellectuality. We can only improve humanity in these directions by *Education*, leaving them always free to think and act true to their degree of unfoldment, provided they infringe upon no other individuals rights.

What does legislation upon affectional matters do besides legalizing crime? It cultivates hypocrisy. Men and women will satisfy the demands of their souls whether upon a high plane or a low one, but in present society will do it secretly, cover it with deception and falsehood, which makes the crime a double one. Have no legislation in the matter and the act will be the same, shorn of the hypocrisy.

Mr. Eddy speaks of infanticide, and pictures some but not all of its horrors as they now exist. My dear sir, does that prove anything against freedom? I should say just the reverse, as this very picture, which is not overdrawn, exists under legislation on this very subject. How would it be in freedom? I will tell you. In the first place, in legal marriage—where more infanticides are committed than out—with no enforced relations, undesired maternity would cease, and a child begotten in love relations would be nurtured and guarded as the choicest treasure of the heart. Out of legal marriage, with no legislation on the subject, there would be no enforced relations, and if two came together in a love relation and the germ of an immortal existence be the results, with no disgrace attached—for it is that that drives persons to the crime—the same nurturing care would be bestowed upon it and all causes of infanticide would be removed.

The whole cause of infanticide is based upon the fact of the enslavement of woman to ministering to the passions of man for support, pecuniary consideration, either in marriage or out; and with woman free and independent, with a recognized right to love whom she may, as long or as short a time as she can, the cure comes, and no fears need be entertained of deserted children when there is no forced maternity. One point quoted by Mr. Eddy was a quotation I made from his article, but a misprint. It should have read, "Do not fear, Brother Eddy, about a division of the ranks, for there can be no division where there never has been any union."

This very question has always been a bone of contention among Spiritualists, some claiming freedom as an inalienable right; others, less advanced, hanging on to the old idea of marriage. Henry C. Wright says "Marriage lasts just so long as love lasts and no longer." H. F. M. Brown advocated social freedom long years ago. Warren Chase has been persecuted as much, perhaps, for his belief in that idea as has Mrs. Woodhull in proportion to the number of those who have heard him advocate them. At the present time a large majority of the workers in our ranks are with Victoria, heart and soul, in those ideas.

Mr. Eddy says, "The ambassadors now among us, commissioned from the higher life, and who have in charge the work of establishing the Spiritual gospel upon this planet, have selected as a means of carrying out their mission—first, the Spiritual press, that mighty engine for disseminating thought and information; then the speakers as they are called from one field to another; where the soil is prepared to receive the seed which, in due time, will yield the abundant harvest; and finally, the mediums with the diversity of gifts, etc." Exactly, Bro. Eddy. Thus, by spirit guidance and with means earned by the exercise of mediumship, have the spirits inaugurated the WOODHULL & CLAFLIN WEEKLY, which has attained a circulation, in so short a time, unparalleled in reform literature history. They have used the finely tuned organism of Mrs. Woodhull through which to teach grand truths to the people and words of wisdom at our nation's capital.

They have given her wonderful clairvoyant powers and mediumistic gifts. Now, if these ambassadors choose to use her to teach something which they deem of the utmost importance to humanity, even if the thought may have never before been uttered, if they use all the power of the press, of speaking, and of mediumship all combined in one person, to push forward the good work of human redemption, I will hold up both hands for the good work. When such persons as the saintly Lucretia Mott, with the ripeness of over eighty years experience, will imprint a kiss of reverence and love upon that pure brow, before an immense audience; when such women as E. C. Stanton, Harriet Beecher Hooker, Susan B. Anthony, the sainted Carey sisters, with Tilton, Colfax, and hosts of others of the good and great, that might feel disgraced, perhaps, to attend a spiritualist gathering, take her by the hand, with a God speed, it seems so weak-kneed for some of us to worry for the good of the cause, when all of us that can be rallied at any point cannot exert the power that she can. If she can bear the disgrace of being connected with us, we ought not to complain. When thinking of such weak ones among us, I feel to exclaim as did that noble soul, Tilton, when introducing Victoria at Steinway Hall: "It may be that she is a fanatic, it may be that I am a fool, but before high Heaven I had rather be both in one than such a coward!" Yours fraternally,

Mrs. J. H. S. SEVERANCE, M. D.

MILWAUKEE, May, 1872.

#### A PART OF THE LABOR PROBLEM.

FREMONT, Ind., May 16, 1872.

Mesdames Woodhull & Claflin, 44 Broad Street, New York:

DEAR FRIENDS OF MANKIND,—You are right. Go ahead and do not falter. Speak the whole truth tho' it cuts the heads off of those 7 x 9 Patterns who appear to think their idea of Spiritualism includes enough ground to make it a success. They fill their sphere, and like all things else that is to be the only thing to be done.

It is a sorry thought for me to consider burthens of this nature coming from those who ought to aid instead of hinder the course of true Reform and Progress. But it is a necessity arising from the situation and their capacity to comprehend it.

Spiritualism itself is but the flowering out of man, a necessity the same as the aroma from the rose in full bloom is a necessity. Of course, while the bud is yet unblown, the aroma is not evolved. The intellectual ability of man, like this aroma, must be evolved to produce the light to enlighten his path. This intellect is but the result of his thought, like the beautiful flavor around the rose, like the jet of gas on fire illuminating the room.

But he, whose eyes are closed or not yet open, cannot see by the light, tho' it be in the room. They who do see, only see what is the difficulty. And should these tell the others it while they could not comprehend it, they would of course fail to be able to argue the point. And he would be compelled to come down and confess their inability, or resort, as they always do, to odium, to ridicule, to slander, to obloquy and accomplish what these are designed by them to do. They frequently do not hesitate to falsify the truth.

Now it is plain that if Spiritualism must be shut up in its 7x9 heaven, holding only the especial advocates of such theory, there must be larger ideas, measures, intellectual light, power to raise to a higher level the great mass of mankind. To get up by trampling others under is impossible. To raise others up is the only process which helps up at all. It is true this is Greek to such as live in the dark, and they always indicate their own position by the sentiment they utter. But it is sorrowful in the extreme to such as are in a position wherein they look to those for aid instead of obstruction. No matter, the captain who controls this enterprise made provision for all parts of the expedition; we have simply to do our part, i. e., "to do by others as we would they should do by us." If we wish them to cover us with odium, contempt, and obloquy then we may do so by them; and since they claim to be guided by this rule, we are forced to infer from their own actions they desire it. How is this? Let them answer.

My attention has been more especially called to investigate the elementary and fundamental principles underlying the world's financial system. And I do not hesitate to affirm that it is a cool and deliberate attempt by those who stand at the head of the measure to absorb the fruit of the laboring millions and to appropriate it to their own use and benefit by manipulating the legislation of each and every government in the civilized world on this subject.

To do this they first confine the legislation of each government to the following limits to wit:

That the legislative power of the government shall limit the aggregate amount of money they should make by the full quantity of the precious metals they possess.

That their insignia stamped on these metals alone shall be money. To do this, they tell all mankind that these metals possess intrinsic value, and that that value is the greater or more real, because it costs more. That their insignia on paper is worthless, because it is so cheap or too cheap. That if the nations should make their money by stamping their insignia on paper, they would make it in so great abundance that it would be worthless. That to avoid these insuperable difficulties it was one of the wise Providences that mankind selected these metals from the very first for use as money among mankind.

And that the fact is that their value remains about equal the world over, keeping thereby prices from fluctuation to an extent that as they affirm would wholly unsettle the whole world's business relations.

Now, in reply to these positions, which we do not hesitate to say we are able to answer, we assert right here, in regard to the charge of unsettling of these relations made for the express purpose of taking the assets of the toiling millions, by legislation, and handing them over to those who manipulate this law-making, to be used as theirs free of all charge, we do intend to unsettle and disturb them by wholly eradicating them from existence. Our reason for doing it is because the system is unjust, dealing with the laboring masses the world over. If Congress be allowed to hand out by the hundred millions of dollars at one single enactment, as they have done by the National Bank Charter of the peoples money, and that free of all charge to a few rich men who manipulate the law-making power in Congress on the part of these U. S., what is to prevent them from taking the balance the people possess? Surely not a sense of honor among those who took this larger sum of three hundred millions of dollars.

It is not to be wondered at that Congress has been applied to to issue to them more of the same kind, and that in response Congress did give them another fifty-four millions of dollars, and now the public mind is being tampered with to induce Congress to go still further in making this charter still longer, to what extent does not as yet clearly define itself.

So we have only to tell the people, whose money those three hundred and fifty-four millions of dollars are, to demand consideration in full pay for it all.

To tell them to open their eyes to this question of "intrinsic

value," which is said to be worth the more because they who sell it to us charge us the greater amount for it.

Tell the laboring millions to turn this kind of value back home on them by charging the greater sum for their labor upon this just principle of theirs that the more it costs them the greater is its value.

Let these marauders upon the rights of mankind have a taste of the logic by which they have been wont to plunder the people of their labor, by turning it upon them in now demanding their assets upon which they have grown proud and rich and have disregarded the interests of the poor, the outcast and the friendless. Let the people demand a prompt return of double the amount embezzled, with interest, besides a heavy fine and imprisonment, to deter others from following in the same wake.

That the laboring millions will, on being informed of the truth of what has been done by these cormorants on the rights of mankind to defraud them, demand all these, is as sure as their love of money and sense of justice have any influence upon their action.

To tell of the intrinsic value in gold and silver, or propose to make sale of it at big figures to the nations whose needs compelled them to furnish themselves with money, or do as thousands of business firms have done when they wanted funds to carry their trade, found Congress had destroyed it by either burning it up, or funding it into interest-bearing bonds, on purpose to cramp the trade and bankrupt those in business, so they who had the gold could obtain a larger piece for it, will arouse these masses to a point hard to be controlled.

W. HOPPING.

#### "HE AND SHE."

"She's dead!" They said to him, "come away,"  
Kiss her and leave her, thy love is clay!"

They smoothed her tresses of dark brown hair,  
On her forehead of stone they laid it fair;

Over her eyes that gazed too much,  
They drew the lids with a gentle touch;

With a tender touch they closed up well  
The sweet thin lips that had secrets to tell;

About her brows and beautiful face  
They tied her veil and her marriage lace,

And drew on her white feet her white silk shoes,  
Which were the whitest, no eyes could choose.

And over her bosom they crossed her hands—  
"Come away!" they said, "God understands."

And there was silence, and nothing there  
But silence, and scents of eglantier—

And jessamine, and roses, and rosemary,  
And they said "As a lady should lie, lies she."

And they held their breath as they left the room  
With a shudder to glance at its stillness and gloom.

But he who loved her too well to dread  
The sweet, the stately, the beautiful dead;

He lit his lamp, and took the key  
And turned it—alone again—he and she.

He and she; but she would not speak  
Tho' he kissed, in the old place, the quiet cheek.

He and she; yet she would not smile,  
Tho' he called her the name she loved erewhile.

He and she; till she did not move  
To any one passionate whisper of love.

Then he said: "Cold lips and breast without breath  
Is there no voice, no language of death?"

Dumb to the ear and still to the sense,  
But to heart and to soul distinct, intense!

See now; I will listen with soul, not ear;  
What was the secret of dying dear?

Was it the infinite wonder of all  
That you ever could let life's flower fall?

Or was it a greater marvel to feel  
The perfect calm o'er the agony steal?

Was the miracle greater to find how deep  
Beyond all dreams sank downward that sleep

Did life roll back its records dear  
And show, as they say it does past things here

And was it the innermost heart of the bliss  
To find out so, what a wisdom love is?

O perfect dead! O dead most dear,  
I hold the breath of my soul to hear!

I listen as deep as to horrible hell,  
And high as to heaven, and you do not tell!

There must be pleasure in dying sweet,  
To make you so placid from head to feet!

I would tell you, darling, if I were dead,  
And were your hot tears upon my brow shed

I would say, though The angel of Death has laid  
His sword on my lips to keep it unsaid.

You should not ask vainly with streaming eye  
Which of all deaths was the chiefest surprise.

The very strangest and most sudden thing  
Of all the surprises that dying must bring.

Ah, foolish world; oh, most kind dead!  
Though he told me, who will believe it was said

Who will believe what he heard her say  
With the sweet, soft voice, in the dear old way;

"The utmost wonder is this—I hear  
And see you, and love you, and kiss you, dear;

And am your angel, who was your bride,  
And know, that, though dead, I have never died."

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Published by the Equal Rights Party.

## CORRESPONDENCE OF THE EQUAL RIGHTS PARTY.

## LETTER OF NOTIFICATION.

NEW YORK, June 3, 1872.

VICTORIA C. WOODHULL.—Dear Madam: The National Convention of the Equal Rights Party who recently assembled in Apollo Hall in this city, has instructed the undersigned officers of the Convention to inform you that you have been nominated by acclamation as its candidate for the Presidency of the United States. The Platform and Resolutions unanimously adopted by the Convention we also submit to your consideration, and request your acceptance of the same as well as of the nomination.

J. D. REYMERT, President.

ANNA M. MIDDLEBROOK,

JOHN T. ELLIOT,

ISAAC FRAZIER,

LAVINA C. DUNDORE,

JOHN M. SPEAR,

HARRIET B. BURTON,

GEORGE R. ALLEN,

RUTH W. S. BRIGGS, Treasurer.

Vice Presidents.

Secretaries.

## LETTER OF ACCEPTANCE.

NEW YORK, June 5, 1872.

Hon. J. D. Reymert, President of the Nominating Convention of the Equal Rights Party, and Associates:

GENTLEMEN AND LADIES: Your communication received this day, conveying the formal statement to me of the simple fact that the Equal Rights Party, recently represented in convention in this city, has nominated me as the chief standard-bearer of the party in the coming conflict, recalls the vivid sensations of gratitude, renewed responsibility and profound humility with which I was overwhelmed on that memorable evening when the spontaneous acclaim of a great, enthusiastic and admirable assembly of male and female citizens, gave me the same information without waiting for the formalities of announcement. You speak almost as if this simple fact were one of the ordinary events of politics. But to my apprehension it is far more than that. It is not even a common-place historical event. The joint assemblage of all the reformers, of all schools, for the first time in the history of the great transition which human society is undergoing, blended and fused into the same spirit, coming to agree to stand upon the same platform of ideas and measures, and nominating by an outburst of inspiration a woman known to be representative of the most advanced and unmitigated radicalism, and because she was so known; and a negro, one of the boldest of the champions and defenders of human rights, a representative man and a representative woman of the two oppressed and repressed classes, for the two highest offices in the gift of a great people—such an occurrence rises in my mind into the sublimity and pregnant significance of the grander class of the events of history. It is an event which marks in various senses the climacteric; and more than that, even; the reversal of the current of human affairs, from the drift towards selfish absorption and class interests, towards magnanimity and justice; from the disposition to impose wrong, to a generous readiness to make reparation; from the low, semi-barbarous greed for the exercise of an authority, to the gallant and truly civilized impulses of well-bred gentlemen and ladies, to cede the place of honor to those whom brute force might otherwise repress. It is the first redemption in politics of the pledge given in the prophecy, that "the first shall be last, and the last first." In a word, it is the appropriate inauguration of the EQUAL RIGHTS PARTY; which, in its larger aspect, contemplates not American politics merely, or alone; but the establishment of justice throughout the world. It is also the subordination of party strife, among reformers themselves, to the unity of a common cause.

This last aspect of the subject cannot be too much insisted on. The reformers in the world are the strongest party in the world; the mightiest political power in the world the moment they unite. The conservative world knows that fact better, even, than the reformers themselves; knows the meaning of such a union, and trembles in the prospect or the presence of its actual occurrence.

The reformers have been kept asunder by various causes; and divided and weakened, they have been conquered. Their intensity in the perception of particular and different evils, and of their remedies, has tended to divide them. But they are coming now to perceive that the greatest of all evils, relatively to their conflict with the common enemy the organized injustice of society, is the diversity in their own views, carried to the extent of defeating their common action. The higher truth is unity in the midst of their diversity, the unity of a combined phalanx for action; with the freedom of absolute toleration. The organization of the Equal Rights party is the expression of the fact that the cohorts of reform have at length arrived at this solid center of united activity.

Another cause for the division of the ranks of reformers has been the different degrees of radicalism, by which they have been severally characterized. Those a little behind have feared to trust those a little in advance; until at length it is clearly seen that they are all travelling along the same road, and destined to reach the same goal—the absolute dissolution of the old order of social managements, and the erection of a totally new order, on the two bases of freedom and justice.

This point once gained, everything is gained. Reformers, instead of falling asunder like a rope of sand, at every strain will be consolidated, by their co-operation, into a mighty strength, from the moment that they can no longer be frightened by any other degree of radicalism beyond where they severally stand. They have evidently reached that point when they nominate me. It has been the purpose of my life to administer to them that test. I have uttered as radical thoughts in behalf of social and individual freedom (short of encroachment), as I could find the power to frame into words; and you have called me to the front, not, I presume, in spite of the fact, but in virtue of the fact, as that I have been so plain-spoken. At all events, I stand by all that I have uttered. If by retracting one word I have written or spoken in behalf of human emancipation from all the slaveries, except merely to remove misapprehensions, I could be proclaimed, to-morrow, Empress of the World, I would not retract. What I have said stands; and, by your nomination, I understand you to mean that you stand with it; not in the details, nor necessarily, in the form of utterance, but in the general spirit of ultra devotion to human rights.

Nor is it to be understood, that in accepting your generous and enthusiastic nomination of me, a woman, I resign one iota of my right to be equally free-spoken in the future. The Presidential chair could be no bribe for my silence, and I am glad that you do not so intend it. It has been the curse of this country and of the political arena, and is in some sense the vice of republican institutions, that the promise and the attainment of office are alike a padlock upon the lips of honest expression; but, I pledge you my honor, that I will make one exception, if there be no other, to that rule. By accepting my course in the past, and by conceding me your confidence for the future, you aid me in my determination to utter still grander truths hereafter. My work for the reorganization of society will never cease until social, industrial, political and educational liberty and equality, be achieved for all.

No one understands better than I do that all those great results cannot be attained through merely political means. Disruptive agitation is only a way for the achievement of freedom; and freedom itself, when achieved, is no more than opportunity. What we must come to in the end is the scientific organization of society, under the leadership of, and in devoted allegiance to, the best thought in the world, consecrated to the highest uses. Politics, in the ordinary or vulgar sense of the term will, in preponderance, give way to social science. Knowledge will take the place of merely blind experiment, and, in a great measure, of inspirational guidance itself. The actual establishment of the Social and Industrial Palace, at Guise, as detailed in the April number of *Harper's Monthly Magazine*, and as one of the solutions of the labor and capital question, is a greater event than the outcome of any war that ever was fought.

Still wars have been, and, perhaps, still are a necessity, and so of the violent affirmation of rights, until rights are conceded and peace inaugurated upon a right basis. The uses of political movements, and more especially this one of them, are to wipe away hindrances. It is chiefly in breaking down the old and ushering in the new, that I know that I have a special function to perform; and in doing this humanitarian work, my inspirations and my spiritual provisions reveal to me views which I look upon with dread. I do not hold my life dear, except for its value to this cause, but an ordinary courage might shrink from what I foresee will oppose itself to this movement. I know not that I understand, myself, the full meaning of scenes which open to my inner vision. Is it possible that the wealthy and well to do in our midst, who have fattened from the country's industries will be blinded to the signs of the times, and refuse justice to those "who have reaped down their fields, until, as with the slaveholders of the South, calamity overtakes them? Is it possible they can believe that the working men and the women are not in earnest in their demands, and that nothing but a bloody commune will convince them?

I did intend to make some comment on the utterly trivial and foolish character of the platforms of the other political parties, in the face of the tremendous issues which are really

rising on this nation; but I will restrain myself to a single point. Horace Greeley, in his letter of acceptance of the nomination made of him at Cincinnati, prates of "solemn constitutional obligations to maintain the equal rights of all citizens," meaning thereby the equal rights of all male citizens, ignoring completely and contemptuously the rights of more than a full half of the citizens of the United States; with, in a word, the same superciliousness with which the slaveholders spoke, a few years since, of the rights of the people, never meaning or including the rights of the slave. Mr. Greeley does this not by oversight or thoughtlessness, which would be sufficiently insulting; but with deliberate insult; for no one knows better than he, or is more awake to the fact, that the women of the country are earnestly and persistently insisting that they shall go for something in the civil constitution of the State. He repeats, that there should "henceforth be no privileged class, and no disfranchised caste within the limits of our union"; referring to the disfranchised slaveholders, but never in the least to the women. So, again, his "impartial suffrage," and his being "President not only of a party, but of the whole people," if elected, means President of his own "caste" and "class," and the self-appointed ruler of all others.

It may be expected that I shall make some reference to our own platform, some exposition of my own views of its principles. But this is scarcely necessary, since it is well known that everything which is legitimately a deduction from the principles of freedom, equality and justice, finds a hearty response in my heart—a cordial reception in my mind. However, the pride I feel for that grand enunciation of human rights, will not permit me to pass it by in utter silence. The scope of its application, the comprehensiveness of its theories, the supreme devotion to principle of its construction, are of themselves sufficiently soul-inspiring to demand the undivided sympathy of the best humanitarians; but when to these considerations are added the causes which at this time demand such a construction of such principles, and the results to be attained when they shall have found form in law, glorious visions of the future rise in resplendent grandeur in my soul, lifting it from the temporary and transitional things of the present into a comprehension of humanity redeemed from all its arbitrary conditions relieved of all its heavy yokes of bondage, and ushered into millennial perfections prophesied and promised by all prophets since the world began.

The Equal Rights Party in constructing this platform has not attempted to evade even a single issue that presents itself, nor to envelop in mist and doubt the methods by which it proposes to meet it. By the use of the plainest words, in the tersest language and with the most startling directness, has it announced both its purposes and its methods. It did not seek to find a way to avoid the prejudices of gaunt, fossilized conservatism, nor yet the cowardice of respectable, time-serving radicalism; but, in the vulgar sense of the terms, ignoring all policy and all expediency, it struck directly at the heart of the system that has borne the bitter fruits upon which so large a proportion of the people feed, proposing its utter overthrow.

In all this I most heartily concur. I do not believe in hoodwinking the people in order that they may be deceived into giving their support to any movement. I believe the cause which commands our zeal and devotion to be in itself sufficiently potent to guarantee for itself a successful issue. I know there are those who condemn our methods; but I feel that the people are greater than any individuals, and that they do understand the issues now rising into form and demanding solution; in fact that even now they are anxiously awaiting the more forcible and direct presentation, of the issues so that there may be a more tangible, and at the same time a more substantial point around which to rally. All this is provided for and presented in this platform. The principles of the various reformatory movements are there gathered and formulated into a single structure, offering to their respective advocates a more forcible enunciation of their several propositions than they have ever before obtained.

I said the platform strikes directly at the heart of the system under which we live. By this I mean very much more than the present governmental structure. I mean the much farther reaching theory of the uses of government. Heretofore governments have been maintained almost wholly upon the idea that they are for the protection of property; hitherto legislation has altogether overlooked humanity, and proceeded as if there were no such thing as human rights, which were entitled to respect. It is now proposed to reverse completely this order of things and to make human rights the pivotal center around which legislation shall cluster, the rights of property ever remaining of secondary importance, or as the means only to greater and better ends. Under our present system people are, perhaps it may be, almost unconsciously compelled to make property the chief end and aim of life; are compelled to live, as if with death, all existence ceases. The reversal of all this will the reversal of the causes which compel it, and the people instead of living the theory of individual selfishness, will come up to the realization of the fact that each one is but a part of one perfect whole, which includes all; and that the interests and well being of every individual member of the whole are best promoted when the interests and well being of the whole are made the governing motives.

Thus to set forth completely its purposes and methods, the Equal Rights party declares its intention to construct, from the principles it enunciates, a new organic law, which will admit the full possession and the free exercise of every human right, for all individuals. Trampling the theories vitalized by present constitutions, National and State, under its feet, it boldly pushes on, announcing that all criminal and civil law shall be National in application, and uniform in execution.

thus proposing to administer a death-blow to the system by which vast hordes of the officials of so-called justice live and grow fat upon the dissensions among the people, and thus restoring to the people their long-lost right to self-government, of which they have, in their blind devotion to the mere outward semblance of freedom, permitted themselves to be deprived.

Not only has it claimed the sacred right of self-government, but also the almost equally important measure, that the people themselves shall be their own law-makers; and that our Congress and Legislatures shall be restricted to their legitimate duties as working committees, whose acts must be approved by, before becoming binding upon, the people. This single plank in this platform will, when carried out in practice, do more to abolish corrupt legislation than all the measures ever proposed by legislative bodies. All well informed persons, know that the people have nothing to do with present legislation; know that it is capital—wealth—in one form or another, that controls not only the law-making, but the law-executing power, as well. The people no longer require rings, lobbies and cliques to attend to their business, and in adopting the *referendum* as one of the demanded reforms they propose to wipe them out of existence.

Again, the people are becoming sick of legalized monopolies. They know of no reason why the government should grant chartered privileges to any man or any set of men which permit him or them to absorb all surplus earnings, while they toil on year after year eating the hard crusts of industrial dependence, their legalized masters rolling in luxuries they have not earned. Into this condition it is proposed to introduce a little of the heaven of equality and equity, so that every man, aye, and every woman also, shall be confirmed and protected in the possession of all the results of their labors.

But in abolishing monopolies they do not intend also to abolish the systems that have grown up under them. These they propose to wrest from the hands of the powerful corporations which now possess them, and to whom all the benefits accrue, and take them into their own hands and reap all their advantages. The one thousand millions of dollars in excess of costs of maintenance which our present system of internal improvements makes it possible for railroad corporations to wring yearly from the industries of the country, the people propose to retain in their own hands; and also to assume their management, so that it shall be impossible to compel the public to pay seven dollars per ton for the transportation of coal less than two hundred miles, to satisfy the insatiable maw of the Dividends Takers.

Neither do they propose longer to quietly submit to the loss of their interest in the public domain. This is a heritage inalienably vouchsafed to them by the fact of its being natural inheritance. No person can ever acquire title—a just title—an absolute ownership—to any of the wealth which, upon coming into existence, they found awaiting them. Not only do they intend that there shall be no more land-grabbing, but they farther intend that the hundreds of millions of acres of land that have already been "grabbed" shall be reclaimed and hereafter held for free occupancy by actual settlers.

The Equal Rights party further proposes that the innumerable leeches called money-lenders, now fastened upon the vitals of the productive classes, shall be choked off and compelled to give up their profession, and from filching their support from the people, to turn to supporting themselves by productive industry. The people are sick of paying to capitalists annually thirty millions of dollars for the exclusive privilege which they possess of furnishing a circulating medium, when the public can furnish its own circulating medium at the mere cost of the paper and printing.

The Equal Rights party also proposes that so long as government is maintained wholly upon the theory that it is for the protection of property instead of individual human rights, that property shall pay the expenses of its maintenance, and upon the proposition that the more wealth an individual possesses the larger should be his proportion of the expense incurred for its protection; and also during the transition from the wages, to an equitable, system of industry, that the laborer shall be legally protected against the exactions made upon his physical strength, and that the National and State eight hour law shall be enforced, if not by the Government, then, rising in their sovereign capacity, by the people themselves; and also that the laborer shall be guaranteed a just compensation for his toil; and still further that every person who desires to do so, shall have the opportunity to labor without being under the necessity of begging for employment, and, failing to obtain it, of seeing his family grow gaunt and weak from the pinching effects of unsatisfied hunger.

If it be a duty of Government to secure to individuals the rights which the Declaration pronounces to be inalienable, this duty is not performed, when hundreds, thousands, aye, millions of human beings, men, women and children, wander the streets of our cities and the highways of our country, hungry, ragged and cold, vainly seeking in this land of plenty, where physical want should be unknown, for the honorable means of support; and if, perchance, to save themselves from actual starvation, they take a portion of what, perhaps, they themselves produced, then they are hurried to the station houses their own hands have built. Instead of the continuation of such impeachments of our civilization, the Government must become the paternal guardian of these classes of its citizens, guaranteeing them the employment they require.

The Equal Rights Party declares against the present system of criminal jurisprudence, denies the right of government to assume a jurisdiction which belongs to the immutable government of the Universe, and proposes to transform the instruments of punishment into methods of reformation.

It also agrees with the propositions of Horace Greeley as to universal amnesty and impartial suffrage, but differs entirely from him in his applications of them. Universal amnesty, it holds, should include not only those who once rebelled against the Government, but also all of that sex which, though never rebellious *de facto*, is equally under the ban, and that impartial suffrage should be something more than a cheat, used for the purpose of beguiling the people; in fact, that it should be considered as applying to all citizens, which he denies. The Equal Rights Party also proposes that the people shall resume the appointing power, and reduce all Executive officials, including even the President, to be their servants instead of investing them with a power that virtually transforms them into masters.

It also maintains that every son and daughter of the nation is entitled to equal opportunities for acquiring an education, which shall be, not only intellectual, but also industrial. In so doing it strikes a fatal blow at the most insidious of all existing despotisms, and the most demoralizing of all monopolies, viz.: that of educational superiority; and it furthermore demands that the Government shall supervise, and be held responsible for the methods by which such National education shall be conducted.

The Equal Rights party also recognizes the destiny of nations, and affirms its purpose to be, to work in consonance therewith. It accepts the prophecy of all ages, that the time shall come when, instead of a multitude of constantly opposing nations, the whole world shall be united under a single paternal government, whose citizens shall become a common brotherhood owning a common origin and inheriting a common destiny.

I return, in conclusion, to what I have said of the transitional nature of the impending political revolution. When this conflict shall be concluded, either with or without actual bloodshed; when the spirit of conceding justice shall have been secured, either by conviction or force; the call will be made on all sides for constructive science and wisdom. Sociology is the rising science of the day. The writings and living thoughts of the great students of social phenomena of all ages, in the strictly scientific point of view, will become the common property of the whole people. In the mean time let us do well the preliminary work. Let there be, first, a *whole people*; let there be freedom; let there be the universal desire for the reign of justice; then there will be a fitting preparation for the final grand organization of all human affairs.

Finally, I gratefully accept the nomination made of me, and pledge myself to every honorable means to secure, at the earliest possible day, the triumph of the principles enunciated in the platform, which being those of justice, and for the welfare of humanity, I know they must shortly succeed.

Your obedient servant,

VICTORIA C. WOODHULL.

#### WHERE TO WRITE.

The office of the WEEKLY has been removed from 44 to 48 Broad street, the new banking house of Woodhull Claflin & Co., where all letters pertaining to the WEEKLY, or the firm, should be addressed; as should also all personal letters to either of its members. All letters in reference to the Equal Rights party, and to the Victoria Leagues, should be addressed to Carrie H. Spear, General Secretary, Head Quarters, 925 Broadway, N. Y. City, where, also, all parties should call who desire information regarding the new political movement—the office in Broad street necessarily being devoted to other business, as well as the time of the firm while there.

#### THE MINERVA OF THE SPIRITUAL ROSTRUM.

Jennie Leys spoke in exchange with Thomas Gales Forster last Sunday, in Apollo Hall. We do not on the spiritual rostrum any injustice, when we say that this recent addition to the list of spiritual speakers promises to outshine all the rest. Impassioned in delivery, profound in thought and eloquent in language, she grasps the great questions of the day and fashions them to the comprehension of all her hearers. Casting aside the stale issues of mere theoretical spiritualism, she boldly proclaims that its mission is to enter all the practical matters of life—even into politics, and regenerate our systems of law. She comprehends that no perfect system can ever exist resting upon an imperfect foundation.

A fair audience greeted her in the morning, and a large and enthusiastic one in the evening; and if she continues as bold an advocate of the real questions of the day, as her discourses of Sunday, promise, before her time of exchange is out this beautiful hall will be crowded in all its parts.

#### THE STRIKES.

At this time when thousands upon thousands of the laboring masses are endeavoring, by striking, to obtain what they have already been guaranteed by the law, the question of the rights of labor assumes a serious not to say a threatening aspect.

The State Law passed April 20, 1870, provides as follows:

SECTION 1. On and after the passage of this Act, eight hours shall constitute a legal day's work for all classes of mechanics, workmen and laborers, excepting those engaged in farm and domestic labor; but overwork for an extra compensation by agreement between employer and employee is hereby permitted.

The National Law is substantially the same as this. But both the National and State Laws are virtually nullified by the refusal of employers to comply with their provisions, and the question now comes down to this: If the government does not enforce the laws, who will? We reply there is but one remedy, and that is being considered as the only resort: the employees themselves must rise in their sovereign capacity and compel the enforcement of the laws enacted for their benefit.

#### OUR PLATFORM.

From various quarters we hear the query, "Do these reformers really mean what they have put forth as their platform, or have they willfully perpetrated a huge joke?" Had the inquirers been present in Apollo Hall and taken note of the sort of material that constituted the convention which constructed the platform, there would have been no need of making this inquiry. If there ever were serious people, meaning every word they said, those to whom we refer were such. And although the enthusiasm of the occasion raised, at times, to a high degree, it never ruled, at the expense of wisdom and discretion.

Hence, we may safely assure everybody that every word which appears either in platform or resolutions which that convention formed, was intended in dead earnest. Some brainless editors who have never grasped an idea or had the capacity to entertain a principle, but who, from a continuous practice of lines of policy, bring all their natural capacities to do either, may talk of its being child's play and nonsense; but they will live long enough, if they live only till next November, to learn that their wisdom is indeed foolishness.

The second plank in this platform is as follows:

"That the world has advanced so much in the last century that the theories which the present Constitution of the United States and of the several States vitalize, are in many instances far behind our present civilization."

Now seriously, we ask every thinking mind if this is not strictly true, even from the standpoint of those who do not accept our attitude regarding the necessary outcome of the facts. Many imagine because, in reality, they have never stopped to think about it, that our systems of law, organism and execution, are consistent with the theory laid down in the Declaration of Independence. There could be no greater error than this supposition. There is not even the faintest shadow of truth in it, unless, perhaps, it may be said that the first section of the Fourteenth Amendment may be an exception; and whatever of salvation there was in that, they attempted to defeat by the next section, fearing to let a single grain of real freedom and equality stand free from the tares of despotism.

The declaration that the right to life, liberty, and the pursuit of happiness, is inalienable in the individual was the first expression of the great change in the uses of government, which is but just now beginning to be understood. We say beginning to be understood, for there is no law upon the statute books of any country, whose first purpose is to establish and protect human rights, but they, one and all, are for the purpose of establishing and protecting property rights, to the utter ignoring of those of the higher sort.

If the right to life were, by law held to be, as the declaration maintains it to be, inalienable, there could be no law providing for the death penalty. In the abstract sense, the taking of life, whether by the individual or by the State, is equally murder; and there is no sort of logic that can controvert this fact. If it were necessary that a murderer should be hung to save the lives of members of the community, there might be a reasonable argument in favor of capital punishment; but nobody pretends that any such proceeding is necessary in these days of safety asylums like our prisons. Therefore, when the community commits murder, the crime is multiplied from the individual into the whole number who constitute the community, each one of whom is equally guilty with the person whom they murder for having murdered, and there is no way of escaping the inevitable law of divine compensation and justice, which is administered without regard to any arbitrary distinctions.

The same rule is applicable in the same way when persons are deprived of their liberty for any purpose except for the protection of the community. The present imprisonment of criminals is to carry out the idea of punishment. Now, nothing that a society can administer to its members for the acts committed by them has any legitimate basis as punishment. Nothing that is thus administered can by any possibility be just, since justice exists alone in the immutable laws of the universe, while human laws ought to be so founded upon principles as not to militate in any manner whatever against their prerogatives.

But if in our systems, the inalienable rights to life and liberty are infringed, how much more so is that to the pursuit of happiness. This right is hedged upon every possible side, by all conceivable forms of law and standards of public opinion. Instead of being formulated to protect this inalienable right, our laws could not have been better constructed if prohibition were their purpose.

The right to the pursuit of happiness means that every individual has the right to seek his or her happiness, as he or she may determine: and as a corollary the necessary implications follows that in whatever manner the individual shall choose to seek that happiness, all other individuals should respect and the community as a whole protect.

But, says the objector, if everybody shall be permitted to follow his or her own inclinations in the pursuit of happiness, and their should be no law to prevent it, what assurance is there that such pursuit will not interfere with the rights of others? Now this is the great stumbling-block everywhere raised to oppose the spread of the new interpretation of individual freedom; but at the same time the most fallacious one possible to be conceived of. Nobody denies the right of community to erect and maintain a government; but it is demanded that government be restricted to its legitimate uses, the protection of individual rights. If this idea be properly conceived of, the objection named will vanish before it as mist before the noonday sun.

Up to, and including this time, governments have not been maintained to protect the inalienable rights of individuals; but

to enforce the edicts of one class of the community upon its other classes; and no better illustration of this statement could be had than the manner in which one half of all the people are denied a right freely exercised by the other half, this other half being the denying power. This is a self-evident exemplification of the various theories which our governments, national and State, vitalize; and which are declared by the platform of the Equal Rights party, to be far behind our present civilization.

It is the mission of this party to reconstruct the government so that the theories it shall give vitality to shall be those set forth in the Declaration of Independence; which are in strict accordance with the theory which involves all other theories; the theory that there are such things as human rights, all-sided freedom, equality, justice and equity; not only in one specific department of life, but in all departments; in the political, the social, the industrial and the educational departments; which then include all that can properly be brought within the legitimate limit and sphere of government; since it has no jurisdiction over those things that necessarily are matters of individual thought and conscience.

At least seven-tenths of all the people, whether conscious of it or not, naturally and inevitably belong to the Equal Rights Party. Not a person who is not constitutionally opposed to freedom and equity, can deny a single proposition of principle laid down as its platform. It is too true, however, that, heretofore the people generally have had no considerable realization of the theories laid down by the founders of our government. But it may safely be assumed that they require only to be presented to be apprehended, appreciated and accepted; and in this fact rests the certain success of the Equal Rights party.

#### REGENERATING LABOR TO BE OUR SAVIOUR.

THE BRUTAL THIERS, AND THE DEAD AND SAVAGE GOVERNMENTS OF THE WORLD THAT SUSTAIN HIM BY NOT REBUKING HIM

There is no life of humanity, no pulse of Christianity, no brain of justice, no spiritual, high, human mission in the governments of the world. The people want governments that will express their noble natures, serve as the heart of their full charities, and will be the quick and living instrumentalities of their pure justice. Such they intend to have; and therefore the Equal Rights party will soon be held up by them as their divinity in government. This party has been organized for the world. The first branch of it has been planted in the United States, but every other nation will claim a branch of it as their lawful property.

The people love the religion of justice, and they intend to make government the instrumentality of that religion, for then its spirit will necessarily and unavoidably be carried into every act of their lives. They are not willing for their religion to be separated from their government. They regard government as an instrumentality of beneficence, and not of oppression, and they intend to purge it of every trace of force, of selfishness, of fraud, and of inequality that is in it before they get through with the public work upon which, in the formation of the Equal Rights party, they have entered. They have been the victims of all of these odious conditions in government long enough to feel it to be their high mission to correct them, and their hearts are strung for the work. They who suppose that the masses of the people who do not intend to be in earnest in this high human work make a mistake. They are not like the dead in niches, who have no humanitarian natures. These natures, on the contrary, predominate in them, and it is for this reason that they intend to establish the principles of the Equal Rights Party. Misfortune has taught them justice; unkindness from others has educated them to be kind; and having in their own keeping have the political power to make or unmake governments, they feel that, as the class who have suffered, there is as special an obligation to build government right, and that they have been compelled by a power beyond their control to do it as they have been appointed by their task-masters and money-masters to build houses, railroads, steamboats, factories, etc., right. When the people have come to the conclusion that there is a responsibility resting upon them, separate and apart from politicians, to build the government, the politicians may rest assured that they intend to do it, and they are no longer the masters of smart jugglery enough to keep them from doing it. This point has been forced through oppression, and like all other necessities imposed by oppression, it will find its own connection. It does not require a philosopher to see this. The most superficial even know it; and the Equal Rights Party being born of the wrongs put upon the people will certainly, as their means of correcting these wrongs, come into power.

No such government, then, as that of Thiers, the destroyer and slayer of human life, will be possible. But not his government any more than that of the balance of the world. They all sympathize with him, and believe that he is right in taking off the heads of thirty thousand people for no higher sin than in following the example of the civilized governments of the world—making temporary war for the establishment of principles that are born of heaven, and consequently were too spiritualized for a brain as rotten as his has been made by feeding upon the unwholesome and poisonous vapors of despotism to sense out or to accept.

The people don't want governments organized to kill. They think that human life has in it a higher use than that; and they are disgusted with a so-called republican government here, claiming to be the exponent of their natures and their feelings, with not human nature enough in it to turn sick at the beastly sight of a savage old dotard murdering out thirty thousand human lives without sending a peremptory commandment to him across the waters that if he didn't stop the

work at once, his own worthless head should pay the penalty. The people hold this Government responsible for this heartless piece of negligence, and will not be eased into satisfaction by being told that international law prohibits it. If International law is as much the hand-maid of brutal, despotic, municipal law as this, they condemn that equally, and they intend to hold to a severe responsibility those in charge of our Government who trampled upon the higher law of human nature so much as not to assert its rights in contempt of international law, which is despotic enough to connive at the murderous destruction of life by thousands upon thousands. Out of the ashes of these dead men will the people of this country yet build a universal humanitarian system that will not allow these murders to fall upon their kind in any land or country. They were murdered with the sympathy of the existing governments—our own included—because they were working people. Had the mass of them been of the wealthier class, no matter how great their atrocities might have been, amnesty would have been rescued to them. But the existing governments—our own included—do not love the working people. They are all the representatives of money, and therefore it is that the laboring masses of this country have resolved in forming the Equal Rights Party to establish a government of their own that will protect their rights and will set up the religion of Justice upon the earth, which, in its pure spirit, is the religion of the poor and not of the rich.

The people of this country would have fought, on the slightest invitation from this government, to save the lives of those thirty thousand—in the main—working-men slain by Thiers. That would have been a war into which their feelings would naturally have leaped. That would have been a war for humanity and not for money. No voice though came from our government, or from any of the politicians of the country, for such a war; but there is plenty of talk by contriving politicians, who, through war would like to give money a stronger hold upon the people, about our "surrender to Great Britain," which are only so many premonitory symptoms that those heartless intriguers would like to draw the working-classes of the two countries into a deadly fight with each other, and by that means separate the working people—who, all over the world—are getting to be too much in love with each other to suit the views of these idle schemers.

We want a government of the working people of the world and we intend to have it; and to that end we propose the Equal Rights Party as a world party. We will all then become responsible for the money obligations of the party, no matter where undertaken, and this will give an additional value to our bonds, which, in true business style, and to be made binding upon the governments which may come under our control as the laboring and reformatory classes we intend to issue. Labor is able to redeem those bonds, and will then have a right to redeem them out of the public treasury. Labor, too, has a right in advance, to take upon itself this amount of public responsibility. We want to see whether capital will, as another act of oppression, deny this amount of public privilege to labor, which, up to this time has had none.

#### THE FOSSIL CANDIDATE.

In the political history of this government, persons have occasionally been foisted upon the people as candidates for the first office in their gift, who had nothing but "availability" as their recommendation; it is to the credit of some of them at least, to say that they have made the very best executive officers. But never until now, has a person, gone to seed—a perfect specimen of fossilized humanity, been presented for the suffrages of the people. A phenomenon of this sort we now have in the candidature of Horace Greeley, who, all his life long has been everything by turns, and nothing long at a time; and now comes out being nothing at all. Even his best friends only claim that by his election honesty would be secured in the Presidential chair. Is this even to be anticipated, that is in the broad and best sense of that term? Is Horace Greeley honest in that sense? We say he is one mass of prejudices, without a single vitalizing principle to control them. We do not care to retail the various charges which the opposition press continually keep before the public, but we beg to call attention to the probabilities of genuine honesty residing in a person whose prejudices extend so far as to cause him to desire death in preference, to the sight of a daughter upon the rostrum; who can so far stifle convictions upon certain matters as to be willing to ignore them, in order to attain to a life-long desired position. If the *Tribune* under Mr. Greeley has been any thing, it has been a strenuous advocate of protection; but since the time when Mr. Greeley began to financier for the nomination, its utterance have been materially modified. The question now sinks out of the realm of national importance, and should only be discussed by Congressional districts. If this is a correct policy regarding protection, why should it not be equally correct for all other national questions? There is no other question before the people, it would be impossible to bring any other question before the people more intrinsically national in its character than is that of the tariff. It is one in which every person has a direct interest, since every person is peculiarly affected by it. Even the poorest workingwoman, buying the cheap calico, as a scanty covering for her overworked body, contributes a large per cent. to its exactions; but, says Mr. Greeley in order to meet the issue at Cincinnati, and Cincinnati in order to present a showing of consistency, re-echoes what Mr. Greeley says—"Oh, but this matter which has been a life long doctrine of mine, is one that the people must decide for themselves"—a most consistent piece of diplomacy truly!—a most exemplary

conception of a most exemplary man—an unquestionable proof of thorough honesty in all essential attributes of character.

But Mr. Greeley's peculiarly accommodating capacity to sink what we have always supposed to be personal principles, to meet the exigencies of the times is not limited to the tariff. Not so long ago as to be forgotten, in fact not but a short time previous to the Columbus Convention, and at the suggestion of a prominent Labor Reformer, Mr. Greeley came out in a famous leader, advocating the doctrine of Labor Reform, about money and its convertability into interest bearing bonds—a complete somersault from every thing previously advocated by him, and at war with the platform of all other political parties. But when Columbus ignored Mr. Greeley's bid for the nomination and he seeks it from Cincinnati, he accommodatingly forgets greenbacks and bonds and mounts the hard money platform—another unquestionable proof of Mr. Greeley's thorough honesty.

Again: It is well known that Mr. Greeley was, and still is, a firm believer in the doctrines of Fourier. His most confidential friends are they who were his comrades in the attempt at social reformation. But all of these principles, he accommodatingly submerges beneath the demands of policy—the overshadowing ambition which vaults so high as to attempt the Presidency at the expense of crucifixion for all the truths ever born into the soul.

Having thus put all things that belong to honesty of opinion beneath his feet, and his mind being habitually accustomed to subserviency to such a course, it legitimately follows that all his ideas have become fossilized, and we have before the civilization of the nineteenth century the pitiful sight of an old fossil attempting to run the Presidential race, unsound in every limb and organ.

#### LABOR, CAPITAL AND SUFFRAGE—THE INEVITABLE.

Communism is the necessary reaction of Feudalism—Republicanism of despotism. This being true, it is not surprising that labor should rise up in overwhelming organizations to assert its rights; or that women, being equally endowed with men, should demand a public voice, as the reaction of centuries of patient, toiling, submission to the coarse dictation of men. The movement of each of these enslaved classes for freedom must be a political one, as their enslavement has been effected entirely through political agencies. The State, in all ages, has dictated and arranged the enslavement of the toiling men and women in all grades of society. The only course out of this enslavement is through the free use of the ballot, and the successful "strikes" of the working-men of to-day can be traced altogether to their ownership of the ballot. Without the possession of this potential political agent, they would not have had the courage to assert their rights, and with it they would equally have lacked the courage had not Government here been converted into such a money-making machine that the politicians, who hold the combined power of the country, and consequently can overcome capital, are interested in standing by and upholding those who form the most numerous voting classes. It is in this manner that the "strikes" of the working classes, through which they accomplish so much for themselves, are so many guns shotted with political power, whether they seek or not to give a political complexion to their labor organizations; and when they shall more fully have learned, than they now, as a body, understand, the value of the political power in compelling of capital a full surrender to them of all of their rights, we may expect a fair, equal and just distribution of the property of the country—the whole of which is the product of their toil—to follow as the inevitable result. The time for this may be much nearer at hand than many of the best friends even of the Commune principle now suppose it to be. The very moment that the entire mass of the working classes shall have reached the conclusion—as they all will at some time—that such fair division is their lawful right, the whole thing will then be accomplished; for there is power enough in votes alone to make the distribution, without firing one gun, or shedding one drop of human blood.

What justice is there in those owning property who never produce any, and why should not the laboring millions make this demand of the rich, intriguing, and non-producing idlers? Examined to the bottom, and settled by rules of equity, and of good sense as well, this latter class of persons who arrogantly claim to own the whole of the productions of the laboring millions, having done nothing to earn it, are not entitled to a tithe of it even. There is no justice in their keeping it, and they will be compelled—through votes—to surrender it. The eight-hour "strike" so successfully made in this city within a few days past, is merely the advance column of this grander movement of the mighty army of laborers. They will not sleep upon their triumph. This success will open their eyes—now long closed through slavery—to other rights, and, by degrees, they will advance fully up to the principle that "what a man produces by his labor is his, and not the property of some one else." The proposition is a simple one; and such is the force of the truth that is in it that it must open all minds to receive it. It must henceforth be the political axiom of all laboring people that "what a man or woman produces by labor is his or her property, and not that of some one else." Money should have no power to buy property, for it does not represent labor. The greatest idlers own the most of it. This is the best proof that it does not represent labor, and therefore should have no power to buy property or to control the labor of the country. The invention of it was merely a cunning scheme devised by rulers the more easily to make the masses their slaves. Money will be dispensed with, and all the property which, through the use of it, has been gathered into the

hands of the few, who really did nothing to produce any of it, will be distributed among those who did the labor to produce it. This is the natural course of political economy, and the next five years, in all probability, will establish this rule in the United States. No doubt the attempt will be made to convince the laboring masses that "interchange" cannot be made without the use of money. The laboring classes will reply to this "that money is certainly the means of robbing them of the just fruits of their labor, and with it altogether out of the way they, as a class, will be better off than they now are, and therefore they will go in for dispensing with the use of it, and will take the chance of finding other methods of fair interchange." The world might just as well come at once to see this as the course of things, for it is among the "inevitable." The people are becoming too enlightened to allow capital much longer to pass as the equivalent of labor. They see that those who do no profitable or even necessary work; but, on the contrary, the most they do is a mere sham, and demoralizing as well, own all the capital, and by allowing capital to pass as the equivalent of labor, they also own all of the productions of the laboring millions. They will not be stupid enough to be robbed much longer in this way, and they will soon find out that it is more important to them to own what their labor produces than it is to consent to the use of "money"—by which they are enslaved by idlers and kept poor—for no higher reason than that it furnishes an easy and ready means of exchanging productions. Its principal use as an article of exchange is that it exchanges something for nothing. The idler and the schemer who produces nothing needs money as an article of exchange; but the laboring man, who produces all does not need it, neither will he much longer consent to the use of it; for it is the sure means of making him poor and a slave.

#### THE PROGRESS OF CIVIL EQUALITY.

It is astonishing to look back for only a few years and compare past conditions with those of the present, and to note the vast advance towards equality that has been made for woman, the lesson of which is not lost, even if the vast disparity that exists be taken into the consideration. Ten years ago a woman or a number of women unaccompanied by male escort could not obtain admission into the most common restaurant. Six years ago Susan B. Anthony found it necessary in this city to call the police to her protection when she was determined to assert her right to sit in a public restaurant, and the police were obliged to stand guard over her to protect her against the male lords who denied that she had any right to infringe upon their circles. It is only very recently that it was possible for a woman to travel through the country alone. She could neither obtain food or lodging. Now it has changed so much that women do travel and receive some of the civilities heretofore strictly confined to men.

But there is still a more notable advance in regard to our metropolitan restaurants, in many of which any well-behaved woman may obtain refreshments during the hours of day, but is still excluded after dark, just as though with change of day into night the necessities of woman's demands for food should also change.

This rule is maintained upon the presumption that the respectable (?) woman will not be out after night-fall. Admit this to be true; admit that no woman, except certain classes, does venture into our streets after dark, and wherein does this lessen the infamy of the distinction that is made? Are not all classes of people equally entitled to all the licensed institutions of the city? Why should a woman from Fifth Avenue be admitted while one from Greene street should be excluded from Delmonico's, at any hour, either of day or night?

It is quite time that this question of equal civil rights should come to be understood to mean something. It should be known that the privileges and immunities to which women are entitled are not different from those which men enjoy; and that landlords and restaurant-keepers who grant the use of their respective places to men unquestioned, must also extend them to woman upon the same terms. Rouses, libertines, gamblers, known to be such; in fact, all classes of men can enter any hotel at any hour of day or night, and secure its accommodations; but the most delicate, refined, and sensitive woman, if she apply for them without at the same time proffering a certificate of character, made perchance by one of the above mentioned classes of men, would be denied admittance even in our second and third class hotels. This is equal civil rights with a vengeance; and we hope that some brave, spirited woman will test this question in the courts, and see if this infamous distinction shall be longer maintained in the very teeth of the constitutional provisions for the equality of all persons before the law.

We make bold to prophesy, that before the expiration of the present decade, woman will enjoy the same freedom in all public places as man, and will with him be equally respected.

COMPLIMENTARY.—The Oneida Circular says in its last number: "The nomination of Mr. Greeley will bring Socialism to the front;" and furthermore asserts that, by his former labors as a Fourierite, "he is the real father of Socialism in this country."

We believe, with the Catholic Church, that our public schools are the parent of our Socialism or Communism. They demand that all our children shall enter into active life, intellectually equal. We shall soon advance upon that, and ordain that all our children shall enter into active life, materially equal. After that we may hope to be able to step on the platform occupied by the earlier Christians, who, under the guidance of the Apostles themselves, held all things in common.

#### STEINWAY & SONS' STEINWAY HALL.

It had not been our intention to lay before the public any of the facts connected with the refusal of Steinway & Sons of Steinway Hall for the People's Convention, on the 10th and 11th ultimo. But recent events make it our duty to expose the duplicity of these men and their decided stand taken against certain classes of our citizens, which puts them on a level with the despicable part played by Mr. Comer, of the Grand Opera House; both, no doubt, under the domination of party discipline, denying public halls to the public for its legitimate use in the exercise of one of its most vital rights.

Our readers will remember that Steinway Hall was first engaged for the 9th and 10th of May for the purpose of holding a convention, which was widely advertised as a People's Convention for the purpose of forming a new party, inviting the various reformatory bodies to unite in a common movement. This was before the public as early as the middle of March. Afterward it becoming evident that two days would be too short a time to complete what was contemplated, Horace H. Day, about the middle of April, engaged the hall for another day—the 11th.

Thus matters stood until the following letter was received from Steinway & Sons.

NEW YORK, May 3, 1872.

HORACE H. DAY, 37 Park Row, New York—Dear Sir:—We have seen a copy of WOODHULL & CLAFLIN'S WEEKLY, dated May 4, 1872, in which it is stated that on the 9th day of May next the Woman's Suffrage Association will hold their convention at Steinway Hall, and that on the 10th and 11th days of May a new political party is to be formed at Steinway Hall by the "People's Convention," consisting of the representatives of numerous other bodies, such as the Internationals, Labor Reformers, friends of peace, temperance men, etc.

Now, if this information is correct, we beg leave to inform you that this is entirely different from the purpose Steinway Hall was let to Mrs. Hooker for on the 9th and 10th of May, and to you for the 11th of May, which was explicitly understood to be for the Woman's Suffrage Convention, and nothing else.

We positively cannot allow such a political convention to take place at Steinway Hall, and hereby give you notice to that effect. Please call at our office in reference to this matter in the course of to-day, as we must at once notify Mrs. Hooker, and should it be so, have a personal understanding with you before doing so. Respectfully,  
STEINWAY & SONS.

The statement contained in the first paragraph is false. Nothing of the kind was ever printed in the WEEKLY. It was stated that the first day of the three days would be occupied by the National Woman's Suffrage Association, to present the methods by which they proposed to meet the issues now before the people for settlement, which the new party was expected to consider, and thus the first day was just as much a part of the People's Convention as any of the other days proposed to be. But some pretext was needed by Steinway & Sons to nullify the renting of the hall, and this one was seized upon.

The statement of the second paragraph is equally false. The hall was not taken for the Woman's Suffrage Convention. When it was hired it was hired for a convention, not a Woman Suffrage Convention. Mr. Steinway might have imagined it was for a Suffrage Convention, because it was hired by women, but he had no business to assume anything about the matter. The call signed by Mrs. Hooker is an emphatic denial of any such theory, the second paragraph of which read as follows:

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

And the second as follows:

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

And the third as follows:

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

But as we have stated, some circumstance, which we do not propose to state here, although it is well known to us, made it necessary for Steinway & Sons to find a pretext to deny the use of the hall to the People's Party, and the fact that Internationals, Labor Reformers, the friend of peace, temperance, &c., were invited thereto form a new political party, was hit upon by them and made use of by the above letter; and as those having the matter in charge did not care to fight such a matter with such unprincipled parties, Apollo Hall was immediately secured.

We say unprincipled parties advisedly, and will presently make it evident; and that, too, by their own words and acts. In the above letter they say, "We positively cannot allow such a convention to take place at Steinway Hall." But no longer ago than last week another convention—a political gathering, upon political subjects—was permitted to take place in Steinway Hall. And now the animus of the letter becomes apparent. It was not that the immaculate Steinway Hall could not be polluted by politics, but it was because of the particular sort of politics that was to be treated upon. Labor and kindred reformers could not be permitted to hold a convention there; but the free-trading merchant-princes were welcome to its use without a word. Will the laboring classes of New York please take a special note of this; and will the employees of Steinway & Sons, now on a strike for eight hours and an increase of pay, also remember that by this refusal to permit labor reformers to hold a convention in Steinway Hall, that they who have built the hall were thus virtually denied its use. In

other words, having constructed a hall, they are afterward contemptuously refused admission to it, unless indeed, they came, bowing in meek obedience to the will of the power they themselves created, but which has been wrested from them. And will Messrs. Steinway & Sons remember that this is but another stone placed in the balance by their own hands, which will weigh heavily against them when justice shall begin to place the lower classes upon a level with present despotism, which shall lower its standard in obedience to its inexorable decrees.

The over-bearing representatives of capital and wealth who now despise the hands which have made them what they are, and who shut their doors against the peaceful assembling of those whom they would still continue to hold in industrial servitude, of course will do everything that lies in their power to do, to stop the progress of the movement for equal rights for all people of all classes.

And these do not mean simply political rights; but they mean equal civil rights, one of which is the equal right of working people and of reformers with the wealthy classes to occupy any and all public Halls upon the same terms. The despotism of governments which once shut public Halls against reform movements and dispersed gatherings of the people, as dangerous to their existence, is now equally as despotically enforced by the new male despot, wealth, which shuts its public Halls against reformers, and which if it had the power, would disperse all gatherings of people who question its divine right to hold them in bondage.

But the people are coming to a knowledge not only of their rights, but also of their power; and we now warn all those who hold wealth which they have wrung from the producer, by any other means than the strictest equity, that the time is coming, aye, is even near at hand, wherein they will be required to give a correct account of their stewardship, arbitrarily exercised by their own choice over so great a proportion of the people.

#### TO OUR SUBSCRIBERS.

We desire to say a few words which we have refrained a long time from saying, because we did not care to find fault with something that we could not remedy; but it is due to our readers who suffer from it, and to ourselves who bear the blame, that we should now explain.

Almost from the very first issue of the WEEKLY there has been a persistent and systematic effort from several directions to suppress its circulation. Newsmen have been bribed to exclude it from their stands, and postmasters in many cases have not delivered the papers; and in others have returned them to us refused. In both of which cases the subscriber naturally blames us, and writes asking for explanation. Referring to our books, everything is found right, or the name stricken off as "refused." Since the inauguration of the movement of the Equal Rights Party, this has become so frequent that we have found it impossible to reply to every inquiry. All we can say is that we do all that lies in our power to fulfill our every duty. We do not assert that there may not be an occasional omission, but wherever a subscriber misses two or more papers in succession he or she may know for a certainty that the fault is not with us.

#### HEADQUARTERS.

The National Central Committee have secured central and convenient headquarters at 925 Broadway, first floor, above Twenty-first street, where all business of the committee will hereafter be transacted. The office of the General Secretary of the Equal Rights Party will also be established at these headquarters, and all letters upon business relating to the Party should be addressed there to Caroline H. Spear, Secretary of the Committee.

Thus has the new movement after encountering all the opposition that property despots could array against it, obtained a central head from which will emanate the plans and programmes that are to secure its success. There is a history belonging to the early part of the movement that some day will be related with wonder and astonishment to listening thousands who will scarcely be able to believe that such intolerant bigotry, such bitterness, such almost fiendish despotism could have existed in this age of general enlightenment. But all that the abolitionists once encountered from the slave-holder, do the later abolitionists encounter from the slave-holders of to-day who, like their former prototypes, seem to have forgotten "that whom the gods would destroy, they first make mad."

#### KURTZ'S RESTAURANT.

Of the many popular places in this city for the replenishment of the physical necessities, none exceed Kurtz's in all that goes to completely meet the demands of the most fastidious. Everything in season is there offered, by attentive and efficient waiters, served up in the most palatable style, at the most moderate prices. A dinner that, at the so-called fashionable resorts, would cost five dollars, at Kurtz's costs no more than half that sum; and this is making Kurtz all the custom that his vast conveniences can accommodate. At No. 60 Broadway he has an immense room, capable of feeding two hundred and fifty persons at once; at 23 New street, equally extensive apartments; and at 76 Maiden Lane, and 1 Liberty street, he has others of about the same proportions. Besides all this, he furnishes pure wines and liquors, and the best cigars. We do not believe in the use of these things; but so long as people will have them, it is well for them to know where the best can be had, especially since so much "fusil oil" is sold labelled "liquor." Hence we recommend Kurtz.

## STRAY SHOTS.

**OMISSION.**—It is not often that the N. Y. *Herald* fails to keep its readers posted in the news of the day; except in matters in which it is occasionally intentionally silent, it commonly, like a good witness, tells the whole truth to the public. This, however, happens not to be the case in the following instance, which is taken from its issue of May 31st.

## MISCELLANEOUS POLITICAL NOTES.

The following Presidential tickets may be regarded as already in the field:

**Anti-secret societies.** For President, Charles Francis Adams, of Mass.; for Vice President, Charles F. Howard, of Ill.

**Temperance.**—For President, James Black, of Penn.; for Vice President, John Russell, of Mich.

**Labor Reform.**—For President, David Davis of Ill.; for Vice President, Joel Parker of N. J.

**Liberal Republicans.**—For President, Horace Greeley of N. Y.; for Vice President, B. Gratz Brown, of Mo.

**Workingmen.**—For President, Ulysses S. Grant of Ill.; for Vice President Henry Wilson of Mass.

There remain three nominating conventions to be held, viz:

The National Republican at Philadelphia, June 5.

Reunion and reform, Baltimore, July 8.

Democratic reform, Baltimore, July 9.

After thanking the N. Y. *Herald* for its lengthy and picturesque report of our Equal Rights Convention at Apollo Hall in May last, we beg to notify it that on that occasion, Victoria C. Woodhull, of New York, was nominated by it for President, and Frederick Douglass, of the District of Columbia, for Vice President. We are happy to add, that many citizens in every State and Territory of our Union have endorsed the above nominations. Homer sometimes sleeps, the N. Y. *Herald* press sometimes breaks down, the Equal Rights Party may fail to elect its candidates; but, should it succeed, it will not be the first time that "a stone at first refused by the builders, afterwards became the head of the corner."

**ANOTHER VICTIM.**—A Spanish proverb says that "there are none so impudent as little men and cripples;" Thiers is proving that there is none so vindictive. See the following telegram:

"PARIS, May 30.—The trial of Chateau, for setting fire to the Tuileries, terminated yesterday with a verdict of guilty, and the prisoner was sentenced to be shot."

In Master Humphrey's Clock, Kit angered Quilp by telling him that "he could see an uglier dwarf any time for a penny." He might possibly have truthfully made the same observation of Thiers, but it is doubtful whether he could have found one who was crueller and more vengeful. Never mind brethren, "patience, and shuffle the cards;" your turn comes next; when it does, remember the dying advice of the gallant General Rossel and forgive your enemies.

**WELL DONE.**—Whatever a man hath will he give for his life:

**DAM DEMOLITION—WOMEN TAKING THE LAW INTO THEIR OWN HANDS.**

During the winter and spring much ill feeling has arisen at Long Swamp, Suffolk County, on account of a certain dam having been built by a farmer of that locality. The land thereabouts is very flat, and at best the drainage in the district is very imperfect. Those who have done most to ferment the bad feeling, contend that the building of the dam has greatly injured their property on account of the backing up of the water, which before found an unobstructed outlet. It is also stated that the locality, in consequence of the formation of the unnatural pond, is more unhealthy. But whether these were the true reasons or not, the women of the neighborhood determined to take the matter into their own hands, and one day last week arrangements were made to do a big thing. Just as the gray tinge on the eastern hills bespoke the dawn of morn, ladies might have been seen coming from nearly every farm house within a radius of two miles.

Those near the locality of the obnoxious dam hurriedly proceeded thitherward, while those at a distance started in wagons and all kinds of vehicles for what was to be the seat of war. Most of the women, from their general appearance, were maidens. Every one wore a thick veil closely covering their features, dresses either short or tucked up, and stout boots with thick soles. On arriving at the dam, shovels, hoes, picks, crowbars, and the utensils so often used by the stronger arm of the man were eagerly grasped by from one hundred to one hundred and fifty irate women, and the work of demolition actively commenced. As the water commenced to pour through the dam the work of the feminine mobites was rendered more easy, and by sunrise 300 acres of water had disappeared. What course will be pursued by the owners remains to be seen. The rioters claim that the unhealthiness of the locality since the building of the dam was sufficient warrant for their summary proceedings.—*Long Island Weekly Review*, May 17.

There is not an educated surgeon or physician, who is not aware that the large class of disorders, commencing with fever and ague and terminating with consumption, are mainly originated by the uneconomical and reprehensible system of blocking the natural flow of our water courses. Under our present systems there is no remedy for the wholesale public murders thus originated. But the time is rapidly approaching when the words "rights of property" will be written under the words "rights of man," and not over them, as they are now. This happy period will come all the sooner if the army of reflective workers will give the Equal Rights Party a good boost in the coming Presidential election.

**STICK A PIN THERE.**—The eight-hour movement is almost an entire triumph in New York City. Now, in order to reap the full fruits of victory, and permanently establish the eight-hour law, it will be necessary for those who have gained it to secure it by frowning down in their unions the making of overtime, for, if that be established, the battle will have to be fought over again. It is to be hoped that an Eight-hour Labor League

will be established also, not only here but throughout the nation. Workers will find that it is far more politic in them to fight *en masse* than skirmish with the enemy in detachments. The few malefactors who still reject and refuse to obey the people's law must be taught a lesson. If the State Attorney and the Governor are afraid or incapable of executing the laws, it is only fitting that they should be assisted in their proper duties by the action of the people themselves.

**LAW SOLD HERE.**—The *Evening Mail* says that "kleptomania is a disease that never afflicts the poor." When they are attacked the disease is called theft, and they are punished accordingly. The Stokes trial is getting to be an amusing farce. The "man in the moon" is wanted for a witness. As fifty thousand dollars have been subscribed for the defence, it is supposed that if we succeed in placing him in the witness box, some joker in a comet will be needed before we can proceed further. A Miss Carrie Love is assaulted by a negro coachman of Mr. Vanderbilt's. The law, not deeming that she has suffered enough, imprisons her also. Mr. Crawford shoots two policemen in defense of the coachman, and is bailed in \$25,000. Talk of the sale of indulgences of the time of Luther! That was child's play. Telzel merely retailed them, in Germany; our public authorities go into the business wholesale, in New York.

**AARON'S ROD.**—In former times, we are told, the High Priest of the Jews of that name, threw down his rod and it became a serpent. At the Friends' yearly meeting, the temperance reformer, Mr. Aaron Powell, threw down his rod (resolutions demanding the legal suppression of intemperance), with a somewhat similar result. One Friend opined that it savored of Mahometanism, as the prophet of the Turks forbade the use of wine, and altogether the resolutions were rather roughly handled by the drab-coated peace-men. When will reformers learn that morality is above our legislation? The sources of intemperance are idle luxury and over-tasked labor. Join with us and overturn the systems which produce the former by robbing the latter. *Harper's Bazaar* and the *Police Gazette* painfully prove to us how men and women are becoming demoralized at both ends of the line. The terrific differences amongst mankind are the creation of base artificial systems. Let us destroy those systems, and we shall certainly lessen, if we do not annihilate the power of King Alcohol.

**NATURAL VERSUS CIVIL LAW.**—The following case is reported in the N. Y. *Herald* of the 26th inst.

## A "TIME" AND "ETERNITY" CASE.

Nora Flanagan was tried upon a charge of stealing a gold watch and \$200 in money from Gilbert W. T. Jones, a professor of music, on the 20th April at the Madison Avenue Hotel. Mr. Howe subjected the professor to a searching cross-examination, and among the questions propounded were whether he (the professor) took her to a house in Twelfth street and seduced her. The complainant declined to answer, but did admit that he gave her his photograph.

The girl in her testimony narrated the circumstances under which she became intimate with the professor while chambermaid at the hotel.

The story of the accused was so frankly told that District Attorney Fellows said he would not feel justified in pressing the charge. "Nora," said the prosecuting officer, "confesses that she is ruined for all eternity, and as the professor has lost his watch, his misfortune extended only to time." The Recorder coincided with Mr. Fellows, and so did the jury, for a verdict of acquittal was promptly rendered.

Will some clergyman instruct us why, in a case of youthful incontinence, the female should be ruined for all eternity and not the male also. Notwithstanding its monstrous injustice, the District Attorney's right, such is the monstrosity of our present social law.

TIRALLEUR.

## POLITICAL.

## HOW TO REACH THE MASSES.

"The greatest value of parliamentary discussion is that it promotes discussion in the newspapers and elsewhere."—G. W. S., in the N. Y. *Tribune*.

That is when the value would be to progressive ideas, if the foremost representative of those ideas could be elected as such, to legislative bodies, a thing purely impossible under the system of representation by districts. If the Free Thinkers and Spiritualists of New York State were represented in the Legislature as such, we should have no more State or city grants to sectarian institutions, nor no Governor would, as Hoffman has done, veto a city charter which forbids them.

What is spoken in Legislatures is reported and discussed by every paper in the State or the United States. What is published in liberal papers only fails to reach those that most need it. Where Liberal and Spiritualist speakers or writers now reach one mind they could then, under complete, equitable representation of people, not districts, reach one hundred quite as easily.

A. CRIDGE.

[From Commercial Advertiser, August 4, 1871.]

That distinguished candidate for the Presidency, Victoria C. Woodhull, anticipating by a few years the official exposition of her views upon finance, boldly proclaimed last night her partiality for a national currency based upon the accumulated wealth of the country, and declared in favor of abolishing bank notes. She further said that our greenbacks were the nearest approach to real money that any people of the earth ever made. Thousands will rise up and call Victoria "blessed" for these words. A platform like this possesses elements of popular strength, calculated to utterly distance Pendleton and his rotten policy of repudiation. Victoria foresees that the money question is yet to be the question with the American people and with the sagacity of her sex she selects the position most likely to be sustained by the majority of her countrymen.

## THE BEGINNING OF THE END.

HAVERSTRAW, N. Y., May 10, 1872.

Mrs. VICTORIA C. WOODHULL.—The workingmen of our town congratulate you upon your nomination for the Presidency, they tender you their best wishes for your success and pledge you their votes next November. Two thousand of us wage here a daily contest with capitalists and monopolists. They have defeated us, but they cannot silence or suppress us. By long hours of labor they have robbed us of health and education; by foreign labor they threaten to drive us from our homes. Democrats and Republicans alike have proved false to our cause. With renewed courage and brighter hopes, we hail the advent of the New Party of Equal Rights.

Under the Banner of Liberty with VICTORIA WOODHULL for leader, we will work and hope for a brighter future. Thank you for your noble and courageous stand. Very faithfully,

JOHN GUNKEL.

## BROAD BRIM'S EPISTLE TO VICTORIA.

## CHAPTER I.

FRIEND VICTORIA:—The spirit said unto me, write; and I said, what shall I write? And the spirit answered and said write as I shall give the utterance. Behold, in thy hand is the pen of a ready writer, and woe be unto thee if thou use it not.

Send thy writing unto the woman who weepeth and mourneth because of the errors of many generations, even to Victoria, not the one who reigneth over much people in the East country, but unto the Victoria whom many people call "the coming woman," behold, she will print it and cause it to be sent by post throughout all the provinces of the American and the British Isles, and thus shalt thou enlighten great multitudes near at hand and afar off.

And it came to pass that when I took my pen in my hand many thoughts came into my mind. Then I knew of a truth that the power was upon me, and I wrote many things in a book which I now send unto thee.

Now it came to pass when Andrew whose surname was Johnson reigned over the Americans that much people said: Behold he is a glutton and a drunkard, and hath too much sympathy with the people of the South country. Go to, let us make us another President. (For in those days he that was before time called a king, was called a President.)

And behold they took one Ulysses from the province of Jo. Davis, in the land of Illinois, and made him reign over the Americans instead of Andrew, the drunkard.

Now this Ulysses, the sucker, had a great name and he was a mighty warrior, for "the Lord had taught his hands to war and his fingers to fight." And it came to pass that the Americans said, "Now we have a ruler who will not oppress the people, but in this they were mistaken; for Ulysses, whose surname is Grant, was a glutton and a drunkard, and burned much incense, which the common people called cigars, tobacco, his god.

And he loved fast horses, and spent much of his time with the lovers of pleasure insomuch that when one of his principal men was being gathered unto his fathers that he sent the lightning to say unto Ulysses: Behold, thy servant is dying; come quickly and see him for he hath somewhat to say to thee.

But King Ulysses put the paper, which the common people call a telegram, into his pocket, and danced with many concubines and daughters of Belial until the break of day. Then the lightnings came and said: "Behold, thy Secretary is dead." And the king put on mourning and feigned much sorrow.

Now it came to pass in the latter days of the reign of Ulysses, that he was greatly puffed up and forgot that he was President, and through much wine, which certain of the poets of America call rot-gut, and the flattery of many people who continually cried out, "Great is Ulysses of the suckers," he supposed he was a monarch, and all the citizens, (for in those days all the people of the whole land, black and white, male and female, had become citizens), were slaves, and he would rule them as he had ruled the army.

And behold he ruled the South country with a rod of iron, and many people said, Great is Ulysses of the land of suckers, go to and let us make him ruler again. But others said, nay, as for this man Ulysses we are disgusted with him, we will not have him to reign over us. Verily the country is now in absolute distress because of his oppression, for he bindeth upon the children of America grievous burdens which neither we nor our fathers were able to bear. Thus the people were divided.

Then said many of the people, let us call a convocation at the city of pork, even the Queen City, which hath its name Cincinnati; and let us choose new rulers whom we will persuade the people to have reign over them lest we as a people be consumed.

And behold, about the time the grass began to grow in the spring, many scribes, lawyers and wise men got into the chariots which run like lightning, and went in from every direction to the city of swine flesh until there was not room enough in the city to contain the people.

Now it came to pass that there was in Gotham, which is also called New York, a scribe whose name was Horace, but in the Yankee tongue he was called Greeley. Now this man Horace had long wanted to reign over the Yankees, but the people always said, "Nay, verily, it shall come to pass that if thou reignest over us thou wilt force us to accept thy foolish philosophies, and we shall be ruined."

Now this man Horace sent his servant, the scribe Theodore, who is also called Tilton, saying: "Go to the city, even the great city by the side of the mighty river Ohio, and make me ruler, and I will give thee much money and do thee great honor, and when I become the ruler of the land between the two great seas, even the Atlantic and the Pacific, I will do by thee even as if thou wast a relative—yea, I will do even more for thee than thou wouldst now have under Ulysses if thy name were Dent."

And Theodore answered and said, it is well. Behold thy servant goeth and will neither give sleep to his eyes nor slumber to his eyelids until thou art proclaimed the coming man.

Now, Theodore the scribe had been a mighty man among the reformers, but he loved money and popularity and fell from his estate. Behold his works first and last are recorded in the *Independent* and the *Golden Age*.

It came to pass when Theodore and Whitelaw, who is also a scribe, had prevailed on the lawyers and doctors to proclaim that Horace should be king instead of Ulysses, who burned insense to his appetite, that Horace was greatly pleased and blushed from the soles of his feet unto the crown of his head, for he had no hair thereon, so that when he made his obeisance to the people they could see him blush.

See how long a chapter I have written. Cause no more of my epistles to be printed until seven days, then tell the people about the convocation in Gotham.

Betty sendeth greeting. Thine in the bowels of affection, BENJAMIN BROAD-BRIM.

## EQUAL RIGHTS FOR ALL!

AIR:—"Wait for the Wagon."

BY 'IS ROYAL 'IGHNESS, W. H. K.

Power is ever stealing  
From the many to the few,  
Arise! ye sons of toil and labor  
Ye have work to do!  
Away with your task-masters,  
Who dole out a scanty pay!  
"Go in!" for better wages,  
And "Eight hours a Day!"

CHORUS.

Then vote for Victoria!  
"Pro Patriae et Gloria,"  
All freemen ought to glory her;  
Victoria C. Woodhull!

To elevate the masses,  
Our heroine takes a stand:  
To make the working classes,  
A power in the Land!  
The sordid sons of mammon,  
Would monopolize the soil,  
Until ground enough for burial,  
Was denied the sons of toil!

CHORUS.

Too long has honest labor,  
Had to toil and struggle hard,  
By daylight and by taper  
To secure a mean reward!  
While those who reap the harvest,  
Of others industry  
Live like a prince or marquis,  
In splendid luxury!

CHORUS.

If we all vote for Victoria,  
Elected she will be!  
As President of the Union,  
She'll protect our liberty!  
"Equal Rights," is the mottoe,  
Transcribed upon her banner!  
"Equal justice" she'll administer,  
From Maine to Louisiana!

CHORUS.

Her philanthropy embraces,  
Mankind of every clime!  
That all colors, and all races,  
May the song of Freedom chime,  
She would strike off the fetters,  
From every human mind:  
Naught but science, worth and letters,  
Adorn the human kind!

CHORUS.

All women should support her,  
She their advocate has been!  
All, to power should escort her,  
For she is their gifted Queen!  
If, for "woman's rights" they'd lobby,  
Or expect the right to vote,  
Victoria C., should be their hobby!  
The Woodhull banner all should float!

CHORUS.

Then vote for Victoria!  
"Pro Patriae et Gloria,"  
All freemen ought to glory her;  
Victoria C. Woodhull!

## RATIFICATION AT LYNN, MASS.

MESDAMES WOODHULL & CLAFLIN:—The city of Lynn, Mass., claims the honor of being the first in the field to ratify the nomination made by the Equal Rights party in New York city, May 10, 1872, of Victoria C. Woodhull and Frederick Douglass for President and Vice President of the United States.

It would seem that the first mass meeting held to ratify and indorse the laying of the corner stone of the New Jerusalem, and to hail with enthusiastic joy the "beginning of the end," should receive something more than a passing notice.

The organization of the meeting was effected by the choice of the following officers: President, Capt. Isaac Frazier; Vice Presidents, Mr. Henry Clark, Mrs. H. C. Coldbath, Mr. Christopher Robinson, Mrs. Mary A. Cummings; Secretary, Mrs. I. F. Clark, who took seats on the platform.

The President, on taking the chair, made a few brief but earnest remarks, pithy and to the point, and then called for a song, which was responded to by the fine quartette of the Lynn Spiritualist Society, Mrs. George N. Johnson as soloist, by singing the Marseilles Hymn.

As the clear flute-like notes of the fair singer rose and fell to the inspiring measure of that grand old anthem of liberty, and when the full quartette joined in the chorus, "March on! March on!" and etc., one would almost imagine he could hear the spirits of those martyr heroes of the commune joining in with their rallying cry of freedom, *Viva Liberté! Egalité Fraternité!*

Mr. George N. Johnson was then introduced, who read the call issued for the Convention, which nominated Messrs. Woodhull and Douglass, and also the platform adopted by the Equal Rights party.

The first speaker introduced was Mr. A. C. Robinson, of Lynn, who was a delegate to the Convention at New York—as were all the speakers, with one exception—who gave a clear and interesting account of the doings of that Convention, and then in an earnest, forcible discourse set forth the aim and objects of the Equal Rights party, and indorsed the movement, which was heartily responded to by the plaudits of the audience.

But the speech of the evening, the speech *par excellence*, was

made by the Hon. E. S. Wheeler of Ohio, who was then introduced. It would be impossible, in the short space devoted to this notice, to give even a brief synopsis of that eloquent discourse. I will only say, that he begun by comparing the "Equal Rights," and "Cincinnati platforms" together, and when he had finished that, the latter had dwindled, to such utter insignificance that it can never stand another comparison, unless it be indeed with the "shadow," which the "coming" Philadelphia platform, "may cast before." He then proceeded to dissect the Equal Rights' platform, section by section, and concluded by a heartfelt, touching eulogy on Mrs. Woodhull as a woman, and Fredrick Douglass as a man, that caused the tear of sympathy to start from the eyes of more than one person in the audience, and then took his seat, amid the most enthusiastic applause of the whole assemblage.

Mr. George N. Johnson was again introduced, who made a deep impression by his evident earnestness in the cause; and in a sublimely impressive manner, dedicated himself, body and soul to the cause of "Equal Rights," and said he believed he would live to realize the fruition of his hopes, and retired, receiving the hearty applause of the meeting.

Captain B. F. Chesley was then called for, and made a few remarks, which were well received. The President then stated that a collection would be taken up.

Mr. A. C. Robinson then gave notice that he proposed attending a Liberal Convention, to be held the following Wednesday and Thursday, at Fall River and New Bedford, Mass. The song entitled Equal Rights, was then finely rendered by the "Quartette," when Mr. Johnson proposed six cheers for the nominees of the "Equal Rights" party, which were given with a will. Some other gentleman called for three more for the Hon. E. S. Wheeler of Ohio, which were responded to in like manner. The meeting then dissolved, and thus ended the first "grand rally" of the people, to ratify the nomination made by the "Equal Rights" party, for next President and Vice President of the United States.

EQUAL RIGHTS.

## WHAT WE NEED IN A PRESIDENT.

It might be very desirable to have one who is "Equal Rights" to the core; but there are some very important principles embodied in our platform on which he will not be called upon to act; and therefore to secure greater support it would be well to narrow our requirements to such matters as will be apt to fall within his sphere of responsibility.

For a President to obtrude his views on Congress relative to any or every question before it would be obviously unbecoming and inexpedient, and would be regarded as dictatorial and insulting. In regard to the question of Women Suffrage, all that a President could do as a President, would be promptly to sign any bill for granting that right which Congress might pass; he might also show his faith in the principle by appointing women to office. We have no reason to suppose that the present incumbent would refuse to do the former, and we know that he has done the latter. Justice requires this acknowledgement.

We can consistently vote for no president who endeavors to inaugurate a religion or social persecution to please any class of sectarians. Hence we should endeavor to secure the nomination of a man who is distinctly opposed to the "God in the Constitution" movement, and who is not a member and supporter or attendant of any orthodox church; for such are very likely to be influenced to religious and social persecutions when a favorable opportunity offers, or seems to offer. If it becomes expedient to support one who is nominally orthodox, but otherwise suitable, it should be done only on receiving distinct pledges that he will not use his official influence, directly or indirectly, in behalf of any church or churches, sect or sects, on any pretence whatever, and will not appropriate the funds of the Indian Bureau for the purpose of proselytism, under pretence of education or otherwise. There are few orthodox men whom we could trust in these respects, though few would be so impudently zealous as Grant has been in the Utah crusade, apparently under the influence of his Methodist chaplain, and others of that ilk. It is well, however, that the cloven foot protruded before much harm was done.

Important as is the question of complete versus district representation, the President has no power therein, as the question should (as it will) be ignored in a presidential nomination. That battle must be fought in electing legislatures and municipal councils.

In questions of currency he can only operate indirectly. But what we just now most need in a President is to veto without doubt, delay, or hesitation any land grant which may be forced or hurried through Congress; for some such there will be. We need a President who understands the mischief and danger and will conscientiously fight to the death any and all forms of land monopoly, not only by vetoing, but by selecting cabinet and other officials, especially in the land offices, local and central, who will make it their business invariably to defend the interests of the settler against the speculator. In this more than in all other respects can the President of the United States make this nation truly republican, not only in form, but in fact. So far as title and possession of land is made contingent only and wholly on occupation and cultivation, so far are promoted these "golden mean" as to pecuniary conditions which is indispensable to genuine Democracy. On this matter we cannot trust recent converts or those converted for the occasion. We must have one who is "tried and true" on the question; and such are not difficult to find. Julian, of Indiana, is one of the most conspicuous.

It would be better policy, to say nothing of principle, to vote for such an one and fail to elect him, than to vote for a successful candidate, "all things to all men," whose election would only continue present oppressions. There are more Presidential elections after this one; and if the Equal Rights people are true to themselves on this Presidential election, they can, on the next occasion of the kind, secure the nomination of one whom they can constantly as well as effectively support.

ANTI-PROCRUSTES.

The lectures by Mrs. F. A. Logan on Saturday night and Sunday to crowded audiences, were more than was anticipated, and indeed were full of truths which cannot be gainsaid.—*Wausau Paper.*

All good grocers have the Halford. Do not let anybody sell you a poor article in place of the Halford Leicestershire Table Sauce. Remember that this famous relish can be had for only fifty cents per pint bottle.

## THE BABY'S DREAM.

Oh cradle me on thy knee, Ma,  
And sing me the holy strain  
That soothed me last, as you fondly pressed  
My glowing cheek to your soft white breast,  
For I saw a scene while I slumbered last  
That I fain would see again, Ma.

And sing as you then did sing, Ma,  
And weep as you then did weep,  
And fix on me your glistening eye,  
Singing your softest lullaby  
Yes, gently rock and sing and sigh  
Till you lull me fast asleep, Ma.

Eor I dreamed a heavenly dream, Ma,  
While slumbering on thy knee,  
And I roamed in a land where forms divine  
In kingdoms of glory eternally shine  
And the world would I give, were the world mine,  
Again that land to see, Ma.

I fancied we roamed in a wood, Ma,  
And rested under a bough,  
When near me a butterfly flaunted in pride,  
And I chased away through the forest-wide  
But the night came on, and I lost my guide,  
And I knew not what to do, Ma.

My heart grew sick with fear, Ma,  
And I loudly called for thee,  
When a white-robed maiden appeared in the air,  
Who flung back the curls of her golden hair  
And kissed me softly e'en I was aware  
Saying, come pretty babe with me.

My tears and fears she quelled, Ma,  
And led me far away,  
We entered a door of a dark, dark tomb,  
And passed through a lonely long vault of gloom  
Then opened our eyes on a land of bloom,  
And a sky of endless day.

And heavenly forms were there, Ma,  
Seraph and Cherub fair  
And I saw as I roamed through the regions of peace,  
The spirits which have fled from this world of distress  
And theirs is the joy no tongue can express,  
For they know no sorrow there, Ma.

Then I mixed with the heavenly throng, Ma,  
Of the beautiful fair and bright,  
They smiled when they saw me, but I was amazed,  
And wondering, round me gazed and gazed,  
While songs were heard, and sunny robes blazed  
In that glorious land of light, Ma.

But soon came a shining group, Ma,  
Of white winged babes to me  
Their eyes looked love, and their sweet lips smiled.  
They marvelled to meet with an earth-born child,  
But they gloried that I from the earth was exiled  
Saying here ever blest shalt thou be.

Do you mind little sister Jane, Ma,  
Who lay dead a short time ago?  
Oh you gazed on the sad, but lovely wreck,  
With a full flood of woe that they could not check,  
And your heart was so sore, that you thought it must break  
But it loved and you still sobbed on, Ma.  
But oh! had you been with me, Ma,  
In the realms unknown to care,  
And seen what I saw, you ne'er would have cried  
Though they buried pretty Jane in the grave when she died,  
For shining with the blest and adorned as a bride,  
My sister Jane was there, Ma.

Do you mind the silly old man, Ma,  
That came of late to our door?  
The night was dark, and the tempest loud  
He was very weak, but his soul seemed proud,  
And his ragged old mantle served for his shroud  
E'er the midnight watch was o'er.

And think what a weight of woe, Ma,  
Made heavy each long drawn sigh,  
As the good old man sat in papa's arm-chair  
And the rain ran down from his thin grey hair  
Fast as the big tear of speechless care,  
Ran down from his glaring eye, Ma.

And think of his sorrowful voice, Ma,  
His trembling, and anxious fear,  
When he told how he went to the barons strong-hold,  
Saying, "oh! let me in for the night is cold  
But the rich man cried "go sleep in the world  
For we shelter no beggars here."

Well, he was in glory too, Ma,  
And happy as the blest can be,  
He needed no alms in the mansions of light,  
For he sat with the patriarchs, robed in white  
And there was not a seraph had a crown more bright  
Nor a costlier robe than he, Ma.

So sing, for I fain would sleep, Ma,  
And dream as I dreamed before,  
For sweet my slumber, and sound was my rest,  
While my spirit in the mansions of light was a guest  
And the heart that has throbbled in the realms of the blest  
Can love the world no more, Ma,  
Can love the world no more.

April 15, 1872.

970 SIXTH AVENUE, N. Y., May 29, 1872.

MESDAMES WOODHULL & CLAFLIN: Enclosed please find a resolution adopted by section 12 of the I. W. A. which I send you for publication according to an order by said section.

Respectfully,  
H. B. BURTON,  
Secretary Section 12 of the I. W. A. of N. A.

Resolved, That Section 12 of the I. W. A. do hereby heartily endorse the action of the trades union societies which have sought to enforce the eight-hour law, and hail with satisfaction the degree of success attained as an assurance that the workmen will unite and move forward for the full attainment of a measure of equal justice in every department of labor for both men and women.

## MOODS AND CONFESSIONS.

BY AN OUTCAST.

[CONCLUDED.]

(2.)  
Yea, oft I wonder  
And wonder deep,  
I cleave through the thunder  
From steep to steep,  
And finding Thee not, in despair I weep.

(3.)  
But why this flying  
From star to star?  
And why this trying  
Afair, afair,  
To break through space's remotest bar?

(4.)  
For earth the lowly  
Thou best art formed;  
Thou most art Holy  
In flowers of the ground.  
Who stoopeth, not soareth, alone is crowned.

(5.)  
Who stoopeth, not soareth,  
Finds Thee in his heart,  
And raptures poureth  
That swiftest dart  
To know where and what, Thou, the Boundless art.

VIII.

(1.)  
Who, Christ, art Thine,  
Thou Man Divine?  
Not they that battle of Thee and Thy deeds  
And smother Thy life under can'ts and creeds;  
With loathsome lies  
Would win the skies  
Whilst heedless of earth's great miseries.

(2.)  
Who, Christ, art Thine  
Thou Man Divine?  
They that bear in silence Thy bitterest woes,  
They that are falsehoods' most valiant foes;  
And like the dove  
By purest love  
Wouldst fly to the homes of bliss above.

IX.

(1.)  
God of Mercy, God of Mercy,  
Hear me when I cry!  
Teach me, father, how to live;  
Teach me how to die:  
How to die, and how to live;  
Gracious God, forgive, forgive!

(2.)  
I am weary, I am weary,  
And I fain would sleep;  
Tears I need to soothe my pain,  
Yet I cannot weep;  
I am weary, let me rest  
In earth's deep consoling breast.

(3.)  
Countless pilgrims, countless mourners  
Slumber happy there;  
Dreaming sweetest, gladder dreams  
Of a world most fair;  
Dreaming holy dreams of Thee—  
With the dead I long to be.

X.

(1.)  
We have been told  
By the men of old  
That March as bold  
As a lion comes in;  
But he goes away  
As sweet and as gay  
As a lamb at play  
And forgets his fierce howl and his riotous din.

(2.)  
March is departing  
And April is high:  
But snowflakes are darting  
From sky to sky;  
The north wind is blowing  
With pitiless breath;  
And drearer is growing  
The rumor of death.

(3.)  
The frost and the wind,  
Two traitors, unkind,  
The poor lamb bind  
And the poor lamb shear;  
We hear the lamb bleat  
And thick at our feet  
In snow and in sleet  
Falls the fleece to clothe the young buds of the year.

XI.

(1.)  
When would I die?  
When Spring is pouring forth her minstrelsy,  
When buds and blossoms drink the genial sky,  
Then would I die:  
To be with nature's youngest forces blent,  
And change from element to element.

(2.)  
When would I die?  
When Summer scatters splendors from on high  
And clothes the earth in godlike majesty—  
Then would I die.  
To mingle with the lights the flames that spread  
Far, far beyond the mansions of the dead.

(3.)  
When would I die?  
When purple Autumn breathes her valiant cry  
And harvests, million-fold, make glad the eye,  
Then would I die.

Then, would I die;  
So full of fruit of life on life's warm breast,  
A germ of action be in seeking rest.

(4.)

When would I die?  
When Winter in her slumber bears a sigh  
And trees and lakes in icy fetters lie;  
Then would I die;  
To sleep my deepest and divinest sleep,  
Never hear more my mother's hopeless weep.

(5.)

When would I die?  
This hour, the next, or any hour, for I  
Am tired of Time, yearn for Eternity,  
And fain would die;  
Yet best the path of heroes, saints, I climb  
When I forget Eternity and Time.

XII.

(1.)  
There must my gaze be, for I dream of flowers,  
Of countless butterflies and countless bowers  
And golden glow of amaranthine hours.

(2.)

This is sweet nature's mystery. She sends  
Illusions, visions, when she loving reads  
The veil of earth and all our anguish ends.

(3.)

Then let me dream of flowers and butterflies,  
Of amaranthine hours—a golden prize  
Of angel faces and of happy skies.

(4.)

How well, that I, can still a dreamer be,  
Awake, asleep, and sleep with fancy free  
And bold—though gulfs of gloom alone I see.

XIII.

There is a High Church—O how high!  
It topples down when it nears the sky;  
There is a Low Church—O how low!  
Seek it in swamps where foul things grow;  
There is a Broad Church—O how broad?  
Call it the outcure of God:  
But let us of the Deep Church be,  
The fathomless, the shoreless sea,  
The Mystery of Mystery,  
The Ecstasy of Ecstasy.

## REMEDY FOR CONTEMPT OF CONSTITUTION.

(Vide Art. I, Dem. Rev. Jan. 1858.)

BY HORACE DRESSER, LL.D.

(v.)

If the President's proclamation to the State to abandon its illicit issues of coin or of paper money should be contemned and his behests scouted, might he not under his warrant to faithfully execute the laws, proceed with the forces at his command, to compel obedience by demolishing the mint or manufactory? Or must Constitutional inhibitions be enforced by process from the Federal Courts? And can a case such as shall give these Courts jurisdiction, be made of such a state of facts, and where the transgressor and party defendant is one of the States of the Union? Or must Congress come to the rescue with its statutes, penal and prohibitory?

It is clear that a case of contempt of the Constitution of the United States, by a State, in refusing to abide by its prohibitions and requirements, must be met by exercised power lodged somewhere in the Government. The President, by his oath of office, has sworn that he will, to the best of his ability, preserve, protect and defend it; and there were great propriety and wisdom in the declaration of one of the Chieftain Presidents, that his oath to execute the office bound him to do so according to his understanding of the duties thereof, and not according to that of any other. He certainly cannot lack the power to compel obedience to the Constitution, and to preserve, protect and defend it against attacks by enemies at home or abroad—for he is the Commander-in-Chief of the Army and Navy of the United States, which is always subject to his orders. Need he look beyond his own power to prevent or punish the wanton inroads of a State upon the integrity of the Constitution? It is itself *lex suprema*, and the source whence Congress must derive its power to make any law. What an absurdity to invoke that body to make prohibitions to save the Constitution—as if its life-giving energies had nothing of the superior and self-sustaining—having a law of prohibition in itself and an executive arm made to be moved by its animating soul. Yet it must go out of its way to its dependent, which lives, moves and has its being from itself, to exercise its derivative legislative power in its behalf in its great extremity? Can this be the necessity of a case of contempt by a State? Is Congress the conservator that can by its fiat create prohibitions more obligatory on the States than those already existing in the bosom of its creator? Can it pronounce penalties more fearful than those which its supreme lawgiver may inflict on its own innate and direct volition? Shall the petition of the people to put away paper money from their midst, be made to Congress or the President?

In many particulars the attitude and position of the States towards the general government, are peculiarly alarming, considered in the light of the hopes and the expectations of the men who were its originators. In nothing has there been so great a departure from their intentions as in the question of currency—of what shall constitute, in fact, lawful money of the United States. It was never intended that anything but the coin of a national mint should be money—that alone, it was seen would secure its uniformity, the grand aim being a national circulating medium. But the States nullifying their solemn obligations have warred against the national standard set up by the old patriots and fathers of the nation, and caused a Babel confusion of the notes and bills of paper. This warfare and non-fellowship are seen and felt not merely in the matter of money—the same hostility is decidedly manifest in the item of naturalization. States have admitted to citizenship persons unqualified according to the rules and regulations prescribed by Congress under the Constitution, creating a clash of authority where it was intended there should be none, and where it was expressly provided there should be uniformity of rules. But enough: the aggressions of the States are too numerous for recital here—the one under consideration is alone cognate to this inquiry. There is a class of things seen in the Constitution which are intended to be uniform in their uses—otherwise they are productive of infinite social evils and political mischiefs. Not one of these things brings greater detriment to the Republic than the want of that oneness of

currency contemplated by the Constitution, but overridden by trespassing States.

It was fitting that the nation's business should be carried on in the use of the nation's proper currency and lawful money—hence there was great wisdom in divorcing the treasury transactions of the government from the State banks as its fiscal agents. The independent treasury system conducted in the constitutional currency of the country, harmonizes with the theory and designs of the national organization, and in its admirable adjustments and appliances to all government wants and uses, demonstrates the practicability of a strict specie currency as well in all the affairs of trade and commerce of the nation. Strange, indeed, that the system was not sooner conceived of and put in practice. Who can estimate its importance and value to the people as a problem proved, in the conflict of opinions respecting the fitness and adaptation of bullion, coin or specie, as a money basis and medium for all and singular the dealings among men, saying nothing of its certainty and freedom from loss to the government by being in the vaults of its own officers, and not in the bills of banks whose specie payments may be suspended, or whose securities may not be available in the hour of need? Recent events should teach a lesson of wisdom to men of misplaced confidence in the perishable paper issues of the banks, not convertible to coin at the will of the holder, but of the maker. The great unreal has at length been realized, and the rich and the poor have met together.

These banks are beacons along the voyage of life, which is so real—so earnest; but their false *ignis-fatuus* lights lure men into the strait, upon the one side of which is the fatal Scylla with its breakers, and upon the other the whelming whirlpool of Charybdis with its ruined wrecks—they are houses of ill-fame in whose brilliant and dazzling saloons syren songs softly sink into the ear like lute-sounds or lullabies beside the cradle of infancy—they are halls of Mammon, where money-changers, playing great games of trade and commerce with beautiful bits of paper, stake their laden argosies from the Golden Gates—they are temples dedicated to the god of gold, whither gather his devout worshippers, but the deity and his golden shrines are not always there to help in time of need—they are mansions where dwell villainous fraud and vized Unrighteousness, in unsurpassed grandeur and haughty magnificence.

## A PROPHECY.

NEW BERLIN, N. Y., May 15, 1872.

The WEEKLY is an index of the throbbing life of humanity and the pulsations of the great ocean of progress. From week to week we have its "Voice of the People."

I would add mine to the mighty company, thanking the glorious Giver for the gift of grand, high souls to bless us. We thank Him, for thine, Dear Victoria, strong and true and fearless in the breach where wrongs are warring for the mastery, and where anarchy most direful and dreadful must ensue but for light and leaders.

We hail thee, O Victoria, our light and our leader! and we pledge thee our loyalty!

I send you a copy of an old prophecy, which you will do as you think best about publishing. It was taken from an ancient manuscript, yellow and worn, which had lain for more than fifty years in my grandfather's desk. It had been published, years ago, in country papers, but may not be the less interesting on that account.

The Seer, Joseph Hoag, was a Friend's preacher, and a most upright and worthy man. He was an intimate friend of my grand parents, also a member of the society of Friends; and in the olden times I have often heard the story of his great simplicity of life, his power over bad men, and his gift of prophecy. Especially was my young mind exercised in relation to this vision. Would it come true? Would the civil war and the end of slavery come? The years have rolled up these events before us, and who can doubt but the true, old man saw in the spirit "beyond all mortal seeing."

MARY MOORE.

## JOSEPH HOAG'S VISION.

In the year 1803, in the eighth or ninth month, I was working one day alone in the field and observed that the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself, "what can this mean?" I do not recollect ever before to have been sensible of such feeling. And I heard a voice from Heaven say:

"This which thou seest, which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression, and planted them here among the people of the forest. I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But now they have become proud and lifted up, and have forgotten Me who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and have suffered a dividing spirit to come among them. Lift up thine eyes and behold!"

And I saw them dividing in great heat. The division began in the church on the points of doctrine. It commenced in the Presbyterian society and went through the various religious denominations, and in its progress its effects were the same; those that dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful.

And when the dividing spirit entered the society of Friends, it raged in as high a degree as in any I had before discovered; as before those who kept to their ancient principles retired by themselves. It next appeared in the lodges of the Free Masons, where it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics, through the United States, and did not stop until it produced a civil war, and an abundance of human blood was shed in the course of the combat. The Southern States lost their power, and slavery was annihilated from their borders.

Then a monarchical power arose, took the government of the States, established a national religion and made all societies tributary to support its expenses. I saw them take property from the Friends to a large amount. I was amazed at beholding all this, and I heard a voice from heaven proclaim "This power shall not always stand, but with it I will chastise my church until it return to the faithfulness of their forefathers. Thou seest what is coming upon thy native land, for their iniquities, and the blood of Africa, the remembrance of which has come up before me."

This vision was sent for many days. I had no idea of writing it for many years, until it became such a burden that for my own relief I have written it.

JOSEPH HOAG.

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

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

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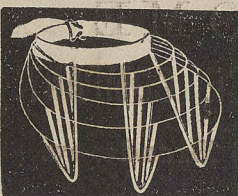
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