

# WOODHULL & CLAFLIN'S WEEKLY.

**PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!**  
**BREAKING THE WAY FOR FUTURE GENERATIONS.**

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PRICE TEN CENTS.

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For terms apply to

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Corner Wall and William Streets.

*M. J. Sherman*

In view of the increasing importance of the money question as related to the reconstruction of society, we, this week, present the principles that underlie it, and ask for them the careful consideration of every reader. This lecture was delivered originally at Cooper Institute, New York city:

## THE PRINCIPLES OF FINANCE.

### MONEY! IS IT A PRINCIPLE OR A PROPERTY?

To the careful student of history, there is a very great deal more to be considered than the mere political facts that stand as landmarks along the path of progress which the nations have traversed since the plains of Iran poured forth their hosts westward. These facts are the mere externals that adorn the pages of historic lore, and embellish the memories of the great men who have lived in and moved the world at various times in various nations, or which clothe the lives of tyrants and usurpers with their just reward.

The superficial student of history cares only for the *results* of the evolution of nations—for the *fact* that Sesostrius was the greatest of Egyptian kings; or that Semiramis rose by her military sagacity from the rank of a mean official's wife to be, first, the Queen of Ninus, and afterward to be the Assyrian Queen, who should march an army of three millions men across the Indus to conquer the Indian King. Running down the course of events, he traces the rise and fall of nations—after Assyria then Egypt, next Persia, Greece, Rome and then the Dark Ages, out of whose womb was evolved modern Europe; and, lastly, the birth, development, struggle and recovery of the most remarkable nation which has yet arisen in the world.

Behind these facts, which are but results, lie the real motor powers of history; and they are deeper, broader and more important than is that which they evolve. There is an external and an internal phase to everything existent in the world. Up to this generation the external has apparently borne the more prominent part in determining what should be next. But now the analytic age has begun, wherein facts do not suffice; wherein new systems, new theories, new philosophies and even new religions are constructed, not by an examination of the errors of what has been, but by the *discovery* and *application* of the principles, the powers, which underlie those errors.

Heretofore there has been no inquiry made by the rulers of the people into the general principles of government. It was sufficient that there was a government maintained, the governors caring for little but the power to compel the people to do their bidding. But it is beginning to dawn upon the minds of those who have something more than a selfish interest in humanity that there is a science of government; aye, even that there is a science of society: and such minds are endeavoring by the deepest researches to discover the principles of these sciences.

In our government, the principle of individual rights is theoretically held, though in its application government still interferes with those rights. The legitimate functions of a government, based upon the rights of every individual over whom its power is exercised, are limited to the duties that will best *subserve* and *protect* the interests of individuals. The proper understanding and practice of these functions is the most important thing for a people to arrive at, but, having arrived at this as the basis of all the relations of the people, the scientific construction of the various departments of the complete superstructure which is to cover all the public interests of all the people, as well as to maintain their private interests intact, can be begun.

After the general principles of government are properly formulated in Constitutions and vitality given them by laws, a correct, a scientific financial system stands next in importance. If a country have a true system of *government*, and do not have a true system of *finance*, it can never attain to any *permanent* prosperity. Literally speaking, finance is a *part* of government; since, in organizing it, means for its support

are among the first considerations. Hence it is plain, if there are principles of government, so must there also be principles of finance.

It has never been pretended, so far as I know, even by the profoundest political economists, who are sticklers for the gold standard, that any financial systems the world has ever known were developed by the scientific application of self-evident truths, which is the nature of principles.

The various systems of which use has been made were simply *experimental*, devised for *politic* reasons, as the *best* methods to meet the exigencies of the times in which they were required. Instance the Greenback, the necessity for which was such as to shake the nation to its very centre, and to fill the minds of all patriots with a dread foreboding.

If there have been no scientific money systems in vogue, and it now comes out that the world has arrived at that degree of advancement wherein *policy* should give way to *principles*, even in finance, there can be nothing gained by going back to review the errors, failures and fallacies of the past. Nothing valuable can be gained by wading through the almost innumerable statistics which have accumulated to a sufficiently great extent to bewilder the most comprehensive intellects. Having for ten years been deeply engaged in studying the principles of government, I learned that no system of government could be perfect unless its financial department was perfected; therefore I have frequently endeavored to solve the financial problems which statistics propose, but *invariably* failed to learn anything that even promised to look well as a basis for a new and improved system, to say nothing of its promises in operation.

The conclusion was inevitable, that there have been *no* acknowledged or even known, fundamental principles of finance operating in *any* of the many systems of the many nations, and that the so-called money of the world is *not now, nor ever was*, money, in the scientific sense of that term.

All the statistics, failures and errors of the past, with which the history of money abounds, being of no value, must be utterly ignored in any inquiry which proposes to predicate a natural and scientific money, as distinguished from arbitrary inventions, devised to meet the various exigencies of nations in their growth, prime and decay. And *any* person who proposes to teach finance, or a new system, by arraying before you the evidences of the past, contained in figures amounting to billions of dollars, simply proposes to try *another experiment*, to *culminate* in another failure.

Therefore I shall present no principals, per cents. and compounded amounts, except, perhaps, as examples to illustrate the mathematical impossibilities of the fallacious theories by which financiers have attempted to dazzle the world, but who have only succeeded in accumulating in the hands of a very select few that which by an exact justice should belong to, and be distributed among, the people generally.

In order to intelligently discuss and arrive at legitimate conclusions regarding the question of money, it should be *first* determined just what is to be involved in the discussion; for around this, as around all other general things, there has been such a mass of rubbish and extraneous matter aggregated that the main question is always in danger of being lost sight of, unless this be first removed and the real issue left clearly exposed.

Most of the confusion which follows the attempts to solve the money question arises out of the fact that the *same* words in the mouths of *different* people do not mean the *same* things, or that *different* words are used by *different* people to mean the *same* thing. If there are two words in common use to represent similar objects, but which, upon close analysis, do not represent precisely the same thing, it is better that *one* of them be discarded. It is necessary, therefore, to settle, prior to the beginning of this argument, *precisely* what the several terms do mean which are prominently in use in connection with the money question. It is, perhaps, near the truth to say that this settlement is the argument. Very few persons have any well-defined comprehension of what is the *real* significance of the terms *gold*, *money*, *currency*, *intrinsic value* and *wealth*. If these words are analyzed, what do they scientifically represent?

Gold is a product of the earth only to be originally obtained by labor and expense, and both practically and scientifically bears like relations

to labor that all other things do which are produced *by* labor; and none other. But there has been an importance attached to gold which has not been accorded to *any other* product of labor. It has been coined and called money, because it was coined, and by custom and common acceptance made an *arbitrary* standard of value, which *none* of its qualities warrant when subjected to analysis, as will be shortly shown.

Gold bears the same relation to *real* money that a religious theory bears to *real* religion, which theory, when comprehended by the intellect of the people, loses its value as a substitute for real religion; but which, until comprehension comes, it is better to have than to have none at all. So also with gold. It has in *theory* been considered as *money*; but when a *true* money comes to be comprehended, it will lose its value as a substitute therefor, and sink to its proper sphere among the other products of labor.

It is altogether probable that gold was the very best substitute for money during that part of the world's evolution wherein people were guided and controlled by policy and before principles were recognized as that which should govern, let their action lead where it might. As the world is now beginning to act from *principle*, for the sake of the *truth*, so also must they now begin to formulate the principle of money for the sake of the principle.

Wealth is whatever is produced by labor which adds to the *comforts*, the *happiness* or the *life* of man; and everything that does this, either directly or indirectly, has intrinsic value—that is, has the capacity to bless mankind.

Wealth may, and should, be divided into two kinds, namely, *permanent* wealth and *transitory* wealth.

Permanent wealth consists of all those products of labor which are not themselves *transferable* into life, comfort or happiness, but which may at all times be *exchanged* for that which is thus transferable into that which can be used to continue life. Gold, silver and precious stones are among the best illustrations there are of permanent wealth.

Transitory wealth consists of all those products of labor of which *direct* use is made to maintain life or to add to its comforts and happiness, and which, *by* such process, are absorbed *into* and become a *part* of the life of humanity. Transitory wealth, it will be seen, is much the more important of the two, since, if people only possessed permanent wealth, their life could not be continued an hour by it, unless there were a possibility of exchanging it for the necessities of life.

It would seem that *all* kinds of wealth are intrinsically valuable, since its various kinds may be either *directly* used to maintain life or may be *exchanged* for those which will maintain life. Wealth and intrinsic value, then, mean the same thing.

But what does the term *money* mean: or has it no necessary significance in the inquiry?

There was a time when there was no such *thing* or *word* as money; but at that time there was life to continue, for which wealth was necessary. It seems that *wealth* had existence before *money* was thought of. Wealth is substance, of which money is the principle or representative, but which, in itself, has no intrinsic value.

Money is an invention made to *represent* wealth, or value, in order that its various kinds may be exchanged with facility, or that they may be exchanged without the absolute and direct and immediate receipt and delivery of one product of labor for another product of labor. All the products of labor may be exchanged *directly*, and without the use of any representative or go-between, which for the time being stands representative of the one or the other, but *not so well* at all times and under all circumstances. Money is *anything* which stands representative of any product of labor; that is, that can be made use of to facilitate the exchange of any of the results of labor, which are wealth. A representative of anything cannot be the thing itself, therefore, if money is a representative of wealth it is not itself wealth. Were A, B and C to at all times exchange their products between themselves by *direct transfer*, they would have *no use* for money; they would exchange—deliver and receive—*actual* values. But when A desires from B some of his products, himself not having on hand any of his products which B desires, he receives from B his value and gives him his representative of value—his note—promising that at a future time he will deliver B the *actual* value which he desires.

*Currency* is only a *form* of money, the same as *gold* is only a *form* of wealth; and in the same manner that gold is wealth, is *currency* money. Money being the principle of representation in exchange, everything of which use is made to facilitate exchange in the form of representative value is money. Anything which can be transferred from one party to another, anything that is negotiable which is not *actual* value of itself, is money. This includes not only all *currency*, bank notes, but also bills of exchange, the ledger and bonds. These are *all* representatives of wealth, *all* demands for payment at a future time of a certain specified sum, and consequently are money. It is quite evident that, with the terms *wealth* and *money*, we have all the necessary distinctions which should enter into the abstract question of finance. All other terms are but names for separate kinds or forms of these terms, to be made use of when they respectively arise in making exchanges.

Now, every one must at once concede that that which best represents all of the products of labor will also best *exchange* them, and is therefore the *best* money. It is *equally clear* that gold in *no way* represents *any* labor but that which produces it. If gold were a true representative of the results of *all* other labor, except that which produces it, would it not also be apparent that *such* labor must be *equal* to *all* other labor. Were gold a thousand times more valuable than it is held to be, it would not *even then* be able to represent all other values. Therefore, gold is a *false* standard of value, a *false* representative of wealth.

Many people think and speak as if gold would be of no use to this country if it were to come into disuse as *money*; that we should entirely lose it as *wealth*; the very reverse is really true, since we should have just the same quantity of gold that we *now* have, to be used for the *same* purposes for which it is now required, to wit: to export to other countries in exchange for imports.

Suppose our imports to amount to a thousand millions dollars per annum, and that we export cotton, corn and pork to that amount, what use would we have for gold except to loan other countries; and could we not *loan* it as *gold*, taking their representatives of value for it equally as well as though it were coined into *money*, having the seal and stamp of the government? It is well known that we do not export gold to Europe as so many American dollars, but as so much gold, by weight of a certain degree of fineness, the stamp of the government attesting to that degree.

Again: Suppose that we had no cotton, corn or pork to give in exchange for our imports, and that we produced a thousand millions dollars' worth of gold per annum, should we not be *equally* well conditioned to trade with Europe?

It is seen that the real character and qualities of gold are the same as are those of any other product of labor, which we can exchange direct, for other products of labor which we want more than we do the gold. If at any time the balance of trade is *against* us, and we have *no* cotton, corn, pork, gold or *anything else* to make it good, we must then make it good by our representatives of value—our bonds—to be converted when we shall have these products. This process has been actually going on ever since we began to export bonds, either national, state, county, city, railroad or bonds of other incorporated companies.

Now, is it not *perfectly* evident that we have not only produced by labor what we have exported, which we have been pleased to denominate merchandise, but also that we have produced all the gold that has been exported; and in this connection is it not just as much an article of merchandise as is either cotton or corn? Gold cannot at *one* and the *same* time be both *money* and *merchandise*. If *gold* is money, so also is *wheat*, *cotton* and *corn* money, since they perform the same *services* and possess the same *qualities* as merchandise that gold does.

To be perfectly clear in our conclusions, money must be resolved into its *uses*, and entirely divested of all its *fictional* and *irrelevant* relations. The fact that money is that thing which is made use of to exchange real values must be the initial starting-point, of which sight must never be lost until it is *definitely* settled what will *best* perform this service. Anything which can be made use of for *any other purpose whatever*, is *not* the *best* thing to be made use of as money; because the demand for such a thing for such other purposes destroys its positive value as money by causing fluctuations in its exchanging power.

It is a grave financial error for this country to endeavor to return

to gold as money. All the practices under the gold standard have been positive and ample refutations of the arbitrary value accorded to gold. A dollar in gold can only exchange a dollar in value in any other substance; and the practice of issuing a greater amount of bank notes than the bank has gold dollars to redeem them by, is a legalized system to rob the people; since it is evident that a bank having three hundred thousand dollars in notes in circulation, and only one hundred thousand dollars in gold in its vaults, can redeem but *one-third* of its circulation if it be all presented at once for redemption. All the other securities of a bank, such as its discounts, personal property and real estate, may become of no value, or may be placed out of reach of the holders of its circulation, so that the only *real* security for its circulation is what it may have in gold in its vaults. Beside, what right has a bank to receive legal interest on three times the amount of its real security? Is not this a most transparent method of *swindling* the people? Hence I assert that the use of gold as money *always* results disastrously to the producers of wealth, and *always* beneficially to those who are permitted to absorb all their productions.

Another unanswerable reason why gold cannot answer the requirements of money is found in the *degrees of value* which belong to different products of labor, and which are *universally* determined by the sacrifice required to produce them. That is to say, all other things being equal, the *relative* value of products is determined by the *time* and *labor* required to produce them. The increase in the value of manufactured material is in *exact* proportion to the *time* required and *wealth* consumed in their manufacture. The value of gold is determined in *precisely* the same manner; and it is simply foolishness to assert that the value of gold never changes, or that it has the same purchasing power at all times.

Suppose there should be immense fields of gold suddenly developed all over the country, so that it would become as common and plentiful as iron or coal, would it not decrease in value in comparison with other products? That is to say, would an ounce of gold then possess as great a proportionate value to other products as it now does? No one will pretend it. Then gold is just as much the subject of fluctuation as is any other product of labor, and for *just the same* reasons—demand and supply—which are the great arbitrators of values in all parts of the world.

Everybody knows that for a certain quantity of gold a certain quantity of cotton may be obtained, and for a certain quantity of corn a horse. The fact that the horse is obtainable by the corn does not convert the corn into money, neither does gold any more than the corn become money because the cotton is obtained thereby. The gold for the time is equal in value to the cotton, and so is the corn to the horse. Now, what is required of money is this: Suppose the gold, cotton, corn and the horse to be of equal value, a person possessing an amount of money representing the value of either of the four can, at his discretion, purchase whichever he may choose; since the money would equally represent the gold, cotton, corn and the horse. Anything that may be used for money that will not do the same thing for any variety of the products of labor, values being equal, is not money in any sense of that term.

Incidentally in this connection, because it has an indirect bearing upon the question under consideration, I wish to call attention to a mistake that has been productive of more financial ills and consequent injustice to a large proportion of the people, who are the wealth producers, than any other single cause, and that is the fundamental error of making land, wealth, which it is no more entitled to be, scientifically, than gold is to be called money. Wealth is that which is produced. Land exists. All improvements made upon land are wealth; *but the land proper, never.*

In this almost fatal mistake—almost fatal to the humanitarian interests of the so-called common people—which is fundamental in its nature, is found the *basis* upon which rest the vast disparities in the distributions of wealth, and which gives to certain favored individuals the means of realizing vast fortunes without ever resorting to the production of wealth, or of even accumulating it by trafficking in the different kinds of wealth.

There are numerous examples of this manner of becoming possessed of riches. People acquire title to lands which, by favorable location, come into great demand and consequently rise in value from

*one dollar per acre to hundreds of thousands of dollars per acre.* By what principle of *equity* and *right* should any person be entitled to such vast increases in capital invested in land, when it is entirely attributable to the movements of the community which produce it, and in no single particular to the individual? To be so entitled is for the individual to possess advantages over others to which no just communal government should for a moment consent—is to have the right to appropriate to self the results of labor which belong in common to all the people. Such results are against *all* principles of equity and justice, and is one of the *greatest*, if not *the* greatest error of the present, regarding the equities of property, and is the foundation and prophecy of all other kinds of monopoly.

It occurs to me that an objection may be raised to my argument classing gold as wealth, and defining wealth to be that which can be made use of to minister to life, comfort and happiness; or perhaps to the distinction of permanent and transitory wealth. Gold, as permanent wealth, can only minister to man through its exchange for other valuables of which direct use can be made. It may be said that in *that* sense gold can legitimately be money.

But if there are objectors to this argument, I beg to call their attention to the conclusive fact that gold *can never* be representative of all other kinds of wealth. It is just as impossible that it should be, as it is that a bridge one hundred feet in length should span a river five hundred feet in width. It must further be remembered that the uses for which money is required demand an invention which can be made use of for *no other* purpose whatever, and that money is the name of an invention *demand*ed and made for the purpose of *facilitating* exchanges—for making them easy, *convenient* and *adaptable* to all conditions of all persons.

Every attempt ever made to compel gold to answer the demands of money has been a disastrous failure. So long as a country enjoys continuous prosperity under a gold standard of value, it is all well enough. The people make use of an expanded volume of currency in the full faith that prosperity will continue and everything be smooth and right.

But anon a *change* comes, the nation is precipitated into conditions which require *more* than its accumulations of gold to meet. *That* being exhausted, it is *inevitable* that representation be resorted to. The wealth in the form of gold not being adequate, and other wealth not having been used or accepted as money, paper representatives of it are the *only* resort. So it appears that when an *emergency* arises the people are *involuntarily* pressed to the use of the principle of representation, which is the *only* scientific thing that can be called money. So that while a paper representative of wealth is, *with everything else*, a product of labor, it is more than that; it is the embodiment and application of a principle, which other products of labor are not; and all principles are fundamental; are the basis of all permanent and all purely scientific things and truths, while wealth is the realized product of the outworking of principles, directed and appropriated by man for his use and convenience.

The direct inquiry can now be made as to *what* will *best* perform what the people require of money; and money is that which can be used to *represent* real values without an absolute *transfer* of such values. The basis of all value of this country is our *present* accumulated *real* wealth and our *capacity* to increase it, and this accumulation and the prospective increase may be *wholly* represented by money and the nation never become bankrupt.

A person may possess wealth to the amount of ten thousand dollars upon which he may issue his representatives of value, or promises to pay that value. These representatives of value would circulate among those who believe in the capacity and intention of the utterer to give up to them, *when* demanded, that which they represent. Everybody by his individual right has the authority to issue such representatives of value, and no government has any right to prohibit their circulation; because the people, as individuals, have the right to take or refuse them. The issue of bank notes is upon the same principle, and so long as the government does not in substance *indorse* these issues, the people have the *perfect* right to deal in them—to receive and deliver them.

But there is an insuperable objection—one which cannot be over-

come by any governmental requirements—to these representatives being called the real money of the people, since circumstances over which neither their utterers nor receivers can have any control may render them valueless—may make it impossible for those who uttered them to redeem them—and their holders find themselves with *bits of paper* representing *nothing*; but for which they parted with real value.

So far as this condition is confined to individuals who had no other reason for receiving them, and no other assurance of their real value than the supposed *capacity* and *intention* of the uttering person or persons, it is *strictly* a legitimate condition; and one with which the sufferers can find *no* fault; since of their own free will and choice they received the utterer's assurances that his representatives were of real value. An individual upon his personal judgment, without undue persuasion, accepts another's representative; if it prove *bad* he has *himself only* to blame for the loss, as coming from an error of judgment; and *no power* or *authority* has any right to step in to compel the making of amends for this error. This is the simple doctrine of the *rights of individuals*, with which *no third party* has any right to interfere after the occurrence of the fact. But when banks are organized under certain formula of law, framed by the people or their representatives through government, the people receive and pay out their issues—representatives of their value—not because they have special confidence in the capacity and intention of the individuals who compose the management, *but* because they *suppose* the management has conformed to *those certain forms of law* which are *intended* to render them safe. In this way the government, at least indirectly, gives *credit* to the bank, and *currency* to its issues, and the people accept them *simply* because the government has done so.

But if these banks are mismanaged either ignorantly or intentionally, or managed by designing men, as often they are, who make use of the governmental sanction to swindle the people, as many times they have, *where* can the people look for redress; *where* should they look for redress? The government is justly responsible to the people for all such issues, since it did not require real security from the banks, and government should make reparation therefor.

This is precisely our objection to *any* and *all* forms of bank issues. There can be *no* arrangement made so *perfect* in security to her people as to *guarantee* them *absolutely* against all hazard, that will permit the banks to make the profits which they seem to think they are entitled to make from the people. In *absolute* security there can be *no* profit. Bank profits demand the circulation of more notes than they have *real* value to represent. Profits come only from speculating either upon the *confidence* or the *money* of the people, and government has *no* right to *protect* such *illegitimate* and *unjust* practices.

Our present system of banking is a *swindle* upon the people, which it is simply surprising that they endure as they have and do. For the banks to be permitted to filch from the people twenty-four million dollars per annum is an *outrageous villainy* which, if comprehended by the people in its *true light*, could not exist *another year*. 'Tis true these banks complied with the law passed in a time of dire necessity, and that through them the government acquired the means to conduct the war. But did not the people themselves do even *more* than furnish money, which was promised to be returned; did they not freely give their *lives*, which can never be returned, and which the government never thought of promising to either return or guarantee, and that, too, for the pitiful sum of thirteen dollars per month? What comparison is there between the sacrifices made by the two classes of people, the capitalists who have absorbed the wealth of the country and the laborers who still continue to give life, property and vitality to the country. There is absolutely *no* chance for a comparison; the distinction is *too* great.

It seems to me that if either class is entitled to superior consideration—to receive millions of the people's money—it is the common people who so freely offered their *lives* to save their country, instead of those who simply *loaned* their money at enormous rates of interest, with the certain knowledge that it would be repaid. The present claims are too preposterous, and deceptive, and too unjust to be long continued.

All bank notes in their ultimate effects are frauds upon the people, and their continuation as a circulating medium is only possible because *that part of the people who suffer from them have not yet risen into a*

proper understanding of the question. The time is, however, near at hand when those who have reveled in the result, of the wear and tear of the muscle, and the sweat of the brow, of the common laborer, will be compelled to produce honestly and equitably everything they would enjoy.

The substitute for all kinds of bank notes as the money for the people should be a *purely people's money*—a *national currency* whose basis of value would be the accumulated wealth of the country, and also its capacity for regularly increasing such wealth. Is there any reliance to be placed in a currency issued by an individual or a number of individuals through an incorporated bank, based upon his or their wealth, which is at all times liable to pass into the hands of other individuals? Yes, there is a presumptive reliance—an indefinite security—but the security is not perfect. In comparison with this security place that of a currency issued by the government, based upon the *entire* wealth of the *whole* country, which, no matter how much it might be changed about among the different persons comprising the nation by various contingencies, could never depart from the country; which fact would render it safe under any and all contingencies that could possibly arise, excepting alone the entire destruction of the country and its government by a foreign power; which contingency is not sufficiently imminent to cause any present alarm.

A national currency *thus* based would have not only *all the gold* of the country as a basis, but also *all other kinds of wealth*. Is it not perfectly plain that such a money would be just so much better than common bank notes, with a one-third gold basis, as the total amount of the wealth of the country is greater than such amount of gold? It would be in the most complete sense the people's money. It would be a system of mutual banking wherein every individual of the country would have an interest, instead of there being a vast number of mutual banking institutions, such as has been proposed by a person of profound financial ideas.

As before stated, my objection to all systems of individual banking is that the *basis* of their issues is at all times *liable* to pass from the possession of such individuals; whereas, in a national currency—the *money* of the people, *themselves* in the aggregate the basis and security—there could be *no such* liability; since, if *parts* of the security pass from original to secondary hands, it is *still* the basis of the currency, and could never be transferred beyond the jurisdiction of security by the operations of designing or incapable persons. By no possibility could there ever a loss occur to the holder of such a currency, except it be destroyed in his hands.

Undoubtedly the *greenback* was the *nearest* approach to a *real* money that any people of the earth ever made. We have only to observe how *admirably* it has answered nearly all the purposes for which people require money, to be convinced that it has the very best—the most secure—basis that it is possible for a money to have. It stands representative of the capacity and willingness of the government—the representative of all the people—to pay.

But it is one of the most *difficult* of things for the people to divorce their minds from the idea that gold is the only possible, real money. Yet the *facts* attaching to the greenback stand out in bold and indisputable relief, perfectly and entirely dispelling all basis for the idea. Because the greenback was the *first* step toward a real money that the country ever took, which left gold entirely out of the question, the impression still remains with the people that a *return* must be made to a gold basis; never stopping to observe how vastly superior the wealth basis is to what the gold basis would be.

Bank note currency, or a currency issued by an individual or by a class of individuals, always carries along with itself the *idea* and *need* of redeemability. If, however, there is any thought among the people that the utterers cannot meet their *promises* of redemption, at that *very* time when, of *all* others, *confidence* is necessary to avoid *ruin*, they rush to prove the suspected incapacity; and generally they do prove it.

The idea of, and necessity for, redeemability, is that which *most* requires to be *divorced* from money. Money—real money—should never require to be redeemed. It should always be just as valuable to retain possession of as anything could be into which it may be converted. Anything that requires to be redeemed in order to make it *permanently* valuable or a representative of value is utterly unworthy the name of

money, because it does not truly represent *real* wealth. It is that currency of which there is doubt about the real wealth it pretends to represent which requires to be made redeemable before it will circulate; and *this* fact proves *most* conclusively that it is *not* money in any true sense of that term: that is to say, it is not that which requires to be converted into substance.

It is readily perceivable that a national currency having continually all the nation's wealth, accumulated and prospective, as its basis, never need to be redeemed. This *single* consideration is of quite sufficient importance to *alone* warrant its immediate adoption and use upon the standard of wealth. The gold standard is the flimsiest deception of which it is possible to imagine. The people's talk of approaching a gold standard as the ultimate of appreciation is the *merest jeu d'esprit*. Gold is now selling at say 113. Suppose that during the next year its price should gradually decline to par, or, in the phraseology of the goldites, their country's general credit should appreciate to par, would the process of appreciation *necessarily* stop just at *that* point? Why should it not just as reasonably *continue* to appreciate, so that in another year gold would be below the par of the country's credit? This simple analysis proves beyond *all* cavil the arbitrariness of the gold standard of value.

The credit of a country increases or diminishes without *any* regard whatever to its gold producing or paying capacity. It is governed by its capacity for the *general* production of *all* kinds of wealth over and above its average consumption. It is just the same with a country as it is with an individual; the individual, to become wealthy and to have a good credit, must not necessarily ever have *any* gold; but he must be able to produce or acquire more than he consumes by his general expenses. A country must proceed by the same process to become wealthy, and it is simply an *absurdity* for people to talk of the *prosperity* of the country when *high prices for everything* are induced and fostered by a system which restricts *general* production in order that *special* production may flourish. Individuals cannot get rich by trading among themselves, *no matter if they increase the price of their wares ten per cent. every year*. Neither can all the individuals of a country do the same thing. What is required by both is increase in the quantity of what they trade in.

It is not the price of what a people *have* that constitutes their true wealth, but it is the *quantity* of their commodities. A barrel of flour is possessed of no more real value if it cost twenty dollars instead of five. It will not maintain life a day longer, let the price even be a thousand dollars. Thus we arrive at the real basis of values—the real wealth—and I have introduced this, precisely for the purpose of showing the high-priced protectionists that they know nothing about *true* values or *true* economy, as well as to also show that there is *no* real wealth except that which conduces to higher ends than its simple acquisition. Wealth as an end is despotism. Wealth as a means is humanitarianism.

But to return from this departure to the main subject. For the idea of redeemability for money there should be substituted that of convertibility. A real money should at *all times* be capable of being converted into *that* of which it stands *representative*. And here we arrive at the last analysis of a real money. It will be readily seen how completely a national currency meets this requirement. It would be representative of the productive capacity of the country, and could always be converted into whatever portion or kind of its products might be required; or into the products of other countries which may be acquired by the direct exchange of our own products.

What more than this can be demanded of money; or what better thing invented as money; or what more capable of inspiring and maintaining an even and legitimate confidence?

National currency being the very best possible money, because it is not only the most convenient but also the most secure, there remains *nothing* to be done but to *continue* to so *acquaint the people*, until they become *convinced* of the rapaciousness of those systems by which the *large* majority are compelled to labor *all their lives* for the *very select few*. There is no difficulty in arriving at all the initial points necessary to determine the amount required, how it should be distributed and kept in circulation, or how its circulation should be regulated. These are all practicalities of finance.

But there is *one thing* which has never yet received consideration,

which is *absolutely necessary* to make money meet *all* the requirements of money, and *at* the same time to maintain a *fixed* and *absolute* value at *all times* and under all circumstances, which money never has had. From its lacking, have come all the various financial convulsions. And *this is*, an absolute measure of value.

Can money be measured so that the same fixedness shall attach to it that attaches to everything else with which we have to do? Money itself has always been considered a measure of value; and it is this false stoppage and foundationless position that has made possible all financial discords, irregularities and inconsistencies. Does it appear to be a strange proposition that money should be measured? Why should not a dollar be just as absolute as a dollar as a pound is as a pound; or as a foot is as a foot; or as a gallon is as a gallon? A cord of wood contains one hundred and twenty-eight solid feet, or eight cord feet. It must *always* be *eight* feet in length, *four* feet in height and *four* feet in width, or some other multiples of one hundred and twenty-eight. A cord can *never* be any more, *never* any less than just that measurement. And the same rule holds of everything else with which we have to do; with quantity, time, space and motion. All these have fixed and unvarying modes of measurement. But money, the lever by which all these are moved, has been left to fluctuate as it would—to be moved by every different influence, so that in *many instances* what should have brought contentment, peace and continuous prosperity, has bequeathed the direct reverse.

It does not concern us that there are *more yards of cloth* at one time than another, provided that *yard-sticks* are all of the same length. But what *would* concern us would be this: That if with increase of the *quantity* of cloth the *length* of the yard-sticks should increase proportionately; or with the *decrease* of the quantity of flour the *pound* should decrease in like proportion therewith. Now this is just what has always been true of money; its *real value increases* and *decreases*, just in proportion as those things which it professes to measure have increased or decreased in quantity. Instead of these things being exchanged or converted into something measured by as *fixed a standard* as they are, the attempt is made to measure them by *something* which *constantly increases* and *decreases* in representative capacity. In other words, a dollar is not at all times one and the same thing. Sometimes it is but seventy-five cents, and sometimes a dollar and a half. That is to say that seventy-five cents at one time possess the same representative power that a dollar and a half does at another time, which is in substance to say that money has no measure.

Now what is desirable and indispensable is to give money a *fixed measurement*, which shall be *just* as absolute in its measure of the value of money as the pound is in its measure of weight, or as the yard-stick is in its measure of distance. There never is any more cloth, though there be a thousand more yard-sticks. Nor is a yard-stick ever any longer or shorter, if the quantity to be measured is increased or decreased a thousand-fold. Now just to such a fixedness must money be reduced before it will subserve its best purposes and uses, and the only way this can be done is by that method which will also remove the *only possible* objection there can be brought against such a national currency as is proposed. This objection is that by over-issues of currency its value would or might be depreciated.

Let it be supposed that the country's extremest need to meet the demands of the greatest amount of trade is a *billion dollars* currency. At certain times there are greater and less demands for money, which, under our present practices, make a dollar, to-day, worth *four per cent. per annum* interest, and to-morrow increase it to *ten per cent.* It must be remembered that we are now speaking of an *irredeemable currency*, the *representative* of the *wealth* of the nation: that the *government* representing the nation has *uttered* it, in behalf of *the people*, upon the *soundest* and, in reality, the *only* sure basis of value *any money can have*—the productive power and capacity of the nation.

An over-issue is the only thing to be guarded against. The government must be prohibited by some *absolute law* from resorting to the process so well known in railroad management as the "*watering process*." And this is to be accomplished in the following manner: This currency—this money—must be made convertible into a national bond, bearing such a rate of interest while in the hands of the people as shall be determined upon as "*the true measure of value*"—say three or

four per cent.—which experience would necessarily determine as the true point of balance; and the bond also convertible into currency at the option of the holder.

In other words, the people should demand that the Government issue one thousand million dollars in bonds, bearing three per cent. interest, payable in currency, and that it issue one thousand million dollars of circulating medium or money to be loaned to whomsoever deposits the bonds as collateral; all loans to be made at three per cent. per annum; to be for six months, with two renewals of three months each, one-half payable on each renewal. The principle underlying the time being that all credits should be settled with each year's products.

The operation of such a system can be very easily traced. Whenever there should be so much currency in circulation that it would be worth less than four per cent., the surplus would at once be invested in the four per cent. interest-bearing national bond; and when business should revive and the demand for money to transact it should make money worth more than four per cent., then bonds would be converted into currency again until the equilibrium should be re-established. And whenever the demand should be such that all the money would be converted, and money still be worth more than four per cent., then the government should issue enough to produce the equilibrium.

Thus it is seen that the four per cent. or the three per cent. interest-bearing national bond becomes the *fixed measure* of value for money. It would always be worth *just that amount—never any more; never any less*. The gallon measure always gives just the same quantity of molasses. The yard-stick always gives just the same quantity of cloth. The pound weight always gives just the same quantity of sugar. So, too, would this measure of money always give just the same amount of real wealth, or its representative, every day, week, month or year, whether applied to wealth in business, to bonds, or to money at interest. An oscillation would be perpetually maintained; first, conversion of currency into bonds; next, conversion of bonds into currency; and whenever the supply of currency should be deficient, *then the issue of more by the government to meet it*. Thus there would be a *people's money* regulated to *financial equilibrium*, which is the *ultima thule* of convenience for exchanging the products of industry.

It may be remarked, parenthetically, here, that even three per cent. per annum interest is altogether too greatly in favor of capital. A careful calculation of interests and general increase of the nation's wealth discovers that less than a two per cent. interest is required to make the capitalist and the laborer stand upon an equality. Had I the time I would be glad to present you some figures to show to what condition we are tending. I will simply remark, however, if capital continue to receive the present rates of interest for the next thirty-five years, at the end of that time it will have absorbed all the wealth of the country. That is to say, that interest compounded at the rate of 6 per cent. upon the present Banking Capital will amount to a sum larger than the present aggregate of wealth together with the same rate of increase which has governed it during the past, added thereto. Is not this a sufficiently alarming fact to cause people to stop and consider the despotism into which they are rapidly merging?

Everybody who knows anything about the relations of money to the people must prefer such a money as we have indicated to any other kind. It is really the greenback system extended to *all uses* for which money is required, and to which is given a *fixed measure* of value. All people at present interested in national banks and high interest-paying bonds are constitutionally opposed to such a change in our money system. This, however, should not deter its introduction and use. The people's welfare is what should be consulted, and made *the test* of all propositions that are to become theirs to practice. National banks and all banks of issue, with their drain upon the people to make their immense profits, must be done away, and banks simply as depositories for the accommodation of the people, alone exist.

The national bank and other currency would be gradually called in at the rate of, say ten per cent. a month.

I may add in justification of this plan, that if the Government can loan three hundred millions to the banks for nothing, it can loan to the people for three per cent.; if at the same time it can pay three per cent. on its bonds and in currency, instead of six per cent. and in gold, it secures a new-found advantage.

But one of the *chief* benefits which would come to the people from the proposed currency would be the *interest* which would accrue to the government—all the people—for the use of this money. In other words, *all* the interest now paid to *banks of issue* for loans, for the *same* convenience should be paid to the government. *A pari* of the people, for the *use* of money belonging to *all* the people, themselves inclusive, would pay *interest* to the government therefor. And what more legitimate method of governmental support than this, if by it all other means of taxation could be annulled? The interest now paid by the people of the country to the Banks and Capitalists would, twice over, pay all costs of maintaining the government. A three-per-cent. interest paid to the government on all loans the people required would not only relieve the people who produce wealth of one-half the interest they now pay, but also of all taxes of all kinds. Is not this a matter to be looked into in the most serious manner?

With such a currency system *once* inaugurated, the country would begin a gradual process of general prosperity. Wealth, instead of accumulating in a *few* hands, would continually tend to an *equal* distribution among *all* producing people. A large part of the speculative mania would be rendered futile, and those now devoting all their time to *hatching schemes* by which to defraud the producing classes of their wealth would be *compelled* to turn producers themselves. It is calculated that one-tenth of the male population of this country is engaged in speculative pursuits. In other words, they 'live and grow fat' from those who are engaged in production. And that is our boasted equity, our equality.

It should be the object of all reform to make a *nearer* approach to a system of *complete* justice and a *perfect* equity. Any reform that does not base itself upon *such* a proposition and whose outlook is not in this direction *is no reform*, and does not deserve the serious attention of any. There is scarcely an idea prevalent in the community of what true justice and equity consist. But it may be stated as follows: *No person has any just claim to the ownership of anything which he did not produce or which he did not acquire by an equitable exchange of something which he did produce*. Tested by *this* rule, the accumulated wealth of the world is in unjust hands; it is held by those who have a *no better title* thereto than if they had actually stolen it. It has been fraudulently acquired, and that is the word which best expresses the manner of its obtainment. And one of the most effective methods of remedying this growing evil is to attain to a true money system—one founded in the requirements to be met and based upon that which it is to represent—that which it is to be used to exchange. Anything that *departs* from these standards is *not* scientific money. That which *has* these for its standards *is* a scientific money.

Aside from all that has been said, there is a general principle rising into the comprehension of humanity which *must of necessity* dethrone that which has so long been worshiped as the money god. The day for arbitrary rule and standards is drawing to a close, whether they be standards of materiality or spirituality; of morals or intellect; of despotism or democracy. Gold *is* an arbitrary money standard, and with all others of like character *must* fall. The tendency of the world is *against it*, and its doom is *already* sealed. It has been *weighed* in the balance and found wanting.

The interest of the common people, who should always hear every new Christ, demands a reform in our monetary and financial systems. We are aware, however, that there is a great deal of prejudice in their minds in favor of "hard money," and they must be awakened to the fact that hard money is a myth—a play upon words—a deception practiced upon them by those who have played the part of "the appropriators of wealth" lo! these many years, and who would continue to filch *year after year* all that the "toiling millions" can compel nature to yield up to them. In this process the laboring classes are the mere avenues through which the earth pours its wealth into the coffers of the capitalists.

Some object that the very numerous and intricate methods to which resort would be required would prove *unmanageable*, and that *corruption* would *inevitably* creep in and undermine its usefulness. Let such consider our almost perfect postal system, and how *well balanced* are all its movements and checks, and find therein their answer. Would there be more intricacy in the proposed system than there now

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NEW YORK, SATURDAY, SEPT. 13, 1873.

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Hereafter all communications for the paper, whether business or otherwise, should be addressed to WOODHULL & CLAFLIN'S WEEKLY, box 3,791 New York City. Postal orders should also be made payable to Woodhull & Claflin.

## TO DELEGATES.

Through contributions of friends I have been enabled to purchase a number of tickets to Chicago, via the Erie Railroad, Niagara Falls and Detroit, so that I can furnish them to delegates and persons attending the Convention, to be held on the 16th of September, for twenty-five dollars the round trip from New York, good until used.

These tickets can be had only at the office of WOODHULL & CLAFLIN'S WEEKLY, 113 Nassau street, Room 13, by personal application or by letter accompanied with twenty-five dollars.

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This is the best that can be done for delegates to the Convention, and I think will be satisfactory to all, being sixteen dollars less than the regular fare from New York.

Round trip tickets from Boston to New York can be had, via Fall River route, for five dollars.

There can be no arrangements made with railroads generally; hence all people in the East will be compelled to reach New York as best they may, excepting those who naturally go to Boston.

Respectfully,

VICTORIA C. WOODHULL,  
*President American Association Spiritualists.*

## LECTURES IN THE WEST.

Victoria C. Woodhull is engaged to lecture in Cincinnati, Ohio, Friday, September 5th.  
Dayton, Ohio, Tuesday, September 9th.  
Fort Wayne, Ind., Wednesday, September 10th.  
Chicago, Ill., Monday, September 15th.

Friends desiring to secure her services in the vicinity of the above places, for the dates not mentioned, will please correspond with her at Louisville until the 28th of August; at Cincinnati until the 8th September; afterward, until the 18th September, at Chicago.

## A SPECIAL WORD TO CONTRIBUTORS.

We desire to say to those who favor us with articles, that we receive weekly three times as many as we have room to publish, and, consequently, that a large proportion can never be published. In view of this it should be impressed upon our contributors that articles of more than a column in length will in all probability fail to appear; not because they are not proper and all that, but on account of want of space. Boil them down to their smallest possible limit. Almost every article received might be condensed into one-half the space and lose none of its effect. "A word to the wise," etc.

We have also adopted the rule that articles hereafter appearing in the WEEKLY shall bear the full name and address of their writers. It is desirable that they who write shall give the weight of their influence to maintain what they write,

## TICKETS TO THE CHICAGO CONVENTION.

Final arrangements have been perfected for reduced rates on tickets between Boston and New York and Chicago. No general arrangements can be made with the railroads reaching all parts from which delegates may desire to go. No railroad issues a less number than fifty such tickets. All persons who have not already applied to us for rates or tickets should do so at once. Printed instructions covering all that is necessary to be known will be furnished from this office to all applicants, free. Tickets good from the 6th to the 30th of September inclusive. Now, let everybody who intends to go to Chicago send in their names at once.

OUR friends must pardon us for again calling their attention to the necessity of putting forth renewed efforts on behalf of the WEEKLY. Especially do we request that those who have sent six months' Clubs, will secure their renewals before the expiration of the first term. Bills will be sent for renewals as fast as they fall due, which, if not paid in a reasonable time, the names will be stricken from the list.

Whoever has followed the WEEKLY through the past eight months cannot now well afford to give over the continuation. Important events are on the point of occurring. Any day is liable to bring such revelations as will startle the world. The Social Question is up for discussion, and the WEEKLY is the only paper in which the solution of the many objections to freedom are to be found. If you have not already done so, subscribe or renew at once.

## A WORD TO THE FRIGHTENED.

We are in the receipt of a sufficient number of communications to indicate that the relation of Moses Hull's experience has shocked a good many sensitive souls almost out of their propriety. They seem to forget that the social question is up for discussion and solution, and that a single fact aids more in the solution than many arguments. In the true view of the case, if those experiences are entirely in opposition to the highest truth, still should the world have cause to thank Moses Hull for having the honesty and the moral courage to come before a pretentious world with these facts. Whatever is best, whatever may turn out to be for the best, so far as he has gone in the solution of this question, he has had the strength to give it to the world, which, instead of stoning him, should honor him for it. It is just such frankness as this on the part of all persons that would solve this whole question in a single month. Moses Hull has traveled enough, and has confidences enough—both male and female—to show him that he was perfectly justified in stating what he did about those who, most likely, would criticize him most severely. This will undoubtedly be carried so far as to sting him into telling the whole truth, as he knows it, which so far he has not done.

Consider for a moment what would result should every person speak even so much of the whole truth as has Moses Hull! Why, hypocrisy and falsehood and deception would be killed dead for all time, and truth and honor and integrity be substituted in the vacant places in people's souls. Is Moses Hull any worse because he has told the truth than he would have been had he gone on a living lie? Would they who condemn him have it understood that they uphold lives of grossest deceit? But just this they do when they rail out against him. It is useless to attempt longer to cover up this matter and endeavor to make it appear all right on the surface, while within is deceit, dishonesty and damnation. Or shall hypocrisy still hold its sway over the world, and consign it to the depths of lowest hell? The world is in the pains of a great labor, and the child, freedom, is striving to be born. Will the people persistently forbid the birth, and be themselves involved in the results? A higher and mightier civilization than has yet been known in the sidereal universe is struggling to be ushered into existence on this planet. If it succeed not, the dark ages were as nothing to what shall follow. Eternal life is in conflict with hundreds of thousands of years of virtual death, and it behooves the enlightened people of this world to see to it upon which side their influence is thrown. This may be laughed at now; but ten years shall not pass until those who laugh will have cause to regret their foolishness, and to cry out, Oh, that there has been more Moses Hulls, willing to become "a propitiation for our sins!"

Now here is a fact in the world that is to come to light. Everybody knows it, and yet almost everybody pretends that not anybody knows it, or pretends to think that not anybody knows it, or pretends to think that he thinks that not anybody knows it. We have not been in the so-called Spiritualistic ranks many years, but long enough to have learned that, as a rule, they are all as good, or as bad, as Moses Hull, or no better or no worse than he is, while our observation among the world at large long since convinced us that its condition is the same. Then why attempt to hide it longer. I repeat, everybody knows it. There is something wrong somewhere, and let us have it out, so that, knowing what it is, the remedy may be found and applied. Be assured that we are after the truth, and we consider every fact that points us in the way that she lies as invaluable. Least of all should professed reformers stand blocking the way and throwing stones at those who are honestly seeking. These Christian Spiritualists should remember that he for whom they profess so great regard associated principally

with harlots and other similar classes. Beware that ye do not become the scribes and pharisees to this generation.

Think of the whole matter carefully—prayerfully. It is evident that Moses Hull has done no one any wrong. He cannot be charged with compulsion, except so far as his wife was concerned; and for this he ought severely to be censured, as had every other man who does likewise, and their name is legion. From Elvira Hull's letter in last week's issue, it will be seen that she, as well as Moses, received benefit from that which is so terrible in your eyes. Now, if any of his companions have been abused by him, they should make it evident, so that the right and the wrong of this whole matter may come to the surface. What the world is seeking, and what it ought to seek, is happiness; and remember that each individual has the God-given right to seek it in his or her own way.

It is more than probable that many who have gladly welcomed Moses Hull to their homes will now close their doors in his face; but will such, before doing this, remember that, in some way, if not in the one specified by him, they are as much open to censure as he. The fact is, however, even viewed from the standpoint of the objectors, he is a safer person to admit to the family than before, since now he stands in his true colors and cannot be mistaken.

Do these who write and say that Moses Hull can never enter their doors again, wish it to be understood that their wives and daughters now, being made acquainted with the real Moses Hull, are more in danger from him than they were previously, when they pretended to think him a safe companion? We fear this sort of morality is too much after the sort that is maintained in most fashionable hotels, in one of which not long since we were informed, in the most matter-of-fact sort of manner, that the morality of this business did not consist in its existence or non-existence, but in being found out—that is to say, hotel-keepers do not care what irregularities go on in their houses so that they do not find each other out. Strong as the world is, brave and firm as human nature is, good and true as men and women innately are, the system of hypocritical pretension that holds high sway to-day will be too much for them all, and if it do not have vent soon will sink everything in eternal ruin.

Now, if it be true that the system of compulsory marriage is productive of so much misery as it is at present indicated that it is; if it be true that the compulsory consorting of two persons tends to disease, unhappiness and death; if it be true that all defective children are the result of ill-assorted unions and undesired pregnancy; if it be true that four-fifths of all married people chafe under the bondage; if indeed it be true that almost the whole misery and crime and horror there is in the world exists because the law insists on compulsory monogamic marriage—we ask, in the name of all that is good, and true, and pure, and holy—aye, and human and divine, if it be not time that the wrong there is be righted? We say, Amen and Amen! and we say heaven bless Moses Hull for telling the world how he found more happiness, better conditions and a truer life.

It seems to us that the time has come in which reformers should be not willing merely, but desirous, to examine the view of all persons bearing upon the vital question of reform; and especially so to analyze the real meaning of experiences, let them come from whatever source. We want the truth, let it be what it may, even if it be revolutionary to all our present conceptions and ideas of right and propriety; and least of all should we be affrighted at it, whatever may be the garb in which it comes. Therefore, if in these experiences there appear things that, at first glance, and before having been thoroughly considered, seem to shock our sensibilities, we should not discard them as valueless or harmful, and cast them by with the pharisaical feeling, "O God, I thank Thee that I am not as this man is."

## "IS IT WOODHULLISM?"

No! there is no such thing as Woodhullism or any other ism standing for the people in freedom. This inquiry comes pouring in upon us from all quarters. We must confess to the greatest surprise that people who have read the WEEKLY have not yet learned to be individuals, and to permit all individuals to stand upon their own merits. This, about which these inquiries come, is Moses Hullism and nobody's else "ism." There may be others, as we know very well there are thousands similar to him; but that does not make them Hullites. When shall we learn to let people be honest and frank, without endeavoring to damn them for the attempt?

Once again we wish to say, if there be anything that may be called Woodhullism, it is the theory that every individual is personally free and has the right to live his or her own life; and that he or she who lives such life openly before the world is a savior and hero. We teach Individualism; and we wish everybody in the world was as well advanced in it as Moses Hull, and like him willing to give his or her experience for the benefit of the world, even if like him also, it is known that crucifixion will follow. Again we say, heaven bless Moses Hull for having the moral courage to lay his life before the world, and we prophesy that before a year more is passed, the tongues that now would destroy him will speak his praise, not perhaps for what he has done, but for having manhood enough to stand with it before the world accepting all consequences. One thing is certain, Woodhullism, as it pleases some to call it, is not cursed by deceit or mildewed by hypocrisy.



## LIZZIE DOTEN AND WARREN CHASE.

At the Sunday afternoon session of the 17th ult. an incident occurred which is worthy of more than a passing reference. After Mrs. Woodhull's speech, Lizzie Doten spoke for about fifteen minutes. She said she did not agree with all that Mrs. Woodhull had said; but that there was a great wrong somewhere she had no doubt. She did not, however, go to the length of abrogating all marriage law, which she considered as a result of a high civilization, and remarked that Mrs. Woodhull herself was a result of that system which she so freely condemns. As Miss Doten returned from the desk Warren Chase stepped to the front and said: "I stand before you, not a result of the marriage system. My mother was not married, and I honor her for the moral courage she exhibited in daring, against the established customs, to become a mother to me." This declaration was received with the most enthusiastic applause, which was evidently an indication that that immense audience did not regard the marriage law as a necessary cause of good children. And we beg to say that instead of children being a result of the marriage law, they are entirely independent of it. The law is an interpolated incident merely. We are fearful, if Lizzie Doten attempt to arrive at the scientific solution of this matter, as she announced she was endeavoring to do, that she will have to start from different premises from these she now occupies before she will arrive at one that will be evident to others, or contribute anything really beneficial to the present knowledge about generation.

## PLATFORM OF THE EQUAL RIGHTS PARTY—TWELFTH PLANK.

"That wars and public feuds should be abolished by means of international arbitration."

The depth of this proposition is not evident upon its face. It is merely the abstract statement of a universal principle, which, whenever adopted as international law, will cause revolutions little dreamed of even by many of its most strenuous advocates. Hidden within its few words is the complete principle of communism. It is the organization of communities for protection, whether it be for nations, communities or individuals. Those who introduce this as a rule for nations, do not, however, see that it applies with equal force for all aggregations of individuals down to the single individual. It is indeed the law of public order and private security, and when realized will abolish wars and feuds, both public and private.

We are not entirely confident that the great nations of the world, aside from the United States, are ready to adopt this law as applicable to nations. England perhaps of all nations would be most ready, since more than any other nation, does she require it protection. Her large and acknowledged possessions, scattered all over the world, would in a general war be at the mercy of the greatest conqueror, while her East India possessions furnish a coveted prize for more than one sister nation in Europe. All the smaller kingdoms of Europe would eagerly embrace a guarantee, such as international arbitration would furnish them; Spain, Portugal, Holland, Belgium, Denmark, Norway, Sweden, Switzerland, Italy, Turkey, and probably Austria all would at once consent to it; but of France, Germany and Russia, there are reasons for serious doubt. Upon these three nations does the peace of Europe depend. Either one of them can precipitate a continental war at any moment, while either two of them can crush or control the third.

They also represent the three dominant races of Europe: France, the Latinic; Germany, the Teutonic; and Russia, the Slavonic. There can be but little doubt that the general tendency of events on the continent is to the ultimate consolidation of Europe into three kingdoms, or rather nations, since it is not at all probable that the Latin race can ever be consolidated into a monarchy. The French have already progressed far toward democratic institutions; the Spanish, still more than the French, are filled with ideas revolutionary to present systems, even of republicanism, while the Italians only require to have an example to follow.

It is at any time to be expected that the policy of the German Empire may be such as to almost compel these three nations to contract a defensive if not offensive alliance. A large part of Austria, naturally belongs to Germany, and will be absorbed to enlarge the already enormous power of the Empire. In this position, with Russia willing, the Kaiser might turn his longing eyes upon Western Europe with a fair prospect of adding it to the Empire. Can Russia be made satisfied? Aside from Turkey, it is not probable that Russia has any serious design upon continental Europe. The Czar, however, does need the Dardanelles and a free passage to the Mediterranean Sea. Germany, with Southern Europe in its grasp, cares nothing for what Russia needs. So if Russia will consent that Germany gather in Western Europe, Germany may well consent that Russia may gather in Asia, and thus divide the continent between them; and there is no power in the world competent to prevent them from carrying out just such a scheme.

In view of these considerations the policy of all the smaller nations of Europe, France included, is to establish international arbitration for the settlement of all difficulties, and to protect themselves from their more pretentious and ambitious neighbors. Combined, and with the influence of this country, the wily statesmen who control the destinies of Europe might feel compelled to waive their scruples and to consent to join in common arbitration.

In the sense of what are known as grand tactics for humanity, which ignore present or temporary results, there is a question as to the wisdom of such action. Not anybody with the history of the world in his mind will ever attempt to deny that war for conquest has been the greatest civilizer the world has ever known. It may well be questioned whether all its missions as such are yet performed. Indeed, it may be seriously argued whether in a hundred years the world might not be better off, humanity greater, happier and grander, if the ambitions of Germany and Russia were to succeed. Is it not almost evident that South America and Mexico would be better off in twenty years should the United States by force acquire control over them? Has not humanity been blessed beyond measure by the forcible conquest of this country from the red man? Who shall dare to say that equally beneficent things might not flow from the carrying of this policy over all the continent? Surely we shall not. Even in the light of the teachings of Christ, which Christians cannot refuse to acknowledge, he came to bring not peace but a sword, and to set the whole world by its ears, if all he said is to be believed; and we think he succeeded pretty well.

But to return to the simpler tactics of government. International arbitration, thoroughly established all over the world, means universal government, and toward this consummation the world is unquestionably tending. The arbitration, consisting of the representatives of nations, would of course be superior to any single nation, and hence really the superior government. Were the United States, Germany and Russia to unite in this arbitration, they could compel all the rest of the world to their terms. It is enough to almost confound the comprehensive mind, when it observes how near to the possibility of a universal government the world has arrived—so near, that an insignificant incident might be sufficient to induce a movement that would lead directly to it, and that, too, without such a thought even entering the minds of the movers.

But whether this is near at hand or still afar off, the rule upon which it will operate when it shall come, is the law of organization, which, beginning among individuals, must extend through nations to include the whole world; or beginning with the world must descend through nations to every individual. Three individuals may illustrate the principle; or it may be enacted by the many millions who now people the globe, and may be perfectly exemplified, practically, when the national rights of individuals shall be the base upon which it shall be constructed. Give all people the right to all that belongs to them as individuals, and have all this vested inalienably in them by the organization of society to protect and secure these rights, and that moment a perfect system of democratic government will be established. Until such a time is possible, we do not care much what is, only that whatever it may be it shall hasten the coming of the final inauguration of a government that shall be perfect both in its relations to individuals and to communities. If it were clear that this might come almost at once by the means of a terrible universal war, in which one-half the world should be arrayed against the other half, whereas without which it would be delayed thousands of years, we should say: let the war come and that quickly.

## LAURA CUPPY SMITH AT ROBINSON HALL.

This talented and earnest laborer in the field of social and spiritual reform spoke to the Spiritualists in Robinson Hall on Sunday evening, August 24, ult. Upon some of the communications that have appeared in the secular papers emanating from the "tender-conscienced" of the society which gathers in this hall, her discourse and its effects upon the audience were a severe commentary. These good people pretend to think, or pretend to wish to have others think that they think, that everything in our present social customs is sound. We fear, however, that this is more pretension than reality; at least many, who affect so much, carry about with them heavy loads of social infelicity, which, if the clear and free sun could shine in upon, they would themselves feel the most wonderful relief; but they fear the remedy, nevertheless, and shrink from everything that inclines to shed light upon this vexed question as threatening them.

Mrs. Smith's lecture was entitled, "Non-committalism the bane of Spiritualism." She showed that Spiritualism was suffering from a sham respectability, and that thousands who cry out against social reform are really the most in need of it. She repeated a prophecy of Andrew Jackson Davis, made fifteen years ago, when he said that Spiritualism stood in danger of one thing only, and that was, of getting respectable; and that when it did get respectable, it would have received its death-blow for any further good. She advocated the whole social question as basic to any right movement for general reform; in short, whoever reads the WEEKLY may take its essence and know what she dealt out to that audience. She was warmly applauded throughout, receiving the highest token of appreciation for her ultra-radical words. Another commentary on the management of that society, by which it is hoped they will profit.

We understand that Mrs. Smith is open to engagements after the Chicago Convention. It is superfluous to state to the readers of the WEEKLY that she everywhere gives the most complete satisfaction, since the accounts copied from time to time into the Weekly from local papers speak louder than any words of ours could possibly speak. Her present

and probably her permanent address is 23 Irving Place, N. Y. city.

## THE PRINCIPLES OF FINANCE.

We call special attention to the speech in this number on Money. At this particular time, when revolution to all existing things is in the air, it is well to consider the principles that must underlie any right system of reconstruction. The basis of the new order of things will be Industrial, leaving all things else to regulate themselves in freedom, thus adding to liberty in politics and religion, freedom in the relations of the sexes.

## THE SOCIAL REVOLUTION AND ITS PRESENT MARTYRS.

It is almost impossible to form a correct estimate of the long list of melancholy evils which destroy happiness in millions of homes under our present social system, which places woman, by the bond of marriage, wholly under the power of man. It is merely the outcroppings of the list of evils growing out of the same, which are published in the daily papers, from which selections are given in another part of this periodical. The character of all social evils is such that they are hidden from the world as much as possible, and only the few fatal cases meet the gaze of the public. "Enough," as old Menenius says, "with over measure," is given to show the infernal pit of horrors into which man has been plunged for his crime of vainly endeavoring to wrest by law from woman her natural right of power in all questions relating to the affections.

The marriage bond is merely a piece of paper or parchment, as the case may be, but it carries tons of laws on its back. By it, the young man who secures a wife feels that she must forever hold herself sacred to his will, and mentally schedules her among his other possessions. It is to be expected that he should so feel. For him the woman of his choice is called upon to surrender her very name and to accept his, as her badge of servility to him forever. As a rule, it is assumed that the power that nature has granted even to the females of the inferior animal creation is surrendered also. It is the lover who sues for favors, the husband expects such as his right. Out of abused privileges spring most of the evils of which women have such just cause now to complain.

It is to remedy this sad state of affairs that the social revolution has been inaugurated. It is eminently fitting that woman, the sufferer, should take the lead of the movement. There are hundreds of able women lecturers who are sound on the subject, but the true leaders—the modern martyrs—who almost daily crucify themselves on our platforms for the good of their sex, can be counted by tens. It is not with pleasure they tear open their bleeding bosoms and expose their sorrows to the rude gaze of the public, but because they know that such exposures are necessary for the advance of the revolution, and for the subsequent good of humanity. All honor to them for their bravery and their truth, which, thank heaven, all over this broad land is now being well recognized, applauded and accepted by the people.

Courage, then, brave defenders of the true dignity of your sex, fearless asserters of the great natural personal rights of woman. Although your long night of suffering seems even yet shrouded in darkness, the gray light of morning may be seen by the watchmen of the press breaking forth slowly over the mountain tops. The word is forward! The vanguards have already met in the clash of battle, and victory has perched upon the white flag of social freedom, which you have long so gallantly unfurled and so bravely defended. The bugles of victory at Vineland are echoed from the shores of Silver Lake, and it were sin to doubt but that, thus doubly crowned, you will again overthrow the enemies of true Spiritualism at Chicago.

## THE SOCIAL POTTERS' FIELD.

The terrible list of murders and suicides which have occurred during the past week, and which are reported elsewhere in the WEEKLY, are a horrible and ghastly comment on the present social system. Most of them may be traced to two causes. First, from jealousy, which rises from self-love; secondly, from marriage, which establishes for man an assumed right of property in woman.

There is an entire abnegation of self in the highest form of love in both man and woman. When that is not, or when it is subverted by lack of reciprocity, for that is the food of love, crime readily finds entrance. Despised or unrequited affection not unfrequently changes into hate; hate stimulates the desire for vengeance, and murder closes the scene of horror.

It is in vain to point to lovers the folly of resorting to violence in order to generate affection. In a proper state of society such changes would occur without trouble. To idolize either a man or a woman is both unmanly and unwomanly. But if there be any justification for such folly it belongs to the sex which has for ages been "cabin'd, cribb'd, confin'd" by insane and partial human laws to seek for advancement only by the ladder of love. Let us hope that, in the near future, all this will be changed. At present the poet truly tells us:

"Man's love is of man's life a thing apart,  
'Tis woman's whole existence. Man may range  
The court, the camp, the city or the mart,

Sword, gown, gain, glory offer in exchange  
Pride, fame, ambition to fill up his heart.  
Men have all these resources."

The time will soon arrive when the same fields will be open to woman also, in which case our weekly list of sexual horrors will be diminished, if not exterminated.

SINGULAR OMISSION.

It is believed that the only Robinson Hall lecture delivered during the present year that has not been advertised in the New York Herald and other city papers, was the one lately given by Laura Cuppy Smith on "Non-committalism;" but, notwithstanding that neglect, the Hall was remarkably well filled. Why this singularity? We pause for a reply.

MISERIES OF THE SOCIAL SYSTEM.

ONE DAY'S HARVEST.

To report all the crimes flowing out of the present marriage system, which is built upon the idea of property in (or the absolute ownership of) woman, would occupy far too much space in the WEEKLY, although to thoughtful minds such a record would be the best argument against the longer continuance of the present system that could be produced. In lieu of the same we shall restrict ourselves to reporting days of singular atrocity. The four homicides described below, and the two cases of adultery and breach of promise are all from the New York Sun of Wednesday last, August 27:

No. 1.—"A HUSBAND SHOOTING HIS WIFE AND AFTERWARD HIMSELF.—About 12:30 this morning Officer Lawrence Burke, of the Mulberry-street police, who was on post in Grand street, heard the reports of a pistol in Centre street. On the second floor No. 221, lived Christiana Wisbrecht, who lived apart from her husband. Last night he returned home and their differences seemed to be amicably adjusted, the husband promising to live with his wife, but a few minutes later several pistol shots were heard, and in their apartments Mrs. Wisbrecht was found lying on the floor, blood welling from two wounds in the face and one in the left knee. Officer Burke summoned to his assistance Officers Davis and Stacom, and the apparently dying woman was taken to the Mulberry-street police-station. In an adjoining room Wisbrecht was found seemingly dying. He had shot himself in the mouth, the ball passing upward, lodging probably in the brain. The husband and wife were taken to Bellevue Hospital."

No. 2.—"Levi Lincoln married Abby Lincoln in Providence, Rhode Island, in 1857. In 1865 he sued for divorce in the Superior Court in this city, alleging that Abby had a husband (Wm. H. Reed) living when he married her. The case was referred to Wm. M. Tweed, and on his report a decree of divorce was granted. Mr. Lincoln, when he abandoned his wife, kept the Tontine Hotel in this city, and there he became enamored of a Miss Margaret Leary. On the day after the divorce Miss Leary and he were married. Then the decree of divorce was set aside for illegality. Mrs. Abby Lincoln was allowed to put in a defense, and she set up that after she married Reed she learned that he had a wife living, and that upon being apprised of it she abandoned him. In April last she sued in the Supreme Court for divorce, alleged Lincoln's adultery with Miss Leary, and in June last she obtained an order giving her \$500 counsel fee and \$10 a week alimony. Yesterday a motion was made on behalf of Mr. Lincoln before Judge Daniels to vacate that order, Lincoln claiming that he is a bankrupt, owing \$10,000 and having no property, and that he is earning but \$15 a week. The Court granted the motion, and gave her \$5 a week alimony."

No. 3.—"CRAZED BY A WIFE'S ELOPEMENT.—Early last spring Felix Holzaffle and his wife rented a room at 75 Rivington street, where, as far as the other occupants of the house are aware, they lived happily. His wife is one or two years younger, and possessed of considerable beauty. A few days ago Mrs. Holzaffle quitted her husband, taking her trunk and valuables. At first the deserted husband supposed that she had started for Europe, in furtherance of a design which she had frequently spoken of, but soon he learned that she had eloped with John Sprink, of 101 Stanton street. For several days Holzaffle vainly sought his erring wife, and it was noticed that her unfaithfulness had apparently dethroned his reason. A few mornings ago a pistol shot was heard in Holzaffle's room, and at the same time a sound as of the falling of a body. Several of the neighbors entered the room and found Holzaffle lying on the floor and bleeding from a shot wound in the left breast, a little above the heart. His right hand, which was extended at his side, lay over a large-sized navy revolver. It was thought that he was dying."

No. 4.—"ALICE DUBOIS' LOVER.—San Francisco, Aug. 26. Orin Dubois, of San Jose, has employed a young Chinaman. The Chinaman fell in love with Mr. Dubois' daughter Alice, aged seventeen. He obtained her photograph, and she demanded its return. Yesterday he gave the picture to her and fired three shots at her from a revolver. Her steel corsets turned the bullets and she escaped. The Chinaman then blew his brains out."

No. 5.—This is a lengthy report of a case of breach of promise in Ireland, in which Miss Sheehy sued Captain O'Leary for damages. The jury gave her the same, in the shape of £1,587.

This terminates the Sun's record of the social crimes and sorrows of the day. In case No. 1 it appears the husband returned home for the purpose of shooting his wife and himself—probably as the surest method of preserving peace in the family and maintaining the bond of marriage. In case No. 3, Holzaffle kills himself because his wife ran away. He

was, however, very young—only twenty-one years of age. Probably if he had had twenty years' more experience he would have looked upon the exit of the woman who did not love him in a very different light, and dismissed her with a blessing.

[From the N. Y. Sun, Thursday, August 28, 1873.]

As comments on the present social order or disorder of society, we glean the following items from the above-named paper:

No. 1.—THE SUICIDE OF A SUITOR.—The melancholy end of the greatest harpist in America, who killed himself with a pistol ball at 42 South Washington Square, New York, on the 27th August, 1873.

No. 2.—BREACH OF PROMISE SUIT.—Frederika Augusta Geaska, versus Sussman Reinhart. Damages laid at \$10,000.

No. 3.—Two widows claiming the property of Peter Harrison, who died at Highland Falls, on Tuesday last, August 26th.

No. 4.—Mrs. Beers, once a Murray Hill belle, of the name of Nellie Murray, since then married, separated, and the N. Y. Sun adds, poisoned.

To these the N. Y. Herald of the same date adds the following:

No. 5.—FIENDISH OUTRAGE.—Rape of a girl at Williamsburg, aged only thirteen (we decline to give the name of the victim), by a scoundrel of the name of Louis Zegler (but like Comstock he has many aliases), and is otherwise called Louis St. Clair, and the Monkey.

No. 6.—WASHINGTON, August 28.—Mrs. D. W. Smith, of Williamsport, Pennsylvania, arrived here yesterday in search of her husband, whom she discovered last evening engaged in a game of cards with Elizabeth Lippencott, late of Williamsport, and with whom Smith has during his sojourn in Washington been living. Mrs. Smith on discovering the pair, at once proceeded to a general destruction of the elegantly furnished apartments. After destroying over \$600 worth of mirrors, statuary and furniture, she took Smith by the ear and walked him to her hotel. The parties hold a high social position at home.

Gracious heavens, if her husband don't love her after such an exhibit of her affection, he must be incorrigible.

No. 7.—ANTE-NATAL HOMICIDE.—Coroner Herrman was notified yesterday that Mrs. Catherine Thiel, of No. 446 East Thirteenth street, was prostrated on account of premature birth. Mrs. Thiel says that she was married in November, 1872, to Nicholas Thiel; she had been previously married twice while Thiel had been married three times. They were married but a few months when Thiel exhibited jealousy, and at one time struck her in the face. Four weeks ago she had a misunderstanding with a daughter of her husband by a former wife. At that time her husband knocked her down, kicked her in the stomach, and struck her with his fists. She was confident there was then life in her child, but after the assault there were no symptoms of it.

If there be a situation which, under any circumstances, ought to challenge the tenderest respect of a man, it is when a woman is about to become a mother. To slay a child in its mother's womb is worse than filicide.

No. 1.—August 29.—ANOTHER WOMAN SHOT.—Charles Schultz, aged 52, shot Mary Harnish in the jaw and hand yesterday in a fit of jealousy, and then attempted suicide by shooting himself in the head.

No. 2.—BALTIMORE, Aug. 28.—A terrible murder and attempted suicide occurred at the boarding-house, 58 St. Paul street, kept by Mrs. Showalter. At 9 o'clock at night Dr. Showalter, her husband, who is said to have been very dissipated and quarrelsome of late, and to have frequently threatened the life of his wife, while sitting in their room alone this evening seized her, and drawing a razor, cut a fearful gash on the left side of her throat, severing the carotid artery. Mrs. Showalter died in a few minutes. He then cut his own throat from ear to ear, after which he made his way to the street and sat down on the curb stone, and thence was taken to the Washington University Hospital.

No. 1—Aug. 30.—Mary Sullivan, of Fourth avenue, near Nineteenth street, was stabbed in the left breast by her husband last evening and seriously wounded.

No. 2—AN INSANE LOVER SHOOTS HIS SWEETHEART AND KILLS HIMSELF—Montpelier, Aug. 29, 1873.—This forenoon Joseph Daniels, a workman in the Montpelier Manufacturing Company's establishment, entered a room where Miss Carrie Demmon was working and shot her, inflicting a serious wound. He then shot and killed himself. He had been paying attention to Miss Demmon, and as it is not known that any trouble had arisen between them it is inferred that he was insane.

No. 3—DEATH FROM MALPRACTICE—Baltimore, Aug. 29, 1873.—On Monday afternoon last Louisa Ross, a young girl, died at Hagerstown, Washington county, under suspicious circumstances. A post-mortem examination revealed the fact that death was caused by an abortion. A coroner's jury, summoned last night, found the verdict that Miss Ross came to her death by an abortion practiced by Susan Hays, John McCanley being accessory thereto. The affair has created universal excitement in Washington county.

No. 4—HORRIBLE TRAGEDY—Baltimore, Md., August 29.—About nine o'clock last night, Jacob Showalter, 58 St. Paul street, near the Mercantile Library Building, killed his wife by cutting her throat with a razor, after which he cut his own throat and ran out of the house. He was found bleeding in the gutter, and was taken to the Washington University, where the resident physician, after an examination, pronounced his recovery doubtful.

No. 5—THE BANKER CASE—VERDICT.—"That Sarah M. Banker came to her death from an abortion due to causes to us unknown, and we severely censure Dr. William W. Banker for not reporting the birth of the fetus to the proper authorities; and we also censure Dr. Theodore Quick

for not stating the remote as well as the immediate cause of death on the death certificate."

!!!THAT FUND!!! THAT FUND!!!

The persons selected to take charge of this fund have already contracted for a Press—"A-1" Hoe's No. 7, large cylinder, printing machine. The size of the WEEKLY compels a large Press, containing all of the recent improvements, to ensure a high rate of speed and safety. This Press will be available for all kinds of finest job press work, and will be used for this work when not running the WEEKLY, which will still further reduce its expenses.

In view of this we trust that the subscribers to the fund will remit at the very first possible opportunity, so that the cash payment may be made in conformity with the contract for the Press. Let those who cannot conveniently send the whole subscription now send one half and the remainder afterward. The following subscriptions have been received:

Amount previously acknowledged . . .	\$1,121
O. B. H., Mazo Manic, Wis. . . . .	20
L. N. G., Pittsburg, Pa. . . . .	20
F. R. L., Springfield, Mass. . . . .	20
A. H. F., Buffalo, N. Y. . . . .	20
N. R., Woodstock, Vt. . . . .	20
N. H., Hampton, Minn. . . . .	20
G. D. H., Philadelphia, Pa. . . . .	20
E. B. F., New York. . . . .	20
N. E. C., Cleveland, O. . . . .	10
E. W. G., East Turner, Me. . . . .	6
A Friend, New York. . . . .	5
G. W. C., South Abington, Mass. . . . .	5
S. K. J., Providence, R. I. . . . .	5
H. S., San Francisco, Cal. . . . .	5
M. S. S., Painesville, O. . . . .	5
N. K. D., Boston, Mass. . . . .	5
J. B. M., South Chelmsford, Mass. . . . .	5
D. W. S., Flushing, Mich. . . . .	2
A. P. J., Bordentown, N. J. . . . .	1
J. A. B. D., Newtown, Conn. . . . .	1
	<hr/>
	\$1,336

JONES' EULOGIES.

We congratulate our readers upon being able to present them the emphatic denial of Bro. Jones. We hope they may have sufficient confidence to believe him. Of our own knowledge we do not correct him; but there are six lies uttered in his "eulogy" that when he wrote them he knew to be lies. We repeat we do not know that the conversation related did occur, because we were not there; but as truthful a woman as lives in the land wrote it, and we believe it. Pass that, however; the subject matter upon which the conversation was based is supported by the evidence of not less than twenty reliable witnesses whose written testimony we have in our possession. Perhaps Bro. Jones will call upon us to publish these letters?

We wish our readers to bear in mind that we never said a word about Bro. Jones' life until after a year's slander and abuse by the Journal, and not then until in the Journal he took position opposite to social freedom; and not then, even, to show "freedom as a fundamental doctrine of Spiritualism," but to show that Jones lives the doctrines he denounces. Will Bro. Jones, when next he attempts to berate us, please remember this, or we may—following Horace Greeley's example—feel inclined to repeat: "You lie, you villain! you lie!" But hear him:

WOODHULL SLANDERS.

In a recent number of the Woodhull paper is published what purports to be a conversation between a Mrs. W—n's friend (which abbreviation we suppose may be defined as *willful nameless liar*) and the editor of the *Religio-Philosophical Journal*, in which article it is reported that the aforesaid Woodhullite's friend said: "Jones, there is a slander being circulated about you, and I want to be able to contradict it from your own lips." Upon which Mr. Jones replied: "But it is true," etc., etc. (too mean and scurrilous to be quoted). "Since then," says the W—n Woodhullite woman, "I have never wanted to touch the *Religio-Philosophical Journal*."

This is a specimen of the dirty slanders uttered by that infamous sheet, edited by the President of the American Association of Spiritualists. It is a fundamental doctrine with her, that the corner-stone of Spiritualism is based upon *promiscuous sexual indulgence*. To the end of maintaining the truth of her theory, she trumps up and publishes the most malicious falsehoods against those who publicly denounce the pernicious influence of such a doctrine, with the intent of making the public believe that the most highly-respected and advanced minds—men and women of the age, practice that which she teaches to be the gospel of Spiritualism.

There was never a more glaring, unfounded, unjust, mean and contemptible falsehood uttered than the pretended conversation of the Woodhullite "friend" with the editor of this journal. Like the pretended letters which she claims to hold of Henry Ward Beecher, it is a lie, manufactured for the use of those who, like a scavenger cart, carry nothing but garbage.

No Mrs. W—n's friend, nor any other garbage monger ever presumed to present themselves to us as an interrogator in regard to their favorite hobby, nor will they do so, knowing well, when they know us at all, that there is not the least ground for so doing; nor would they be tolerated in our presence—if ignorance and impudence should prompt

the trial—any longer than it would be necessary for the foul breath of the blatherskite to reveal his or her true character, which is always manifested as rapidly as one breath follows another!

So far as domestic happiness is concerned, we may be permitted to say we believe that we with our wife and children enjoy a full share—an amount that is perfectly satisfactory to ourselves, and no one has ever heard a lip from the lips of any of us to the contrary. Vile wretches, who know naught of anything better than the polluted atmosphere exhaled from their own foul carcasses, are ever busy in throwing filth upon others, with a cry "I am as sweet and clean as they are! Don't you see I am?" while the exhalations they would have judgment passed upon as coming from others, is naught but their own.

It is for that class of slanderers that certain would-be leaders in Spiritualism crave the columns of the *Journal* through which to circulate their foul aspersions of character against such noble workers in the field of reform as Henry Ward Beecher, Theodore Tilton, Mrs. Emma Hardinge Britten, William Denton and many others. Failing in such attempts, they seek revenge by similar onslaughts upon the editor of that paper whose columns they cannot control.

We emphatically denounce the whole pretended conversation as a tissue of lies, wilfully put in circulation out of pure malice.

## INDUSTRIAL JUSTICE.

1. Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.

4. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James v. 1-4.

## INTERNATIONAL MATTERS.

THE REFUGE OF DESPOTISM—PRIESTLY ARROGANCE AND WORKINGMEN'S SERVLITY.

At the meeting of the American Federal Council held on the 31st ult., the subjoined correspondence, taken from the *Printer's Circular* of August, and published in Philadelphia, Pa., without a word of comment, was read at the instance of Sec. 26, Phil. In respect to the principle of individual and national self-government, which is a fundamental principle of the organization of the I. W. A., the Council could not interfere. This principle, however, does not prevent the expression of individual opinion, and the writer hereof cannot refrain from expressing his own.

If there be in the I. W. A. any members who imagine that the pledge of the order to ignore the discussion of religious subjects means that it will not resist the interference of ministers of religion or religious bodies with secular affairs, it is time they were undeceived. Quite the contrary. That part of the platform is a negative protest against the teaching of any religion as a speculative matter, concerning which each individual has a right to his own inferences, based upon ascertained truths. When, therefore, in a country so near to us as Canada, the priesthood of what claims to be the Catholic (or Universal Church), assume to dictate to associations of workingmen what they shall or shall not do in purely worldly matters, and denies the right of good Catholics to burial in consecrated ground, simply because they dared to go about their own business in their own way without first asking the permission of his "Lordship," the Bishop of Montreal, it is a usurpation of authority which should be resisted even unto death, if need be, wherever it is attempted to be imposed; and it is moreover a matter of universal concernment, especially deserving of the attention and action of the several sections of the I. W. A. throughout the world.

Nor need there be any fear of offending tender consciences of Catholic members. If, in the war to effect the emancipation of labor from wages-slavery through a social revolution, by the conquest of political and every other element of power, there be persons enlisted who will lay down their arms at the dictation of a priesthood of any denomination, it is time that they withdrew. They are not worth saving, because they will not be saved. The principle of authority in Church is substantially the same as that in Industry. The people are too ignorant to form their opinions after due enlightenment. They must, therefore, accept them ready made and at second-hand. The people don't know enough to transact their own business. They do, therefore need "bossing." At least this is the theory of Spiritual and Industrial Despotism, and whoever makes war upon either of these forms must be prepared to make war upon both of them.

The cause assigned for the interference of his "lordship" with the internal affairs of the Jacques-Cartier Typographical Union, No. 145, has nothing to do with its justification. It may be admitted that "strikes" are not always expedient, because their declared objects are not always attained. But the right to strike, that is to refuse work at the wages offered by the employer, is as just as the right of the employer to refuse employment. If the latter may "lock out," the workmen may therefore, properly strike. And after all has been said against the expediency of "strikes," the fact remains that they are in one sense invariably a success. The minimum of the means of subsistence is the maximum of wages. The worker must live as well as his boss. The maximum of the ability of the worker is the least time required. There must be a more equitable division of labor. "Strikes," consequently, keep matters from growing worse, if they effect no other good object. They are wasteful, certainly. But if the worker would live on bread and water, wear sackcloth and ashes, and dwell in a tent, he would get nothing better. Even his own prodigality prevents the utter degradation of his class.

WILLIAM WEST.

FROM MONTREAL, P. Q.

MONTREAL, July 12, 1873.

To the Editor of the *Printer's Circular* :

SIR—At an adjourned meeting of the Jacques-Cartier Ty-

pographical Union, No. 145, held on Tuesday evening, July 8, the following report was presented:

To the Officers and Members of the Jacques-Cartier Typographical Union :

GENTLEMEN—Your Committee, appointed to take into consideration the amendments to our Constitution suggested by His Lordship, Bishop Bourget, has the honor to present the following report:

Before giving the result of our deliberations, we beg to submit the following statement in order that all our members may fully understand the difficulties under which our Union labored.

On the 20th ult., Samuel Chabot, a member of the Montreal Typographical Union, No. 97, fell off a barge in the harbor and was unfortunately drowned. His body was recovered on the 23d, and the 24th was fixed as the day of his burial. In accordance with Article XV. of the Constitution, the members of No. 97 attended on the day named to assist at the funeral. Imagine their surprise and the surprise of the deceased's relatives when informed that he could not be buried in consecrated ground, because he was a member of the Printer's Society. Upon representation to the Cure of Notre Dame, M. Rousselot, the body was allowed to be placed in the vault until such time as the Bishop was put in possession of facts concerning the Society.

It was at this stage that the Jacques-Cartier Typographical Union, No. 145, came upon the scene. Being altogether French, and composed (with two exceptions) of Roman Catholics, it was deemed of the greatest importance that the minds of the members should be set at rest on the question of their allegiance to the Church and to the Union. Hence our Corresponding Secretary addressed His Lordship, inquiring on what ground he had condemned our Society. On the 26th ult., Mr. Crosby received the following reply:

MONTREAL, June 26, 1873.

SIR—Without entering into discussion as to the nature of the Jacques-Cartier Typographical Union, His Lordship, the Bishop of Montreal, in reply to your letter of yesterday, has instructed me to notify you that your Society is interdicted, because it engages in things unjust and condemned; for example, to make strikes and to prevent honest and quiet workmen, who do not belong to the Society, engaging in an office in which your members work, or to oblige those who do not belong to your Society to join, under penalty of being refused work. This is eminently unjust.

I have the honor to be, sir, your very humble servant,

J. O. PARE, Priest.

Here a committee was appointed to wait upon and correspond with His Lordship, with the following result:

On Friday, a messenger from the Bishop called at Mr. Lovell's to see Mr. Crosby, but the latter was absent. On Sunday afternoon Mr. Crosby called on the Bishop. He was kindly received by His Lordship, and informed that, after reading his letter and the books he had sent, he was satisfied with the objects of the International Typographical Union, and would therefore withdraw his objections to the number "145," and to the words "International Typographical Union." His Lordship further stated that a written reply would be forwarded to Mr. Crosby on Monday. That reply was received, and is as follows:

EVECHE OF MONTREAL, 7th July, 1873.

SIR—Mgr. the Bishop of Montreal has authorized me to say, in answer to yours of the 1st inst., that he has no intention to destroy the Society of the Jacques-Cartier Typographical Union, if, as you have hopes of, it is ready to adopt the modifications of its rules noted in the Constitution I have the honor to return you. These changes are comprised in the following chief points, to wit:

1. To add to clause first of Article I. a formal protest against any alliance with the International of Europe, or any other organization intended to undermine the social and religious order.
2. To strike from the rules and regulations of your Society everything that might authorize strikes.
3. Not to employ unjust means, or those opposed to individual freedom, to lessen the number of printers.

The Bishop of Montreal hopes that the Union will, like himself, appreciate a good understanding, and that it will make known the result of its deliberations upon the reform in question.

I am, etc.,

J. O. PARE, Secretary.

Your Committee, after serious deliberation, recommends that the alterations suggested by His Lordship (as they do not conflict with the Constitution of the International Typographical Union) be accepted, and that a committee of five members be named to revise our Constitution.

P. A. Crosby, G. Fortin, J. Thompson, T. Godin, T. Cormier, P. Griffard, F. Barbeau, C. Belleau, J. Trudel.

MONTREAL, July 7, 1873.

The report was unanimously adopted, and the Corresponding Secretary (Mr. Crosby) was instructed to notify the Bishop that his suggestions had been approved.

A Workingmen's Mass Meeting, was held at the Cooper Institute on Friday last, in order to welcome Mr. Joseph Arch, the leader of the agricultural laborers of England. Although he had not arrived, and consequently could not address the meeting, it will be seen by the resolutions that the good work of uniting the two great labor interests (agriculture and mechanics) went bravely on:

"Ninth.—That we sympathize with and hail with joy the success of the farmers' movement in the West and South, and that while we consider ourselves as a homogeneous part of that body, which was never complete without the agriculturists, we extend to them the hand and tie of solidarity; and as cheap transportation is as necessary to us who starve for the food the farmers produce, therefore we believe that the only means of relief is by substituting a government railroad which shall be managed by the people themselves, and subject to their watchful guardianship and legislation, and defiantly subversive of the arrogant roads of the contract system, whose alarming effrontery and growth threaten to undermine the liberty of American institutions.

"Tenth.—That we purpose using all lawful and honorable means within our power to crush a system which has for its object the degradation of the workingman; and we are determined, seeing the great injustice that is being done and the great evil that is growing in our midst, to co-operate with all those who will befriend us in sweeping away this great and growing evil from our midst. And we are determined never to stop until success crowns our efforts."

When the two halves of the labor ball are well cemented together, and it commences to roll, there will only be one cry heard from the idlers and non-producers of the nation. It will be, "Stand aside; clear the track?"

## INCIPIENT REVOLUTIONS.

The communists are not all dead yet, in spite of Tiers' three years fusillade at Satory. In Spain, France and Germany they are all alive and kicking. The following extracts are N. Y. *Herald* leaders of the 29th August.

"BREAD IN PARIS.—There is an ominous muttering among the dangerous classes against the high prices which they now have to pay for bread. This danger must be removed or there will be trouble which may be too strong for the existing government. It was the bread question in Paris which precipitated the first French Revolution. Marie Antoinette wondered why, if the hungry people could not get bread, they did not eat cake; but she did not fully comprehend the difficulty, and we know what it cost her and the Bourbons."

It seems singular, to those who do not know the power of the Internationals, that a rising should occur in one of the chief commercial centres of Germany, an empire in which every man is disciplined as a soldier. But such is the fact, and from the telegraphic dispatches of this day's date, (Aug. 29,) it would appear that the soldiers took part with the people in the capture of Leipsic.

"RADICALIST AGITATION IN GERMANY.—The special *Herald* telegram from Leipsic which we publish to-day supplies a very serious inkling of the disposition which exists among certain classes of the German people for the commencement of a radicalist agitation, which may be directed in the healthy path of progressive reform, or toward a communistic realization, just as its leaders direct. Leipsic, the second city of Saxony in importance and a chief seat of German commerce, has been disturbed during the past few days by military insubordination and democratic demonstrations. The "Socialists," as the reformers are termed, appear to have obtained complete control in the ancient town, and evince a disposition to take the law in their own hands. This latter means, in reality, to override the existing law. This intelligence will attract earnest attention in Berlin, and well it may. The men of Leipsic may demonstrate, eventually, whether German imperialism is perfect and infallible as a system of universal government in Fatherland."

To this list let us add brave old Spain who is now passing through her baptism of blood and fire. From Monarchy to Republicanism, from Republicanism to Communism seems to be her marching orders. So the European world rolls on.

R. W. HUMB.

## SPIRITUALISTIC.

ANCORA, New Jersey, Aug. 24, 1873.

Our dear Victoria's banner, with the reformatory inscription of Free Love, floated triumphantly in the intellectual breeze at the late Spiritual Convention in Vineland, New Jersey.

This meeting was the most radical and practical in the development and application of truth I ever attended. The great wheels of nature never moved more harmoniously. The attractive influence and visible energy of the spirit world made the meeting a great success, which will be realized for everlasting good in every department of human society.

Vineland, the modern garden of Eden without fences, snakes or devils, was a fitting place for the fruits of social freedom to mature into the sweet resolutions which were unanimously adopted by the people and sent out for the world's approval.

Let all who can, live them and earnestly teach them, for they contain the true elements and principles of social, family and national freedom, justice and harmony, which is so much desired by the lover of truth.

When these pure principles of social freedom have been more thoroughly introduced to the thinking world, and when they have been investigated with a proper spirit searching for truth with a love for it, then will the evidences presented in favor of social reforms be gladly received by all unprejudiced minds; then will the accomplishment of the great work of social happiness and progress be attained with increased rapidity; and then will the rewards of all present reformatory efforts be duly enjoyed by our self-sacrificing philanthropist Victoria C. Woodhull.

The end of the world in the blessed union of the sexes is not yet; but the present beautiful and harmonizing principles of Free Love, which fall like dew and sunlight on the barren and desolate wastes of married life, clearly represent the hidden glory of that wisdom and power which shall bring about a universal social reformation. Timid, half-way reformers suppress the truth which ought to be spoken and "prophecy smooth things." In an age so exciting as the present, and as the incoming future promises to be, we need fearless men and women who will grasp the whole truth and embrace a suffering world.

Inferior minds are not able now to face public opinion, and still less will they be able, as the great conflict grows, to throw themselves into the breach and control the warring passions of lust and sense. Not a moment is to be lost; for while this halting, withholding disposition rules among reformers, the Young Men's Christian Association are gaining strength from the evil one more rapidly than the pulsations of the heart, to smother and crush out what little love and energy you have for the work of general reform.

Come, come, be decided and enforce the great vital practical principles of reform. Wait no longer for the harvest of the seed which was sowed so freely in Steinway Hall,

Behold it is springing up all around you, and the approaching abundance was clearly seen at the late Vineland Convention; it will go into every household in all the land. The earnest pleadings of the living and the last call of the dying are for this bread of life. DR. H. P. FAIRFIELD.

THE VOICE OF THE SPIRIT—A VISION.

BY R. W. HUME.

Oppressed with woe, in pensive mood  
I pondered o'er my day of life;  
For age's snow was o'er me strewed,  
And I felt weary of the strife.

The giant wrongs I strove to quell,  
Soared haughty in their "pride of place;"\*  
As rain on rocks my efforts fell,  
And I seemed distanced in the race.

"Alas! alas!" I cried in grief,  
And mourned my long and ill-spent day;  
"There's no return, there's no relief,  
And I have flung my time away."

Just then an angel o'er me stood,  
And laid her hand upon my brow;  
"Oh, cease!" she said, "thy craven mood,  
And hear the truth and heed it now."

"There's not one honest, earnest thrill  
That e'er found lodgment in thy mind;  
But shall develop yet and fill  
With flowers the garden of mankind."

"There's not one holy, righteous word  
That e'er hath passed those lips of thine,  
But in the future shall be heard,  
And bear good fruit in happier time."

"There's not one blow in freedom's war,  
For justice and for human right,  
Though dealt by feeble hand shall fail;  
For victory must crown your fight."

"Then cease, oh cease your clamors vain,  
And view your past with clearer eye;  
Night's shadows soon shall be dispelled,  
And morning brighten all your sky."

Stopped was the flow of sorrow's tide,  
My tears their tribute ceased to pay;  
"Give me my pilgrim's staff," I cried,  
"Forward, I follow, lead the way."

\* A term in falconry—the highest pitch of flight.

Sister Victoria—Please say to your readers that unavoidable circumstances prevent the lady I spoke of giving the articles I spoke of at this time, she being so fully occupied that she cannot prepare them at present; but I have other articles that I shall commence publishing soon, which may prove equally interesting. LOIS WAISBROOKER.

SOCIAL PALACE ASSOCIATION, HAMMONTON,  
NEW JERSEY.

An association has been formed at Hammonton, New Jersey, for the purpose of uniting together those interested and desirous to see the system, domestic and industrial, of the Social Palace practically realized in this country.

Those persons who are interested in the purposes of the association and desirous of furthering its objects, or of obtaining further information upon the subject, are requested to address the secretary.

It may perhaps be well to state, that in *Harper's Magazine* for April, 1872, will be found an account, with illustrations, of the Social Palace founded at Guise, France, by M. Godin. EDWARD HOWLAND, Secretary.

Address, Box 88, Hammonton, N. J.

LONG HILL, Trumbull, Ct., August 28, 1873.

Dear Friends—You will remember the old gentleman, Charles Bishop, who was so anxious to see you at the time of your visit at our house.

To-day, at his special request, I spoke the last words over his dead body, and followed it to the grave.

He was a Spiritualist, and thoroughly in sympathy with your labor and other needed reforms.

Two days after he grasped your hands, his last sickness came, and now he has gone home.

ANNA M. MIDDLEBROOK,  
BOSTON, Aug. 4, 1873.

My dear Friend—I wrote you briefly yesterday on the need of organization among the free and progressive minds of the country and the world. It seems to me, however, that I ought to lay before you more fully and without delay my thought on that subject. I write to you because you hold a pivotal position and probably have a larger constituency allied to you both by affection and conviction than any other person in this nation; and because you are moving to bring a large body of people up to a recognition of the need of organization.

It is clear to me that there is to be quite soon among the free thinkers, the free religionists, the free lovers, free traders, free governmentists, free moneyists, free homeists and free everythingists, as spontaneous union, for the purpose of securing for each and every vital idea a practical social recognition and incarnation in the institutions, the form and body of society itself, and thereby the protection of the rights and liberties of every member of society.

Even if you succeed in organizing the Spiritualists into a body of practical workers, and if the free religionists, the Pantarchists, the half dozen different schools of labor reformers, the Internationals, Suffragists and Equal Rights party; each and all push their distinctive issues (which may be well as a natural distribution of the several branches of labor into a proper and convenient form for full and careful consideration—so to say, committeeizing the whole body of reformers and all the subjects to be considered), there will still be wanting some form of association which shall unitize and focalize to one centre the deliberations and plans of all

those groups or committees. The need of some such unity, I am sure, is felt by all thoughtful friends.

The great body of the people who make up the rank and file of any one of these reforms are not up to the full stature of the men and women who really lead and represent these several underlying radical ideas. My thought, then, is this, that whether you are successful in drawing the Spiritualists, as a body, up to your ideas of organization or not, you will have a large following of the most earnest, wisest and best of them, and they at least should be united by organization. For the purpose of forming the central body or congress of all these different reform bodies let there be invitations sent out by a few persons of known liberality, breadth of view and tried devotion to the representative women and men in every department of reform, inviting them to a congress for the purpose of deliberating on a plan of organization, which shall unite all reformers into what will be practically a new church and a new State.

In the doing of a work like this, it would be of the utmost importance that there should be no haste. There should be ample time and great deliberation. It could not be done in a week nor a month; and if it were well done in six months or a year, it would doubtless be well worth the cost.

2. It is certain that no one plan would be likely to be accepted as a whole, but it is quite probable that the best features of most, if not all, would be essentially adopted.

3. It would be indispensable, then, to the best success and ultimate harmony that all mere personal ambition and predetermined adhesion to pet schemes should be absorbed by devotion to what in itself should be manifestly best.

4. The first session of such a congress would likely be very short. It would likely be devoted to a general comparison of views—first, as to what should be the scope and form of organization; the choosing of committees to report on different subjects at an adjourned session. At that session, reports would be acted upon and a committee chosen to report to that or a succeeding session a plan or basis of organization for the critical consideration of the congress, for amendment, acceptance and adoption, or rejection by the same.

5. It seems to me that the object sought by the Congress should be unity of spirit, thought and purpose. It would therefore try to act from unanimity, and not on the majority or force principle of civilizers.

6. Hence it would not be governed by Cushing's Manual, but by that inward manual whose law is kindness, fairness, candor, truthfulness, and whose method is the preference of one another in honor.

7. If such a work could be accomplished in a year of hard-earned labor and discipline, it would be cheaply earned, and would, in all probability, be the means of great good to the people of the whole nation and the entire globe.

Faithfully,

JOHN ORVIS.

P. S.—There is probably nothing new to you in these suggestions, but it will be encouraging, perhaps, to know that other minds are running in the same line with your own. I should like to have the foregoing appear in your paper; but I leave it to your judgment as to whether it should come out before the meeting of the National Convention at Chicago or not. J. O.

MISCELLANEOUS.

(Entered according to Act of Congress, in the year 1873, by Cornelius Burling, in the office of Librarian of Congress at Washington.)

WHAT EVERY MAN, FEMALE AND MALE, AND PARTICULARLY EVERY LABORER, OUGHT TO KNOW.

CHAPTER VIII.

PRESCRIPTION.

"We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations in such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

This is a part of the Declaration of Independence. The Declaration of Independence is a declaration of the rights and wrongs of man, and the part above set forth is the declaration of the rights, and all the rest of the declaration is but a declaration of the wrongs; and each and every one of those wrongs is but an exercise of prerogative royal, individual will as government. So all those wrongs can be fully summed up in the one general declaration of the wrong of individual will, enforced on the people as government.

Now, first let us make the part of the declaration above set forth more certain and definite.

"We hold these truths to be self-evident—that all men are created equal, that they are endowed by their Creator with certain inalienable rights, and that among these are life, liberty and the pursuit of happiness."

"The pursuit of happiness" is vague, equivocal. All sensualists are in pursuit of their happiness. The rights of man can be definitely stated as the rights of personal liberty, personal security and private property.

Well—

"We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

Well, "truths" and "rights" and "principles" are all synonyms, and mean understanding, the word, Vox Populi vox Dei—the voice of the people is the voice of God—for in the people individual will is refined out, and understanding pure prevails; and understanding is right, for it is Vox Dei—the voice of God—as distinguished from wrong, which is the will of the individual (when not the will of the people, when not right) enforced on the people—that is, on the individual, for government.

So this declaration complains of the enforcement of individual will as government as a wrong, and insists on the enforcement of the will of the people as right, and this is all there is of the declaration, and this is all there is of government. The will of the people—right; and the will of the individual—wrong.

"We hold those truths to be self-evident—that all men are created equal, and are endowed by their Creator with certain inalienable rights, etc."

Well, if "all men are created equal," then it follows that all men have equal rights; and if "all men are endowed by their Creator with certain inalienable rights, etc.," then it follows that all men have the natural endowment of equality.

"That to secure these rights governments are instituted among men."

So government is to secure these rights, and with the securing of these rights the business of government must begin and end; for one step beyond the securing of these rights, which are the will of the people, is the enforcement of the will of the individual as government, which is wrong. The will of the individual may perhaps govern the individual, but the will of the people alone must govern the people, and the will of the people is the enforcement of right as government, and right can know no distinction of persons, female or male, white or black, for all are men; and the declaration declares "all men are created equal," and all men must mean all men, female and male, white and black—for man is female and male, white and black.

All men, female and male, white and black, are the subjects of government, and these inalienable rights of all men, female and male, white and black, are involved in the government; government is but the charge of these rights for their enforcement.

"That to secure these rights governments are instituted among men."

Now, plainly, to deny to any man, female or male, white or black, equality in the government—equal voice, equal power in the government—is to deprive them of their natural inalienable rights; it is to take away these rights; and the sole use of government to man, female or male, white or black, is to secure to man these inalienable rights; and inalienable means that which cannot be taken away.

"That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

Yes, the consent of the governed is an essential requisite to the securing of these rights to man; for without such consent, government is an outrage, a despotism, for it is the forced deprivation of the rights of man—and man is female and male, white and black, so the first essential requisite of government is the consent of all men to it—all men, female and male, white and black.

"And to secure these rights, governments are instituted among men."

So woman must have her perfect equality with man in the government, THIS IS THE FUNDAMENTAL POSITION, THE PERFECT EQUALITY OF ALL MEN; and the next is:

"That to secure these rights, governments are instituted among men."

And with the securing of these rights, the business of government must begin and end, and rights are the will of the people as distinguished from wrong, the will of the individual.

And the individual will enforce his will as he can; and if the people want their will enforced, they, the people, must enforce it; for the individual never will. Put this enforcement of the will of the people, at the will of the individual, and the will of the people is gone, and the will of the individual is supreme, and bestiality, despotism reigns.

Now, if the will of the people is to be enforced, the people themselves must enforce it; the people must see that their will is expressed in the law, and the people must themselves enforce the law.

The will of the people is right, justice—no more—this is easy of expression; and the people, as the jury, must see that this right, this justice, be done.

There is no justice the individual can do that the number of individuals, the jury, cannot better do. For the individual is subject to his individual will, bestiality; but in the number of individuals, the jury, the people, individual will, bestiality, is refined out and understanding reigns. Vox populi vox Dei reigns.

So the whole question comes to the question of judge or jury.

Judge, king; jury, people—judge wrong, jury right; judge bestiality, jury understanding. This is the whole question: Which of these two powers is to reign? The one or the other must reign supreme, alone.

Where the one reigns the other cannot exist.

With us the judge, king, has reigned supreme, and he has made the jury a mere pretense, a form, a lie.

Now, either the judge must continue king, and his will the law, or the will of the people must be the law, and the judge must be the mouthpiece, the utterance of the law; the judge must have no individual will, no individuality; for, give the judge individual will, individuality in the least, and presto! he is king at once, for the judge must be king or nobody; and the judge must be nobody, or the people must be nobody. This is the question: Judge or people. And judge is bestiality, despotism, Paganism; and the people is understanding, liberty, Christianity; for Christianity is understanding enforced as government. And make Christianity a reality and it is government.

Shut your ears to preachers, and use your eyes and un-

derstanding, and read the teachings of Christ in the Testament, and see how He preached understanding and denounced Paganism; but Paganism reigns supreme, Christ to the contrary notwithstanding.

Now let us see if Paganism as government cannot be put down and Christianity be enforced.

This is the question: Christianity or Paganism.

NOTE.—“That to secure these rights, governments are instituted among men.”

Government is to secure these rights, and to secure these rights there must be law defining these rights, and courts, judges, juries, etc., for the enforcement of the law. So government means law, courts, judges, juries, etc., no more. This is all the government the people want—the enforcement of right, the administration of justice.

In the State of New York there is no administration of justice, for there is no trial by jury to the judgment of the judge. So the judge is all and the jury nothing. And why take the verdict of a jury when the jury has no power to decide? And even the judgment of the judge is nothing, for his judgment is subject to revision by his superior judge, for in this State the king system of judges exists—one judge is the superior of another, and so appeal lies from judge subordinate to judge superior, until the king, the Court of Appeals, is reached, and this Court can be reached only by the rich, for to reach it delay, expenses, securities are necessary, and these the poor man—the people—has not; so the judgment of the subordinate judge becomes the law to the people—the poor man, who by reason of poverty cannot appeal; the system of appeal is provided for the escape of the rich men from the poor men, the people.

And even of these judges no judgment, no law can ever be had; for of the subordinate judges that can hear a cause, the judgment is not final, is not law, and the only court whose judgment is ever final, is ever the law, the Court of Appeals has no original jurisdiction, and so cannot hear a cause, so there absolutely is in no sense a court of justice in the State—not one court that can hear and decide a cause. Justice can in no wise be had.

And each judge is king in his jurisdiction, and exercises the prerogative royal of making other judges at will (referees). This system, like the mythological monster of old, has the capacity of reproducing itself, *ad infinitum*; so although no justice can be had, judges there are *ad infinitum*. The whole system is a denial of justice, and is devised to put the people at the mercy of the individual, the judge, his friends, tools and pimps. The system is a libel on understanding and a stench in the nostrils of justice.

Can the reader doubt that as to government he is a mere trained beast, when he endures such perversion of government for government?

How long will the people continue to support a government that does not afford them a court of justice?

How long will the people continue to support a government that judges and friends, sons, brothers, partners, etc., may make business and profits?

And in criminal matters the governor pardons whom he will, for the criminal system of law is the king system supreme—the principle that the governor, the king, owns the subject, the convict, and so can do with him as he will, imprison him or free him, pardon him or hang him.

There is no law in the State for the restraint or prevention of crime, except the will of the governor—the king.

A CARD.

While I have the most entire sympathy with every work looking toward the emancipation of woman from her enslaved condition, I must for the present devote myself to dress reform as a special branch of the central one. I do this, both because I see so clearly that the others cannot be carried forward to completion without it, and because there seem to be fewer willing to take hold of it than of any other. I shall be glad to correspond with all friends of the reform who are willing to assist me in it. Suggestions as to the best methods of procedure, how to raise money to be used in publishing and distributing tracts, or help to obtain a public hearing in any way, will all be gratefully received and duly acknowledged. O. F. SHEPARD.

VINELAND, N. J., August 29, 1873.

ALL HAIL!

LOUISVILLE, Ky., August 20, 1873.

All hail to such brave souls as Moses Hull. Men and women are few who dare place themselves against the scorn which prejudiced society will hurl upon them when they are noble enough to announce their convictions, much more their practice, if it does not conform to the time-worn customs of that society. Therefore, when a man has dared, as Moses Hull has dared, to start a new impetus to the revolving wheel of progress, in my opinion as effective as any yet given, he and the cause of truth deserve the expression of approval from the approving, as there are legions of misled mortals with their barb of selfish ignorance not only to drive but to pin him to the wall of discomfiture.

For this reason, I take my pen to write, noble Moses Hull, who has dared to do what, I fear, scarce another dare, not in practice but in public announcement, teaching most potently the lesson of frankness and shame to the hypocrite, who even may feel it abominable to live a lie, yet so court the favor of this monster society that they demean him or herself—to avoid suspicion, I opine—to condemn others if there is ought in their line of action to shake the suspicion that they are walking in the path their honored, yea, respectable (?) selves have long years trod.

The needs of individuals are varied. Many need experiences similar to Moses Hull's, as the sad, sad story of many a weary, worn wife and tired, discouraged husband will tell. And yet, with the teaching of error encompassing us, how few who try to administer to mind or body dare inform the patient the cause of his ills; but patients are fast learning the cause, and sooner or later will apply the remedy.

Frequently words like these are poured into my ears: “I do not believe God intended persons to marry?” Then comes the same sad narrative of soul pollution and death of body. Mind you, friends, half the individuals who utter this quotation would scorn to have the term Spiritualist or Free-Lover applied to them; but their bitter experience has taught them there is something wrong in their social and sexual relations. When they tell us where and how remedies might be obtained, what can we answer? For with Laura Cuppy Smith we long since learned that the majority of women at least “are like dogs in the manger; do not love their husbands themselves and swear by heaven no other woman shall;” and men are ditto, yes, even while taking

the privileges they deny others. God pity and Christ cure them is my prayer; while I will further add, I am not in habit of worshipping mortals, neither usually in favor of high monuments or embalming, but am fully convinced Moses Hull is deserving of all three for taking a stand the ungrowing cannot but condemn, while too many favored with growth will not dare sustain; but the angels will place a star upon his forehead, the meekest will yet be willing to wear a crown of thorns, hard pressed down.

Again God bless him, is the prayer of

ANNE L. DEWEY.

THE MORNING COMETH.

BY HELEN M. WALTON.

The morning light is breaking,  
And the storm cloud's parting now;  
For I see the gold and crimson  
Gleam on the mountain brow.  
Dark, misty, curtained error  
Rolls backward in its gloom,  
And the resurrection morning  
Lights up the midnight tomb.

Shine forth, oh! glorious morning!  
Like a warrior sword in hand;  
And cleave the hosts of darkness  
In sky, and sea, and land.  
Break! Break! Oh, glorious sunshine;  
On the future and the now;  
And lift the crown of sorrow  
From the martyr's lowly brow.

Pale woman, weeping sadly,  
Enchained beyond control,  
Wears still the captive fetters  
That eat into the soul.  
Dear children, knowing hunger,  
And mother starving too;  
We find at every corner  
Of this great city through.

We also find the churches,  
Whose brazen bells give news,  
Of time of prayer for Christians  
To kneel in cushioned pews.  
The silks and satins rustle,  
Flushed worshipers exclaim,  
“Good-will to all the heathen,”  
And this in Jesus' name.

But, just outside the churches,  
Hard by their costly doors,  
A Nazarene of sorrow  
For his brother man implores.  
For the anguish of the people  
He ever walks and prays,  
Through all the slums and hovels,  
By dark and dubious ways.

He enters not the churches,  
But passes by in dread;  
To lift from out the way-side  
The poor man's weary head.  
Methinks they named him Jesus  
Who, in the olden time,  
Called every man “his brother”  
And nothing called he “mine.”

This man of God—all meekly—  
On whom the angels smiled,  
Is sacrificed and daily  
In the person of his child,  
The world with cruel mockery,  
In every thoroughfare,  
Compels the poor and feeble  
The cross of Christ to bear.

The great church of humanity  
Is ever with us still;  
We cannot miss its portals,  
Ignore it as we will.  
The brotherhood of races,  
The sisterhood of love,  
The fatherhood of all mankind  
Make trinity above.

Then, onward, glorious morrow!  
That gives the light of day  
To all who sit in darkness,  
To all who watch and pray.  
O'er the worker and the prophet  
Cast thy mantle all aflame,  
With the glory and the brightness  
Of the blessed Master's name.

THAT EXPERIENCE.

Victoria—Permit me to say that my article, published in your paper dated August 23, has brought me scores and scores of letters, nearly every one of them asking important questions and demanding private and confidential replies. It would take all of my time and dollars of stationery to answer them. During the first few days I undertook to answer them, but have been compelled to give it up. Just one individual has been thoughtful enough to send money to pay return postage.

I can answer no more private correspondents unless they pay the postage, and even then I prefer to answer through WOODHULL & CLAFLIN'S WEEKLY.

If persons wish to write, having their questions answered *pro bono publico*, I will save their questions and arrange them in proper order, and by and by prepare an answer and publish in the WEEKLY.

Let another thing be understood once for all. Anonymous letters will not be noticed. I must have the confidence of those whose communications I notice.

My address is for the present 27 Milford street, Boston.

MOSES HULL.

A SPECIMEN LETTER.

Sister Victoria—Inclosed find a specimen of the letters I am receiving from the best minds in the country. Such straws indicate the direction of the wind. But what a race of cowards we are! Of all the letters I have received indorsing my course, this is the only one I have the privilege of using as I choose. They usually say, “This is private and

confidential.” I am glad to find a few such men in the world, and when I find them I am more than proud to have them known publicly.

MOSES HULL.

FLORENCE HEIGHTS, N. J., August 18, 1873.

Friend Moses Hull—I have just read your letter in the WOODHULL & CLAFLIN WEEKLY, August 23. You have hit the nail right on the head. The dispute lies in the definition of *adultery*. You have made a bold stride in the right direction, and well-informed persons will sustain the position.

I have studied this social question for the past half dozen years, and can heartily concur with your sentiments. Go on with the good work and break up all existing slavery, no matter what its name or nature. You can use this as you see fit.

Yours truly,

P. P. FIELD, M. D.

THAT BOAT STORY.

As I was the only woman wearing the reform dress among that boat-load of radicals going to the Vineland Convention, it is safe to infer that the *Herald* reporter made reference to me in his attempt to be funny. For the relief of friends who may feel concerned for my good behavior, I will state that I carried no fan, and did not speak to the reporter or any other stranger. If he will produce the man who owns my coat and pants (for he says I wore “a man's coat” and “a man's pants”), I promise to deliver them to the rightful owner; until that time I intend to wear and enjoy them myself. Am sorry he and the rest of the boys feel so bad about it, but can't help it.

Yours for freedom of lung and limb as the necessary result of, and aid to, all mental and social freedom.

OLIVIA FREELOVE SHEPARD.

DES MOINES, Iowa, August 24, 1873.

Victoria—I am a reader of the WEEKLY and also of the *R. P. Journal*, and permit me to say, I am very much surprised at the course pursued by many of those professing to be reformers and natural philosophers, as regards the teachings of Victoria C. Woodhull. Why, one would infer from the writings of her opposers that she was the great discoverer and dispenser of the Free-Love doctrine, when the truth is, the Free-Love idea is as old as the human race. Every one loves, and the grade and extent of that love will depend on the natural development of the individual.

“Like attracts like.” “Birds of a feather will flock together.” Who can destroy natural law? If the love element of our nature is perverted, what is the producing cause of that perversion? Surely Victoria Woodhull and her co-laborers, with their united influences, cannot produce that cause. It would not be catching among those on a different plane of growth.

Now it seems to me that, instead of making the present advocates of Free Love targets to fire at, the opposers of these sentiments—if they think them wrong and pernicious in their tendency—ought to search for the cause producing the present radical, socialistic ideas so widespread and having so many earnest and accomplished advocates, and make haste to reveal the cure, thereby becoming the saviors of the human race.

A searcher after truth, ALMIRA F. PATTERSON.

“CHILDREN AND FOOLS,” ETC.

It is an old saying that children and fools tell the truth, sometimes to the confusion of older people and knaves. We cannot help recalling this old “saw,” upon reading the following extract in the *N. Y. Herald* of the 26th ult., contained in an editorial entitled “Barbarism and Civilization Side by Side”:

It seems, really, that the more pretence of virtue there is in some communities the more appalling are the crimes committed in them. Philadelphia claims the merit of being a very moral and orderly place, and, we are willing to admit, a large portion of its population is respectable. Still, the revelations lately made by our correspondents show that in no city is there grosser immorality, though frequently covered over by an outward show of decency or by a veil being thrown over it. There is a good deal of the same Puritanical spirit in Philadelphia as in Boston, which makes a show of respectability at the front door, while the side or back door is open to vice and uncleanness. It is just this sort of hypocrisy which hardens and demoralizes a community and leads to such horrible cruelty as that of Mrs. Rowland, as well as to the frightful orgies in Philadelphia that have been exposed in this paper. There is in juxtaposition with our boasted civilization, particularly in the large cities, a fearful amount of demoralization. Where is the remedy? Better police regulations and a more vigilant police force would help to remove the evil. But what is most needed is a more general and higher order of education. Then, those who assume to work for the morals and salvation of the community, the ministers of religion and the churches, pay little attention to the poorer classes. They, together with the wealthy, could do much more to instruct and reclaim the vicious and to break up the haunts of vice. It is a sad reflection that in the midst of our Christian civilization, and where costly churches are erected in almost every square of our cities, crime should be so rampant and vice prevail so much.

The same paper says:

A Southwestern man, speaking of woman's rights, says there is but one trade open to the gentle sex, and that trade is marriage.

[From the *Springfield Republican*, Mass.]

The decision of the St. Louis judge against the constitutionality of the social evil regulation system in that city, of course, does not settle anything, as the matter is to be carried to the Supreme Court. But he has got hold of a very sound idea when he demands that the law should operate uniformly—that the man should be subject to its regulations and the publicity it involves equally with the woman. The time is coming when public sentiment will sustain this demand, if it does not now.

[CONTINUED FROM PAGE 7.]

is in the present? Do not all national banks, though nominally distinct, really have a common fountain-head in government? Does not all their currency come from government? Suppose all these banks, instead of being independent institutions, were an organized system, having a common head, as the banks of New York city virtually have in the Clearing House, would not that be a condition so nearly related to the system which would be required as to show its entire practicability?

Indeed, there is scarcely need that there should be a new department inaugurated to bring such a currency home to the people. Perhaps there never was a system operated in which there was less proportionate loss through its executive officers than in our postal system. And this is because the responsibility comes home to the people. The postmaster is always a resident of the place in which he officiates, and, either with or without a civil service law, should be the appointee of the citizens whom he is to serve; and, of course, would be a person possessing their special confidence. To such persons might the care of the public money well be intrusted; and in all places except cities a single person could perform both the services of postmaster and of United States financial agent.

Means can be easily devised to make all post-offices offices for loaning, as they now sell post-office stamps and money-orders.

In all that I have said my only purpose has been to endeavor to arrive at a proper understanding of the most important feature of governmental justice and uniform equity—among all the people. All past systems have failed to secure this. The world has constantly witnessed the proceeds of the labors of the millions aggregated in the hands of the few. This advantage which one class has possessed over another cannot long exist under the rapid spread of intelligence which marks the present generation; and it behooves this people to give due consideration to any scheme which proposes to lessen this advantage. And most especially does it become the duty of the people, if there be such a thing as principles of finance, to find them out and cause them to be practically applied.

In fine, and to resume: the idea of money must first be separated from that of the intrinsic value of gold, or any other commodity, and confined to the mere capacity of representing all commodities, and so of facilitating the exchanges of wealth. This, it has been abundantly demonstrated, can be as well, and for various reasons, better done by strips of paper, properly stamped and signed, than by gold or any other metal.

In the next place, these strips of paper, signed by the government, with the credit and wealth of the whole country, are better than individual promises; though the issuance of individual promises should not and need not be prohibited, as we do not now prohibit anybody from making or receiving private notes, drafts and checks.

Again, the government money need not be redeemable, but only convertible into new strips of paper when the old ones are worn out, and into commodities when they are used in trade, and into other government securities bearing interest, as I have pointed out.

Still again, money has also been held to be a correct measure of values. This it ought to be, indeed, but has never been so, because it has never been measured itself. Of what use would yard-sticks be, used for measuring cloth, but which had never themselves been measured by anything? The system which I have stated for measuring money itself is believed to be perfect. It is not the individual dollar, relatively to the half dollar or the hundred dollars, that has failed to be measured or fixed, but the rate of increase relatively to other values, of all the government currency afloat. By the convertibility of any excess of issue sinking its value below a certain standard into interest-paying bonds, any over-issue is immediately absorbed, while a deficiency of issue will be revealed by the fact that absolutely no bonds be sold. In this manner the whole operation will be self-adjusting from day to day; the value of the aggregate of government money will be accurately measured and kept uniform; and any interest or temptation which the government might have to an over-issue would be immediately neutralized by the absorption of such surplus into bonds, upon which the government itself would be paying interest; or, in other words, assuming an unnecessary and useless burden, in the face of the people and of its own economies. Can anything more perfect be devised? If so, let us have it by all means; if not, let this device be adopted. A self-adjusting, self-regulating admeasurement of the value of money would make it a true measure of other values, and is a suggestion which, if it can be secured, is of unequalled importance.

Another somewhat similar idea was glanced at in passing—that of a definite method of determining scientifically the equitable rate of interest. This I cannot stop now to explain. It will, however, only be when we come quite down to that basis, that the full value of this financial system will be experienced.

Finally, in its basis, this system of government money is money issued at the mere cost of printing and circulating; but by adjoining with it the idea of a complete, simple and exceedingly economical means of raising the revenue of the country, the three or four per cent. is paid to the treasury; that is to say, by the people individually to the same people in their collective capacity. Under this system all the various revenue officials and tax assessors and gatherers would be dispensed with, and a vast system of economy inaugurated which in a few years would transpose us from a borrowing to a loaning nation, making us the financial example for all the world. This it also seems to me is another invaluable feature of the system, all of which I, however, respectfully submit to the decision of the people.

The interests of humanity which are involved in this question are greater than are the interests of those who have assumed to rule the world, and who are endeavoring to fasten upon the people despotism, to escape from which would re-

quire the shedding of whole rivers of human blood and the destruction of the best evidences of our civilization, for which we have a perfect right to feel the greatest admiration.

A timely understanding of the money question would guarantee precisely the reverse of all this, and cause humanity to take still greater and more rapid strides toward that perfect enlightenment which can alone thoroughly recognize the common brotherhood of the human race, toward which end all reform should be directed.

## BUSINESS EDITORIALS.

### RAILROADS AND THEIR APPOINTMENTS.

There are various opinions regarding the several great railroad lines which connect the Metropolis of America with the great West—north and south. The chief end that seems to have been aimed at is speed, and some roads have been so absorbed in this as to have entirely overlooked the matter of comfort, which to all but persons traveling on business purely, is an important item. One of the main lines at least, and we think two, and they the so-called popular lines, have been wonderfully negligent in some things of great value to the general public. There is, however, one route West, the Baltimore and Ohio, which has given special attention to all the requirements of the traveler—speed, comfortable cars and well-managed eating-houses, which last is a cause of great complaint upon some other roads that make greater pretensions than this route makes. Its management works in a quiet, unostentatious manner, and, especially since completing its new and quick Chicago connection westward from Parkersburg, has taken a firm hold upon the traveling public, and is obtaining its full quota of the public patronage. In point of time, its Western connections compare favorably with any route, while in many things it is superior to all other routes.

### KURTZ' RESTAURANTS.

Among the many permanent institutions of the city are the several restaurants of Mr. Fred. Kurtz, located at 23 New street, 60 Broadway, 76 Maiden lane and at the corner of Fifth avenue and Ninetieth street. Undoubtedly Kurtz excels all competitors in the conduct of a first-class eating-house. Besides being thoroughly versed in stocking his store-rooms, he understands just how to please the general palate in the preparation of his dishes. Success is the best test of merit, especially in this business; and if Kurtz' merit is to be so tested, he stands pre-eminent over all other caterers. Each of the above places will accommodate from one to two hundred persons, and all of them, at almost any hour of the day, are filled. Strangers, visitors and residents will find Kurtz' the most satisfactory, as well as cheapest, first-class eating establishments in the city; while those who visit Central Park should not fail to call at the new and elegant retreat at the corner of Ninetieth street.

### QUARTERLY MEETING.

Notice is hereby given that a Quarterly Meeting will be held under the auspices of the Indiana State Association of Spiritualists at Oxford, Benton Co., Indiana, commencing Friday, September 12th, 1873, at 7½ o'clock P. M., and continuing over Sunday. Come one and all.

If any of the friends, on arrival at the depot, are not met by the Committee of Arrangements, they will proceed at once to the Ohio House, or Treasurer's office, where they will be cared for.

J. R. BUELL,

Secretary of Indiana State Association of Spiritualists.

The undersigned, feeling that the times are ripe for a social club in this city, invites those who are of like mind to communicate with her, with a view to securing a suitable place for weekly meetings, for mutual improvement and social enjoyment, and with a hope of ultimately organizing a unitary home. Address, E. M. BECKWITH, Station D.

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### APPROACHING CONFLICT—

The irrepressible issues between universal liberty and despotism to precipitate a terrible war within five years that will terminate in the overthrow of the American Republic and the establishment of a military dictatorship.

Church, State and Capital are combined, under the leadership of the Republican party, to precipitate the conflict that will end in a defeat of their aspirations, and the ultimate triumph of industry, socialism and rationalism.

The nation is slumbering upon the brink of ruin as unconsciously as the citizens of Pompeii and Herculaneum in that awful moment that preceded the belching forth of Vesuvius.

The most astounding foreshadowing of the future destiny of this nation ever issued from the press.

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### IOWA SPIRITUALISTS.

The Spiritualists of Iowa will hold their Fifth Annual Convention, at their Hall, in Walnut street, Des Moines, on Friday, Saturday and Sunday, October 3, 4 and 5, commencing at 10 o'clock A. M.

Good speakers will be in attendance, and at least one good test medium. The friends at Des Moines always take care of visitors.

So come on, all friends of the cause, speakers, mediums and everybody else, and let us make the occasion one worthy of our good cause.

J. P. DAVIS, Pres't.

J. SWAIN, Sec'y.

DES MOINES, IOWA, August 20, 1873.

### QUARTERLY MEETING NOTICE.

The first quarterly meeting of the Western Reserve Woman's Emancipation Society will be held at the Universalist Church, in Parkman, commencing on Saturday, Sept. 6, at 10 A. M., to continue two days. D. M. Allen, Lucia H. Cowles, Sarah L. S. Philleo, J. H. Philleo, Francis Barry and others will address the meeting.

The platform will be free to opponents, but the meeting will not be diverted from the objects to which the Society is devoted—namely, "The absolute freedom of woman through the overthrow of the popular system of marriage."

Friends expecting to come on the cars will take notice that Garrettsville, on the Mahoning branch of the Atlantic and Great Western Railroad, is the nearest station. The hack from Garrettsville to Parkman (6 miles) connects with trains both east and west, which meet at Garrettsville at 9 A. M.

The Free Lovers of Parkman will entertain the friends from a distance to the fullest extent of their ability.

By order of the Executive Committee,

FRANCIS BARRY, Sec.

### A NEW HYGIENIC INSTITUTION.

We call the attention of our readers to the advertisement (in another column) of "Champion Cure and Liberal Institute," at Carversville, Bucks Co., Pa.

It is matter of congratulation that we now have an institution founded upon the true philosophy, and entirely free from sectarian bias.

We are assured by the character of the men and women engaged in the present undertaking at Carversville, as well as by the direct encouragement of spirit friends, that the germ there planted is to grow apace, and to become an example of success to foster the establishment of similar institutions.

### NEW MEDIUMS IN THE FIELD.

Mrs. S. S. Baldwin and the Dormand Bros. have just concluded a series of wonderful seances in New Orleans, all of which were well attended and highly satisfactory. These young men are as yet mere novices, with unsurpassed powers, yet no mediumistic experience, and with but little if any appreciation of their, as I regard it, great prospective mission.

Miss Crosby, whose card will be found in another place, continues at 316 Fourth avenue. Those who visit her speak highly of her mediumship.

### SPIRITUALISM IN NEW YORK.

Mrs. Katie Robinson, a first-class test and business medium from Philadelphia, will be at 316 Fourth avenue for two weeks only. Harry Bastian, one of the best physical mediums, will be here in a few days, and beat all the Rutgers-street ghosts.

### REFORMATORY LECTURERS.

C. Fannie Allyn, Stoneham, Mass.  
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J. O. Barrett, Battle Creek, Mich.  
Mrs. E. F. M. Brown, National City, Cal.  
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Prof. J. H. Cook, Columbus, Kan.  
A. Briggs Davis, Clinton, Mass.  
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James Foran, M. D., Waverly, N. Y.  
I. P. Greenleaf, 27 Milford street, Boston, Mass.  
Anthony Higgins, Jersey City, N. J.  
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Mrs. Elvira Hull, Vineland, N. J.  
Moses Hull, Vineland, N. J.  
R. W. Hume, Hunter's Point, L. I.  
W. F. Jamieson, 139 Monroe street, Chicago, Ill.  
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.  
Cephas B. Lynn, Sturgis, Mich.  
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In a boat as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids and by precipitous rocks dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. But means of salvation calmed the "heart's wild tumult" and lighted the angry waters as the angels of rescue—they who were their parents—came to the little voyagers on waves of undying affection; when through that love which fills alike the heart of parent and child, a power was transmitted that drew the boat aside from its impending doom and lodged it in the crevice of the rocks, and they were rescued.

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9:00 a. m., Great Southern Morning Express, for Baltimore and Washington; for the West, via West Philadelphia, Baltimore, and for the South, via Baltimore, and via Washington, with Drawing Room Car attached.

9:30 a. m., Western Express for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through from New York to Pittsburg, Fort Wayne and Chicago, Columbus, Cincinnati and Louisville, and with Parlor Cars from New York to Pittsburg.

1:00 p. m. Express for Baltimore and Washington, and for the West, via Baltimore, with Drawing Room Car attached.

\*5:00 p. m. Daily Western Express, for Pittsburg and the West, with Pullman's Palace Car, through from New York to Pittsburg, Indianapolis, Louisville and St. Louis, to Columbus, Cincinnati and Chicago.

\*7:00 p. m., Daily Western Express, for Pittsburg and the West, with Pullman's Palace Cars, for Pittsburg, Cincinnati and Indianapolis.

\*8:30 p. m., Daily Western Express, for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through without change, to Pittsburg, Crestline, Fort Wayne and Chicago.

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9 A. M.—Cincinnati and Chicago Day Express. Drawing-room Coaches to Buffalo and sleeping coaches to destination.

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7 P. M. (daily)—Cincinnati and Chicago Night Express, Sleeping Coaches through to Buffalo, Niagara Falls, Cincinnati, Detroit and Chicago without change. Trains leave for

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Goshen and Middletown, \*6, 8, 10:30, 11 and \*11:15 A. M.; 3:45, 4:30, 7:30 and \*7 P. M.

Warwick, 8, 11 A. M., and 4:30 P. M.

Newburg, 10:30, 9 and 11 A. M., and 4:30 P. M.

Suffern, \*6, 8, 10:30, 11 and \*11:15 A. M.; 3:45, 5, 6, 7:30 \*7 and \*11:30 P. M.

Ridgewood, Hohokus, Allendale and Ramsey's, \*6, 8, 10:30, 11, \*11:15 A. M., 3:45, 5, 6, 7:30, and \*11:30 P. M.

Paterson, \*6, 6:45, 7:15, 8, 10:30, 8:45, 10, 11, \*11:15, 11:30 A. M., 12 noon, \*1:45, 3:45, 4, 5, 5:15, 6, \*6:30, \*7, 8, 10:30, and \*11:30 P. M.

Newark, \*6, 7:15, \*8:45 and 11:30 A. M., and 3:45, 5:15, \*6:30, P. M., and 12 Saturday nights only.

Rutherford Park and Passaic, 6:45, 8, 10:30, 10, 11, \*11:15 A. M., Passaic only; 12 noon, \*1:45, 4, 5:15, 6, \*6:30, 8, 10:30 and \*11:30 P. M.

Hillsdale, Hackensack and Way, 5, 8:15 and 10:45 A. M., 1, 3, 4, 5 and 6 P. M., and 12 Saturday nights only.

Spring Valley and Way, 5 and 9:30 A. M., 4:45 P. M. Englewood, 5, 8, 9 and 9:30 A. M., 1:30, \*3:15, 4:15, 4:45, 5:30, 6:30 and \*7:45 P. M. and 12 Saturday nights only.

Crosskill, 5, 8, 9 and 9:30 A. M., 1:30, 3:15, 4:15, 5:30, 6:30 and \*7:45 P. M., and 12 Saturday nights only.

Sparkill, 5, 8, 9 and 9:30 A. M., 1:30, 3:15, 4:15, 4:45, 5:30, 6:30 and \*7:45 P. M., and 12 Saturday nights only.

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12 m.—Rockaway express train.

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3 P. M.—Rockaway and Hempstead express.

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