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NEW YORK, NOVEMBER 2, 1872.

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New York Security
AT A LOW PRICE.

The undersigned offer for sale the First Mortgage
Seven Per Cent. Gold Bonds of the Syracuse and
Chenango Valley Railroad, new and secured Interest.
This road runs from the City of Syracuse to Smith's
Valley, where it connects with the New York Miltitant
Railroad, thus connecting that city by a short line of
route with the metropolis.

It is high in rate, at cost about $45,000 per mile, and
it is mortgaged for less than $9,000 per mile; the
interest of the funds required for its construction hav-
ning been raised by subscriptions to the capital stock.

The road approaches completion. It becomes a
practical and fertile source of the State, which in-
stance is a paying railroad, and it is under the control
of gentlemen of high character and ability. Its bonds
promise all the eagerness of its lending investments.

They are usually secured by a mortgage for less than
one-third the value of the property. They pay seven
per cent. gold interest, and are offered five per cent.

The undersigned confidently recommend them to all classes of investors.

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OF THE CITY OF NEW YORK.
ORGANIZED UNDER STATE CHARTER.
Continental Life Building,
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CAPITAL
$200,000

SUBJECT TO INCREASE.
1,000,000

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A Liberal Storing Fund provided in the Mortgage Bonds, which advances the price upon the taking of the
loan. Principal and interest payable in cash. Interest
rate as high (8 per cent. per annum. Paysable semi-
annually, due at 8th. Priorities in three years. De-
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Wires, Credits, Documents and Information furnished.

Trustees, Forgotten Loss and Trust Company of New
York, can now be had through the principal Banks and
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BY S. W. HOPKINS & CO.
71 BROADWAY.
The Books and Speeches of Victoria C. Woodhull and Tennie C. Clattin will hereafter be furnished, postage paid, at the following prices:


The Impending Revolution ................................................................. 25 cts.
The Ethics of Uncertainty ................................................................. 25 cts.

THE BATTLE

I

Who stated my pure soul, such as something—nothing
Two lines are, and has been dear to thousands.
I am a woman, and to be a woman
You are not what I am, nor am I what you think I am.

II

It is that which expresses his highest interest, and makes me your ideal.

III

that the art of shifting a fool is so—

IV

People, who at least are not entirely without rights

V

We, as women, as free women, as equal women, as human women.

VI

To the fact that she was in imminent danger.

VII

to the common sufferings of the human race.

VIII

That he also is a man, a human, a brother.

IX

The court tries her with harshness and contempt; a severe rep

X

She is one, and who, in her rights.

XI

We will not be oppressed, but we will not be a

XII

That she is a woman, and is not permitted to do that which he is permitted.

XIII

We must, therefore, be given the right of free speech, and be heard, and be treated as women;

XIV

That the court is trying to suppress the thought of women, and to make them

XV

We must be given the right of free speech, and be heard, and be treated as women;

XVI

We must, therefore, be given the right of free speech, and be heard, and be treated as women;

XVII

That the court is trying to suppress the thought of women, and to make them
THE RELIGION OF HUMANITY:
A SPEECH DELIVERED BEFORE THE AMERICAN ASSOCIATION OF SPIRITUALITY IN BOSTON, WEDNESDAY EVENING, SEPT. 11, 1872.

BY VICTORIA C. WOODHULL.

Barren and cold, indeed, must be the soul in which there is no religion—no perpetual fire upon the altar of life, having an unseen fountain of supply which, from its never failing, proofs to be a Foal. Indeed, if the heart of which it can be said, it hath no faith—the substance of things hoped for; or faith—the evidence of things not seen. But so general, indeed, is the presence in the human heart of something simulating to that between various things, that it may be held down as a rule, that the religious sentiment is present in every living being having the capacity to reason; and when, as sometimes there are, persons who boast that they have no such weakness as to cling to that of which they can have no possible knowledge, it is fair to presume, at least, that they do not quite understand themselves.

Beginning, then, with the proposition that the religious sentiment is a necessary component of human nature, the question arises as to whether that sentiment may, in fact does, not have a common form of manifestation; indeed, whether there is not some special mode by which it must have expression.

Having a common humanity, possessing a common sentiment, it cannot but be that it should have a common method of expression, and that common method is the Religion of Humanity.

But, says the objector, "How can that be possible when, on all sides we see the sentiment expressing itself in diverse instead of in unitary methods; when, of all subjects, the one upon which people differ most widely and most bitterly is that of religion? We reply, Are you quite certain that you fully understand what you say when you make this objection? Are you quite certain that it meets the proposition laid down? Upon the question as to what religion consists of, there may be and undoubtedly is a variety of opinions, diverse and earnest enough to base the most bitter opposition upon.

But that there is not a common method of expression for the religious sentiment, is quite a different question.

Therefore, in this matter, as in almost all other matters of which human reason takes cognizance, it is found that the apparent clashing arises from the fact that when people express themselves they do not properly formulate their own thoughts—do not convey definite and like ideas to all persons.

Hence, when we say that a common method for the expression of the religious sentiment is the Religion of Humanity, and follow this, as we have, by saying there may be differences of opinion as to what religion is, it is not that religion is, in itself, an absurd or paradoxical proposition. But if the two parts of it are analyzed, the paradox will not only not be solved, but so also will the reason become clear as to the cause of the strife and bitterness which exist in a variety of religious sects; and its remedy follows equally as clearly.

What do we really mean when we say that the religious sentiment has a common form of expression? This can be answered no better than by saying that the sentiment which prompts the sun worshiper to fall down, in untamed and unutterable worship, before its blazing glory, also prompts the worshiper of an unknown God to worship him in prayer and praise, in thanksgiving and song; and while the former despises the latter, and they form, to each the inferior sort, from the act of giving, its failure to accept the unknown God, to the well developed mind the former seems the more consistent, since they have reason connected with their religion, which the latter have not.

Now, it is not clear in what the contest between Polytheists arises! It is not that they do not have a common sentiment and a common method of expression, but that the expression is directed toward different objects; that is to say, each different sect defines religion to consist of different things, forgetting, as they do (and in this lies the solution), that all things are God's, and that all people are worshipping him, but different parts of him, and none worshipping them as a whole, which is God.

Nor, of course, are the Christians consistent in their theory that God is omnipotent and omnipresent, for if be not necessary to be obliged to acknowledge that their God must include the gods of all heathen, as they charitably define so many of earth's children to be.

An omnipotent and omnipresent Deity must include all substance and all power, since outside of omnipotence and omnipresence there can be nothing.

From this self-evident proposition, it legitimately follows that all manifestations of power in mind and matter are, taking them at their own word, manifestations of the God of the Christians, as announced by their own theories.

It is because Christians do not comprehend what they say when they talk of omnipotence and omnipresence that they have fallen into the error of supposing they alone, of all the children of earth, are God's, while all others are of the Devil and candidates for Hell, in being regarded as supreme, notwithstanding their omnipotent and omnipresent God.

It will be seen, that the religious contest that is waged is not, in reality because there is no common religious sentiment; nor yet because there is no common human of, since when analyzed, it is found to be because this sentiment and method find different channels in which to manifest themselves; or, speaking comprehensively, but at the same time specifically, that the same thing, as power, operating through different forms of omnipresence or of substance, produces different but not illegitimate results.

From this it also further follows, that it is an inherent, natural, God-given right for every individual to be himself or herself, to give to the capacities resulting from the organization that fall and free use, to be deprived of which is to be subjected to the exercise of unwarrantable—of assumed—power, for which there is no sufficient authorization. And this is Individual Freedom.

And this is what is meant whenever we claim an individual right in any of the departments of life—we mean the right to be, to act, to own, one's self, and to decide in all matters concerning the individual, always providing that such choice shall not interfere with the same right in any other individual; which is the same as to say that whatever the individual claims for him or herself must be accorded to every other individual; and this is applicable whether it be the individual's own, or the political, or to the social departments of life. Any customs or laws, whether written or enforced by public opinion, which conflict with individual freedom are at war with the relations which the individual sustains to the God of humanity, since they no third party has any right to interfere. God having given to every individual a conscience, and this conscience having been educated by the circumstances of its surroundings (which were not of its own choosing), this conscience, thus educated, becomes the sole arbiter as to the duty its possessor owes to others.

God has not appointed any individual nor any number of individuals to be the sole guide or dictator for any other individual.

Upon no other hypothesis is it possible to predicate unity in diversity. Under no other theory can it be maintained that the exhibition of the sentiment of devotion to a higher power is religious; and it makes no difference whether it be by the soul or spirit, and its different manifestations in different individuals, according to their different conditions of the same thing, and not in reality different religions, since it is impossible that there should be more than one complete religion.

If we carry this analysis into the political departments of life, we still find it impossible to proceed upon any other theory. All the various political manifestations are politics—are one and the same thing—varying in different individuals in the conditions of its manifestation. Hence, all politics are but different conditions or different manifestations of the same political idea.

A low form of government, equally with a highly evolved form, is a political organization, differing only in the degree of its evolution and resulting from the adoption of the same political sentiment present in all humanity.

Proceeding to the social department of life, a strict analysis discovers the same relations between the various existing conditions. A community sentiment provided a common humanity, varies in manifestation according to the degree of development to which the social sentiment has attained in individuals.

As worship is the common name given to the expression of the religious sentiment, and as government is the name given to the expression of the common's love the name given to the expression of the common social sentiment.

But it no more follows that an arbitrary standard of social order can be rightfully established, than it does that a common religions or political standard can be rightfully established.

And as the enlightened public opinion declares against a common political and religious standard, arbitrarily established...
Individual freedom, then, comprises freedom in all the departments of nature of which the individual is constituted. But the superficial overlook the fact, that this provides the acknowledgment by every individual, of the right of every other individual to the full and free use of all of his or her powers and capacities; and, as a necessary corollary, that the highest degree of happiness for the individual is secured when his natural capacities and inclinations are the most fully and freely exercised and gratified; the jurisdiction as to what are, and what are not, being, natural, a part of the right of the individual; and as a corollary to this, that the highest degree of happiness for humanity is secured when all the individual members constitute:—it enjoy the highest, fullest and freest use of their capacities for happiness. No one can dispute these propositions without also disputing, that there is a general system of economy in nature, which would be absurd. But, as previously hinted, it is the failure on the part of individuals to accord to others what they demand for themselves that furnishes ground for all the conflicts and disputes that arise about all subjects. Each person who is individualized earnestly maintains that he is right, and that all his opinions and theories are truths, while everybody who differs from which is wrong.

Now this is a correct position for the individual to maintain for himself, but inconsistent as applied to everybody else, who have the same right to maintain the same position; and he has no right to make the claim for himself unless, at the same time, he accord the same claim to everybody else. And this rule applies to action as well as to thought. The more advanced classes of reformers have imperfectly come to this position regarding the religious sentiment. Spontaneous, generally, set forth their belief, and require no affirmation of religious theory as a prerequisite to membership. But, regarding all other departments of life, they are as illogical and discordant as are their less advanced Christian friends. Almost everybody assumes to be the judge and jury and take cognizance of almost everybody else; not only trying the case and passing sentence, but whenever possible, proceeding to execution as well.

Now, where is the inconsistency of such a course? Manifestly here:—That, in according to all persons the right of science, which is itself a product, and not self-existent, they thereby surrender the right to sit in judgment upon any act that such science may permit in the individual. Is not that strictly logical; and is it not clear! All the acts of my life are the legitimate sequences of the sum total of my beliefs, theories and experiences, acting and being acted upon by the circumstances by which I have been surrounded; beliefs, theories and experiences, and surrounding circumstances—it is admitted that I have an indisputable right. Have I not, then, an equally indisputable right to the effects produced by their outworking in my actions? Nothing, it appears to me, can be more manifest than this.

And what must follow this as a logical necessity? Evidently, that the individual's conception of right and wrong must be his sole guide, rule and monitor—must be—aye—is his conscience.

But just here we are met by the exclamation: Why, by this theory you would virtually deny the existence of right and wrong! To this, not unnatural, thought, we reply both yes: and no! Absolutely, yes! Relatively, no! With the whole—with God—all things are right, are good. To the individual, everything is relatively right or wrong, good or evil, according to the position he occupies along the line of evolution, described in passing from the lower—the evil—to the higher—the good. To a person low down in the scale of development many a thing may be good which, to one further ascended, might be very evil; and it is neither the duty or the right of the latter to deny, by force, to the former the enjoyment of his good. To the cannibal the taste of human flesh is very good; while to us the mere thought is horrible, is revolting. And yet, the cannibal, equally with us, is the offspring of the Great Creative Power, and as rightfully and legitimately possessed of his taste for human flesh, as we are of a predisposition against it. To him it is right to eat human flesh; to us it is wrong.

Another method of arriving at the same conclusion is, to begin with the statement that all effects flow from competent producing causes, for which neither the effects nor the instrumentalities through which they are produced are responsible. Scarcely a single act of any human being, can be said to consist of circumstances within his control; in fact, almost all acts are largely the result of causes over which the actor can have no possible power. Every individual is constantly surrounded by

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circumstances every one of which has a modifying influence upon the present and future actions of the individual. The effect of these circumstances is, therefore, the determining diametrically opposite action from that which would have followed had it not been present. A feather forms the nidus of young individuals, feeling as its influence is applied to this side or that. And thus it is with all human actions—the result of either right or wrong determination, as to the fate of individuals, but also the destinies of nations.

Rights and duties, then, are synonymous terms, since the jurisdiction as to what are duties resides within the individual; no second person being competent to decide or enforce supposed duties for others. All the world over, there is neither merit or demerit in human action. Each individual produces just such action as his inherited capacities, modified by educational influences and surrounding circumstances shall cause him to do, and all action is legitimately and logically the result of them, and not of the absolute choosing of the individual, who does not, and it is impossible that he should, do this or that merely because he of his own free will chooses to do it; but he does it because, under the existing circumstances, it is the best that he can do, it is the best that he can do, and he does not create the circumstances; neither did he create himself; being at any given time a product—a result of other causes. Then where rests the responsibility? It is affirmed, that it is the individual; but I am stoutly affirm that no logical or sufficient reason can be adduced to maintain it, and that it rests with the general creative plan, which has evolved the whole universe.

It may be said, as it frequently has been, that such theories be a denial of responsibility and ought to be rejected. But I say that they appear to me to be a high form of truth, and I am for the highest truth which my comprehension can grasp, let it be what it may. And where it stands that human action has been determined has always been hurled at every intended action upon established rules. And if the results have, as constantly given the lie to; and, rest assured, they always will give the lie to every such affirmation regarding the new discoveries of truth.

And those whose souls are truth only. Whose moral efforts through the years. Can only affect to work and will. While battling crime in Church and State. And those who fight right's battle. But; pierce frauds above and below.

It is also said that, with such a theory, there is no inducement for the individual to attempt to advance to higher conditions. The inducements to determine anybody to do better continually; but if it really does require arbitrary inducements to cause people to live hopefully; and that where it stands. The determinations have always been hurled at every intended action upon established rules. And if the results have, as constantly given the lie to; and, rest assured, they always will give the lie to every such affirmation regarding the new discoveries of truth.

And those whose souls are truth only. Whose moral efforts through the years. Can only affect to work and will. While battling crime in Church and State. And those who fight right's battle. But; pierce frauds above and below.

Life is a deed, not to numer. To do, do, do, do. For what? We should count time by heart beats. Breathe, breathe, breathe. Forbids acts, acts the best.

Humanity has come to adjudge almost everything from a pecuniary standpoint; and almost all its relations among its different members are based upon this standard. Nothing is held to be a consideration, except it be pecuniary. This practice ignores all moral strength and honor, and is rendering a more fearful strife in humanity than has ever yet been known—that between the different professions and employments.

It is maintained that the services of a person being president of a great railroad, are worth more and ought to be better rewarded than those of the person who sweeps the streets or drives the scavenger. Now, this is an arbitrary rule, without the slightest foundation in justice. The price of all service, as well as of all commodities, should be determined by its cost; and cost consists of the consumption of time and material only. But should not the President of a railroad be paid for the time he has expended in being fitted to perform such services, over and above the wages of a laborer which his occupation requires? No apprenticeship! Emphatically no! His recompense for whatever he may have consumed in education, in preparation for his position. The accumulated capacity which enabled him to be the president instead of the street-sweeper. He has devoted a certain time and toil to his preparation. He is paid for his possession, and has no equitable right to claim a premium upon the services it renders him capable of performing.

If humanity could be made better and happier by merely passing laws to do good, and by forbidding all the wrongs which make them bad, or by punishment, which we have no right to inflict upon each other; this would be an argument for continuing our present system of law making and executing.

But, unfortunately, it happens that, in spite of all penal and constructive laws, man suffers and suffers to the very limit. To make the system less severe but to allow men to escape their penalties. It is a very easy thing to make people better by removing temptations to do wrong from their way; but it is much more to surround them with conditions whose temptations are all toward the better. Hence, instead of legislating to punish, we should instruct to prevent; then penalties; and set to do such conditions for all the people as would remove the inducements to crime. No person, unless a kleptomaniac (and such kleptomaniacs are all we are born with), will steal if he has the means to gratify all natural desires.

W. H. & C.'S.

Gives us, then, to the United States, the real system of Social Legislation which will produce such conditions for all the people as would remove the inducements to crime. No person, unless a kleptomaniac (and such kleptomaniacs are all we are born with), will steal if he has the means to gratify all natural desires.

If humanity could be made better and happier by merely passing laws to do good, and by forbidding all the wrongs which make them bad, or by punishment, which we have no right to inflict upon each other; this would be an argument for continuing our present system of law making and executing.
construct a perfect governmental system that shall secure freedom, equality and justice to every living soul. I would have it enact such laws as shall put America into a pocket, reposing it of a peace; but of all those laws where, by a sharp trade one person obtains from another more than for which he renders himself, all people who have valuable things in their possession produced by other persons for which they have not rendered an equiva-

lent, and in equity likewise.

To illustrate: If a person employ a hundred people, and pay them a dollar each per hour for a day's service, and sells the result of that labor for two hundred dollars, he has robbed either the la-

borers or the purchaser of one hundred dollars, less an equitable charge for labor. If a second person is in competition, and

purchases the same article for ten dollars and sells it at twenty, he has one of the two of ten dollars, less an equitable price for effecting the exchange; and if at the last, the result to him is precisely the same as if the laborer was not hired, and his services were worth nothing from his pocket. The law provides certain penalties for the last case, of which sort there are few, while it utterly ignores the first which exist on all sides. It is not the laborer, per se, that is made punishable by law, but certain kinds of theft. The law virtually says to the people, steal all that you can from your neighbor, only be careful that you steal legally.

Does religion teach people to deal justly, love mercy and walk humbly? and if so, does it not teach that all legal enact-

ments ought to be for the purpose of securing just dealing? Or has religion so practical a side, is it all moonshine, all intangible theory never to be reduced to practical use? In the language of another, I say, "Show me your works by your faith (your religi-

ous, political, social) as I show my works by my faith (my religion), by my works. In other words, a pretended religion that does not pay-

ment the whole being, exhibiting itself in every act of one's life, and even more than all this, is not a religion but hypocrisy.

Religion teaches to love justice and to desire to do unto others as he would be done by, and at the same time as-

sist to maintain any organization, political, governmental or otherwise, under the name of a single person, in either knowingly or unwittingly, a hypocrite. Justice is not confined to religious matters: it is a question that arises in all departments of life—industrial, political, social. Hence so far as justice forms a part of the religious sentimentdoes religion have to do with all these departments. Now, I do not choose that my religion shall be an indefinite something, utterly separate from all the rela-
tions of humanity. On the contrary, I want a religion that shall inculcate in me to be the first of the highest possibilities of human nature, in all things with which human nature has to do. In other words, no person can be governed in one department by principles of justice and entirely ignore them in all other de-

partments and be consistent. A truly religious person will not only be a politically good person, but he will also be a politically just person, if his religious be of that sort which produces an effect upon his practical life.

I say, 'Spiritualism is a delusion of the first water. Instead of having nothing to do with politics, it should be the rule governing all political action. It should furnish the principle upon which government itself should be based. Why, what is government but a separate branch from religion, or what is religion than its duty shirts should not be permitted to enter the political arena? It is because such a theory is predicated that some of the leading men of religious, political, and social professions are the mediators between an angry god and a fear-

stricken people. Verily shall their occupation depart and the people become their own salvation first, and the ultimate ignorance, which is the greatest curse under which humanity labors. Spiritualism, then, is proper to effect the emancipation and proceed to still grimmer labors. It should, from the depth of the ruins it has wrought, evolve a new social structure, combing in all the principles laid bare by the new social systems which it is to succeed.

And it is meet that Spiritualists should do this. The great prob-

lem that the Church in all ages has failed to solve, has been solved by Spiritualism. We know that we shall live after the dissolution of the physical body. Besides disposing finally of the question of immortality, it teaches us of life hereafter. We shall have the architectural fabrics of Heaven and Hell, and sev-

even millions enclosed by fear; and it will abolish the Pisgah-peak, who have fastened themselves upon us as humanity as the mediators between an angry god and a fear-

stricken people. Verily shall their occupation depart and the people become their own salvation first, and the ultimate ignorance, which is the greatest curse under which humanity labors. Spiritualism, then, is proper to effect the emancipation and proceed to still grimmer labors. It should, from the depth of the ruins it has wrought, evolve a new social structure, combing in all the principles laid bare by the new social systems which it is to succeed.

The truth shall make you free" is true as it is old. And what is truth? Is it something that is continually being created? Is it self-existent, or does it evolve as a necessary consequence of the action of power upon matter? Truth is the record or statement of a fact, and facts are continually being developed in accordance with the theory of evolution. Hence the more a person knows of the sum total of all the facts the more he possesses and the more free he becomes. And as evolution is from the lower to the higher, so should the truth be acquired in the same direction. That is, before we can have the perfected fruit we must have the blossom, the twig, the branch, the trunk, and all of those after the root, that is, life in the soil which is to succeed.

Now, all principles are fundamentally constructive, and all permanent things are built thereon. We have many truths the foundation or the principles underlying which are not discov-

ered. But as we all question certain things have mingled into harmonious co-operation, so that their best combined re-

sults may be obtained. In the past we have dealt almost al-

together in facts, of gods and gods, and so-called Spiritualism. Such a Spiritualism may satisfy the con-

scious, if it, some, I am not conscious does not sati-
fy mine; we are to seek a reason for a Religion of Human-

ity, we shall have to seek it outside of that kind of Spiritualism. Modelling theories on facts we must form our prac-

tical. The religious system has furnished theories for all other sys-

tems. All others are for legitimate children. But Spiritualism hav-

ing overthrown the worst of them, the higher systems must necessarily fall. And who can look ahead into the world to-day with an enlightened eye and not see that our
political and industrial and social systems are even now swaying to and fro, ready to tumble in one tremendous crash. Decay, revolution, and social war are high on the agenda. Misery, hypocrisy, and degradation surround us on all sides and are rapidly completing the work of destruction. And shall we blindly ignore this national and spiritual delirium, and call it "All's well," until we shall have burnt our ruins in ruins  [sic] of this civilization?

Believe it or not, call me insane if you will, I tell you that an immediate, natural and logical conclusion of this government, a destruction such as has never yet overwhelmed the world must surely come. In the far-reaching, all-embracing principles of Spiritualism as that religion of human hope, I see the salvation residest, since they are as potent as they are comprehensive.

But what are the principles already discovered from which a constructive process may be begun and by which we may try our work to prove or disprove its perfection; as the science tests right angles, the plumb perpendicular and the level horizontal Are the angles and perpendiculars to be observed in the social structure as there are in the other material structures, and without which no human laws would be possible?—I tell you that it is absolutely necessary that we consider that the principles by which a perfect social structure can be devised and are now capable of formulation and application to the salvation of the nation.

But do you say that such an assertion is, apparently, arbitrary? Is it not the law of mathematics, and the law of the mathematics of operations in the human as well as animal world? And do you ask me what they are? Is there conceivable anything more arbitrary than the law of mathematics or of gravitation? We never experiment with these laws; we can obey them to the degree which we choose; and there is no such thing as freedom, in the anarcho sense of that term, possible of the existence of our civilizations like perfect freedom.

Now what we want in regard to society is its construction by laws that are just as arbitrary and as absolute as are those of mathematics, and as the law of mathematics of operations in the organization of numbers, so should the law of social science, in operation, result in the organization of society; and nothing less than the perfect organization of society can ever make a practical application of the theory of a common humanity. This organization is a system of the religion of humanity, which underestakes a less comprehensive task than the organization of humanity—that

"Yest cheer of being which from God began

This unitary idea of humanity is no idle nor wild Utopian dream. That which has been foretold by prophets in all ages, and sung by poets of all nations, is now affirmed to be the inevitable result of a true Social Science by the highest recognized authorities of today In science. Horace Spencer, in an unexampled and vivid article in the September number of the Popular Science Monthly, says with the same spirit of the Sunday World:—The Nature of the New Social Science, says, in concluding the article:

"For it is manifest that, as far as human beings, considered as social units, are the result of a common source they will have proprieties in common, so that, whether we look at the matter in the abstract or in the concrete, we find in the social that which is identified with the moral and intellectual laws of the universe. In the common condition of human nature, we cannot fail to see that the phenomena of impressed human nature form the subject matter of a science.

From these demonstrations of scientists, harmonizing as they do, as combined and essential evidences of science and religion and science and religion become one in practice.

To realize how far the world is from such a consummation we have only to consider that the only organization existing in humanity is one for destruction—the fifteen millions of men organized in the spirit of hate and jealousy, which are another proof of the poverty of unity of all human interests, and that the presence of this religious sentiment in the soul, though unacknowledged, is the prophecy that it will be externalized in all things by science, and science and religion become one in practice.

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But what are the principles which underlie the organization of society? I am glad to say that they are explained by words with which we have all become familiar, and that real significance of which I fear is but little understood. These words are so common that we have no need to explain their signification, but the principle on which the world will bring a smile of credulity to most faces; but if you smile I pray you consider, and never give over consideration to this stage of the battle, the enthusiasm of Freedom, Equality and Justice, both as separate terms and as the trinity which shall solve all questions that can arise from any interrelation of humanity. With equality existing in freedom and regulated by Justice there will be a perfect social structure based upon a foundation long and strong.

But because I have advanced these things, as methods, by which the human family is to be united, there are grave changes happening in the social and natural world, and these changes are absolutely necessary, and by the authority among you, that I am a bold, ambitious and designing woman, I am not prepared to let them other their blandishments, nor even to say that I am afraid enough to be able to speak the truth as I see it when I am called upon to speak; but I must confess that the changes I speak of can not be called ambitions, and as to the charges of ambition and design I must acknowledg, by the trinity that the world shall become free, true, by virtue of possessing the truth which makes us free indeed; that the whole world shall become equal through the recognition of its common brotherhood, and that there shall be no more rich and poor, just by being the possessors of a pure and undivided religion. And I shallstrive, in every possible way that I can, so long as I live in this lodgment which is so far of so amending the law as to permit women to own themselves, instead of being, as they are now, come to this government, a destruction such as has never yet overwhelmed the world must surely come. In the far-reaching, all-embracing principles of Spiritualism as that religion of human hope, I see the salvation resides since they are as potent as they are comprehensive.

But what are the principles already discovered from which a constructive process may be begun and by which we may try our work to prove or disprove it perfection; as the science tests right angles, the plumb perpendicular and the level horizontal. Are the angles and perpendiculars to be observed in the social structure as there are in the other material structures, and without which no human laws would be possible?—I tell you that it is absolutely necessary that we consider that the principles by which a perfect social structure can be devised and are now capable of formulation and application to the salvation of the nation.

But do you say that such an assertion is, apparently arbitrary? Is it not the law of mathematics, and the law of the mathematics of operations in the human as well as animal world? And do you ask me what they are? Is there conceivable anything more arbitrary than the law of mathematics or of gravitation? We never experiment with these laws; we can obey them to the degree which we choose; and there is no such thing as freedom, in the anarcho sense of that term, possible of the existence of our civilizations like perfect freedom.

Now what we want in regard to society is its construction by laws that are just as arbitrary and as absolute as are those of mathematics, and as the law of mathematics of operations in the organization of numbers, so should the law of social science, in operation, result in the organization of society; and nothing less than the perfect organization of society can ever make a practical application of the theory of a common humanity. This organization is a system of the religion of humanity, which underestakes a less comprehensive task than the organization of humanity—that

"Yest cheer of being which from God began

This unitary idea of humanity is no idle nor wild Utopian dream. That which has been foretold by prophets in all ages, and sung by poets of all nations, is now affirmed to be the inevitable result of a true Social Science by the highest recognized authorities of today In science. Horace Spencer, in an unexampled and vivid article in the September number of the Popular Science Monthly, says with the same spirit of the Sunday World:—The Nature of the New Social Science, says, in concluding the article:

"For it is manifest that, as far as human beings, considered as social units, are the result of a common source they will have proprieties in common, so that, whether we look at the matter in the abstract or in the concrete, we find in the social that which is identified with the moral and intellectual laws of the universe. In the common condition of human nature, we cannot fail to see that the phenomena of impressed human nature form the subject matter of a science.

From these demonstrations of scientists, harmonizing as they do, as combined and essential evidences of science and religion and science and religion become one in practice.

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The terms of subscription. Payable in advance.

One copy for one year.  

One copy for two years.  

One copy for three years.  

A request.

Editors receiving this number of the weekly who, in their necessity, can contribute, will greatly oblige us by sending the papers containing the notices.

To the public.

In June we were compelled to suspend the publication of the weekly. The causes culminated so suddenly that we had not foreseen the necessity of intervening. But the times we hoped it would be for a few weeks only, but we have rolled into months instead. It is, however, due, we should say, that we now offer the explanations which should have been given in a last number, by which we do not mean a final issue, since it has certainly satisfied our thought that the weekly was dead.

We sincerely say that the weekly, from the first, aimed and received other support than that of income. None radical reformatory paper ever was self-supporting, even when business. The weekly was always bound regardless of lists to all who would read it. We never expected it to live without additional assistance. But we did not take into consideration that the time might be such that we should be unable to give that assistance. We concluded to extend over both continents. Go where your might where the English language is there, the weekly was to be sold, and the end it had bound has notfallen on barren land. Since its suspension, we have received more than five thousand letters of inquiry, from all parts of the globe, regarding its return, and we feel a deep satisfaction in the fact that all of these letters are signed by and from the wretched classes that could be called relatively a free and independent paper—not afraid to deal with all subjects in plain terms.

Besides the weekly, we have during the same time issued and distributed a half million copies and documents upon the vital questions of the hour. These, too, have yielded fruits; some ten, some twenty, and some a hundred. Especially upon the question of social and industrial reforms those have diffused knowledge. The great issue between labor and capital has also, according to the testimony of some of the leading men engaged in it, become much better defined not only in the minds of the common people, but also in the minds of those to whom such questions new issues have been added. Therefore whatever publication we have ever edent, whatever matter and effort expended, we are thankful that we were able to release, and that we had them to release. Let those who have thousands, and who cry reform so loud, it call thousands if they will. We were in earnest; we insist every word we ever said, and we are still more deeply in earnest now, and we mean every word we ever said with a purpose of doing good. Whether read, spoken or written. Every day unfolds to us some new event that will come to us, and we shall not be able to bear the fullness of reform. The day that we have tried to bear, and who can measure the disaster that was building up. The day that we have tried to bear, in which we had our business, were sought out, their minds were made against us, and to our astonishment one by one they fell away unto us with great assurance. Everyone is now so used to be possessed of the general sentiment of bitterness that prevailed at that time, that we can no longer be expected to be, and we can no longer be expected to be, and the less is it noticeable that we have few dollars above its receipts.

It may seem strange that this should have occurred at such a time as this. We have to state to our account that in the last twelve months a great deal of business was done, but that the expenses of the office have been much increased. The greatest circulation failure has been exhibited, the very name of reform will become a byword among conservatives, at which we are thankful. We know that we have fought under its standard. There is much more profession and the less is the result. We are able to state that we have been able to bear the fullness of reform. The day that we have tried to bear, in which we had our business, were sought out, their minds were made against us, and to our astonishment one by one they fell away unto us with great assurance. Everyone is now so used to be possessed of the general sentiment of bitterness that prevailed at that time, that we can no longer be expected to be, and we can no longer be expected to be, and the less is it noticeable that we have few dollars above its receipts.
TO OUR SUBSCRIBERS.

In another column we have explained the reasons that led to the temporary suspension of The Weekly. It was not because we were unable to continue for want of means as much as it was to maintain the character, which is a point we often require to renew. For two more years we have laboured, and have scarcely been able to do so, because we believe it to be the truth. And we are not like some rascals who are afraid to speak the truth, because they think there is no truth in it, no matter how radical it may be, if it is presented so as to be of conquest. Therefore, we shall pursue our way until it be our duty to alter it or suspend it splendidly and promptly to your understanding, without pertinacity. It may be that we shall exist in your mind about the subjects treated. In a word, we have never considered our sphere to determine what we write, but we have spoken it boldly—fully and freely. We believe we have never entirely failed to commend the things which we have published, and we shall not fail to do so in the future.

The Weekly is now to make its reappearance. It may struggle for existence for a little; but it will live. It has been sleeping—not dead: and we feel a conviction that as soon as we have struggled with becoming known—that we have given our lives to worth—that we are now correct seekers after a better humanitarian condition will maintain us. Henceforth we have stood alone. 

After all, we are here. We know there are millions upon thousands of earnest souls in the world who have laboured and will labour for the good of the general work. It is only that we believe they are in an earnest purpose to continue to support The Weekly. And it is to such that we now speak and invite their support. We need not ask the aid it is possible to solicit. And with what adequate reason can be given to disturb the righteous cause; we feel assured that within a year our circulation may be much increased for the support of the paper having the largest circulation in the country.

Our subscription fees will not be-does not meet our expenses, but by the number of the paper—fifty-two numbers making up a year's subscription, if these losses should continue for two years. We are not sure. We know that the old Jews had in them we should not now be able to write to anyone.

After considering all the things that can any one wonder that we have been compelled to turn up our ac-

May, 1852

Karl Marx, The International

On the 6th of September a General Congress of the Interna-

tional was held at the Hague. Holland. It was well under-

This was the occasion when the arguments which my incogni-
ti and reflections suggested. No person had ever seen a health
disease. It is true that the disease, as is sometimes the case, is
to my arguments, I was accustomed with such clearness.

I have never been able to find out what, since I have been up
from the various sources. I always have been accustomed to
in my Congress, at which we were assembled.

The days of the International under the depression of Marx,

It was a paradox which I could not understand, that I was
time, I have been accustomed to find the health of the

I was, nevertheless, from those very quarters that I was

Kurtz's Restaurant.

Of the many popular places in this city for the replenish-

Everything is served by waiters, by attendants, and by

When we come to discuss the question of the health of one's

But, in the present moment, I should not press my

I am engaged in observing, and in some self-con-

I have received many strong convictions to the effect that this institution, as a

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I have received many strong convictions to the effect that this institution, as a
human well-being a paramount claim over my own conduct? Were there not also those reasons of the obscure mingling of certainty and uncertainty in the choice of instruments, and the responsibility of making the exposure more thorough than any other means of settling falsehood and hypocrisy, in some cases a quite insufficient. I have refused to do it, and I do not profess any particular principles of liberty, made it convenient to be conspicuously silent, and by this means the President was made to represent the United States. Women Suffragists at Washington, 1873. All sorts of rumors were disseminated on this subject, and the Public Journal, the Examiner, and the New York Times. The President, who is a great and powerful person, with the insertion of a large number of small advertising columns, seconded with the weight of the greatest of newspapers, the New York Times, which was unreasonably bought or should be removed from the basis of public discussion, and all the necessary powers were vested in the President, with the omission of the necessary means of communicating our own weekly publication. I foresaw going into a desperate struggle for more existence. I had not even the means of communicating directly with the President of the United States on the subject. Mr. Lincoln had already said that he was willing to refer the case to the President of the United States, in my circle of friends, and my employment, so far as I was able to do so, to bring about the necessary changes in the system. I said to himself that he had no time to attend to this, and let him do it when he pleased; and woe to the necessity, and not to the entire overruling. The President was making his own way, and the President was not likely to be afraid of them.
religious affair in this country, in complete personal details, changing and improving them from time to time, and according
to circumstances.

If I could, there is no way to understand why you
Of all persons should have any fault to find with Mr. Birkett. It is, however, my duty to state that I have been
inhabited only rarely urged himself.

Mr. Birkett is a man of the most religious nature in any way as you mean, nor in any sense such as that in which you use the word. He has been but too frequently the
done the very best which he could do under all the circum-
sstances. The whole affair is too obvious to require any
the terrible restrictions upon a clergyman's life, imposed by
that title. He is a man of vast knowledge, broad at heart,
nevertheless, more, perhaps, than any other class; do-
their public ambition, and as a clergyman in particular,
as a wholly different character, as I have told you occa-
sionally and frankly, and not merely for the world that I
in whom, for the sake of our doctrines, I shall
be condemned to him. He condemns him because he know,
and have had every oppor-

'contrary to the law of my

[Image 0x0 to 864x1230]
Woodb& Clap'in's Weekly.

Nov. 2, 1872.

Mrs. Woodhull.—"Oh, the moral reward inexcusable excess of man. In twenty years almost of his church that he preached the truth just as fast as he could. He never believed in it, and I said to him, 'Then, Mr. Breckinridge, you are deceiving your own people. You confess that you are not a true man, but you are still the same, while you preach your own way and persuade others that they give you your best ideas. He replies, 'I was free to work and convert my people to my own way.' Mr. Breckinridge, if I were a big man as I was in authority, I would be able to fix it for yourself, but I see that you are all made up to try and afraid, or I have no idea of the truth. I am still in the Christian press, and there are many who come to, paying 50 million men to lie to you from Sunday to Sunday, he tells them that the truth has been given them to proclaim.'

Reporter.—"It seems you took a good deal of pains to draw Mrs. Woodhull.—"I did. I thought I was a man who would never believe enough to go out and open my principal's, and be through the power, and to do what I believed was right, and I never felt any sense of his own life in some measure, not wholly, to the public.

![Image of text from the document]

My position is justified analogous with that of warfare. The principles of public indebted, which would gladly engage in any public conflict—will do—will do to every one of us, for we are driven by necessity of some kind or other, to do what we know is right. To those who have not yet gone by his own testimony to the truth he knows.

"All this I said to Mr. Tinley; and I judged upon his mind, and I could not bring it into his record. He had no one would have thought that he had the courage to stand up for the truth and to defend them."

Breckinridge.—"Then Mr. Breckinridge, because he was, your part, you see, and you know that he will not cohere upon any other being. Self-ownership is in this.

If I were to tell you two months ago that there was a splendid marriage. Mr. Breckinridge, and Mr. Bowles were the first to come out and open my principal's, and be through the power, and to do what I believed was right, and I never felt any sense of the truth. I am still in the Christian press, and there are many who come to, paying 50 million men to lie to you from Sunday to Sunday, he tells them that the truth has been given them to proclaim.'

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![Image of text from the document]
the leaders of progress are in the very act of storming the last fortress of bigotry and error. Somebody must be unhinged, I have thought, to compel Mr. Buchanan to go forward and do the duty of humanity for which he claims; and Mr. Buchanan must be unhinged, I have thought, from compelling him. Whether he shits or swills in the face of what, his truth is evident, and it has been pronounced. And I believe that he will not only survive, but will leave a mark behind him which I think will be like a height of the greatest enterprises, and will astonish and convince the world that a man with the power of his experience and the force of his argument.

The world, it seems, will never learn not to infuriate its Churches. Mr. Buchanan has marked this course to be a mockery, but, like the Church, he is embittered and would go on to its ruin. He has known in his heart that the world still smother; and I venture to predict that his last battle, that he and his associates to this world will yet live to be overwhelming witness to the unhinged mind of our most unhinged times. The age is pregnant with great events, and this may be the very one which shall, as We, the crack of dawn upon the morning of the future, come to their decision that it is all true, he may well thank God and all the forces of nature, which I endeavor to ensure that he can reconcile himself to, that he can amuse himself, from his terrible declinations, and amuse them upon him, in the future, millennium, to himself.

In conclusion, let me add, that in my view, and in the view of others who think with me, and of all, I believe, who think rightly on the subject, Mr. Buchanan is too old, and after all that I have felt called upon to reveal of myself, it is, as good so, and as bad so as ever was in the past, or as the world has held him to be, and that Mrs. Tilton is still a woman.

It is, then, the judgment that is wrong, and not the individual who, must, nevertheless, for a time suffer its preposterous triumphs.

Mrs. Isabella Breckenridge has been, from the time that I met her in Washington, my first and only friend, knowing, as I have no other, the influence of the spirit world, has forecasted and prepared the way for the revolution of the day. Of all the centres of influence on the great public problems which occupy our souls, least, besides building up an old civilization and ushering in a new one, would have formed an atmosphere around which a Church, such man for the hero of the piece as its reverend pastor, and, it may be, so much nearer to the pedestalful as, and, perhaps, however to be the Satan of the Plymouth Church's most distinguished lyin.' I think that Mr. Buchanan, at this crisis, a crisis in which he is not guiding it, a better sense of right, and more courage than has ever been seen before, Mr. Buchanan. There is, as he took home to me of my threatening notices, and, among them, the letter to Mr. Buchanan, that there is the most simple and least, and the exposure, and would come; and he added to that he easily replied: "I am prepared for it. If the new social, economic, political, person is what I'm doing, I am prepared for it.

In conclusion, let us again consider, for a moment, the right and the wrong of this whole transaction. Let us see whether the wrong is not in the side where the public puts the right, and in the right where the public puts the wrong.

The immense physical power of Mr. Buchanan and his associates, of his great natural talent for the lazy and the crouched of the public and cultured women about him, instead of being a bad thing as the world thinks or wills, is one of the most and grandest of the emblems of this rancid age; and the inexcusability of the physiology of the age. It is this which creates and mutes magnetic power to his whole audience though it is to the great preacher, the Church has lived and fed, and the healthy vigor of public opinion, the society that has been the support and strengthened from the physical immaturity of Henry Ward Beecher. The scientific world knew the physicality of Mrs. Tilton, and, in his society, she is one of the noblest and grandest of the emblems of this rancid age; and the inexcusability of the physiology of the age.

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MR. BOUTWELL AS A WALL STREET SPEAKER.

If any one doubt the peculiar capacity of Mr. Boutwell to fill the position of Secretary of the Treasury, he must certainly be in utter ignorance of the immeasurable value of money. He has held that position, which is supposed to be the next in importance to that of President of the United States, for many years, and he has come to be known to the people of this country as the man who has the power of making or destroying money. He has had the power to make or destroy money, and he has used it for the benefit of the country.

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right to vote, but all the disfranchised citizens of that State to whom the right of voting is not given, the general purpose is not worthy of the support of a person who believes in the American doctrine of universal suffrage.

Then more show us, that in taking a step beyond woman's rights to the protection of human rights, we have violated no pledge. Now to the next step to give equal suffrage.

It will be remembered that we intended to labor in Congress to prevent the passage of a "Declaratory Act," and that such an act was introduced into the House of Representatives last year. After several and arduous debates, this measure was suppressed, and it will give to all citizens the right of suffrage to all citi- elders. But the act in no more intended than when we learned that the Republican party could not afford to pass it on in the course of a presidential election. It was, therefore, useless to spend time laboring to accomplish something which the party could not afford to pass, and which we could not be permitted. It will also be remembered (it is not possible to say this without saying)

The doctrine of the Senate is, in fact, the law of the land, and the present)—and, for the proposition of which we say the do-

as a party, they are President—in favor of women. Therefore, the present doctrine of the Senate is the law of the land, and the present,
SAFES.

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265 BROADWAY.

CHICKERING & SONS' PIANO-FORTES.

The best pianos at the lowest prices and upon the most favorable terms of payment. Write or call and learn the great special reductions.

WILLIAM D. HULL.

FOOTREST AND CHAIRREST PHYSICIAN.

265 BROADWAY.

Ladies' Hair Dresser.

Has removed from the Store to the first floor, where he will continue to conduct his business under the name of Ladies' Hair Dresser's. An appointment is necessary to see him at this place.

C stolen.

W. M. BIBLE.

LADIES' HAIR DRESSER.

Has removed from the store to the first floor, where he will continue to conduct his business under the name of Ladies' Hair Dressers. An appointment is necessary to see him at this place.

C. H. FOSTER.

Test, Medium.

16 East Twelfth Street, N. Y.

DR. C. S. WEEKS.

Dentist.

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300 of these Celebrated Instruments are now in use in this country and Europe. They have been selected at gold and silver modes. Every instrument fully warranted for five years.

W. S. STERLING.

Knabe & Co., General Agent.

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