

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BEAKING THE WAY FOR FUTURE GENERATIONS.

Vol. 4.—No. 26.—Whole No. 104.

NEW YORK, MAY 11, 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 not 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, \$300,272 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 BOSS, 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

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FOR SALE BY

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Circular Notes and Letters of Credit for travelers; also Commercial Credits issued available throughout the world.

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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.

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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.

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AUGUST BELMONT & Co.,

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

MESSRS. DE ROTHSCHILD

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

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PAYING 60 PER CENT.

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THAN GOVERNMENT BOND,

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9 1-2 per Cent on the Investment.

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THEY BEAR

8 per Cent. Gold.

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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.

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SOLUTION & COMPOUND ELIXIR**

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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.
UNEQUALLED 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.

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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. Is 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
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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.

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

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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.

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Interest allowed on Currency Accounts at the rate of Four per Cent. per annum, credited at the end of each month.

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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.

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89-17

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The trade supplied at a discount.

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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.

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WM. DIBBLEE, LADIES' HAIR DRESSER,

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LADIES' AND GENTLEMEN'S WIGS,

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

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Consultation on diseases of the scalp, Mondays, Wednesdays and Fridays, from 9 A. M. to 3 P. M.
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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,
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—WM. H. SYLVIS.

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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,

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Terms, \$3. Money refunded when he fails to get en rapport with the patient.

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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.

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

The Principles of Government, by Victoria C. Woodhull;	\$3 00
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Woman Suffrage guaranteed by the Constitution, speech by Victoria C. Woodhull;	
The Great Social Problem of Labor and Capital, speech by Victoria C. Woodhull;	
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Practical View of Political Equality, speech by Tennie C. Claflin;	
Majority and Minority Report of the Judiciary Committee on the Woodhull Memorial;	
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

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, May 11, 1872, will close at this office on Wednesday at 10 A. M., on Thursday at 11 A. M., and on Saturday at 11 A. M.

P. H. JONES, Postmaster.

MRS. A. M. MIDDLEBROOK.

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

THE INTERNATIONAL.

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

- Section 1 (German).—Sunday, 8 P. M., at the Tenth Ward Hotel, corner of Broome and Forsyth streets.
- Section 2 (French).—Sunday, 9:30 A. M., at No. 100 Prince street.
- Section 6 (German).—Meets in 66 and 68 Fourth street, in the N. Y. Turn Halle, every Thursday evening at 8 o'clock.
- Section 7 (Irish).—First and third Sundays at 3 p. m., at 26 Delancy street.
- Section 8 (German).—Sunday, 3 P. M., at No. 53 Union avenue, Williamsburgh, L. I.
- Section 9 (American).—Wednesday, 8 P. M., at No 35 East Twenty-seventh street.
- Section 10 (French).—Meets every Thursday at the N. W. corner of Fortieth street and Park avenue, at 8 P. M.
- Section 11 (German).—Thursday, 8 P. M., West Thirty-ninth street, between Eighth and Ninth avenues, at Hessel's.
- [Section 12 (American) meets the second and fourth Sundays in each month. Due notice of the place of meeting will be given in our next issue.]
- Section 13 (German).—Every Friday, at 805 Third avenue.
- Section 22 (French).—The second and fourth Friday in each month, 8 P. M., at Constant's, 68 Grand street.
- Section 35* (English).—Meets every Friday evening at Myers', 129 Spring street, at 8 o'clock.

INTERNATIONAL WORKINGMEN'S ASSOCIATION.

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

- English Corresponding Secretary, John T. Elliot, 208 Fifth street, New York.
- German Corresponding Secretary, Edward Grosse, 214 Madison street, New York.
- French Corresponding Secretary, B. Laugrand, 335 Fourth avenue, New York.
- Spanish Corresponding Secretary, Majin Janer, 112 Lexington avenue, Brooklyn.
- Italian Corresponding Secretary, Antonio Brumi, 621 East Twelfth street, New York.

THE INTERNATIONAL IN IRELAND.

BY A REFUGEE EX-SECRETARY.

In all ages Ireland has been the abode of contention and misrule. Its history exhibits as many deeds of blood as its soil shows beautiful flowers. That it has been "a land worth fighting for," is evident from a survey of its records and its ruins. No doubt Pope Adrian charitably meant to do it a service when he handed it over exactly seven centuries ago—in the year 1172—to King Henry and his civilizing English. We are sorry however to have to report a change of government did not produce a favorable alteration in the condition of a population which has ever been subject to the intrigue of the courtier, the mailed hand of the plunderer and hypocrisy of the prelate, or, in other words, to the rapacity of a trinity very different indeed in essence from that to which St. Patrick referred when he held up before the people the shamrock.

The present condition of Ireland is deplorable. It is sad to see a land which might support in comfort the millions who are now obliged to cross the Atlantic, abandoned to the beasts of the field. Everywhere the signs of a departed race arrest attention and sadden the mind. In America man is supplanting man. In Ireland comes are supplanting men, and that which was intended for the use of man is fast becoming an instrument of his destruction.

Among the handful of people who remain what an absence of cordiality prevails! Where there ought to be but one political party, there are many, and all are filled with bitter jealousies and the memories of a hateful past. There has never been in Ireland any want of ingenuity observable in the starting of new names, new parties, or new expectations with which to delude the people; and it appears to me that the present cry of "Home Rule" has been originated by men who have a greater fear of the masses of the Irish population than love for them. On the other side of the Atlantic for a long time past we have been impressed with a strong belief that the United States and Russia are on excellent terms with each other, and that war with the latter power is unavoidable. In the event of such a contest, no doubt is entertained that multitudes of "Alabamas" will "escape" from American dockyards to prey on British commerce. Now, the greatness of England's commerce is her chief source of peril, for it has placed her in such a position that tranquility within her borders can only be preserved so long as a profound peace lasts between her and all powers possessed of maritime force. Should a number of privateers watch for or attack her ships at sea, commerce will be destroyed. Commerce destroyed, manufactures must stop; and as a result millions of hungry men will proceed to overthrow the throne and to abolish the useless and mischievous titles of nobility. Charity kept the operatives of Lancashire quiet during the American war, but charity cannot support an entire nation of working men, and in spite of regulars, irregulars, detectives and volunteers, the International Association should come prominently into view.

In the event of such "troubles" transpiring in England, it must be evident the Irish people would be alive and eager to grasp at the right of self-government and national independence.

In such a case how would the "upper" classes of Irish society stand in the eyes of those whom they have been systematically plundering and persecuting?

Now it is precisely for such an emergency the "Home Rule Association" has been preparing. Its members scarcely understood the meaning of their cry. They have no programme. They are doing positively nothing to arouse the Irish race. They hold a public meeting once a year in Dublin, and somehow or another they have gained the reputation of being patriots. To keep the Association "select" admission can only be gained through introduction and the payment of a guinea. Should England's difficulties increase and the attitude of the Irish people become warlike the talk of the "Association" will become louder. Its members will endeavor to convince the people that they were always good patriots and fierce haters of English domination. Trusting to their wealth and social position, they will do their utmost to overawe the population. Every artifice and political expedient will be resorted to in order that coming generations may not be deprived of a nobility and other valuable institutions. Should England's difficulties vanish the "Association" cannot fail to vanish also, for without doubt the great majority of its members do not desire separation from England. Our modern "Home Rulers" simply desire to "head off" every popular movement which might if "neglected" tend to interfere with the interests of the political, the religious, or the Mammon aristocracies.

I have referred thus fully to the "Home Rule Association," because among Irishmen everywhere, a very strong hope—I cannot call it belief—prevails that it is destined to work wonders for my native land; and I have very frequently indeed heard it urged as an argument against the International organization that it would distract attention from, and finally thwart and overturn the plan which the "home rulers" had for uplifting Ireland.

I feel glad at being able to state that the International was introduced into Ireland by men having but little faith in the quack political medicines which are being vended by a grasping, selfish, and deceitful class in the Emerald Isle.

One section was formed in Dublin, and another in Cork. I was appointed to the secretaryship of the Dublin section, but had to leave Ireland quite recently on account of secret but sure information which reached me to the effect that my arrest was intended by the Lord Lieutenant. As the Cork

branch was formed first, I shall as briefly as possible sketch its history.

It was started by Mr. I. D. Morgan, a young Englishman of great intelligence, shrewdness, intrepidity and large-hearted benevolence. From the time that he identified himself with the International, he has met with persecution in some of its most vexatious forms. Attempts have even been made to deprive him of the means of living, but in spite of all forms of tyranny, he has made up his mind to retain, wherever he may be, his connection with the Association, even were his death to be the result of an adhesion to its principles.

After working in secret for some little time, a branch was formed publicly on Sunday, the 25th of February, 1872. It consisted of thirty members, and after the local rules were drawn up, the following declaration of policy was published:

"That all societies and individuals adhering to the Cork Section of the International Workingmen's Association, will acknowledge truth, justice and morality as the basis of their conduct towards each other, and towards all men without regard to color, creed, or nationality. That we, as Irishmen, believe it to be our duty to advocate the principle and aid the cause of the political and social revolution throughout the world, and that the International is one of the mediums by which that assistance can be given. That although believing that our first duty is to advocate the rights of Ireland to make her own laws, we consider ourselves bound and do pledge ourselves as Irish working men to co-operate through the Internationals with the working classes of all nations, for the object pointed out in the preamble of the general rules of the International. That we believe it to be the duty of the Irish working classes, at home and in exile, to advocate the principles and form sections of the International, and to aid by all possible means in promoting the general objects of the association."

The publication of this noble declaration caused a sensation throughout the length and breadth of the land. The people naturally admired such sentiments, but the press treated the Cork Section with scorn, abuse and derision. The Dublin *Express*, which would depreciate personalities when applied to its own magnificent self, insultingly inquired—for it was only a workingmen's affair—if the "differences of color referred to in the 'declaration' could be removed with the aid of soap," and it further inquired "if the treadmill would not be a very proper school for the Cork Internationalists and their fellow-conspirators of Dublin to study the theory of revolution in." I could almost pardon the latter "inquiry" on account of its wit, but I cannot overlook the former. And yet the *Express* is very anxious about the souls of the Bad Island savages, and its editor practices Internationalism, for he is a Scotchman and lives in Ireland. O, he has no objection to International exhibitions of dogs and rifle cannon, or to International arrangements among governments which can brutalize and oppress defenseless millions, but International Workingmen's Association! O horror!

Headless of the convulsions and groans of the printing press, the true-hearted men of the Cork Section determined to wait on and confer with each of the trades. The coachmakers had just issued an advertisement demanding the reduction of their hours of labor to nine per day. That body was therefore waited on first. It consists of eighty members, and they unceremoniously joined the International Society. A number of other trades were then waited on and the subject of joining the Association was favorably discussed at seventeen of them.

Matters were no sooner in this state than the Reverend Canon Maguire opened fire on the society. From his pulpit, on Sunday, the 17th March, he denounced the International, and exhibited the grossest ignorance of its history and designs. There is no doubt, however, that he was to some extent deceived by an article which appeared on the previous day in the Cork *Examiner*, which is the property of the learned Canon and his brother, J. F. Maguire, M. P.

As the article was of a most inflammatory nature, and stated that five Frenchmen were over working up the people on the International principles. Mr. De Morgan wrote some contradictions to the *Examiner*, but that candid journal refused to insert his communication until the threat of the section to placard the city walls with the letter and an accompanying statement that the truth-seeking *Examiner* had refused it admission to its columns induced compliance. On Tuesday, the 19th, the International explanation or statement was published.

On the following Friday a poster appeared, signed by nine employers, two foremen in large concerns, four commercial clerks, and five working men. It called on the people to attend a meeting at which resolutions of a condemnatory character on the subject of the International would be submitted for approval and adoption.

At once the section put out a counter placard to the effect that the International Association was the great friend of the working classes. It called on the people to attend the meeting in their thousands, and to cry, "nine hours and liberty, long live the people!"

On Sunday the 24th of March the meeting commenced. The building in which the people met is capable of accommodating more than four thousand persons, and it was thronged in every part by an excited multitude. I have read various "reports" of the meeting, but I have not yet beheld in print a correct account. Even American journals such as the *Irish People* have been most grossly deceived by lying Cork newspapers. The tactics of the press in both Cork and Dublin, have been to misrepresent the International, to mislead workingmen, and to pandar to the prejudices and vices of the task-masters. Instead of being a service to humanity by advocating truth however unwelcome its teachings may be, such papers are a curse to society. Gunpowder by blasting rocks and preparing

the way for a tide of life may accomplish good, while the same agent in the battle field may work havoc and woe. Like gunpowder, printing may produce incalculable misery by distorting facts, by stultifying intellect, and by spreading abroad pernicious principles. All honor to those journalists who employ their influence unswervingly on the side of truth, and who labor devotedly for mankind in order that the sum total of human woe may be sensibly diminished. The most painful feature in connection with the Cork meeting is the fact that some individuals occupying humble positions in life were actually found ignorant, brutal, or immoral enough to raise their hand against the apostles or adherents of a reform which seeks to make civilized warfare impossible, by banding together the working classes of all lands in the self-imposed bonds of mutual esteem and fraternal love; but it was without thought those men acted, and tyrants great or small may well tremble when they consider that the time may arrive when the bone and sinew of the world will all be opposed to them. The capitalist, aristocratic, and clerical promoters of the Cork meetings trusted that the misrepresentations which they intended should be uttered would effectually fill the working-men of Ireland with prejudices and passions which the missionaries of Internationalism would find it impossible to either penetrate or dissipate; but they were doomed to disappointment and even their own very partial, colored accounts all agree in stating that the meeting was a failure.

But, it has been asked, what right had the Internationalists of Cork to attend a meeting at which they were to be ridiculed, misrepresented, and injured for life. It has also been said that the members of the Association attended the gathering with an intention to fight and that their action in the assembly hall was all that was wanting to demonstrate their identity with the Communists of Paris.

The meeting was one to which all citizens were invited, and the members of the International Association had therefore as good a right surely to be present as the capitalists themselves. Again, it is well known that at any public meeting any person has a right to move an amendment to any proposition or resolution which may be before the "chair." The chairman commenced his jaundiced speech with a great deal of bunkum, and Mr. De Morgan, who had courage enough to venture into a meeting originated by his personal enemies, inquired of the speaker if he would "allow fair discussion." The chairman, who is distinguished for his uncommon strength of lung, and his great want of brain power, had the audacity to say in reply that "he wouldn't." He then resumed his very ignorant, insulting and mischievous remarks. Some persons very properly hissed, and the "chairman" very untruthfully, but perfectly in character, said that De Morgan was the hisser. Immediately that noble-minded citizen was attacked by about twenty roughs, armed with bludgeons. They beat him with savage fury, and tore his garments. Of course his numerous friends rushed to the rescue, and a fierce struggle commenced. Cries resounded around, and intense confusion prevailed. A cloud of dust filled the assembly room and obscured the movements of the combatants. De Morgan was saved. The hall was damaged considerably, but the designs of the promoters of the meeting were frustrated, for no resolution submitted to the people was carried.

It must be remembered that the first blow was struck by the chairman's party. They called a meeting for the purpose of developing public opinion but they were obliged to batter with cudgels the heads they had sworn to fill with enlightenment. The people came for bread but the capitalists gave them a stone. But what other treatment could have been expected from a class which is hypocritical enough to pretend to believe that the International Association wants to burn Cork, Dublin, New York, Berlin, Paris, and Moscow; or, in other words, to leave nothing to be done on the last day.

Before proceeding to review the movements of the International in Dublin, I will say that the Cork section is in a most healthy state, and is certain to accomplish excellent results. The coach-builders have had the nine hours of labor conceded to them by their masters.

THE VOICE OF THE PEOPLE.

RUTLAND, VERMONT.

VICTORIA C. WOODHULL—My Dear Madam: I have been highly entertained in reading your views on "the social question," and admire the spirit, candor and frankness in which you present and handle it. I am glad to find one sister in the field who is not afraid to put her head out of the shell and show herself, her flag, and to handle all progressive subjects in broad daylight. I see nothing in your teachings that conflicts with the best teachings of the lowly Nazarene and many of the worthy apostles and prophets of the olden time, and "blessed are ye when they shall revile you, persecute you, and say all manner of evil against you."

The cause in which you have so fearlessly enlisted is a good and just one, and it is only a matter of time when the end shall come and your works prevail. Social freedom, the rights of woman at the ballot-box, understood and counted as one of the citizens of this republic, will sweep over this blighted country like a whirlwind. The storm is gathering, clouds beginning to rise all around the horizon, and they must be blind who cannot see them. This is a new age; old things are being done away, and all things are becoming new. He who remains where his grandmothers left him fifty years ago, will be wiped out. "Behold, there shall be two grinding at the mill; one is taken and the other left." The time has come. The spirit of God is working silently and surely in the hearts of men, which begin to fail them for fear. Your "queries and responses," written only

one day after an elaborate article addressed to A. E. Newton, and published in a western paper, are plain, unsophistical, pithy and to the point, and remain unanswered. I was grieved to see one, for want of material for argument, bluster all around and slander female character to make a point. This calumny only adds new friends, and binds them all in a wreath around you, and to the cause which is being spread out before us. There are only two questions now of vital importance to be decided in this Republican ring: Shall woman be allowed her rights as a citizen, or shall she continue on a slave?

SOLOMON W. JEWETT.

26 WESTGATE ROAD, NEW CASTLE ON TYNE, ENG.

To Mrs. Victoria C. Woodhull, New York City, U. S. A.

DEAR MADAM: The undersigned desire to express their approval of the splendid attitude you have taken in giving utterance to, and standing up in defence of the truth in relation to the question of social freedom.

In this uncertain age of spiritual and cognate immortalities, in these last days of the great fight between right and might, we desire to congratulate you dear Madam, on your mission to mankind; and we sincerely and truly thank the spirit of ALL LIFE for your descent among us, for your birth, development, and the great promise of usefulness which your labors have already given to those in sympathy with you.

Go on and prosper! and know that there are other Spiritualists and reformers in England, the scribes and pharisees, who in their magazines traduce your character and scandalously falsify your speeches and their evident meaning. We are (on behalf of many more beside ourselves) dear madam, yours most affectionately and faithfully,

HUGH McLEAD,
JANE BUTTERWICK,
JAMES CARPENTER,
ANDREW GARDNER.

BELFAST, IRELAND, VICTORIA TERRACE, April 5, 1872.

CLEMENT PINE—Dear Sir: Yours of the 30th ult. duly arrived. I am glad to find you are still so earnest in the work of reform, as there is still much to do. I do not now get any American papers, and I have, to a great extent, given up the reading of papers of late years, but if you send me any specimens I will be happy to see the march of progress. I have printed two little pamphlets, some years ago, on woman's political and social rights, but have not been able to get them launched yet, as it is intended that I should give a lecture on the subject before they would be published, and I shall try to do so during the current year, as I do not expect the present session of "cocks and donkeys" to do any better than the former ones in that respect. I see an evasive article on Mrs. Woodhull in the last *Medium*, by Hudson Tuttle, which I take to be a proof of her advanced ideas and disinterested labors in the cause of reform. I can do little in the reform field at present, and for several years all the vital power I could spare has been expended in relieving the earth-bound captive spirits, and I consider it the highest phase of the subject which I have yet experienced. Yours faithfully,

JOHN SCOTT.

THE WILLOWS, BRIDGWATER, ENG. April 1st, 1872.

DEAR MADAM,—Please accept my thanks for your kind attention in forwarding me the package of your journal, and other documents, including your portrait which is highly valued, and it exerts a fine magnetic influence on all who behold it. Your latest journal that I have received is March 9. I hope my name is entered on your books, so that the journal will come regularly, as I am watching anxiously the progress of your social and political movement. Your Impending Revolution, and new Constitution for the United States, embody sentiments and elevate a standard around which oppressed humanity, in every clime, can rally. Your movement is of the awfully sublime which characterized the upheaval of the mountains in the physical world. Individual reformers have promulgated similar views, but the difficulty has been that they have fallen still born on the world for want of an aggregating centre. You have nobly volunteered to be the nucleus, which may achieve a revolution that the world has not yet dreamed of. The reformers of old remarked, "ye hypocrites ye can see the signs of the weather, but cannot discern the signs of the times. The tremendous gathering in New York to hear the "Impending Revolution," and the vote in Congress for admitting the brave females to expound their cause on the floor of Congress are triumphs of which you may well be proud.

As far back as the year 1828, I listened with intense interest to the lectures of Francis Wright in the Cincinnati Theatre, on the subjects of the abolishment of negro slavery, the social freedom of woman, including the deformity of the marriage system, and the limitation of wealth by an increasing ratio of taxation on property. From that date I have been a decided advocate of that important principle. Then one million of dollars was as large a fortune as fifty millions is at the present time. So, if the principle was of importance then, it is so now in a fifty fold degree.

Francis Wright was at that time associate editor with Robert Dale Owen for the *Free Enquirer*, which advocated those reformatory doctrines from a materialistic point of view. Robert Dale Owen, as is well known, and myself, also, have added the spiritual to the material, rendering the whole subject more intensely interesting and lucid, as Spiritualism may now be considered the underlying lava which is disintegrating humanity to develop a higher plane of social, political and religious institutions.

I hope the Trades Unions will see their error in throwing themselves away, in becoming auxiliaries to either of the parties, now that they have an opportunity of rallying around a standard which contemplates the good, not of one party only,

but of humanity in its broadest acceptance. Wishing you every success in your arduous undertaking, I remain,

The friend of Humanity, CLEMENT PINE.

Mrs. V. C. Woodhull.

DUPLAINVILLE, WIS., April 15, 1872.

DEAR SISTER VICTORIA: Having read your letter in the *Religio P. Journal* and the remarks thereon, I felt constrained to raise my feeble pen (not for notoriety, however, as our good Bro. Jones is inclined to say of those who are engaged in the cause of humanity) in behalf of truth and justice. Our Brother has accorded you a hearing, as you desired, for two reasons. First, for the purpose of giving vent to the spirit which seems to rankle in his breast. I am loath to believe such a spirit does exist in the editor of a reform journal. But the old saying "nature will out," is a true one, and I say, let it come. It is human to err, God-like to forgive those who have erred. Second, that you are the presiding officer of a sickly institution claiming to represent the American Spiritualists: were it not for that pretending he would have treated you with silent contempt. Really this is a brotherly spirit toward an erring woman; I suppose it would be against his spiritual principle to call you a sister. But you will receive aid from the spirit world, and from hundreds of others in earth life, if not from the Spirit of the *Journal*. Why is our Brother troubled about the Spiritualists being led by the women. Is it because they are a weak-minded set generally and easily led astray? Then let him cease to advocate such a doctrine if that is its tendency. The *Journal* is full of it. Does he believe what he gives to the public; or is he another adventurer? I infer from his own language to you, that he is seeking notoriety as a Spiritualistic editor, without regard to Spiritualism having a deleterious effect on the minds of the public. The bitter invectives which flow so freely in his remarks, illy become one who claims to be a co-laborer in the field of reform with yourself. Christ was a radical reformer. Hear him, Blessed are ye when men (and women he should have said) shall revile you, and say all manner of evil against you falsely for the truths sake. Who was it that gathered together to hear this radical fanatical ideas? The simple fishermen, "the roughs and fag-ends of society," brother Jones would call them. For the body of society were against him and his doctrines then more than they are against you to-day. 'Tis well sister! No contention—no progression. Luckily for you the world has advanced a pace, or we would have another crucifixion scene. Did Christ cease to preach his inspiration thoughts fresh from the divine throne, because society did not endorse him and his views? Nay. He cared not for the tongue of the slanderer. His Father sent him and the work must be done to the bitter end, which was death on the cross. But the principles he died for will live forever to bless humanity. Dare our brother of the *Journal* accuse this greatest of all reformers as being an adventurer seeking notoriety? This the only thought that prompted him to action? Let our brothers and sisters pause ere they further condemn you.

Ever your sister for the good of humanity as I view it.

M. J. DONALDSON.

ROCHESTER, April 17, 1872.

VICTORIA C. WOODHULL—Dear Friend: I see by the papers that the Woodhull branch of the International has been suspended by the London head. I wish to know the cause of this action, because we have taken preliminary steps here to organize a section, but if your branch is suspended because you are prominent in it, it will be sufficient reason for me to abstain from taking any part in its formation. I do not propose to give any support to any organization which by its action, whether directly or indirectly, strikes at woman.

I have not much doubt but the action had at London has been because of your prominence as a woman in it, which, if you had been a man, would have not been noticed. Please inform me what is the cause of the action at London, as soon as possible, as we meet to organize next Sunday, and my connection with the organization will depend on your reply.

Truly your friend,
[We refer our inquirer to the editorial on the third page of last number for his answer].

ALMA, WIS., April 6, 1872.

MY DEAR MRS. WOODHULL: I have received your circulars, and shall distribute them among all our allies—can find use for more. You have characterized our vaunted republic in very just terms, and issued just such a call as the friends of humanity ought to respond to if they are desirous to accomplish anything. Make any use of my name you like in connection with this comment. Yours truly,

CHAS. LEIGH JAMES.

MESDAMES EDITORS: Your ideas and arguments on finance, government, women's rights, etc., are agitating the green scum of popular ignorance and inflated self-righteousness to such degree as to make its scent perceivable by keen olfactories in every pool (locality) where your papers are read. To those who complain that you do not talk everything as they would have it, you can say as one of old, "O that mine enemy would write a book;" then the compliment of criticism could be sent home to roost like a flock of fowls. Let the blows of reform fall thick and fast, no matter what Mrs. Grundy and the little ones say or think—the world moves in spite of them. W.

STOWE, VERMONT, April 12, 1872.

DEAR MRS. WOODHULL:—As I read to day, for the twentieth time, perhaps, your lecture before the Troy Convention, entitled "The Rights of Children," I could but exclaim, God bless and sustain that noble woman in her fearless efforts to

break the way for future generations! I need not utter that prayer, for I know you will be, as all true reformers are, sustained. The world to-day may scorn your sacrificial efforts, but unborn millions will yet call down blessings on your name.

I believe every child born has the God-given right to a well-formed physical, and a happily organized mental structure; but how can we vouchsafe this right to children so long as they are the products of lust and hate; so long as they are the offspring of women who, did they confess the truth, would acknowledge it was from no will of their own they bore their sad, wasted faces and attenuated forms, but because of the chains of lust which tyrant husbands wove around them, and which they dare not resist, because of their promise "to love, honor, and obey." I once heard a clergyman make the following remark: "Many a poor wretch pays the penalty for murder on the scaffold, when God will hold the mother in judgment for the deed on the last great day." The father of course is exempt? Oh, yes, what is it to him that the woman, the law calls his wife, is driven to rebellions and murderous thoughts, when performing gestation, contrary to her wishes. Pilate-like he can wash clean his hands even while signing the death-warrant of his child's physical and mental welfare. Oh, men, your presuming disposition over women, is bought, like the Potter's Field with the "price of blood." Ay, the blood of your own children! Oh, when will the world cease to behold the sickly, half-made-up children, and the poor, miserable specimens of humanity that now everywhere throng our thoroughfares? Surely not till woman stands by man's side, everywhere his equal, and each alike are taught to use, and not abuse their reproduction faculties! Thus will they fulfil Nature's great design, and people earth with beings, "Only a little lower than the angels." EMMA L. M. PAUL.

MILWAUKEE, WIS., April 17, 1872.

Editors of Woodhull and Claflin's Weekly:

DEAR FRIENDS: We are not personally acquainted, but as you are striving to establish a human rights or equal rights party, and have called a convention to consider what will be the best course to be adopted, permit me to call you friends, and put my name with the others for the convention to be held in New York on the 9th and 10th of May next.

I am opposed to all political parties, unless the old anti-slavery party was political. They had one grand object in view. They said the slave shall be free, whether we have tariff, free trade, State rights, concentrated power in the Union revolution, revolts, contented or discontented slaves, they shall be free. This party was formed for active work when a military hero was President, who would neither obey Constitution or laws, when they were in the way of his ambitious designs, the same as our present military hero-President is doing; and in the same way surrounded himself with the worst men of his party; and abused the best. Then the best men of the party combined against him and his satellites, as they are now doing against the present administration; to prevent the offices of the government from being bought and sold like sheep in the market. Then as now the hero President claimed despotic power, to give the offices of the government, and the spoils incident to power to his special partisan friends. And the men of peace, toil and worth, opposed the prostitution of the power and gifts of office to establish a personal or party despotism; which neither regarded the legal right of man, nor the honesty and capacity of the persons appointed to office.

When these great political parties were contending for power, the anti-slavery party was formed, as there is a similar disregard for the rights of honest upright citizens now as there was then; and experience has taught us that there is no hope that political parties will grant just rights, unless forced to, in order to insure success. I hope the equal rights principles will be declared, and that all present in the convention will say as did the delegates of old "sink or swim," "serve or perish," we are "for the declaration." Yours for justice to all.

564 MILWAUKEE STREET, H. S. BROWN, M. D.

LONDONERRY, April 15, 1872.

MESDAMES:—Your paper, and the noble, fearless principles you advocate, meet with a hearty response and welcome from many an earth child, who has long felt the need of such glowing truths to waken life and action for those pent up emotions, so long slumbering, waiting for just such fearless souls as yours to stir the sluggish waters which are breeding corruption everywhere in consequence of this inaction. It is heart-sickening to contemplate the vast amount of corruption festering and pouring forth from what is termed the higher walks of life—the fashionable aristocracy. I felt doubly interested to secure every copy of your valuable paper since reading your letter to S. S. Jones, and his reply in his paper. I would recommend that Brother J. take a dose of salts, believing his stomach is terribly foul and bilious; at least I judge such to be the case from what has already come off. I am taking his paper, and like many features of the same, but as a Spiritualist and a lover of fair play, I must acknowledge he displays a lack of candor and proper courtesy in his reply to yours. If I can read the signs of the times with any degree of correctness, he will learn, ere long, that the noble, unselfish principles to which you are giving utterance are not so far in the background as he vainly imagines them to be.

DANIEL D. WAIT.

BROOKLYN, April 19, 1872.

DEAR MRS. WOODHULL: I have been receiving your paper, through the kindness of a friend, for nearly a year past, and have also read your book on the "Principles of Government," as well as your sister's on "The Social Question," all of which have afforded me great pleasure and satisfaction. Your paper has failed to come to my door for several weeks and I am completely lost without it, for it supplies food for thought which no other paper can supply, although I have the "Banner of Light," "Christian Union" and daily papers. I have given away all the "Weeklies" to a dozen friends, in different localities, "for as freely as I received I gave," and have never met any woman that was not really pleased with your paper. May God speed you in your good work is the earnest prayer of

Yours, for Truth and Humanity,
EMILY B. RUGGLES,
95 Monroe street.

MINNEAPOLIS, Minn., April 7, 1872.

VICTORIA WOODHULL: "Bright particular Star."—In the glorious horizon of thought and action, I cannot express with my uncultured pen, my admiration of the grand and beautiful truths which appear in the WEEKLY. I can only add my name as one more worshipper, at the shrine of truth. I could not resist the desire to send you a word of greeting, when I realized that you are paving the rough and uneven way, with granite rocks of justice, squared by the rule of common sense—the way that every woman, ignorant and cultivated alike, must tread to reach the temple of liberty and equality, when we will surely meet. I trust ere long, and the echoing shouts we

will send on high to be caught up by the angels, will be "Victoria!" Victoria!"

I cannot close without expressing my admiration and appreciation of the truth contained in Tennie's speech, in your last issue.

Strike home the truths to cowardly hearts,
And help the chains to sever
That bind the soul's of Women now,
And they will bless you ever.

MRS. LIZZIE SCOTT.

BRADFORD, N. H., April 16, 1872.

MRS. WOODHULL:—Dear Madam:—I have long thought it my duty to inform you that you were known and appreciated for your work's sake in the little old Granite State by a few of your sisters at least. I have had your paper more than a year to read and value it highly for its outspoken truth and fearlessness of Mrs. Grundy. May you and your sister Tennie continue to be inspired to labor for the afflicted and downtrodden. Please add my name to the call for a People's Convention for a new government.

MARY D. ANDREWS.

TONGANOXIE, April 14, 1872.

SISTER:—Please send me a sample copy of your paper called, I think, WOODHULL & CLAFLIN'S WEEKLY, and if it suits me I shall subscribe for it. I have become heartily disgusted with the treatment you have received from S. S. Jones' journal and other statistics of his, and am determined to discontinue my patronage to that paper. Please send me a copy and I would be glad to act as agent for your paper. I do not know the terms of your paper, never saw one. Direct to Kansas, Leavenworth County, Tonganoxie.

A. DODGE.

CLAYVILLE, New York, April 14, 1872.

SISTER VICTORIA: It has been some time since I thought of writing to you, but circumstances have prevented me until now. Verily, I have learned from stern experience, that we are creatures of circumstances; that we are governed by surrounding influences as much as are the planets in their orbits. We are not the authors of surrounding conditions. They originate themselves—control us, and hold us fast in their almighty grasp, saying unto us in tones of thunder, "Thus far shalt thou go and no further."

WOODHULL & CLAFLIN'S WEEKLY commenced coming to me about the 1st of January, and discontinued about the 1st of April. I am highly pleased with it. It grapples with the great social problems of the day, with an independence of soul based on integrity of motive. O, my sister! You are engaged in a glorious cause. Stand ye firm as a rock amid the ocean's waves! What though theological bigots do howl and persecute you as they did the great Nazarene. You will please observe the glorious assurance, that, "blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of Heaven." Cheer your heart, and strengthen your moral and physical powers for the contest; and though all the combined powers of darkness marshal upon the broad plain of the moral world (for there the battle must rage) and come up in the attitude of hostility against you, stand ye firm as a faithful sentinel upon the sacred ramparts of everlasting truth, and in bold defiance to all opposition, unfurl your spiritual flag of social reform to the breeze of heaven; nail its staff to the outer wall, and there let it wave forever in triumph, while your victorious shout shall rend the welkin of error, since, as God and the angels are with you, victory will ultimately perch upon your banner. Yours, etc.,

JOSEPH P. SMITH.

BOWLING GREEN, PIKE CO., MD.

MRS. WOODHULL, Dear Friend, Sister, Mother, Saviour:—I know not what terms can express my loving, respectful sympathy. Although myself a mother and grandmother, older in years than you are, yet I feel that your maternal love is deeper, fuller, over-reaches, in a very great measure, any woman who has ever blessed humanity with her labors, and I must send in my congratulations amongst the many, who are more capable of expressing them than I am, to assist to counter-act the cruel, abusive persecution you suffer from those who know not what they do. When I am hankering for human love and sympathy, I often think how much deeper and more agonizing must be your craving. I hope you have a true soul companion, for you needs must hunger for the strongest, purest and most constant supply, though you must be constantly enveloped in an atmosphere of love and wisdom from the invisibles, which I hope satisfy your every wish.

And as you pour out your heart's and mind's richest treasures, toiling and studying for humanity's good, with scarcely one moment ever given for your own health, wealth or pleasure; you will surely find your reward in a higher life, beyond the dark river, where truth and light shall dispel every vestige of error's dark night. I have not a whit less love and sympathy for your noble sister, Tennie. My heart leaped for joy and I could but shed tears of gratitude while reading her recent lecture on the Ethics of Sexual Equality. Yours for all the rights of life.

MRS. M. HANSON.

EAST GRANVILLE, Vt., April 14, 1872.

DEAR MADAM: I have been for several years waiting the progress of events to engage in something that would tend to relieve burthens and elevate conditions of the toiling millions of the United States.

I feel that the time is now beginning to dawn when to act is well and wise. Although in apparent obscurity yet I have some notoriety in Vermont as a business man and an early Spiritualist. I am satisfied the time is at hand when women will form an element of redeeming strength to the nation.

We purpose to make a call for a convention in June to nominate a new ticket for our September election, in which convention the women will participate. I am fully satisfied that we must have an independent action from all religious and political parties of the present, and solicit the fishermen for our apostles as a general thing. Those in high places will hardly be willing to yield their usurped position and power by request. Crowned heads seldom care to disrobe themselves by request. This government is now in fact a limited monarchy, and if allowed to pass on unmolested will soon become absolute. If we are to be subjugated to perpetual toil it might as well be by a crowned head as a crowned party. We think a larger share of the earnings of the poor are forced from them in the United States to support fraudulent rings and office-holders and to carry elections than is forced from the serfs of the English government to support a standing army with drawn swords to subjugate the rebellious. I have no time to spare to recite these abuses, but congratulate the increasing army that have moral courage to stand up to the fight manfully and without fear.

D. TARBELL.

LINCOLN, NEBRASKA, April 10, 1872.

WOODHULL & CLAFLIN:—Your paper has failed to reach me for the last three weeks, much to my regret, as we dislike to miss a number, as we wish both to read and circulate among

our friends. I suspect the paper is purloined either on the route or at the office here, as there is no paper that has excited so much interest as yours, and still most people would not have it understood they were subscribers, on account of the prejudice existing generally to what are supposed to be your views.

I find it is only necessary for most people to definitely and clearly understand your views before endorsing them, and I have taken great pleasure in correcting false impressions by lending them your paper to read. I could use several copies to good advantage in that way. Yours for the truth,

WILLIAM J. BUMSTEAD.

LANCASTER, Pa. April 14, 1872.

VICTORIA C. WOODHULL: I am pleased with the independent style of your paper, with the unflinching courage of true womanhood evinced by you in declaring the rights of your sex regardless of conventionalities and old fogy notions that have become sacred by age, and have labored for suffrage and social rights of woman several years. I never vote for this so-called Republic of ours, for by voting for our present government I vote away every right that I, my wife and child possess; therefore, have been working in awaiting for just what the New York Convention proposes to do—to form a government for the people, by the people, believing, as I do, this is the only way to work out a reform in the government. I therefore write you wishing to be known, and to be permitted to work in this grand movement. Yours, for humanity,

WILLIAM DAVIS.

OTTAWA, Mon., April 15, 1872.

MY DEAR MISS CLAFLIN: I have always wanted to write to you, but knowing how many correspondents, and how much business you have to attend to, I have not intruded. But now I have an excuse for writing: My paper has failed to reach me several times. I dislike to lose a single number; it is too readable. I have never received No. 20 and 22. Please send them as I want to keep them all to refer to in the future. I cannot tell you how much I think of your paper. It grows better every week. You have so many able correspondents. Your last—I should say first—lecture was grand. I glory in such expressions; it is time they were uttered; it is time that subject was probed to the bottom; it has been tabooed and crushed down long enough. If civilization is to advance that subject, the science of sexuality must be discussed and brought before the people.

I am glad to see that you and your sister have had the moral courage to stand up and strike the first keynote to the social revolution that has got to come. When I think of the overwhelming opposition you have to encounter, I tremble for fear you will fail. But no, I know better than that, you will not fail. You are in the hands of a mighty power and it will uphold you. What, though you are slandered and ill-treated by the ignorant bigots of the world as long as you have the approval of your spirit guides. I glory in your position; I should like to stand by your side and work with you, but as Providence has ordained me a different lot, I must submit; but if I cannot help personally, I can at least encourage you in your work. Would that we had more women like you and your sister.

NETTIE E. PAGE.

A LETTER FROM A BRAVE, TRUE WOMAN.

DEAR VICTORIA AND TENNIE: I feel impressed to enclose a letter from a suffering sister. This day have I asked the angels to guide my pen in loving words to cheer her, praying to help her to bear bravely.

I you wish to publish it (reserving the name, as that I would not give without her permission) I think it will serve to help show the world the heart wrenching sacrifices that brave true womanhood can make for the sacredness of virtue and truth. Many will ask, could she not afford to live in misery for the society of her children? Ah! we know that thousands experience years of living death for their precious darlings.

Children have been taught to venerate fathers who have laid down their lives upon the battle-field of freedom. Many not children venerate such a mother as this, who makes sacrifices far transcending the glory of the warrior; and with her heart-strings clinging in love round her darling babes, refuses to disgrace them by disgracing her own womanhood, and goes forth a martyr to woman's freedom.

SADA BAILY.

177 16th Street, BROOKLYN, APRIL 8.

MRS. SADA BAILY:—Dear Madam: I read WOODHULL AND CLAFLIN'S WEEKLY, and in it I saw a letter from you, which makes me desire to write to you a word of sympathy. My own case seems much like yours only less fortunate, since when I desired to live with my husband as a friend and sister he refused, and to be true to my convictions of duty not to live with him as a wife, when I felt no conjugal sentiment towards him, I was obliged to leave him entirely, and the law in this State gives him the control of my three children, because I cannot show that I am as able pecuniarily to take care of them as he is, so that my adherence to the truth of my own soul, has deprived me of the society of my children, which you have for your comfort. I have found this to be the severest part of the trial, and this you have so far been spared. But though a great affliction, I would not return to the slavery of the marriage institution, to have it removed, and I have learned more of the real truth of the present condition of things in society, and of the mind of the spirit, for the future age, whereof St. Paul spoke, I wrenched myself out of the marriage institution, at the loss of everything generally held dear, than in my whole life besides. The future of true womanhood is full of glory and joy unspeakable, but we must have a period of dire distress in the world before it will be completely ushered in. The lines will be drawn sharp and cutting that separate truth and error, and everything that cannot endure the searching and trying fire of truth will be consumed, until truth will be manifested King. Your fellow-sufferer for the truth. MRS. SPRAGUE VOSBURG.

COLUMBIA, KAN., April 16, 1872.

MY DEAR MRS. WOODHULL:—I have time only to send you my prayer and blessing and a line or two.

We are in sympathy with both you and Tennie in all you say. It does us great good to respond to your utterance of those vital truths which our long study of man and his relations has brought to us. We rejoice that you are president of the Spiritual Association, for Spiritualists as yet are not half out of the shell of ignorance and slavery. We are poor, but we have a large investment in you and in the universe.

PROF. J. H. COOK,
FRANCIS A. M. COOK, M. D.

VINELAND, N. J. April 14, 1872.

Mrs. VICTORIA C. WOODHULL.—I am all over interested in the new departure from the old corrupt ways. I have watched your sayings and doings with great interest. I consider the departure contemplated of vital importance to the working classes.

So put my name down for humanity's sake—for my own sake.

CHAUNCEY PAUL.

PORTAGE CITY, April 3, 1872.

I see a notice in your paper requesting all in favor of the call for the convention to be held in New York, on the 9th and 10th of May next, to send their names; and although I am a poor laborer, and of no consideration among men, I will send you my name, and pardon me if I venture to write a few of my thoughts, showing conclusively, to my mind, that I ought to favor the convention. It is useless to shut our eyes to the fact that, in our courts, justice is not given to the people. We all know that the wealthy man who robs, or steals from the people thousands of dollars, is screened from receiving the just punishment due to his guilt. While the poor man or woman, with a view of obtaining necessary food or clothing for himself, or herself and family, who commits a crime of less importance, is almost sure to receive a severe punishment, administered by the very courts who shield the great rascals. In our government we see the principle of the people's utterly disregarded, and legislation carried on for the interest and benefit of the few, without giving the laboring class the consideration to which they are justly entitled. Witness the legislation to favor capitalists, railroads, and incorporations. The farmer thinks he does well if he can realize 8 or 10 per cent. on the capital invested. The incorporation must realize 30 or 40 per cent. The poor man who labors by the day to support himself and family, compelled to pay a revenue tax upon the necessary food and clothing for his family use. Orphans of both sexes, destitute of homes, dependant upon their own labors for their maintenance, are compelled to pay taxes. Their land, the people's land by the government given to rich companies. The general course of legislation is such as to make the rich richer, and to keep the poor in poverty. A code of laws created and enforced, and one half of the people governed by those laws, denied a voice in making them. (I refer to the marriage laws.) If this is a free Republican government, I am sick of it. I believe that no change can be for the worse, and that any change must be for the better. Under our present constitution as it is, we can look for nothing better than we have had. We have tried it in the hand of all parties. Don't let us be deceived again. Put not too much faith in the new party, which is to meet in Convention at Cincinnati.

If successful they will travel in the same well-beaten track of other parties. Let us have something better than we have had. Raise the banner of the new government, and a multitude of poor laborers will rally to its support. I thank God for such noble minds as Victoria Woodhull, Tennie Claflin, and the host of noble-minded women and men engaged in this movement for the good of the world. Yours truly,

R. RICE.

FREMONT IND. April 10, 1872.

MESDAMES WOODHULL & CLAFLIN: I find that you published an article on the ability of the Nation to make our money, and of the plan Congress has chosen to procure it, showing that had any individual managed his own private matters, as Congress has the nation's, society would have sent such persons to either the insane asylum or to the State's Prison; this was published in your number of January 6.

In the hopes of catching the eye of some thinkers, I wish to treat this question of "intrinsic value," "real value," "real money," and I will be glad if you can insert this in your most excellent paper. To begin it, I tell you and all those "specie payment" men, who use the above terms, fully believing they have an idea behind these words which we are unable to answer; that their idea is only a strong delusion sent upon them, that they might, as they have, believe a lie; that they may be cheated, damned.

To prove this, if they do not now know, that that for which there is no demand has no value; and the value of any article is in exact ratio of what demand there is, or may be for it, we will tell them that after the demand which gives all values is withdrawn from it, their "intrinsic value" is worthless. Hence the terms "intrinsic value" in the mouths of those capitalists, who hold the bonds of the different nations of the globe, which, according to the Hon. Geo. S. Boutwell, our present Secretary of the United States Treasury, is \$23,000,000,000, whose annual interest requires the aggregate coin or all those countries whose debt this is, each year to pay it, means the same thing, as did "the Divine Right of Kings," in the mouth of George III of England, in 1776. While the colonies believed the king, he taxed them at will.

Just so the "specie payment" men do with all countries and peoples and tongues who hold as they do to gold and silver bullion possessing intrinsic value, as by it they are made to believe the aggregate amount of money made, or to be made by nations must be limited by the quantity of these metals all these nations possessed. This secures a large demand for these metals, which, in fact, gives them all the value they possess, and also warrants to them a sure sale of all the coin they gather as interest annually, and that, too, at whatever these capitalists may think the nation desiring to purchase by the sale of its bonds may be able to pay. And so long as this delusion, "intrinsic value," is impressed upon the great body of the people just so long will these capitalists, by the aid of the "specie-payment" men, be enabled to tax even to the same tune that the English king played on his old Fiddle, "the divine right of kings," and that was at will.

But the moment this delusion is dispelled by the light of a little common sense among the laboring classes, giving them to fully comprehend the truth that all value depends upon demand, and not upon any inherent quality called "intrinsic value" in these metals called the precious metals, this game by which capitalists have been enabled to live upon the fruit of the laboring millions through all the long centuries of the past will, like that of the king who had exhausted the substance of these American Colonies in 1776, have effectually played out.

W. HOPKINS.

A correspondent says: "Your women speakers are afraid to use the best argument for their suffrage. It is that the ballot put into the hands of women would break up parties and party rings. There is no power that could impress female opinion within the iron circle of a ring. Parties broken up the choice for representatives would be for personal virtue and intelligence. The motto would be, 'men, not measures.' The uncontrollable character of the female vote would constitute the best means of liberating men from established opinion, which is established religion. Your 4,000,000 women votes into the electoral urn, the fermentation will so clarify and purify the contents as to form a wholly new liquid. Start your women speakers in this argument, and it will attract the attention of all who dread party oppression, party corruptions and party stupidity."

SHERBROOKE, P. Q. CANADA, April 20, 1872.

To Mrs. VICTORIA C. WOODHULL.—Dear Madam: I should rather call you my beloved sister, my excellent friend, or by some such title of endearment, to express my feelings toward you, or address you as noble lady, to signify the true respect in which I hold you. Had the terrible sufferings and anxieties of the last thirty-five years brought me no other reward for my patience than the rich privilege I now enjoy, through perfect freedom, of making myself known to you, and claiming the communion of your exalted intelligence, I would not think the time and pains unworthily bestowed, because I am, like yourself, enabled to cast aside the trammels of unworthy custom, in the performance of a delicate act of the strictest duty. How happy, then, shall I be if you sacrifice, from the many calls upon your time, a few devoted moments to bless me with a line in answer—at most a few lines, for I can read much where little is written. You high spiritual nature, with the long exercise of its faculties, must realize that every word of yours will bear with me its true and full interpretation. Only write in the freedom which is your native and your determined sphere of life.

I have been some years in retirement, carefully digesting former and continual experiences preparatory to the social revolution which is now on the eve of disclosure. A month ago I sent for the *Banner of Light*, to see what is moving among the agitators of the time. The perusal of your reply to A. E. Newton was my reward and satisfaction. I wrote to my friend, Mr. White, for your "Principles of Social Freedom," and he was so kindly considerate as to mail me two copies, one of which I take pleasure in sending to the few who dare to follow a trace of thought, and the other I have read and re-read, and pondered and reconsidered, until, in another perusal to-day, I resist no longer the inclination I have to write you.

The only previous knowledge I have had of you is merely that of your existence, derived from the occasional mention of your name in a newspaper. You stand upon an awful height. You have unsexed and disrobed yourself to do battle of truth and duty for an unworthy race, suffering, yet ungrateful for relief. I will throw the mantle of my power around you, that you shall not be more conspicuous than admired and respected, even by the worshippers of outer garments. I am no less than sixty-four years of age. From youth the falsity of legal marriage has been evident to my understanding. Of late, I have thought to fathom many questions; but this one I could not, for want of the knowledge and peculiar perception that belong to the female alone, and I could never meet with a thoughtful, discerning woman devoted to its consideration, under circumstances that would enable me to profit by the light of her intelligence. You have solved all the difficulty by a plain statement and demonstration of "the principles of social freedom." But "more remains to do." Complete as is your work, it is only the ground-plan of the high and holy temple to be reared by future labors of a vast multitude.

My eyes are suffused, my sister, as I think of your suffering, in struggling to a position of positive usefulness. Rejoice at the dreary past and the dreadful prospect still before you. Be proud of the riches inherent in your nature, whereby you have paid the price, and purchased a lasting blessing for more than yourself—for millions yet unborn. But you less need encouragement to stimulate, than entertainment to rest and amuse you. I am endeavoring to plan a journey to New York, and if successful, shall aspire to your personal acquaintance; so you may as well invite me—for, though superfluous, it will be most agreeable. I am deeply your debtor, and must, in some way, discharge the obligation.

GEORGE BARNARD.

SISTERS VICTORIA C. WOODHULL AND TENNIE C. CLAFLIN:

Dear friends.—Meeting lately with a number of your WEEKLY I became very much interested in the independent and fearless manner, in which it treats and presents practical radical subjects, those upon which the immediate and future welfare of human society must greatly depend. The utterances in regard to the false organization of the government, the corruptions, favoritisms, class legislation, political rings, office holding, and government supporting commercial millionaire thieves, are some of the links in the chain of corruptions which encircle and interlink the entire working machinery of the government, and for whose special interests, the vast and cumbersome complicated machinery of place favoritism, seems to be organized and especially designed. If it had not been that the country is possessed of such unbounded natural resources; it would have ceased to exist, as organized long since. But under these natural advantages, the false organization and its vast train of corruptions are overlooked, and the government credited with what is due to nature's storehouse of natural means of supply. The representative majority system of government is as monarchal a system in principle, as the one man system when conducted by party influence as ours is. All things considered, the laboring masses are enslaved and robbed of their earnings, to a greater degree than any other government according to its age. And through ignorance, they are constantly deceived to vote for some party demagogical office holder, or hunter, whose business is to exercise the power thus delegated in a majority, to legislate directly against the ignorant voter, as a producer, and in favor of the idle capitalist, who has already become rich by robbing labor, and for whose special interest, all legislation is conducted. And if such legislator is questioned as to his influence in favor of a bad law, he replies that it is the will of his constituents. Whereas nine-tenths of his constituents had no will, but the will of ignorance to vote for party, because they do not understand the manner in which the legislation is conducted. That money legislates, instead votes, and that this same power is wielded again at them, instead of for them. Thus, labor is en-

slaved for the benefit of the non-producing aristocratic legalized capitalists, whose ill-gotten wealth has been obtained through a corrupt system of false legislation, under the constantly reiterated assertion, that it is all for the good of the country and the voice of constituents. And the mass are still willing to accept the statement. Or if they do not, they still think they can remove the wrong by continuing to vote. But delusion ever follows as often as they repeat it. Ever since 1840, I have felt almost indignant when asked to vote, and had determined not to vote any more under the present organization; believing the whole system of our constitutional organization is a fraud upon the Declaration of Independence; which was so wisely and truthfully uttered by our revolutionary forefathers, and to whom the race is largely indebted, not only for what they wrote so sublimely truthful, but for the terrible ordeal through which they passed, in bequeathing to the American people the inalienable and natural right to freedom. But, alas! the slave-holders who held the balance of power, made a slave constitution embodying two kinds of slavery, both constitutional—the black, chattel and constitutional—the white, constitutional, in allowing all those who had no money to be robbed of their inalienable God-given birthright by any one who had more money than would secure their own, and as many others, as they were possessed of money to purchase. Thereby the grave of liberty and inalienable industrial home possession, as also the individual right to all the proceeds of their own labor, was dug, and has been deepening ever since the constitutional organization was established. Hence serfdom approaches with gigantic strides. The fee simple in the possession of land in unlimited purchase is as essentially monarchal as the most unlimited despot that ever ruled. Under the constitutional organization, one man, or numbers of men, has the unlimited right to own all the land in the Union, and thereby dictate the terms under which all might exist. Your plan, by which minorities should be represented is a great improvement on the bare majority system, which now rules. I cannot see how it is possible that justice, equality and fraternity can ever be established under the present constitution. Not only so, but monopoly and aristocratic ownership, have become so extensively established under special legislative enactments that it would require a mighty radical revolution to set aside their controlling influence, justice seems to depend upon the framing a new constitution based upon the spirit of the Declaration of Independence, which would forever forbid land monopoly, class legislation, and the money-ruling influence of aristocratic wealth, which would place all on equality, so far as rights are concerned. Imagine what would be the effect upon the laboring millions if they all knew what is true, that all the wealth possessed throughout the entire nation; that all the railroad internal improvements of all kinds; all the architectural monuments of art and science; as well as all the supplies of every kind, which minister to the needs and enjoyments of all classes were the product of their own earnings. As, also, that they pay forty millions annually to the many for protecting millionaire merchant vessels on the high seas, to fill their owners' coffers still more full out of the products of their own continuous toil, from which a bare pittance remains, only sufficient to keep them able to toil on; and because they are allowed to perpetuate their slavery and degradation, the mass seem to accept the situation as one of freedom and equality. Also, that the millions of gold as tariff, which is paid into the national treasury, and all taxes of all kinds, both national and State, and all the taxes of the wealthy classes are all paid by the laboring classes. Yours truly,

Dr. J. H. HILL.

TOLEDO, OHIO, March 11, 1872.

Mrs. VICTORIA C. WOODHULL: Dear Friend, I feel a deep anxiety for the principles you advocate, since I believe they are founded in truth. A truly happy state of society must be established on truly righteous sentiments. I know you will be persecuted by both your sex, and the men, too. But this has ever been the case with genuine reformers, in all ages of the past; ergo you will expect nothing less than slander and persecution. Ignorance and superstition must give way to the development of knowledge. The light of the plain, simple truth will shine, and does, even now, begin to enlighten the benighted mental horizon. I mentally desire to see a thousand such lights as yourself come out boldly—declare to our race what they honestly think and believe. Be not dismayed. This long line of hypocrites; the whole sycophantic race of our enemies, mammon idolators cannot injure a hair of thy head, for you are as much higher than they, as heaven is higher than hell. The revolution is going on, and must go on until the corrupt state of affairs shall be correctly understood, and order brought out of chaos. Thousands of succeeding generations will bless the name of Victoria C. Woodhull as among the first and most noble pioneers of this great revolution: i.e., the emancipation of fifteen millions of citizens of the United States into all their right. The men are determined, if possible, to keep you in bondage until after our next Presidential election. This should not be. Stir up the minds of your sex; sound the emancipation trumpet far and near, rest not until this great work shall be done: for done it must and will be. I get your paper every week. I am in full harmony with your ideas of government and political economy. I have examined your subjects and find them, according to my judgment correct. I wish some of our women could read your paper unprejudiced. I suppose you are aware how awfully the men berate you and how much they strive to prejudice both sexes against you. But all this is rather in your favor, shows your merit in honestly standing out for truth. [E. Y. C., M. D.]

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PHILADELPHIA, PA., 120 S. ELEVENTH ST., October 24, 1871.

Mrs. Woodhull & Claflin, 44 Broad Street, New York:

Having been a constant reader of your paper for some time, permit me to congratulate you on the bold, unflinching bomb-shell in the cause of truth and suffering humanity you send forth every week. The enclosed article on the "Social Question" was written under the impulse of the moment after Mr. Hull had finished his last article, as it seemed to me that all was not said on every point.

I am a physician, though not in practice at present. My wife, whose card I enclose, has been in the practice of medicine for a dozen years, and is a sound, radical reformer. If you find the enclosed article appropriate for your columns, I will prepare articles on the other two divisions of the subject. If you should desire them for any particular issue, please advise me, as my duties may not always give the necessary time for preparation.

I hope that you can be elected President, as then I can readily conceive what influence you will bring to bear for a better state of things in the nation. I thank Mr. Tilton from the bottom of my heart for his able and bold defence of yourself against self-righteous, deluded slanderers. Yours fraternally,

JOHN BROWN SMITH.

ST. PAUL, MINN., Sept. 7, 1871.

VICTORIA C. WOODHULL.—Dear Madam: I have just concluded reading with intense interest and pride your vigorous and unanswerable speeches on Labor and Capital, Principles of Finance, and Constitutional Equality; and you will permit me to say, dear madam, that the forensic eloquence and sharp-cutting sarcasms which you have therein blended with the highest and noblest quality of pure Christianity stamps you as one of the master and leading lights of the age.

The following is a compliment paid these speeches in my presence yesterday; and though somewhat rough in its garb, is at least honest. A man of fine ability, but, tyrant like, opposed to the woman movement, exclaimed: "Those speeches were never written by a woman! There ain't five minds in America capable of producing them, and these belong to our best men! No woman ever born possessed the legal acumen and reasoning powers therein displayed! They are not only brilliant, but all powerful!"

What think you of that compliment from the mouth of an enemy?

As I am exceedingly anxious to read the continuation of your reply to H. Gr—, you will excuse me for remarking that I have seen only the first article on his letter, as the WEEKLY has not yet come to hand.

Yours, for Justice, Humanity and God,

OSSIAN E. DODGE.

DO WE INDEED?

Do we believe in freedom in the great Republic? I should say not, when we permit public opinion, that great Mrs. Grundy, to thrust a finger of scorn before us whenever we indulge in freedom of thought, action or affection. Shall we do right only because the laws of our country must be obeyed, instead of being governed by an inward principle of right and wrong? Do we lead free lives when we fail to obey the monitor who tells us what our systems require to perfect health, because popular prejudice is opposed to woman exercising freely in the open air in all weather, swinging her arms as her brothers do? The motion of her limbs in running is thought womanly, and in an anti-strong-minded community anything which merits such severe criticism must be checked. Is this our boasted freedom? Are we governed by God's law implanted within us, or man's law when we love our parents with that yearning tenderness? Since "God is love" is not such thrilling emotion the impress of divinity in our hearts?

What right have we, as parents, to prohibit our children from loving those worthy of their respect and esteem, because they do not possess bank stock and property, those indispensable permits to good society? If this is a free nation why may not our women wear dresses of a convenient length for locomotion without occasioning remark? If the sun is hot why not wear a broad-brimmed hat upon the promenade as well as at the sea side?

If this is a free country why may not our daughters as well as our sons enter into honorable pursuits for earning their livelihood instead of sitting quietly at home to be supported by father or brother? Why is it worse for the young and healthy to find ways of becoming self-supporting even if they are women, than to be permitted to do so when overtaken by misfortune and widowed—they are thrown upon the world helpless, with little children clinging to them for support? These are questions that should be answered candidly and with earnestness.

HARTFORD, November 24, 1871.

MRS. VICTORIA C. WOODHULL.—Dear Madam: After a careful consideration of your late speeches, I have concluded to address you, being emboldened thereto by the fact that you are the recognized head of the great movement for the improvement of the condition of women throughout this country. You alone are giving heart and soul to the cause; but let me ask you if it would not be best, before you place yourself upon the pinnacle of adverse public opinion, and become the St. Simon Stylites of your sex, if you really deem the great mass of women, in the present stage of advancement, worthy of the sacrifice? Honestly speaking, I do not. You are, evidently, too good and noble to give up all the sweets of a secluded life for the sake of even a half world of incapables, who would scarcely dare exercise the power you would place in their hands. Remember the warning given the Princess: "Beware, lest when ye seek the common love, the general hate shall drag ye down." The times are hardly ripe as yet; I think we must wait.

It is indeed difficult to wait and perhaps see others snatch

the fruit of the good seed you have sown, but it must have time to germinate.

Thus far I have been speaking of female suffrage; now I beg you will permit me to say a few words upon free love. The high and wise cannot always see what is plain to the humble, because that although to you is given to scan a subject upon all the sides presentable to your view, you cannot, unless you take Caliph's disguise, behold the under. I think you will agree with me that all true reforms that affect humanity are subjective. If preaching could affect anything, it seems that to enjoin chastity and the repression of every animal passion, would be of true benefit to the world. But can it?

I know well that the love you mean by free love, is as chaste as anything earthly can be. I will not pretend to ignore that free love is Heavenly, but you will seldom find it upon earth between opposite sexes. I have sometimes thought it to exist only in the dreams of young girls, or of women who keep their youth all their lives.

You have broad views, cultivated understanding and a great heart; and the evils you condemn are these no doubt; but back of all you can propose, the great difficulty is still untouched. I have read what you have said of the evils of unloving and ill-considered parentage, but with imperfect parents, imperfect through long generations during which they have been conceived, born and reared subjects to all you deplore, how can you take a fair start upon the right course? God bless you always.

50 BROMFIELD STREET, BOSTON, JAN. 29, 1872.

DEAR MRS. WOODHULL: Eighteen years ago I said these words to a friend: "There is not more than one couple in fifty who are married, but the time will come when all shall be spiritually married, and then the services of the priest will not be needed."

I think you may infer from the above that I thoroughly sensed you in your lecture at Music Hall, Jan. 3, and although I have been full of the subject for years I could not give utterance in public to the great truths, and no man could have done the subject justice, and no woman, less pure, sensitive and refined by nature than yourself, could have been listened to with the same respect, as was manifested for you.

You can count me one of your friends, for such I have long been, who is fearless to speak in your cause on all proper occasions, and now the glove is thrown, man may speak for woman.

Through suffering, akin to your own, I have walked, and from spirit intelligence learned most (worth knowing) that I know. I should be most happy to meet you when you are again in Boston, if you can find time to grant me an interview. Yours for justice and truth.

C. M. A. TWITCHELL.

HAS SLAVERY CEASED?

MY DEAR WOODHULL & CLAFLIN: Knowing how bitterly you are opposed in your noble efforts for human freedom, I have been tempted to ask the above question—and to answer it, also.

There never was more abject slavery than is found at the present time, and in this boasted land of liberty and religious freedom. Some may ask: in what does this slavery consist. I answer to the customs, superstitions, and ignorance of the Jews. We have taken Apocraphal books, written when, where, nor by whom, we know not; but because the writers claimed to be inspired, and designing popes and priests, for selfish and tyrannical purposes, have claimed much higher authority for them than the writers did, and we have become willing dupes and slaves. I know that we are not quite so bad as those wise (?) fathers that King James had translating and selecting what was the Word of God and what was not. We do not now, as they did then, drench the earth with the blood of innocent girls because forsooth some wise one had charged them with falling in love and having criminal intercourse with his satanic majesty, the devil, in the seductive form of a goat. King James wrote a book on demonology, and during that century many thousands were put to the torture to make them confess such violation of their chastity by his goatship. Catholics and Protestants throughout Europe vied with each other in which should excel in the number of victims and severity of punishments. If my nature did not revolt at the rehearsal, I would give one or two cases, but it is too debasing. Suffice it to say that every tribunal of Christian (?) Europe was the scene of this holy zeal in persecuting the innocent. The wheel and rack seldom failed to bring a full confession of guilt, when more dead than alive the victim sought death as a relief from human (?) Christian (?) tormentors. Does any one ask why this was done? What caused such barbarity? Does not the gospels say the disciples were to cast out devils? The fact is the effort to fasten these Jewish and heathen mythological books and dogmas on the world has caused not less than twenty millions of human beings to be put to death since the pure and peaceful Nazarene trod the hills of Judea. And to-day the great and, in many respects, free people of this country are in abject bondage to the dogmas of the dark past. Paul said it is a shame for a woman to speak in public, and so it must be. The licentious press, which is noted for their free lust, are most loud in their denunciation of divorce. We have ever seen philosophers persecuted by fanatics, and generally under the holy name of religion.

We, in this country, must be very careful not to amend any of the laws of that meekest of men—Moses—he ordered 23,000 Hebrews slain because they had worshiped the calf that his pious brother Aaron made for that purpose, while Aaron was honored as a worthy high priest. Twenty-four thousand

more were slain because they, like their law giver, took Midianite woman for wives; hence it is not very safe to follow the example of this [man Moses, with regard to the ladies, and I hope few will take the faithful (?) Abraham as a guide in his treatment of the beautiful Hagar; for twelve or thirteen years he enjoyed her love as a wife, then to drive her into the wilderness, with their innocent and promising boy, with no provision but a bottle of water and a loaf of bread, while he had such wealth. Few of the *unfaithful* of the present time would be so false, but he was the chosen father of the faithful, and this was to teach women obedience. But enough; it does seem to me that the people of this country should have independence enough to throw off priestly and heathen yokes, and assert their freedom, take enlightened reason, and the plain teaching of physiological science as the only guide in this most important question, the relation of the sexes, and procreation; then all is plain. I hope you will live long to aid humanity in gaining its freedom; you are wielding an immense influence for good, may the good angels protect you.

H. G. DAVIS, M. D.

PROVIDENCE, December 10, 1871.

DEAR MRS. WOODHULL: Please send to my address one copy each of your paper of December 2 and 9; the first of which contains the complete statement of your admirable views on social questions, which I want ever at hand to read to any unbelievers or revilers who may chance my way.

You have more friends and supporters than you dream of; and people too, whom you may be proud to call friends. You must know that ignorance and cowardice prevent a universal conversion to your doctrines. I have a friend who frequently spoke very enlighteningly of your journal. It chanced one day as I sat reading it, he called, and I still held it as I rose to receive him. I had occasion to excuse myself from the room a moment, and handing him the paper I said, "You will find excellent amusement here; some fine things in this weeks journal." "Ah!" he replied, "I never chanced to see the paper before." Can you imagine for one moment how I felt? Here was a rising young man, in whom I felt unbounded confidence, who had been giving unlimited abuse to a journal he had never seen. I lost every particle of respect for him in an instant, and preached him a lecture then and there on "fair dealing," not to call it by any harsher name. The fiercest denunciations are sure never to have seen the paper.

God bless you for every noble effort in behalf of your sex. Though they revile you, persecute you, wound you with thorns of hatred and malice, every good word must live to bless the women of the future. I pray you have abundance of charity, for it suffereth long and is kind. Charity for these "little men and women" who lack either the moral courage or the mental capacity to take in your broad, liberal ideas.

Yours truly,

H. H.

SCRANTON, December 3, 1871.

MRS. VICTORIA WOODHULL:—Dear Madam: I have long contemplated writing an article entitled "An Unnatural Marriage and its Results," which will be a true account of the experience of a woman of my acquaintance, who quarreled with her lover, and, in a freak, married an inferior man to spite her lover, raised a large family of children who inherited their father's mental inferiority and deformity of person, and of their influence on the society in which they move. I have never been able to obtain a copy of your paper, but from what I can glean from other papers I conclude that such articles as the one I intend to write are appropriate for your columns. It is a sad story and will be somewhat lengthy. I would like to have it published for the reason that it may do some good. I consider an illustration of false relations in marriage, sustained by facts, the most powerful argument that can be offered on a question that greatly concerns the welfare of all mankind. I can get the article ready in a few days, though my household duties are so numerous that I have but little time to write. I am twenty-eight years old. Please let me hear from you soon. Respectfully yours,

F. A. T.

BRACEVILLE, 1871.

MRS. VICTORIA WOODHULL.—Shall I ask to be excused for addressing you? Have just finished your "Message" and can truly say it is the best ever written by a President.

Oh, how my inmost soul thrilled with pleasure as I traced those words uttered by your earnest, unselfish woman's heart, and cannot forbear addressing you as I have often wished to do heretofore in these passing months that I have so closely watched you in your upward course.

I am thankful the angels have chosen an instrument that has the right ring, and may success crown your every effort, I daily pray, though prayers amount to very little, unless we take hold and work them out.

Glad to see so many in our ranks who are by no means free from sectarian bigotry, come out to do you homage. Yes a great work is before us and you are doing yours nobly, grandly. As a good Presbyterian friend of mine remarked when I asked him what he thought of your Message, glorious, said he, that girl is "plucky," and will tell some day if she lives.

M. B. L.

SPRINGFIELD, MASS., Nov. 18, 1871.

DEAR MRS. WOODHULL: I was greatly disappointed and very sorry that you were not permitted to come to Springfield, as I had in anticipation a rich feast. To the reading of your utterances my soul responds and renders unbounded thankfulness that the angel world has, indeed, taken the reins into its own hands, and hereafter the counsels of the Most High shall be declared, and for the reign of despotism and tyranny, shall be substituted equity and righteousness.

The noble cause to which your energies have been, and still are espoused—the cry that has been heeded through this nation from your lips has unlocked the door for woman's emancipation, and soon its open passage will welcome the thousands anxiously watching for the redemption which is to be obtained only through full and entire freedom to souls and bodies too. You have my most heartfelt sympathies and prayers, together with my entire confidence that success will attend your endeavors, and that speedily. It would give me great pleasure to see your face. Excuse me if it should seem impertinent to ask for your picture. Yours, affectionately,

Mrs. C. I. L.

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VICTORIA C. WOODHULL AND TENNIE C. CLAFLIN,

EDITORS AND PROPRIETORS.

HOTEL ACCOMMODATIONS.

Arrangements have been made for delegates at the Westmoreland Hotel, kept on the European plan, Fourth Avenue and Seventeenth streets, Union Square. This house is conveniently located in reference to Steinway Hall.

THE PEOPLE'S CONVENTION AT STEINWAY HALL.

ITS IMPORTANCE.

"Whom the Gods would destroy they first make mad." The time for the destruction of the old parties has arrived, and hence we find them mad. The Democratic party, completed its mission in destroying slavery by the reflex effect of its madness; then turned, bit itself in a rage at its own folly and died. A few imagine it yet in existence, and still vote for Jackson and Jefferson. But the moment it makes a serious attempt at resuscitation, it will be met by some sort of internal hemorrhage that will settle it back into a permanent inanity. The Radical Republican party, drunk with power; elated with success; glorifying itself for virtues it never had; taking credit for a compulsory act, and calling it voluntary, robbing the grave of democracy, to adorn its own rotten carcass; attempting reconstruction, impeachment, and remodelling of the government; failing in all; running the government after the fashion of the army during the war; utterly repudiating the old Jeffersonian rule of sobriety, honesty and capacity, assuming that the government had been saved by the army, and therefore belonged to the army, and especially to the officers, who had learned to kill and steal both during the war, and filling the offices with accidental men, drunken men (a la Parker Indian Commissioner) and thieves; like a beggar it has been riding its horse, the people to hell, and now finds itself in a feeble spasm to perpetuate its rotten life by the flimsy pretext of remedying its ruinous work by "civil service and one term," neither of which contains any principle, or gives any guarantee of future and permanent improvement.

The conglomerate, complex gender convention, now assembled in Cincinnati will demonstrate incompetency and dishonesty by repudiating the better proposition, refusing to apply it to its own nominees, by compromising principle, by trampling on the necks of the people, and by nominating a ticket solely on the ground of success.

Considering the purpose and character of the discordant elements, it will not surprise us if it breaks up in a row. Whatever the result, it is only a change of masters. Capital will run that convention, the Philadelphia convention, and the Democratic convention, if held. No matter who is nominated or who is elected, the result will be the same. All the women are disfranchised and reduced to a state of vassalage; all the laboring classes are to these men only so many machines to do their bidding at the ballot box, and live in poverty that their masters may revel in luxury.

This, then, is the last of their rule. One of them may succeed to the throne once more, and that is the end of it. But of even this we are not sure. It may depend on the action of our own convention. The Labor party is narrow, selfish, divided and sold out by Puett, Campbell & Co., before its convention met at Columbus. Its leaders are as incompetent and dishonest as those of the other parties.

Utter confusion, dissatisfaction, discord, reigns throughout the country. The public confidence in politicians and party rule is destroyed and gone forever. They remind us of a swarm of bees minus the queen. At such times the bees fly hither

and thither, by a sort of blind impulse, and act very much as human beings do when crazy. Before the convention met, the Reform Radicals were quarreling over the slate to be forced on that patriotic and unselfish body; they will quarrel still more when they get there and undertake to reconcile Protection and Free Trade.

Parties may be so utterly demoralized and the people be so thoroughly aroused before the election day that they will ask for the best platform and the best men. In that event much depends on our action. We cannot afford any mistakes. If we imitate them we are no better. It therefore behooves us to lay aside all personal ambition and preferences, and give to the country such a platform of principles and methods as will strike in at sight; as will show them that we really understand political economy, and are therefore entitled to support; and on that platform we should plant such candidates as will put to the blush all competitors. We want no expediency here. No name should be selected on account of its magic. Pre-eminent statesmanship—the power to analyze the customs of the hour, and to point out the methods of their solution—should be the tests of our leaders. Let us have "civil service" in fact, as well as in theory, as in the Cincinnati Convention, and we shall thus prove our worthiness to be trusted.

We are sorry to find, even among us, petty ambitions and questions of popularity agitating the minds of some who will take an active part in the new party of the people. The endorsement of the Convention should give character to its own nominees, and the Convention should not seek to make itself respectable by hanging on to the tale of any kite. It should make the nominees, in their public character as representatives, and not the nominees make the Convention.

We should not, like the Labor party, go swooping among outside politicians without opinions, uttered or unuttered; nor like the reform radicals have been, but one motive to beat Grant; or the Democrats, to take advantage of the radical split and gain the throne again; but we should act as though these parties had no existence, and at this hour there rested on us the responsibility of a new government, based on the principles of natural justice.

In the appointment of committees we should ignore the arbitrary geographical basis, and select without regard to locality. The platform and regular resolutions are of vast importance. Here is demanded the best ability of the convention, if we would harmonize and succeed.

We repeat and emphasize, that no person has any claim in the convention or the country, for any service, sacrifice or personal influence; that the sole question to be considered is fitness. In this respect we should set all similar bodies a wholesome example. If we are really worthy of the work committed to our hands we will do it in this way, and in the end we shall certainly win.

THE DELEGATIONS.

Already the delegates to the Convention to be held Thursday, Friday and Saturday of next week, are arriving in the city. Many of these are people who have had no interest in political strife for many years. The Convention will consist largely of this element, and it is prophetic of what results will flow from its action. These old "thinkers" who have buried themselves, as it were, from the world that they might think are now to be again let loose upon it, and if the proportionate results follow from their action, as a wise man predicated would follow from the letting of a single thinker loose upon the world, a tremendous earthquake in political movements may be anticipated. One thing is noticeable in them all, they are desperately in earnest, and their action in the Convention will no doubt partake of this character. No half way measures. No compromise of principles for the sake of expediency. No surrender of ultimate rights for the sake of present gain.

We are informed however, that there will be an attempt made to put off definite action, in the hope that something favorable to the general cause, may turn up in the other political parties. To all such we would say, the true way to make such a change in present political parties is to take a bold and decisive stand ourselves, thus showing that we are really in earnest in our demands.

But after all, the future destiny of this country lies in the formation of a new political party, which, if at first something "is not to be feared" will grow into a grand movement, aggregating to itself, from every side, all that is devoted to principle and right in all reform. We know that this is the sentiment that will predominate in the convention.

CONFIRMATORY.

In the first number of this journal, issued May 14, 1870, we stated that the Democratic party was dead, and that the Republican party cohered only by reason of position and official power. The first of these assertions requires no proof. It has become a self-evident fact; and now Horace Greeley, in the Tribune of the 17th inst., confirms the last thus:

The Republican party has thus accomplished its original object, with very much more. It will soon be transformed or disintegrated by reason of its complete, conclusive successes. A party with this name may outlast the century; but it must contemplate other objects and work to other ends than those which united and animated the Republicans of 1856-60. The party-cries daily raised of "Keep the flag flying!" "Stick to the party!" "No breaking ranks!" &c., &c., appeal rather to men's passions than their reason. They are mainly impelled by those who expect to retain their present offices or achieve better through the party organization. The party called Re-

publican may be the best in existence, and it may be your duty to sustain it; but it is so, if at all, for different reasons from those which called that party into being. A good many of those now most zealous for maintaining the Republican organization, are building the tombs of prophets whom they stoned not many years ago.

If any one fail to see the point, no comment of ours could enlighten him.

PEOPLE'S CONVENTION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This reformation, properly begun, will expand into a political revolution which shall sweep over the country and purify it of demagogism, official corruption and party despotism; after which the reign of all the people may be possible

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Victoria
Horace
Anna M
L. E. D
Ellen D
Theodor
Mary J
Ira B. D
Laura C
E. H. H
Ellen G
Hon. J
Marilla
Horace
Marie H
A. G. W
Addie L
Hon. H
M. S. T
R. W. F
Martha
John M
E. Hop
John B
Col. He
Elvira F
Dan'l W
E. G. G
Jonath
Mrs. S
Newmar
John B
Mrs. B
George
J. H. W
Belva A
Jonath
W. F. J
Dyer D
Thomas
Mary A
B. Fran
Dr. E
William
Hon. C
L. K. C
Moses I
Hon. J
Prof. E
Harvey
L. Bush
Mrs. J
T. Mill
Cornie
S. B. B
S. J. F
Harriet
Frances
Hannah
Fred. S
T. C. I
S. T. F
John C
Carrie
Jane S
Michael
Joshua
Louise
Jane M
John I
J. T. F
Thoma
Mrs. A
D. B
J. H. S
Josiah
Jane C
Franc
Danve
Dr. J
Geo. I
Alfred
Lucy E
Mrs. I
Mrs. G
Mr. S
Mrs. C
A. Ory
Dr. A
Emily
Nath
Thom
Otis I
Sewar
Thos.
D. C.
Danie
C. S.
Nettie
Angel
John
W. H
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through a truly republican government which shall not only recognize but guarantee equal political and social rights to all men and women, and which shall secure equal opportunities for education to all children.

Victoria C. Woodhull, New York City.
 Horace H. Day, New York City.
 Anna M. Middlebrook, Bridgeport, Conn.
 L. E. De Wolf, Chicago, Ills.
 Ellen Dickinson, Vineland, New Jersey.
 Theodore H. Banks, New York City.
 Mary J. Holmes, Memphis, Tenn.
 Ira B. Davis, New York City.
 Laura Cuppy Smith, Cal.
 E. H. Heywood, Princeton, Mass.
 Ellen Goodell Smith, Philadelphia, Penn.
 Hon. J. D. Keymer, New York City.
 Marilla M. Ricker, Dover, N. H.
 Horace Dresser, New York City.
 Marie Howland, Hammondon, N. J.
 A. G. W. Carter, Cincinnati, Ohio.
 Addie L. Ballou, Terre Haute, Ind.
 Hon. H. C. Dibble, New Orleans, Louisiana.
 M. S. Townsend Hoadley, Lynn, Mass.
 R. W. Hume, New York City.
 Martha P. Jacobs, Worcester, Mass.
 John M. Spear, San Francisco, Cal.
 E. Hope Whipple, Clyde, Ohio.
 John Brown Smith, Philadelphia, Penn.
 Col. Henry Beeny, New York City.
 Elvira Hull, Vineland, N. J.
 Dan'l W. Hull, Hobart, Ind.
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 Jane Case, Oswego, N. Y.
 Frances Rose McKinley, New York City.
 Danvers Doubleday, New York City.
 Dr. J. H. Hill, Knightstown, Ind.
 Geo. R. Case, Norwich, Conn.
 Alfred A. Smith, Council Bluffs, Iowa.
 Lucy Coleman, Syracuse, N. Y.
 Mrs. Dr. Raymond, Syracuse, N. Y.
 Mrs. George, Syracuse, N. Y.
 Mr. S. D. Forbes, Syracuse, N. Y.
 Mrs. C. B. Forbes, Syracuse, N. Y.
 A. Orvis, Rochester, N. Y.
 Dr. A. G. Wolf, Mystic River, Ct.
 Emily B. Rood, Fredonia, N. Y.
 Nathaniel Randall, M. D., Woodstock, Vt.
 Thomas Marston, Philadelphia, Pa.
 Otis F. Porter, Bridgeport, Ct.
 Seward Mitchell, Coonville, Me.
 Thos. J. Schofield, Nephi City, Utah.
 D. C. Coleman, Philadelphia, Pa.
 Daniel Wood, Lebanon, Me.
 C. S. Middlebrook, Bridgeport, Ct.
 Nettie M. Pease, Chicago, Ill.
 Angela T. Heywood, Princeton, Mass.
 John Hepburn, Milwaukee, Wis.
 W. H. Dibble, Middleton, Ct.
 Ellen M. Child, Philadelphia, Pa.
 Wm. H. Wescott, Philadelphia, Pa.
 Mary J. Thorne, Philadelphia, Pa.
 Alfred H. Love, Philadelphia, Pa.
 C. B. Rogers, Philadelphia, Pa.
 J. H. Rhodes, M. D., Philadelphia, Pa.
 Lavina A. Dundore, Baltimore, Md.
 Mercy Clark, Baltimore, Md.
 Geo. F. Kittridge, Buffalo, N. Y.
 Seward Mitchell, Coonville, Maine.
 William Hanson, Elmira, N. Y.
 G. W. Madox, Ellsworth, Me.
 J. K. Ingalls, Yates County, N. Y.
 D. Tarbell, E. Granville, Vt.
 Lydia A. Schofield, Philadelphia, Pa.
 C. Fannie Allyn, Stoneham, Mass.
 T. M. Ewing, Cardington, Ohio.
 E. B. Foote, M. D., New York City.
 O. L. Suttleff, Wooster, Ohio.
 C. L. James, Alma, Wisconsin.
 Milo A. Townsend, Beaver Falls, Penn.
 Amy Post, Rochester, N. Y.
 Henry T. Child, M. D., Philadelphia, Penn.
 John M. Sterling, Kiantone, N. Y.
 Jennie Leys, Boston, Mass.

Dr. E. Woodruff, Grand Rapids, Mich.
 C. H. Pollok, New York City.
 Frank Crocker, New York City.
 Anna Kimball, Parker, New York City.

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

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

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

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

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

Jane B. Archibald, Washington, D. C.
 Mrs. M. E. Otis, Damariscotta, Maine.
 J. W. Stuart, Broadhead, Wis.
 Edwin A. Teall, Buffalo, N. Y.
 Thomas Evans, Buffalo, N. Y.
 Miss E. Woodcock, Minooka, Ill.
 Solomon M. Jewett, Rutland, Vt.
 Charles Cockett, Dexter, Maine.
 Martin Smith, Dexter, Maine.
 Elizabeth Ewing, Cardington, Ohio.
 Josiah Buxton, Minooka, Ill.
 Charles Woodcock, Minooka, Ill.
 Richard Woodcock, Minooka, Ill.
 Miss M. A. Woodcock, Minooka, Ill.
 Miss J. Woodcock, Minooka, Ill.
 Ed. F. Blackmond, Buffalo, N. Y.
 J. Lewis Schrader, Buffalo, N. Y.
 Stephen Andrews, Coonville, Maine.
 D. D. Flynt, Dexter, Maine.
 Fisher M. Clark, New York City.
 John M. Kelso, San Francisco, Cal.
 Louis L. Bender, Buffalo, N. Y.
 Thomas Richmond, Hancock, Vt.
 James S. Gamage, Damariscotta.
 Mary C. Hebard, Rochester, N. Y.
 Eunice P. Smith, Coonville, Maine.
 Emily F. Tilton, Coonville, Maine.
 Chas. W. Hebard, Rochester, N. Y.
 Mary C. Wight, Rochester, N. Y.
 A. L. Gamage, Damariscotta.
 Mrs. George W. Gamage, Damariscotta.
 Harry Smart, Buffalo, N. Y.
 Robt. D. Whitney, Buffalo, N. Y.
 Joseph Wharf, Damariscotta.
 J. H. Ford, Geneva, Wis.
 Frances A. Flanders, Coonville, Maine.
 E. T. Pierce, Coonville, Maine.
 Geo. M. Taber, Springfield, Ohio.
 J. Raymond Talmadge, Calumet Harbor, Wis.
 M. McDonough, Buffalo, N. Y.
 Charles Handen, Buffalo, N. Y.
 Larrabee, Boston, Mass.
 Mrs. L. G. Waterhouse, Sacramento, Cal.
 Mrs. E. E. Gibbs, Sacramento, Cal.
 D. E. Gamage, Damariscotta.
 Mary J. Morrill, Coonville, Maine.
 Hiram F. Magoon, Coonville, Maine.
 S. L. O. Allen, South Newbury, Ohio.
 David Cocks, Pleasantville, N. Y.
 Elizabeth G. Wise, St. Joseph, Mo.
 W. H. Overocker, Buffalo, N. Y.
 F. Todd, Buffalo, N. Y.
 Elizabeth Valoria Ingram, Boston, Mass.
 Mrs. Angeline T. Gamage, Damariscotta.
 H. S. Donne, Pottsville, Penn.
 Geo. N. Bauer, Buffalo, N. Y.
 Mort. D. Kenyon, Buffalo, N. Y.
 Abram T. Gamage, Damariscotta.
 Mrs. E. A. Burrill, Port Jervis, N. Y.
 Cecelia Morey, West Winfield, N. Y.
 Mrs. E. P. Woolley, Hammondon, N. J.
 M. B. Randall, Hammondon, N. J.
 Wm. E. Coleman, Richmond, Va.
 Benj. T. Shewbrook, Buffalo, N. Y.
 Geo. W. Irwin, Buffalo, N. Y.
 William S. Flanders, Coonville, Maine.
 Mrs. Geo. Pratt, East Granville, Vt.
 Joseph P. Smith, Clayville, N. Y.
 David Mills, Hammondon, N. J.
 E. J. Woolley, Hammondon, N. J.
 Charles Gamage, Damariscotta.
 Holloway Latham, Noank, Conn.
 Phebe Cross, New Lenox, Ill.
 Wm. T. Bailey, Buffalo, N. Y.
 Wm. McK. Gatchell, Buffalo, N. Y.
 Willie E. Tracy, Afton, Minn.
 George E. Tracy, Afton, Minn.
 James Pecard, Wis.
 Mary K. Pecard, Wis.
 Carrie Gade, New York City.
 John H. Davis, Hyde Park, Penn.
 Richard Harris, Williamsburg, L. I.
 Daniel B. Hulbert, North Amherst, Ohio.
 Eliza A. C. Hulbert, North Amherst, Ohio.
 Ruby M. Pepon, St. Kirtland, Ohio.
 W. Snow, Lone Rock, Wis.
 Lydia D. Wheeler, Neosho, Mo.
 Mary E. Burton, Neosho, Mo.
 Wm. Beales, Meney Creek, Minn.
 Lemuel Parmley, Hammondon, La.
 Wm. Hopkins, Fremont, Ind.
 J. H. Bemis, Mt. Airy, N. C.
 Susan W. Bemis, Mt. Airy, N. C.
 Myra N. Chase, Afton, Minn.
 Prof. J. H. Cook, Columbus, Kansas.
 Frances A. M. Cook, Columbus, Kansas.
 Nulan M. Chase, Afton, Minn.
 Leonard Newcomb, Afton, Minn.
 L. G. Thomas, Lone Rock, Wis.
 Mrs. L. G. Thomas, Lone Rock, Wis.
 Mary Laten, Lone Rock, Wis.
 Abby Newcomb, Afton, Minn.
 Eliza Newcomb, Afton, Minn.
 Mrs. W. Snow, Lone Rock, Wis.
 W. H. Willis, Dixon, Ills.
 M. A. Willis, Dixon, Ills.
 Mary S. Latham, Noank, Conn.
 Mrs. Adeline G. Priest, Damariscotta.

Marcus Swasey, Noank, Conn.
 Mrs. Eliza Newton, Minneapolis, Minn.
 Mrs. M. E. Cole, Minneapolis, Minn.
 Miss Frances Cole, Minneapolis, Minn.
 George C. Waite, Cornville, Me.
 James Ormsby, Milwaukee, Wis.
 Geo. W. Pryor, Mt. Airy, N. C.
 Lucett E. Pryor, Mt. Airy, N. C.
 M. C. Cangar, Battle Creek, Mich.
 Susie Rockwell, Battle Creek, Mich.
 F. H. L. Willis, M. D., New York City.
 Love M. Willis, New York City.
 Ann Lemon Davies, Neosho, Mo.
 R. Rice, Portage City, Wis.
 Sophia E. Rice, Portage City, Wis.
 Aleda Jones, Cornville, Me.
 Miss Clarrie Scott, Minneapolis, Minn.
 Loron A. Scott, Minneapolis, Minn.
 David L. Hewitt, Minneapolis, Minn.
 Mrs. A. Holcomb, Buffalo, N. Y.
 Mrs. S. Petrie, Buffalo, N. Y.
 John Swain, Buffalo, N. Y.
 Alden Whiteman, Cornville, Me.
 Ellen Mxybee, Portage City, Wis.
 Lizzie Scott, Minneapolis, Minn.
 P. E. Callins, New York City.
 Mary D. Andrews, Bradford, N. H.
 M. Milleson, Battle Creek, Mich.
 P. Brinkerhoff, Battle Creek, Mich.
 Mary L. Congar, Battle Creek, Mich.
 Mrs. M. J. Edison, Watseka, Ill.
 Joseph Mason, Maquoketa, Iowa.
 Fletcher Wilson, Maquoketa, Iowa.
 David B. Hale, Collinsville, Conn.
 Mrs. Daniel Edison, Watseka, Ill.
 A. C. Edison, Watseka, Ill.
 Mary A. Ross, Cornville, Me.
 James N. Jones, Cornville, Me.
 John Woodsum, Newfield, N. J.
 Capt. E. P. Ely, Newfield, N. J.
 Mrs. W. V. Maynard, Buffalo, N. Y.
 H. A. Maynard, Buffalo, N. Y.
 Mrs. E. M. Gillis, Buffalo, N. Y.
 C. M. Hancox, Titusville, Pa.
 May Isabella Bowen, Titusville, Pa.
 L. C. G. Hancox, Titusville, Pa.
 Mrs. Anna Dustin, Minneapolis, Minn.
 Mrs. John Swain, Buffalo, N. Y.
 Mas. Eliza Litchinstein, Buffalo, N. Y.
 B. Litchenstein, Buffalo, N. Y.
 Emeline M. Stevenson, Maquoketa, Iowa.
 Hiram Stephenson, Maquoketa, Iowa.
 George A. Gray, Maquoketa, Iowa.
 Mrs. Alvira Dustin, Minneapolis, Minn.
 Mrs. Viola Godfrey, Minneapolis, Minn.
 E. B. Wood, Hart, Mich.
 Huldah Wood, Hart, Mich.
 Mrs. M. F. Johnson, Buffalo, N. Y.
 Bishop A. Beals, Versailles, N. Y.
 Mrs. Eliza Butler, Buffalo, N. Y.
 Mrs. Lizzie Scott, Minneapolis, Minn.
 Mrs. Harriet Hewitt, Minneapolis, Minn.
 Miss Eva Johnson, Minneapolis, Minn.
 S. D. Wood, Pentwater, Mich.
 Mrs. Tillie Wood, Pentwater, Mich.
 Marion Rosenkrans, Dakota, Wis.
 L. D. Akin, Titusville, Pa.
 O. Nervins, Titusville, Pa.
 S. Nervins, Titusville, Pa.
 Mrs. Maria Barnes, Dakota, Wis.
 N. H. Barnes, Rose Hill, Miss.
 Mrs. Laura Jones, Rose Hill, Miss.
 Alonzo A. Jones, Omro, Wis.
 J. O. Barrett, Glen Buelah, Wis.
 Ruth W. Scott Briggs, West Winfield, N. Y.
 Mathilde J. Anneke, Milwaukee, Wis.
 Edith Mashier, Afton, Minn.
 Flora Tracy, Afton, Minn.
 A. Pepon, St. Kirtland, Ohio.
 Rosetta B. Harlow, Cornville, Me.
 Sarah E. E. Bowen, Titusville, Pa.
 S. H. Wortman, Buffalo, N. Y.
 Mrs. T. K. Hord, Buffalo, N. Y.
 F. M. Spooner, Buffalo, N. Y.
 Anna A. Norwood, Titusville, Pa.
 Stephen Norwood, Titusville, Pa.
 C. H. Plumley, Buffalo, N. Y.
 D. Hicks, Senom, Georgia.
 E. G. Curtis, California.
 John Southard, Pontiac, Mich.
 Mrs. S. C. Crossland, Buffalo, N. Y.
 John F. Crossland, Buffalo, N. Y.
 Mrs. James Delano, Buffalo, N. Y.
 Eloise O. Randall, Hammondon, N. J.
 O. Mills, Hammondon, N. J.
 Chauncey Paul, Vineland, N. J.
 D. M. Allen, South Newbury, Ohio.
 Minerva L. Green, South Newbury, Ohio.
 Col. H. Winchester, Lower Lake, Cal.
 Hannah F. M. Brown, Chicago, Ill.
 George A. Bacon, Boston, Mass.
 Nancy Brown, Pella, Iowa.
 R. Carrall, Titusville, Mo.
 Mrs. M. E. Wade, Philadelphia, Pa.
 Mrs. C. M. Shaw, Pella, Iowa.
 N. M. Strong, Fredericktown, Ohio.
 H. S. Brown, M. D., Milwaukee, Wis.
 Mattie J. B. Long, North Amherst, Ohio.
 Hiram Belden, North Amherst, Ohio.
 Mrs. Belden, North Amherst, Ohio.
 T. Hulbert, North Amherst, Ohio.
 Nellie Hulbert, North Amherst, Ohio.
 B. M. Lawrence, M. D., Clinton, N. J.
 P. R. Lawrence, Clinton, N. J.
 John Caruthers, Baltimore, Md.
 James Frist, Baltimore, Md.
 Helen O. Easley, Baltimore, Md.
 Clementine Averill, Milford, N. H.
 Mrs. S. O. Averill, Milford, N. H.
 Elizabeth T. Schenck, San Francisco, Cal.
 Margaret Morrison, San Francisco, Cal.
 Sarah Fosburg, San Francisco, Cal.
 Dudley Willett, Washington, Iowa.
 Dr. Vikers, Washington, Iowa.
 M. A. Trego, Washington, Iowa.
 Cornelius Bigford, Washington, Iowa.
 Amanda Wasseltine, Washington, Iowa.
 Mark D. Bradbury, Maquoketa, Iowa.
 Emeline Bradway, Maquoketa, Iowa.
 Geo. C. Bradway, Maquoketa, Iowa.
 Cornelia B. Stevenson, Maquoketa, Iowa.

Thorndike Leonard, Grafton, Mass.
 Ruth A. Mills, Vineland, N. J.
 Dr. C. Hawxhurst, Battle Creek, Mich.
 J. K. Dearth, Battle Creek, Mich.
 Mrs. Rebecca Grosjean, Titusville, Pa.
 Mrs. Sarah Hancock, Titusville, Pa.
 Mrs. Fannie M. Bowen, Titusville, Pa.
 E. Stiles, Battle Creek, Mich.
 Mrs. A. C. McDonald, New York City.
 Wm. Rowe, Jersey City, N. J.
 B. S. Walters, Mt. Pleasant, Iowa.
 H. August White, Watseka, Ill.
 Mary A. Crowe, Titusville, Pa.
 George Haskell, Titusville, Pa.
 Fannie M. Bowen, Titusville, Pa.
 Mrs. F. A. Edison, Watseka, Ill.
 Ira Nevens, Cornville, Me.
 John Curtis, Cornville, Me.
 D. E. Flint, Titusville, Pa.
 O. M. Hunter, Titusville, Pa.
 L. B. Hunter, Titusville, Pa.
 Chauncey Barnes, Athens, Ohio.
 Sarah J. Swasey, Noank, Conn.
 Oliver Gamage, Damariscotta.
 George H. Gardner, N. D., Cornville, Me.
 Mary F. Hopkins, Fremont, Ind.
 E. Hovey, Buffalo, Mo.
 Tom. Blatherwick, Titusville, Pa.
 O. Easton, Titusville, Pa.
 D. A. Easton, Titusville, Pa.
 A. B. Flint, Titusville, Pa.
 J. B. Campbell, Springfield, Mass.
 Jennie Latham, Cornville, Me.
 Mrs. Lucy J. Carr, Minneapolis, Minn.
 Mrs. L. Stitts, Minneapolis, Minn.
 Emily Austin, Titusville, Pa.
 Thos. Austin, Titusville, Pa.
 Melissa Hayes, Titusville, Pa.
 George Dustin, Minneapolis, Minn.
 Maria J. Wilson, Maquoketa, Iowa.
 A. M. Wood, Titusville, Pa.
 Ida J. Wood, Titusville, Pa.
 Lewis Wood, Titusville, Pa.
 Emily R. Bradway, Maquoketa, Iowa.
 Isabella Gray, Maquoketa, Iowa.
 Eliza Bradley, Maquoketa, Iowa.
 Ella Smith, Maquoketa, Iowa.
 F. W. Tibbals, Titusville, Pa.
 S. B. Crain, Titusville, Pa.
 Chas. Bradway, Maquoketa, Iowa.
 Lucinda Nast, Maquoketa, Iowa.
 Mary H. Hench, Titusville, Pa.
 J. Q. Hench, Titusville, Pa.
 Sarah L. Tibbals, Titusville, Pa.
 Mrs. E. Wood, Buffalo, N. Y.
 Mrs. Thomas Rathbun, Buffalo, N. Y.
 Ephraim D. Fish, Titusville, Pa.
 Mrs. E. B. Fish, Titusville, Pa.
 L. A. Chase, Titusville, Pa.
 Mrs. P. A. Richards, Titusville, Pa.
 George Porter, Maquoketa, Iowa.
 J. K. Millard, Maquoketa, Iowa.
 Miss Ardie Phillips, Minneapolis, Minn.
 Carra A. Hazen, Titusville, Pa.
 Frances E. Bowen, Titusville, Pa.
 H. M. Richards, Titusville, Pa.
 Mrs. Emma Turner, Minneapolis, Minn.

MISCELLANEOUS.

COIN, THE CURRENCY OF THE CONSTITUTION.

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

BY HORACE DRESSER, L.L.D.
 NO. II.

The arrangements in the Constitution, to wit, the grants by the States to Congress of supreme control over coinage to the fullest extent of the products of the mint and their value, and the prohibition upon the States, *not to coin money nor to emit bills of credit*, were all intended to nationalize the currency and establish a circulating medium, uniform in all parts of the country—indeed, that nothing short of substantial money should pass into the channels of trade and commerce, and only such find acceptance with the fiscal agents of the several high contracting parties in their new relations of principal and secondary nationalities. Not a vestige of former power was left with either of the parties again to emit bills of credit, or, in other words, to make and use paper money, whether depending for its redemption or cash conversion on the general public faith of the government, or on actual deposits of equal amounts of real money in their treasury departments. All further rights to the exercise of that old power under any circumstances conceivable, with or without adequate security for the issues, were abrogated and forever estopped, and the functions of banking in any sense of the term by the governments, were never reckoned among the privileges of the future. Things being thus arranged, mutual good faith demanded of each of the parties to the constitution a strict conformity to all its stipulations. In honesty and justice Congress could not make and issue any paper money, but it might issue such money as had been made of the precious metals under its authority, and no other. The States could do neither of these things honestly and justly—they were barred by express prohibition. The currency as contemplated by the Constitution would have been perfect, faultless. But both Congress and State Legislatures have violated its sacred obligations and commandments in that they have contributed to establish a paper-money currency under the false pretense of its being built upon the solid foundations of gold and silver. The spirit as well as the letter of the instrument was transgressed when these governments, the principal without a single sentence to warrant it, and the subordinate ones under direct and positive prohibition, chartered banks with the privilege of issuing bills or notes payable in money on demand. There can be no question that such things are mischievous within the intent and meaning of the inhibitory works used, and are truly bills of credit. The *Federalist* is certainly good authority on this point: one of its writers has justly said: "This prohibition 'must give pleasure to every citizen in proportion to his love of justice, and the knowledge of the time springs of public prosperity. The loss which America has sustained since the peace, from the pestilential effects of paper money on the necessary confidence between man and man; on the necessary confidence in the public councils; on the industry and morals of the people, and on the character of republican government, constitutes an enormous debt

against the States chargeable with this unadvised measure, which must long remain unsatisfied; or rather, an accumulation of guilt, which can be expiated no otherwise than by a voluntary sacrifice on the altar of justice of the power which has been the instrument of it. In addition to these persuasive considerations, it may be observed, that the same reasons which show the necessity of denying to the States the power of regulating coin, proved with equal force that they ought not to be at liberty to substitute a paper medium instead of coin. Had every State a right to regulate the value of its coin, there might be as many different currencies as States; and thus the intercourse among them would be impeded. Retrospective alterations in its value might be made, and thus the citizens of other States be injured and animosities be kindled among the States themselves. The subjects of foreign powers might suffer from the same cause, and hence the union be discredited and embroiled by the indiscretion of a single member. No one of these mischiefs is less incident to a power in the States to emit paper money than to coin gold or silver." The saying and sentiments have been verified by what has since been heard and experienced in these governments. Here at home the American people have suffered in their business relations from the very causes thus pointed out.

The writer conceiving it impossible for the former state of things to be enacted, since the constitution had interposed to forever debar a repetition of the evil acts which had involved the country in such extended ruin, refrained to use the style and language of prophecy, and spoke of the past; but his then future has since become our past, and the recorded events teach the sad lesson of failures, of bankruptcies, of pecuniary panics, of trade and commerce paralyzed, of laborers in the field and workshops sent away into idleness and in disgrace. And such experiences have not been limited to a solitary instance. The cycles of occurrence are not few nor far between. Twice has the national government, by general bankrupt laws, endeavored to rid the land of the evils traceable directly or indirectly, and more attributable to a credit system having its origin in bills of credit so called in former days, but identified with the modern paper currency—the bills and notes at the banks whose paternity is of the State, and whose birthright is secured by its charters. The only discernible distinction between these bills and notes and the old bills of credit, against which are aimed the prohibitions of the Constitution, is, that the latter came forth firstly and directly from the State, executed by certain functionaries of the State in their official character, and redeemable at some period in the future; but the former came forth second hand through the agency of the corporations created by charter or power of attorney bestowed by the State through its Legislature. Such a distinction is without any essential or practical difference—certainly in so far as the mischief of paper money concerns the community. Every possible disadvantage which the fathers of the nation, and especially the framers of the Constitution, perceived would be attendant on a continuance of power in the States to conduct the coinage and control the currency in their respective territorial limits, each one establishing, if it chooses, a mint of its own, and giving to its coin such value as it may choose, has been ultimated in the unbridled issues and use of paper money of the banks licensed by State legislation; and every possible reason assigned by those wise men for the restraints imposed upon the States in the exercise of such powers, is applicable to their exercise of power in granting such licenses. It is a monstrous fact now, not any longer to be disguised, that each State creates its own currency—and what is worst of all, it is a paper currency, variable in value, worthless or not worthless, according to circumstances within its own boundaries—and without exception always lessened in value according to the difference of exchange dependent on distance and the protection given to bill-holders by the charter. It is currency utterly useless—indeed, worthless in the last degree beyond the United States—in all other countries. It must undergo a transmutation in the laboratory of some broker or money-monger, whose purifying process is learned by all persons whose travels take them abroad, or whose business transactions compel remittances on foreign account. Such views and doctrines as those cited, taken by one whose record is very nearly contemporaneous with the adoption of the Constitution, and whose observations had taught him enough of the mischiefs of paper money, to duly appreciate and understand the remedy contrived by the Constitution to uproot such a gigantic evil, commend themselves to every patriot, and may be pondered with much profit by all persons living in these degenerate days of the republic.

Therefore it is that the Constitution of the United States provides that the money of the nation shall be metallic in its substance; shall be made of such material as may be coined; that such coinage alone shall constitute its currency. Hence its language—to coin money.—*Current Committee of the United States* (Art. I, Sec. 8, Sub. 5 and 6).

THE COMING CONFLICT.

We publish the following correspondence to inform our opponents that we not only court all their investigation, but that we are not afraid to publish all they have to say. We will, however, take the liberty to ask Bro. Lincoln to whom he went while on his tour of investigation, to gain the information which not only satisfied him that all of Miss Beecher's charges were true, but that even those do not cover all our wickedness? But first hear him:

HARTFORD, March 26, 1872.

MRS. LAURA CUPPY SMITH: Dear Madam,—I have just been informed by Col. Cooley, our President, that you are expected to lecture here Friday evening next. By his request I write you a few words of caution, not that we wish to dictate to you what you may say, but that we may better understand each other. The phase which the woman's rights question has assumed with the Woodhull attachment, is utterly distasteful to our people, and we who take responsibility in our matters have fully determined that Spiritualism here shall not bear any of the odium which attaches to the Woodhull abomination. Spiritualists have been most shamefully deceived in that woman, having been led into endorsing her from reading her biography by Theodore Tilton. I have just returned from New York, where I went on a tour of investigation, my object being to learn if the charges made against her by Miss Catharine Beecher, of this city, had any foundation in truth. Miss Beecher published in our three dailies November 13, 1871, among others, the following charges:

"Again, she violates in conduct and language those rules of propriety and decorum that women of delicacy and high principle deem needful in order to protect their sex from social ruin; and she has associated with herself and seeks to introduce into society a sister who exceeds her in indecencies."

"Lastly, she has been accused by her mother, sister and brother-in-law, in a police court, of keeping a disreputable house for the purpose of blackmailing. Gentlemen of the high-

est character, who have had opportunities of knowing, believe this to be true, &c."

My investigation in New York satisfies me that Miss Beecher's charges were well founded, and in fact I learned more of them, besides, which satisfied me of the utter wickedness of the whole concern, and of its being a stupendous fraud, clean through. You must not blame me for being so plain spoken in this matter; I know how easy it is to be mistaken, and how readily we saw down that which tickles our fancy. My sympathies at first were enlisted in her favor, but when she "lectured" here, i.e., read printed slips and very poorly at that, I lost all confidence in Demoethenes as an inspirational agent and have determined that my sympathies henceforth should be given to honest workers and not to persons seeking notoriety. We have an article in preparation showing up this gigantic swindle, and should it be refused by our papers, it will be published in pamphlet form. I think we begin to see what the "mission" of this woman is—a sort of Spiritual emetic.

Yours fraternally,

S. W. LINCOLN,

Secretary of Spiritual Association, Hartford Conn.

We congratulate the good Spiritualists of Hartford that they have so careful a guardian of their interests; but we may be permitted to express the hope that they will sometime arrive at a manhood and womanhood that will not require such scrupulous and watchful care, lest they shall become demoralized by contact with such an abomination as "the Woodhull." We also congratulate Mr. Lincoln on his extensive knowledge of the woman's right question and of the tastes of "our people."

But, Mr. Lincoln says that the investigation in New York satisfied him that the charges of Miss Beecher were true; and that he went there for the express purpose of proving them. And again we ask who were your informers? Were they those who are intimately acquainted with us, who see us every day, who constantly frequent our house, who know our out-goings and in-comings? Come, Mr. Lincoln, give us these names, and not the names only, but also what they said, and we will publish both, so that many men may have the benefit of the same evidence that you have obtained.

Did Mr. Lincoln go to the court in which he alleges we were accused, and examine the records, and there find that a false charge against another person was made for the purpose of drawing our names into an undesirable publicity, in order that the movers might be revenged upon us? Did he learn that the charge was dismissed, and that the accusations he quotes were never before the court at all, because they had no connection with the case, but were made in connection with it, for the purpose above stated? Did he learn all these facts? Surely the court was the place to go. And, yet, he says he is satisfied that we keep a disreputable house for the purpose of blackmailing. "Who are the gentlemen of the highest character, who have had opportunities of knowing?" Come, Mr. Lincoln, you have taken the responsibility to assert that this charge is well founded; we demand your authority for the benefit of others. Will you accept the issue? It is time that these wholesale charges be brought down to an issue. Dare you stand by your own words; or will you, like dogs returning to their vomit, swallow them?

We suggest, that in your forthcoming article you embody the information we seek. Our columns are open to its publication, if you can find a no more acceptable medium. We know that you have no evidence that the charges you affirm are true, and we will permit you to call any persons who have been visitors at our house, and who know aught of us, to assist you to prove them, and we pledge you that they will prove that you must have stated or repeated a wilful lie.

We do not write this in any spirit of bitterness; but we do want people who talk so recklessly to learn to be a little more careful in their statements. We have suffered sufficiently from this kind of warfare. From press, pulpit and parlor the most shameful allegations have been showered upon the public. We have been charged with every known crime from petit larceny to murder, and we have borne it all as patiently as we could, knowing that the time will come when their promoters will be ashamed to further acknowledge their works.

Since, however, we hear on all sides the preparation for a grand onslaught upon us, we take this present opportunity to inform everybody who is preparing to fight the principles which we advocate, and which cannot be refuted by argument, by personal denunciation and mendacious abuse, that we are not confounded either by their immaculate virtue or by their vaunted social standing. And we know the Spirit World will, if we are right, help us maintain it against them all; and if wrong that it will fall of its own weight without assault from without.

And on every side brave souls are springing up to rebuke this intolerant spirit, and here is one:

S. W. LINCOLN, Esq.—Sir: Yours received. I must confess I am somewhat surprised at its contents. My lecture in Hartford would not necessarily have involved the mention of Mrs. Woodhull, but I refuse to speak for any society which prohibits the utterance of hers or any other name I deem my lips honored in using. It will be a sad day for Spiritualism and Spiritualists, when its advocates are denied the sacred right of free speech. I have for eleven years labored to preach this gospel as I understand it. I shall still devote myself to its advocacy, and when bigotry denies me a platform I will take a door-step. I say with Garrison, when he worked for the overthrow of a slavery no greater than exists to-day: "I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch and I will be heard."

Yours for the whole truth,

LAURA CUPPY SMITH.

Carlyle thinks afflictions are our true purifiers:—"The eternal stars shine out as soon as it is dark enough."

The will of the late S. S. Hodge, of Newburyport, which leaves his entire property, which is considerable, "to the cause of Christ," shows how easy it is for a man to defeat his own intentions by acting without proper advice. Of course no court would sustain such a will.

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MESDAMES WOODHULL & CLAFLIN: My attention was called, a few days since, to a very interesting article entitled the "Infinite Republic" which purports to have been written by J. P. Greaves, who was an English Philosopher and friend of Pestalozzi, and who wrote through the mediumship of a young English gentleman of learning and high culture by the name of Wm. North. The article was published in a magazine of January, 1855, edited by Dr. T. Nichols and Mary S. Gove Nichols in this city. Feeling that an article of so much value should not be lost to the world, and that society is beginning to awaken to a realizing sense of the necessity for change and progress, I send this to you for republication, hoping the readers of the WEEKLY will find as much pleasure and satisfaction in its perusal as I have done.

With a God bless you in your noble work of reform, I remain sincerely yours,
H. B. BURTON.

THE INFINITE REPUBLIC—A SPIRITUAL REVOLUTION.

BY WILLIAM NORTH.

To Thomas Doherty, Artist and Republican:

MY DEAR FRIEND: Let this dedication precede my return to Paris, as the best proof I can give you of my esteem and affection. It is from noble and disinterested natures like your own that I await the appreciation, which a great mental effort deserves, however small the real, in comparison with the intended result.

Perhaps it is to the reproduction of my thoughts in another tongue that I must look for the consideration which a race absorbed in the pursuit of gain is little apt to accord to the mere abstract thinker.

I regard the present state of my country with sadness and humiliation. I see education and science neglected, and gold adorned in palaces of crystal. I see a wild enthusiasm for a gigantic shop front, and the most glorious and fruitful undertakings postponed or unappreciated. I see on the one hand religious intolerance; on the other, avarice and inhumanity; on the one shore Irish famine; on the other, a plethora of capital. And I come to such a race to tell them that their rich church is a robber, their creed a very degrading superstition, and this very wealth a crime, so long as they not only tolerate, but encourage pauperism, ignorance and vice by their own foolish and pitiless indifference to the suffering of their enslaved fellows.

I know well, my dear friend, that insult, neglect and persecution are the common rewards of the bold investigator, and fearless proclaimer of truths hostile to established delusions. I know well that it is the petty truckling thinker quietly insinuating gradual and insignificant reforms, who reap the profit of honorable labors, courage and devotion. I am prepared for all. Let the small plodders profit by the lesson whilst they revile the master. It is not fame but consciousness of high aims and inward strength that lights the path of the honest seeker of truth.

Rather than not war against the lies my soul abhors, I would wander on foot from town to town, from village to village and preach their destruction to the uneducated, misgoverned, and misguided people, aye, though I begged my bread as I went. Meanwhile, let us all, apostles as we are, of a new religion, and a new science, devote life, energies and fortunes to the great task we have undertaken. Let the miserable ambition of place and power give way to real heroism and grandeur of ambition. The old idols totter, the old lies grow pale.

Let the young spirits of the age learn that there is no true hero worship but the passion to emulate heroes.

Let us have a chivalry in the cause of truth, as of old in the cause of beauty. Let the cant of depravity and affectation be despised as it deserves, and instead of being the slaves of fashion, let each one glory in that freedom and independence of thought and action which it is the eternal aim of royalty and aristocracy to repress and to destroy. Well they know that over every free mind their empire is dead forever.

And now a word as to the work itself, which is, as you will perceive, written in defiance of all ordinary rules of composition.

I abandon logic and adopt nature, which teaches me that men and women have an intuitive and immediate power of judging ideas and their relation by their harmony or discord with their own innate sense of the true, the just and the beautiful.

I pretend to prove nothing, but I defy criticism to discover one mean or ignoble thought expressed in the pages that follow; or fairly to point out any two ideas that do not accord and harmonize with one another and with the whole system. I have endeavored to imagine the best possible system, convinced of the impossibility of a worse than I could imagine being the true one.

I have quoted none of the glorious thinkers, to whose inspiration I am so deeply indebted, because to have mentioned their names alone would have occupied pages, and to have discussed their systems demanded volumes. I have taken no pains to prove that I read Plato in Greek, nor Herzel in the German; and I care not whether I am set down as a mere plagiarizing eclectic, or an illiterate originator. My business is with ideas, not with men; I write for the ardent seeker of truth, not for the pendant storer of learning. Republicanism requires a spiritual basis. I have sought for it a foundation in the very bosom of the Infinite. My dear friend and relation, Henry George Atkinson, in his letters on "Man and Nature," says, most nobly, "Shall we be content to receive all the benefits of life, delighting in the free developing and beauty of nature, whilst we remain ourselves under a mask, standing there as conscious criminals in the midst? for to disguise or deny what is true is to live in a lie, brave towards right and cowards towards men; but there are many persons, too, who have no faith in knowledge; in that faith of faiths, that rest for hope, that solace for grief; in that which so surely contributes to peace and peace of mind; to true wisdom and good works. And these people talk of dangerous truths, as if all danger did not come from the side of ignorance and error; as if any truth could be opposed to any other truth; or to any system or faith founded on that which is true."

May hereditary hatred of falsehood be the portion of our descendants to the latest generations.

Whatever may be the reception of this work, I shall rejoice in having published it. It has consoled me for many a bitter hour of ungrateful labor.

The venal portion of the press may ignore or ridicule my views. During an arduous career I have endured distress, I have sacrificed fortune, but I have never stooped to court their patronage. My faith is in the truth and in the people, and I do not hesitate to sign myself,

Your friend, a sincere republican.

WILLIAM NORTH.

CHAPTER I—THE STUDENT.

Ten years have elapsed since beneath the shadows of a certain famous university, an eager student of fifteen years became conscious of his utter ignorance on the subjects most

important to a living and thinking being. He had been taught from childhood that certain strange and obscure dogmas were during this life, to form the prison of his intellect.

One day a bold book fell into his hands. The imprisoned soul burst from its ideal dungeon, renounced the dogmas, shook off the fear of all phantom torturers and tyrants, and walked forth a free spirit into the sunshine of hope. The student asked of his own reason, of the science of ages, and of universal sympathy, these weighty questions:

"What am I?" "Why do I exist?" and "How?" "Who are my companions in existence?" "What is the relation between us?" and "What is the world we exist in?" To the solution of these questions he devoted his life and his intelligence.

For ten years he pursued his studies. He followed no system, he joined no school, he swore by no master. But every where he sought for the divine torches of genius, and strove to guide his spirit by their light, to absorb every ray of the unquenchable flame of truth, and treasure it up for the hour when his torch also should need lighting, and serve, in its turn, as a beacon to the wanness of the night.

What was his success? He attained conviction. It is this conviction that justifies, nay enforces, the boldness of giving to the world the result of his studies.

They are given in a few words. If true, they cannot be too nakedly displayed to the lover of knowledge. If false, they will be more easily refuted in their simplicity than in the multifarious disguises of a voluminous treatise.

CHAPTER III.

Before turning to the condensed revelations of a whole mental existence, the student would beg brief attention to the progress of his own thoughts towards the goal at which he has arrived.

This is desirable, not to gratify any personal feeling, but to guard the reader against despising as superficial, the work of one who deals not in complicated phraseology, but in essential ideas; who regards language as no more than a medium of communication between his own and other spirits, which he would fain exalt to the rapidity of the electric flame, and the clearness of mathematical demonstration.

It is vain to study books, unless we study coterminously the phenomena of which books are but the reflection. During ten years at Universities, in travels, in affairs, in literary success and failure, in love, in friendship, in disappointment, and in sorrow; in comparative wealth and real poverty; in society of all grades, and in the shadow of death—apparently inevitable; under all these conditions the student has considered the actions of men, and his own nature, the beauties and mysteries of the external world, the passions and tendencies of the human spirit. He has considered them, with one grand object the discovery of a fundamental truth that leads to happiness, explains apparent contradictions, and points out a destiny reconcilable to the impulses of all animated beings. Too often, perhaps, he has dispaired of the present in the passing weakness of the flesh. In the external strength of the spirit, never has he doubted of the future.

(To be Continued.)

HARTFORD, Nov. 15, 1871.

DEAR MRS. WOODHULL. I hasten to send you the infamous article to which I alluded during our conversation last evening, hoping you will treat it as it deserves.

Your lecture of last evening has effected a wonderful change of feeling toward you. Many who were yesterday your bitterest opponents, are to-day your sincerest friends and earnest defenders. Should you visit this city again, as I hope you will at no distant day, I know you will be welcomed by a host of free and loving souls.

Don't forget to send me the books. I am anxious to read them, that I may be thoroughly posted.

Wishing you, with all my heart, success in your noble efforts, I am ever, Your devoted friend, E. P. MILLER.

[The following is the article referred to by our correspondent.—Ed.]

THE SOCIAL EVIL.

HOW TO PREVENT ITS SPREAD. REGULATING THE STYLE OF DRESS BY LAW.

(From the Albany Knickerbocker.)

We often hear great surprise expressed by citizens, and especially by Christian members of the community, relative to the rapid spread of prostitution in our midst. While talk is freely indulged in, there seems no desire whatever for action. We have laws, local and general, which touch upon the question, but seldom, if ever, do we hear of any officials bold enough to attempt the suppression of the evil by an enforcement of the statutes. The consequence is that magnificent palaces are reared in our midst, and their interior furnished most elaborately from the proceeds of sin.

The women who keep and maintain these institutions, as well as those who prostitute their persons in their support, flaunt their brazen faces upon our public promenades with all the effrontery known to their calling, and mingle thereon with virtue and respectability, with nothing save their general appearance to indicate who or what they are. Now, we know that our community is a Christian one, whose face is set against evil in all its phases. Why then cannot we pass an ordinance, either local or general, that will meet the emergency. Everybody admits that the evil is a growing one, and should be suppressed. We would suggest, therefore, that this class of characters be compelled to wear a certain style of dress, by which their business and calling would be known, like convicts, and that they be severely punished whenever they appear in public wearing any other. This is a simple remedy, and one which, in our opinion, would prove effectual. If the suggestion is worth anything, let it be acted on. The mover will receive the thanks of an indignant, outraged and insulted people.

MRS. GAGE BEFORE THE RADICAL CLUB.

Mrs. M. Joslyn Gage who, as you know, has been spending a number of months at Washington during the past winter, gave a very interesting lecture before the Radical Club of this city last evening, entitled "The Political Outlook." Mrs. Gage is a very popular speaker in this community where she resides, and the announcement that she would speak on this subject, attracted a large audience composed of the most intelligent portion of our community. She spoke for an hour and a half without notes, and held the strict attention of her audience for the whole time.

She commenced by showing conclusively that the work of the present political parties was accomplished and that they

had both become to a great extent corrupt, and that the country had no more use for them, and that the time had arrived for new organizations to take their places.

She dwelt upon the present condition of the labor party and severely criticised its late convention that put into the field candidates for President and Vice President. She stated that women were entirely ignored in their convention and that the candidates nominated were nominated for availability only, that neither of them had ever been workingmen or had ever before been recognized as members of the party. She commended the action of the late nominating temperance convention so far as its course towards women were concerned.

She argued that neither of these parties were to be the great party of the future, but that out of all of them a great national progressive party would arise with a platform broad enough to include all of the great reforms of the day, and that would carry forward and finally solve all these great political problems that the present parties have proved themselves unable to cope with.

Mrs. Gage gave a very interesting account of the arguments made before the Senatorial Judicial Committee by the distinguished women appointed for that purpose, and she criticised very severely the treatment that the women received from that committee, and more especially from its chairman.

She closed her very able lecture by showing that the Republican party have repeatedly proven itself false to the women's cause, how it had from year to year broken its promises; and she affirmed that the friends of universal suffrage had nothing to expect from either of the great political parties, but that hereafter they must try some of that influence that the women have been credited with in electing and defeating political candidates put in nomination by those parties.

This is a very plain statement of the interesting speech given by Mrs. Gage, and I can only say I wish it might be listened to by the friends of equal suffrage in all parts of the country.

SYRACUSE, N. Y., March, 1872.

H. L. G.

SOCIALISM.—Bismarck's mandate to the R. C. Bishop of Ermenda, instructing him he must obtain permission from the State before he promulgates the sentence of excommunication against Germans, inasmuch as it affects their "social" position.

AN ADDRESS TO THE UNCO' GUID.

[Adapted from Burns and appropriately dedicated to certain female Pharisees, as a promise of what is soon to follow.—Ed.]

O, ye wha are sae guid yoursel,
Sae pious and sae holy,
Ye've naught to do but mark and tell
Your neebors' faults and folly!
Whose life is like a weel-gaun mill
Supplied wi' stanes and water,
The heaped happier's ebbing still,
And still the clap plays clatter.

Hear me, ye venerable core,
As counsel for poor mortals,
That frequent pass douce wisdom's door
For glauket folly's portals;
I, for their thoughtless, careless sakes,
Would here propose defences;
Their dowie tricks, their black mistakes,
Their failings and mischances.

To see your state wi' theirs compar'd,
And shudder at the niffer,
But cast a moment's fair regard,
What makes the mighty differ?
Discount what scant occasion gave,
That purity ye pride in,
And (what's a' mair than a' the lave)
Your better art o' hiding.

Think when your castigated pulse
Gies now and then a wallop,
What ragings must his veins convulse
That still eternal gallop.
Wi' wind and tide fair i' your tail,
Right on ye scud your sea-way;
But in the teeth o' bath to sail,
It makes an unco lee-way.

See social life and glee sit down,
All joyous and unthinking,
Till quite transmogrified they're grown
Wi' bauchery and drinking.
O, would they stay to calculate
Th' eternal consequences;
Or, your more dreaded hell to state,
Damnation of expenses.

Ye high, exalted, virtuous dames,
Tied up in godly laces,
Before ye gie poor Frailty names,
Suppose a change of cases.
A dear lov'd lad, convenience snug,
A treacherous inclination—
But let me whisper in your lug—
Ye're aiblins nae temptation.

Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kennin' wrang,
To step aside is human.
One point must still be greatly dark,
The moving why they do it;
And just as lamely can ye mark,
How far, perhaps, they rue it.

Who made the heart, 'tis He alone,
Decidedly can try us;
He knows each chord—its various tone,
Each spring—its various bias,
Then at the balance let's be mute,
We never can adjust it;
What's done, we partly may compute,
But know not what's resisted.

LOYALTY AND REBELLION.

In a moral, as well as in a governmental point of view, we treat loyalty as innocence and rebellion as criminality. That is right, where the government is just, and its administration blends justice and mercy in equity, in imitation of the government of God.

Loyalty to an unrighteous and corruptly unjust government would be *particeps criminis*. Certain it is that we should not confound loyalty and rebellion or innocence and criminality in our treatment of these characters with rewards and penalties. We confiscate the property of rebels in hostile arms against a just government as a penalty for the crime of hostile and unjust rebellion.

That, every genuine loyal man says is right: but what apology or plea can be made for taking the entire property of a defenceless loyal citizen by irresistible army force, and turning that faithful, true man out into the street, stripped, destitute, suffering army injuries, with broken health, to starve, or perhaps in advanced life, with a family on his hands, to suffer destitution; and to add insult to injury, tax the sweat of his brow, his bread of toil, to pay rich bond-holders and bankers, who are not taxed at all on their government bond investments, and taxed but slightly on income only.

A grave Congressman said to a loyal sufferer, pleading payment for his property taken by the Union army, and after waiting under government procrastination eight or ten years, "Sir, there is no responsibility for the depredations committed by the Union army, for property taken from loyal citizens for the benefit of the Union army and navy, or the benefit of the government." What a monstrous doctrine! Where, but in hell and in Congress does the doctrine of no responsibility prevail? And among what beings is this doctrine of no responsibility practiced, but devils and pirates? What an infernal doctrine to be taught and practiced in our national Legislature! To make the same effective, and force the sufferer into the hands of these Congressional cut throats, without relief, all jurisdiction of any and every court of justice in the United States, has been by Congress taken away from this loyal sufferer, so that even the merits of his case cannot be determined. This makes rascality most profoundly secure and complete. What a doctrine and practice of devils!

Can any one wonder at the corruption which reigns in this country in almost every department, when Congressmen will teach and practice among true loyal men, women and children in the deepest suffering under irresistible army power, the doctrine of *no responsibility*? What an insult to common sense to call a congregation of cut throats a government.

If this is justifiable, what encouragement has the true citizen to give his best services, expose his health and life to serve his country, and faithfully defend the government in the darkest hour of peril and danger, if that government will, by its irresistible army force, rob its defenceless, loyal subjects of all they or any of them have, and when these sufferers come with their just claims and pray Congress for just relief, year after year, in exhaustive waiting for their rights (not charity, but sacred rights), to be insultingly told that there is no responsibility, and be forced by neglect to fall into the hands of extortionate claim agents—a kind of Congressional partnership, sharks who lurk around Washington to fleece men, women and children in distress or leave the honest suffering victim to perish by the wayside, during waiting entreaties on a soulless government for righteous relief; or, as a finale, for this great, rich government to pay, in mean skinflint extortion as little of this crying injury as possible; or, in the last struggle, as an apology for the intended robbery, to be told that testimony satisfactory to any court of justice in the world, unimpeached, is not sufficient; and thus convert army robbery into bald, naked government piracy?

Who are members of Congress, but servants of the people? One might suppose, by the importance of these Congressional despots, that they were petty lords or legal tyrants, sent to Washington to fleece the people, breed corruption and maintain a kind of political lyceum—make Presidents and re-elect themselves to perpetuate an insufferable robbery on the suffering people; who are willing to bear cheerfully every just and necessary burden equitably, but in no case unequally. Will the government steal, from or rob loyal citizens to pay the national debts?

Could the most savage enemy do worse, or perpetrate deeper injuries, or be less merciful, or more murderously unjust? But, says a grave Congressman, *we* have never paid any such claim (as though Congressmen ever paid anything!). That is, *we* make it a uniform rule to rob loyal citizens under such and such circumstances (and we make the laws and circumstances to suit ourselves) by our irresistible army force, and we have no intention to pay the private sufferer anything. We make the robbery of one of our friends an apology for robbing another, and we refuse all relief of consequence to the sufferer that *we* may report limited expenditures, and large payments on the public debt, to rich bondholders and bankers for credit to our party. (There is little less than 300 lawyers in Congress. Is any one surprised at the practice and code of morals?)

The tax ridden people are silly enough to believe that Congressmen or that Gen. Grant and Boutwell are paying the National debt, when they are taxing the people (by a subtle system of double interest interests, losses and tariff impositions, extorted from the masses for the benefit of the favored few,) to pay our whole national debt over and again every eight years, in addition to all the cost of our extravagant government machinery and general stealings. Can knavery present a more revolting and heartlessly corrupt disposition? Who among the many honest, suffering claimants, for property taken by the union army force, (amounting in the aggregate to

some thirty millions) in the hands of Congressional Committees, will ever receive their money, for which they are in the deepest suffering necessities, without corrupt dealing?

What care these political cut-throats for the sufferings of private citizens? Representatives and Senators instead of attending to their sacred trusts and sworn duties in Congress, for which they are elected and paid, are neglecting their business and the most sacred trusts of the suffering people, to traverse the country on electioneering tours, humbugging their hearers by telling their audience that General Grant is paying the National debt rapidly, and that General Grant is paying all laborers two to five dollars per day, with costs of living so low that it is not worth mentioning. And the people silly enough to believe this base political lying, throw up their ragged hats and hurrah for Grant.

Every one knows that the costs of living, taxes and tariffs are eating the people up alive. Senator Sumner said that a judge could, with the same propriety, leave his bench, as a Senator leave his post during the sessions of Congress. But Senator Wilson could, in neglect of his sacred trusts, leave his place in the United States Senate to stomp New England for a political party triumph, totally neglecting his duties to the suffering people, and violating, perjuringly, his sworn duties and most sacred trusts, to dupe and deceive the honest people with the base falsehood that Grant is rapidly paying the national debt, and giving the people all over this country two to five dollars per day with free living.

No wonder that a people stupidly enough to believe such infamous stuff as this would hurrah for Grant. It is marvelous to see in our public prints reported conscience money, paid by poor women, clerks to such an unconscionable government administration; and still more marvelous to see such an administration appointing investigating committees to ferret out fraud and robbery among officials who in a small way attempt to imitate administration morals. We may soon hear of associated pickpockets appointing an investigating committee to ferret out small stealings among lesser thieves for not reporting to the general association.

Such a crying injustice as that of robbing a true loyal defender of this Union, through our late fearful peril of all he has by government army force, and refusing just payment under that doctrine of "no responsibility," or piratising delay, will and ought to alienate the people from, such an unjust administration anywhere in the world. Will not a just God avenge his own elect, who cry day and night unto him, though he bears long with them? Yea, I say unto you he will avenge them speedily.

In behalf of many sufferers.

VICTORIA C. WOODHULL AND S. S. JONES.

BY GEORGE WHITE.

I have carefully read the *R. P. Journal* and weighed Mrs. Woodhull's letter of March 9, to Bro. Jones, and his answer, and I candidly think he has failed to meet her argument, or the charitable spirit in which it was written. I have no personal acquaintance with her, but he is certainly not well posted with regard to the status of her popularity, in saying that, "the larger proportion of the woman suffragists shun her with any limited means of information. I can mention more than a score of the ablest leaders of the woman suffrage movement that rally around, confide in, and love this "second Joan of Arc." Mrs. Cady Stanton, in her letter to Mrs. W., of March 10, says: "I ask no higher praise than to have it said that you, maligned, denounced, cruelly and wickedly persecuted by priests, politicians, press and people, can find a warm and welcome place in my heart and by my side." Mrs. H. T. M. Brown says, "I am deeply pained by the stabs at the reputation of one who has come up through great tribulation—a woman who has passed through the furnace of domestic affliction, who has craved again and again the sweet shelter of the grave." I mean Victoria Woodhull. Among her warm friends and supporters are also, Lueretia Mott, Mrs. A. J. Davis, Miss T. Hoadley, Gage, Anthony, Middlebrook, Gordon, Fanny Allen, S. C. Smith, Mrs. D. Severance, etc., etc. Does this list of names (and a legion might be added) look as though the larger proportion of ladies among the women suffragists shun her? Nine tenths of our ablest speakers, including Br. Britton, A. J. Davis, J. G. Forster, Br. Peables, Wheelock, Wheeler, Barrett, the Hulls, etc., etc., respect Mrs. W. as an honest, capable, and virtuous woman; the most of whom have been ministers in different churches, who repudiate the slanderous assertion that they support Mrs. W. because they had made the freedom of the sexes a practical as well as a cardinal virtue of their lives.

The *Banner of Light*, the *American Spiritualist*, and *Present Age*, three sterling papers have always spoken well of the purity of her motives, her intellectual capacity and reformatory influence. The unjust and unfounded assertions of Bro. Jones respecting the purity and chastity of those that had come out of different churches who supported Mrs. Woodhull demands a retraction. It is a libel upon the fair fame of as good men as live.

Would Bro. Jones be pleased with the charge of being a "free lover," (in the objectionable sense) and, as a proof of it, having it published that he kept a mistress in addition to his lawful wife, and that he encouraged by his own act the promiscuous intercourse of the sexes, and that he was upheld in this practical sentiment by many who took his paper? Would not both he and his friends be justified in denying the imputation and pronouncing the charge a slander? Bro. Jones should remember that the character of honorable men and woman is as dear to them as his is to him, and what he

would not that others should say of him, he should not say of them.

To conclude, Bro. Jones need fear no ostracism of his journal as long as it defends truth, favors justice, and exercises charity; but he may be assured that he endangers its popularity, usefulness and circulation, by publishing such uncharitable attacks as he has done in reference to Mrs. Woodhull and her friends, and continuing to fill it up from year to year with the atheistical attacks (of "the Search after God") upon the cherished belief in an infinite intelligence of the great mass of its readers.

STRAY SHOTS.

CONFESSION SANS ABSOLUTION.—A penitential from a Brooklyn Methodist Brother is published in the *Herald* of the 24th inst. His offense was apparently a moonlight excursion with a sister, of course, the wrong sister. In the account given, hopes are held out that he will soon be re-received in the fold by the brethren. How about the woman, will she also be pardoned by the sisters? Never! At least—not on this side of the New Jerusalem.

CAREYING THE WAR INTO AFRICA.—The late strike of the English agricultural laborers is a ministerial movement. In the last session of the British Parliament, Gladstone slapped the House of Peers in the face, by overthrowing the opposition of the British nobles to the Army Bill by a Queen's Order. Subsequently the old Normans have signed a treaty of offense and defense with the "skilled artisans and mechanics," in which the claims of distributors are sacrificed. Gladstone's answer to the league is exhibited in his setting forth the claims of the "rude soil tillers" by organizing strikes, and thus pleasantly attracting their lordships attention to their home duties.

WOMAN AS DEFINED IN THE LAWS.—From the time of William of Normandy the word "spinster" has been used to denote an unmarried woman. This is thus defined by Webster: "Spinster. In law, an unmarried or single woman; also one who has been forced to spin in the spittle or house of correction. A woman of evil life and character." It would be about as complimentary to call all young, unmarried men "loafers." A married woman is defined in law as "Femina covert or cowverte"—that is, covered or hidden; otherwise, John everywhere, Mary nowhere.

A widow for centuries has figured in law records as a "relict." On old tombstones may be often seen thus:

"Mary, relict of the above John;"

but who ever saw

"John, relict of the above Mary?"

No; John is always the compact and perfect unit; Mary is the left or broken part. Thoughtful women who have read these pictures in the law books may well exclaim, with Dickens' Yorkshire school-master, truly, "here's richness."

THE FUN OF IT.—No more stinging satire could be written against the bogus Christianity of the age, than may be found in an article headed "Russian Sects," and published in the *Daily Witness* of the 25th ult. From it the following is selected as a specimen.

"Thus the Starowjerzy walk in their processions round the church to the right, use beads at their prayers, sing the Hallelujah at the Easter mass twice, and have seven breads at their Communion; while the 'orthodox' walk to the left, do not—with the exception of the monks—use beads, sing the Hallelujah thrice, and have only five breads at the Communion."

There is over a column of this kind of twaddle, and it is suspected that the paper is poking fun at the brethren and sisters here, in inserting it, for we have plenty and to spare of the same kind of humbug in this country. In conclusion, let us hope that, if there be any "Russian Internationalist" in the mass, they will ally themselves to the church which proffers the greatest number of "breads" to its followers.

TIRAILLEUR.

"How seldom, friend, a good great man inherits Honor and wealth, with all his worth and pains? It seems a story from the world of spirits, When any man obtains that which he merits, Or any merits that which he obtains." For shame, my friend—renounce this idle strain! What would thou have a great good man obtain? Wealth, title, dignity a golden chain, Or heaps of coines which his sword has slain? Goodness and greatness are not means but ends, Hath he not always treasures, always friends, The good great man? Three treasures—love and light, And calm thoughts, equable as infants' breath; And three fast friends, more sure than day or night—Himself, his Maker, and the Angel Death.

S. T. COLERIDGE.

Why wrong your sister?
Why injure another,
Who is seeking the goal
While you madly pursue her?
The wrong that you do her
Will injure your soul.

MAY WOMEN LOVE PETTING?

In the course of my reading, I came upon this sentence the other day:

"I have thought a great deal lately upon a kind of petting women demand, that does not seem to me wholesome or well. Even the strongest women require perpetual endorsement, or they lose heart. Can they not be strong in a purpose, though it being neither kiss or commendation?"

It seems to me that this writer cannot have passed out of sight of her or his own chimney, not to have seen the great army of women, wives of drunken and dissipated husbands, who, not only lacking "kiss and commendation," but receiving in place of them kicks and blows, and profane abuse, keep steadily on, performing their hard, inexorable duties with no human recognition of their heroism. Also, there are wives, clad in purple and fine linen, quite as much to be pitied, whose husbands are a disgrace to manhood, though they themselves may fail in no wifely or motherly duty. Blind indeed must

that person twenty-four So much That woman chiefest char women who for an answer go on perform are the wor too; and I, ashamed of they cannot this very so

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MESDAY ruary 24t churches That writ live in sin abominati ance of Je as the cle (I am ov who did "teaching ing the q they, in C Christian viously st tion of th This is "Evang with the ingly au commit r Although slavery b ern chur fellowship gicals r proof tha always b cal" creee a wicked was mad these No where it tian's Go forced to and the into a w work to favor of Southern same spi was und "Evang dermied alarm. the hour Sumpter beware! never be deeply i persons, them.

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that person be who fails to see all this every one hour in the twenty-four.

So much for the truth of the remark. Now as to "petting." That woman is no woman—lacks woman's, I had almost said, chiefest charm—who does not like to be "petted." The very women who stifle their hearts-cries, because it is vain to listen for an answer where they had a sacred right to look for it, and go on performing their duty all the same—if it be their duty—are the women who most long for "petting"—who best deserve it, too; and I, for one, have yet to learn that it is anything to be ashamed of. If so, men have a great sin on their souls; for they cannot get along at all—the majority of them—without this very sort of bolstering up.

Read any of the thousand and one precious books on "Advice to Women," and you'll see how we are to be up to time on the front door step, ready to "smile" at our husbands the minute the poor dears come home, lest they lose heart, and doubt our love for them; better for the twins to cry than the husband and father. Just so with advice to young girls. They must always be on hand to mend rips in their brothers' gloves and tempers, and coddle them generally; but I have yet to see the book which enjoins upon brothers to be chivalric and courteous and gentlemanly to their sisters, as they take pleasure and pride in being to other young men's sisters.

"There is a time for everything," the good book says, and so there is a time and place to be "petted." None of us want it in public. In fact, the men and women guilty of it render themselves liable to the suspicion of only being affectionate in public. But deliver me from the granite woman who prefers to live without it, who prides herself on not wanting it. I would not trust her with my baby, were there a knife handy. Thank God there are few such. The noblest and greatest and best woman I have ever known, have been big hearted and loving, and have known how to pet and be petted, without losing either strength or dignity of character.

FANNY FERN.

"EVANGELICAL CHURCHES," OR PREACHING AND PRACTICE.

MESDAMES WOODHULL AND CLAFLIN.—In your paper of February 24th, "E. T. S." states one half of what "Evangelical churches" teach as essential to salvation, very correctly. That writer should have added, if men fail to live good lives, live in sin, are steeped to their eyes in injustice and every abomination, by one minute's sorrow for sin, and the acceptance of Jesus as a surety, they can go direct to heaven as clean as the cleanest, as good as the best. More—in forty-five years, (I am over sixty) I never knew one "Evangelical" minister, who did not by his practice give the lie daily to all his best "teachings" as to the essentials of the Christian. After stating the qualifications of the Christians as E. T. S. states them, they, in every way receive and practically fellowship men as Christians who are daily and habitually wanting in every previously stated qualification—men who live in habitual violation of them.

This is true of the church in a collective capacity. The "Evangelical churches" at the North lived in good fellowship with the "Evangelical churches" South, while the latter knowingly and habitually violated every command. She could commit no sin which would expose her to excommunication. Although mostly through the influence of infidel abolitionists, slavery became unpopular, at the north of some these Northern churches were compelled to partially and indirectly break fellowship with slavery. Prove to me that the Northern Evangelicals are Christians, and I will give you like, and as good proof that the Southern Evangelicals are Christians, and have always been Christians. An open disbelief in the "Evangelical" creed has shut out ten persons from the churches, where a wicked life has shut out one. When, and as fast as slavery was made unpopular and unprofitable, so soon, and so fast did these Northern churches become anti-slavery. While and where it was popular and supposed to be profitable, the Christian's God was said to favor it. When as a nation, we were forced to abolish slavery to save our own freedom, we did so, and the same God was said to have done it. I solemnly testify that the same spirit, and the same God which forced the nation into a war by an effort to make slavery universal, is now at work to bring on a worse war by changing the constitution in favor of religion—no not religion, but really despotism. The Southern shareholder was determined to rule or ruin. The same spirit now lives in "Evangelical Christianity." Progress was undermining slavery, and its friends aroused in its defense. "Evangelicalism" means mental slavery. It is fast being undermined by mental and moral progress. Its friends take the alarm. They commence in the garb of the lamb. But when the hour comes they will be ready to fire on the few in Fort Sumpter. I shall not be here to see, but I warn these men to beware! This nation possibly may destroy itself. But it can never be long enslaved. This article has been penned by one deeply in love with true religion. He has no enmity against the persons, or the religion in the churches. There is good in them. It is written in grief, not in anger. AUSTIN KENT. STOCKHOLM, N. Y., February 24, 1872.

WORK DIVINELY ORDAINED.

DENVER, COL., March 20, 1872.

What magic, what transforming power there is in that monosyllable—work. What satisfaction, yea, what rest (even in activity), when all of man's powers, bodily, mental and moral, find their legitimate strength, and life giving energy in some adequate, useful labor.

Work develops the muscles and confolds the latent force of the physical man. Work develops man's mental and moral powers, giving a sturdy and vigorous growth, and thus unfolding all those precious germs of manly or virtuous qualities. But of these fruits the most precious and desirable can be secured only by the incessant toil of humanity's perpetual labor; yea, by the agonizing efforts of our whole being, if we would attain the object of our longing search. And in the words of the master builder of Christianity, we must "strive to enter in at the strait gate." For it is a wise and beneficent law of God's universe that in proportion as the object we struggle for is of intrinsic worth and adapted to meet our heart-felt wants, just in that ratio must we put forth the best energies of our being to attain it.

"My Father worketh hitherto and I work," said the lowliest of the sons of men. If we would therefore be like God and like his Son Jesus, we must become assimilated through the indispensable condition of labor. Work out your own salvation merely (not with fear and trembling), but with joy, hope, and all long suffering, and patience; being steadfast, immovable, always abounding in the work of the Lord.

But, notwithstanding this beneficent law of labor, "by the sweat of thy brow thou shalt eat bread," (and without work, physiologically we don't usually have any craving for bread), yet what shirking, what makeshifts to get around this wise law of our being, and ever and anon men will struggle (mentally I mean) to get as much bread with as little work as possible.

The gospel of "mammon worship," so ripe in our land, ought to have been "played" or "worshipped" out long ago, and the evangel of labor, honest, persistent, manly toil substituted in its place. The divinely appointed gospel of work should not only be preached every Sabbath but practiced every six days of the week—"For six days shalt thou labor and do all thy work." And it would be well for our "model Republic" to heed this divinely ordained command, and for all the people to work while the day lasts, and not a few to be shirking out of their share of "humanity's perpetual labor."

This mere shirking out of honest toil is not, however, the worst feature of our social system in North America. No, no! not by any means, the worst. But we, as a people, have so far degenerated from our good old ancestors that now, instead of labor, honest manual toil, being a badge of honor, and a passport into "respectable" society, it has become a synonym for social ostracism and disgrace with those "weaklings" of a shoddy and mushroom aristocracy, and I believe about the only aristocracy we have yet in America; always trying, however, to ape the English nobility so much every way their superiors.

The American aristocracy is a hypocritical and hollow-hearted sham, professing to believe in our republican institutions and the sovereignty of the people, yet practically giving the lie to such professions by aping the nobility of Europe. More anon. J. H. A.

I have a compound to serve up for WOODHULL & CLAFLIN'S WEEKLY, simmered from spiritual journals. The food may be palatable for the advance guards of the reformatory battles waging. Although Victoria seems too highly flavored for Hudson Tuttle's and Emma Hardinge's fastidious taste, and will not readily assimilate without a strong portion from Moses Hull's biblical laboratory. "Without charity ye are as sounding brass." That Troy convention was the cauldron for all radicals and conservatives to keep boiling, and well does Tuttle perform his part, though not there at the time the President was elected. The fire brand grows thicker and faster on his hands and the momentum is going till a second Calvin may appear and try the burning stake, that one personage that dare step to the front and urge on the timid where his philosophy says, "thus far shalt thou go and no farther." Because he can resurrect fossils and arrive at conclusions relative to the origin of man, by what laws does he find that humanity ceases in progression as soon as the problem is solved "a man's a man for a' that (a woman too.)" If Spiritualism is to be the open portal for the races to enter and be purged of bigotry and self conceit, these teachers of fifteen years growth require strength; yet I bear the light of the nineteenth century to not repent the puritanical mode of dispatching those that tread to their own music. When Victoria Woodhull gets her present hobbies so well clothed and mantled, and the mantle so nicely drawn as not to perceive any more reforms needed on this earth, then she must step aside and let more vigorous ones drive the car of progress and not in the least obstruct their path. Spiritual and scientific philosophy is a very fine theory, but if not practical, its no more benefit than the churches, and we are destined to live on chaff a while longer. Does reformation mean that an individual may put in his ideal and place, the ban on other's opinions, or is it work for all in their own way? If atonement is right, and more spiritual conventions are needed the saints can sup the wine and bread in the name of Jesus, instead of Hudson or Emma.

Candid minds do not exalt Victoria Woodhull as Presidential candidate, nor woman's right advocate, neither Spiritualist worker; but the fact of her truth and principle of doing whatever she chooses, unless absolute injurious to others, which is the chief corner stone in the new dispensation. Should Emma Hardinge progress as fast in few years to come, as in the past, she will be ready for high mass at her burial, as the one love so sacred and nobly conformed to the Episcopal marriage rite after fifteen years denouncing church superstitions, and priestly corruptions, and ought to sing anthems of praise. "I am holier than thou." If intuition is claimed by these mediums, how in the name of common sense can superficial twisting be made from Mrs. Woodhull's speech that promiscuity is advocated all in a nut shell? "Mind own your business." If Emma or Hudson does not wish to love but one specimen of creation, is that any reason that others may not be Christ-like. This same spirit of selfish pride and arrogance has been the curse of the world and brought the gibbet and faggot into requisition, those that fled from persecution in their turn, soon as the yoke was loosened from their own necks, placed it on others of different views all the ages down even to our boasted civilization. The only hope was in Spiritualism to stop this horrible work; but free-thinkers are aghast to see the strongest advocates of this divine philosophy betraying the intolerance of the sixteenth century. Great heavens! sink personalities and give heed to principles though every individual fall in the attempt, and not allow the power of ignorance to predominate outside of church walls. What though all the saints of the spirit-world returned, if human rights cannot be enjoyed, and slavery of mind and body be the eternal destiny, better annihilation. Mrs. Woodhull offers to resign the Presidency at a world's convention to bury personalities; but then, if the devil is determined on a subject, she would not be out of the mud; nothing less than concession of what is to her a truth to arrogant demands would satisfy. Then who has the right to demand an abandonment of self-hood. Let each remain on their farms, working out physically what they are incapacitated to do mentally, the great fundamental laws of life—it may be healthier for soul and body,—and not drive the stakes so firm that the progression cannot uproot.

MEMPHIS.

ANNIE.

Lecturer's Co-Operative Union.

AN IMPORTANT MOVEMENT—NO MORE MONOPOLY OF BUREAUS AND OF BRAINS.

The necessity and utility to speakers and societies, of some more equitable method to meet the demands of the rostrum, as an educator, is too apparent to need discussion. It is proposed to form one or more Co-operative Unions of Lecturers, for the mutual benefit of themselves and the public they serve. The following objects are sought to be attained:

1. Systematic, practical education on all the great political, social and moral subjects now under consideration.
2. To furnish a good article at a reasonable price, and thus place the benefits of this source of pleasure and profitable instruction within the reach of the poor.
3. To equalize the compensation of those engaged in a common work.
4. To provide a contingent or insurance fund for the benefit of those who may need extra help in cases of sickness or misfortune.
5. To provide in cases of necessity the data necessary to the exhaustive study of the subjects to be discussed, so as to offer in every case the most practical solution of the question under consideration.

To this may be added such other measures as may be deemed useful and necessary to the accomplishment of the organization. The purpose and plan have already received the approval of a number of the most efficient thinkers and workers. The mere statement of what we propose is all the argument necessary. Correspondence, and suggestions are solicited from lecturers and societies, that we may have the wisdom of all from which to perfect our organization. We are ready now to supply lectures on Graduated tax, the great equalizer of surplus products, and solution of the capital and labor controversy, Finances—Tariff and Free Trade; Criminal jurisprudence, including prisons, prisoners, capital punishment—Penal sanctions to law, and their true basis. Suffrage, Land reform, Wages, Social science, Moral science, Medical lectures. The scientific cause and cure of Asiatic cholera, The purposes, functions, powers, and methods of government including the referendum (final approval of the people) with a feasible plan of actualizing, etc., etc. As soon as organized, we propose to arrange, correlated subjects into courses, adapted to particular talents of speakers, and let these courses as far as practicable follow each other, so as to diversify, and systematize the work.

No \$50 bonus will be required of lecturers; and no per cent. will be demanded to enrich one at the expense of the many. Our purpose is to equalize compensation, and equivalents between the speakers and the public.

All the members of this union must be competent to give satisfaction—to render an equivalent for the compensation.

The subject and its proper presentation is of more importance than the agent. The union should guarantee competency in every lecturer, and therefore must use care in selection. The union will be amply provided with lecturers to meet any reasonable demand. The slate presented herewith shows the drift of this movement to be eminently practical.

It is desirable to hear the suggestions of our best thinkers, and therefore we solicit correspondence. Address,

JOHN B. WOLFF, Sec. Graduated Tax Association,
510 Pearl street, New York.

Reform papers are earnestly solicited to copy the above.

Indiana State Association of Spiritualists.

To the Spiritualists of Indiana, Greeting:

We hereby announce to the friends of Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the "Indiana State Association of Spiritualists," will be held in Westernfield's Hall, in the city of Anderson, Madison county, Indiana, commencing Friday, May 24, 1872, at 10½ o'clock A. M., and continue in session over Sunday. Each local Liberal Society and Children's Progressive Lyceum in the State will be entitled to three delegates and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. All friends of the cause are cordially invited to attend. Everything possible will be done to make the convention both pleasant and profitable.

We are authorized to announce that the Hon. Robert Dale Owen, and other good speakers will be in attendance and take part in the convention.

Anderson is a thriving place, situated thirty-four miles north-east from Indianapolis, on the Bellefontaine railroad, and has an active society of Spiritualists and a Children's Progressive Lyceum in successful operation. Speakers at the convention will be entertained free, and board procured for others at a low rate.

By order of the Board of Trustees.

(Attest.)

J. R. BUELL,

Secretary of Indiana State Association of Spiritualists.

INDIANAPOLIS, Ind, April, 1872

The second quarterly convention of the New Jersey State Association of Spiritualists and Friends of Progress, will be held in Jersey City, on Wednesday, May 8, commencing at 10 o'clock, a.m., holding three sessions. A cordial invitation is extended to all interested in the great reforms of the day, especially those designing to attend the People's Reform Convention in New York, May 9 and 10. The convention will be held in Union Hall, corner of Grove and 4th streets.

Speakers to be in attendance—Mrs. Susie A. Willis, Horace Dresser, L. L. D., H. T. Child, M. D., Victoria C. Woodhull, Grover C. Stewart, A. A. Wheelock, L. K. Coonley, M. D., and we expect Cephas B. Lynn. Order of exercises on programme.

L. K. COONLEY, Pres.

ELLEN DICKINSON, Sec'y.

VINELAND, N. J., April 10.

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

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

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

The third annual meeting of the "American Anti-Usury Society" will be held in Hall 24 Cooper Institute, on Monday, May 6, at 10 o'clock A. M.

MUSIC AND THE DRAMA.

That the managers of Niblo's have long been inclined toward the sensational in the dramatic line, and that they have put money in their purses thereby, is patent to everyone. During the past two weeks, however, they have capped the climax of sensationalism by the production of a piece in which incidents of very recent occurrence are reproduced, and many well-known characters are represented, as far as possible, in form, feature and dress.

"Black Friday" is a very peculiar production. It has only two effective scenes, and the balance of the piece is insufferably stupid. Its extravagances are something so appalling that we are inclined to question if the two gentlemen whose united efforts conceived it, were thoroughly in their right minds at the time. A maudlin sympathy for the late Prince of Erie might account for much, but that any human being should, on two occasions, forgive thieves, who were not especially near and dear to him, and finally present them with fifty thousand dollars each, is piling it on a little too thick. We were sorry to see that the authors have painted Stokes—represented by Dash Hoffman—even blacker than he really is, and while awaiting his trial for murder, it is hardly fair to prejudice the public mind against him afresh. Realism is rapidly becoming the goal which all managers are striving to attain in dramatic representations, but it is a question if they are not likely to carry the idea to excess. Both the interior of a banking house and the steamer scene were of this nature. The former gave a correct idea of the appearance of the interior of a Broad street banking house, and the manner of conducting the business, but we found it very dreary and believe few persons were interested in the details it presented. The third act is short, representing only the departure of the steamer "Bristol" for Boston. It was well conceived, but, thus far, the mechanism has failed to work. The only interesting feature of the act was the appearance on the stage of exact counterparts of Daniel Drew, Commodore Vanderbilt, August Belmont, Horace Greeley, Jay Gould and Henry Clews. The makeup of the persons who represented Drew and Greeley was remarkably perfect.

Mr. J. W. Collier acted "Bob King" extremely well, and both he and Miss Lizzie Price made the most of the two scenes—one in the second and the other in the fourth act—where alone dramatic effect is possible. Mr. Collier looked strikingly like the late Prince of Erie in the closing tableau; but Miss Price was hardly so good a representative of his paramour.

The parts played by Mr. A. H. Davenport and Miss Bessie Sudlow are too disgusting and uninteresting to criticize; and how the authors could imagine such characters is a problem. Mr. Thorne has not made his appearance since the opening night, and the part of "Dash Hoffman" was taken by Mr. Morton, at very short notice, on Tuesday evening. The piece is fairly though not extravagantly put upon the stage, and curiosity will doubtless continue to attract full houses to witness it, as has been the case thus far.

With a great flourish of trumpets and a Drury Lane reputation, the Vokes Family, five in number, opened at the Union Square Theatre, two weeks since. Notwithstanding the prices were raised, crowded houses have nightly greeted the new arrivals, and they seem to have achieved that great desideratum—popularity. This is well deserved, for so many talented members of one family are seldom found; and the resemblance of the brothers and sisters proves their relationship beyond a doubt. Thus far they have appeared in only one piece—"The Belles of the Kitchen"—a one-act sketch of life "below stairs." The three sisters and two brothers monopolize all the parts, doing a genuine variety business, in which each one excels, unless we except the singing dandel, Miss Victoria Vokes, who is fearfully out of tune in all her vocal efforts, though she sings with great facility of execution and some taste. They all dance well, extremely well, and Mr. Fred. Vokes quite eclipses the elder Majilton in the use of his long, limber legs, which fly in every direction, regardless of joints. The youngest sister, Miss Rosina, the prettiest of the three, is by far the jolliest actress, and her natural, rippling laugh whenever she does, or says some mischievous or ridiculous thing, is perfectly contagious, and sets the whole house in a roar. "The Belles of the Kitchen" is hardly the play to exhibit their talents to the fullest advantage, and they do themselves injustice in making their first appearance therein. They possess a deal of broad comedy talent amongst them, and are quite able to bring out numbers to bring out suitable plays, written for their special requirements, as Lotta and hosts of others do, with marked success. They are burlesque actors, nor yet up to the true comedy mark, but something between, and a piece a little on the farcical order, with a dash of seriousness, just to make it real, and plenty of opportunities for dancing, would suit this bright, witty and charming family quintette and make their fortunes. They are essentially different from any combination we have ever had in this country, and are able to accomplish what few have ever done previously—keep a large audience in almost one continuous roar of laughter for nearly an hour.

Mr. Booth's re-appearance at his theatre on Monday evening, as "Sir Edward Mortimer," in "The Iron Chest," was greeted by a full and intelligent audience, who constantly testified their delight in, and appreciation of his remarkable rendition of this difficult character which he has literally made his own through long and careful study. On Wednesday, "Richard III.," was to have been produced in magnificent style.

LEAD US NOT INTO TEMPTATION—A WOMAN'S PLEA FOR WOMAN.

[From the Louisville Commercial.]

There is one sin in this world which, with all its fearful consequences, is confined to a woman alone, visited with undying wrath upon her defenseless head, committed as a curse to the memory of her children, and placed as a bar before her at the very threshold of Heaven, while it touches man scarcely as a crime. I shall call by no pleasing pseudonym in this article, but by the

name which scathes her with a tongue of fire. I shall call it adultery!

Every now and then we hear of some weak woman caught in the toils, held up to the public and carefully dissected, all her inner life laid bare and gloated over, all her past goodness and respectability treated as a sham, and all the props of outward defense pulled away from a life which, at its best, and with the grace of God to support it, can only be weak and erring; her name made a by-word and reproach, and published throughout the land for everybody to read; even her children taught by careful induction the crime of their mother, while every avenue to escape from the consequences of her sin are ungenerously shut out by the good people who dispense advice and tracts to sinners, while they are cheating Heaven.

It is a source of painful speculation to a moralist why any woman, with a happy home, should give the world a chance to snatch this happiness from her, and why, when this woman has reached years of sober maturity, and passed safely all the pitfalls of youth and passion, she should fall voluntarily in mid-life.

It seems to me like this: A girl's life is shielded for her before she knows there is danger; she is married, and believed to be beyond it; a young wife is the centre of attraction; her husband is loving and attentive; then come children; the strange, mysterious life that comes from Heaven makes a thousand responses from the sacred depths of a mother's heart; by and by the baby is taken out of her arms, it may be by death, or it develops into an independent life of its own; the husband has grown careless by this time—husbands do; he has found the congenial spirits away from home, and the wife misses the tenderness, and the endearment that her woman's heart still craves; the husband is also immersed in business all day, and sleeps like a log all night, and seems to forget, when with his wife, that petting and caressing are the aim of a woman's life. He is very willing that his partner or his friend should be her escort to the theatre and parties, when he is too tired or too busy to go. He thinks she is no longer young and gay, and he is sure of her love, as she is his wife. She can look life in the face without blushing. It has no sealed book for her. Therein lies her danger. She has tasted the sweetest drafts of love, and now she thinks it is all past, some one offers her the enchanted cup, offers it with earnest protestations of love. She knows it is a sin to listen, but you and I both know sin is sweet. By dallying with temptation she falls. You may call it what you will—love, depravity, infatuation. The crime and sweetness were another's; the sin and shame are hers.

And there is no woman that will stand up and be her friend. They will fawn and praise the tempter, and hang on his smiles with delight—he is so fascinating, so elegant, so gallant; he was imprudent, and indiscreet; if a married man, a shocking, naughty, wicked fellow; but she, my good people, was criminal.

And some considerate friend writes an anonymous letter to her husband, for fear that he should not know that she was as bad as he. And having descended to that depth of meanness which has no beyond, waits until he or she reads with rapture, "a full account of domestic infidelity," in the morning papers.

Well, for the people who walk the streets with the scarlet letter branded on their hearts, I pray God they may never be uncovered, but I think it might prompt them to a little charity when one defenseless woman is being torn to pieces by human wolves. And to those men who publish their shame and that of their children, I would say that, "Joseph being a righteous man, was minded to put her away privately," but that they are like the Josephs of either the Old or New Testament.

THE REVOLUTION COMPLETE.—The downfall of the alcoholic nostrums which have so long been a curse to the health and morals of the community is nearly accomplished. The introduction of Dr. Walker's Vinegar Bitters was a mortal blow to the whole brood of rum-polluted nostrums advertised as "Tonics," and they will soon be consigned to the limbo of things lost on earth, with the hearty consent of all the intelligent portion of mankind. Uncontaminated with the deadly bane of the bodies and souls of men, Vinegar Bitters contains all the valuable remedial properties with which the Creator has endowed the choicest medicinal herbs, roots and barks of the Western world. It is indeed the pure and powerful Tonic and Alterative which the masses have been asking for so long and which the profession hitherto have been unable to supply. Botanical research, chemical skill, and a profound insight into the causes of disease, have combined to produce a specific which literally eradicates dyspepsia, biliousness, intermittent and remittent fevers, nervous disorders, rheumatism, gout and all other bodily ills which are not absolutely beyond the reach of medicine.

A NEW SCIENTIFIC PERIODICAL.

THE POPULAR SCIENCE MONTHLY, conducted by E. E. Youmans. New York: D. Appleton & Co.

The first number of this promising periodical is before us. The name of its editor, who is well known as having labored many years in a generous spirit to awaken interest in science, is a guarantee of its value. The first article is by a man whom all thinkers must respect—Herbert Spencer; and on a topic of the highest importance—"Our Need of the Study of Sociology." We hope hereafter to lay the whole of it before our readers. The other articles are full of interest. Among them we note "Science and Immortality," by Rev. T. W. Fowler, "The Source of Labor," from "Chamber's Journal," "Quetelet on the Science of Man," from nature. "The Unity of the human species," by A. Le Quatrefages. The editor says that the present undertaking is experimental. We propose to give it a fair trial; but it will be for the public to decide whether the publication shall be continued. All who are in sympathy with its aims are invited to do what they can to extend its circulation. This invitation we cordially echo.

NEW MUSIC.

Messrs. Ditson & Co., of New York and Boston, have recently published "Baumbach's New Collection of

Sacred Music." It is adapted to church choirs of all persuasions where chants, chorals and anthems are occasionally sung, but it is especially desirable for the Episcopal Church, as all the chants of the morning and evening service, the Te Deum, processional hymns, etc., are arranged in great variety and true artistic style. Mr. Baumbach is a composer and organist of some note, and for many years has identified himself with the progress of church music, and his latest effort in the cause will become popular on its own merits.

BILLIARD TABLES.

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

Flowers are one of the few things in life that bring us unalloyed pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of feasting as in the house of mourning. Florists are thus in a sense public benefactors. Hodgson, at No. 405 Fifth Avenue, from among the palaces takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets.

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

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

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

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

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

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

MISCELLANEOUS COMMUNITIES.

ICARIAN COMMUNITY—Queen City, Adams County, Iowa.

EBENEZER COMMUNITY—Ebenezer Colony, Iowa.

RAPPAHAN COMMUNITY—Economy, near Pittsburgh.

SWEEDISH COMMUNITY—Sweedish Colony, Bishop Hill, Illinois.

SNOWBERGER COMMUNITY—Snowberger Colony, Snow Hill, Pennsylvania.

ZOORITE COMMUNITY—Zoorite's Ford, Ohio.

ONEIDA AND BRANCH COMMUNITIES.

ONEIDA COMMUNITY—Lenox, Madison County, New York.

WILLOW PLACE COMMUNITY—Branch of O. C., Madison County, New York.

WALLINGFORD COMMUNITY—Branch of O. C. Wallingford, Connecticut.

Address Oneida Circular, Oneida, New York.

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

COSMOPOLITAN CONFERENCE meets every Sunday at 2:30 P. M., in the nicely fitted up and spacious hall, southwest corner of Bleeker street and the Bowery. Seats free, a collection being taken up to defray expenses of hall and advertising. Council of Conference every Wednesday evening, at the house of Ira B. Davis, 35 East Twenty-seventh street, near Fourth Avenue.

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

For the table of every family the Halford Leicester-shire Table Sauce is expressly adapted for use upon fish and meats of every description. It is the cheapest relish and the best that is made in any part of the world. Sold by all A 1 grocers, at only fifty cents per pint bottle.

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

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WYOMING, Capt. WHINERAY, May 1, at 1:00 P. M.
MINNESOTA, Capt. MOGON, May 8, at 3:00 P. M.
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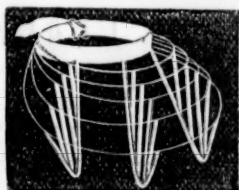
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Mrs. Laura Cuppy Smith.

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

SUBJECTS:

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

NOTICES OF THE PRESS.

To those who have not heard this lady lecture, we would say, go by all means if you would desire to hear an earnest, well-spoken discourse, with an unbroken flow of well-pronounced, grammatical English. We have our own ideas about woman's mission and how far she unsexes herself when she ventures to lecture men, yet spite of our prejudice we were carried away by her words last evening at Maguire's Opera House.—*San Francisco News Letter*.

This lady pronounced a remarkable address last night at the Hall opposite the Academy of Music. Remarkable because of the extreme beauty of language and opulence of fancy, and interesting on account of its tender and grateful sentiment.—*The Daily American Flag, San Francisco*.

She never hesitated an instant for a word, and she has always the most appropriate. Her voice is sweet and melodious, her enunciation pure and distinct, her attitude and gestures very graceful indeed.—*Sacramento Correspondent Santa Clara Argus*.

Mrs. Laura Cuppy Smith gave an interesting and instructive lecture last night to a large assemblage at Maguire's Opera House, which if delivered by some peripatetic male pedagogue with a large reputation, at a dollar per head admission, would have received unbounded eulogiums from the press.—*San Francisco Examiner*.

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

Mrs. Cuppy Smith possesses great talent as a speaker, and, standing before her audience in her simple, yet elegant attire, with a spiritual face, which seems to index the emotions of her mind, commands the attention and respect of all her hearers.—*San Francisco Morning Call*.

Maguire's Opera House never contained a greater throng than convened to listen to an erudite lecture on Radicalism, by Laura Cuppy Smith, last evening.—*Alta California, San Francisco*.

Mrs. Laura Cuppy Smith has proven herself to be a lady of rare culture, added to great natural eloquence. To say that she ranks among the first of all who have addressed an Omaha audience, whether male or female, is but doing her justice.—Wm. L. PRABODY, Chairman Relief Committee Y. M. C. Association.—*Omaha Republican*.

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

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

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

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Vinegar Bitters are not a vile Fancy Drink, made of Poor Rum, Whiskey, Proof Spirits and Refuse Liquors, doctored, spiced, and sweetened to please the taste, called "Tonics," "Appetizers," "Restorers," &c., that lead the tippler on to drunkenness and ruin, but are a true Medicine, made from the native roots and herbs of California, free from all Alcoholic Stimulants. They are the Great Blood Purifier and a Life-giving Principle, a Perfect Renovator and Invigorator of the System, carrying off all poisonous matter and restoring the blood to a healthy condition, enriching it, refreshing and invigorating both mind and body. They are easy of administration, prompt in their action, certain in their results, safe and reliable in all forms of disease.

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

Dyspepsia or Indigestion. Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the regions of the Kidneys, and a hundred other painful symptoms, are the offspring of Dyspepsia. In these complaints it has no equal, and one bottle will prove a better guarantee of its merits than a lengthy advertisement.

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

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

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

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

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

Grateful thousands proclaim VINEGAR BITTERS the most wonderful Invigorant that ever sustained the sinking system.

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

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

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

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

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

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

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

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

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