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CONTENTS OF THIS NUMBER.

PAGE.	PAGE.
Progress (Poetry); Industrial Schools..... 1	Correspondence; A Private Letter; A Woman's Rights..... 6
The Amazons of the Seine; Sympathy (Poetry); The Roof of the Matter, or the Role of the Old Mythologies; Cash Value of a Laboring Man..... 2	My Rejection (Poetry); Labor and Capital; Spiritualism and Materialism; Quacks and Quackery..... 7
Be Gentle with thy Wife (Poetry); Proposal for a Society in Search of a Creed; Mrs. S. F. Norton Reviewed..... 3	The Central Pacific Railroad of California; Something More of Real Estate and Insurance..... 8
Constitutional Equality; Nothing Good Shall Ever Perish (Poetry); Quips by Figaro; General Items..... 4	Frauds on Southern State Bonds; In the Hands of the Sheriff; Lessons in Political Financing..... 9
The Need of Alwato; A Circular Missive from the Pantarch; Alphabets and Phonetics..... 5	Minor Editorials; Smiles and Tears (Poetry); Proceedings of Free Conference..... 10
	Human Government; True Currency Basis..... 11

PROGRESS.

E'er earth was born 'neath heaven's celestial ray,
Or chaos fled before the light of day,
The great Creator's hand with power sublime
Stamped "Progress" on the infant brow of Time,
And thus amid the shade of deepest night,
This wondrous child receiv'd the impress bright,
And in its heart was born the firm resolve,
The gift to cherish while the worlds revolve.
In ages dark when vice made angels weep,
Time's charge but gathered for a stronger leap,
For onward, onward still with giant stride,
Its march unwearied as its restless tide.
Forever while the Universe shall ring
With anthems to the great Jehovah, King,
Still onward, Time and Progress, brothers twin,
Shall stay for naught, for Satan nor for sin;
And ever while perfection tempts the aim,
Or pompous man aloud new faults proclaim,
With purpose true as needle to the pole,
Their chariot wheels shall never cease to roll,
Nor e'er contented will they rest or pause,
While earth hath life, and wondrous nature, laws.
Then, O immortal man, remember thou,
If fate refuse to bless thine effort now;
If on thy journey human wolves thou meet,
Who, like the shark, would stricken comrade eat;
Or, lonely wanderer be through clouds of gloom,
No fortune, fame; no friend nor happy home,
That one with cheering smile extends a hand
To guide thee safely to the summer land,
Nor will forsake thee e'en beyond the tomb;
For there, for him, lies yet unmeasured room.
E'en there, poor weary soul, thy sun may rise,
And "Progress," friend of humble, great and wise,
Shall onward, upward guide thy faltering step
To realms where never yet immortal wept.

S. & M.

INDUSTRIAL SCHOOLS.

THEIR USES TOWARD THE REDEMPTION OF THE RACE.

Contemplating the wonderful development from a dry, hard, and seemingly worthless atom of a seed, or bulb, that the human hand can cover, to a wide-spreading vine beneath whose branches numbers of persons may be shaded and sheltered, one is compelled to a comparison with human life; and to question why the human embryo, with its superior and additional possibilities, does not unfold in a commensurate degree of uniformity and extent.

All animate life is studied and understood with a view of adapting every means toward the fullest development of its natural tendencies and ultimate use, save and except human life. Each variety of seed, bulb and root—everything in nature capable of producing life or reproducing itself, commands its own peculiar soil, atmosphere, place, time of planting and care.

But children—the varieties of whom, in temperament, taste and capacity, equal the numbers born, and within whose embryo brains, lie concealed almost infinite capabilities, requiring the nicest discrimination to comprehend and cultivate, or to comprehend and let alone—must all be ground, as it were, through the same mill.

The fact that one child of a family is different from every

other one—that its nature requires more heat or cold; more air and sunshine; more or less exercise, or less or more government, is seldom if ever considered.

From the hour of birth to that eventful period known as "out of leading-strings," children are made to conform instead of being conformed to. It isn't what the child is best fitted for, but what is best for the child; according to the opinion of parents as utterly ignorant of its real nature and requirements as if it had never been born.

And this system, begun at birth, is carried to and through the period of school education. The teacher takes up and continues in the course followed by the parents, and when the child is "finished" it is very likely to be finished out of all practical usefulness, beauty and grace; tutored into a mere piece of mechanism, and not very good at that; because all natural qualities have been diverted and put to a use for which they were never designed.

Hence we hear mediocrity, of which the world is full, murmuring throughout life for what "might have been" with different training and education; and in this fact consists the most conclusive argument against subjecting children to close and regular study before their tastes have so developed as to indicate their abilities.

Usually among the poor and middle classes parents expend all they are able, and more than likely strain a point, to procure for their children what is called a fair education; and this notwithstanding the fact of free schools. Free schools are a step in the right direction, but they are nevertheless inadequate as regards practical training. All the children taught cannot be teachers, and this is all the present system fits them for.

Economy of time demands that every school should combine equally the theoretic and practical.

As it is, about one-third of an ordinary lifetime is absorbed in the process of acquiring a merely theoretic education, and when boys and girls leave school they are as helpless and ignorant of any means of self-support as before their education commenced. Among these same classes, who, by the way, comprise by far the larger portion of the people, labor of some sort is the inevitable future of their children; indeed, it is taken for granted that at and after a certain age, say from fifteen to seventeen, boys especially must provide for themselves, either partially or wholly, and oftener than otherwise are expected to help somewhat toward paying the expenses of the family. How and by what means are they to do this? The one-third of life spent in acquiring an ordinary theoretic education brings them to that period of self-dependence already referred to. The parents have done to the extent of their ability, so that there is neither time nor means for apprenticeship to any trade or profession, were both parents and children so inclined. But in these days of hurry and competition, and eagerness to make money, neither are disposed to devote two or three or more years to the learning by the latter of some definite trade, which pays nothing in the interval. Both regard it as time wasted—the parents from calculation of compulsion, perhaps; the children from pure impatience of confinement and the steady application required.

Besides, it has come to be regarded as in some sort a disgrace to serve an apprenticeship.

Thus there are four all-powerful considerations militating against a course which, for the better condition and security of all concerned, ought clearly to be followed. These considerations are: lack of means, time, inclination and a kind of contemptible pride.

Everybody wants to be the equal of everybody else; consequently for children to be apprenticed, or put to a trade at all, is too open a confession of their inability to be this for the majority of modern parents to contemplate.

The next best thing to being able to live without work is to assume the appearance of it, and this is the better accomplished by keeping children at home in idleness.

Thus the lie is conveyed without being actually uttered; heavy burdens are assumed by the parents, and their children's entire future, jeopardized through a temporary gratifi-

cation of vanity. By these means the majority of children reach maturity without any definite and well-learned business to depend upon, and are compelled thereby to vacillate between different kinds of employment, as chance offers or necessity compels, so that "Jack of all trades and good at none" is true of two-thirds, at least, of all mankind. Naturally inefficiency begets instability; because persons who are not masters of their occupation, who only work because they must, and not because they know how, can only retain their places, if fortunate enough to get any, until others may be found better fitted to fill them.

Frequent change also begets a taste for change; so that all these effects act and react upon each other to the increase of all, and always to the end of shiftlessness, to a greater or less extent, according to the natural tendencies of the man.

If these tendencies are not vicious, he remains an honest, poor man, expecting little, and getting it; and although not taking anything from the wealth of the State, perhaps, yet he adds nothing to it.

If viciously inclined, he becomes a first-class scoundrel, living in various ways off other people to just the extent of escaping the law; or, what is still worse, becomes a criminal.

The last two are the more likely results, because idleness is the parent of crime. All, however, are a means of loss to the State, either by what it does not gain, or by actual expense.

To avoid all these evils should be the first care of a nation; not only as a question of morality, but economy as well, to both itself and individuals, and the best means of attaining this end is by industrial schools.

Not the kind of schools that are dignified by this title because a little embroidery, plain sewing or crocheting is taught incidentally, and to no definite purpose of imparting a knowledge whereby future livelihoods may be obtained; but extensive and well-organized establishments, embracing every kind of trade and profession where no distinction of sex is made or recognized in the assignments of study and practice.

There should be primary departments of different grades for theoretic education, where children might be taught sufficiently for all practical purposes of life under the same general supervisions—for every teacher has a system of his or her own—and change from one system to another is a check to progress. In the same building, or surrounding it, should be workshops and offices, embracing all manner of trades and occupations, with implements and materials complete to each, and laboratories and extensive agricultural grounds attached—in brief, a world by itself.

Every parent should be compelled by law, if necessary, to give her or her children up at the age of 5 years, or before they had received any kind of tutoring, to the absolute supervision of these schools; to be nursed, if need be, and boarded, clothed and educated. This, for several reasons; the first of which is, that without parental coddling children would the sooner learn self-reliance; and without parental interference, their training would be more uniform and thorough.

Oftener than otherwise teachers have to contend with the ill effects of domestic government, and are compelled to correct not only the faults of the child, but also the faults of the parent in the child.

This is all the more difficult from the fact that whatever good results may be obtained through the day are almost sure to be counteracted at night in a badly managed home, so that in reality there is an indirect contest constantly going on between parent and teacher through the medium of the child.

Such conditions must of necessity be attended with evil to children; but the more immediate and perceptible effects are felt by teachers, and are not only discouraging to their best efforts, but very frequently the cause of unjust blame and punishment of children; and the hardening effects of undeserved rebuke or punishment can scarcely be estimated.

Human nature is combative enough at best, and the tendency of all government should be to modify that propensity instead of aggravating it. Children given over thus early and

absolutely to the care of permanent teachers, would ensure a mutual affection, impossible to the regular and temporary control vouchsafed under the present system; for "the labor we delight in physics pain," and nothing conduces so much to the delight of labor as love.

While the first elementary book lessons are being taught—and two hours daily should be the allotted time to begin with—the children should have access at certain hours of each day to all the different departments of labor.

If no influence is used, they will very soon select for themselves the employment for which they are best adapted; their choice, as stated before, indicating their ability.

When this is ascertained by means of the child's more frequent visits to one department, and by expressed preference, two more hours should be added to the time allowed for application, and this devoted to the learning of the specific trade, occupation or profession selected.

By this means the theoretic and practical knowledge would be acquired together, so that when the child left school there would be a definite purpose in life and the ready hand to pursue it.

By this means, too, that absurd prejudice against work, would be overcome, because trades or occupations of some kind would be a matter of course to all. So also, by this means, would the natural capacity be developed to its highest possibility, for it would be concentrated upon one thing and to one end. Now the bulk of it is weakened and frittered away through being applied to many things in the endeavor to decide which is best.

Concentration is the soul of success and the essence of skill. Very few indeed have a talent for more than one kind of occupation, and to early ascertain and develop that talent to its utmost extent should be the first care of educators.

By this means also men and women would find their true province in life; there would be less overcrowding of these places which require no special training to fill, greater perfection in every department of labor, and less poverty.

Of course this plan is partly speculative, but speculation always precedes experiment, and there is some groundwork of fact to be found in the excellent results realized from the industrial schools of Germany. But they are limited in number, the occupations taught are few, and of a kind that would seem to indicate that they were intended as a makeshift for misfortune, rather than a permanent calling or occupation for the support of a lifetime.

To have the proposed system thorough and equal to all its premises, two conditions are absolutely essential to begin with. First, that parents should concur and voluntarily resign their children to the care of others, or the State—more properly speaking—at an age which would warrant the impossibility of any previous training, and that all schools should be industrial schools. And that is precisely the need of this nation.

SARAH F. NORTON.

THE AMAZONS OF THE SEINE.

TWELVE THOUSAND WOMEN TO ASSIST IN THE DEFENCE OF PARIS.

One of our Paris correspondents sends us the following by "balloon post."

The movements of "The Amazons of France" continue to excite much interest. The following is a copy of a placard posted up on all the boardings of the city. It is printed on green paper, in large type, and is headed—

THE AMAZONS OF THE SEINE.

To comply with numerous wishes, and to respond to the commendable aspirations of the female population of Paris, there will be formed, as resources are furnished for their equipment and organization, ten battalions of women, without distinction of social rank, who will take the title of "Amazons of the Seine." These battalions are destined to defend the ramparts and barricades with the stationary National Guard, and to render to the combatants in whose ranks they would be distributed by companies all such domestic and fraternal services as are compatible with morality and military discipline. They will also charge themselves with rendering, on the ramparts, the first necessary cares to the wounded, who will thus be spared the pain of waiting several hours. They will be armed with light guns carrying upward of two hundred yards, and the Government will be petitioned to accord them the same daily indemnity of a franc and a half which is given to the National Guard.

The costume of the Amazons of the Seine will consist of a pair of black trousers, with an orange-colored stripe, a blouse of wooden stuff, with a cap, and a black kepi, with an orange band, together with a cartridge-box, fastening to a shoulder-belt. An enlistment bureau is opened at 36 Rue Turbigo, from 9 in the morning till 5 in the afternoon, for the formation of the first battalion, under the direction of a retired superior officer. All candidates presenting themselves for enrolment must be accompanied by a National Guard, by way of guarantee. The battalion will consist of eight companies, each composed of 150 Amazons, and forming a total of 1,200 strong.

Each company will be immediately drilled and instructed in the management of the firearm and in the military march. To cover the expenses of their equipment, which must be accomplished forthwith to be of service, an appeal made through the medium of the newspapers to all ladies belonging to the richer classes will solicit from their patriotism, and their interest also, be it understood, the sacrifice of some portion of their superfluities for the sacred cause of the country. They possess sufficient bracelets, necklaces and other jewels—which would be torn from them by Prussian brigandage if Paris succumbed—to arm 100,000 of their sisters. It is hoped they will not refuse to prove the ardor of their patriotic sentiments by large subscriptions, and thus overtake the carrier which has too long separated them from the laboring classes. A register is open for this object at the Bureau of Enlistment, and a strict account, which will be made public, will justify the importance of the gifts and

their due employment. An experienced female doctor—when practicable—will be attached to each battalion. That of the First Battalion will assist at the recruiting of her staff, and a special ambulance will be provided for the wounded amazons, under the direction of the chief of the medical service, Mlle. Dr. Condret. A committee of ladies, which will act as the *conseil de famille* of the corps, will see to its healthful condition; to the proper organization of the ambulances; and to providing against the inclemencies of the weather. Gunsmiths are invited to present at the office specimens of arms they could undertake to furnish, the examination of which will be confided to officers of artillery. Moments are precious; the women themselves feel that the country and civilization require all their efforts to resist the brutal violence of Prussia. The desire to partake of the national perils sustain the courage of the other sex, furnishes it with an example of contempt for death, and thereby merits their emancipation and civil equality. More than men they are gifted with the divine fire of grand resolutions which save, and the active devotion which sustains and consoles. Let us open our ranks to receive on the ramparts the loved companions of our tomes, and may Europe learn with admiration that not only thousands of citizens but thousands of women defend inside Paris the liberty of the world against a fresh invasion of barbarians.

THE PROVISOIRY COMMANDER OF THE FIRST BATTALION.

PARIS, October 18.

SYMPATHY.

BY JULIETTE T. BURTON.

Why should I stop to weigh a hand,
Kindly outstretched to me,
Nor warmly grasp and trust that hand,
And give back pressure free?

Sometimes an earnest friend is known,
And blest through years that go,
Whose love was in a moment grown,
Nor lost mid grief and woe.

We catch the sympathetic glance,
The heart accredits it;
One word of comfort said perchance,
Has hours of darkness lit.

The subtle balm of healing lies,
For broken spirits, oft
In silent tears or still-drawn sighs,
Or a single sentence soft.

I've known in tender episode,
A heart almost unnerved,
Made strong by stranger's quiet mode,
If help in this way served.

The starving senses cannot wait,
Upon convention's school,
Whilst form may wait a certain rule,
Despair begins its gate.

The Root of the Matter, or the Bible in the Role of the Old Mythologies.

BY C. B. P.

No. III.

Says Muller: "In order to show in how many different ways the same idea may be expressed mythologically, I have confined myself to the name of the Dawn. The Dawn is really one of the richest sources of Aryan mythology; and another class of legends, embodying the strife between winter and summer, the return of spring, the revival of nature, is in most languages but a reflection and amplification of the more ancient stories telling of the strife between night and day, the return of the morn, the revival of the whole world. The stories again of solar heroes fighting through a thunder-storm against the powers of darkness are borrowed from the same source; and the cows, so frequently alluded to in the Bedas as carried off by Britri and brought back by Judra, are in reality the same bright cows which the Dawn drives out every morning to their pasture ground. Sometimes the clouds which form their heavy udders send down refreshing and fertilizing rain or dew upon the parched earth. Sometimes the bright days themselves seem to step out one by one from the dark stable of the night, and to be carried off from their wide pasture by the dark powers of the west. There is no sight in nature more elevating than the Dawn even to us, whom philosophy would wish to teach that *nil admirari* is the highest wisdom. Yet, in ancient times, the power of admiring was the greatest blessing bestowed on mankind; and where could man have admired more intensely, when could his heart have been more gladdened and overpowered with joy, than at the approach of the Lord of light, of life, of love, of gladness?"

How aptly this may be duplicated in Jewry. How the Lord swore to have war with Amalek forever—how he pitched into the Hittites, Girgashites, and various other *ites*, sending the hornets among them and flanking them with gadflies. How Deborah sings him, rising up from Seir, and marching out of the field of Elom, the earth trembling and the heavens dropping when there was war in the gates with the new gods, Jehovah riding on the white asses at the summer solstice, and the stars in their courses fighting against Sisera. The sun stood still on Gibeon and the moon in the Valley of Ajalon, while the Devil fought with the Dragon for the body of Moses. The Lord's cattle on a thousand hills would seem to have had rather dry pasture ground on the bare rock of Sinai, as per Colenso; but nearer the rock the sweeter the grass, or nearer my God to Thee. "The same bright cows" of India were doubtless among the firstling of the bullocks which were pushed to the ends of the earth in the land of Joseph, having the range of the

same "wide pasture." When the Star of the East, or brilliant child, was born, he was laid in a manger, a sign in the ancient heavens, and stepping out "from the dark stable," being, as was supposed, the Son of Joseph, the impregnating sign at the vernal, or Easter equinox.

On this wise was "the Word made flesh, and the Word was with God, and the Word was God. . . . These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." The Dawn was the firstborn among all the gods—*Protogenesis*—dearest to man, and always young and fresh; the same as the Virgin of Israel and the Bride of the New Jerusalem, who came down from God out of heaven, but was also the Mother of God in manifold Immaculate Conceptions. "Prepared as a bride adorned for her husband," how "the morning stars sang together and all the sons of God shouted for joy." How beautiful was the Dawn clothed with the Sun, and having the Moon under her feet. "But if not raised to an immortal estate, if only admired as a kind being, awakening every morning the children of men, her life would seem to be short. She soon fades away and dies when the fountain head of light rises in naked splendor, and sends her first swift glance through the vault of heaven." Let us rejoice, then, that the infallible church has made her a fixed fact and durable Mother of God, to be prayed at any hour in the day by devout praying machines. No more the vanishing virgin of the sky—no more saying, "Woman! what have I to do with thee? my hour is not yet come." The Church, having the power to bind and loose in heaven and on earth, have so done the purple and scarlet virgin of the morning that she can gather the Trinity under her wings as a hen gathereth her chickens, and be entitled to her *thirds* of oracles in ambiguous givings out.

Who would not rather rest in the bosom of the virgin than in the rather tough bosom of Father Abraham, whose heaven was of brass when he refused to let Lazarus cool the parched tongue of a poor devil in hell, but would see him damned first? The virgin would have melted, and would have given of her milk of human kindness, even tho' the babes in Christ should have claimed it all for themselves.

Mr. Cox, like Muller, shies the Hebrew legends when he tells us that "the mythology not only of Greece and Rome, but of India, Persia, Norway, Germany, and other countries, is of a common source." Perhaps he refers to the Hebrew Holy Land as among the "other countries," and would only touch it afar off, lest it be considered a too free handling of the Scriptures. Perhaps, too, he may think that in doing the heathen first, the Church and its blind followers can better bear the veil to be lifted when Moses is read. Mr. Cox is a clergyman, and Muller a Professor at Oxford, and neither could hold his present position if they interpreted the Hebrew legends as of the common source of the nations round about. They may justify themselves as having many things to say, but that the people cannot bear them now, so that a sop to the many-headed is required. This was indeed the way the ancient wisdom justified itself for not speaking right out in meeting, so that the larger truth has remained submerged even unto this day.

[TO BE CONTINUED.]

CASH VALUE OF A LABORING MAN.

Under this caption the Portsmouth, N. H., *Chronicle* has the following pertinent and sensible article:

It is remarked by persons who do not possess any property, and who depend upon daily labor for the support of themselves and families, that they are "worth nothing," financially speaking. This language is generally indulged in by men in the community who style themselves as business men. Let us examine the question financially and see if the assertions are correct.

Last year the price of common labor averaged \$1.50 per day. Admitting that the laborer received \$1.50 per day, and it required the whole of that sum to support his family, nevertheless, we contend that the laborer was worth in cash to his family the sum of \$7,980.

The amount he would receive for one year's labor, at \$1.50 per day would be \$475.90, which amount would be the interest at six per cent. on \$7,980, which latter sum would be the cash value of the laboring man to his family.

The cash value of the laboring man to the community is much more than the above-named sum, as labor is the only true wealth to any country. Without labor, our forges, furnaces, woolen mills, and, indeed, manufactories of all kinds, would cease to be. The music of the loom and shuttle would be silenced forever. Our national and other banks would close their doors, and our most enterprising merchants take in their signs. Without labor civilization recedes, and the bat and owl would soon occupy the crimson chambers of our would-be business men.

Let the laboring men of the United States realize their true position. Let them reflect that labor is honorable; that labor is wealth. Let them remember that they are a power in the State; that to them this great Government is indebted for all it possesses of liberty, glory, grandeur.

Let them reflect that labor is honorable; but let those who look down on the humble laborer and mechanic, reflect for one moment before they speak in terms of disparagement of the "hewers of wood and drawers of water." The custom is prevalent in the community of making remarks in a sneering manner of the great industrial class of our people, leading youths among us to think that honest industry is not honorable, be it what it may. That time has passed.

Honest, industrious mechanics and laborers are the wealth of States, and until they are encouraged and fostered, our people cannot be prosperous. It is not the cash value alone by which he enriches the place of his residence, but he adds by his labor to its material wealth. No country or nation that commands the respect of the world has gained that respect except through the skill of her mechanical population. Then let all classes, more especially the rich, respect and inculcate their children with the true theory of life, that labor is honorable, and if, in after life, misfortune should overtake them, willing hands will be ready to earn their support.

BE GENTLE WITH THY WIFE.

BY CARRIE WILLIS.

Be gentle! for you little know
How many trials rise,
Although to thee they may be small,
To her of giant size.

Be gentle! though perchance that lip
May speak a murmuring tone,
The heart may beat with kindness yet,
And joy to be thine own.

Be gentle! Weary hours of pain
'Tis woman's lot to bear;
Then yield her what support thou canst,
And all her sorrows share.

Be gentle! for the noblest hearts
At times may have some grief,
And even in a pettish word
May seek to find relief.

Be gentle! for unkindness now
May rouse an angry storm,
That all the after years of life
In vain may strive to calm.

Be gentle! none are perfect—
Thou'rt dearer far than life;
Taca, husband, bear and still forbear—
Be gentle to thy wife.

GALVESTON, TEXAS.

PROPOSAL FOR A SOCIETY IN SEARCH OF A CREED.

WHAT WE WANT—A CREED.

It is proposed by the present paper to consider what is the greatest philosophical want of the present day, and to do so in three views: First, what is wanted; secondly, its necessity; thirdly, how to obtain the end so desired, or so near an approach thereto as it is possible to reach in the present state of learning and experience.

Now, the first great want of the present day—what most men of learning thirst for—is A CREED. Philosophy has never yet attempted to compose a universal creed. The Egyptians, Greeks and Druids set forth their mysteries and taught their neophytes what had been handed down by tradition; but they, in all their philosophy, never appeared to desire progress or doubt the absolute and unchangeable truth of what their predecessors had inculcated. Their teachings, meantime, went not beyond certain theories of Deism, Cosmogony, Astronomy and modes of worship.

The present state of learning, and the necessity of the people demand from us that we should forthwith collect our ideas upon such scientific, philosophical and speculative subjects; investigate our position, and, having attained a certain and incontrovertible standpoint, give light to the world.

Apart from the interest attached to such an investigation, and the attainment of such an end, the necessity of adopting such a course is easy of demonstration. At present we are in danger of being wrecked upon the barren strand of infidelity. How few persons can tell what they really believe of the Creator of the universe and the relations of man to the Creator? How can they say what they believe of the theory of spontaneous generation? Do we believe in creation by law, or creation by chance? What are our ideas of immortality of the soul? What of plurality of worlds? What of the spirit world—its orders and endless chain of beings? Is Christ's new commandment, "Love one another," the only one now given to man? Is there an infallible church? Was the apostle right when he taught that two things only are necessary to believe for salvation—that there is a God, and that he is the rewarder of those who act uprightly?

I might multiply questions such as these, on which scarcely two persons to be found at present are agreed.

I have heard a bishop in this city of New York, some months since, state from the pulpit that the doctrine of immortality of the soul is an old-wives' fable. I've heard lately in the Plymouth building a speaker say that he cared not for immortality. He was satisfied to do his part of the work allotted to him in this life and then be heard of no more.

How far do we believe in the assertion of geologists as to the age of the planet we live on? Was Moses a writer for all ages, or for an age of ignorance? Did the Creator make man "perfect," or was he created in a savage state? Do we believe that revelations have been made by God to man, through chosen prophets, and are their teachings infallible?

Go into the lecture-rooms; go into the churches and assemblies; go into private society; travel hence to the end of this great Continent; meet with a diversity of persons; talk in different languages; try to find two persons whose opinions on any of these matters are similar. In such journeys talk with the people, not with a caste; talk with laymen, not with clergymen, for the purpose in view. Yet, if this be not considered a fair test, talk then with clergymen of different denominations. Each will hurl anathemas at his fellow. Why? Because his fellow, whose brain is as good and education as extensive, does not choose to believe everything that he does, and exactly as he believes it. Take ten clergymen of different professions of faith; hear them all round. Why 'tis like shaking a kaleidoscope and viewing different patterns. All comes from the same source of light and color. Yet how different! Now, if our present state of knowledge and philosophical attainments has reached an indisputable point—if those mat-

ters are not wrapped up in Druidical clouds, but open alike to all—is it not clear that we, the people of no caste, should at least strive to form for ourselves one general creed, upon which we may all agree? Is not the time come? Believers in the millennium, Swedenborgians and others, are teaching every day that the latter time has come; that the last great dispensation (as they term it) has actually arrived; that we are now standing in the midst of a great electric light of philosophical facts and religious developments. It is therefore time that we be up and doing. Let us no longer, like schoolboys learning the verbs, say, "I believe, thou believest, he believes, ye believe, they believe." Believe what? Ah, there's the rub.

Now we come to the third branch of this interesting subject. How to reach the desired end, or so near an approach thereto as it is possible to obtain in the present.

I do not presume to say that I have given to the shaping of this article long study or much preparation; but the subject itself has long occupied my attention. It has impressed itself upon me whenever I have gone in literary or purely religious society; it has been a sort of nightmare oppressing me when I have for a moment wished for a universal unity of belief and brotherhood, unassailable by chicanery, ignorance or anathemas. But if I have given little time to preparation of this paper, I can at least suggest a course to be adopted in furtherance of the grand object in view.

First, I would have a society, formed of persons of each sex, of sobriety and some education; men of extensive reading; men of patience; men of good temper, and who promise and intend to meet with a common view of inquiry after Truth. No permanent president would I have, but each member taking the chair in turn. Each speaker in turn to offer his or her opinions, within a given length of time, and to speak while sitting, and in a low but clear tone of voice. No speaker, on the other hand, to attempt by loud voice, tropes or gestures to warp or affect the minds of the members. No person to use the words "I deny." All to be positivists, and state what they do each of them believe; but on no account to state what he or she disbelieves or disapproves of his or her neighbor's opinions.

One subject of discussion should be exhausted and a *credo* adopted with regard to it, before another would be approached. Thus one step will have been gained. In the course of time it is to be hoped that by these means a number of truths will be acknowledged and reduced to order, and the society may be enabled to send forth to the world the result of its labor.

It is not at all improbable that those very persons who are most interested in the effects of such a society, and who now are like reeds wavering in the wind, and tossed about by every sort of doctrine, would at once adopt the creed thus produced, and ever thereafter have a reliable store of truth, like a tower of strength from which they could look abroad upon the tossed and unbound surging waters of unsettled opinions, and calmly smile amidst the storm of the elements of ignorance.

If this scheme, humbly presented, be received with interest and hopefulness, the writer will give his best aid in the formation of some such society as is herein projected.

J. T. ROWLAND.

NEW YORK, Oct. 14th, 1870.

MRS. S. F. NORTON REVIEWED.

Allow me to say to Sarah F. Norton, first cast the beam out of thine own eye, that thou mayest see more clearly to pluck the mote from thy neighbor's eye. She has shown this injunction applicable to herself in her effort to prove the advocates of woman's rights dim-sighted or untruthful. If her vision were unclouded she would see that marriage, as taught by natural philosophy and intuitive revelation, practiced by the fowls of the air and enjoyed by multitudes of the best specimens of humanity, is in perfect accord with an equality of rights and privileges, of obligations and authority between the sexes, in all the domestic, social, civil and religious relations of life; and if the laws of any State or nation do not recognize or tolerate them all, it is they that need revision, and not the marital relation abolished or essentially changed.

It is too late to assert that a married woman owes any more obedience to her husband than he owes her. For marriage is merely a pledge to each other to be loving and faithful as husband and wife till separated by death; and whether morally or technically considered, their obligations to each other are reciprocal and equal. This, in substance, without promise of obedience from either, is called Friend's ceremony, and by it many outside of that society are joined together for life; and neither the sanction of any religious society, nor the official action or presence of any officer of Church or State, is needed to establish its legality, without any claim or promise of obedience by or from either husband or wife.

The article of the said S. F. Norton is too long and too full of absurdities and assumptions, without confirmation, (save by promise of proof, and that not fulfilled,) to admit of anything like a full review in the limit I could ask in your crowded columns.

Yet a few pointed assertions I will notice, and simply say that they are not true. Such as the "wife's right to vote, if allowed by law, would depend upon the humor of the husband;" "Marriage gives her over, soul and body, to the absolute and unconditional control of another;" "The Revolution (a woman suffrage paper) has become an orthodox teacher of the weakest type," etc. And I must dissent from her opinion that the motto quoted against separating "those whom God has joined together," is a ridiculous saying; for God has joined together those only who refuse to be separated. All discordant connections in marriage are out of the order of nature, and without the Divine sanction. I carefully perused her article, headed "The True Issue of the Woman's Rights Question," expecting every next paragraph to find a point made, and a stand taken with reference to that issue, and a course of action prescribed for herself and her "co-laborers"

in that cause to pursue in those labors, that should embrace the "true issue," and enable them to escape her charges of being engaged upon a "false issue, in a truckling policy and with false pretensions—excepting, however, a few persons so engaged, who, in their ignorance, honestly misjudge." But instead of finding her idea of the true issue frankly stated, that I and other readers might judge of its soundness, I closed the first and second reading with the conclusion that it required more penetration than I possess to decide, after going through her extended philippic, whether the writer, as a remedy, would have marriage abolished, or the advocacy of woman's rights abandoned, for she has surely set them in array against each other as positive antagonisms, and says her original purpose was to prove that woman suffrage really means the abolition of "the vile system of marriage;" but her proof is not presented, neither has she told us which she would have surrendered for the life of the other. But knowing, as she does, that without the reproduction of our species the earth would become depopulated, she must also perceive that, without the family arrangement, jealousy or envy, vexation and disorder, would occur in the raising of children; and the condition of a mother with several children (all her own, but each having a different father), would be ten-fold more perplexing and oppressive than that of a wife and mother under a proper system of marriage with but a second-rate husband. We will not, therefore, do our disclaimer against both woman suffrage and marriage the injustice of supposing her in favor of the destruction of the family arrangement by the abrogation of the marriage covenant or the nullification of the obligations and responsibilities thereby incurred.

What, then, shall we do with her claim of being a co-worker with the advocates of Woman's Rights in connection with her assurance that it means the abolition of marriage, and its true tendency and ultimate end is to very materially change, if not entirely destroy, the system?

Were it not for such expressions as these, with others of like import, a change of marital relations, etc., we might conclude, or at least hope, that she means only to demand a change in the form of consummation. But no change in the form above described and extensively used is needed to clothe the wife with as much domestic authority as can be claimed by the husband, either in law or equity. So let those who see in the ecclesiastic or any other popular form of consummation, a subjugation of the woman (and a magisterial condition thereby imposed upon the domestic realm), use a more simple, straightforward and truthful form, and promise no more than they can gladly fulfil, leaving those who denounce marriage to enjoy their boasted single-blessedness; and domestic and social happiness will be increased, the family relation continued, household duties sanctified and joyfully performed, and the advocacy of equal rights carried prosperously forward, Sarah F. Norton and others to the contrary notwithstanding. SAMUEL KEENE.

GREAT NECK, L. I., N. Y., Sept. 25, 1870.

NOTE BY ED.—Our correspondent is evidently quite as prejudiced in favor of marriage as he thinks Mrs. Norton is against it. Mere assertion on either side means nothing—proves nothing. Reason or demonstration is only worthy to be considered.

If by "marriage" is meant the mere formula, the going through of which constitutes all that is necessary to make men and woman husbands and wives—and how many such are consummated every day—Mr. K.'s position lacks the first principle of unity such as is contemplated by the marriages which man cannot put asunder.

If by marriage is meant that union of souls which the formula or the lacking of it can neither add to nor take from, then it becomes quite necessary that at least "a mote" be cast out of Mr. K.'s eye before he can appreciate Mrs. Norton's crusade against that form of marriage which keeps men and women husbands and wives, when by the laws of God and nature there is an utter impossibility for union to exist.

Which horn of the dilemma will Mr. K. accept, and wherein shall the difference be found between what he pleases to denominate Mrs. Norton's absurdities and assumptions and his own? In other words, where are Mr. K.'s proofs or reasons?

A person may think he or she may love another five years hence; but who is there living who could promise it with the absolute certainty of being able to redeem that promise?

The whole question of marriage resolves itself into this: Does it consist of the formula now required to be gone through with?

Or is it a union which the formula makes legal?

If the first, it is evidently a thing merely of law.

If the last, what force can the formula of law add to it?

Or to combine the two: Does marriage continue when "union" ceases?

Woman's Sphere—The Universe.

A hint to milliners—Enough on that head.

When a man can't *bull* it in Wall street he grins and bears it.

1872 being Leap Year, all the spinsters are expected to turn frogs and all the bachelors flies.

It sounds a little contradictory, but it is nevertheless true, that the greatest bores are always persons of the smallest calibre.

The step-children of the New York Hotel continue to lounge there every afternoon to eye the women, and puff tobacco smoke in their faces. Men are a great institution.

Since white hats have been put under the ban in Wall street (who says that men care nothing about dress?) Mr. Greeley has not dared to make his appearance there. Indeed, he has hardly ventured to call at our office in Broad street, where he would be welcome without any hat at all, if—as is not always the case—he brought his head with him.

CONSTITUTIONAL EQUALITY.

WOMEN ARE CITIZENS OF THE UNITED STATES.

In our last issue, the new position which we had long since determined upon assuming regarding the rights of woman under the Constitution was announced at length, and hereafter we shall contend, not for a Sixteenth Amendment to the Constitution, but that the Constitution already recognizes women as citizens, and that they are justly entitled to all the privileges and immunities of citizens.

It will therefore be our duty to call on women everywhere to come boldly forward and exercise the right they are thus guaranteed. It is not to be expected that men who assume that they alone, as citizens of the United States, are entitled to all the immunities and privileges guaranteed by the Constitution, will consent to woman exercising the right of suffrage until they are compelled; and without doubt the highest judicial tribunal of the country will be obliged to give its decision in woman's favor before men will allow women this privilege. Already quite a number of "gallants" have exhibited altogether too much fiendish delight to make us hopeful that they will yield gracefully. They retort, when we pin them down to the letter of the Constitution, by saying in substance: "Get us to acknowledge your Constitutional right if you can, and that you will have to do before you can vote." Such is the opposition we shall have to confront and conquer; for, believing as we do that we are now being debarred from privileges which rightfully belong to us, we will never cease the struggle until they are recognized, and we see women established in their true position of equality with the rest of the citizens of the United States.

One very learned "limb of the law" declared that there was nothing in the Constitution that could be construed into recognizing women as citizens in the full sense of that word as applied to men. We called his attention to Sec. 1, Article XIV., of Amendments to the Constitution, and desired him to interpret the following language: "ALL PERSONS BORN OR NATURALIZED IN THE UNITED STATES AND SUBJECT TO THE JURISDICTION THEREOF, ARE CITIZENS OF THE UNITED STATES AND OF THE STATE WHEREIN THEY RESIDE."

"Oh!" replied he, "that's unconstitutional, and will be so declared by the Supreme Court of the United States within ten years; and," continued he, "suppose that is in the Constitution, every State has the right to determine for itself who shall vote," and cited several States where Constitutions say every "male citizen," etc. We then requested him to complete reading the section, which is as follows: "NO STATE SHALL MAKE OR ENFORCE ANY LAW WHICH SHALL ABRIDGE THE PRIVILEGES OR IMMUNITIES OF CITIZENS OF THE UNITED STATES."

Now if women are persons, are they not also citizens; and if citizens, no State has any right to enforce any law that shall deprive them of the right of suffrage, which is one of the privileges of all citizens.

"But," says another, "Congress did not intend by the said amendment 'to include women;' but they did define, fully and unmistakably, who are citizens." Now, if it can be proved that women are not "persons," it can then be said that women are not entitled to all the privileges of citizens of the United States, and consequently that they are not entitled to suffrage. Without this can be done we shall hold that the women of the United States are already enfranchised, as was proclaimed in these columns last week.

This aspect of the case entirely changes the programme which women should pursue to obtain the exercise of the privilege of suffrage. Every woman who desires to exercise this right which we have shown is hers, should comply with all the prescribed preliminaries for voting, and should, at the next election for officers in the States in which they severally reside, use their utmost endeavors to cast their votes, which being debarred from doing, they should every one of them appeal to the necessary legal or judicial tribunals, for the required redress of the denial of rights the Constitution grants them as individuals. It is time now for every woman who feels the condition of servitude in which the sex has been immersed so long, to arouse to the necessities of the situation, and to never cease the struggle until their full guaranteed constitutional rights are accorded to them by man and they are fully secured in the exercise of them.

There seems to be a peculiar sensitiveness on the part of a large majority of men regarding this matter of suffrage for women. They exhibit the same spirit that the slaveholders of the South used to exhibit when the right of slavery was questioned. Let the question be broached and straightway they fire up and show evident symptoms of a design to demolish somebody. The question touches them in a very tender place, and they wince whenever they are touched. Will you explain, gentlemen, why it is that

you exhibit so much uneasiness about this matter? The slaveholder had something that emancipation was to take from him. What is it that you have that emancipation of women is going to take from you? Think of it as you may; try to evade it if you can; attempt to ignore it if you will, men do regard women as their subjects, not to say their slaves, and, therefore, when we talk of freedom it touches a power they have exercised over us which is one they will no sooner give up than the South would give up their negroes. The questions are parallel.

But, gentlemen, the Constitution is against you and you will be obliged to yield, and we shall keep it before the people that it declares—

1. "That all persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State in which they reside, and that no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

2. "That citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States"

3. "That no State without its consent shall be deprived of its equal suffrage in the Senate." And,

4. "That as the women citizens of Wyoming do possess the QUALIFICATIONS REQUISITE FOR ELECTORS OF THE MOST NUMEROUS BRANCH OF THE STATE LEGISLATURE," through which they obtain suffrage in the Senate, it follows that the citizens of each State, though entitled to the privileges and immunities of citizens in the several States, are debarred from exercising these privileges and immunities, and, therefore, the United States does not "guarantee to every State a republican form of government."

NOTHING GOOD SHALL EVER PERISH

Nothing good shall ever perish,
Only the corrupt shall die;
Truth, which men and angels cherish,
Flourishes eternally.

None are wholly God-forsaken;
All His sacred image wear;
None so lost but should awaken
In our hearts a brother's care.

Not a mind but has its mission—
Power of working woes or weal;
So degraded none's condition,
But the world his weight may feel.

Words of kindness, words of warning,
Deem not thou may'st speak in vain;
Even those thy counsel scornning,
Oft shall they return again.

Though the mind, absorbed in pleasure,
Holds the voice of counsel light,
Yet doth faithful memory treasure
What at first it seemed to slight.

Words of kindness we have spoken,
May, when we have passed away,
Heal, perhaps, some spirit broken,
Guide a brother led astray.

Thus our very thoughts are living,
Even when we are not here;
Joy and consolation giving
To the friends who hold us dear.

Not an act but is recorded,
Not a word but has its weight;
Every virtue is rewarded,
Outrage punished, soon or late.

Let no being, then, be rated
As a thing of little worth;
Every soul that is created
Has its part to play on earth.

QUIPS, BY FIGARO.

Sharp-shooters—Aching teeth.

Beauty flourishes, but goodness rules.

A proud man is a fool in fermentation.

The Domestic Trinity—Father, mother and child.

Matrimony—The upshot and catastrophe of civilization.

Miss Anthony has furnished weekly proof that Revolutions never go backwards.

At a parrot-funeral, last week, in the Fifth avenue, it is said that there were seven poll-bearers.

It is well enough, perhaps, that wives should be confined at home, but not too often nor too long.

The Pope of the Old Catholic Church is evidently in his sacerdotal age. Now for the New Catholic Church.

The majority is the most subtle, and therefore the most dangerous form of physical violence. The ballot is a threat of which the bullet is the execution.

What God has joined man cannot very well put asunder. Would that what God has put asunder man would not undertake to join. Then, and not before, there will be an end of false marriages.

What a beautiful world this would be to live in if man's sphere were confined to the counting-room and woman's to the kitchen! A world of pots and kettles and another full of pens and ink! A culinary world and a stationery world!

GENERAL ITEMS.

SUGGESTIVE.—The latest news from the siege of Paris is that lamb is freely offered for sale, but at the same time live dogs are becoming scarce.

The Third Avenue Railroad Company last year carried 25,500,000 passengers and the receipts were \$1,411,383 80. During the past year the Company have laid three miles of new double track, and erected a new depot at Harlem at a cost of \$330,000. Expenditures for salaries, feed, etc., \$803,289 14.

"As Col. James Fisk, Jr., entered the Opera House, the orchestra struck up 'Hail to the Chief'." If they had played "Hail to the Thief," would they have been right—to a T?

Does the *Tribune* have no recollection of Mr. Bowles, of the Springfield Republican, before it?

A new edition of Virgil is published, of which the following are extracts:

Forthwith Father Aeneas, striking a tragical attitude,
Cries: Thrice and four times better off in point of beatitude,
They who, in sight of their fathers, the Trojan walls under,
Were torn by Greek fire and 2015 Parrots asunder!

Presently up comes a terror of better yachtsman than the descendant of Priam—a squall—and

Strikes the ship on her side, and the eloquent man in the forrard,
Snap go the shrouds, like the strings of an overtuned fiddle,
And the speech and the jib-boom are broken short off in the middle.

The perils of the deep passed safely through, Aeneas enters Carthage in the modern style of a "carpet bagger" and cogitates over

The brisk traffic, the clatter-to-bang universal,
The turrets and domes, the bulwarks, the purrings full of guards,
The pure country-milk carts, the fashions, the boulevards,
The stately old heroes out walking and airing their war scars,
The lively young people out riding in dog-carts and horse cars.

The following statement shows the last quarter's business of the New York Post Office with Europe and the West Indies:

RECEIVED.		EUROPE.		FORWARDED.	
Letters.	Postage.	Letters.	Postage.	Letters.	Postage.
British.....758,046	\$47,217 77	British.....	\$13,197	British.....	\$52,871 40
Brem. and Ham- burg.....84,502	7,812 67	Brem. and Ham- burg.....	44,322	Brem. and Ham- burg.....	3,692 40
N. German Un.....314,434	46,992 61	N. German Un.....	449,315	N. German Un.....	51,991 63
France.....27,693	2,568 30	France.....	11,394	France.....	1,139 40
Belgium.....11,818	1,233 78	Belgium.....	11,118	Belgium.....	1,111 80
Netherlands.....17,950	1,801 18	Netherlands.....	16,726	Netherlands.....	1,672 60
Switzerland.....36,520	3,656 69	Switzerland.....	28,425	Switzerland.....	2,842 40
Italy.....18,133	1,837 77	Italy.....	16,969	Italy.....	1,696 90
Total.....1,269,086	\$113,321 68	Total.....	1,391,465	Total.....	\$117,018 53
WEST INDIES.		RECAPITULATION.			
Letters.	Postage.	Letters.	Postage.		
Received and Forwarded.....	233,697	Received from Europe.....	1,269,086		
Received from Europe.....	1,269,086	Forwarded to Europe.....	1,391,465		
Forwarded to Europe.....	1,391,465	Received and forwarded to W. Indies.....	233,697		
Received and forwarded to W. Indies.....	233,697	Grand Total.....	2,894,748		
Grand Total.....	2,894,748				

The Mutual Benefit Life Insurance Company seems to be always in court. The last "technicality" set up as defence we find in a report of a suit brought by Lucius Bradley, executor of Matthew J. Cluff, against the Mutual Benefit Life Insurance Company, for the recovery of the amount of a policy issued on Cluff's life. It appears that Mr. Cluff effected an insurance in the Company in 1858, and at the beginning of the war entered the army. In February, 1864, he was stationed at Baton Rouge, Louisiana, and while attempting, in an unofficial capacity, to take a span of horses and wagon to satisfy a debt, was shot. A suit was therefore brought to recover the amount of the policy, the Company having declined to pay. They set up as a defense a proviso in the policy which declared it void if the insured came to his death "in the known violation of any law." The court decided on the trial that he was killed "in the known violation" of law, and dismissed the complaint. An appeal was then taken, and on that appeal it is claimed that the violation was not the approximate cause of his death, and that, therefore, it was not within the term of the prohibition of the policy. In order to bring it within that exception, the homicide must be at least such as the law would declare justifiable, and that the consequence of the violation was so connected with it that the law would consider the homicide justifiable or excusable.

The Catholic clergy of France appear to be growing in disfavor among the peasantry, not from any tendency on the part of the country people toward Protestantism, nor apparently from any distrust of priestly piety, but out of the suspicions which come from ignorance. Thus a great deal of Papal money is in the hands of the lower class, and as its value is depreciating the clergy are held responsible for the loss. The hostility is likewise ascribed to a dim perception of the meaning of the Infallibility dogma. According to an observant English correspondent of a London journal the peasants say that God wanted to be on the side of France, but that the Pope prevented Him. The notion is that the Pope had acquired a sort of divine power, so that by a species of sorcery he could thwart the designs of the Deity. Sorcery is a part of the popular belief, and the Pope may easily appear to them as a very majestic and terrible sort of sorcerer, thwarting and hindering Providence. These notions were confirmed by a rumor that the Pope had written to the King of Prussia. It is easy to see that when once an idea of this kind has taken root against the clergy it is likely to spread and prosper, because the clergy are always collecting money for some purpose or another. It suddenly became clear to the peasants that this money had been collected, not only recently, but in times past, to be forwarded to the King of Prussia to make war upon France. Country curés are accused of sending money to the Prussians. The most circumstantial stories are circulated among the peasantry; how they arise no one knows. One cause of this singular prejudice is, doubtless, the poverty of the priesthood; their meagre stipends, from \$200 to \$300, keeping them in a state of intellectual coma, while failing to inspire the respect which would seem a natural concomitant to a degree of worldly well-being not above that of the humblest of their flocks.—*Beecher*.

Will Mr. John B. Murray, negotiator of the Papal loan in New York, please take notice? By the way, since Victor Emmanuel's advent things are getting lovely in Rome—four hundred political prisoners set free and seven hundred thieves locked up! What a change!

THE NEED OF ALWATO.

The absurdities of our English orthography have been often exposed and amply illustrated; for example by such lines as these:

"Though the tough cough & hicough plough me through,
O'er life's dark lough my journey I'll pursue;"

a route, by the way, which no invalid ought to take; he should choose a brighter path.

But the confounding irregularities of our spoken language are greater—much greater and far more mischievous. Not being visible to the eye, however, they have been comparatively unnoticed, save by men of keener vision and broader views.

The following lines will serve to illustrate one class of these irregularities—our irregular grammatical forms—the least important, it is true—in deed, almost insignificant in comparison with our logical and philological absurdities, but yet bad enough in all conscience.

These triplets, which make them in some measure visible to the eye, and contrast them so that the ear also can feel the fun, will be amusing to all our readers; but to the thoughtful ones they will be more; they will set them to thinking upon the need of the Alwato Reform:

THE LOVERS—ON A NEW PLAN.

BY AMOS KEETER.

Sally Salter, she was a young teacher, who taught,
And her friend, Charley Church, was a preacher, who praught,
Though his enemies called him a screecher, who scraught.

His heart when he saw her kept sinking, and sunk,
And his eye, meeting hers, began winking, and wunk;
While she in her turn, felt to thinking, and thunk.

He hastened to woo her, and sweetly he wooed,
For his love grew until to a mountain it grewed,
And what he was longing to do, then he dood.

In secret he wanted to speak, and he spoke,
To seek with his lips what his heart long had soke;
So he managed to let the truth leak, and it loke.

He asked her to ride to the church, and they rode,
They so sweetly did glide, that they both thought they glode,
And they came to the place to be tied, and were tode.

Then homeward he said let us drive, and they drove,
And as soon as they wished to arrive, they arrove;
For whatever he couldn't contrive, she controve.

The kiss he was dying to steal, then he stole;
At the feet where he wanted to kneel, then he knole,
And he said, "I feel better than ever I fole."

So they to each other kept clinging, and clung,
While Time his swift circuit was winging, and wung;
And this was the thing he was bringing, and brung.

The man Sally wanted to catch, and had caught—
That she wanted from others to snatch, and had snaght—
Was the one that she now liked to scratch, and he scraught.

And Charley's warm love began freezing, and froze,
While he took to teasing, and cruelly toze;
The girl he had wished to be squeezing, and squose.

"Wretch!" he cried, when she threatened to leave him, and left,
"How could you deceive me, as you have delect!"
And she answered, I promised to cleave, and I've cleft!"

—From Punchinello.

A CIRCULAR MISSIVE FROM THE

PANTARCH

TO ALL GOOD PANTARCHIANS SCATTERED
ABROAD THROUGH THE WORD.

ORIGINALLY DELIVERED AS AN ADDRESS BEFORE A CONVO-
CATION OF THE PANTARCHY.

(Concluded.)

Co-existent with the convergent individuality of all toward the common purpose of the organization, and to the personal leader of the movement, as the central embodiment of that purpose, must be the full play of all minor repulsions and attractions. These minor repulsions and attractions constitute the law of grouping and of serial order. The subordinate ends sought for by each group and each individual must be included within the single end of the whole organization or movement, and must be convergent to that end. There is but one end or purpose in the universe which is focal to all other ends and purposes, but one which, while single in itself, includes all possible diversities. This end is happiness. There can be, therefore, no social organization competent to furnish all the conditions of harmony short of one which includes in its machinery all the springs of human happiness; no organization broad enough to embody a universal co-operation from attraction, which does not aim at the satisfaction of every want of the human soul. "In my father's house there are many mansions." Attractive Industry demands Infinite Variety. The first organization of such labor in the world is not to take place in the workshop, nor upon the agricultural domain, which, however grand either may be, is a simplism—a branch or two, a finger or toe of the social body, and not the body itself. That serial attraction and harmonic organization will first take place, on the contrary, in the very work we are now engaged in—in the work of educating, training, planning, inspiring, directing, and, in a word, organizing, as one whole, the universal reform movement of the world; which has organized itself already in fragments, and only awaits the pre-

siding force of genius and science to come forth from the womb of nature a living thing. Special organizations of all kinds will perfect themselves within the living body of Reform. Our work is not a special work but a universal work, including and fostering every specialty, and throwing for the moment the tremendous force of its entire weight into the performance of any given thing in which the conditions of success may have been most prepared.

The illustration of what I say is found already in our midst. The body here assembled has been culled with immense care from the blossoming centre of the most advanced mind in the world. There is, probably, not one among us who is not sympathetic with every department of reform. But in the midst of this general sympathy every individual mind has its own special attraction for some given direction of activity. All believe in financial and labor reform, but all are not chiefly interested in them; all believe in and care for reform in the more intimate social relations, but some experience no strong personal interest in working to that end. It is not their special mission, and any organization solely for that purpose would not retain their allegiance perhaps for a week. The tendency to divergence is clearly pronounced then already amongst ourselves, and exhibits a law which must be obeyed to every extent and in every diversity in which it appears, or else attractive organization will absolutely fail to be attained. There are strong men and women in this assembly who could not possibly be interested exclusively for a political campaign, for the construction of houses for the poor, for the introduction of an equitable commerce, or for an emigration to Texas, and the procurement of a broad scope of territory for social experiments, who would nevertheless devote their lives with zeal to the realization of the doctrine of freedom in the relations of the sexes, and who would, at the same time, recognize that all those other measures were co-operative to their own ends, and would give to them incidentally and sympathetically all the support in their power. To overlook or to ignore this law of diversity, to fail to place or to leave every individual in his or her appropriate function, giving scope to every repugnance, whether ideal or actual, as well as to every attraction, is to fail in the object proposed; and to find the means of placing appropriately every individuality, is simply impossible, if the range of the organization be anything less than universal. The end proposed must be the focal end, in which all other ends converge and unite, which is, as we have seen, the happiness of all; an end only to be secured according to the attraction of every nature; the central representative of that purpose must be a person having no predominant specialty, but equally accessible to every idea, and equally pliant to every variety of legitimate influence over the human mind—a universal, or, as the Germans say, a many-sided man.

Two propositions result: 1. That our organization must be broad enough to embrace every conceivable object and reform resting on a basis of eternal right, or of a sound and unquestionable expediency; complex enough to find an attractive position for every variety of human character, when acting in its normal or healthy capacity; and ultimately powerful enough in its convergent attractions to rectify every abnormal or unduly divergent tendency of the individual, by which is meant every tendency which is divergent from the common purpose of an integral social organization—namely, the happiness of all. 2. That this immense organization, with its infinite variety of purposes, embraced and bound together in one common purpose, must, like every minor organization, have an individual personal leader, who shall, at the same time, be a focus of convergent allegiance, and the fountain head of all the divergent emanations of authority and power. The individual so placed must have, in the highest sense, a Religious nature, embracing devotion to the infinite truth and unity of all things, with the most expansive comprehension of every diversity. Religion is derived by Conte from the Latin word *re-ligo*, to tie or bind together, and exhibits in its comprehensive etymology a far keener insight into what is highest and broadest in human concerns than mere sectarianism can understand or appreciate.

The Pantarchy is not, therefore, the effort to found a Communistic establishment, a Fourieristic phalanstery, a reform colony, or any other specialty of reform. It is primarily a propagandism, on the grand or universal scale, of the scientific principles of Social Life, in so far as they are now known, and into their discovery by research and experiment, in so far as they remain to be discovered. It may culminate in phalansteries, or reform colonies, or in the reorganization of existing institutions in ten thousand different ways; but none of these is the Pantarchy. The Pantarchy is the Grand Whole; centering in the University of Universological Science; the Hub of the Future Harmonically organized Humanity. Incidentally, even this centre has no very definite location. "Wherever the McGregor is, there is the head of the table." Incidentally the Pantarch is a commander with headquarters in the saddle; a bishop in *partibus*; a skipper with a roving commission—what you will! the voice of one crying in the

wilderness, a person striving to project a new thought and a new spring of action in the world. You are the first recruits; the helpers in this experiment in behalf of Humanity. Your duties and mine are for the present very undefined; very adjustable to the contingencies of the succeeding hours. We are enlisted for the purpose of doing whatsoever will best subserve the uses of the great world-movement to which we are addicted.

The Pantarchy has, therefore, more in common, as to method, in its early stages, with the early development of Christianity, or Mohammedanism, or Methodism, or Mormonism, than with specific efforts to establish some single and minor organization. The idea is a larger one than reformers have been accustomed to contemplate. Our first Labor is the education of the public into the idea.

PHONETICS AND ALPHABETICS.

The Basic or Skeleton Universal Alphabet (Phonetic—
Thirty-Six Letters and Sounds).

Called Specifically The Alwasoso Alphabet.

12 VOWELS.

Pronunciation.	Illustrative words in English or description
i ee	in feet.
ɪ nearly i in milk	Russian or Slavic i.
e a	in pa-per.
è é, French	between e and a.
a a in mare (American)	the so-called flat a, short in man.
ah	a in far, fa-ther.
u u or e before r	u in curd, cur, e in her.
o aw	aw in awful, o in nor.
ö eu in French; ö, Ger-	nearly like u, but more at the
man	lips.
o o	in negro.
u oo	in boot, oose.
ü u, French; ü, German	like u, but slender, nearly like
	English u in avenue.

The names of the vowels are the same as their sounds.

24 CONSONANTS.

Letters.	Names.	Pronunciation or Description.
k	ki (that is, kee etc.)	k as in keen, c in card, q in quick.
g	gi	g hard, as in give.
ç (ortsh)	tshi	ch in church.
j (ordzh)	dzhi	j and dg in judge.
t	ti	t in tie.
d	di	d in die.
th	thi	th in thigh.
dh	dhi	th in thy.
p	pi	p in pie.
b	bi	b in by.
kh	khi	ch German.
gh	ghi	gh corresponding Dutch sound.
sh	shi	sh in shine.
zh	zhi	z in azure, j French, in je, I.
f	fi	f in fie.
v	vi	v in vie.
m	mi	m in my.
n	ni	n in nigh.
ng	ing	ng in sing.
l	li	l in lie.
r	ri	r in rye.
h	hi	h in hic.
w	wi	w in we.
y	yi	y in ye.

4 DIPHTHONGS

Letters.	Pronunciation.	Illustrative Words or Descriptions.
iu	ee-oo closely united.	u in issue. The initial English long u requires this diphthong preceded by y to give its full pronunciation, as in union, unity, pronounced yun, yun, yun, i, ti, etc.
ai	ah-ee closely united.	i long in pine, really pah-eeen, very closely squeezed.
oi	aw-ee closely united.	oy in boy.
au	ah-oo closely united.	ou in house, German haus.

ENDO-LEXIC PUNCTUATION, DIACRITICAL MARKS, ETC.

Commas in the middle of words show where the syllables are divided. They can frequently be used or not, according to the object of the writing or printing; but pit, hōl is pit-hole, while in pith, ōl the first syllable is the English pith, and in cases like this the comma must not be omitted. A semicolon marks the composition of a word, as thun, der; storm. The use of the hyphen (-) is reduced to that of carrying the word over at the end of a line.

The proper accent mark (˘) is used, as now in English, to denote syllabic stress of voice.

The long mark (—) over a vowel prolongs the sound or shows the sound to be long and full as rōm for room.

The so-called grave mark (˘) shows the vowel to be short and distinctly stopped, as not for knot or not. Unmarked, the vowel is somewhat free and variable as to length, and even, in some cases, as to its purity of quality.

A "superior" n, by which is meant a small n at the top of the line (—ⁿ) shows the vowel which it follows to be nasalized, as in the French on, an, etc. (oⁿ, aⁿ, etc.)

A "superior" h following another consonant (as k^h) denotes a sound of the Sanskrit or Oriental Series of Aspirated Consonants; a slight h-sound conjoined with the preceding sound.

A "superior" vowel after another vowel (e^h, etc.) denotes a glide, or a very slight quantity of the vowel-sound so rep-

resented, not sufficient to make a distinct syllable, as *de* for day (when the object is great accuracy). The superior *r* may be used, for accuracy, in the end of English words after a vowel, where it is strictly no more than a glide.

A "superior" *w* or *y* makes the sound otherwise represented by the superior *u* or *i* approximate more to the correspondent coalescent consonant. Halderman would say *dey* for day.

The "superior" *y* or *i* following a consonant makes it soft in the sense of palatal (French *monillé*), as in French *famille* or *famille*, a family; Spanish *niño*, a boy child, etc.

Capital *y* will be omitted here, as the main present object will be to use this alphabet for the notation of pronunciation, and the lowercase suffices. Italics, as such, are also dispensed with, the German method of spacing out the words being substituted.

With this slender apparatus the pronunciation of nearly all the languages of the earth can be *proximately* represented. Minute and special discriminations will require additional marks—but it will be the object to *avoid* rather than to *erect* them, for a long time, and until all that is contained in this alphabet has been first thoroughly taught; as, in teaching colors, we should not begin by shades which only experts can distinguish. This is a new principle applied in phonetics, but is one of great importance. I shall print from time to time new specimens of different languages with the pronunciation shown with the degree of accuracy which this Basic Alphabet admits of. Questions in relation to the subject will also be answered. The alphabet and the above remarks will remain as standing matter. This is the Alwasoso Alphabet, a transitional Romanic or Romanized Alphabet. The true Alwaso Alphabet would have too foreign an aspect for a beginning.

STEPHEN PEARL ANDREWS.

SPECIMENS.

I.

THE LORD'S PRAYER IN FRENCH—ORDINARY PRINT.

La Prière du Seigneur.

Notre Père, qui es aux cieux; ton nom soit sanctifié; ton règne vienne; ta volonté soit faite sur la terre comme au ciel. Donne-nous aujourd'hui notre pain quotidien; pardonnez-nous nos péchés, comme aussi nous pardonnons à ceux qui nous ont offensés; et ne nous induis point dans la tentation; mais délivre-nous du mal; car à toi appartient le règne, la puissance, et la gloire, à jamais. Amen.

II.

PONUNCIATION OF THE SAME (READ BY THE ALWASOSO ALPHABET.)

la prière du seigneur.

nôtre père ki es ô sî; tô nôtre swa sa, (i. f. i. c); tô rênye vienne; ta volônté soit faite sur la tère kôm ô sî. cl. Don-ne-nous ô-jour-d'hui nôtre pain kô-ti-di-ân; par-do-ni-ê-nous nôtre pé-ché kôm ô sî, nô par-do-nô-nous z a sô ki nûz ô-t ô-fen-sê; e ne nûs ô-n-dwi-pâ-dû la tén-ta-si-ôn; mē dē-liv-râ-nû dū mal; kar a tû a-par-ti-ân lû rê-nû, la pui-sân-s, ô la glô-ri-a, a zha-mê. a-mên.

III.

A VERY LITERAL TRANSLATION.

The Prayer of the Lord.

Our Father, who art to the Heavens; thy name be sanctified; thy reign come; thy will be done on the earth as to the Heavens. Give us to-day our bread daily (quotidian, of every day); pardon us our sins, as also we pardon to those who us have offended; and not us induce (not) in the temptation; for to thee appertain the reign, the power and the glory, to ever. Amen.

CORRESPONDENCE.

SAN FRANCISCO, Oct. 20, 1870.

MESDAMES WOODHULL & CLAFLIN:

Ladies—While passing along Montgomery street this morning, I saw exhibited for sale a single copy of your paper, No. 13, in the purchase of which I immediately invested fifteen cents, and have read it from beginning to end. Being deeply interested, I have determined to make a few statements and offer some advice or suggestions, as they cost you nothing and are inspired by the best of motives. I have no apology to offer.

On page eleven I found a statement of the "objects of our paper," and, after reading and carefully considering the different articles, I found that I could most emphatically indorse all but two of them, the eighth and ninth. In regard to the ninth, I am open to conviction, for I may feel a little "dubious" about it only because I do not thoroughly understand the subject to which it relates.

But I understand the ninth article to mean that you are the champions of "Modern Spiritualism," and, if this is what it really means, I am prepared to speak as one having authority, for I have thoroughly investigated that subject, and after simply stating that I *know* that there is not now and never has been any "communication and active co-operation of the two worlds, the Material and the Spiritual," I shall proceed to state that I firmly believe

1st. That three-fourths of your present paying subscribers would continue to subscribe and pay if you would cease to defile your otherwise admirable paper with any indorsement of Spiritualism.

2d. That if you would at once and forever discard Spiritualism, thoroughly freeing yourselves from any imputation of indorsing it, even if you cannot conscientiously denounce it, your subscription list would immediately increase at an unprecedented rate, and the *practicability* of the other objects to which you profess to be devoted would be speedily demonstrated by their successful accomplishment.

Spiritualism is a load that you cannot carry. Without it your success would be certain, overwhelming, unprecedented and immediate. With it your failure is equally certain. For the "real God of truth and love" whom you profess to adore will not allow any such disgusting humbug as that to flourish under his banner.

I have seen the trial made here in California. This State was so well prepared for, and so favorably disposed towards, woman suffrage one year ago, that any honest, earnest, well-organized effort in its favor would have been attended with the most gratifying results. An organization was formed and was very successful for a time, but the Spiritualists captured it, and it ended in a disgusting and disastrous failure, and the cause of woman suffrage received a blow here from which only its intrinsic merits can cause it to recover when freed from the millstone that hung and still hangs about its neck.

And if you persist in adhering to Spiritualism all your noble efforts in the right direction will be neutralized, the triumph of the "New Catholic Church" indefinitely postponed; your failure will be as signal and your career as fruitless of any result gratifying to yourselves as was that of the ghostly Woman Suffrage Association of San Francisco.

That you may favorably receive and carefully weigh these remarks and suggestions is the earnest wish of one who has a "religious devotion to all truth, lead where it may; and, if the truth be not known, to its discovery, and if the way to discover it be also unknown, then to the discovery of the way," and who subscribes himself,

Yours, very respectfully,

DAVID R. SMITH.

P. O. Box 1,161, San Francisco, Cal.

[By THE EDS.—We are very sorry for the fate held in reserve for us as stated by our correspondent, who appears to be both truthful and earnest; still we know of no way to avert it, for, having had the certain knowledge in ourselves of what our correspondent so strongly asserts the opposite of, we cannot withdraw our indorsement of it. If our correspondent has been so unfortunate as to fall in with those who prostitute the fact of Spirit Intercourse to all kinds of humbuggery, he may be thoroughly convinced that it is all humbug, nevertheless one such, nor a thousand such convictions can destroy facts, which are recorded from earliest historic time to the present, and of which millions of the inhabitants of the United States have as complete conviction by personal investigation as he has of the contrary.]

It is quite true that Spiritualism has to bear the weight of any amount of dishonest practice, and we do not wonder that it is regarded with suspicion by so many as it is. However, wisdom teaches us to look at things as they are, and not to condemn Spiritualism because it has those who are "professors" and not "possessors."]

A PRIVATE LETTER.

BY MRS. ELIZABETH CADY STANTON.

[Any one familiar with the wise comments and delightful criticisms which habitually enrich Mrs. Stanton's correspondence on the Woman's Rights movement, knows that multitudes of letters from her pen, though not written for publication, are too good not to be published; and the following is an interesting specimen.—ED. REVOLUTION.]

Dear Mrs. Bullard—I have just read your article in *The Revolution* on the scope of the Woman's Question, and the narrow policy of the Boston Society and its organ in restricting the agitation to suffrage alone.

Our dear friend, Lucretia Mott, while on a visit at my home, called my attention to several articles by T. W. Higginson, reflecting on the purity and dignity of the early leaders in this movement, and demanding that the discussion should be limited for the present to the political rights of women—considering, as he says, that the presentation of the comparative merits of different cooking stoves would be as germane in our platform as the social wrongs of woman. "If," said Mrs. Mott, "the Boston society and *Journal* propose thus to limit our demands, I know to which side I belong."

A reference to the reports of all the early conventions shows that the social wrongs of my sex occupied altogether the larger place in the debates, speeches and resolutions.

The first resolution I presented on suffrage was thought to degrade rather than dignify the occasion, and even Mrs. Mott urged the committee to withhold it for a season.

Mr. Higginson boasts that under his leadership the ranks have been cleared of all objectionable persons and "side issues," and the reform clearly based on one idea.

Now, with all due deference to the reverend gentleman as a neat and dapper reformer and rhetorician, as an ecclesiastical authority in dress, manners and culinary utensils, I doubt whether the earnest, suffering womanhood of this nation will accept him as their mouthpiece to measure the depths of their degradation, or to decide, among their many sorrows and oppressions, which in its order should invariably come first. Had this curt, calm, complacent gentleman ever belonged to an outraged, ostracized class he might sometimes have been betrayed into such overflowings of impatience and indignation as are quite beyond his ideas of dignity and propriety to-day.

"It is remarkable," says Dean Swift, "with what patience and fortitude some men can bear other folks' sufferings."

It is just as impossible for men to understand the slavery of the women in their own households as it was for slaveholders to understand that of the African race on their plantations, and just as impossible for one as the other to see that the first step to education, elevation and enfranchisement is personal freedom.

If the Boston wing of our army is married, as they announce, to the Republican party, and their demand is limited to suffrage, we need the platform of the United Woman's Suffrage Society, and the *Revolution*, for the broader grander, more radical reform; and I hope, at the coming Cleveland Convention, there will be no marrying of your society and

journal under Boston lead-ers, who have never yet sounded the depths of woman's humiliation.

It needs but little observation to see that grave, social struggles lie right before us. With the higher demands of women for social freedom and purity will come more degrading, arbitrary laws than we have ever known before.

Look at the Contagious Disease Act in England. Look at the efforts to license prostitution in Missouri, Ohio, and New York. Look at our Dred Scott decision in the Richardson-McFarland case, and pray do not let women, whose souls are all on fire with insults to their sex like these, be cramped and cribbed and cowed by bloodless men, who give more thought to mode and manner than to the momentous questions that are upheaving our whole social life to day.

The late bill in the British Parliament on the social vice roused the whole womanhood of England to indignant action, and the advocates of woman's suffrage led the van in opposition to such lordly legislation, and the John Stuart Mills made no protests on "side issues," nor attacked the purity of the women who denounced the social wrong that bill involved.

Similar legislation in our country has not created a ripple on the surface, because crafty priests and politicians are hiding from woman the real causes of her helplessness, dependence and degradation.

I suppose if T. W. H. had his hand on the helm of the woman's movement in England, he would compel Josephine Butler, Emily Faithful and Lady Amberley "to take back seats" for discussing this "side issue."

I think the Boston Society should make T. W. H. president, for he is really the moving spirit in that association. Beecher is merely a man of straw, without the slightest knowledge or interest in their plans or purposes.

I went last evening, with Theodore Tilton, to see Marie Seebach in "Taming of the Shrew." She played Kate so admirably, looked so happy and beautiful in her witty subjection, that I went home in despair of my sex. I should have wept tears of bitterness had I not remembered that glorious old Shakspeare wrote that play specially to satirize the old common law of England for married women. I have often thought if poor Kate had lived in Indiana, Petruchio's experiment might have been a short one.

But his was no great achievement after all. One could be starved and worried into any kind of submission. I have no doubt we could get a glowing article in the New York *Tribune* in favor of woman's suffrage, if Mr. Greeley were convinced that he could never eat or sleep again until he wrote one. That is all there was of Kate's submission.

I go West in a few days, to remain until the last of December, and hope to send you an occasional letter.—From the *Revolution*.

A WOMAN'S RIGHTS.

And now the Church comes to aid in the last great struggle of civilization in giving equal rights to all. The eloquent words, the arguments, express or implied, of the Reverend Bishop Simpson, on the 11th of this month, before the Missionary Society of the Methodist Episcopal Church, will reach the hearts of all men, and need no comment on our part. If anything was wanted to add to their weight, that has been given in the earnestness and the holy profession of the speaker:

See how slowly woman has ascended the pathway of elevation, and how reluctant man has been to take her by the hand. We have hardly recovered from the impression that a literary woman is unfit for household duties, and well do I remember when it was seriously questioned whether it was right to have female colleges in this country, and whether it was proper for young ladies to read essays and take part in debates at the commencement of such institutions. "It is not feminine," said some; "it will destroy the tender modesty of the young ladies." But the advocates of woman's education pressed forward, and now no one doubts the propriety of such exercises, and no one fancies that a woman is less qualified to lead in society, or to guide her family, because she is cultured. The idea that a woman could hold separate property was but lately a terrible heresy, but that right has been secured, and the world has moved on as quietly and successfully as ever before. Mrs. Fry, despite our outcries and protests, went into prisons and labored till she and her collaborators were hailed as angels of mercy. It is not long since we heard with astonishment of young women going to the battle-field, and the name of Florence Nightingale rung all through Europe. But when our war came, mothers and sisters and daughters pressed to the front to visit the hospitals and kneel beside the dying, and in all the records of that war there is not an instance of insult offered to women going upon such errands of mercy. Woman has been steadily winning her way, and in every instance she has been doing it in opposition to conservative views. Schools have been thrown open, and old colleges, venerable with age, have swung wide their doors to young women who are competing with their brothers in some of the highest walks of literature and art. God is interding, evidently, that woman shall do something in this age more than in the past. And now, when woman is thus prepared, when she has shown her power and influence in the prison and on the battle-field, I am not surprised that the call comes for Christian women to go and try to elevate their sisters who are down-trodden and degraded.

Men can hardly see that woman is capable of planning great things. What does woman know? They admit she has taste: she can trim a bonnet, or choose a shawl, or arrange furniture; and they confine her to this sphere and then turn around and taunt her with thinking of nothing but ornament and show. Well, I am glad that her mind is an ornament and beauty. A terrible world we should have if it were not. God has given men force and energy of a certain sort, and he has given woman the love of the beautiful, and it takes two human beings to make really one character. A house is sad without either half, and it is perfect only when both are present. And this Missionary Society is but another illustration of the old declaration, "It is not good for man to be alone." When the Church rises to her highest grandeur and glory, my own conviction is that we shall not have a Missionary Society sending out chiefly men and their wives, and Women's Missionary Societies sending out only unmarried women; but I think these two societies will be in some way sweetly united, and then will move on together toward the conversion of the world. But until that time comes there is a demand for just such an organization as this. I think I see in this society an answer to the great question, "What shall women do?" For more than a score of years I have believed that the full reformation of society would not come without the ballot for woman.

MY REJECTION.

BY M. H.

I.
A woman, young and wondrous fair,
Of modest air and mien,
A wreath of flowing chestnut hair,
Such as I ne'er had seen,—
Expressive eyes of liquid brown,
Tinged with long golden lashes,—
Cheeks slightly tinted, like a shell
Which sometimes on our vision flashes.

II.
Well, I this woman madly loved,
And sought a chance in vain,
To lay my fortune at her feet,
And a sweet promise claim.
From lips so tempting to behold,
That she my wife would be,
Provided Papa would consent,
And Mamma should agree.

III.
One day I chanced to meet Louise,
Near by the shaded river,
And such an unexpected joy,
Made all my heart-strings quiver.
But quickly I regained myself,
And then and there I told,
The charming story ever new,
And yet, by repetition, old.

IV.
Surprise, first settled on her face,
And then, a rippling laugh broke out,
Which so annoyed me, I inquired
What she was so amused about.
"Why, sir," she said, "it seems so strange
That you should thus propose to me;
Six years ago I wedded was,
And now have children three."

V.
"My husband lives!" But I would wait
No longer, for my brain seemed bursting;
Could I give up this dear fond dream?
This love for which I had been thirsting?
A lesson true I now have learned;
When next with love I'm heavily laden,
Before I ask for heart and hand,
I'll know if she be wife or maiden.

LABOR AND CAPITAL.

We have repeatedly appealed to the productive classes to arouse from the slough of trustfulness and indifference in which they have remained so long, and to bestir themselves about their business of governing themselves. Thus far they have utterly failed in all duties of self-government. They have nominally lived in a country which proffers equality to all, but under which proffering they have virtually surrendered themselves to be governed by the considered mighty few, who, for their own purposes, exalt themselves into the position of THE PEOPLE's candidates until office is obtained, when they begin at once to invent schemes for continuing themselves in power; or, if they know it is impossible to be again returned, they devote themselves to making the most of what time they have.

The present doings of the people's representatives, both state and national, are practically limited to getting the most they can for themselves and their friends, while the study of the interests of their constituents and the country is either entirely ignored or shirked to the greatest possible extent. Each year this condition becomes more and more the controlling element of Congress and Legislature, and unless soon remedied, it will lead the country on blindly to its destruction. This course being directly in the interest of special and favored interests, has the favor and support of capital, while labor looks on with the utmost indifference, and sees its productions filched year after year.

Capital, of the two, is the more foolishly blind to its future; for it does not seem to comprehend that with the continuation of this course must come the day of reckoning, in which the debit side of all accounts will be heavily against it—so heavily that it will never be able to satisfy the demand which humanity will have for it to settle.

This consummation may be averted, but only in one way. The laboring classes must exercise their right of self-government themselves, after the dictates of reason and common sense, and no longer blindly intrust their interests and the common interests of the country to the self-selected few who prate with so much volubility, and who mouth the "King's English" so furiously about their undying patriotism and self-denying devotion. It may be set down at once and for all time that the patriotism and devotion professed by this class of orators and statesmen will be certain to continue until after their election is sure, after which it will do to watch them carefully lest they may have expended it all in their efforts for election.

While we have urged the laboring classes to arouse, we have at the same time shown the necessity of complete and thorough organization, and we now further urge the absolute withdrawal of affiliation with any other party, and the devotion of their entire strength to the construction of their own party, upon the principles of freedom, equality and justice for all, let them lead where they may. All that is required by them is granted in the present constitution, though, perhaps, in some points, were so blindly, for the time, but which are now made plain and clear by late events in some of our States.

It is time that active movements should begin to be made toward organization for the next Presidential election. Both political parties are maneuvering in every possible direction to gain advantages. If the Labor party will act wisely it can take up one of these parties and incorporate its remnants before the election comes off. But if the class who should form this party will remain stupidly blind, and continue to maintain these virtually defunct parties by their strength, instead of constructing a new party of their own, nothing which will positively shape the future course of events can be accomplished. The old will simply be bolstered up for another term, and four years more of submission to the behests and dictates of capital must be endured.

There will be a desperate attempt made during the coming session of Congress by capital to obtain further, and greater and stronger hold upon the vitals of the country. Efforts to effect the perpetuation of the franchises it already has it counts upon making, with certainty of success; but the very extent of its efforts which it will make under the knowledge that what is to be obtained must be so at once, will press it to such extremes that it will most probably defeat its own purpose. This event will be rendered certain if the Labor party will take a positive stand upon its own ground, which will make effective the springing of some "mines" that are prepared, which will put their representatives in such a light before the country as will most effectually dispose of all selfish schemes which are now afloat. Let it be seen that no shirking of duty is permitted on the part of pretended labor representatives, and also let it be seen that all who lend themselves to the schemes of capital are properly shown up to the country.

Our interests are great and our country is dear to us, for it has cost us immense treasure and blood. Is it not worthy of being defended from all schemes, when so much has been required to construct and preserve it? To the care of laboring classes its preservation is now committed. Will they prove themselves worthy of the high trust? Or will they sell their birthright for less than a "mess of pottage"? Is it necessary that some great calamity come before an awakening to the reality of the condition will occur? Let it rather be, that wisdom be gleaned from the sore trials and the desperate situation of our brethren in France, which shall teach the use to be made of possessed rights and privileges.

SPIRITUALISM AND MATERIALISM.

BY J. WEST NEVINS.

No. II.

In the last number I brought the review of Dr. Buchner's book on "Force and Matter" down to the end of the five prefaces, which constitute the bulk of the volume. The body of the book continues this ultimate statement of materialism *per se*; and I shall glance over it as rapidly as possible, hoping to interest those who desire to know the extreme views on these great questions of the day.

Dr. Buchner's ultimate denial of spiritual existence has inspired me to state my own very opposite materialism or materialism; the belief that the spirit goes through the spheres of space, by what Swedenborg calls "the death of the spheres;" which spheres are matter in various stages of attenuation; and that the spirits who have inhabited this planet, and retained their personal identity, having reached their ultimate spirit attenuation in angelic spheres, are, now, by the force of magnetic attraction to their former bodies, whose elements are still in mother earth, reincarnating themselves in spiritual mediums, accomplishing by *natural means* the resurrection of the dead, until spiritual and material science shall be so far advanced as to enable spirits to make a new human body and re-inhabit it. This is an absurd hypothesis, derived from spiritual communication, and may it sting the proboscis of the cub of Hesse-Darmstadt to his deepest growl of dissent, for he forgets in his worship of Matter the law of Generation and ignores the Eternal Father, who, being in one sense pure spirit, acts upon matter, through its infinite attenuations, from its own essence, down to solidities inconceivable to the finite mind.

But here is a fine statement—page 80—the author's own criticism on his own *ex parte* conclusions: "Science or positive philosophy *per se* is neither idealistic nor materialistic, but realistic! all it aims at is to apprehend facts and their rational connection, without first adopting some particular system. Systems, in fact, can never embrace the whole truth, but only half, and are detrimental to research by setting limits to it. But the realism of science looks upon such limits or boundaries as temporary or movable, since the progress of knowledge is continually shifting them further from the centre. Is not the nature of man himself, which must be the basis of the speculations of modern philosophical empiricism, ever progressing? How, then, can a science founded thereon be stationary? The new view of things does not banish idealism from the world, but merely carries it into the domain of life and reality. And materialism has already fulfilled its mission by having proved the unity of force and matter, of spirit and materiality, and thus for ever having set aside the ancient dualism. Both now resign the field to scientific and philosophic realism, and all three agree that the future basis of science and philosophy, and therewith—which is of greater moment—of the state and society, can no longer be theological or metaphysical, but simply anthropological—*i. e.*, the nature of man, proved to be unity. Great and beneficial changes and advances in science and life must be the inevitable results."

This is all true as *Unionism*; but the *Dualism* and *Trinitism*, expressed in the science of *Universology*, are equally realities of Thought, which is the Creative Principle of Nature, acting under the guidance of the Eternal Idea or Plan of Creation.

Upon the whole this book does not deserve the same commendation that the author gives to a work of the opposite school, *The Natural Sciences and Materialism*, by Dr. E. A. Naumann (Bonn, 1869); it is not "fairly written," page 94. The question of the existence of the spirit is not discussed; it is merely dogmatically denied; and all evidence in its favor called fraud or delusion. In fact this writer is merely an unfair and ungenerous scientific fence, who keeps his rapier at point all the time, and even when his antagonist presents arms, nails him with a thrust of reckless assertion. It is a thoroughly one-sided and uncourteous statement, in which all counter evidence is ridiculed—a piece of special pleading worthy of the Devil's attorney in a trial for the canonization of a saint. He will not admit of any "absolute" that cannot be apprehended by his mind, and yet speaks of space, the idea of which only is excited in the mind by the word, without any definite apprehension.

Our author in his quarrel with Dr. Naumann, the old fight of Nominalist and Realist, illustrates the *Universological Formula of "Terminal Conversion into Opposites"*—

"Tis all Body," says Dr. B. } "You will find 'tis both," says the means between the extremes. } "Tis all Spirit," says Dr. N.

"What we call life, sensibility, organization and thought, are only the peculiar and higher tendencies and activities of matter, acquired in the course of many millions of years by well-known natural processes, and which, in certain organisms or combinations, result in the self-consciousness of matter," page 100.

But if matter has acquired self-consciousness in millions of years upon this planet, may it not, nay, must it not, according to this man's self-developing hypothesis, have developed somewhere else in space—there is plenty of room and material—a perfect god in a past eternity, who may have visited this planet as Christ to complete his godhead. Even science does not deny that he, the Saviour, was a perfect type of man, and propounded the best system of ethics extant. He preached a religion so ideal that an actual Christian, after the perfect standard of the Founder, has never since existed. Earth accepts him as God, the God of Love, the Heart of the Universe, and he will be worshipped as long as Love exists in the human soul.

Dr. B. (Matter) takes leave of Dr. N. (Spirit) in the following words, which are among the closing paragraphs of these prefaces:

"Whither Dr. N.'s 'soulish substance' will lead him, I know not; but am convinced that this discovery, certainly not quite new, will pass away and leave as little trace as countless similar recipes from the spiritual kitchen."

"But such failures as that of Dr. Naumann proceeding from learned and thoughtful men, not deficient in scientific knowledge, prove how little science is able to cope with the ever farther-spreading materialistic view, or to set up something better in its place," page 102.

This something better is the positive establishment, in this nineteenth century, of a spiritual telegraph between spirits and men, imperfect, as yet, because hindered from truth by the vileness of spirits that surround this earth, and the necessary labor of developing true mediums.

(TO BE CONTINUED.)

QUACKS AND QUACKERY.

It is pitiable to see the immense amount of "gullibility" which a portion of the world possesses.

It is alone necessary to have a few dollars for advertising puffs, a mysterious air, a few outside confederates, and the Quack must speedily arise to wealth, while the representative of science must honestly plod his weary, onward course.

Not far from the City Hall resides the Prince of Quacks, a man who—

Without feeling, mocks at all who feel.

By a course of cruel swindling he has succeeded in amassing great wealth, which is his "free pass" with our honest gubernatorial officials.

In these days of progress, education, refinement and reform, it is surprising that individuals can be found so ignorant as to purchase Elixirs at ten dollars made from the Tincture of — costing eight cents. A little reflection would convince the "un-posted" that no published medicine of value remains unknown to the Faculty.

While in this, the most charitable city in the world, the poor can receive advice from the most renowned physicians free of charge, yet these quacks are revelling in wealth stolen from the uninitiated.

Where are our civic authorities? Where is our boasted justice? Where the American abhorrent loathing of that which is mean, contemptible, base?

Where is our Coroner? Where are the physicians (?) who testified to the deaths of victims in the pandemonium of these quacks?

Are these Cyclopaean wretches in human shape to be tolerated much longer? Is our society to be polluted by the presence of these extortionists, quacks, hypocrites and vultures, who shudder not at crime, even if it be murder?

If we have a political broom—if our courts of justice possess even a scintilla of justice—let these wretches be swept from the city, or let the cathartics of public indignation be used or their speedy evacuation.

R. H.

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3. The Universal Home—Palaces for the People—Domestic and Industrial Organization—The Scientific Reconciliation of Labor and Capital—Sociology, or the Science of Society—Universal Reconstruction on a basis of Freedom, Equity, and Universal Fraternity.
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5. The Universal Language of the Future—Alvato (Ahl-wah-to)—The Future Vernacular of the Planet based on and derived from the Principles of Universology.
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THE CENTRAL PACIFIC RAILROAD OF CALIFORNIA.

More Comfort for Investors in Railroad Securities.

Have all men become thieves? Has the example of the Erie Railroad and the fortunes pocketed by the officers of the Pennsylvania Railroad totally destroyed in America any respect for honesty on the part of those holding fiduciary relations? If it is so, the mathematical axiom of the "greater including the less" should take burglars and pickpockets from the present low rank they occupy in public estimation, and consign them to the more respectable company of capitalists and railroad managers.

There was a time in this country, and not very long ago either, when no dishonor and no dishonesty was considered equal to that by which a guardian despoiled his ward—when the relations of a trustee were considered so sacred that men holding property under such relation, which was lost or depreciated through no error of theirs, have themselves voluntarily made the loss good, though the act reduced them to beggary; and a man could not live in any community who had criminally defaulted in such trusts.

All this is changed, and it really seems as if the office of a "cestus que trust" was made expressly for the purpose of practising upon a larger scale, and with greater profit, the arts of the pickpocket and "confidence man;" and we might add, with greater safety, for while the pickpocket is collared by a policeman and sent to jail by a police justice, the cestus que trust may boast of owning the judi-

ciary of one State, or of ability to induce the Legislature of another to pass an act "legalizing counterfeit money."

And now, in the distrust of securities; the inaction of the Stock Exchange; the difficulty of carrying on honest enterprises; the general complaints—we begin to feel the first gentle effects of what will be a calamitous ruin, brought on the country by these frauds, unless sweeping legislative enactments put an end to the distinction before the criminal bar between the thief who steals from your pocket your railroad shares and the railroad director who in another way steals from you their value.

Even so far off as California we find a shareholder commencing an action against the original directors of the Central Pacific Railroad Company, on grounds by no means surprising to those who have seen in this city the antics of "railroad men;" but rather notable for the amounts involved. These directors are said to have awarded to themselves all contracts for construction and equipment at prices two hundred per cent. above current rates, and have thus taken seven millions of dollars of the property of their wards in the excess of cost of the road. It is further stated that there has been no regular shareholders' meeting since 1862, and that the frauds in the construction are a trifle to others since perpetrated in other ways. Indeed, it is quite possible that if the Judiciary and Legislature of California are not "behind the age," and if they can muster up a man equal to James Fisk, Jr., the citizens of the Golden State may yet have a little "Erie" excitement of their own.

Mr. Joseph K. Edgerton, President of the Grand Rapids and Indiana Railroad Company, gives notice that that Company will admit no liability on its bonds bearing date July 1, 1861, and payable July 1, 1881, and will resist their collection on the ground of fraud and want of consideration in their issue and circulation. He promises every explanation of the "circumstances," which "explanations" doubtless will console innocent holders!

The Laurens Railroad in South Carolina is to be sold out in bankruptcy.

SOMETHING MORE OF REAL ESTATE AND INSURANCE.

Our late articles have attracted attention from holders of real estate, particularly from those unfortunate dupes who have been enticed by the most glaring falsehoods, showy advertisements and the inevitable "free ride and luncheon," into becoming customers of enterprising auctioneers, who are cutting farming lands, thirty miles from the city, which would be dear at \$50 an acre for anything but such swindling, into city lots, and selling these to greenhorns for a hundred times their actual value, with the pleasant assurance, if it were only true, that the purchaser would double his money in a short time!

Those who have made these purchases as a speculation have lost their money and have been speculated upon with a vengeance by the sharper originators of the scheme, those owners of the "ground plan." And we could almost say it serves them right for seeking gain in such mere "dancing moonbeams." But there is a sadder side than that of speculation. How can we help commiserating the man who, after years of economy, has put by sufficient to build his own cottage—we can almost see the satisfaction with which each member of the family has saved for that object—until in an evil hour the allurements of an auctioneer's placard have overcome common sense, and he has purchased a "lot" thirty miles from the city, without drainage, sewerage or gas; without any comfort—unless it be found in the bare fact that, like Robinson Crusoe, he can build a cottage and live in solitude—without even water fit to use, for a bed of blue clay extends at a varying depth over all the immediate suburbs of New York, and when water is used either from a stream which permeates any part of, or a well that is sunk into, this putrid strata, it generates disease. This, we suppose, has been sufficiently tested the past summer by the miasmatic fevers and congestive chills we hear of in all the settlements around the city, and which have driven back to its vile tenements the crowd of industrious mechanics who left a year ago, willingly bearing themselves the additional discomforts of getting to and from their work, under the expectation of benefitting their families. They are returning wiser, sadder and poorer. Their money gone; their "cottages" and "lots" can be bought for a song, and a tenement house, bad as it is, has conveniences and promises health they did not miss until they had experimented, without Croton water, on the discomforts of the country.

These men were driven out of New York solely by the enormous rents and enormous taxation—and these burdens on the poor will become unbearable, and will yet drive them to other cities—and are now promising, unless they can be arrested, ultimate ruin to this place. Whoever can point the way for a working class to live in New York with the same self-respect and comfort that it can in Philadelphia, will do our community incalculable good—

will have rendered God and man a service. If this be not done, our working classes, now materially worse than those of other cities in America, will become still more depraved. The more respectable of them will have left the city. Those who remain will sink, as so much of our population has, in the depths of vice, and will, by the withdrawal of the middling and better class of mechanics, find themselves face to face with capitalists, and will begin to ask themselves the question so often heard in the municipal histories of the world, and always as a prelude to disaster, "Why shall not we have the same luxuries?"

There is no reason why real estate should be held at such high figures in this city, for these do not represent its value; they simply prevent all but the rich from owning a home, and compel so much property to be idle and unproductive, for it is a notorious fact that it is impossible now to sell real estate at the price put upon it. From Forty-second street all the way up to the Harlem river there are rows and rows of unoccupied houses, slowly but surely eating up in taxes, interest and insurance even their fictitious values, and both here and in Brooklyn there are, we might say, miles of unbuilt-upon lots, and these, too, in streets the grading and sewerage of which is complete.

The parties who have been instrumental, aided by the loans of capitalists and financial institutions, in giving imaginary prices to our real estate, have omitted in their calculations the slight circumstance that, unlike speculations in "stocks," this property cannot be quickly "unloaded" when it achieves a ridiculously extravagant quotation, hence they must ultimately suffer. The community is now suffering and no one is actually benefitted except on paper.

In Philadelphia a mechanic can buy, in a thoroughly respectable location and on street car routes by which he can reach in a few minutes any part of the city, a brick house, with kitchen, cellar, parlor, bath-room and four bedrooms for \$1,500. For \$16,000, can be bought a brown stone house, equal in every respect to any ordinary house on Fifth Avenue—whilst an excellent brick house, with every improvement and nine or ten rooms, can be had for \$5,000. In London, such a house as would cost \$30,000 in New York, can be rented for \$500 a year!

To these prices we must approximate, either by a fall in present prices or by the abandonment of the city by the most valuable part of its population. Our belief is that there will be a very heavy fall. There is every appearance of it. There is a steady increase of foreclosure sales on mortgages. There are few buyers of real estate—though there are plenty of "washed" sales to keep up the prices—and, there is a great anxiety to realize.

In no part of the United States has this speculation in real estate been pushed to anything approaching the extreme it has in this city, but from every quarter except New York we hear that it is falling—falling to the days of common sense and practical value. In New Orleans we find a hotel, known to every traveler, in the hands of an insurance company, who have had to take it under the mortgages they held. From San Francisco comes the piteous wail of one of the sharpest and best known of real estate operators, who in eighteen months has lost \$300,000 by depreciation, who has offered real estate at auction without a bidder, and who charges this depreciation to the exactions of savings banks who lend only on real estate; whereas the true source of it, as we have again and again stated, is over speculation, aided by the loans of these banks and insurance companies. But let us read what this San Francisco operator says. New Yorkers will yet find a moral in it:

"Less than two years ago a party bought some lots of me, on the price of which he paid \$30,000, leaving a mortgage for \$180,000. I have taken back the property for the mortgage debt. If, instead of doing so, I had forced a sale, I could not have got sixty per cent. of what was due, and he would have been saddled with a large deficit. About two years ago I bought nine water lots for \$116,000, paying down \$51,000, and leaving standing a mortgage of \$65,000. Three months later I could have sold them for \$150,000. I am now willing to sell them for the principal and interest due on the mortgage, amounting to \$75,000, thus losing the \$51,000 which I paid in cash, and receiving only fifty per cent. of the price I could have got twenty months ago."

Vampire speculators of New York—at a time when in the daily papers are beginning to be seen advertisements of property bought in under mortgage foreclosure and for sale beneath current prices—do you not see your fate pictured in this letter? If you will not, then you will look at the picture of the debt and taxation of New York, which you can now scarcely bear, and which, if you continue to have supported by unproductive property, you must succumb to.

Debt of the City Corporation.....	\$46,811,208 50
Temporary city debt.....	7,746,372 30
Funded county debt.....	21,447,918 94

Aggregate debt..... \$76,005,499 74

The rate of tax is about \$28 for the entire population of the city—\$535 for each registered voter!—and for seven years past the average increase of debt has been 13,500 per day! (The debt in 1863 was \$42,581,724 only.) To remedy this state of affairs, and to provide future security

to the city, the middle classes must have respectable homes at reasonable prices, and their personal interests will then secure the general interest of the community by the exaction of honesty in public officers. Never has a city been so plundered as this one by "politicians." The rich are in a minority, even if they did vote; the middle classes are uninterested, and the "scum of the city," having the power, seek in the public officers whom they elect a congenial nature—not even above affiliation with that sink of iniquity, the "Erie Railroad management," of whose injury to our country the London *Anglo-American Times* thus speaks:

"No such injury was ever done to American credit as that wrought by the combination of executive, legislative and judicial authorities in the Empire State, to play into the hands of a dishonest clique. But Mr. Hoffman, who may yet be a candidate for the Presidency of the United States, does not shrink from allowing his name to be associated with men who scarcely take the trouble to deny the common report that they are thieves and scoundrels, and we sincerely hope he will reap the reward he deserves."

We have written—*currente calamo*—more than we intended at this time, forgetting that we had to say something concerning insurance. For instance, there is an implication in the advertisements of the Farmers' and Mechanics' Life Insurance Company that all companies in New York have to make a State deposit at Albany, and all are equally (*ergo*) responsible. This is giving the case a latitude which will benefit no company more than the Farmers' and Mechanics'—that much is certain. If the deposit is like charity and covers a multitude of evils, the Farmers' and Mechanics' ought to be happy over their discovery. But can no one tell them of the close of the International Life Insurance swindle, which had about \$150,000 with the State Comptroller; and yet, under the management or mismanagement of Thomas J. Creamer, its receiver, the policy holders were shamefully "done" out of the security which this sum ought to have given them, if properly handled.

The "perquisites"—the "\$89,000"—realized by the officers of the Home Insurance Company, outside of their salaries, and of which we spoke in a late issue, are very publicly commented on, and the stock of the Company has fallen heavily; but, bad as this story may seem, worse would appear if the truth were told of other companies. Their extravagance takes away all prospect of success in business, even if mismanagement in other directions were not operating against them. Take the Hope Fire Insurance Company. It has had to reduce its stock capital \$50,000—that is, that amount of its original capital has had to be totally abandoned. In thirteen years it has paid in dividends only about one half the amount which its capital would have earned at simple interest. Its losses have been \$921,085, or seventy per cent. of the premiums it has received, and half a million of dollars appear to have gone for expenses. In its last statement it values its office lease at \$15,165! What effect would a decline in real estate have on that particular lease? Nor is this the only fire insurance company where the shareholders would do better with their capital at simple interest. We believe the "Adriatic" pays no dividends at all. The "Hoffman" has only divided \$10,000 in six years on a capital of \$200,000—less than an average of one per cent. a year!

The Firemen's Fund Insurance Company, which we understand was started with the idea of paying its profits, above legal interest to its shareholders, to charitable purposes, so far from being able to do that, we are informed that it couldn't average dividends to its shareholders exceeding two and a-half per cent! Even the presence of Mr. Hadley could scarcely "improve" the general situation of these fire insurance offices.

IS IT A MATTER OF ECONOMY OR OF NECESSITY that the people who are obliged to ride in the various omnibusses of the city during that long portion of the day after dark in which travel continues, are subjected to the disgusting odor of the vile stuff burned in the lamps used? Not only is it disgusting to the sense of smell, but it is terribly irritating to an already irritable throat. Persons suffering from any laryngeal or bronchial affection are liable to be thrown into a severe fit of coughing by the atmosphere of a closed stage, from which serious results may follow.

While warm weather continued, and the opened windows permitted free circulation, it did not matter so much; but now that it is necessary to keep the windows closed, this matter becomes a nuisance which, we are sure the public will agree with us, needs abating.

WE HAVE just received a reply to Stephen Pearl Andrews' Paraphrase of the Lord's Prayer, which was published in No. 26 of this paper. On account of the length of the article, we are obliged to defer it till our next issue. Our columns are open for the discussion of both sides of all questions for which we can find space; those debarred from other journals, always being accorded the preference.

FRAUDS ON SOUTHERN STATE BONDS.

MISAPPLICATION OF STATE FUNDS.

Carpet Baggers' Thefts.

CO-OPERATION THEREIN BY NEW YORK BANKERS.

Possible Repudiation.

In our issue of 12th November, under the above heading, we stated our intention to expose the frauds of the carpet-baggers and their co-operators North, in swindlings and robberies perpetrated by them in the States of North and South Carolina, Florida and Louisiana. Information received since then may cause us to include also the State of Georgia. In each and all of which States, under the plea of State improvement, or any plea which could cover rascality, the bonds of the States have been issued to favorites or bribers of the Governors and Legislative bodies.

A press of other matter which we deemed important prevented these exposures from appearing in their due order in the following issues of our paper. In the interval a voluntary contributor in South Carolina, of high social position, under the *nom de plume* of "Palmetto," sends us information which we shall, as it comes forward, publish in its original form, that our readers may know the exact feelings which govern the honest portion of that State. These letters will take the place of our own remarks upon South Carolina.

We, therefore, now desire to call the attention of men of integrity, not only here but in the South—and more particularly request it specially from the genuine, not the bogus, bankers of this city—and bankers of Great Britain and the Continent, to what we shall say of North Carolina, that they may in advance of events now *foreshadowed*, form a correct judgment of their cause.

If this attention is so far given that the facts will be clearly comprehended, dishonesty will not be imputed to a whole people because a few unprincipled villains—scoundrels by nature, education and habit—had obtained control of the Legislature and Executive authority of the State and used it to such fraudulent ends as may excite the people in the first outburst of their indignation to repudiate the certificates of State indebtedness which have been almost literally stolen from the State Treasury.

No people south of Mason and Dixon's line, previous to the rebellion, kept purer faith, or held higher position for integrity than did those of the "OLD NORTH," as these people of North Carolina delighted to designate their parent soil. And of the native born, no people to-day deserve to stand higher in all that relates to social qualities or honest business relations than those of that State. It is their *very integrity of purpose which may precipitate them into repudiation.*

They think that even-handed justice requires it to punish the thieving set who sneakily crept into position or office, and bribed a Legislature—as diverse in principle as it was in color, as corrupt as political bodies must always be when elected from the scum which comes to the surface in the effervescence of a civil war—to rob the State of its credit by the issue of its bonds to an amount so large as to bankrupt it, if these bonds are not restrained in the hands where they are now held, and sealed to the exact value at which they were loaned upon or purchased, attaching also probably the condition that the three principal villains—who are now dodging from justice at the South by taking refuge in Jersey City, or preparing for more permanent refuge in Europe—shall be placed under arrest before departure, or brought back under a certain clause of the treaties between the United States and Great Britain and some other of the European Governments, which provides for giving up criminals. They believe that criminality can be proved, not only upon these three parties, but upon two or more banking concerns—so-called—which, growing up in this city during or since the war, have been prominent in these transactions; one of which, at least, was represented by one of its partners in Raleigh, and largely aided in corrupting the Legislature.

Our space does not permit us to-day to enter into the details, but in our next issue we shall give more of the facts—the amounts of the robberies, so far as brought to light, the names of the carpet-baggers, and of the parties in this city whom the people of Carolina charge as being mainly instrumental in bringing about this condition of disaster to their State, by prompting and encouraging the carpet-baggers to their acts, by aiding them with loans of money upon the fraudulent issues, and by subsequently depressing the prices of these issues of State bonds that they might get possession of them at a rate so low that it would vastly enrich them if they could by any known, or as yet unknown, process of inflating the stock market, force them off at an advance upon the people of this city, or upon the London or other European financial centres.

IN THE HANDS OF THE SHERIFF.

Result of our Exposures of Mexican Frauds.

The Manhattan Engraving Company, of which we spoke in our exposure of the Mexican Bond frauds, and of which M. C. Eaton is manager; Charles Tuttle, of the Union Pacific Railroad, said to be president or vice president, and Mr. Crowell, of the Phoenix Insurance Company, treasurer, last week passed for custody under judgments into the hands of the Sheriff's officers.

LESSONS IN POLITICAL FINANCIERING.

BY GOVERNOR SCOTT, OF SOUTH CAROLINA.

CHARLESTON, S. C., Nov. 14, 1870.

MESDAMES WOODHULL & CLAFLIN:

Your journal has assumed a bold position in the exposure of business frauds, which leads some of us at the South to hope you will take the same high standing in those of a political character, and thus aid a suffering section of your common country to disenthrall itself from the dishonest practices under which it has so long suffered. In this hope I voluntarily offer to send you clear and reliable facts relative to South Carolina, and I doubt not you will soon receive from other sections of the South offers of similar character, which will enable you to spread before your readers at the North facts they could not otherwise obtain, and which may bring about that clear comprehension in the minds of Northern politicians of the true condition here, which would lead them to aid in establishing a consistent course for the restoration of prosperity to the whole country. I can assure you that none are more anxious for this than are the native Southern people. The merchants of the Northern cities are as deeply interested in our prosperity as are ourselves, and to them the facts I shall give may prove not only interesting, but profitable, and none the less so to the present leading political party of the country.

It is reasonable to suppose that if President Grant really knew the character of the Radical—not Republican—leaders in the South Carolina Government, he would not accord them his indorsement so fully as he has hitherto. It is but common charity to suppose that he is ignorant, and not criminally, lending his countenance and support to such a ring—a ring of which the object is public plunder, and whose power is misrule.

Let facts be submitted to a candid world:

ROBERT K. SCOTT.

Dr. Scott, of Ohio, is said to have been first heard of as a physician at some charity institution in or near Philadelphia, from which his departure was hastened by some financial troubles. Going to Ohio he became a jobber among agents and a village politician; and for his services in the latter capacity received, at the end of the war, an appointment as Superintendent of the Freedmen's Bureau in South Carolina. His followers have asserted that he saw service in the Union army during the war; but this has been confidently denied, and proof of the fact has never appeared. His first service undoubtedly was in the Freedmen's Bureau. He was promoted thence to be Governor of South Carolina, under the new Constitution. The vote by which he was elected was almost exclusively negroes, not one white man in a thousand voting for him. He was inaugurated on the 9th of July, 1868.

Since then, sustained by a negro legislature (some of whom could not write their own names when elected—Simon Farr and Samuel Nuckols, of Union County, for example), Gov. Scott has administered the laws (so-called) for the pecuniary benefit of himself and his ring. We appeal to facts:

1. He came from Ohio dimeless, borrowing money from friends and drawing his salary the day it was due; and now he is a rich man—owning real estate, State bonds, railroad stocks and bank shares, high up in the thousands. He fares sumptuously every day.

2. He found State bonds of South Carolina depreciated to about 15 per cent.; bought up these largely, both directly and through agents; and then asked his negro legislature to pass an act requiring that the interest on these State bonds should be paid *in specie annually*. He passed the act, and the bonds ran up to 85 per cent. The appreciating value comes out of the pockets of the already impoverished tax-payers (whites, for the negroes pay no tax) and goes into the pockets of Dr. Scott and his Ring.

3. He bought up cheap lands in Oconee, Pickens and Anderson Counties for a mere song—say half a dollar an acre—and sold them to the State. In Pickens, to illustrate: Gov. Scott, J. W. Harrison and John R. Cochran bought 1,502 acres of land (which had sold in 1861 for \$595) for less than a dollar an acre (the prices varying in different tracts). This land was offered to the State through the Land Commission, first in their joint names; but upon advice being tendered, Gov. Scott and J. W. Harrison sold their undivided interests to John R. Cochran on the 9th of May, 1870, and on the 13th John R. Cochran sold it to the State (Gov. Scott being one of the five to decide upon the purchase and fix the price) for \$5,256. This is \$3 50 an acre, which is about nine times as much as the land sold for in 1861 at auction, and full ten times as much as citizens of that county have valued them at. The profits, of course, were divided between the three, although, by the formalities, they appear to go to John R. Cochran.

In like manner these three bought in the other two counties named 2,782 acres at similar prices, and sold the same to the State for nearly double the above price—that is to say, 772 acres in Anderson County, at an average of \$5 an acre, and 2,010 acres in Oconee County at \$6 an acre. That is to say, making the calculations upon the certain facts before us—the fact that in 1861 1,503 acres of land sold for \$595 (less than 40 cents an acre), and that these men bought 4,285 acres—we have this result:

They paid for these 4,285 acres of land about \$1,714, and sold the same to the State for \$21,176.

The reason for giving the calculation is the difficulty of going to every former owner of the lands (fifteen tracts in all) to get the actual price paid; but the prices paid by the State to these men is from the public records. The lands lie in mountain regions, worth very little except for the timber, and their inaccessibility renders them almost worthless.

4. He has pardoned hundreds of convicts from the penitentiary, in order to prepare votes for his re-election, which has just taken place. Out of 301 convicts received during ten months of his first gubernatorial term—from January, 1869, to November of the same—added to 201 previously there, he pardoned 133, according to his own Message of Nov. 24, 1869.

5. In managing to secure his own re-election this year, he appointed, under a law prepared for the purpose by his own ring, three commissioners of elections in each county, every man of whom was an active partisan of himself. The law allows these commissioners (many of whom were candidates at the same time) to keep the vote-boxes ten days after the votes are polled. They, in several instances, which can be proven, tampered with the votes polled, and thus carried the election for Scott. In one instance, in Chester County, the two tallies kept at the voting fell short of the votes counted out by about fifty per cent. of the total. At Blackville, in Barnwell, only two votes were polled for De Large (candidate on the Scott ticket), but the commissioners counted out a hundred and two for De Large. This election law will be shown up in a subsequent paper.

6. Governor Scott lies. This point can be proven in the instance of an interview held by Gov. Scott, Gen. Wade Hampton, Mr. L. D. Childs and Mr. James G. Gibbs, all of Columbia, S. C. Of this interview Gen. Hampton wrote an account, reciting Scott's promises to betray the Republican party in the State to favor the Democratic party. Gov. Scott denies the promises. Messrs. Child and Gibbs publish a joint letter, indorsing Gen. Hampton's letter. The writer of this can produce evidence in full on this point.

Governor Scott is the centre of a ring of adventurers who are making fortunes out of their offices and political power.

The writer of this proposes to take these gentlemen separately, and give the leading facts, to show the truth of the above allegation.

Who next?

PALMETTO.

REV. HENRY WARD BEECHER implies that the proclamation of A. Oakley Hall, Mayor of New York, advising citizens to register only on the last two days of the registry, was unfair to the Republican party, as the party discipline of the Democrats is more strict than that of the Republicans, therefore a large proportion of the last would register only as directed; and also because the Democrats can poll a larger fraudulent vote than the Republicans, and were therefore desirous of crowding the business of registration. Mr. Beecher says he believes the action of the Federal Government in the New York elections, was "an honest attempt to purify the elections and secure the proper observance of naturalization laws." On this point we think few honest men will disagree with Mr. Beecher. In 1869, at one place a line of Democratic repeaters extending far down the street, voted until after sunset, without a single challenged vote, it having been given out that any one challenging more than once should be arrested "for obstructing the elections;" and the polls were kept open ten minutes later than the law allowed! In 1870, although crowds of sullen, would-be "repeaters" hung around the booths, nearly the whole legal vote was in by 3 o'clock, and yet it lacked a large percentage of the registered number!

In the Fourth Ward in 1869 the vote was	5,082
In 1870 it was	3,334
In the Sixth Ward in 1869 the vote was	5,863
In 1870 it was	3,874

We fancy that the protection given by the General Government against the frauds of "repeaters" was united with the self-esteem of the more respectable members of the party, which forbid their calling "Jim Fisk, Jr.," a "brother Democrat," and so kept them from the polls, constituted the causes which militated against the Democrats being able this year as last to poll a larger vote than there were inhabitants to poll it! It is said that the "full measure of the independence of the American people to Fisk, Jr., and his gang is not yet generally apprehended." Well, the Democrats will in good time "apprehend" him. His connections with their New York election, and his speech, if such gibberish can be so called, at the Cooper Institute, may yet lose to that great political party who have affiliated with him and his "Erie Ring" the next Presidential contest. A very high authority we have for saying that though "hand join in hand yet the wicked shall not go unpunished," and the aid of Mr. Fisk, of Fiskville, and his 25,000 railroad employees did not prevent the majority of Democratic votes in New York State in 1868 from being reduced by 17,000 in 1870!!

MATTERS were quite interesting in the New York Legislature of 1868, and the Republicans were sanguine of fixing things for the coming election; but they forgot Tammany. Tammany may be detested, but should not be despised as a power. In the Senate, in which I had a seat and voice, the future of the Republican party was often discussed in caucus. We were greatly annoyed by claims from New York city—you understand? Bills amounting to the enormous sum of six millions of dollars were presented for payment. They came in shoals, and the Senate was bewildered. After some debate a board of audit was appointed, consisting of members from both political

parties, and, after a long investigation, three hundred thousand of the six millions of dollars was allowed and ordered for payment. But then Tammany showed its hand. In a few days a bill was rushed through the Legislature giving the power to Comptroller Connolly to accept or reject all bills against the city of New York. The entire six millions of dollars was paid to the parties claiming the same! The number of Republicans in the Legislature grew beautifully less, and the State was placed in the hands of Tweed, Sweeny, Hall and Connolly. To paraphrase a famous saying, nothing is more damaging among a body of corrupt politicians than six millions of dollars, unless it be twelve millions.—Collector Murphy, of New York.

We learn from our Western correspondent, who has just visited Wyoming, that the recognition of the rights of women in that Territory is working admirably. One gentleman, who was not at first in favor of female suffrage, and whose wife was opposed to it, stated that it was working like a charm. He stated that women of all classes, when they came to the polls, were treated with the utmost respect, that the elections were far more orderly than where men only were allowed to vote, and that woman's influence in the administration of the laws was most salutary. He said that his wife, though at first opposed to the measure, had availed herself of the right of voting, and that since women sat on juries criminals were punished and crime suppressed as never before.

SMILES AND TEARS.

Both swords and guns are strong, no doubt,
And so are tongue and pen,
And so are sheaves of good bank notes,
To sway the souls of men;

But guns and swords, and gold and thought,
Though mighty in their sphere,
Are often poorer than a smile,
And weaker than a tear.

PROCEEDINGS OF FREE CONFERENCE.

WASHINGTON, D. C., Nov. 5, 1870.

INDIVIDUAL SOVEREIGNTY.

QUESTION.—Is Individual Sovereignty based on truth?

Mr. Rehn, who proposed the question, opened the proceedings.

GENERAL PRINCIPLES.

Considered abstractly, nearly every one would answer, yes; considered in reference to its results, the general answer would be in the negative. The question is, Has man the right to himself?

By the constitution of his nature he is sole arbiter of all which constitutes him; by the laws of nature he is responsible for all his acts. Any authority imposing a belief should assume all responsibility for the effects of that belief—its resultant acts; but this is impossible, because a violation of law, either spiritual or physical, involves consequences to the violator which it is impossible for him to escape. Hence the individual should be the arbiter of his own constitution—of his own belief. Nature absolutely forbids any intervening power between man and the consequences of his own acts; no atonement is possible; no one can relieve us from the consequences of the violation of physical or spiritual law; therefore restrictive action is unjust.

There are differences in human organizations; our facilities, our requirements are the measure of our rights; the man with large lungs has a right to more air than the man with small lungs. Extending this principle to all our faculties, mental and bodily, the conclusion is inevitable that man has a right to himself.

The only legitimate function of government is to guarantee to each the maintenance of his individual rights. It may be asked, Has every one the right to do as he pleases? He has no right to do wrong. The same right I have to do as I please is equally inherent in every one. Therefore, Individual Sovereignty is not only the measure but the law of our rights; in the exercise of our own individual sovereignty we have no right to infringe on that of others. All just government is limited to the maintenance of those rights; it ceases to have legitimate authority when it transcends this limitation.

APPLICATION TO WOMAN'S RIGHTS.

The definition of these is the same as that of man's rights; it is a question of capacity, taste, ability; woman has a right, on the principle of Individual Sovereignty, to do whatever she can do. This, worked out to its logical, practical results, secures freedom and order to all; it is the only doctrine by which freedom and order can be reconciled.

LABOR.

Every man would be industrious if placed in a suitable position; those who are now the outcasts of society would, were equity prevalent, be the most useful members. Robbed by systematic organized efforts, they endeavor to restore the balance by robbery in turn. Every man is entitled to all the products of his labor. The accumulation of millions in the hands of an individual proves that it has been absorbed from the labor of others; for no one man could possibly produce as much. The millions thus accumulated are, moreover, applied in such a manner as to continue this absorption of the

fruits of labor by non-producers; and so the vicious round is repeated.

SUMMARY.

Man has the absolute, unquestionable right to his person, to the use of all his faculties, to all that he can produce. Every just government will use its direct efforts not to defeat but to secure those rights. We only ask a free field for labor, for mental interchange, for spiritual improvement.

DR. TUCKER.—Man is gregarious by nature, in all stages of development; he is not, as such, an individual sovereign; he is useful and happy only as a servant to his fellows. In his infancy he is the most dependent of beings; in his childhood he is plastic material in the hands of his educators, and is just what they make him. The characteristic of advanced societies is a general concession of individual power to the common good and to the sovereignty of the race. The principle of Individual Sovereignty is not only not true, but any attempt to carry it into practice is in direct contravention to the attainment of happiness. Men are made happy by receiving consideration and love from those whom they love in return; in unflinching loyalty to sovereign man; in making mutual concessions; they are not sovereigns but subjects; do not try to change a good subject into a bad, powerless sovereign. Sacrifice such groundless aspirations on the altar of humanity.

MR. CHURCH alluded to the results of the opposite principle to that of Individual Sovereignty, viz.: Despotism, which in politics was autocracy; in religion papal infallibility; in sociology, the rule of fashion and custom. From autocracy the transition was through aristocracy, oligarchy, etc., to representative democracy, which people supposed is the present Government of the United States; but that is a clique-ocracy. Representation of minorities would be the next step forward.

DR. SNODGRASS, in reference to the remarks of Dr. Tucker, animadverted on the bad effects of educational drill, which involved a uniform system of teaching, without regard to individual peculiarities. Parents and teachers would find great advantage in giving more play to individual sovereignty in children and not try to make all move in the same groove.

The power of attraction is a recognition of Individual Sovereignty. It is a case of demand and supply; the moment I insist on my wife becoming a slave to my desires I violate that law.

SOCIAL CONSEQUENCES.

It would be well to treat this aspect of the subject without reserve. Protestantism was the first agency to recognize individual sovereignty in social relations by ceasing to regard marriage as a contract, and considering it as a civil contract only. All Government care for bastards is that they may become a source of expense to the community at large. I know that the application of the principle of Individual Sovereignty would cut up present marriage arrangements by the roots; and it ought to do so. If a Mormon woman chooses to accept, as it is said, "a part of a man," it is her business, and an entirely different thing from bigamy here, where, on the part of the man there is the false pretence that he has no other wife. I am neither a Mormon nor what is called a "free lover," but I believe that principles should have their full growth; consequences will take care of themselves. Make marriage a continued courtship, a reciprocal giving and taking of favors, accompanied by watchfulness not to give unnecessary offence; there would then be no discord, no trouble. The old common law regards woman as a slave, and thus makes men tyrants; hence family discord, for nature will assert herself.

MR. DOOLITTLE.—Were two men alone on an island, the weaker would do whatever the stronger would permit him to do, and no more. Nature gives sovereignty to the strongest; the weak enjoy only by permission. Might does not make right, but decides practically what is to be considered right and wrong; such is nature's decree, sometimes working badly and sometimes well, but the decree is unalterable.

Although might does not make right, there is a very decided tendency in right to make might. So "ever," in the long run, "the right comes uppermost and ever is justice done." Thus a community acting on principles of right becomes in time the stronger community, and gives law to the weak and vicious. On this basis, I hope to progress and rejoice in the good time coming, when right shall more thoroughly triumph than now.

The world has been experimenting as to what privileges the strong should allow the weaker. In this part of the world it is conceded that the individual should possess unlimited freedom. In action the individual belongs to the race. So far as the race needs his services he must render it, voluntarily, if he will; by compulsion if it must be.

DR. E. WRIGHT.—When it is asked, Is Individual Sovereignty true? it is meant is it adapted to the wants of today. On the contrary, it is in direct violation of all natural law; it is "States rights" dressed up in new clothes, the opposite extreme of tyranny and really the father of it. Any European tyrant is a practical specimen of Individual Sovereignty. Can we render the doctrine practically useful? Spiritualists regard themselves as mere subjects and instruments in the hands of the spirit world; where, then, is individual sovereignty? Everything in nature has its influence. We cannot act independently; we are gregarious. Therefore individual sovereignty is not in harmony with nature. Human rights are one thing; individual sovereignty another. All who have tried to carry out the latter have not only dis-

turbed their own happiness, but have impregnated entire communities and set them at war with one another.

Mr. REHN.—It is something of an effort to rise above our experiences. The application of individual sovereignty to present society has no bearing; the principle must be measured by human nature, not by false theology and its social concomitants. Love flows spontaneously from a mother's soul; the exchange of amenities is not incompatible with individual sovereignty being given spontaneously in obedience to laws of our nature.

All legal jurisprudence and political canonry is based on error. Blackstone says that a man concedes some natural rights to maintain the remainder; but he cannot alienate any natural right. There can be no justice but between equals. Individual Sovereignty can work no evil; it may destroy systems of political economy and religion, but the sentiment of brotherhood is ineradicable—can neither be voted out nor legislated out.

Individual Sovereignty should be regarded, not as an experience, but as a principle. And while its applicability to present society is no test of its truth, present conditions would, under its influence, be dissolved and replaced by others which would convert this world into a paradise. Rights increase with capacities, and heaven is a condition to which we must grow.

No set of persons who are sovereigns themselves would infringe on the sovereignty of others. Individual Sovereignty would never interfere with the spontaneous play of two souls that beat in unison. It is on individual far more than on governmental effort that the order of society depends.

[TO BE CONTINUED.]

HUMAN GOVERNMENT.

BY WILLIAM WEST.

ARTICLE V.

OBJECTIONS TO THE PROPOSED POLITICAL ORGANIZATION OF THE PEOPLE ANTICIPATED AND ANSWERED—INDIVIDUALISM MISUNDERSTOOD AND PERVERTED—ANTI-POLITICAL SOCIALISM DECEPTIVE AND INADEQUATE—CONSERVATISM INFIDEL AND POWERLESS.

In previous articles, some of the objects which a new political organization of the people should aim to accomplish were briefly detailed. The means by which those objects could be effected were also indicated. It remains only to develop the *modus operandi* or Constitution of the new organization—in fact, the *Constitution of a new State*.

But just here a variety of objections are urged against any political organization whatever, other than that which already exists, by several classes of persons. It is proper that these objections should be met, even if it should require the whole of this, or even another article, to dispose of them, and the promised exposition be again deferred.

First.—The Individualists, according to the old construction of Individualism, present themselves and say: "Mankind are governed too much. Herein is the secret of all their woes. The only remedy therefor is the gradual diminution of the power of government, until finally government shall cease, and every man shall henceforth do what is right (or wrong) in his own eyes."

Secondly.—The Socialists, *par excellence*, demand a hearing. This class of persons assert that "Evils are social, not political; the remedy therefor is consequently social, not political; and that people must find in voluntary educational, industrial and trading co-operative associations (exclusively), the true way out of the labyrinth."

Lastly.—The hoary-headed, time-honored Conservatives (the only Optimists, Infidels, in fact, this writer ever knew) insist that "Society is just what it should be and cannot be changed. Existing generations must follow preceding ones to the bourne from whence nothing has ever returned to point the way to a better future. There are no evils, or rather good and evil are merely relative terms, existing only by contrast. Partial evil is universal good. Whatever is, is right. There is nothing for men to do but patiently to accept the inevitable." Or yet again: "There is nothing good and nothing evil; nothing right and nothing wrong; nothing but *power*. Man is the victim of a blind fatality."

To all these objections a full and satisfactory reply may be made.

First.—Not yet in the history of mankind has progress ever ceased even for a single instant. The two forces inherent in the individual man—the one prompting to self-assertion, the other seeking the common weal through the abnegation of self, are a necessary to each other as cause and effect, or parent and child. The selfish and the social—the seemingly anarchical and the seemingly despotic—elements of human nature, coalescing and uniting with the forces inhering in all other forms, or conforming to universal law, move the nations forward inevitably, because they can't be moved in any other way. Natural law is eternal and irreversible. It is but uniform motion and even if that motion were in a circle, it would still be *upward and onward*, because the co-existing forces of "attraction and repulsion," as they have well been called, equally present in the human as in other forms—the one a propelling and the other a regulating power, of necessity produce that result. There is, then, no necessary conflict between "divergent and convergent" individuality, inconsistent with obedience to the great law of the *Unity of Man-*

kind. Hence, with or without intending it, no laws of human origin are or can be *unconditionally* repealed, but provision must be made to avoid whatever painful consequences may ensue, and the effort to abolish one form of Government ends in the establishment of another form. The tendency to combined action is just as natural as and more powerful than the tendency to individual action. Divergence is occasioned by difference of opinion, originating in ignorance. When differences of opinion have been obliterated by the acquisition of knowledge, convergence in the same direction is immediately induced. The social nature is just as absolute as the selfish. Men pursue their selfish aims at the expense of their fellows, because the circumstances in which they are placed, and the degree of enlightenment to which they have attained, leave them no other choice. With increased knowledge, and a corresponding change in their circumstances, they find larger gratification by sharing their enjoyments. Fortunately, mankind, blindly following their instincts and intuitions, do in some way get together, and when thus collected, no power (within or without), except some convulsion of nature, is strong enough to separate them. From the cradle to the grave, all need assistance—the infant from the mother or nurse, the child from its teacher, the youth from its master and the adult withdrawn from the community. When one helping hand is withdrawn, another must be substituted, and the substitution of the help of all, where each fails, is the natural order; although just in proportion as conditions are equalized by operation of law, special aid is not required.

Secondly. Anti-Political Socialism to-day assumes proportions of considerable magnitude. Numbers of persons throughout Christendom are professedly engaged in an attempt to compromise the radical difficulties arising out of the subsisting relations of capital and labor, arranged each against the other, as they undoubtedly are. This effort must prove unavailing. The simplest rules of arithmetic—of addition, subtraction, multiplication and division—condemn it. The intellect refuses it countenance. The heart cannot accept it. At best, it is but the extension of the principle of individual copartnership to, at the most, perhaps, but one fiftieth part of the populations. In view, therefore, of the extreme littleness of the field of operations, the advice so freely given to laborers, that they shall save their money for such investments, while the causes of their poverty and misery remain untouched, savors of hypocrisy or phariseism.

[TO BE CONTINUED.]

TRUE CURRENCY BASIS.

[COMMUNICATED.]

I can readily endorse the opinion expressed in the concluding portion of the article on the eleventh page of your paper of November 5, in relation to the true basis of our currency, and I believe with the writer that the subject should be placed before Congress in a strong light, and some legislation obtained which shall recognize the truth you have stated, and secure for our business men just the right quantity of the right kind of bank note currency, to be used in connection with other forms of paper, which represent and should be founded upon desirable products of labor, for which we must always pay our gold, if it is that we take in exchange for our paper, when the notes are redeemed. We do not really desire specie in payment of our claims, but paper which shall have the same purchasing and paying power, so that we can accomplish our purposes without the expense and risk of handling gold, which is too costly for currency. The question appears to be, how we shall secure the desired convertibility not only of our bank notes (or what is erroneously called money), but of all paper which acts as currency in our exchanges, into those things which we wish to purchase, upon the same terms as if we paid gold, which has a nearly uniform and constant value all over the world, consequent upon its cost as measured by labor, and its general usefulness as an article of merchandise.

It is to be observed that neither the cost or value of the precious metals, as compared with other products of labor, can be determined by legislation, nor can we be assured that larger production and less consumption will not affect these, precisely as the same causes would other things. They would depreciate relatively, and prices would rise, as they have already to a marked extent, and are quite likely to do hereafter. But, for all this, we shall not find a better standard than gold or silver by which to make our contracts, and therefore we propose that while all our merchandise or readily convertible property shall be considered the basis, or foundation, on which all our currency rests, gold or silver, shall be made the monetary standard, and all paper be convertible into that which we desire to pay or purchase at specie prices.

And we may pause here to insist, that it is the duty of all civilized nations to provide that the principal coins in each country shall have similar weight and purity, and consequently identical value, so that the endless confusion in our accounts and the constant waste in recoinage shall be avoided. And then it should be our purpose to provide for the issue of notes (prepared by the government) through the hands of individuals or corporations, able to give the most ample security that whenever they reach the clearing-house or trade centres to which they naturally flow, they shall be as good as gold, or the broker suffer the consequences. Our idea is, judging from considerable experience in New England, where we have had a well tried system of prompt par-

convertibility of our bank notes, that it is possible to establish a truly national free banking system, which shall not only give us such bank notes good as gold, but compel all parties who issue paper to come to the same standard, though but little if any gold would be used in our transactions, which are, or should be, under proper laws, effected almost entirely without the use of other paper than checks, drafts, bills of exchange, etc., all of which are currency.

Let us have free banking and no notes issued unless they can be such as the Government can take and pay, as individuals do. And we shall insist also, that an equitable proportion of the profit derived from the circulation shall return to the people through the treasury in the form of a tax paid by the banker, so that all complaint on that score shall be avoided and the temptation to overissue be entirely destroyed.

W.

Boston, Nov. 6, 1870.

[The above esteemed communication comes from a source which entitles it to the greatest respect, else we should not place it in our regular financial column. But while we do so we cannot pass the conclusion by, that "W." has taken but a half step from what money is to what money should be.

If a currency should be founded upon "desirable products of labor," why should it be deemed necessary or advantageous to require it to be redeemed by another desirable product of labor? And if currency is to be issued upon the basis of products, shall that basis be limited to towns, cities, counties, States, or shall it be the general limit of the United States? And if so, how can banks of issue exist at all? And why should they exist at all?

If gold is too costly for a currency, how shall it be managed to make a sufficient currency to "secure to our business men just the right quantity of the right kind," redeemable by gold? The idea of "redeemability" has taken such root in the minds of men that it is almost impossible to uproot it. Redeemability by gold is just what has caused all our financial disasters, and we shall never be completely rid of them until convertibility is substituted for redeemability.

It is quite true that "neither the cost or value of the precious metals as compared with other products of labor, can be determined by legislation," and that is the great difficulty the financial world has always had to contend with. What we require is a standard of value which legislation can determine. When we obtain that, the road from all financial difficulties will be opened, and we shall have obtained a "better standard than gold or silver, by which to make our contracts," and one which will relieve us from all the confusion that now exists in making exchanges of the products of labor.

For such a standard we respectfully refer our readers to our Financial and Commercial article in No. 24.—Eds.]

A GHOST STORY.

Since the fall of the Pemberton Mills the city of Lawrence, Mass., has known no such excitement as that produced on Saturday, the 20th of August, by the unaccountable appearance of a female's features in a light of glass in the window of a house on Broadway. It appears that a few days previous to the discovery of the phenomenon an elderly lady, after a long and wearying sickness, had died. The day succeeding that on which the funeral occurred a lady who was visiting one of the tenants of the same house, in passing saw a figure in the attic window, which she recognized as that of the deceased lady, and with great consternation communicated the fact to the other occupants of the building, and in a short time the entire neighborhood was made acquainted with the strange and exciting discovery.

The window of the room in which the woman had died was immediately under that in the attic, and was the usual sitting-place of the deceased. Some supposed that by some means her face had become impressed upon the glass, but the fact that it was not in the room occupied by her, and in a room that was usually unoccupied, displaced all belief in this idea. During the day and evening the story of the ghost on Broadway was widely circulated throughout the city, and early the next morning, which was the Sabbath, people commenced to gather about the ill-fated and haunted house, much to the annoyance of its inmates and immediate neighbors. None professed to believe a word of the wild story, and they were only convinced upon an actual view with their own eyes. A sister of the deceased, hearing of the matter, visited the place, and pronounced the likeness to be that of her relative. The only remaining members of the family are two small children.

The excitement momentarily increased, as also did the crowd in the street, and by noon it was so great as to render the passage of the horse-car quite difficult. The inmates tried various means to remove the figure from the glass, but were unsuccessful, and with a view to sending the crowd away, removed the sash to the rear of the building; but as a means of scattering the people, it was only successful in drawing them from the front of the house to the rear, where the face was seen to a still better advantage, though it seemed to have a somewhat different appearance. It was only when the sash had been removed, and secured in the house that the crowd began to disperse and wander back to their homes, each having an idea as to the cause of the singular vision, and all agreeing that "there was something in it, anyway."

Early on Monday morning another crowd gathered around the house, and Dr. William D. Lamb, a prominent physician, obtained permission to remove the sash to his office, on Essex street. Here it was placed in his window, opening upon the main business street in the city, and every one could get a fine view from below. The window was examined by intelligent and scientific men; and while some were of the opinion that it might be the result of the action of lightning, when some person had been sitting near, others thought this theory one of impossibility. Of course, the many superstitious were satisfied that it was the "ghost of the dear woman, and nothing more." There is one thing about it, at least, that seems strange, and that is the fact of no face or figure to be seen in looking on from the inside. During the day a firm of photographers, after several attempts, succeeded in getting a very good likeness of the sash and the face it contained.

No one can account for this strange phenomenon, but men who are practical, and possessed of a good share of common sense, conclude that it must be one of those curious defects that will sometimes appear in window glass. The strangest thing in its connection is that it was not discovered until after the death of an inmate of the house. Those who believe in the "spiritual" are making the most of the circumstance, and doubtless there seldom occurs such instances upon which they can surely reach the partially superstitious mind. Ghost or not, nothing has occurred in the city of Lawrence of this nature that has produced such wonderment since the well-remembered stories of apparitions in connection with the fall of the Pemberton Mills.

Mrs. L. H. Stone, a cultivated and talented lady of Kalamazoo, Mich., is giving historical lectures in Detroit to interested audiences.

**OFFICE OF
HALFORD SAUCE COMPANY,
128 MILK STREET,
BOSTON, September 26, 1870.**

**The Halford Sauce Company,
AT THE
STATE FAIR OF PENNSYLVANIA,
Held at Pittsburg,
WERE LAST WEEK AWARDED A
FIRST-CLASS
GOLD MEDAL
FOR THEIR GOODS OF
EXTRAORDINARY MERIT!**

In commenting upon the most famous articles upon exhibition, the Pittsburg Commercial says:

"The Halford Table Sauce.

"Pittsburg but follows the lead of the seaboard cities in giving this truly excellent relish the first place on her tables. It was introduced here in April last, since which time Mr. Lippincott has handled twelve hundred and seventy cases, and the demand is daily increasing. This extensive sale is, we venture to say, unparalleled by any dealer in that length of time in this or any other city of near our population, and speaks well for the merits of the Halford, as well as for the energy of the representative of the Company in this City."

**The Proprietors of the Celebrated Parker
House, Boston,**

more than a year since, as will be seen by the annexed certificate, adopted as their leading Relish the

HALFORD SAUCE,

and now it is furnished to their guests on every table:

"PARKER HOUSE, Boston, Sept. 1, 1869.

"We have had for several months in constant use the HALFORD LEICESTERSHIRE TABLE SAUCE, and it has given such satisfaction to the guests of our house that our orders for it have been larger than for all other kinds of Sauce combined.

"H. D. PARKER & CO."

**The Proprietors of a Well-known First-
Class Restaurant**

SAY:

"CINCINNATI, May, 1870.

"We are using on all our tables the Halford Sauce, and it gives the very best satisfaction to our guests.

"St. Nicholas.

"B. ROTH & SONS."

**Families in every part of the
Union are ordering the Hal-
ford for Table Use,**

satisfied, upon fair trial, that it is THE BEST AND MOST RELIABLE RELISH.

THE HALFORD may be purchased at Retail of A 1 Grocers, and in any quantity at No. 128 Milk street, Boston, of the

Halford Sauce Company.

**JAMES MCCREERY & CO.,
BROADWAY AND ELEVENTH STREET,
On Monday, November 14, will continue their great sale of
500 PIECES OF RICH FANCY SILKS,
In Brocades, Stripes, Checks, and Chenes, at the following reduced prices:**

\$1 00, REDUCED FROM \$2 50.
\$1 50, " " \$3 00.
\$2 00, " " \$4 00.
\$2 50, " " \$5 00.
\$3 00, " " \$5 50.

Forming the most extraordinary bargains ever offered. For the convenience of customers, these goods will be displayed on separate tables in the centre of the store.

Also, an Immense Stock of
BLACK GROS GRAIN SILKS,
Of the celebrated manufacture of Bonnet, Bellon, Tapisier and Gourd Croizat, from \$1 25 to the richest grades imported.

**JAMES MCCREERY & CO.'S
CACHEMIRE DE FRANCE,
The best family Silk ever offered, at \$3 50 and upward.**

Rich Dress Silks and Satins, in all colors, for ball and evening dresses. Plain Silks, in new shades, from \$1 75.

Ladies of this and neighbouring cities are invited to attend

**JAMES MCCREERY & CO.,
BROADWAY AND ELEVENTH STREET,**

On Monday, November 14, will make a great reduction of prices in their Ladies' Outfitting Department.

Velvet, Silk and Poplin Suits, reduced 25 per cent. Black Astrakan Cloaks, at \$25 00, worth \$40 00.

Ladies' Morning Wrappers, Children's Cloaks, Dresses, and Suits, Children's Walking Coats, reduced 20 per cent. Ladies' Undergarments, Night Dresses, \$2 00 and \$2 50. Chemises 75 cents and \$1 25; Drawers, \$1 00. Ladies' Flannel Skirts, \$3 00; reduced from \$5 00. Infants' Wardrobes Complete. Infants' Trimmed and Embroidered Merino Cloaks and Shawls, Infants' Embroidered Flannel Skirts, Hats, Caps, &c. We will exhibit in our Fur Department a Large Assortment of Russia, Sable, Ermine, Mink, and Seal-skin Sets, Muffs, Boas, and Collars, Alaska Sable Sets, \$25 00. Children's White Fur Cloaks and Muffs. All the different styles of Trimming Furs by the yard.

**JAMES MCCREERY & CO.,
BROADWAY AND ELEVENTH STREET,**

On Monday, November 14, will open a fresh assortment of India Shawls and Scarfs, in new and beautiful designs and coloring, which we are enabled to offer at much below gold cost of importation. Also, an elegant stock of Broche Long and Square Shawls, of our own importation, and selected with great care for our retail sales. A splendid assortment of Paisley Shawls, in dark, subdued colors. Ottoman Striped Shawls, the handsomest of the season. Domestic Shawls in great variety, from \$3 00 upward.

**JAMES MCCREERY & CO.,
BROADWAY AND ELEVENTH STREET,**

Will offer on Monday, November 14, a splendid stock of the celebrated Golden Gate and Western Fleece Blankets, at attractive prices. Wool Blankets, from \$3 50 upward. Marseilles Quilts in full sizes, from \$2 50 upward. A fine assortment of the New Reversible Quilts, at very low prices. Crib Blankets and Quilts, in great variety. A large stock of Foreign and Domestic Flannels, much below former prices. Plain and plaid Opera Flannels, in shades and patterns entirely new.

WALTHAM WATCHES.



The superiority of the

**AMERICAN
WALTHAM WATCH**

over all others, either FOREIGN or AMERICAN makes, is now freely acknowledged by all unprejudiced judges. It is true a

FINE FOREIGN WATCH

can be bought at a cost THREE OR FOUR TIMES GREATER that will give equal satisfaction. We maintain that the new

Three -quarter Plate Stem-Winder,

which cost but \$175 or \$200, according to the weight of case, is equal in point of correctness to any

\$450 FOREIGN WATCH,

and any one who has money to throw away, and so proud that they will not carry a watch that costs less than \$500, will of course gratify their desires, but even here the

Waltham Company

steps in with a $\frac{1}{4}$ -plate

NICKEL MOVEMENT.

that has no superior, either in beauty or design or finish, and which we can furnish to the above high-priced devotees to their heart's content.

All grades of these

Accurate Timekeepers,

in every style of

GOLD AND SILVER

cases, constantly on hand and regulated.

PURCHASERS,

by calling and examining our stock, cannot but be satisfied with our prices, as we sell at the

LOWEST POSSIBLE PROFITS,

And Guarantee our Watches

TO GIVE ENTIRE SATISFACTION

OR THEY CAN BE

EXCHANGED AT ANY TIME

Within One Year.

FULLER & CO.,

25 JOHN ST, Up-stairs.

Send for illustrated price list, and you will oblige by saying if you saw this in WOODHULL & CLAPLIN'S WEEKLY.

SMITH'S

American Organs!

The manufacturers take pleasure in announcing that in addition to the great improvements in mechanism and in quality of tone, with which their agents and friends have recently expressed so much satisfaction, they have, at great expense, made such changes in the external appearance of their organs as will place them

FAR IN ADVANCE OF ALL OTHERS

In particular they would call attention to the first five styles in their catalogue, which, with greater power and sweetness of tone, have now enlarged and elegant cases, fully equal in beauty to the more expensive instruments.

New and costly styles of cases are also in process of construction, for the larger organs.

Acknowledging the great and increasing favor with which their efforts have been rewarded, the manufacturers wish to assure the musical public that no pains will be spared to make the American Organ

A MODEL INSTRUMENT,

to maintain and to increase its solid excellence, and its attractiveness.

To do this is simply to retain the precedence they have gained—a course preferable, in their judgment, to reducing price and quality.

At the same time it cannot be too often repeated, that, with their long experience, their ample resources, their labor-saving machinery, their corps of skilled and tried mechanics, they are able to get, and do get, more tangible results for the money expended than any manufactory in the country.

Every instrument warranted. No inferior work tolerated.

An elegantly illustrated circular, containing descriptions and prices, will be sent, post paid, on application.

S. D. & H. W. SMITH,

Boston, Mass.

**AMERICAN
PEERLESS SOAP,
For Laundry Purposes.**

READ THE FOLLOWING TESTIMONIALS.

[From the Hon. N. B. Shurtleff, Mayor of Boston.]

MR. CURTIS DAVIS:
Sir—The Peerless Soap, manufactured by you, has been most satisfactorily used in my family during the past year. In all respects it has answered the purposes for which you have recommended it.
Boston, Sept. 15, 1870. N. B. SHURTLEFF.

[From H. R. Harding, Esq., Mayor of Cambridge.]

CAMBRIDGE, Sept. 19, 1870
CURTIS DAVIS, Esq.:
DEAR SIR—Your Peerless Soap has been used by my family and has proved entirely satisfactory. Its cleansing qualities are excellent, and it can be recommended with safety as an article worthy of the most extensive use. I trust that your efforts to introduce it throughout the country may prove successful.
Yours, truly,
H. R. HARDING.

[From Hon. Geo. H. Monroe.]

BOSTON HIGHLANDS, Sept. 21, 1870.
CURTIS DAVIS, Esq.:
MY DEAR SIR—In reply to your request for an opinion on the quality of your Peerless Soap, which has been in use for more than a year in my household, I take pleasure in saying that it is there pronounced to be a thoroughly excellent article, superior for laundry purposes to any to which we had before given trial. You are at liberty to use my name in giving it an unreserved commendation. Yours, very truly,
GEO. H. MONROE.

[From Mr. Robert Douglass, Pres't National Bank.]

CAMBRIDGEPORT, Mass., Sept., 1870
CURTIS DAVIS, Esq.:
DEAR SIR—It gives me pleasure to say that I have used your American Peerless Soap for the last three years in my family, and it gives entire satisfaction. Its uniformity in quality and strength adds much to its value, and we now use no other kind. Keep it up to its present high standard in quality and you will always be sure of one customer for the American Peerless Soap. Very respectfully yours,
ROBERT DOUGLASS.

[From S. B. Pratt, Esq., Editor American Workman.]

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We have been using in our family for several months the American Peerless Soap, from the manufactory of Curtis Davis. No soap that we have ever tried has given more complete satisfaction to the members of our family, who are most interested in domestic affairs than the Peerless. I have no hesitancy in recommending the soap for family use.
STILLMAN P. PRATT.

Sold by Grocers.

CURTIS DAVIS, Manufacturer,

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OF
HENRY CLEWS & Co.,
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Interest allowed on all daily balances of Currency or Gold.

Persons depositing with us can check at sight in the same manner as with National Banks.

Certificates of Deposit issued, payable on demand or at fixed date, bearing interest at current rate, available in all parts of the United States.

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DEALERS IN GOVERNMENT SECURITIES,

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

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We 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.

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

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NEW METHOD FOR THE PIANO FORTE,
Recently published by Oliver Ditson & Co., is the best book of the kind in market, it being a key to all similar publications.

Mrs. Paige will give lessons to pupils, and fit Teachers in a remarkably short space of time.

For circulars, address Mrs. J. B. PAIGE, with stamp, 14 Chauncy Street, or at Oliver Ditson & Co.'s, 277 Washington Street, Boston, Mass., or Thos. C. Lombard, at office of Woodhull, Claflin & Co., 44 Broad Street, New York.

\$1,000 REWARD
for any case of Piles that

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De Bing's Via Fuga is the pure juices of Barks, Herbs, Roots and Berries, for

CONSUMPTION,

Inflammation of the Lungs; all Liver, Kidney and Bladder diseases; Female Affections, General Debility and all complaints of the Urinary Organs in Male and Female, producing Dyspepsia, Costiveness, Gravel, Dropsy and Scrofula, which most generally terminate in Consumptive Decline. It purifies and enriches the Blood, the Biliary, Glandular and Secretory System; corrects and strengthens the Muscular and Nervous forces; it acts like a charm on weak, nervous and debilitated females, both young and old. None should be without it. Sold everywhere. Price \$1.00.

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Bear testimony to their Wonder-
Curative Effects.

WHAT ARE THEY?



THEY 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. No person can take these Bitters according to direction and remain long unwell.

\$100 will be given for an incurable case, provided the bones are not destroyed by mineral poison or other means, and the vital organs wasted beyond the point of repair.

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.

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 offsprings of Dyspepsia.

They invigorate the stomach, and stimulate the torpid liver and bowels, which render them of unequalled efficacy in cleansing the blood of all impurities, and imparting new life and vigor to the whole system.

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

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, and your feelings will tell you when. Keep the blood pure and the health of the system will follow.

PIN, TAPE and other WORMS, lurking in the system of so many thousands, are effectually destroyed and removed. For full directions, read carefully the circular around each bottle, printed in four languages—English, German, French and Spanish.

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As a remedy for DYSPEPSIA, GENERAL DEBILITY, DISEASE OF THE KIDNEYS, DIABETES, and all diseases peculiar to Females, it has an unrivaled reputation. If taken freely and in season, it will ward off FEVER AND AGUE, and counteract the ill-effects produced by residing in unhealthy districts and drinking impure water.

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\$10 Made from 50 Cents.

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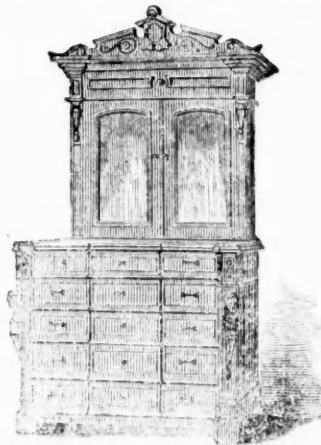
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Corns Cured for 50 Cents Each.

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CHEAPER than Feathers or Hair, and
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Makes the most LUXURIOUS and DUR-
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Is the VERY BEST ARTICLE ever dis-
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Is absolutely UNRIVALED for SOFA
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PUREST, MOST ELASTIC, MOST DUR-
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DINING,

LUNCH,

OYSTER

AND

COFFEE

ROOMS,

Nos. 39, 40 & 41 PARK ROW,

AND

147, 149 & 151 NASSAU ST.

LARGEST PLACE

IN THE

UNITED STATES.

COME AND SEE.

CENTRAL RAILROAD OF NEW JER-
SEY.—Passenger and Freight Depot in New York,
foot of Liberty street; connects at Hampton Junction
with the Delaware, Lackawanna and Western Railroad,
and at Easton with the Lehigh Valley Railroad and its
connections, forming a direct line to Pittsburgh and
the West without change of cars.

ALLENTOWN LINE TO THE WEST.

Sixty miles and three hours saved by this line to Chi-
cago, Cincinnati, St. Louis, etc., with but one change
of cars.

Silver Palace cars through from New York to Chi-
cago.

SPRING ARRANGEMENT.

Commencing May 10, 1870—Leave New York as fol-
lows:

5:30 A. M.—For Plainfield.
6:00 A. M.—For Easton, Bethlehem, Mauch Chunk,
Williamsport, Wilkesbarre, Mahanoy City, Tulkah-
nock, Towanda, Waverly, etc.

7:30 A. M.—For Easton.
12 M.—For Flemington, Easton, Allentown, Mauch
Chunk, Wilkesbarre, Reading, Columbia, Lancaster,
Ephrata, Litz, Pottsville, Scranton, Harrisburg, etc.

2 P. M.—For Easton, Allentown, etc.
3:30 P. M.—For Easton, Allentown, Mauch Chunk,
and Belvidere.

4:30 P. M.—For Somerville and Flemington.
5:15 P. M.—For Somerville.
6 P. M.—For Easton.

7 P. M.—For Somerville.
7:45 P. M.—For Easton.
9 P. M.—For Plainfield.

12 P. M.—For Plainfield on Sundays only.
Trains leave for Elizabeth at 5:30, 6:00, 6:30, 7:30, 8:30,
9:00, 9:30, 10:30, 11:40 A. M., 12:00 M., 1:00, 2:00, 2:15, 3:15,
3:30, 4:00, 4:30, 4:45, 5:15, 5:45, 6:00, 6:30, 7:00, 7:45, 9:00,
10:45, 12:00 P. M.

FOR THE WEST.

9 A. M.—WESTERN EXPRESS, daily (except Sundays)
—For Easton, Allentown, Harrisburg and the West,
without change of cars to Cincinnati or Chicago, and
but one change to St. Louis. Connects at Somerville
for Erie and the Oil Regions. Connects at Somerville
for Flemington. Connects at Junction for Strouds-
burg, Water Gap, Scranton, etc. Connects at Phillips-
burg for Mauch Chunk, Wilkesbarre, etc.

5:00 P. M.—CINCINNATI EXPRESS, daily, for Easton,
Bethlehem, Allentown, Reading, Harrisburg, Pitts-
burgh, Chicago and Cincinnati. Sleeping cars to Pitts-
burgh and Chicago. Connects at Junction with D., L.
and W. R. R. for Scranton.

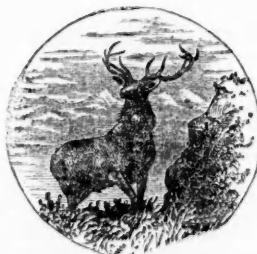
Sleeping Cars through from Jersey City to Pitts-
burgh every evening.

Tickets for the West can be obtained at the office of
the Central Railroad of New Jersey, foot of Liberty
street, N. Y.; at No. 1 Astor House; Nos. 254, 271, 520
Broadway; at No. 10 Greenwich street, and at the prin-
cipal hotels.

R. E. RICKER, Superintendent.

H. P. BALDWIN, Gen. Pass. Agent.

CALISTOGA COGNAC.



This pure Brandy has now an established reputa-
tion, and is very desirable to all who use a stimu-
lant medicinally or otherwise.

Analyses made by the distinguished Chemists, J.
G. Pohle, M. D., and Professor S. Dana Hayes, State
Assayer, Massachusetts, prove that it is a purely
grape product, containing no other qualities.

For Sale in quantities to suit the demand.

California Wines and

Fine Domestic Cigars.

S. BRANNAN & CO.,

66 BROAD STREET,

NEW YORK.

NEW JERSEY RAILROAD—FROM
FOOT OF CORTLANDT ST.—For West Phila-
delphia, at 8:30 and 9:30 A. M., 12:30, 5 P., 9:20 P.
M., 12 night. For Philadelphia via Camden, 7 A. M.,
1 and 4 P. M. For Baltimore and Washington and
the West, via Baltimore, 8:30 A. M., 12:30 and 9:20 P.
M. For the south and southwest, 8:30 A. M., 9:30 P.
M. Silver Palace cars are attached to the 9:20 P.
M. train daily, and run through to Lynchburg without
change. For the West, via Pennsylvania Railroad—
9:30 A. M., and 7 P. M. Silver Palace cars are at-
tached to the 9:30 A. M., and run through from New
York to Pittsburgh, Cincinnati, St. Louis and Chi-
cago without change. Silver Palace cars are attached
to the 7 P. M. train, and run through to Pittsburgh,
Cincinnati, Louisville, St. Louis and Chicago without
change. Tickets for sale at foot of Cortlandt St., and
Dodd's Express, 944 Broadway. (*Daily.)

F. W. JACKSON, Gen. Supt.

November 1, 1870.

THE STOCK EXCHANGE BILLIARD ROOMS.

Seven first-class Phelan Tables.

69 & 71 BROADWAY,

(Nearly opposite Wall St.)

Open from 7 A. M. to 7 P. M., exclusively for the
Stock and Gold Boards and Bankers.

The Finest Qualities of Imported Wines,
Brandies and Cigars.

Wholesale Store—71 BROADWAY.

JOHN GAULT.

PENNSYLVANIA CENTRAL,

PITTSBURG,

FT. WAYNE

AND

CHICAGO

RAILWAYS,

AND

Pan Handle Route.

The most direct route to all points in the WEST
NORTHWEST, SOUTH and SOUTHWEST.

PULLMAN'S LUXURIOUS PALACE

AND

DRAWING-ROOM CARS

Through Without Change.

Three trains daily. Quick time and low fares.

FAST LINE.

9:30 A. M. daily, except Sunday, via New Jersey R. R.,
from foot of Cortlandt street, with Pullman's Sleeping
Cars, through to Cincinnati and Chicago, without
change, and making close connection for all points
West, Northwest and Southwest.

CINCINNATI EXPRESS.

5 P. M. daily, Sundays excepted, via N. J. R. R., from
foot of Cortlandt street; Silver Palace Cars daily, ex-
cept Saturdays, from Philadelphia, via Cincinnati and
Chicago.

PACIFIC EXPRESS.

7 P. M. daily, via New Jersey Railroad, foot of Cort-
landt, with Pullman's Silver Palace Day and Night
Cars, through to Chicago, Cincinnati, Indianapolis,
Louisville and St. Louis, without change, and but one
change to Omaha, Kansas City, St. Joseph, Leaven-
worth, Memphis, Mobile and New Orleans.

Through Tickets and Sleeping Berths can be pro-
cured at the principal offices of the company No. 520
Broadway, No. 1 Astor House, and No. 241 Broadway.
EXCURSION TICKETS issued to parties desiring
to go to any of the above-named points. Arrange-
ments made for parties to San Francisco and return,
on application at the General Office, 520 Broad-
way.
H. W. GWINNER, J. H. MILLER,
Gen. Pass. and Ticket Ag't. Gen. East. Pass. Ag't.
No. 520 BROADWAY.

ERIE RAILWAY.—TRAINS LEAVE
depots, foot of Chambers street, and foot of
Twenty-third street as follows:—

Through Express Trains leave Chambers street at
8 A. M., 10 A. M., 5:30 P. M. and 7 P. M. daily. Leave
Twenty-third street at 7:45 A. M., 9:45 A. M., and 3:15
and 6:45 P. M. daily. New and improved Drawing
Room Coaches will accompany the 10 A. M. train
through to Buffalo, connecting at Hornellsville with
magnificent Sleeping Coaches running through to
Cleveland and Galion. Sleeping Coaches will accom-
pany the 8 A. M. train from Newburgh to Buffalo;
the 5:30 P. M. train from New York to Buffalo and the
7 P. M. train from New York to Rochester, Buffalo
and Cincinnati. An Emigrant Train leaves daily at
7:45 P. M.

For Port Jervis and Way, *11:30 A. M. and 4:30 P.
M. (Twenty-third street, *11:15 A. M. and 4:15 P. M.)
For Middletown and Way, at 3:30 P. M. (Twenty-
third street, 3:15 P. M.); and, Sundays only, 8:30 A.
M. (Twenty-third street 8:15 A. M.)

For Graycourt and Way, at *8:30 A. M. (Twenty-
third street, *8:15 A. M.)

For Newburgh and Way, at 8 A. M., 3:30 and 4:30 P.
M. (Twenty-third street 7:45 A. M., 3:15 and 4:15 P. M.)
For Suffern and Way, 5 and 6 P. M. (Twenty-third
street, 4:45 and 5:45 P. M.). Theatre train, *11:30 P. M.
(Twenty-third street *11:15 P. M.)

For Paterson and Way, from Twenty-third street
depot, at 6:45, 10:15 and 11:45 A. M.; *1:45, 3:45, 5:15
and 6:45 P. M. From Chambers street depot, at 6:45,
10:15 A. M.; 12 M.; *1:45, 4:15 and 6:45 P. M.

For Hackensack and Hillsdale, from Twenty-third
street depot, at 8:45 and 11:45 A. M.; 2:45, 3:45, 5:15,
5:45 and 6:45 P. M. From Chambers street depot, 9
A. M.; 12 M.; *2:15, 4:15, 6 and 6:45 P. M.

For Piermont, Nyack, Monsey and Way, from
Twenty-third street depot at 9:15 A. M.; *12:45, 4:15,
4:45, 4:45 and 6:15 P. M., and, Saturdays only, *2:
11:45 P. M. From Chambers street depot at 9:30 A. M.;
*1:45, 4:15, 4:30, 5 and 6:30 P. M.; Saturdays only,
*12 midnight.

Tickets for passage and for Apartments in Drawing
Room and Sleeping Coaches can be obtained, and or-
ders for the checking and transfer of Baggage may be
left at the Company's offices—241, 520 and 557 Broad-
way; 205 Chambers street; 38 Greenwich street;
corner 125th street and Third Avenue, Harlem; 338
Fulton street, Brooklyn; depots foot of Chambers
street and foot of Twenty-third street, New York;
No. 3 Exchange Place and Long Dock Depot, Jersey
City, and of the Agents at the principal hotels.

L. D. RUCKEL, June 13, WM. H. BARR,
Gen'l Supt. 1870, G'l Pass. Ag't.
*Daily. *For Hackensack only. *For Piermont and
Nyack only.

NEW YORK CENTRAL AND HUD-
SON RIVER RAILROAD.—Trains leave Thirtieth
street as follows:

8 A. M., Chicago Express, Drawing Room cars at-
tached.

10:30 A. M., Special Drawing Room car Express for
Chicago.

11 A. M., Northern and Western Express, Drawing
Room cars attached.

4 P. M. Montreal Express, Drawing Room cars at-
tached.

7 P. M., Pacific Express, with Sleeping cars through to
Chicago without change, via M. C. R. R. Also L.
S. and M. S. R. (Daily).

11 P. M., Night Express, Sleeping cars attached.

2 P. M. Hudson train.

7 A. M. and 5 P. M., Poughkeepsie trains.

9:45 A. M., 4:15 and 6:15 P. M., Peekskill trains.

5:30 and 7:10 P. M., Sing Sing trains.

6:30, 7:10, 8:50, 10 and 11:30 A. M., 1:30, 3, 4:25, 5:10,
9 and 11:30 P. M., Yonkers trains.

(9 A. M., Sunday train for Poughkeepsie.)

WM. H. VANDERBILT, Vice Pres't.

New York, May 2, 1870.

A GREAT OFFER!!

Horace Waters, 481 Broadway, N. Y.,

will dispose of ONE HUNDRED PIANOS, MELO-
PHONES and ORGANS of his first-class makers,

Chickering's Sons included, AT EXTREMELY LOW

PRICES, FOR CASH, DURING THIS MONTH, or will take

from \$5 to \$25 monthly until paid; the same to let,

and rent money applied if purchased.

BEDDING.

BEDDING.

JOHN H. WILCOX & CO.,

No. 59 FOURTH AVENUE
(Opposite A. T. Stewart & Co.'s upper store),
Importers of South American Horse Hair. Manufacture
and dealers, wholesale and retail.

MATTRESSES.

Hair, Sponge, Eureka, Husk and Straw Mattresses.
Patent Double-bordered Spring Mattresses.
Patent Oriental Steel-spring Bed Bottoms.
Eider Down, Plumes, Cretons, etc.
Feathers, Feather-bed Bolsters and Pillows.
Blankets, Quilts, Comforters and Sheets.
Feathers washed and purified by Sheldon's Patent
Process—live steam. Old feathers renovated by steam,
and relieved of all disagreeable odor.
Hair Mattresses renovated and remade.
JOHN H. WILCOX,
formerly of
MELLEN & WILCO

EVERY PERSON DOING BUSINESS

SHOULD HAVE A
NOVELTY JOB PRINTING
PRESS WITH WHICH
TO DO

HIS OWN PRINTING.

No more valuable means of advertising can be em-
ployed, and no greater convenience can be added to
any business offices than one of these Presses and a
few dollars' worth of Type. No more useful, enter-
taining or instructive present could be made to any
boy or girl. Most lads of fourteen could with one of
them easily do all the printing required in his father's
business.A clerk in every business house in the country
should have one. He could readily do all his em-
ployer's printing, and thereby pleasantly and profit-
ably employ his leisure time.The Presses are unsurpassed for a VILLAGE
NEWSPAPER and JOB OFFICE.Prices of Presses—\$15, \$30, \$50, \$75. Send for full
descriptive illustrated circular, with testimonials from
all parts of the country, and specimens of plain and
colored printing done on the press, and specimen
sheets of types, cuts, etc., to

BENJ. O. WOODS,

MANUFACTURER,

351 FEDERAL STREET,

BOSTON, MASS.,

Dealer in every description of Printing Materials;

Or to the following Agents:

C. C. THURSTON, No. 16 College Place, New York;
KELLY, HOWELL & LUDWIG, 917 Market street,
Philadelphia, Pa.; A. C. KELLOGG, 68 West Van
Buren street, Chicago, Ill.

"THE BLEES."

NOISELESS,

LINK-MOTION,

LOCK-STITCH



Sewing Machine

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

MANUFACTURED BY

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

MADAME DURBROW,

MODES,

DRESS-MAKING AND MILLINERY,

30 East Eighteenth Street,

One door from Broadway.

HERCULES
MUTUALLIFE ASSURANCE
SOCIETY

OF THE UNITED STATES.

23 UNION SQUARE, NEW YORK.

POLICIES ON ALL APPROVED PLANS.

All Policies entitled to Participation in
Profits.

DIVIDENDS DECLARED ANNUALLY.

Thirty days' grace allowed in payment of
Premiums.

LIBERAL LIMITS OF TRAVEL.

POLICIES NON-FORFEITABLE.

PREMIUMS PAYABLE IN CASH.

DIVIDENDS PAYABLE IN CASH.

LOSSES PAYABLE IN CASH.

JAMES D. REYMART, President.

ASHER S. MILLS, Secretary.

THOS. H. WHITE, M. D., Medical Examiner.

JOSEPH FLEISCHLY,

Supt. German Department,

230 Grand Street, New York.

Working Agents wanted in all the States.

Address the Home Office.

THE
RAILROAD DEPOT

ADVERTISING AGENCY.

Having purchased the privilege and sole right of Ad-
vertising in all the Depots along the route of the Mor-
ris and Essex Railroad, I beg to solicit your kind fa-
vors.For those who desire their names and specialties
constantly before the public, there can be no better
medium, as the Depots are constantly redrawing with
residents and strangers—the great centre of attraction,
both in city and country, being the Railroad Depot.
All Advertisements will be neatly framed and kept
in good order.Parties not already having Show Cards are requested
to have them made of the following sizes:

PRICES.

FOR ONE SHOW CARD IN ONE DEPOT.		
Size of Frame,	6in. by 9in.	\$3 per annum.
"	6in. by 18in.	" 5 "
"	9in. by 12in.	" 5 "
"	12in. by 18in.	" 8 "

For Larger sizes, where the Frame is furnished, \$4
per square foot per annum.

DISCOUNT.

For the same Advertisement in more than one De-
pot, a discount of 1 per cent. for each Depot will be
allowed, viz.:

For 5 Depots	5 per cent.
" 10 "	10 "
" 20 "	20 "

Special contracts made on application to the Railroad
Depot Advertising Agency, William B. Humphreys, 17
Cedar street, N. Y.

TERMS:

All Amounts less than \$25. Cash.
All Amounts less than \$100, half Cash, remainder in
three and six months.
All larger amounts, special agreement.
P. O. Box 6717Mrs. J. E. Holden's
MAGASIN DE MODES,
639 SIXTH AVENUE,

Near Thirty-seventh street, New York.

LADIES' AND CHILDREN'S UNDERGARMENTS,
Gloves, Hosiery, Embroideries, Feathers, Flowers,
Bonnets, Ribbons, Jet Sets, etc.

DRESSMAKING AND WALKING SUITS.

COLBY WRINGERS! Best and Cheapest!
COMPOSED of indestructible materials!
COMPACT, simple, durable, efficient!
COMPARE it with any other machine!
OLBY BROS. & CO., 508 Broadway, N. Y.DR. LISTER, ASTROLOGER,
25 Lowell street, Boston.
For terms send for a circular. Hours, from 9 A. M. to
6 P. M.

EVERYBODY TAKES IT!

BRADY'S

FAMILY BITTERS.

D. C. BRADY & CO.,

LOUISVILLE, KY.

MILD, CERTAIN, SAFE, EFFICIENT
It is far the best Cathartic remedy yet discov-
ered, and at once relieves and invigorates all the vital
functions, without causing injury to any of them.
The most complete success has long attended its use
in many localities, and it is now offered to the general
public with the conviction that it can never fail to
accomplish all that is claimed for it. It produces
little or no pain; leaves the organs free from irrita-
tion, and never overtaxes or excites the nervous sys-
tem. In all diseases of the skin, blood, stomach,
bowels, liver, kidneys—of children, and in many diffi-
culties peculiar to women—it brings prompt relief
and certain cure. The best physicians recommend
and prescribe it; and no person who once uses this
will voluntarily return to the use of any other cat-
hartic.Sent by mail on receipt of price and postage.
1 box, \$0 25..... Postage 6 cents.
5 boxes, 1 00..... " 18 "
12 " 2 25..... " 39 "
It is sold by all dealers in drugs and medicines.
TURNER & CO., Proprietors,
120 Tremont Street, Boston, Mass.RECOMMENDED BY PHYSICIANS.
BEST SALVE IN USE.

Sold by all druggists at 25 CENTS.

JOHN F. HENRY,
Sole Proprietor, No. 8 College Place,
NEW YORK.

TO THE LADIES!

MADAME MOORE'S Preparations for the Com-
plexion are reliable and contain no poison.

AQUA BEAUTA

removes Freckles, Tan and Moth Patches,

CARBOLIC WASH

cleanses the skin of eruptions of all kinds. 75 cents
each. Her

NEURALGIA CURE

needs but to be tried to be appreciated. \$1 per
bottle. Sent promptly on receipt of price. Sales-
room, 683 Broadway, New York.DRESS AND CLOAK MAKING
ESTABLISHMENT.

Madame Webb

Has the honor to inform her numerous customers that
she has opened a first-class establishment at

No. 773 BROADWAY, N. Y.

(Opposite A. T. Stewart's).

Where she intends carrying on the above business in
all its branches.DRESSES made in the latest and most fashionable
styles, on shortest notice. Special attention paid to
mourning suits.FASHIONABLE MILLINERY
ESTABLISHMENT.

Madame A. A. Binns,

773 BROADWAY,

Second door from Ninth Street—opposite Stewart's.

Offers to the public a splendid assortment of Bonnets,
Round Hats, Chignons, Ribbons, Feathers, &c., &c.,
of the latest and most elegant styles.

REMEMBER,

OPPOSITE STEWART'S.



J. R. TERRY,

IMPORTER, MANUFACTURER AND
DEALER IN

HATS & FURS,

19 UNION SQUARE,
NEW YORK.

Madame E. M. Myers

Late of 623 Broadway

(THE NEW YORK MOURNING STORE),

Begs to inform the Ladies of New York and vicinity,
that she continues the MOURNING MILLINERY
and DRESSMAKING in all its branches, at

870, BROADWAY

Between Seventeenth and Eighteenth Streets.

BEST FAMILY SOAP.

Liberal Inducements
TO PURCHASERS.A Plan Deserving the Attention
of Every Family.THE MYRTLE SOAP COMPANY is a corporation
organized under the Laws of the State of New York,
and transacting its business through the Agency of
DANFORTH BROTHERS, at 40 MURRAY STREET,
New York City. It offers to the public its GOLD
MEDAL SOAP, in boxes of 40 lbs., at \$5 a box,
and gives purchasers an opportunity for dividends on
each box—the dividends ranging from \$5 to \$25. On
each 1,000 boxes sold, and as soon as each 10,000
shall be sold, there will be 327 cash dividends
made, varying from \$5 to \$50, and amounting to
\$2,500. And when 50,000 boxes shall have been
sold, there will be a Final Grand Dividend of \$25,
500—viz. A BROWN STONE HOUSE,
in Brooklyn (the deed of which has been left with
the Safe Deposit Company, 146 and 148 Broadway),
in trust for the purchaser of the fortunate box, and the
balance in cash dividends, from \$5 to \$1,000 each.
There will be\$45,000 DIVIDED TO PURCHASERS.
In 1,635 Serial Dividends, and 866 Final Dividends,
making 2,501 dividends in all. Purchasers of this

GOLD MEDAL SOAP

will receive a properly numbered bill of purchase for
each and every box purchased, the holders of which
will share in the Dividends in each of the 10,000 boxes
to which their bills of purchase belong, and then ALL
will share in the Final Grand Dividend, when 50,000
boxes shall have been sold.

NOT A GIFT ENTERPRISE.

This plan should not be classed with the numerous
gift enterprise humbugs. It is an honest and legiti-
mate business plan for introducing to public notice the
Superior Goods of an Established and Reputable Cor-
poration. The plan is set forth in detail in the cir-
culars of the Company, which can be had at 40
Murray street, or of any of the numerous local agents,
and in which reference is made, by permission, to a
large number of well-known business and public men
as to the integrity and honorable management of the
MYRTLE SOAP COMPANY.

THE SOAP HAS NO SUPERIOR.

Purchasers will get a box of Soap at as low a price
as the same quality can be purchased in any mar-
ket, an article warranted to be of the VERY FIRST
QUALITY for family and laundry use; an article
every family wants and must have; an article worth
every cent they pay for it, and, in addition, without
the risk or loss of one cent, will share in the liberal
dividends to be made.

PURCHASE AT ONCE.

DANFORTH BROTHERS,

MANUFACTURERS OF FAMILY AND

TOILET SOAPS,

GENERAL AGENTS

MYRTLE SOAP COMPANY,

40 MURRAY STREET,

NEW YORK.

BEEBE & COMPANY,
HATTERS,

AND

MEN'S FURNISHING GOODS,

MANUFACTURERS OF FINE SHIRTS,

No. 160 BROADWAY, NEW YORK.

DON'T CROWD.

Don't crowd; this world is broad enough
For you as well as me;
The doors of art are open wide—
The realm of thought is free;
Of all earth's places you are right
To choose the best you can,
Provided that you do not try
To crowd some other man.

What matter though you scarce can count
Your piles of golden ore,
While he can hardly strive to keep
Gaunt famine from his door.
Of willing hands and honest heart
Alone should men be proud;
Then give him all the room he needs,
And never try to crowd.

Don't crowd, proud Miss; your dainty silk
Will glisten none the less
Because it comes in contact with
A beggar's tattered dress.
This lovely world was never made
For you and me alone;
A pauper has a right to tread
The pathway to a throne.

Don't crowd the good from out your hearts
By fostering all that's bad,
But give to every virtue room—
The best that may be had;
Be each day's record such an one,
That you may well be proud;
Give each his right—give each his room,
And never try to crowd.

FACTS FOR THE LADIES.

For ten years past we have been using in our establishment Wheeler & Wilson's Sewing Machines, and also Sewing Machines of other manufacturers; and after so many years we have arrived at the conclusion that Wheeler & Wilson's Sewing Machines are greatly superior to all others.

All the parts of the mechanism are so strong that the expense for repairs is merely a trifle. Besides, they can execute a larger variety of sewing than all other machines. The simplicity of their mechanism makes the repairs easy; they do not tire the operator, and make very little noise in running. In a word, they cannot fail to be of great value to persons in want of Sewing Machines.

SISTER DOROTHY,
Congregation of Notre Dame, Montreal.

TO THE SPIRITUALISTS OF NEW YORK,

AND ALL FRIENDS OF PROGRESS AND FREE THOUGHT.

The Board of Managers of the Society of Progressive Spiritualists, holding public meetings in Apollo Hall, take this method of calling your attention, and especially the attention of every member of this Association, and of strangers meeting with us, to the following statement:

1st. The objects of this Association are the promulgation and dissemination of the great truths growing out of the philosophy of Modern Spiritualism, and the development of a greater degree of individual freedom of thought of all subjects, political, social and religious. Thus, while we accord the largest liberty to all, our principles are radical in their nature and tendency, and our Society an object of prejudice and hostility to all credulous and conservative of whatever name. To aid us in counteracting this prejudice and hostility, and in furthering the objects of our Association, the hearty co-operation of all who approve our principles and desire our success is most earnestly solicited.

2d. The expense of maintaining public meetings—two services and children's Lyceum each Sunday—in our present location, including rent of Hall, Speakers' Salaries and Board, Music, etc., is a little more than \$5.00 per annum—a sum that seems large in the aggregate, but not large enough to be burdensome to any one, if each individual interested will contribute in proportion to his or her means.

3d. To pay the rent of the Hall we rely wholly upon the voluntary subscriptions of the members and friends of our Society. Subscriptions, with the names, can be handed to the Secretary or the Treasurer at the Hall, or sent to either one of the officers of the Society by mail. We greatly need further aid. To meet the other expenses, Speakers' Salaries, Music, etc., we rely upon an admission fee from each individual of ten cents to each of the public lectures. The average receipts from this source have been found about sufficient for this purpose.

4th. It is the aim of the Secretary to employ such Speakers as will, in his judgment, do most to promote the objects of the Association and give the greatest satisfaction to the general public. The following persons are already engaged for the current season: Mr. Thomas Gales Foster, Miss Lizzie Duten, Mrs. Cora L. V. Tappan, Prof. William Denton and Mr. N. Frank White.

5th. Believing it important to the growth and greater efficiency of the Society that its members and friends should become better acquainted with each other, and cultivate a spirit of sociability, harmony and brotherly love, arrangements have been made for holding a series of Saturday evening Sociables in Apollo Hall, commencing December 3d, and to be continued once a fortnight thereafter. To these entertainments all who approve our objects, and are willing thus to contribute to our means, and to observe the rules of decorum and good fellowship, are invited.

May a liberal spirit prevail among us and the Truth ever come uppermost!

JOHN J. TYLER, Pres't.

P. E. FARNSWORTH, Sec'y,
329 West 19th St. Box 5, 679 P. O.
DAVID PARKER, Treasurer,
84 Sixth Avenue.

PROPHETCY FULFILLED.—The London correspondent of the Chicago Journal writes:

Noticing a reference to a prediction by an ancient French prophet, said to be found in a work by Chevalier de Chateaubriand, published some years ago, I have taken the trouble to consult it today. The particular prediction referred to is in these words: "When the Second Empire shall have been established at Paris, it will last for eighteen years, less one quarter, not a single day longer." Mark the singular fulfillment. Louis Napoleon claimed supreme power, though not yet the title of Emperor, on the second day of December, 1852, and on the second day of September, 1870, exactly eighteen years, less one quarter, not a day longer, he was a prisoner of war and his dynasty at an end. This is one of the most remarkable coincidences on record, for the prophecy has not been cooked up for the occasion, but was printed in black and white years ago.

Hallet, Davis & Co's Pianos.—A distinguished pianist says: "I have used, and am now using, one of Hallet, Davis & Co's Grand Pianos, which stands in tune as well as any instrument I have ever seen. Owing to the beautiful elasticity of the action of your Grand Piano-fortes (which possess the same qualities as the action that has contributed to give Erard his world-wide reputation), these instruments are unrivalled, and I consider them as standing at the head of all the American manufacturers of pianos." A splendid variety may be found at Redfield, Phelps & Co's 927 Chestnut Street, Philadelphia.

BOOK NOTICE.

BESSY RANE. By Mrs. Henry Wood.

T. B. Peterson & Brothers have just issued, from the manuscript and advance proof sheets purchased by them, Mrs. Henry Wood's new book, "Bessy Rane." It will be read with interest by all who delight in the marvelously and ingeniously constructed plots which are characteristic of this authoress's writings. Mrs. Wood has a marvelous faculty of charming her readers with the skill with which she put her characters on the stage, of multiplying her plots, of sustaining her dialogues, and of intensifying all her minor incidents. "Bessy Rane" will not be laid aside without eager perusal to the end, for the reader will be constantly led aside into new avenues and lanes, with such enchanting views and scenery that he never wearies of the path; there are so many new faces among the minor actors, and such a magic interest thrown around all they say and do, that his delectation is complete and his interest never flags for a moment. It is but justice to say that, in these respects, which are the secrets of Mrs. Wood's great popularity as a novelist, her latest work is her best. This volume will add greatly to her high reputation, and will be perused with eagerness by the whole reading public. It is published by T. B. Peterson & Brothers, Philadelphia, in one large octavo volume, bound in cloth, for \$1.75, or in paper cover for \$1.50, and will be found for sale by all booksellers, or copies will be sent per mail, post-paid, to any one, on receipt of price.

TALLEYRAND AS A PROPHET.—To what extent can men prophesy, and is the gift confined to "the just made perfect?" Talleyrand is made to speak as follows in his memoirs: We must not delude ourselves: the European equilibrium, of which we laid the foundation at the Congress of Vienna, will not be eternal. Some day it will tumble, but it promises us some years of peace. What threatens to break it up at a period more or less distant are the aspirations which are becoming universal in the centre of Germany. The necessities of defence and of common danger have prepared their minds for German unity. This idea will continue to develop, and some day one of the great Powers who form part of the confederation will form the desire to realize this unity for its own profit. Austria is not to be feared; her empire, composed of scraps and morsels, and having no unity at home, she cannot dream of exporting it abroad. It is Prussia, then, that should be watched. She will try the venture; and if she succeeds, then all the conditions of the balance of power will be changed, and it will be necessary to seek for Europe a new basis and a new organization. Having examined more or less difficult circumstances amid which this reconstruction will be effected, M. Talleyrand indicates France as being the nation most interested in combating the unification movement or in seeking to be compensated for it. All this reads as if written after the facts instead of many years before them.

LITA BARNET SAYLES, in an article in the *Revolution* on "Friendship Between the Sexes," says:

"No doubt, if husbands and wives would only allow themselves to understand their own needs, they would find this the great element lacking in our social life. Barring this, we feed only from each other, and get so disgusted in time with continued house and moans, that even an emetic would be welcomed to change the programme. People get this great nausea, and not having freedom, nor being willing to take or grant it, they contract emetic friendships, where there are plenty waiting for them of the sensible, bread-and-butter kind, which will cherish life, instead of draining the system. Both husbands and wives are too exacting in the company of each other. We need other magnetisms than those with which we continually come in contact, in order to bring out our full natures and develop all our powers. Let us learn to have more confidence in our husbands and wives, our brothers and sisters, and believe it possible for them to be actuated by high and noble motives in seeking at times other than our exclusive society."

DR. HELMBOLD DINES THE PRESS.

The renowned Dr. Helmbold last night paid a felicitous compliment to the agency through which his wonderful medicines have been heralded to the world, by giving a dinner to the Press at Willard's Hotel. Among those present were Colonel Charles Cornwall, J. R. Young, New York Standard; Colonel Jones, Cliff Warden, W. W. Barr, and J. R. McKee, New York Associated Press; Richard Evans, American Press Association; William P. Copeland, New York Journal of Commerce; W. W. Warden, New York Post; J. N. Burritt, Washington Sunday Herald; George Gideon, Esq., Colonel Thomas B. Florence, Sunday Gazette; O. K. Harris, Boston Journal; T. B. Connerly, Republican; E. Harrington, New York Herald; D. D. Cone, Philadelphia Ledger; J. R. Noah, Alta California; W. B. Shaw, New York Commercial Advertiser; W. C. MacBride, Chronicle; the representative of the Star, and others.

The dinner was worthy of the man who can afford the luxury of a six-in-hand team, and who has palatial residences at all the watering-places, and a winter palace in New York city. The edibles were of the best, supplied by a famous caterer, and the wines were unusually choice, and by the time the good things of the board had been fairly disbursed, the gathering was ripe for that other feast of reason and flow of soul we read about, enlivened by an amount of wit, humor and sentiment as could only be developed by such a conjuncture of journalists, bonvivants and public benefactors.

Dr. Helmbold, the genial and witty host, was, of course, the target of a large amount of complimentary remark, which he bore blushing, but doubtless with a moderate consciousness of the justice of the panegyrics bestowed upon him. The invincible Doctor was then and there put in the field as the candidate of the press for the Presidency, and it was stoutly maintained that a man who had the brains to make a fortune by the use of printers' ink was the man of all others for them to sustain. It was all very well to talk about generals and statesmen, but give us the man who can invigorate a whole nation by his bracing medicines.

After brilliant speeches by Dr. Helmbold, Colonel Florence, Captain Connerly, General Cornwall, Alderman Gideon, Colonel Jones, Messrs. Barr, Warden, Copeland and others, the company adjourned, with three cheers for Dr. Helmbold, and with the hope that the strength of his wonderful Buchu may never grow less.—N. Y. Star.

The holidays being near at hand, it may not be amiss to remind our readers that the very best and purest wines and liquors are always to be found at Abraham Bininger's 39 Broad Street. The long established reputation of the "Biningers" is religiously sustained by this house, and no fears as to the composition of any bearing his name need be entertained by any.

ANYBODY requiring anything in the shape of Leather Furnishing Goods, will find the very choicest styles and the very best make, at D. Dowling's, 726 Broadway, who both imports and manufactures to order Boots, Shoes, Trunks, Valises, and Carpet and Leather Bags. This is the place to be borne in mind until the holidays.

THE MANHATTAN LODGE, No. 494, I. O. of G. T., give a "Crucifixion" on Wednesday evening, Nov. 23, at Radcliffe's Hall, No. 490 Eighth Avenue. All friends of said Lodge N. B.

If you desire to obtain the choicest meats from the cleanest and most orderly of places, go to Michael Schaffner's, 581 Third Ave., between 3th and 39th streets. He supplies regular customers at the smallest possible advance upon cost prices.

NEW YORK CIRCUS.

Matinees Wednesday and Saturday at 2 1/2. Every Evening at 8.

NEW ARTISTES.

MR. CHARLES FILLIS,
The Great British Rider,
from Royal Amphitheatre, High Holborn, London.
MONZ. LOZADA,
The Wonderful Parisian Juggler,
from Cirque de l'Imperatrice, Paris.
First week of the
TERRIFIC BATTOUTE LEAPS,
Brilliant Flights and Daring Splendors,
Dashing Horse-anship
by all the
Star Riders, Gymnasts, Acrobats,
Thoroughbred Horses.

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United States Tea Company

26, 28, & 30 VESEY STREET,

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Supply families with absolutely PURE
TEAS AND COFFEES, at LOWEST
MARKET PRICES.

Parcels of five pounds and upward, delivered FREE to any part of the city.

Country orders, accompanied by check on New York, promptly attended to.

Rheumatism, Gout, Neuralgia.

HUDNUT'S

Rheumatic Remedy

IS WARRANTED TO CURE.

This great standard medicine has been used in thousands of cases without a failure. The most painful and distressing cases yield at once to its magical influence.

This is not a quack medicine; on the contrary it is a strictly scientific remedy, prepared by a practical chemist, and was for many years in use in the practice of one of our most successful physicians, since deceased.

Let all who are afflicted with these painful diseases resort at once to this remedy. Why should you suffer when relief is at hand? And remember that a cure is guaranteed in all cases.

Certificates of remarkable cures to be seen at the headquarters of this medicine.

HUDNUT'S PHARMACY,

218 Broadway,

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Price, \$2 per bottle.

MICHAEL SCHAFFNER,

DEALER IN

BEEF, VEAL, MUTTON, LAMB, PORK,
Etc., Etc.,

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HOTELS, RESTAURANTS, BOARDING HOUSES,
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Marketing sent free of charge to any part of the city.

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opposite New York Hotel; manufacturer and
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New and
Exquisite Perfume
Woodworth's
Respectfully Dedicated to
Miss Christine Nilsson
by Solo Permission
C. B. Woodworth & Son
335 Broadway,
New York

ALTMAN BROS. & CO.,

6th Avenue & 21st Street,

Beg to inform their customers and the general public, that they have now opened for the season, and are offering, in

SILK DEPARTMENT.

100 pieces Gros-grain Silk, at \$1 60, worth \$2 00.
100 pieces of Taffeta Dress Silk, at \$1 00, worth \$1 50.
200 pieces Drap de France, at \$1 50, worth \$2 00.
100 pieces " " Superior Quality, at \$1 87, worth \$2 00.

50 pieces " " Still Better, at \$2 60, worth \$3 25.
20 pieces Very Best Gros-grain Silk, at \$3 88, worth \$5 00.

(All these Silks are Very Rich and Unusually Cheap.)

SATINS.

200 pieces Rich Black Satin, at \$1 50 and \$1 75, worth \$2 00 and \$2 50.
200 pieces Colored Satin, at \$2 50 and \$2 00, worth \$2 00 and \$2 50.
200 pieces Colored Satin, at \$2 25, worth \$3 00, Extra Rich. (Only opened this week.)

DRESS GOODS.

Beautiful Poplin Plaids, reduced to 31 cents.
200 pieces New Full Dress Poplin, at 38 cents, worth 50 cents.

1,000 pieces Colored Empress Cloth, at 59 cents, worth 75 cents.
1,000 pieces Rich Silk Epinglins, at 80 cents, worth \$1 25.

10 Cases Black Alpacas, superior, at 50 cents, worth 75 cents.
10 Cases Black Alpacas, rich, at 62 cents, worth \$1 00.

VELVETS.

Ponson's Real Lyons Cloak Velvets, 28 inches wide, warranted pure silk, at \$10 00 per yard.

100 pieces Velvet, no better in the market, at \$13 00 only (full cloak width, real Lyons).

100 pieces Colored Bonnet Velvets, all shades, at \$1 25 (importation cost \$1 60).

1,000 pieces excellent Black Velvet, at \$2 60, worth \$3 50.

VELVETEENS.

10 cases, containing 20 boxes each, at 90 cents a yard.

10 cases, containing 20 boxes each, at \$1 00 a yard.

Bargains bought at a late auction.

20 cases Velveteens, containing 25 boxes, at \$1 25 a yard.

20 cases Velveteens, containing 25 boxes, at \$1 50 a yard.

Really bargains at \$2 00 a yard.

Full line of Rich and Beautiful Plush.

DRESS AND SUIT DEPARTMENT.

Full line Shawl suits, \$7 85, elsewhere \$12 00.

Poplin Walking Dresses, only \$18 00.

Black Alpaca Suits, with Overskirt and Sash, \$30 00 up.

Elegant Walking Suits of Real Silk Epingline, at \$45 00. The most fashionable in the market.

Splendid Gros-grain Black Silk suits, at \$85 00, worth \$120 00.

RIBBONS.

300 cartons Gros-grain Sash Ribbons, 7 inches wide, \$1 00, worth \$2 00.

100 pieces, all colors, Very Rich Sash Ribbon, at 85 cents.

100 dozen Roman Ties, at 60 cents, worth 90 cents.

200 Cartons Scotch Plaid Sash Ribbons, at \$1 00, worth \$2 00 (all pure silk, warranted).

WHITE GOODS DEPARTMENT.

1,000 dozen Pure Linen Table Napkins, at \$1 00, worth \$1 25.

1,000 dozen Pure Linen Towels, at \$1 50, worth \$2 00 a dozen.

Best Loom Damask, full width, at 50 cents, worth 75 cents.

84 White Satin Table Damask, at 75 cents, worth \$1 25.

Marseilles Quilts, full size, at \$2 00, worth \$3 00.

Splendid 11-4 Blankets, all wool, \$5 00.

Still better 12-4 Blankets, Beautiful Quality, \$7 50.

Scarlet and Blue Opera Flannel, at 55 cents.

HOSIERY.

Regular made British Hose, 25 cents.

Real Lisle Thread Hose, 50 cents.

Genuine Bulbigan, 75 cents.

Gents' Regular Made, three and four-threaded Half-Hose, \$3 00 dozen, elsewhere \$5 00.

Ladies' Regular Finished, Iron Framed Hose, 25 cents pair.

GLOVES.

Splendid All Color Kid Gloves, at \$1 75, worth \$2 50, warranted Real Kid, and not liable to rip or tear.

Ladies can try them on at the establishment, and all not perfectly satisfactory will be exchanged.

Full Line Regular Full Kid Gloves, \$1 00. Very good, but not warranted pure kid.

Ladies' and Children's Undergarments, in Muslin, Linen, Cambric and Flannel, very cheap.

GENTS FURNISHING.

Shirts, Collars, Vests, Ties, Bows, Suspenders, Scarfs, &c., at our usually popular prices.

CORSETS.

Thompson Glove-fitting Corset, \$1 00; sold for years at \$2 50. The very best Corset in New York, for \$1 50.

MISCELLANEOUS.

Perfumery, Soaps, Brushes, Toilet Articles, Toilet Stands, Watch Stands, Pocket Books, Real and Imitation Whiffy Jet and other Jewelry, etc., etc., now marked at LOWEST PRICES, at

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