

WOODHULL & CLARLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

VOL. 3.—No. 22.—WHOLE No. 74.

NEW YORK, OCTOBER 14, 1871.

PRICE FIVE CENTS.

DUNCAN, SHERMAN & CO.

BANKERS,

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SIX PER CENT GOVT BONDS.

Twenty Years to run.

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

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THE LOANERS' BANK OF THE CITY OF NEW YORK

(ORGANIZED UNDER STATE CHARTER.)

"Continental Life" Building,

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This Bank negotiates LOANS, makes COLLECTIONS, advances on SECURITIES, and receives DEPOSITS.

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FIVE PER CENT. INTEREST paid on CURRENT BALANCES, and liberal facilities offered to our CUSTOMERS.

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THE

New York State LOAN AND TRUST COMPANY,

119 BROADWAY,

CORNER OF CEDAR STREET, NEW YORK.

CASH CAPITAL, \$1,000,000.

INTEREST ALLOWED ON DEPOSITS, SUBJECT TO CHECK, SAME AS UPON BANK.

This Company is authorized by law to accept and execute all trusts of every description.

To receive Deposits, allowing interest on the same; to loan and advance money, to receive upon storage or deposit Bullion, Specie, Stocks, Bonds and Certificates or Evidences of Debt.

To take the management, custody and charge of Real and Personal Estate and Property, and to act as Trustee of Railroads and other Corporations.

The Company will also take charge of all kinds of Securities for safe keeping; collect Coupons and Interest, etc.; remitting for the same, or crediting in account, as may be desired.

The New York State Loan and Trust Company has a paid-up Cash Capital of ONE MILLION DOLLARS, and by its Charter has perpetual succession. Its place of business is central; all its operations are under the direction of a responsible Board of Trustees; EXECUTORS, ADMINISTRATORS, TRUSTEES OF ESTATES, GUARDIANS OF INFANTS, MARRIED WOMEN, AGENTS having charge of Estates, FEMALES, and others unaccustomed to business, will find it to their advantage to keep their accounts with this Company, affording as it does all the security of a Bank, with the advantage of the accumulation of interest on their accounts.

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RAILROAD IRON,

FOR SALE BY

S. W. HOPKINS & CO.,

71 BROADWAY.

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OSBORN & CAMMACK,

BANKERS,

No. 34 BROAD STREET.

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

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KOUNTZE BROTHERS,

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14 WALL STREET.

Four per cent. interest allowed on all deposits. Collections made everywhere.

Orders for Gold, Government and other securities executed.

BANKING HOUSE

OF

HENRY CLEWS & Co.,

No. 32 Wall Street, N. Y.

Letters of Credit for travelers, also Commercial Credits issued, available throughout the world.

Bills of Exchange on the Imperial Bank of London, National Bank of Scotland, Provincial Bank of Ireland, and all their branches.

Drafts and Telegraphic Transfers on Europe, San Francisco, the West Indies and all parts of the United States.

Deposit accounts received in either Currency or Coin, subject to check at sight, which pass through the Clearing-House as if drawn upon any city bank; 4 per cent. interest allowed on all daily balances; Certificates of Deposit issued; Notes, Drafts and Coupons collected; advances made on approved collaterals and against merchandise consigned to our care.

Orders executed for Investment Securities and Railroad Iron.

CLEWS, HABICHT & Co., 11 Old Broad street, London.

Central Railroad Company

OF

IOWA

First Mortgage and Equipment

7 PER CENT.

GOLD BONDS.

FOR SALE BY

A. L. HATCH, Fiscal Agent,

64-76

32 PINE STREET

NEW YORK

STATE RAILROAD BONDS.

A First-Class Home Investment.

FIRST MORTGAGE GOLD BONDS

OF THE

RONDOT & OSWEGO

RAILROAD.

Principal & Interest Payable in Gold.

Seven per Cent. Semi-Annually.

This Road covers 100 miles of the most direct possible line, between the Great Lakes and deep water navigation on the Hudson River, the whole line of which will be completed and in operation on or before October 1st, 1872, and give a new line of road to Lake Ontario and the West, 25 miles shorter than any line that can be found.

It passes through the Cement, Flag-Stone and Lumber regions of Ulster County, and the rich, agricultural bottoms of Delaware and Greene Counties, all of which have not heretofore been reached by railroad facilities, and from which sections, the formation of the country prevents the construction of a competing line.

The 36 miles of road operated for three months is already paying net earnings equivalent to 7 per cent. gold, on its cost of construction and equipments. The issue of Bonds is limited to \$20,000 per mile of COMPLETED ROAD, the coupons payable in gold in this city.

PRICE OF THE BONDS, 90 IN CURRENCY.

Full particulars of the above may be had of, and the Bonds for sale by

Edward Haight & Co.,

9 Wall Street, NEW YORK CITY.

Financial Agents of the R. & O. Company. 81

MARKET SAVINGS BANK,

82 NASSAU STREET, N. Y.,

Six Per Cent. Interest Allowed.

Interest commences on the 1st of each month.

HENRY R. CONKLIN,
Secretary.

WM. VAN NAME,
President.

INGERSOLL LOCKWOOD,

Late United States Consul to the Kingdom of Hanover. Author of "Transatlantic Souvenirs." Translator of Renan's "St. Paul," etc.

1. "COUNT BISMARCK, THE GREAT PRUSSIAN PREMIER." 2. "NATIONALITY AND NOBILITY." 3. "WOMEN'S FACES." 4. "BRAINS."

(New Lecture.)

Although one of the youngest in the lecture-field, Mr. Lockwood's success has been most flattering, and press-notices, indorsing his rare abilities, have been received from all places where he has lectured. The following is a sample:

Ingersoll Lockwood, of New York, is one of the most popular lecturers in the country. He has been a foreign minister of the government (when only twenty-one years old), and is one of the most genial speakers of the present day. The lecture was interesting; exhibits a wonderful readiness in the subject, and presents an array of curious facts. Though exhausting the subject, he did not exhaust the audience, which listened to it with pleasurable delight. [N. Y. Herald.] The lecture delivered last evening, before the Young Men's Association, by Ingersoll Lockwood, on "Count Bismarck," was a very fine effort indeed. [Troy Express.] A good audience was in attendance at Twiddle Hall, last evening, to listen to Ingersoll Lockwood, of New York, on Count Bismarck. Mr. Lockwood is a distinct, clear and powerful speaker, and showed throughout a perfect familiarity with his subject. His presentation of the facts of the Count's life, and estimate of his character, were so well done as to make his lecture full of interest and profit. [Albany Journal.] Brilliant and masterly. [E. S. Journal, White Plains.] An excellent lecturer. An eloquent description of the life and character of the great Prussian Premier. [S. S. Republican.] Mr. Lockwood's oratorical powers are well known. [Home Journal.]

Terms, \$100, with modifications.

CATAWBA WINE.

The Kelley's Island Wine Co. Have opened a Depot for the sale of their celebrated SPARKLING AND STILL CATAWBA WINE at—
28 & 30 WEST BROADWAY.

Families wishing a good article, may rest assured that all wine ordered directly from the Company's Depot will be just what it purports to be—pure grape juice.

64-67

GEO. C. HUNTINGTON.



MILD, CERTAIN, SAFE, EFFICIENT
It is far the best Cathartic remedy yet discovered, and at once relieves and invigorates all the vital functions, without causing injury to any of them. The most complete success has long attended its use in many localities, and it is now offered to the general public with the conviction that it can never fail to accomplish all that is claimed for it. It produces little or no pain; leaves the organs free from irritation, and never overtaxes or excites the nervous system. In all diseases of the skin, blood, stomach, bowels, liver, kidneys—of children, and in many difficulties peculiar to women—it brings prompt relief and certain cure. The best physicians recommend and prescribe it; and no person who once uses this will voluntarily return to the use of any other cathartic.

Sent by mail on receipt of price and postage.
1 box, \$0 25.....Postage 6 cents.
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It is sold by all dealers in drugs and medicines.
TURNER & CO., Proprietors,
120 Tremont Street, Boston, Mass.

THE BALTIMORE & OHIO R. R.

Is an Air-Line Route from Baltimore and Washington to Cincinnati, and is the only line running Pullman's Palace Day and Sleeping Cars through from Washington and Baltimore to Cincinnati without change.

Louisville in 29½ hours.
Passengers by the Baltimore and Ohio Railroad have choice of routes, either via Columbus or Parkersburg. From Cincinnati, take the Louisville and Cincinnati Short Line Railroad.

Avoid all dangerous ferry transfers by crossing the great Ohio River Suspension Bridge, and reach Louisville hours in advance of all other lines. Save many miles in going to Nashville, Memphis, Chattanooga, Atlanta, Savannah, Mobile and New Orleans.

The only line running four daily trains from Cincinnati to Louisville.
Silver Palace Sleeping Coaches at night, and splendid Smoking Cars, with revolving arm chairs, on day trains.

Remember! lower fare by no other route.
To secure the advantages offered by this great through route of Quick Time, Short Distance and Low Fare, ask for tickets, and be sure they read, via Louisville and Cincinnati Short Line R. R.

Get your tickets—No. 87 Washington street, Boston; No. 229 Broadway, office New Jersey R. R., foot of Cortlandt street, New York; Continental Hotel, 828 Chestnut street, 44 South Fifth street, and at the depot corner Broad and Prime streets, Philadelphia; S. E. corner Baltimore and Calvert streets, or at Camden Station, Baltimore; 485 Pennsylvania avenue, Washington, D. C.; and at all the principal railroad Offices in the East.

SAM. GILL,
General Supt., Louisville, Ky.
HENRY STEFFE,
Gen. Ticket Agent, Louisville, Ky.
SIDNEY B. JONES,
Gen. Pass. Agent, Louisville, Ky.

PROGRESS OF DENTISTRY.

DR. SIGESMOND, Surgeon Dentist to the Woman's Hospital, is the inventor of Artificial Teeth without plates or clasps. Can be inserted permanently without extracting any roots. Warranted twenty years. The most painful decayed teeth or stumps restored by filling or building up to natural shape and color without pain, at 63 East Ninth street, near Broadway, late of Union Square. 68-120.

"THE BLEES."

NOISELESS,

LINK-MOTION,

LOCK-STITCH

**Sewing Machine**

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

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

THE STOCK EXCHANGE BILLIARD ROOMS.

Seven first-class Phelan Tables.

69 & 71 BROADWAY,
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Open from 7 A. M. to 7 P. M., exclusively for the Stock and Gold Boards and Bankers.

The Finest Qualities of Imported Wines, Brandies and Cigars.

Wholesale Store—71 BROADWAY.
JOHN GAULT.

BOWLING GREEN SAVINGS BANK,

33 BROADWAY.

SEMI-ANNUAL INTEREST AT THE RATE OF SIX PER CENT.

on all sums entitled thereto will be paid depositors on and after July 20.

Deposits of any sum from 10 cents to \$10,000 will be received.

SIX PER CENT. INTEREST, FREE OF GOVERNMENT TAX.

Interest on new deposits commences first of every month.

HENRY SMITH, President.

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DRY GOODS, CARPETS,

HOSIERY AND WHITE GOODS, LACES AND EMBROIDERIES,

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FLANNELS AND BOOTS AND SHOES,

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NEW YORK.

THE HAIR.

ZOE COME!

THE NEW HAIR RESTORATIVE

Will positively restore luxuriant and healthy growth of HAIR upon the

BALD HEADED,

and will prevent the hair from falling out.

It has no poisonous caustic or irritating ingredient whatever. It is as harmless as water, and WHOLLY UNLIKE any other preparation for the hair.

It never fails. It has produced a fine growth of hair upon those who have been bald for twenty-five years.

All who have used it, without exception, attest to its great merits.

Persons in New York or Brooklyn wishing to test the ZOE COME, can either personally or by note make arrangements to have a hair dresser sent to their residences and apply it.

MRS. ELVIRA M. DEPUY,

64 Clinton avenue, Brooklyn.

A HISTORY

OF THE NATIONAL WOMAN'S RIGHTS MOVEMENT,

FOR TWENTY YEARS.

With the Proceedings of the Decade Meeting held at

APOLLO HALL, OCTOBER 20, 1870,

From 1850 to 1870,

WITH AN APPENDIX CONTAINING THE HISTORY OF THE MOVEMENT DURING THE WINTER OF 1871,

IN THE NATIONAL CAPITOL,

Compiled by

PAULINA W. DAVIS.

For sale by all Booksellers. Price 50c.

A lucid and liberal account of the most important political movement of the day.—W. & C.'s W.

EQUALITY A RIGHT OF WOMAN.

BY TENNIE C. CLAFLIN.

The object of the author in presenting this book to the public was:

First, To show that woman has the same human rights which men have.

Second, To point out wherein a condition of servitude has been involuntarily accepted by women as a substitute for equality, they in the meantime laboring under the delusion that they were above instead of below equality.

Third, To prove that it is a duty which women owe to themselves to become fully individualized persons, responsible to themselves and capable of maintaining such responsibility.

Fourth, To demonstrate that the future welfare of humanity demands of women that they prepare themselves to be the mothers of children, who shall be pure in body and mind, and that all other considerations of life should be made subservient to this their high mission as the artists of humanity.

Fifth, That every child born has the natural right to live, and that society is responsible for the condition in which he or she is admitted to be a constituent and modifying part of itself.

WOMAN'S RIGHTS—NEW BOOKS.

We have received copies of two books which just now possess considerable interest for many people. They are entitled respectively, "Constitutional Equality, a Right of Women," by Tennie C. Claflin, and "The Origin, Functions and Principles of Government," by Victoria C. Woodhull. We have examined these books carefully, not only for the sake of the subjects treated of, but because of the discussion which has been called out in the past few weeks about these two remarkable women.

It would seem as though everything conspired at once to bring them and their views before the public. First, the Tribune paraded them as the champion free-lovers by way of attacking its old enemies, the woman suffrage women; then one branch of the suffragists attacked them, while the other wing as vehemently upheld them, and lastly they were brought bodily before the public in the recent trial. These conflicting elements of notoriety were enough to have made any one famous for the moment, and ought to make their books sell. The chief element of curiosity, however, was in the fact that they were denounced so bitterly by the Tribune as free-lovers, while they were, on the other hand, indorsed so enthusiastically by a lady so universally respected as Mrs. Stanton. Careful examination of their books fails to show anything so very startling in the doctrines put forth in them, however distasteful they may be to many. They advance many strong arguments for giving the women the right to vote, for a remodeling of the marriage laws, and, in fact, for the general renovating and making over of society. Some of these are new, and some not so new, but they are very well put, and will be found not uninteresting, even to those who are opposed to the doctrines advocated.—Newark (N. J.) Register.

THE ORIGIN, TENDENCIES AND PRINCIPLES OF GOVERNMENT.

BY VICTORIA C. WOODHULL.

This remarkable book, just from the press, contains a graphic consolidation of the various principles involved in government as the guarantee and protection to the exercise of human rights:

Such principles as, from time to time, have been enunciated in these columns are here arranged, classified and applied. A careful consideration of them will convince the most skeptical that our Government, though so good, is very far from being perfect.

Every person who has the future welfare of this country at heart should make him or herself familiar with the questions treated in this book. No lengthy elucidations are entered into; its statements are fresh, terse and bold, and make direct appeal to the reasoning faculties.

It is an octavo volume of 250 pages, containing the picture of the author; is beautifully printed on the best quality of tinted paper, and is tastefully and substantially bound in extra cloth. No progressive person's house should be without this conclusive evidence of woman's capacity for self-government. Price, \$30 0; by mail, postage paid, \$3 25.

There is simplicity, freshness and originality in this book which rivets the attention; and one rises from the perusal with the feeling of being refreshed, strengthened and made better by such a healthy mental stimulant. She divests the woman question of all its sentimentalities and places it where it should be, on the firm ground of justice. Read this book in the morning, when the mind is active, and it is a good preparation for intellectual work; it is full of suggestions, and compels thought in the highest direction. Our advice is get the book and study it.—New World.

MUTUAL BENEFIT SAVINGS BANK,

SUN BUILDING,

166 Nassau street, New York.

DIVIDEND.—A semi-annual dividend at the rate of six per cent. per annum, on all sums of \$5 and upward which have been on deposit for one or more months next previous to July 1, will be paid on and after July 21, 1871.

INTEREST not called for will remain as principal, and draw interest from July 1.

BANK OPEN daily from 10 to 3; also Monday and Saturday evenings, from 4½ to 6½ o'clock. Interest commences on the 1st of every month following the deposit.

CHARLES K. GRAHAM, President.

G. H. BENEDICT, Secretary.

PATENT**STOCKING SUPPORTER**

AND

LADIES' PROTECTOR.

NO MORE COLD FEET—NO MORE DEFORMED LIMBS.

MRS. DANIELS takes pleasure in offering the above articles to ladies, with the assurance that they will give satisfaction.

The trade supplied at a discount.

No. 63 Clarendon Street,

BOSTON.

OR **MRS. C. A. GAYNOR,**

824 Broadway, New York.

SYMPHER & CO.,

(Successors to D. Marley.)

No. 557 BROADWAY, NEW YORK,

Dealers in

MODERN AND ANTIQUE

Furniture, Bronzes,

CHINA, ARTICLES OF VERTU.

Established 1826.



A BEAUTIFUL

SET OF TEETH,

With plumpers to set out the cheeks and restore the face to its natural appearance. Movable plumpers adjusted to old sets, weighted Lower Sets, fillings Gold, Amalgam, Bone, etc.

TEETH EXTRACTED WITHOUT PAIN,

With Nitrous Oxide Gas.

No extra charge when others are inserted.

SPLendid SETS, \$10 to \$20.

L. BERNHARD, No. 216 Sixth Avenue,
Between Fourteenth and Fifteenth streets east side.

S. J. & F. BEEBEE,

BROKERS,

IN GOLD, STOCKS & BONDS

No. 7 NEW STREET,

NEW YORK.

ROYAL HAVANA LOTTERY.

\$330,000 IN GOLD

DRAWN EVERY 17 DAYS.

Prizes cashed and information furnished. Orders solicited and promptly filled.

The highest rates paid for Doubloons and all kinds of Gold and Silver and Government Securities.

TAYLOR & CO., BANKERS,

No. 16 Wall Street.

WM. DIBBLEE,

LADIES' HAIR DRESSER,

854 Broadway,

HAS REMOVED FROM HIS STORE TO THE

FIRST FLOOR,

where he will continue to conduct his business in all its branches TWENTY-FIVE PER CENT. CHEAPER than heretofore, in consequence of the difference in his rent.

CHATELAINE BRAIDS,

LADIES' AND GENTLEMEN'S WIGS,

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

DIBBLEEANIA for stimulating, **JAPONICA** for soothing and the **MAGIC TAR SALVE** for promoting the growth of the hair, constantly on hand. Consultation on diseases of the scalp, Mondays, Wednesdays and Fridays, from 9 A. M. to 3 P. M. Also, his celebrated

HARABA ZEIN,

or **FLESH BEAUTIFIER**, the only pure and harmless preparation ever made for the complexion. No lady should ever be without it. Can be obtained only at

WM. DIBBLEE'S,
854 Broadway, up-stairs.



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

The Principles of Government, by Victoria C. Woodhull.....	\$2 00
Constitutional Equality, by Tennie C. Claflin.....	1 50
Woman Suffrage guaranteed by the Constitution, speech by Victoria C. Woodhull;	
The Great Social Problem of Labor and Capital, speech by Victoria C. Woodhull;	
The Principles of Finance, speech by Victoria C. Woodhull;	
Practical View of Political Equality, speech by Tennie C. Claflin;	
Majority and Minority Report of the Judiciary Committee on the Woodhull Memorial;	
Each per copy.....	10
per 100.....	5 00

THE INTERNATIONAL.

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

Section 1 (German).—Sunday, 8 p. m., at the Tenth Ward Hotel, corner of Broome and Forsyth streets.

Section 2 (French).—The second Sunday in each month, 2 p. m., at No. 100 Prince street (especially to accommodate female members) and every other Sunday, 9 a. m., at the same place.

Section 6 (German).—Friday, 8 p. m., at No. 10 Stanton street.

Section 8 (German).—Monday, 8 p. m., at No. 53 Union avenue, Williamsburgh, L. I.

Section 9 (American).—Wednesday, 8 p. m., at No. 35 East Twenty-seventh street.

Section 10 (French).—First Tuesday and third Saturday in each month, 6 p. m., at No. 650 Third avenue, between Forty-first and Forty-second streets.

Section 11 (German).—Thursday, 8 p. m., West Thirty-ninth street, between Eighth and Ninth avenues, at Hessel's.

Section 12 (American).—The second and fourth Sunday in each month, 8 p. m., at No. 44 Broad street.

SECTION No. 12.—Important business will be submitted at its regular meeting on Sunday. Its members and all friends are earnestly requested to be present.

Section 13 (German).—The first and third Tuesday in each month, 8 p. m., at No. 301 East Tenth street.

VICTORIA C. WOODHULL will speak in Masonic Temple, corner of Seventh and Grand streets, Williamsburgh, L. I., Monday evening, October 9th, 1871, at 8 o'clock. Subject: "The Great Political Issue."

VICTORIA C. WOODHULL will speak in Farwell Hall, Chicago, Ill., Wednesday, October 18, on "The Great Political Issue."

Also, at same place, Friday, October 20, on "A Part of the Social Problem."

OUR NEW WESTERN AGENCY.—Mr. A. J. Boyer, formerly of the "Nineteenth Century," has become our General Western Agent, with office at 116 Madison street, Chicago, Ill., where subscription may be made to the WEEKLY and advertisements will be taken. The rapid growth of the WEEKLY in Western favor has induced us to establish this branch office, and we are happy to be able to announce the engagement of one so favorably known to Reform as is Mr. Boyer, with whom we trust all our friends will join in the endeavor to introduce the WEEKLY into every city, village and hamlet in the great West.

NORTHWESTERN WOMAN SUFFRAGE ASSOCIATION.

The annual meeting of the Northwestern Woman Suffrage Association is to be held in the Representatives' Hall, in Indianapolis, on Wednesday and Thursday, the 15th and 16th of November. All the prominent suffrage speakers in the Northwest are invited, and every effort will be made for a great meeting. Indianapolis being the home of Senator Morton, a strong effort will be made to induce him to address the Convention. This society was formed in Chicago, in May, 1870, by delegates from the various Northwestern States and the first annual meeting was held in Detroit, last November, and was a decided success. A large and successful Convention was held under the auspices of this society at Fort Wayne, Ind., in March last. The headquarters of the Northwestern Association are at 145 Madison street, Chicago, and are occupied jointly by the Northwestern, the Illinois State, and the Cook County Societies.

ADELE M. HAZLITT, President.

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Oct. 7, 1871, will close at this office on Tuesday at 11:30 a. m., on Wednesday at 7 a. m., on Thursday at 7:30 a. m., and on Saturday at 8:30 a. m. P. H. JONES, Postmaster.

MASSACHUSETTS.

REPORT OF THE STATE SPIRITUALIST CONVENTION, HELD AT DAVIS' HALL, PLYMOUTH, SATURDAY AND SUNDAY, SEPT. 23 AND 24, 1871.

[Reported for the Banner of Light.]

Saturday Morning.—A large number of delegates and friends assembled at the depot of the Old Colony Railroad, in Boston, and at 8 o'clock took their departure, many of them about to visit for the first time the memorable precincts of the pioneer settlement of the Old Bay State. At East Abington the Children's Progressive Lyceum turned out with two hundred and ten members and officers, under charge of Freeman J. Gurney, its energetic Conductor; Turner Holbrook, Assistant do.; Miss Ella Hallett, Guardian; and Miss Lilla Shaw, Assistant. They were escorted by the Abington Brass Band, and, with flags and banners, made a fine appearance. A ride of some two hours brought the new "Pilgrims" to their destination. Arriving at the Plymouth station, the visiting Lyceum moved from the depot, and were received by the Plymouth Children's Lyceum—under charge of L. L. Bullard, Conductor, and Miss Alice B. Sampson, Guardian—numbering some seventy-six members. Both parties then formed column, headed by the band, and, in company with the delegates and others, marched to "Plymouth Rock," a locality whose history is so well known the world over, and shall ever be while "among men a heart shall be found that beats to the transports of freedom and liberty."

Encircling the lofty, splendidly-carved and shrine-like granite canopy which covers all that is left of the old rock (in whose floor a square is left open, so that the foot of him who will can be placed upon the relic), the company listened to the music of the band, and then to an eloquent welcoming speech from Mrs. Sarah A. Byrnes, the well-known lecturer. Referring to the novelty of the occasion, the scenes which had here transpired and the sublime beauty of the slumbering ocean, she said the deeds of those who had made this spot memorable had followed them, and humanity was blessed and elevated by their having been on earth; and she would have all present make use of the time and faculties given them, that in their case a like result might transpire.

The company then sang, with fine effect, "The Rock of Liberty," from the "Spiritual Harp," and the voices of those enfranchised from the shackles of creed, were heard proclaiming of the "Fathers" and their work for religious liberty:

"'Twas here they lived, 'twas here they died;
Their forms repose on the green hillside.
But the free they reared in the days gone by,
It lives—it lives—it lives—and ne'er shall die!"

The procession was reformed, to the stirring strains of "Hail Columbia," and marched to Davis' Hall, where, after a cordial address of welcome from the resident Lyceum—recited by Miss Lizzie Faunce, of Plymouth—an exhibition of its proficiency in wing movements, singing, grand banner and target marches, and answers to questions, was given by the East Abington Lyceum. A silver chain recitation was also conducted by Miss Lilla Shaw, its Assistant Guardian, and the following named of its members gave declamations or readings: Masters Harry Fish, Arthur Wheeler, Allen Knox, Misses Belle Holbrook, Nellie Stoddard, Minnie Lowell, Katy Young, Cora Beal, Belle Young, Nellie Shaw, Fannie Merrill and Maria Bennett. The Deul sisters (little ones) of this Lyceum also sang finely, and some thoughts were offered by Conductors Gurney and Bullard, after which Mrs. Victoria C. Woodhull, of New York, President of the National Spiritualist Association, was introduced, to make a few remarks to the children and friends.

Mrs. Woodhull spoke substantially as follows: "It is good for us to be here. Nothing gives more promise for the future than that of which these children form a part. It is the point at which hope of what is begins. Such instruction as is gained from the beautiful exercises of the Lyceum can never be cramped or dwarfed by the influence of bigotry and superstition. When these bright and happy faces, lit up by hearts beating with earnest hope and faith, met us at Abington, a thrill of solemn joy entered my soul." Though somewhat weary from her late journey to and from the Cleveland (O.) Lyceum festival—where the organizations of that great State had congregated, and where she had been invited to address them—she had, on receiving the invitation to visit Plymouth, hastened to obey the summons, that she might be present to say a Godspeed to those who were engaged in the care and education of these, the basis upon which the future must be built. "Children are the points to which our most earnest efforts should be directed. It is not enough that they should be sent a certain number of months each year to a certain school, in which they are drilled in mental culture. They have something more than minds to be developed, they have souls as well, and bodies in which they must perforce reside. Neither of these should be ignored. Each should receive its proper and equal share of culture. To pay extra attention to the mind is to put the spirit and body upon unequal terms. The National Association of Spiritualists have done me the honor to make me their President, and I shall not on occasion pass to press upon them the necessity of paying more attention to children, even if it be at the expense of less to themselves. In all things, you may feel assured of my hearty co-operation."

Dr. A. H. Richardson, of Charlestown, referred, in a brief speech, to his work for the Lyceum cause in the past, and his present interest therein. He favored frequent reunions of this kind, as it tended to encourage and strengthen all participating.

Edwin Wilder, Second President of the Massachusetts State Spiritualist Association, and Conductor of the Hingham Lyceum, spoke of the work in which he was engaged, and returned thanks, in the name of the Association, to the Lyceums who were then present, for their efforts to make this assembly at Plymouth attractive and beautiful.

On motion of Conductor Gurney, of East Abington, a vote of thanks was given to Dr. H. F. Gardner, of Boston, for his services in so arranging matters with the O. C. R. R. that the participation of the Lyceum became possible.

Conductor Bullard, of Plymouth, returned thanks for the visit of the East Abington friends, and feelingly alluded to the aid sent by them to his school when their hall was destroyed by fire some time since.

The thanks of the resident and visiting Lyceums were tendered to Mrs. V. C. Woodhull for copies of "The Origin and Principles of Government," by herself, and "Constitutional Equality a Right of Woman," by her sister, Tennie C. Claflin—two good-sized volumes, presented by her to them.

The exercises then closed—the Lyceums and invited guests repairing to Leyden (the Children's Lyceum) Hall, where a fine collation was served up by the Plymouth friends, and was evidently appreciated heartily by those receiving it, as was evidenced by the applause that greeted the motion for and passage of a vote of thanks for the same. No session was held in the afternoon, but the children amused themselves, till about 4 p. m.—when the train started for home—in viewing the curiosities at Pilgrim Hall, scaling Burial Hill or gazing out upon the sea from the high ground overlooking the rock.

Organization of the Convention.—At about half-past seven p. m., same day, the meeting at Davis' Hall was called to order by President Wilder. A portion of the records of the last meeting was read by the Secretary, H. S. Williams, after which it was, on motion, voted to suspend further reading, and accept them as a whole.

In accordance with a vote of the Convention, the Chair appointed the following Committees: *Resolutions*—Dr. H. B. Storer, N. Frank White, George A. Bacon, Boston; Abbie K. T. Rounseville, Middleboro'. *Business*—Dr. H. F. Gardner, Albert Morton, Boston; Dr. A. H. Richardson, Charlestown; L. L. Bullard, Plymouth. *Finance*—M. V. Lincoln, Boston; Fred. Robinson, Mrs. T. B. Bartlett, Miss Alice Sampson, Plymouth.

The Committee on Business retired to consult and arrange matters pertaining to their office, and, per vote of the meeting, a conference was ordered. No speakers volunteering to "break the ice," Isaiah C. Ray, of New Bedford, called upon Victoria C. Woodhull to address the meeting. That lady, through Dr. H. B. Storer, of Boston, declined speaking, fearing lest she should too much occupy the time of the Convention, but, repeated calls being made for her, she acquiesced, and delivered the address, which was substantially the same as that read before the recent National Convention of Spiritualists at Troy. As we shall hereafter print this discourse in full, we will at present only state that its subject matter was "Children—Their Rights and Privileges," both pre and post-natal. In introducing the subject, she compared the present gathering to that of the Pilgrims two hundred and fifty years ago, and said that, to her consciousness, it had its mighty prophecy, as did that of centuries gone. A few souls then met in the twilight of faith—we beneath the sunburst of knowledge—to deliberate on measures for the benefit of the race; and she felt assured that our efforts, by the aid of Heaven's ambassadors, would be of even more consequence than those of the old time. But something was required of us; we must be prepared for the coming of these angelic visitors; we must put our shoulders to the wheels of the car of progress. Each one must recollect that himself or herself is a part of humanity, and that the general worth of that humanity can be best increased by the fulfillment of the whole duty of each individual to it. Her remarks were attentively listened to.

Dr. H. F. Gardner gave in his full adhesion to all which had been uttered by Mrs. Woodhull, and said the matter was briefly and succinctly embodied in the poem—"The Chemistry of Character," contained in Miss Lizzie Doten's new book, recently published by William White & Co. He desired N. Frank White to read said poem to the audience.

Mr. White, on being introduced, and before reading, said he was pleased to find himself about to render to an audience in Plymouth, where the gifted poetess was so well known, one of her remarkable writings from the much anticipated new volume. He had read her "Poems from the Inner Life," several times through, and always found something each time which tended to make him purer and better; he had a similar conviction in regard to the "Poems of Progress," both as regarded himself and that public which had so often called for the new work. The book, on its arrival, more than fulfilled the promise it gave. He then read the poem, which was highly applauded.

Dr. Gardner, from the Business Committee, reported as follows: The rest of this evening—conference; Sunday morning, the transaction of any appropriate business, and the consideration of resolutions; afternoon, addresses from Mrs. Victoria C. Woodhull, N. Frank White and others. Accepted.

Dr. Gardner further supported Mrs. Woodhull's views concerning the subject of maternity. To him it was one of the most important subjects which could be brought before the meeting, affecting as it did the whole human race. Not through regeneration, but a proper generation at first, must true religion come to society.

M. V. Lincoln counseled efforts at the fulfilling of the highest uses of which we were capable. A state of mental darkness in mortal life involved spiritual darkness in the life to come; bringing us hard labor to undo what we had done, and in a state where we could not labor as advantageously as now.

Mrs. Woodruff, of New York, was proud of the cause of spiritualism, because it was showing the world that it was broadening the foundation of truth to a pyramidal shape, not narrowing it—and was able to embrace all reforms within its sheltering arms. She desired to thank Mrs. Woodhull for the bold spirit and chaste language in which she had presented the theme considered by her.

Dr. H. B. Storer referred to the two ways of treating the subject in the world, evidenced plainly by the course of the Troy newspapers concerning the late National Convention, one of which denounced Mrs. Woodhull in unmeasured terms, but was careful not to print what she said—the other publishing it without comment, leaving the people to judge for themselves. Spiritualism was doing a great work, in foreshadowing and rendering familiar the coming reforms of the age. Its mission is to make popular that which is unpopular—not to represent what is popular now. It was teaching people to dare to think, and daring, to speak their thought.

On motion, voted that all resolutions coming before the house on the succeeding day should be introduced through the regular committee for that purpose.

Remarks followed from H. S. Williams, I. C. Ray, Dr. A. H. Richardson, and a song by J. Frank Baxter, of East Weymouth, and Alice Sampson, of Plymouth. Adjourned.

Sunday Morning Session.—Owing to the illness of Mr. Wilder, G. A. Bacon called the meeting to order. Records of last meeting read and accepted. J. Frank Baxter gave two fine songs, and N. Frank White read Lizzie Doten's poem, "The Living Word."

On motion, voted to limit speakers on the resolutions to ten minutes—no one to speak twice till all had been heard who desired to speak.

Dr. H. B. Storer, from the appropriate committee, read the following series of resolutions:

1st, Resolved, That the Massachusetts Association of Spiritualists, convened upon the memorable soil of Plymouth, September, 1871, inspired by the sacred memories associated with this historical spot, and the lives and devotion of the noble company of Pilgrims who planted here

the germ of a free republic; and rejoicing in the progress which has been made toward a higher civilization and the more perfect organization of religious and political freedom among mankind, do hereby declare our sympathy with the spirit that inspired the Pilgrims, and our allegiance to the same great fundamental principle of liberty and equality.

2d. *Resolved*, That we can most appropriately manifest our own appreciation of their heroic lives, and the service which they conferred upon mankind, by entering into their spirit, and striving to perfect the conditions of human freedom and equality by the comprehensive education of the whole people, and the modification of all our religious, political and social institutions, so that they shall become aids instead of hindrances to human progress and well-being.

3d. *Resolved*, That we recognize the profoundest meaning and significance in those facts of Spiritualism which illustrate the intuition of the human soul, and demonstrate that the sympathies of human beings with principles of freedom and equality are not local and temporary, but immortal and universal; and that those who labor for human advancement in any particular age have the sympathy and co-operation of all who have labored and suffered for the same object in all preceding ages; and that those who stand in the footprints of the Pilgrims to-day may be certain of their inspiration and aid in the great work to which we have been called.

4th. *Resolved*, That popular education should be encouraged in every locality large enough to support a church, by the establishment of a free lyceum, where all vital subjects of reform—physical, religious, political or social—may be freely discussed, in the interests of man's natural progress, and to counteract the baneful influence of popular theological dogmas.

5th. *Resolved*, That, in the scientific investigation of Spiritualism, we appreciate the importance of physical manifestations of spiritual intelligence and power, and earnestly advise the thorough investigation and study of their phenomena, the encouragement and protection of their media and the sincere co-operation of investigators to secure fair and harmonious conditions.

6th. *Resolved*, That, as Spiritualists, we have no faith in merely formal prayers, and would discontinue their use at particular places and at stated seasons, believing that all true prayer is the simple and spontaneous expression of the soul's sincere desire, and that it will be accompanied by habitual effort to secure what is desired.

Whereas, The Sabbath was made for man, and not man for the Sabbath; therefore,

7th. *Resolved*, That, in all public assemblies of the people on that day, those subjects most vital to man and his destiny should be considered, in place of man-made Bibles, musty creeds and obsolete systems of theology, based upon ignorance and superstition.

8th. *Resolved*, That we earnestly advocate the enfranchisement of woman and her full equality with man.

9th. *Resolved*, That the persistent efforts of Christians to bring the liberal portion of this country to their Procrustean bed of bigoted sectarianism, demands the united and persistent efforts of all friends of progress to counteract their baneful influence; and as one means to promote this work, we heartily endorse the American Liberal Tract Society, and consider its publications a very efficacious and desirable method of arousing thought, and cordially recommend the Society to the support of progressive minds.

10th. *Resolved*, That the use of the Bible in the public schools should be discontinued by all friends of human progress.

Voted to accept the report and discuss the resolutions as a whole.

The arrival of the Boston extra train here compelled an intermission of about five minutes.

The resolutions were then considered by Drs. H. F. Gardner and H. B. Storer, Mr. and Mrs. Woodruff, H. S. Williams, Mr. Newhall, M. T. Dole, N. Frank White, A. E. Giles, M. V. Lincoln, and others.

After some remarks by I. C. Ray, Drs. Storer and Gardner, the following was added to the list:

11th. *Resolved*, That the recent efforts of the Young Men's Christian Association and other sectarian bigots to prostitute the Constitution of the United States to the recognition of the Jewish Jehovah, and the Christian religion as elements in the organic law of the republic, meets our unqualified disapprobation, and shall receive at all proper times and places our determined opposition, and that we pledge ourselves to oppose the election to office of any person who is known to favor such attacks upon the entire religious freedom, wisely guarded by our fathers in the Constitution of the United States.

Dr. Gardner reported the order of business for the afternoon, as follows: To meet at 2 o'clock; one half hour conference, then addresses by Mrs. Victoria C. Woodhull and N. Frank White.

M. V. Lincoln, from the Finance Committee, made an appeal to the audience for pecuniary aid to the Convention.

Dr. Gardner referred to the new book of poems by Lizzie Doten, and Dr. H. B. Storer and George A. Bacon spoke a few words in favor of Tilton's Life of Victoria C. Woodhull.

N. Frank White read Miss Doten's poem, "Fraternity." Adjourned.

Afternoon Session.—The following resolutions were presented to the Convention through their Committee, during the opening portion of this session, and that part of the evening previous to the departure of the Boston extra train (8:30); and all resolutions placed before the Convention by the Committee were adopted as a whole, on motion of I. C. Ray:

1st. *Resolved*, That life, liberty and the pursuit of happiness are the inalienable right of all men and women.

2d. *Resolved*, That it is the duty of government to protect the full exercise of all inalienable rights.

3d. *Resolved*, That if government abridges our inalienable rights, it is departing from the principles of republican liberty.

4th. *Resolved*, That all people, both men and women, have the individual right to self-government, the exercise of which is had when they have direct representation, and is not had when such representation is inferred, or assumed by men.

5th. *Resolved*, That all the representation women now have in government is either inferred or assumed.

6th. *Resolved*, Since to be enslaved is to have governors appointed us by other men, that women are enslaved.

7th. *Resolved*, That it is not only the right, but also the duty, of women to become free women; and that to do so they should demand political equality with men.

8th. *Resolved*, That the Constitution guarantees political and social equality for all citizens; and that to women, as well as men, are citizens.

9th. *Resolved*, That the right to vote is a citizen's right, which, under the Federal Constitution, no State has the right to abridge.

10th. *Resolved*, That the right to be elected or appointed to office is also a citizen's right, attaching equality to men and women.

11th. *Resolved*, That the Supreme Court of Massachusetts in recently deciding that women citizens cannot hold the office and exercise the duties of Justice of the Peace, transcended its duty, and not only abridged but trampled upon the rights of the citizens of the States.

12th. *Resolved*, That for such practices to continue is to endanger the existence of our liberties.

13th. *Resolved*, That Spiritualists, one and all, are individuals, and as representative bodies, should join in a common effort to secure to women the full and free exercise of citizen's rights.

The meeting was called to order on time, by L. S. Richards, Vice-President, and an able speech made by Dr. H. B. Storer, of Boston, on the widening and broadening tendencies of Spiritualism, which embraced all reforms.

A. E. Giles, previous to the introduction of Mrs. Woodhull to make the first regular address of the afternoon, spoke highly of Theodore Tilton's life of the lady, and said she was one of the most remarkable women in the country. Her name—Victoria—was given her because she was born in the year when the English Queen was crowned. Her early life had been, like that of all Spiritualist mediums, full of suffering and trial, but such a rough school had but developed her powers the more fully. The principal acts of her life have been, and are, carried out under the direction of outside spiritual intelligences; and she is doing a great work with a liberal hand and an earnest heart for the cause of humanity.

Mrs. Woodhull then proceeded to read an exhaustive and argumentative essay on the political rights of women—extracts from which we hope to give to our readers when space

allows it—some of the leading ideas of which were briefly stated in the second series of resolutions. In introducing it, she referred to the increased freedom in matters of Sunday discussion, which Spiritualism had brought to the world. Charles Sumner had once said that anything for human rights was constitutional; and she would say that anything that aimed to advance the interests of humanity was religion—church creeds to the contrary. While humanity must look to women for its future in a more special sense than to men, she would not desire to ignore the fact that men and women were, in their origin and destiny, a community of brothers and sisters. Her remarks were received with frequent applause.

The following resolution was offered by Dr. Storer, from the committee, and unanimously adopted, after which the meeting adjourned:

Resolved, That the thanks of the Convention are hereby extended to the Old Colony and Newport Railroad for its kind consideration and liberality in running a train of cars to and from Plymouth for our accommodation; to the friends of Plymouth for their open hospitality; to Mrs. Victoria C. Woodhull and the other speakers for their instructive words; to the officers for the able discharge of their public duties; and to all others who have contributed to the interests and success of the Convention.

Evening Session.—Convention met according to adjournment, L. S. Richards in the chair. Clara A. Field, of Lowell, was introduced. She prefaced her remarks by reading Mackay's poem: "Eternal Justice." Her subject, which was "Demand and Supply," was ably treated, and in their enunciation, her ideas were greeted with frequent applause. Spiritualism was destined to incorporate all reforms, and answer the great demand of the age. The trouble in the past had been that men looked for God not in the soul, but too far off in the region of incomprehensibility.

N. Frank White then delivered the address set down for the afternoon session, upon prayer and its uses, closing his remarks with one of his fine inspirational poems, entitled, "In Dreamland." He objected to formal prayer, as tending to indolence and a want of self reliance. If prayer was the utterance of a desire, he would have the individual endeavor to work it out for himself. He would not take away any man's staff of prayer if it was one to him—he would accord to every one the individuality he claimed for himself—but, for his own sake, he preferred earnest assertion. The object form of prayer common in the church he could not consider a relic of the Oriental form of tyrannical government under which that religion originated.

Notice was given that Mrs. Woodruff would lecture in Leyden Hall, Plymouth, Sunday afternoon and evening, October 1, and a song was finely rendered by the Columbian Quartette, of East Abington, after which the friends desiring to reach Boston by the evening train withdrew, leaving a respectable audience in charge of H. S. Williams.

Mrs. Sarah A. Byrnes and Mrs. Juliette Yeaw declining to speak, Dr. H. B. Storer delivered an eloquent address of about half-an-hour, replete with spiritual experiences, and the consciousness of the nearness of the angel world. He was followed, in the same vein, by A. E. Giles, Esq., after which H. S. Williams, in a few appropriate words, closed the session and the Convention.

This meeting, in the main, was characterized by large and attentive audiences, and general harmony and good feeling. Let us hope that from it, as a seed-time, a good harvest for the future benefit of the cause may arise. During its sessions, among other reformatory movements, the claims of the American Liberal Tract Society were strongly pressed by Dr. Gardner, M. T. Dole and others—it being stated that every cent put into the hands of that society—of which William Denton is President and Albert Morton Secretary—would, after the plates were prepared, insure the issue of sixteen pages of liberal thought free to the "Nicodemuses" of the churches, who would gladly read them in secret.

THE TROY CONVENTION.

Mrs. Brown, ex-President of the American Association of Spiritualists, made the following interesting remarks, which were in type at our report of the meeting, but were crowded out:

PARTING WORDS.

In these parting words, I beg permission to speak of myself. When this association was organized I saw in it a great good, and I have lost none of my faith in it. In the union of forces there is strength. I still hold that there is power enough in this association, if rightly applied, to push the sin-burdened world out where the sky is clear and the waters calm. I well believe that, by the union of hands, heads, purses, we may build a broad, free, industrial and educational institution that will shelter and educate many of the homeless and ignorant; an institution that will be the gateway to the kingdom of Heaven.

I joined this association because I wanted to work with the worker, and because I wanted to help in laying the cornerstone of humanity's holy temple.

Three years ago I was elected one of the trustees. I took my place on the Board with eight men, glad enough to work with the strong-handed apostles of good angels. But I hoped other women besides myself would join us on the Board. And they came—true friends indeed—followers of George Fox and the angels.

The past year I have been the President of this Association. I have not done the half I hoped to do, but the means and strength, not the will, have been wanting. Collectively, the members of the Board have worked in faith, hope, harmony, having ever in view the work you have given into our hands. In my goings and doings as trustee, missionary, president, I have been aided and strengthened by the people where my lines have been cast, and by the members of the Board. It seems to me just to add that to our Secretary I am under many obligations. In every emergency I have turned to him for aid. He has been my sheet anchor. I wish here and now to express to him, to the members of the Board and to the other friends who have been ready with helpful hands and wise words, my grateful remembrance of services rendered.

My office as president closes with this meeting. A good and faithful soul takes my place. But in leaving you I lose none of my faith in your success, nor do I leave others to do my work. I expect evermore to labor diligently for the cause that is so dear to me, that lies so near my heart.

A German poet said: "Age wants a shelter from the storm, and a well whereto to fill his pitcher." I have neared life's post-line. The autumn winds have suggested the casting about for a shelter and a well. I found them in the far Southwest, by the Pacific Ocean. A few acres surround my cottage. There I have planted the fig, the olive and grape.

To that warm, sunset land I shall, by-and-by, turn. I shall go freighted with precious memories and with sweet pictures of open doors and of generous souls.

May I not hope that some of you—that many of you—who have strewn my way with flowers, will visit me under my own vine and fig tree? Be that as it may, I shall send from across the continent, by the invisible post, my heart-greetings and my good will.

With blessings for blessings, farewell.

MEETINGS OF THE INTERNATIONAL, SEPT. 24.

SECTION No. 1 (GERMAN), AT THE TENTH WARD HOTEL.

The meetings of this section, having been one of the first organized, are always very fully attended. This meeting was no exception. A report from the Visiting Committee to the Workingmen's Assembly (which is a branch of the National Labor Union), relating to proposed reforms in the contract systems of the prisons, penitentiaries, houses of refuge and other penal institutions, was considered. It was stated that a large indebtedness had been incurred in printing the report of the Legislative State Committee on prison labor, the whole edition having been destroyed by fire, and that although the Legislature had promised another edition, there would be an extra expense of postage, etc., that the Workingmen's Assembly would be obliged to defray. The Internationals were invited to assist.

Another subject of consideration was the indebtedness which had been incurred in the performance of clerical duties, and in completing the arrangements incidental to the participation of the Internationals in the late celebration of the Workingmen's Union to enforce the Eight Hour Law. It was stated that a subscription of ten cents each from the members of the sections would discharge the debt.

Resolutions showing the principles of the International movement, and the benefits to be derived therefrom, were referred to the Central Committee of the organization.

SECTION No. 2 (FRENCH), AT No. 100 PRINCE ST.—As usual, the members of this section (which is the largest in the city) were punctual in their attendance. The application of one E. F. Loiseau, of Philadelphia, Pa., for information concerning the formation of a new (French) section in that city, was the subject of a warm debate. It was stated that this man was a spy, who had communicated to the late Emperor Napoleon the particulars of a Fenian plot to assassinate his majesty, in which plot the brother of the celebrated Orsini and General Cluseret were said to have been implicated. It was, accordingly, voted not to give this man the required information, and to publish the evidence of his baseness.

The proposed newspaper organ of the French Internationals was debated, but nothing finally decided concerning it; and a letter to the Editor of the *World*, dated the 20th inst., and signed by the Recording Secretary and delegate to the Central Committee, correcting a report of the proceedings of the last meeting of the section, was read and approved. The following extract from this letter will be found interesting to the readers of the WEEKLY:

First—It says that "the said section has a different organization to that of others, inasmuch as it opens its ranks to women, who, although not permitted to address the meeting, in all other respects enjoy equal privileges of membership with the men." The section No. 2 gives the same rights to women that the men have—namely, to be members, to vote, and to speak. The International Association being a federative one, is regardless of sexes, races, nationalities, or colors. As women are part of the toiling class, they can and have a right to be admitted into our association. Either as single members or as organized into a trade society they are as much interested in the discussions and solutions of the labor and salary problems as men.

SECTION No. 12 (AMERICAN), AT 44 BROAD STREET.

This meeting was unexpectedly quite large, several strangers desiring admission being present.

The Recording Secretary reported that the responses to the "Appeal of Section 12 to the English-speaking workingmen and women of America," in favor of forming new sections, were so numerous that it would be necessary to print on a single sheet the requisite information, and that officer was directed to get this printing done as soon as the proceedings of the International Congress, now in session at London, England, shall have been received.

The delegate to the Central Committee reported the business which had been referred to the sections, and it was made the special subject for action at the next meeting.

The order of the day, which was a resolution justifying and vindicating the acts of the Paris Commune (printed in the last number of the WEEKLY), was then taken up, and after remarks had been made by S. P. Andrews, Mr. Hanson, E. Grosse, of Section 6; Joshua Rose, Dr. Newbery, Mr. West and others, the resolution was unanimously adopted. We reprint the resolution for convenience of reference:

Resolved, That Section 12, while deprecating some of the acts of the Paris Commune, lately overcome by the power of the Thiers usurpation and that of the German army, do heartily approve of the work actually accomplished by the Commune within the limits of its Communal jurisdiction, as follows: so far as it proposed to discharge the indebtedness incurred in the Franco-German war by selling the palaces and appropriating the lands of the crown; decreed the separation of State and Church; abolished the conscription, disbanded the standing army, and provided for a general armament of the entire body of the people; provided work for all able to work, and sustenance for those that were incapable; indorsed a measure to educate the people by making instruction free, compulsory and secular; abolished the death penalty for criminal offenses in time of peace; and, finally, inaugurated "direct legislation by the people."

[For Woodhull & Claflin's Weekly.]
AT PLYMOUTH ROCK.

AN ACROSTIC.

BY JOHN WILLIAM DAY.

I.
Many a time has the snow fallen in the fast fading forest;
Rustled the dry leaves of autumn across the heart of the landscape;
Shot from the strong bow of ocean the white feathered shaft of the breaker!

II.
Vined with deep streets to its base, down slopes the scarp of the headland
I into the arms of the bay, where the far beaches glisten in silver.
Clear is the glance of the day, and this is the picture we witness:
Tremulous wavelets, dismayed by the glint of the sun's golden armor,
Orientally creep, eye askance, to the rim of the sheltering horizon.
Resting like swans on the sea, gleam the sails of the foreign-bound shipping.
In the right looms the hazy cape, like a fortress fiercely bombarding;
And long wrecked ledges lie, with their shattered century bones.

III.
Clear is the glance of the day, and this is the picture we witness.
Long shall its memory live, heart-held in sonnet and story.
A utumn, the harvest bride's veil drapes o'er the eye of the valley;
Fast briefing days plainly tell of the sullen winter's advances.
Look to the overhead air, where birds far to southward are flying,
Instinct-led, seeking through toil, for the tropical haven of freedom.
Nature is hushed for awhile, and waits for the breath of the storm king.

IV.
Wake from thy furtive repose at the side of this cold granite
'scutcheon!
Over the land rings the cry of oppression, the poor writhe in bondage.
Over the land peal thy shout, as the scald Saga roused up the Norseman!
"Dare to be free!" To thy sisters in primness proclaim the like story!
Heaven, whether here or beyond, is the prize of the strong striking spirit;
Unless the weakling and craven who helplessly lag in life's traces.
List, on the air rings the lit of "Equality's" slogan!
Lead thou the van of the morning—the ages shall follow thy banner!
Boston, Sept. 27, 1871.

CORRESPONDENCE.

To CORRESPONDENTS.—All communications intended for publication must be written on one side only. The editors will not be accountable for manuscript not accepted. Correspondents will please condense their letters. Many valuable communications are crowded out by their length.

111 CLINTON AVENUE, BROOKLYN.

Mrs. Woodhull:

DEAR MADAM: I hope you will pardon a trespass on your space, as I cannot resist the inclination to offer through your columns the sincere thanks and heartfelt wishes for a blessing on the future of your valuable correspondent, Theodore Tilton. I admire both sexes, according to their deserts, but my womanly sympathy goes out to woman, for she is the victim of man's perfidy; and the law is perverted which allows a man to go through the streets unharmed and into any class of society his circumstances permit, while his poor victim is dragging on a life of shame in a miserable den from which the light of reason has flown, and ends her existence in suicide. Oh, what a reflection! and will no voice go out for the salvation of poor woman, and seek for punishment for her destroyer; no influence, no fine, but incarceration in a place whose gloom would bring back conscience and a sense of the wrong done to woman. No woman was created for wrong, and who can speak for the thousand instances of misplaced confidence ending in a broken heart and shattered reputation. Oh, man, be man, and woman will be woman. "Lead us not into temptation." The sin of sins is one of the finest subjects on which Mr. Tilton could display his manly eloquence, and the prayer of woman shall go up for him. Who could shield her in her cast-off position? Some of the noblest attributes and purest sentiments lie hidden in the heart of the unfortunate whose love and confidence is her snare. Let all who would be prompted to speak a word against the woman wronged remember "That they never sin who are never tempted;" and calling to memory the soul-felt sentiments of one of nature's noblest men—

Sisterly, brotherly,
Fatherly, motherly,
Feelings had changed;
Love by harsh evidence,
Thrown from its eminence—
Even God's providence
Seeming estranged.

Picture it, think of it,
Disolute man;
Lave in it, drink of it,
Then if you can.

Take her up tenderly,
Lift her with care;
Fashioned so slenderly,
Young and so fair,
Owning her weakness,
Her evil behavior,
And leaving with meekness
Her sins to her Saviour.

"The breathings of an unstained soul appealing to humanity for the unfortunate." Cannot woman take that example, and, instead of heaping censure on the troubled life

of the fallen, seek to bring them back to the right path, and unite in a body to raise woman to the standard of superiority, and prove that "all is not lost that's in danger."

Respectfully,

LIZZIE O'BRIEN.

PORT HURON, Michigan, Sept. 25, 1871.

MESDAMES WOODHULL & CLAFLIN: I am lost in astonishment at the position Mr. Greeley has taken upon Woman's Suffrage and the social questions it involves, recalling as I do his life-long friendship for and cordial indorsement of Margaret Fuller, who in her writings touched the key-note of the present agitation on the subject of woman's emancipation. In the light of the "gentle Horace's" wholesale denunciation of all who venture to indorse advanced views upon social questions, we recall the facts that no one paid to the genius of Margaret Fuller more royal tributes, that none were more earnest in doing homage to her purity, to the grandeur of her mature womanhood and ripened intellect than Horace Greeley; and he has placed his indorsement of her character on record, in the "Memoirs of Margaret Fuller," in language that does honor to his head and heart; yet, on page 197 of the memoirs, we find Margaret Fuller herself writing to a friend in America her impression of George Sand, as follows—I quote *verbatim*: "The truth seems to be, she has that faculty in her soul, that purity, for she knows well how to prize its beauty, that she needs no defense, but only to be understood, for she has bravely acted out her nature, and always with good intentions. She might have loved one man permanently, if she could have found one contemporary with her who could interest and command her throughout her range, but this was hardly possible for such a person, thus she has naturally changed the objects of her affection and several times."

"Also, there may have been something of the Bacchante in her life, and the love of night and storm, and the free raptures in which roamed on the mountain top the followers of Cybele—the great Goddess, the great Mother; but she was never coarse, never gross, and I am sure her generous heart never failed to draw some rich drops from every kind of wine press."

In view of Mr. Greeley's position and Margaret Fuller's enduring fame, I have felt that you might deem this communication worthy a place in your columns. To my mind the most radical sentiments of Elizabeth Cady Stanton, or Mrs. Davis, are quite thrown into the shade by this heroic vindication of the "great calumniated" by Margaret Fuller.

L. C. S.

UNMANLY MEN.

It is they who howl with rage and disgust when women unmask their vices, with a noise that thunders their doom. Exactly in character is the specious comments of the ingenious piece I inclose you, on the action of the Washington Women's Club during the visit of the Knights Templar.

So long as women dealt only with the vices of their own sex they were commended and urged on in the "good work of reform" by manly men, who laughed in their sleeves while slyly making every effort to defeat a "well-organized and rightly managed attempt to kill or cure the social evil."

We sincerely hope the Woman's Club will work on, undismayed by the braying of curs in high places.

DARL ST. MARYS.

OUR CHILDREN.

BY M. S. K.

DEAR WOODHULL AND CLAFLIN: Among the current items of this week's *Ledger*, I find the following: "A man in West Albany, Vt., lately whipped one of his boys till the flesh was lacerated from the small of the child's back to his knees. He was complained of by a neighbor for cruelty to the boy, and the Justice of the Peace before whom he was brought fined him two dollars. The father paid the money, remarking that he thought it was cheap. The indignant neighbors thought so too."

Cheap! Yes, it was indeed cheap, pecuniarily speaking, to that brutal, fiendish father, but how dear to the poor boy, God and the angels only can know. Cheap for the father, but how dear must it have been for that mother, who doubtless, through fear, was forced to silence, while her darling boy was enduring such inhuman treatment. My soul is filled with deepest sympathy for her and for the child, and I can but ask, When will parents learn to train and govern their children by kindness and love, and not by harsh treatment and fear? When will they learn to spare the rod, and save the child?

Again: Is this man, or, rather, this fiend in human shape, qualified to be a father, or a husband? May we not with almost absolute certainty infer that he is a member or even a minister in some orthodox church, and that he believes in hell and damnation, and vicarious atonements? I will, at any rate, venture the assertion that he is not a Spiritualist, and that he calls Spiritualism the works of the devil. And I will here state that, if I am incorrect in my inferences, any one who is acquainted with the facts in the case will oblige me by setting me right.

The minds of many great and noble men and women have been, and are yet, greatly exercised about cruelty to animals. Papers have been published, many able articles have been written and eloquent lectures given upon that subject,

but what has been said about cruelty to children? What paper has been published vindicating the rights and privileges of the little ones of our land? Are they not of as much importance as the beasts of the field? Does the above extract not show that man may abuse his power in regard to his child, to a certain degree, if not to the extent that he does toward his animals? Yet his child is a human being, possessing an immortal spirit and endowed with an intellectual and moral nature which renders it susceptible, from the very beginning of its existence, of being influenced to a great extent and its character for life molded by the circumstances which surround the mother during the period of gestation and the treatment which it receives during childhood. But of what consequence is it that this is so? Are children not ushered into this life without the least preparation on the part of parents? Do not mothers too often have to pass through the period of gestation under the most trying and unfavorable circumstances both to themselves and offspring? Under these circumstances is it any wonder that there are so many premature births or that so many children die in infancy? From my personal observation upon the subject, and what I have been able to learn from other sources, I am led to believe that at least two-thirds of the children that are born come into the world against the will of the parents. This is so with the mother, because of her increasing domestic cares and over-taxed energies. Her constitution has no time for rest or recuperation from the time she becomes a wife till she passes the age at which she is capable of bearing children. In this there is a great wrong, both to the mother and to the children. Let mothers be taught that they can and should govern their maternity, and we will soon cease to see so many sad-faced, weary-looking women and children will to a great extent cease to be born with diseased and feeble constitutions.

Since the father is exempt from all suffering consequent upon a child being born into the family it is generally a matter of indifference to him, provided he be able to support them; but it is frequently the case that children are born positively against his will, because he feels his inability to provide for them, and, since they are oftener than otherwise diseased and feeble, he regards them as encumbrances, and in many instances shows it by his cruelty toward them.

The land is teeming with articles, papers and books, rife with information for the improvement of plants and animals. From the vegetable kingdom up to the highest grades of domestic animals, States and nations are vying with each other, and the question is, who shall produce the most perfect specimens? Especially is this so with regard to animals. Do not amateur stock raisers look well to the perfection of form, health and qualities of those they design for parents? Is not the greatest possible care taken of the female during her period of gestation? Is not the fine mare, for instance, freed from all labor and drudgery, and treated with the utmost kindness? But who thinks of sparing his wife from all labor and drudgery, and of treating her with special kindness, during the period of her gestation? Does the stock raiser ever select for the male parent a little-headed, narrow-chested, crooked-legged, dwarfed and diseased animal—such, for instance, as two-thirds of the men of the present time would be with a slight change of shape? No matter how much deformed and diseased, a man may become a father. So a woman may be diseased and deformed—as nearly all fashionable women are—and yet she may become a mother. A man may chew tobacco, get drunk, swear and debauch to the fullest extent, and still he feels himself at perfect liberty to become a father, and to transmit and entail upon his child all the above-named evils; and because it commits a fault he has a right and the power to whip it till its flesh is all mangled and lacerated, as per extract. This supposed right is sometimes carried to the extent of maiming, or even of taking the child's life, as in the case of the minister who, a few years ago, whipped his child till it died because it would not pray.

It is said, and truly, too, that the mother molds the character of the child. She not only transmits to her child her form, contour of face, color of eyes and hair, and all that is pure, true and beautiful in her nature, but, also, all that is evil, untrue and impure. This is no longer a question, but a fixed fact. According as the parents are perfect, physically, mentally and morally, so will the children be, and vice versa. Then, what is to be done? Let parents, both fathers and mothers, begin to regenerate themselves. Wait not for the blood of Christ to wash away your parental sins, for they are as lasting as the spirit of your child. See to it that your children are born right in the first place, and no "second birth" will be necessary. Let the mothers of our nation cease to fritter away their time in the giddy rounds of fashion and pleasure, and begin to qualify themselves and their daughters to become the mothers of healthy, intelligent children. Let the fathers also refrain from all dissipation, and begin to qualify themselves and their sons to be the fathers of healthy, intelligent children; then will the dawning of a new era for the human race begin. There would soon be no need of poorhouses, jails, penitentiaries, insane asylums and the gallows. There soon would be no idiots, liars, thieves, drunkards and murderers! O man! O woman! Think of the responsibility that rests upon you. Think of the duties you owe to yourselves and your offspring. Let the very men who are most enthusiastic about improvements in agriculture, horticulture and stock-raising reflect seriously upon this subject, and remember that hu-

manity needs and demands their aid. The tobacco-chewer, the profane, the liar, the thief, the murderer and the fallen of both sexes need them. I say the fallen of both sexes, for, so sure as there is a God, the one is just as much fallen as the other.

Let us hear more upon this subject, which so nearly concerns the happiness and prosperity of mankind.

Please insert the inclosed poem, which I consider peculiarly appropriate in connection with this article.

IS THERE ROOM IN ANGEL LAND?

[These lines were written after hearing the following touching incident related by a minister: A mother, who was preparing some flour to bake into bread, left it for a moment, when little Mary, with childish curiosity to see what it was, took hold of the dish, when it fell to the floor, spilling the contents. The mother struck the child a severe blow, saying, with anger, that she was always in the way! Two weeks after, little Mary sickened and died. On her death-bed, while delirious, she asked her mother if there would be room for her among the angels. "I was always in your way, mother; you had no room for little Mary! And will I be in the angels' way? Will they have room for me?" The broken-hearted mother then felt no sacrifice too great, could she have saved her child.]

Is there room among the angels
For the spirit of your child?
Will they take your little Mary
In their loving arms so mild?
Will they ever love me fondly,
As my story-books have said?
Will they find a home for Mary—
Mary numbered with the dead?
Tell me truly, darling mother,
Is there room for such as me?
Will I gain the home of spirits,
And the shining angels see?

I have sorely tried you, mother—
Been to you a constant care,
And you will not miss me, mother,
When I dwell among the fair;
For you have no room for Mary!
She was ever in your way
And she fears the good will shun her;
Will they, darling mother, say?
Tell me—tell me truly—mother,
Ere life's closing hour doth come,
Do you think that they will keep me,
In the shining angels' home?

I was not so wayward, mother,
Not so very—very bad,
But that tender love would nourish,
And make Mary's heart so glad!
Oh! I yearned for pure affection,
In this world of bitter woe!
And I long for bliss immortal,
In the land where I must go.
Tell me once again, dear mother,
Ere you take the parting kiss,
Will the angels bid me welcome,
To that land of perfect bliss?

WOMAN'S RIGHTS AND THE WOMAN'S JOURNAL.

Mrs. E. O. G. Willard sends us the following:

The *Woman's Journal* complains that: "The carpenter and cabinet-maker contemptuously refuse to take girls as apprentices, and the printer and shoemaker meanly exclude them from their trades unions."

The *American Workman* shows the falsity of a part of these statements, and furthermore says, that it is probably quite as true that girls contemptuously refuse to become carpenters and cabinet-makers; and that it would be about as fair a criticism to upbraid the masons and bricklayers for their tyranny in shutting women out of their trades.

How strange it is that so many of the advocates of woman's rights should insist upon it, that in their labor women are, or ought to be, men; against the plain testimony of natural law, and against the evidence of the general tenor of all history.

It is only the force of unjust and unnatural conditions that compels women to adopt the employments of men. They seldom take naturally and kindly to the trades and professions, and when they do adopt them, the general complaint is that they are not thorough or proficient, and experience proves that the complaint is well founded.

The woman's movement was a natural reaction against the barter and sale of woman and her virtue in marriage and prostitution. This reaction has forced her into the trades and professions, to save herself from the terrible sacrifice of such sale and barter.

It is better for woman to be a shoemaker, printer, carpenter, engineer, or bricklayer, anything rather than be a slave and a prostitute, either in marriage or out of it. Nevertheless, it is only a choice of evils. Both of these conditions are false and corrupting and demoralizing to society; only in different degrees. The trades and professions may save woman from the sale and slavery of marriage and prostitution; but they also unsettle marriage and break up the home and the family, thereby undermining the very foundations of society. Nevertheless, under the conditions of such independent labor for woman, the progress of social undermining and destruction is less rapid than by the unlimited sale and prostitution of woman in and out of marriage; as the latter conditions imply the unchecked and unlimited debauchery of both sexes.

The effort of woman to save herself and her virtue from slavery and prostitution and debauchery, by grasping and wielding to her use the trades and professions of men, is, in a moral point of view, the noblest and grandest movement ever made by human heart and brain. It is an effort that implies the probable sacrifice of the strong instincts of love and maternity on the altar of virtue. Shall this sacrifice go on? God and angels and men forbid!

Woman must be as independent as man, but it must not be at the sacrifice of marriage and home and children. It must not be at the sacrifice of civilized humanity and society. There is a better way to solve the problem of woman's position in civilized society than by her taking the position of man and doing his work. If woman must perform the hard, rough labor of men, then society must go back to barbarism. Or if she must perform his exhaustive brain labor, then her children, if she have any, will have too little physical strength to be worth raising.

True independence can only come to woman as it comes to man, and that is in the path of justice.

When equal rights shall be established among men, by a just settlement of the land question, the money question, the labor question, and the questions of finance, then women will have equal rights with men; never before, and then both will be free though mutually dependent upon each other.

In a true and just condition of society, men and women will never be competitors in the orbits and fields and avenues of labor. Women will create new and glorious spheres of action for themselves, spheres that men are now simulating and filling to the utter demoralization and destruction of society.

MRS. GOODRICH WILLARD.

THE QUESTION.

DEAR WEEKLY: The letter herewith was received by me. I take leave to ask its reprint in your columns and to append my reply.

INTRODUCTORY.

"DEAR DOCTOR: But even freedom has its limitations as well as all other principles, and when pushed beyond its limitations it becomes license and anarchy. The whole social question which we have to discuss is on the nature and function of 'Conjugal Love.' Noyes and D. ex. Tilton and O. representing the two phases of the Free-Love question. State your individual experience and I will state mine. If they conflict, then historic experience of nations, tribes, generations and races of men have to be questioned. Feeling, sentiment, education, instinct, past and present, must all be invoked, questioned and cross-questioned. Heaven, hell and earth must all testify before our court; and I have no doubt that humanity, in the great unfolding future, will agree with her, Tilton and I in the opinion that there is an innate instinct of soul which binds two souls, and only two, in an inseparable social compact which we call marriage, and into which no third party has any right to enter or intrude. This is my ideal marriage, and it will be the ideal of our race through all ages, unless creative wisdom sees fit to reconstruct the human soul, which may be done, but I doubt it. In this discussion don't speculate and theorize until you establish facts; and, mind you, I shall go back of your facts, and knock them out of existence.

I do not accept your position on the secrecy of love. You stated a general principle of action, but if the race was pure the principle would no longer hold good. If I have any expressions of love, friendship or affection to express to your wife I shall do so boldly and frankly, knowing that you will see the same. This is my honest privilege so long as she is living with you as your wife. If there was no social compact in the matter the principle would be far different. If marriage is what I claim it to be there are rights growing out of such relation that all persons must respect.

REPLY.

In this, your first discussion with me on the conjugal phase of the social question, you, unknowingly, I take it for granted, set forth a premise as the basis of discussion with which I totally disagree. I care not for your ideal marriage, nor for that of anybody else; even my own grossly material one I do not consider. I am not concerned about ideal things and conditions, which, by the way, are always beyond our reach, evanescent, continually changing. It is the tangible, practical, every day existent state that I deal with. If you ever expect to realize your ideals you will have to depart this matter of fact plane of existence, and even then I doubt their realization. If our ideals are continually changing, which they must if we advance intellectually and morally, what will your present ideal be worth in five years? Is not your ideal of marriage different from what it was five years ago? If it is not, then I am very much mistaken in my estimation of your character.

Now, Doctor, you have made a statement "that there is an innate instinct (why not call it, in the phraseology of Artemus Ward, a thing-a-my-jig!) of soul which binds two souls, and only two, in one inseparable social compact," "and into which no third party has any right to enter or intrude," which, if you will prove, will settle the question in dispute eternally and forever. You simply do as the masses do—assert it. The "facts" are what I want. Prove to me that such is the condition for the highest human development, and I will then agree with you without your adducing "the facts." Why not say an instinct between two persons of the opposite sex, instead of using the word souls. Divest the question of all sentimentalism and use the language of science, which is the plainest and most tangible statement; one that includes the facts and conditions and none other. There is no use of admitting the word soul into the discussion until we know enough of its characteristics to even give it a logical definition. By making use of the word persons there can be no mistake. Pray, Doctor, what difference do you mean to imply between "enter" and "intrude?" Explain to the socially diseased world what this practical state is that "must" not be intruded, and be sure to tell them what constitutes intrusion. In this latter you have a wide range for placing the limit of the freedom of your ideal conjugal partner, all the way from her thinking that she might possibly, at some future time, like to think of loving another, through all the phases of expression of the love nature—talking lovingly, kissing, caressing to the highest and holiest expression of that sentiment—the sacred sacrament of sexual communion. Tell me at which of those phases of expression your ideal freedom has its limits; and give me your reason and adduce facts why it should cease just there; why it did not stop at the expression preceding, or for what reason it should

not be sufficiently elastic to extend to the next point higher? "Facts" to prove and not assertions; and mind when you state "facts" that all the facts in the case are cited, as the hundredth one may change the tenor of the ninety-and-nine.

I do not deny the existence of the faculty of conjugality, as some social reformers do. But I interpret the function (its language) differently. I understand conjugality to be that faculty of the mind that holds in unison the feelings and sentiments which complement, in kind and degree, between the sexes. The feelings and the expression of the sentiment being dependent upon conditions. Mormonism, Shakerism, Communism, etc., are living "facts," which show that your ideal marriage is not practicable, in the present constituted condition of society. They are all remedial efforts of the social nature to regain a normal condition. Even Tilton's and your ideal is a premonitory sign of a very malignant disease.

I have not the least doubt but that "it will be the ideal of our race through all ages," if they remain in the same social condition that they are in to-day. I have experienced that self-same symptom (vigor), and once thought as earnestly as you now do that I had found the Eldorado of Sociology, but "facts" showed me the meagerness, the selfishness of such a condition. Now, Doctor, I do not accuse you of being knowingly selfish in this feeling, nor do I want you to feel that I allude to you personally, when I state that such are supremely selfish sentiments. It is the back of your brain expressing itself, and not the front and top. With just the same reason can the millionaire say, "My millions are mine honestly. I feel that they are. This feeling is innate within me." You know as well as I that morally he is a robber—he has got what don't belong to him. And you will yet see, if you do not feel, that you have no more right over the exercise of your wife's amateness than you have over her casualty, conscientiousness or respiration.

True freedom has its limits, but who's to state the limits? I hold each and everyone for himself and herself. Your basis of marriage is like the story of the dog in the manger on the hay. Mine is expressed in the language of the Prince of Bards, "He that's robbed, not wanting what is stolen, * * * is not robbed at all." If your ideal be the true condition, methinks you at present are not quite there. To realize your ideal, the first thing necessary would be a conjugal partner of precisely similar views. I am content to take life as it is, to imitate the humble bee—to sip honey from every flower. As well might you confine the process of this animal—the bee—to one class of flowers as to limit the fully developed social nature to one kind of social aliment. Your social system supposes the social wants of a fully developed person to the like the gastronomic tastes of the Esquimaux, who gloats on blubber, but turns up his proboscis, though short it be, at luscious fruits and savory viands.

You are far from understanding my views when you state that they are the same as Noyes'. His views are to my mind as unphysiological as the present legalized form of prostitution, commonly denominated, "The Holy bonds of wedlock."

Experience availeth but little in the settlement of the social problem. It only shows what has been done, not what should have been done. Now, Doctor, I candidly think that the difference in views between us on this question is one arising out of temperament. Yours is the temperament* that centres the domestic circle round self. Mine is the temperament† that considers self among the lesser items of said circle. The person whom you couple with yourself, Tilton, is identically the same in temperament, and in all such temperaments the centripetal force is predominant. All such feelings, sentiments and forms of expression only prove to me the truthfulness of my theory, advanced some few years ago, of temperamental adaptiveness—that persons of like temperament are the best suited to sustain the relation of man and wife.

As regards the secrecy of love, your statement may be, and may not be true. I neither believe nor disbelieve. I don't know. I have got no "facts" to found a belief upon. I do not know anything concerning it. Pray do you? My statement was made, as are all my statements, with reference to the practical existent state of affairs. I make no pretensions to purity. I am human. True, compafed with your ideal husband, I am, with the rest of my fellow-men, low down in the scale. Human nature is human nature, with all its scars and blemishes, notwithstanding how much you or I might wish it otherwise. I admit that there are rights arising out of the marriage compact that other persons must respect, but the supposed rights of one may be the wrongs of another. Knowing that your own feelings in this matter are honest, do you not think that your wife's are just as much so, even though they differ. Have you any more right to consider yourself aggrieved, because she acts out her nature to its fullest extent, than she for you to act out yours? Have not both parties to this "ideal compact" of yours a right, a voice in framing the standard of limitations? If they have and she (in your case) be of a different frame of mind, what then? Why have you no alternative but to step on to my platform, although you may do so reluctantly—that is, for each party to the "compact" to prescribe their own limitations. Doctor, I have faith enough in human nature to think that all individuals know what their wants are better than any other person can tell them, and that any interference with such wants and feelings is an-

*Having abundance of vital nutritive power.

†Deficient in what you have a full share of.

archy of the very worst kind. Such is my belief. If my wife expresses any sentiments or feelings toward another, my highest conception of individual right in such case is, that it is more of her business than mine. I have a sufficiently high estimate upon her to think that she knows more than I of the circumstances governing the case, and that, outside of a feeling for her best good, my welfare not being considered, it is none of my business. I consider that to call her actions in such matters into question solely on account of my feelings is stooping from my intellectual conception of a true manhood. I have more faith in an enlightened freedom, a condition where each entertains a due respect for the constitutional traits, mental and physical, of others, than in any set formula of conventionality or prescribed limitations, etc., etc. D.

UNITY IN DIVERSITY; A TRUE THEORY COVERS ALL THE FACTS.

ELOPEMENT OF A MARRIED MAN WITH AN OLD MAID. Josiah Newman, a prominent member of the Methodist Church at Newtown, and one of the officers of the Young Men's Christian Association, at that place, left for parts unknown, with Miss Cornelia Strong, a lady past the prime of life, and some five years his senior, on Monday last. Previous to his departure, Newman sent his wife ostensibly on a visit for a few days that he might more easily perfect his plans. He drew the money he had in bank—about \$700—taking \$500, and leaving \$200 for his wife. His trunk he took with him on the cars, omitting to pack it, and, when asked by a friend on the train where he was going, answered, "Where you will never hear from me again?" Up to this time both of the parties have borne the best reputation. The wife and three small children, left behind by the unnatural husband and father, are, with the exception of the \$200 left by him, entirely without means of support.—*N. Y. Commercial.*

An elopement is reported at New Haven, the parties being a married man who has left a young and pretty wife and child, and taken to his bosom the wife of an honest and industrious mechanic, and left for parts unknown.—*Washington Patriot, Aug. 26, 1871.*

A vocalist recently poisoned herself in New Orleans, because social conventionalities forbade her associating with a married gentleman, for whom she had formed a strong attachment. She appears to have been a person of very refined organization and keen sensibilities. An affecting account of the catastrophe is contained in the Philadelphia Record of August 23.

The preceding are but specimens, appearing in current news within a week of each other, of probably thousands of similar cases yearly occurring, besides tens or hundreds of thousands, the outward manifestations of which are suppressed by pecuniary exigencies—the fear of public opinion or the force of moral convictions—the more to rankle and fester within.

In science, a theory which fails to cover all the facts, is incontinently rejected. In social science any system must therefore be radically false and unnatural which, in spite of the tremendous forces brought to bear to compel conformity, nature flatly and emphatically refuses in so many cases to carry out.

In physics, the tension of vapors or gases is in proportion to pressure. In society, the desire to resist arbitrary conventionalisms is correspondingly proportioned to the degree of pressure which is used for the enforcement; private licentiousness among a vigorous and healthy people is likely to be directly proportioned to public puritanism. Great restraint involves an equally great tendency to resistance; steam is dangerous, but evaporation is harmless. By allowing no outlet to the expansive forces, society loads the safety valve, and explosions follow, threatening to break up its very frame-work. It has been suggested that safety valves on steamboats should be in sight of all the passengers; but it is also vehemently urged that our social safety valves should be kept out of sight, and even their existence, as far as possible, ignored.

But to the question more directly. Laying aside dogmas in morals as in theology, planting ourselves on pure reason, recognizing, regardless equally of squeamishness or licentiousness, all natural facts as having a rightful existence, can we conclude otherwise than that the monogamic theory, when enunciated as an invariable rule of morals, permitting no exceptions but at the cost of social excommunication (of at least one party, and that usually the more helpless)—must we not, I say, unavoidably conclude that this theory, when so enunciated, is a Procrustean bed, mischievous in its workings, and therefore socially and scientifically no complete law.

On the other hand, this very tendency to excommunicate those who transgress its requirements, added to the fact that the most advanced races of the world for three thousand years or more have been monogamic, would indicate that it embodies a vital, though incomplete, truth. It is probably as much an advance on the polygamic idea, generally speaking, as are the governments of the United States, England and her colonies, Holland, Belgium, etc., an advance of Eastern despotisms or mediaeval tyrannies. But, as the next step in politics must be the representation of minorities, so the next step in the social order must be the recognition of exceptions, equal rights of woman (whatever her non-conformity to arbitrary ethics) being characteristic of both movements. While the idea of constancy, permanence, fidelity in the marriage as in the other relations of life is in itself beautiful and holy, when detached from that of compulsory obligation by which it is usually accompanied, a recognition of exceptions (or minorities) is the only course

which a thinking philanthropist can consistently follow. And these exceptions not only refer to those who are varietists by constitution, and inconstant by nature, but to those who, though constitutionally and habitually monogamic, at times find it almost indispensable to deviate from the "even tenor of their way," to which they would speedily return but for the mischievous error which accepts monogamy not only as a truth, but as the whole truth—"the holy Catholic faith, which except a man (still more a woman) believe, wholly and undefiled, he shall without doubt perish everlastingly."

But Nature is much larger than any creed, individual, society or race. Nature is a universal republic in which even the smallest minority is duly represented; and those who would be one with God, who is its spirit, must learn to recognize diversity and inconstancy as part of that stupendous whole, and not assume that "our village" is a pattern for the universe.

Fourier—who possessed the rare faculty of deductive reasoning, who from social causes barely commencing to operate so frequently infers effects to take place in a social order not even commenced—believed that in the Phalanstery there would be found a proportion both of natural varietists and of natural celibates, while constancy in the monogamic relation itself would be promoted by occasional deviations, from which the parties would return with renewed zest to their previous relations, as the traveler to his home. The persons mentioned in the citation at the head of this article probably acted in obedience to this natural law; and had society in their case recognized its existence and legitimacy, no trouble need have resulted. It is believed that such practical recognition would operate as beneficially in the marriage relation as in cases of temporary changes of locality, scenery or pursuit. The tendency to such changes was strikingly manifested in the case of a wealthy and highly educated clergyman of the Church of England, who two or three years since was suddenly missing; for months fruitless inquiries were made in every direction; he finally turned up in the capacity of a driver of cattle in Scotland. Having had the change that nature demanded, he resumed his previous status.

By means of observations on magnetic conditions, on the action of the spheres of individuals on each other, on the extent to which the mere presence of one person may act for good or for evil on another (even in the case of the same persons, sometimes for good, sometimes for evil) we are now reaching *a posteriori* to the truths of which Fourier had an *a priori* perception.

Let us observe on record such facts as may transpire in this regard. From the limited experiences of a few susceptible persons, it is believed that sickness, and even death, would often be avoided by judicious temporary modifications in these relations, thus avoiding the evils incidental to abrupt and unnecessary terminations of relations which need not be otherwise than congenial, by a fearless recognition of all facts—avoiding the evils of divorces, elopements, etc., by admitting the legitimacy of the causes which, like other natural laws, produce pain by being thwarted in their operations; by recognizing them as purative or preservative manifestations of the *vis medicatrix nature*, not to be suppressed, but to be aided and directed by reason and experience.

The (almost) universality of this tendency to outbreaks on the part of vigorous, healthy, unfettered organisms is thus forcibly portrayed by that poet of nature as it is—Walt Whitman:

"O, to be absolved from previous ties and conventions!
I from mine and you from yours!
O, to feel a new unthought of nonchalance
With the best of nature!"

O, to escape utterly from others' anchors and holds!
To drive free! to love free! to dash reckless and dangerous!
To court destruction with taunts—with invitations!
To ascend, to leap to the heavens of the love indicated to me!
To rise thither with my inebriate soul!
To be lost, if it must be so!
To feed the remainder of life with one hour of fullness and freedom!
With one brief hour of madness and joy!"

ANTI-PROCRUSTES.

OTOE, Nebraska, Sept. 6.

DEAR MRS. WOODHULL: It does my heart good to know there are brave and noble sisters still laboring so courageously for the overthrow of oppression and usurpation. May your courage never fail you; and know that there are hearts throbbing 'neath the sullen tide of quiet exteriors, which would gladly do you service, which are hedged in by barriers that rise mountain-high and preclude all thought of performing much effectual labor near home. In union there is strength. I know of but few, if any, that would favor the women suffragists so much as to openly declare it, or further it so much as to subject themselves to the dreaded ridicule that would follow upon the footsteps of the ill-bred masculine being who would dare to visit the polls for the purpose of casting a vote wherewith she might restore to herself her selfhood, her children, her home; in short, all the rights and privileges that an all-wise first cause intended to lavish upon her. Generally speaking, we are blessed with good and worthy husbands through our vicinity, and wives as contented as the man in his tub. But, nevertheless, when it becomes popular for women to vote, some who now boast of having all the rights they want, declare they would be the first to do so. So, good ladies and helping brothers, clear away the rubbish. When the way is made sufficiently

smooth for our train, we shall sweep right into your ranks. Is it worth while for me to try to conceal the wormwood that is in my soul while I write these detestable words? Such cringing cowardice, such downright selfishness, can receive no laudation from a soul inspired with the light one ray of justice can impart. Suppose the African race were still tolling 'neath a cat-o'-nine-tails in our Southern States, who of us would, while regarding them, say we had all the rights we desired, and feel there was naught for us to do but to enjoy them? Was it so? Did not father, son and brother fly to their rescue? Nor was this all. Where were the sisterhood the while? Laboring with heart and hand to lift up and liberate a class of people on whom chains were riveted so closely, and over whom such strict vigilance was kept, that they could not liberate themselves. Are not the two synonymous? Do we expect the wives of beastly, cruel, ill-begotten husbands to rise above the weight of injustice, abuse and often poverty, to demand with a firm and steady voice the right to free herself from the hated life she has, through bad education, or no education at all, stumbled into? We know the thought is preposterous, and that the work properly devolves upon those who are most independent to lend their warmest sympathies and utmost strength to relieve those whom we know do suffer. And it being a fact interwoven throughout the human family, that one cannot suffer without all participating, is it not doubly necessary that we look with a clear eye, and try to discover where the cause of so much grievance rests? We know it exists. We have only to open our eyes, and we meet it in lasciviousness, bigotry, ignorance, lunacy, drunkenness and licentiousness of every grade. Now we know that much of this is brought from our cradles, from our earliest existence it is stamped upon us; one wrong engenders another. How can it be otherwise? Our laws command and custom enforces wickedness. We would have fewer cradles rocked, and more time to do it rightly. We would have fewer little graves, and more well-developed men and women. We want better laws, we want to help make them if you gentlemen can't see their inconsistencies a little better. Don't frown upon us, don't call us masculine—it is our genuine femininity that makes us cry out against things so revolting. You must and will help us, the truth and necessity of the case is so apparent, and a rich reward so inevitable.

Yours for the right,

L. T. F. D.

SPIRITUALISM IN ST. JOSEPH, MO.

MESDAMES WOODHULL AND CLAFLIN: A few intelligent and zealous Spiritualists in this city, deeming an organization necessary for the good of our cause, and that of humanity, issued and circulated the following:

DECLARATION.—We, the undersigned, citizens of St. Joseph, do hereby form ourselves into a Society, to be known as "Progressive Spiritualists," for mutual benefit and the dissemination of truth, and agree to be governed by such Constitution and by-laws as may be adopted by a majority of its members, and to pay, on the first Monday of every month, the sum set opposite our names, toward defraying its expenses.

Individuals may become members of this Society who are seeking after truth, with a desire to elevate and perfect their natures, and to promote their present and future happiness.

All persons becoming members of this Society will be required to live a good, moral, temperate, truthful and virtuous life, and to do unto others as they would be done by—otherwise they may be expelled by a vote of two-thirds of its members present at any regular meeting. A member may withdraw at any time by notifying the secretary to that effect.

After a sufficient number of names were obtained, and the requisite amount of funds subscribed to insure its permanent success, they organized by electing the following officers, viz.: John C. Bender, President; C. F. Smith, Vice-President; John B. Harder, Recording Secretary; Dr. Daniel White, Corresponding Secretary, and George Seifert, Treasurer.

Regular meetings will be held every Sunday at their Hall.

Our Society has opened under the most favorable auspices. Our worthy President proposes to donate a melodeon, and the necessary number of "Spiritual Harps," to establish a good choir. The Spiritualists of St. Joseph are composed of men and women whose moral characters are above reproach, and having tested the truths contained in our beautiful philosophy, they desire to impart them to others.

DANIEL WHITE, M. D.

THOUGHTS.

How little we know of each other,
How ready we are to condemn,
And lazily drift with the current
'Twere manly and noble to stem;
When could we but know the temptations
And trials of frail ones that fall,
Our judgment were tempered with mercy
And tender compassion for all.

How little we know of each other,
How dim in prosperity's ray
The trials and struggles that cower
Like guilt from the eyes of the day;
The pangs of the houseless and homeless,
The friendless on poverty's road,
May be at our threshold, unheeded,
And visible only to God.

How little we know of each other,
The brand of dishonor and shame;
If truth were as welcome as falsehood
Might canonize many a name.
The culprit might put on the ermine,
The silver be purged of its dross,
And Crime's ghastly gibbet transfigured
To martyrdom's glorious cross.

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EDITORS AND PROPRIETORS.

WHAT IS SPIRITUALISM?

The distinctive feature of Spiritualism is the determination of continuous existence. As absolutely as we can know anything, we know that we exist; but nobody has lived to be sufficiently wise to penetrate the mystery of existence. As absolutely as we can know anything, we know that we see the various material objects by which we are surrounded; but nobody has yet been able to tell how vision rises into consciousness, becoming a part and parcel of our personality and experience. The same is true of all our senses—of tasting, smelling, hearing and feeling. We know that we taste, smell, hear and feel, but the process by which they rise into recognition is utterly beyond human penetration.

It seems, then, that locked up within us there are processes and powers, of the modes of operation of which it is impossible for us to learn definitely. But all these experiences are so common, we accept them as a matter of course, never stopping to question if they are in reality veritable existences. We hold, however, that any single experience of life, let it be the very simplest and most common, is just as much a mystery and just as impossible of absolute solution as is existence itself. In consciousness there is a something that tells us that we are, and there our knowledge ceases.

But we should be called insane were we to question the fact of the existence of a person who should come to us and say: "I am your brother Samue, or your sister Julia." And why? Simply because such occurrences are common, and we accept them as real. We do not lay hold of him or her and express doubts of identity. The evidences presented are accepted, and we conclude that it is not a delusion.

These things are referred to in order that it may be shown that we readily receive a thousand things as facts, of which there is really less evidence than there is of thousands of other things that we reject. In practice we are altogether materialists. We virtually assert every day, and all the time, that there is nothing except our materiality. We make it convenient to ignore the physiological fact that while we are the identical persons we were twenty years ago, there is not so much as a single particle of matter in our bodies which was there at that time. Our bodies are constantly being torn down and built up. We are continually taking into our systems fresh material, extracting something from it, and discharging what we cannot appropriate, as well as the old, from which we have taken its vitalizing principles. And this process is called living.

But what is the life that is thus maintained? Is it the life of the body? No! The body dies continually, is changing with every pulsation of the heart. Every inch of progress made by the blood in the arteries and veins means the giving and taking of just so much material substance. Is that all there is of life? Nobody pretends that any of the operations by which the body is maintained give evidence of intelligence in and of themselves; that is, there is no intelligence possessed by the circulation; or by the integrating and disintegrating processes, simply as such. All these processes continue in conditions in which there are no manifestations

of intelligence whatever. None of the involuntary motions of the body are necessarily evidences of intelligence. It does not, however, follow, that there is no intelligence. Wherever there arises a power which assumes command

over the body and compels it to do this or that act, which of itself is not a function of the body, then there is an evidence of some power other than that manifested by the mere operation of organic life. It is evident that this power is not a part of the body nor the whole of it, but a something which makes use of the body to perform its behests. Neither does this power reside, generally distributed, in all parts of the body. All of the limbs of the body may be amputated, and the capacity of this power be only limited in its methods of use. This alone is conclusive as to the body being a machine of convenience for the use of the resident intelligence. If, however, a single one of what are known as the vital organs be separated from the body, the intelligence at once departs.

Now of what use, in a material sense, would be the existence of the trunk of the body without the attachments? Evidently none at all, since if there were no locomotion there would be no progress, either materially or intellectually, resulting from the organic existence of the body. And to what do all the permanent advantages and benefits resulting from organic existence accrue? To the body itself? Not at all. All lasting benefits of life accrue to the intelligence resident in the body. The body is the same yesterday, to-day and to-morrow; its changes do not modify its general condition, but intelligence grows with each new experience. To the attainments of to-day ten years add their contributions, never compelling the old to make room for the new.

Hence it appears, if there is any purpose at all in the organic existence of our bodies, it is that they may subserve the uses and interests of the resident intelligence, and that these intelligences make use of them so long as possible, and then depart.

Suppose now that we take a perfectly organized, operating body, and after having carefully weighed it, draw off its circulating fluid. What we call death will ensue; that is, the controlling intelligence departs. If that body and the blood be separately weighed, the sum of their weights will be precisely what that of the body was while yet the intelligence resided in it. Is it not quite evident that something has gone which did not possess gravitating power, but which nevertheless was power of itself, and yet so subtle that it is beyond the reach of science or analysis—in other words, which is too superior to human inventions for detection.

In further evidence that the body is organized for the use of the intelligence, we adduce the fact that the very moment the intelligence departs, the body begins to decompose. The elements of which it is composed being no longer of any possible use in their present form, separate from each other to enter into other combinations. And such is the economy of nature.

Nobody doubts our existence so long as we remain in the body, and everybody knows that the body is not our main existence. We converse together by using the organs of speech, and everybody knows that it is not our mouths that talk, any more than it is the instrument that makes the music. But when we can no longer make use of the organ of the body to communicate, it is assumed that communication is impossible. It is the mission of Spiritualism to prove that to be a mere assumption.

As we have before stated, the frequent occurrence of any given thing robs it of its novelty and secures its acceptance as a reality, whether the method of its appearance is understood or not. Fifty years ago if a person in London had communicated to a person in New York by the means of a cable, of the construction of which nothing had been known to the New Yorker, the messenger delivering the message would have been treated as an impostor. Impossible! Humbug!!! Insanity!!! and other petty names would have appeared in the columns of the *Tribune*, expressing Mr. Greeley's opinion of the matter. Yet, the evidence of to-day would have proven the fact even to skeptical Horace, though we should expect that he would stand in his egotistic self-assurance to the very last moment denouncing it. Skeptical Horace denounces Spiritualism as humbuggery, tomfoolery, and as almost everything that is explicit and nice; and Spiritualists as maniacs or fools, while millions of men and women of at least equal general reputation for intelligence and veracity with the philosopher, as emphatically declare it to be the greatest of all facts; since it is the demonstration of what had previously existed only as a matter of blind faith; but which has a more direct and important relation to human interests and to Divine purposes than all other things combined; since if physical death is the end of man, life is a purposeless abortion, resulting in nothing except a few dreary years of toil and trouble, sometimes brightened by a ray of light and temporary glory.

We hold, then, that Spiritualism is the religion of all religions, combining in one simple fact more of human prophecy than has been developed by all the various theologies that have ever existed. Once received as a living truth, all need for dogma, creed and intangible reliance passes away, leaving the practical matters for improving the sum total of existence as our whole duty.

Spiritualism, then, is that which shall dethrone superstition, priestcraft and Sunday religion, and replace them by intuition, knowledge and the religion of humanity, which will labor for the good of the world every day in the week; it is that which shall transform churches, in which self-elected expositors of Divine Revelation play upon the credulity of those who have not yet learned that the Hell with which they are threatened must be located in some other universe, into places where the people shall be taught of

the principles of life and how to put it to best uses; and what best purposes really are; which shall rob death of its sting and the grave of its victory; and finally elevate the aspirations of humanity to such a height that there shall be but

"One life for those who live and those who die,
For those whom sight knows and whom memory."

OUR ROMANCING STATISTICIANS.

The sole merit of a balance sheet is its accuracy. If elements are omitted therefrom, it misleads equally with false entries.

Our government officials have sent forth a statement for the fiscal year just expired, that the trade of the country with foreign nations has resulted in a gain of \$10,398. That this is false is well known to our officials; not a day during this period has passed without the sending abroad American securities to pay for merchandise consumed. Every person conversant with foreign exchange is aware that this has been continually, and is to-day, a largely debtor country; that a large amount of bankers' accommodation bills of exchange, said to amount in this city to forty or fifty millions, have been used during the past sixty days to bridge over the period when cotton does not go out largely; these, like all other debt, however much it may be renewed, must be met by ultimate payment.

It is evident to the most casual observer that there are elements operating, on a vast scale, which it does not suit our government officials to bring before the people. This annual statement to the people is a false beacon which will lure the unwary to pecuniary destruction.

An abstract of government reports for nine years will more clearly reveal their unreliability:

	Domestic exports, including specie.	Imports, less re-exports.
1863	\$240,413,072	\$236,796,596
1864	243,991,817	309,305,355
1865	195,945,647	315,991,019
1866	418,196,492	430,770,041
1867	329,783,725	397,223,067
1868	352,381,698	349,033,682
1869	318,038,624	412,140,841
1870	420,578,952	431,927,925
1871	513,944,273	513,033,875
Total	\$3,031,914,329	\$3,296,210,741
		\$264,296,412

Now, while our romancing government reports have made us live upon our debts to the amount of \$264,296,412, it is well known that at the lowest estimate we have sent for merchandise received, \$2,500,000,000, while some make this amount much greater.

There are three elements unrevealed to the people which are the chief cause of this great discrepancy—freights, undervaluation and smuggling. For these three causes, 25 per cent on gross imports is allowed, or \$800,000,000 for the period under observation, yet this does not account for over half the difference.

So completely has the foreign carrying trade passed out of our hands that not a single steamer floats the "Stars and Stripes" on the Atlantic Ocean, while the American Eagle pays tribute to the English Lion for carrying our cotton, cereals and provisions, and bringing back the various products of British manufacturers. Undervaluation, owing to the firm hold which that corrupting American motto—"to the victors belong the spoils"—has obtained on the popular mind, is also on a large scale.

Our importers, desirous of entering their invoices at the lowest possible figure, find the easy virtue of these officials yield quickly to their golden charms.

But probably no element is more important in filling this gap between deceptive government reports and actual facts than smuggling. Our vast sea coast, with its numerous bays, rivers and inlets, our scarcely less extensive land frontier, offer such tempting opportunities for the evasion of high duties that the cupidity of human nature is unable to resist. It is well-known that there are large organizations for the delivery of goods free of duty all over the country.

Unfortunately these facts are not made known by our officials, the press is ignorant, or blind, and day by day the country sinks deeper in the greatest and most hopeless insolvency ever witnessed, without a warning voice being raised. It now requires 2,000,000 bales of cotton (500 lbs. to the bale, at 15 cents per lb.) to pay the simple interest due abroad. The banks of this city have only about \$10,000,000 of coin, the people have long since parted with all that was used for circulation, while there is probably over one hundred millions of English money on call in this city, which at any moment could be asked for without the possibility of meeting it.

The \$200,000,000 of New York city debt is a mere bagatelle to this European bondage; it only needs some great exciting cause to awaken our European creditors from their narcotized security to these facts, to see the most stupendous financial revulsion that has ever swept over the world.

THE CRUCIBLE—A Reformatory and Spiritualistic Journal.—One of the few weekly papers that ignores no question that can possibly be of interest to the "common people." Moses Hull, Elvira L. Hull, Editors. Terms of subscription: \$2 per annum; \$1 for six months; 50 cents for three months. Specimen copies sent free. Address Cosmopolitan Publishing Company, 166 West Baltimore street, Baltimore, Md.

THE TRIBUNE'S DOCTRINE OF EQUALITY.

In an editorial entitled "Help for Fallen Women," in the *Tribune* of the 27th ult., there is sufficient evidence to convict Mr. Horace Greeley as an aider and abettor of the distinctions which exist between the sexes as to moral responsibility, as well as to prove him to be an illogical and irrational if not a dishonest person.

After going over the meaning and purposes of the recent action of the Washington women, it proceeds to question the possibility of the accomplishment of anything of much consequence looking to the suppression of the evil. And we do not wonder that the *Tribune* has such conclusions. Reasoning from false premises, or, as in the *Tribune's* case, not reasoning at all, always leads into the fog. Listen to its wisdom:

"Much may be done to mitigate the terrible consequences to women of a lapse from virtue. But it may be questioned whether the punishment which lights so terribly upon this fault is not intended and adopted as a warning and a preventative. There are many reasons why it is not possible that man shall suffer as severely as woman for offenses against chastity. Nature itself has provided that the fault of the man shall not be so susceptible of proof as that of the woman. The man, whose guilt is equal and often greater, goes necessarily unpunished, while inexorable nature denounces to the scorn of the world and the severest physical anguish the woman who has been untrue to her own honor. There is no means of redressing entirely this apparent inequality. Its legitimate consequence is a higher degree of responsibility resting upon the weaker sex. The fact may be deplored, but cannot be denied, that the virtue of the world lies in the charge of women."

If there ever were more blasphemous and damning words than these written, we should be glad to know where to find them. They are a direct indictment against Nature and against the God of Nature. They are entirely at war with logic and consistency, and so utterly supercilious and egotistic as to make them simply contemptible.

What are the proofs, pray, that nature has provided, as against woman and in favor of man? We have always been led to believe that there is a justice in natural law which did not recognize the ignoble distinction of sex that men have set up as against women. We suppose the *Tribune* refers to maternity, which may follow from a "lapse of virtue." But will the *Tribune* please tell us if the penalty, in this regard, which nature requires, is any more severe in cases of illegal than it is in legal maternity? If "the punishment which lights so terribly" is "intended as a warning and preventative," falls upon "a lapse from virtue," does it not also fall the same when the person has the sanction of the law? "Inexorable nature denounces the woman who has been untrue to her own honor," while it lets the man who has been equally untrue go scot free. And this is "an inequality" which cannot be redressed, and, though "deplorable," it nevertheless must be endured.

Yes! it must be endured so long as the world is cursed by such canting hypocrisy, and by such attempts at justification of man, where woman is damned—not by nature, mark you, Dr. Greeley, but by such assuming despots as you are. It is enough to make all womankind blush for shame, that such labels upon God, nature and woman can constantly fill the columns of one of the leading dailies of the country, and it go on its course unrebuked. And yet this editor talks of honor, of virtue, of respectability, and calls those who dare to question his authority bad names. Faugh! Out upon such whitened sepulchres and such squeamish, such mawkish, such pharisaical sentimentality. Nature nor God has nothing to do with the distinction men have set up as against women. Nature's laws are just and equal. But men's statutes, standards and requirements are just what they desire to make them from time to time, to fit and suit their various whims and pleasures.

It seems, however, that the *Tribune* has overlooked one fact in this case, and that is that these women of whom it speaks seldom or never are the recipients of the "proofs" and "consequences" of which it talks so glibly and on which its whole article turns. There is but a single interpretation of which this editorial is susceptible, and that is that Dr. Greeley fears that women, if permitted to go on in the course they have set upon, will soon be in position to compel the application of the same law of moral responsibility to men that they now force upon women. And in this fear he is correct.

Women demand such a reconstruction of society as shall make it possible for every woman to be her own support, so that she shall never be reduced to the extremity of being almost obliged to "lapse from virtue" to keep herself from starvation. Men may say that this is not a condition of "fallen women," but we say there are very few who at some time have not felt the demands of hunger, and been without the means to respond to its call. Once entered upon the life, so long as health and beauty last hunger is kept from the door; but how would it be to-morrow with the 50,000 women called prostitutes who live in this city entirely from the sale of their bodies, were they at once set adrift and deprived of their means of support? And yet such people as Mr. Greeley would call this a retribution of nature. Heaven help such ignorance and blasphemy!

Do the good people who make so much ado about fallen women, and who mourn so grievously over their "terrible

conditions," ever stop to analyze the difference between them and the ten times larger class whom law has pronounced virtuous? How many of this latter class are there who gain their livelihood by the same means that those do whom they facetiously call "fallen," the sole difference being that the former have had a soulless ceremony performed, which the latter have not. And yet women stand up and thank God that they are not as those other women are. Verily have common sense and logic departed from the hearts of men?

We ask the fastidious and immaculate men of the Greeley kind to point out the moral difference between the women whom they call "fallen," who are virtually shut out from other means of support by society, and that larger class who are continually seeking and finding a market at a good price; who marry not for the love they have for the man, but because he can give them a home and a support; who, indeed, in many cases, desert the man they love for him who has these necessary things with which to purchase. Everybody knows how these things are, and yet everybody persists in labeling one condition prostitution and the other virtue. Greeleyites would shut the mouth of inquiry and brand those who attempt it, with their slang, innuendoes and vituperative abuse just without libelous range. They would blind reason, throw dust in the searching eye of logic and gloss over their own rottenness by whitewashing themselves at the expense of the degradation of the women whom they are determined to shut out from getting the power to purge their conditions and to expose the internal corruption of their would-be masters and defamers. We say out upon such virtue! Out upon such morality! Out upon such distinction! and come down to calling things by their right and logical names, and to an understanding of what they are.

Verily it is time that this fallacy, the mask of mock virtue, be torn from the faces of humanity and the purity which is of the heart exalted to the throne whereon woman by right of nature sits, elected and crowned by her higher functions than man possesses, to be the mother of humanity. From this throne it shall not much longer be possible for man to drag her, nor for such men as Mr. Greeley to defame her; nor shall the sense of humiliation, degradation and bitter injustice, called forth by such stuff as the editorial to which this refers, much longer cause the rich blood to tingle her cheek with shame and mortification.

Let us say one word to the over-zealous people who are laboring for the amelioration of prostitution: that if they would exert one-half their efforts to remedying the causes which lead to it, they might hope for permanent mitigation. But if they should succeed in reforming every prostitute in the land to-morrow, the same cause which produced them being in existence, would surely produce as many more the next day. We have tried remedies long enough. We want cures.

THE REPUBLICAN PARTY AND WOMAN SUFFRAGE.

The Republican party is evidently put to its trumps to steer clear of the dangers which beset their path. They know that limitation of the suffrage comes with exceeding bad grace from those who have forced negro suffrage. And yet they also know that to yield the right of its exercise to women is to ensure their own defeat at the next Presidential election. And Democrats look smilingly on their dismay.

As an opponent competent to break the effect of Tilton's letter to Sumner, Senator Carpenter appeared, only to be sent back so utterly discomfited as to make it questionable if he will ever again enter the lists. And now comes the Springfield *Republican*, not yet enlightened by Carpenter's defeat, and, assuming the judicial position, declares: "Though the logic of our institutions and the letter of our Constitution cover and carry the principle of woman suffrage," that we have never fully and fairly carried out the principle of the Declaration of Independence or the logic of the Constitution.

We want no better justification than this for going to Congress and demanding a recognition of woman's right to suffrage; nor no better justification of our "pertinacious and imprudent advocacy of the Constitutional right." We rest our cause in these declarations of the *Republican*, which is an authority, at least, among moderate Republicans.

But having admitted away the whole case, the *Republican* seeks to retrace its steps to qualify its position, and says: "There always has been and there still is a distinction between citizenship and suffrage. One does not necessarily follow from the other. Many a citizen besides women—for women are citizens—is denied the privilege of suffrage. Citizenship is almost everywhere an inherent right of existence and residence; suffrage is a privilege and duty conferred upon certain classes of citizens, or all classes, as the case may be, by the direction of the government."

We stop just here and say, we intend to hold the next Congress and all our opponents strictly to this rendition. An attempt is made to separate citizenship and suffrage, so that an argument may be adduced that government may prohibit it to certain classes—in our case to women. But in endeavoring to do this a fall is made from which there can be no rising. Now mark it. No reference is made by the *Republican* to the right of the States to decide as to who are electors. It bases all its statements "upon the theory of our institutions and our written constitutions." And whether it

did or did not require an "inspirational Woodhull," a "gushing Tilton" or a "brutal Butler" "to discover" this theory and writing, we believe that the *Republican* did not advance the proposition. But it says: "Suffrage does not necessarily follow citizenship," and that suffrage "is a privilege to be conferred by the government." Now mark what the Federal Constitution provides: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges of the citizens of the United States."

While we do not by any means base our argument for equal suffrage upon this point, it is a perfect answer to the *Republican's* position that suffrage, being a privilege, may be withheld from certain classes of citizens, since no State can either make any law or enforce any already made to abridge that privilege.

Another false position taken by the *Republican* to which we desire to call attention, and with which we shall leave the subject for a complete analysis at another time. It says:

"Citizenship is a matter that the majority have no choice in." Suffrage is a matter that "they"—the majority—"have a right to decide, with the risk always of having their decision overthrown by revolution. And this revolution is what Mrs. Woodhull threatens if this majority does not extend the voting privilege to women."

Who constitute this majority? The *Republican* means the majority of self-constituted voters. But we contend that the people, from whom the government emanated, and who are subject to its jurisdiction, is the proper body from whom this majority must proceed before the *Republican's* argument can apply. This has lately been illustrated in Nebraska. Woman Suffrage was submitted to the people, but those who had the most direct interest in it were excluded from voting, either for or against it. Of course it failed; and thus will it ever fail so long as men assume the right to say whether women have any rights which they must respect. Such a decision is an insult to womankind, and one from which every woman who has a drop of free blood in her veins should rebel. Men have got their government, and prevent women from having any part in it. Now let women meet and erect a government for themselves. Surely they have as good a right to a government as men have, and men cannot interfere to prevent its construction without condemning all their own action. The *Republican* may affect that this is a small matter, and that to talk about it seriously is "bombast and bosh." We will simply reply that King George also thought our Fathers talked "bombast and bosh" when they proposed to rebel if he did not grant their requests. Does the *Republican* remember the sequel? History will continually repeat itself so long as causes for rebellion exist.

PAULINA W. DAVIS AND KATE STANTON.

It is with extreme regret that we see the announcement of the termination of the connection of these brave ladies and able advocates with the *New World*, of Providence, R. I. It requires no words from us to set forth the position which they hold in the hearts of all people interested in reform. Mrs. Davis is one of the very oldest as well as one of the most devoted advocates, and Miss Stanton one of the most unselfish and enthusiastic adherents, of the whole question of Human Rights. In losing Mrs. Davis from the ranks of the army which will this winter make a direct attack upon the entrenched position of man at Washington, a loss is sustained for which nothing can compensate. And we must confess to not a little surprise, as well as to deep regret, that she feels called upon to take leave of absence at this critical moment. Nevertheless, we wish her Godspeed, and trust that Italy's balmy clime may set a seal of eternal youth upon the calm dignity which ever graces the beautiful features of our beloved friend. In Miss Stanton's new departure, we scarcely need to add she will certainly win fresh laurels with which to adorn her youth and beauty. If we may be so permitted, we would say we trust, while endeavoring to show the good young men and women of the country "Whom to Marry," that she will not be so unmindful of humanity as to follow her own advice, if by so doing she should limit her future sphere of usefulness.

FROM an announcement in another column, it will be seen that the Northwestern Woman Suffrage Association will hold their annual meeting in Indianapolis next month. We hope that wisdom may prevail in their counsels, and that the lesson of Nebraska will teach them the uncertainty of depending upon the votes of their male masters to grant them the equality they desire. Let them ask themselves if women really are citizens, and if the right to vote is not a citizen's right, equally attaching to men and women; and in the case of women subject only to such restrictions as men are. Having done this, let them turn to the Constitution and find that this right cannot be abridged by the States. Then refer to the learned decision of Chief Justice Howes, of Wyoming, and the semi-official opinion of Justice Underwood, of Virginia, and finally determine if the best and shortest method to get suffrage is not to seek it from the Congress of the United States, to whom the several States by the Fourteenth Amendment have intrusted the liberties, rights, privileges and immunities of citizens.

THAT TERRIBLE QUESTION.

BY MOSES HULL.

"Ye who guide the fates and furies,
Give, oh give me, I implore,
From the myriad hosts of nations,
From the countless constellations,
One pure spirit that can love me,
One that I, too, can adore."—*Poe.*

No more important subject can claim the attention of the lecturer, essayist or author than that of Love and Matrimony. According to the Bible God saw, when the foundations of the earth were laid, and "The morning stars sang together," that it was not good for man to be alone. So it is yet. God and nature says of every man or woman, it is not good for him or her to be alone. Marriage is a Heaven-appointed institution. The greatest blessing conferred upon the human race, one without which all other blessings were but curses. Yet it must be acknowledged that what is called marriage is as often the bane of humanity as it is a blessing. The marriage bed is as often a bed of thorns as of roses. The bonds of marriage often prove to be even more galling than those which bind the slave to his master. When the key which should fasten two souls in wedlock only manacles human bodies, where the spirits are not united, the dark cell in which persons are held is so horrible that Libby Prison and Fort Anderson become palaces compared with it. The tongue of an angel could not tell, nor could the pen of inspiration itself draw a picture as dark as the pall drawn around false marriage.

The task of writing upon this subject is by no means a pleasant one, for the very good reason that we cannot write upon it without departing from the "old paths," yet having thoroughly weighed the *pros* and *cons*, we have decided that we had rather have the approbation of the next generation than that of the present, and feeling fully conscious that every position we take can be maintained and will be sustained by the next generation, we will venture to get out of the old "cart-rut" and tell a few truths which will sooner or later be acknowledged. A friend once said to us, "These things are true, but the world is not ready for them; had you not better wait until the world is prepared to receive such truths?"

"When," we ventured to ask, "will the world be prepared to receive the truth?" Does not the proclamation of the truth prepare the world for its reception? And who can the world spare as a martyr on account of unpopular truth better than ourselves? So here goes.

Let us venture a few words as prophet. When we commenced talking against the enslavement of the African race, sixteen years since, we predicted that war would be the result of slavery, and that not a score of summers and winters would pass before the sweat which was oozing out of every pore of the bondmen would be repaid, not only by sweat, but by the very best blood of the North. When we looked at it as a means of accomplishing the great work of abolishing slavery, and establishing the principle that slavery and freedom could not exist in the same territory at the same time, we said: "Let the war rage; let blood flow to the horses' bridles; let slavery cease, though it be at a cost of half of the purest blood of the nation." Yet when we looked at it merely as a cruel war, without contemplating the result, we prayed, "O God! stay the tide."

Now, with no other ken than that of human sagacity, we look not a score of years into the future, and see a rebellion, a war before which the commotion through which our nation have just passed, sinks into comparative insignificance. Not a war of flesh and blood. No, blood is not pure and precious enough to purchase the results of the coming war; an element as much more pure than blood as spirit is finer than matter, will be the price with which redemption from marital slavery will be bought. Think not, dear reader, that we are overdrawing the picture—it cannot be done. Whoever sees the opening of the twentieth century will say that the picture was not half drawn. Whether there are wrongs in the marriage relation or not, people are generally getting the idea that it is so. The idea is proving very contagious, and when the American mind gets started, who can tell where it will stop? Nothing short of a revolution—of anarchy—of an opposite extreme even to the total annulling of the marital tie will be the result. Then it will be that the conservatives on the one hand and the radicals on the other, will become rational, and men and women will not dare to enter the marriage relation without first having investigated the "whys" and "wherefores." It will then take more than the *ipse dixit* of a priest to make Miss A. the wife of Mr. B. There will be a holier relation than human laws recognize. Men and women will be bound by their honor and love; they will have learned that they themselves are the losers by deception. Men and women will then see each other as they are. Then and not till then will all be prepared to use the language of Robert Burns:

"The bridal tour is through the spheres,
Eternity the honeymoon."

When we look at the commotion ahead merely as a revolution, we pray, "O, God! stay the elements;" but when we look at it as being the work of disintegration, the preparatory work for the soul-union, the true marriage that shall follow, we say, "Let the battle rage, and if necessary put us in the front." The result will be cheap enough.

Enough of this. If we continue, our readers will say, "He has turned prophet." Not so; we only judge of "com-

ing events" by the "shadows cast before;" and where are there not shadows? Where are there not evidences of dissatisfaction in the marriage bond? One only has to pick up the daily papers to find the history of the infidelity of husbands to wives and wives to husbands.

No position in the social, moral or political world, affects the case. Honor, wealth, intelligence and education form no barrier to these difficulties. Doctors, lawyers and even ministers are passing through the same domestic broils as others who do not pretend so much. All Iowa has been excited within the past twelve months with the domestic inharmonies in the family of the Rev. Dr. J. H. Flint, member of the Iowa Legislature, which resulted in his elopement with Mrs. Plank. Though this man was a popular Baptist minister, and the lady a respectable church-member, the two families were broken up, and each lost all for the love they bore each other.

Rev. Horace Cook, of Seventh street Methodist church, New York, was ever unsparing in his denunciations of what he called "free-loveism," yet his position, religion, family, the laws of the State, and all, proved futile in his case. They were as nothing compared with the love of a genial spirit.

One has but to read the case of Daniel D. Bishop, a respected member of the Congregational Church, and ex-mayor of Waterbury, Conn., to learn that there are great wrongs somewhere. Why this man should prove so recreant to all his vows and obligations; should, in spite of his own doctrines, live in such open and profligate lewdness, except by virtue of a stronger law forcing him out of an abnormal relation, we have not found any one who could tell.

Could marriage be made natural, or natural marriage take the place of the mistakes which are being perpetrated in its holy name, these cases, with hundreds of others occurring everywhere, might be avoided. Read the records of the suits for divorce, the elopements, prostitution, lewdness, and almost every other imaginable crime, which can be traced directly to the inharmonies of the matrimonial relations of the parties. Such things can do no less than result in a conflagration. It is said that during the year 1867, alone, there were, in the United States, one hundred and twenty-five thousand divorces granted! 1868 and 1869 have each yielded a large percentage of divorces over any previous year. Take the Sickles tragedy, and all the others between that and the murder of Richardson by Daniel McFarland, and what do they teach, but that there is a great wrong somewhere. The radical evil is in the relation of the sexes. The ownership of wife by husband and husband by wife. Do not the above facts prove that our present marriage system, like other institutions which have served their day and generation, has written on it in letters so legible that "he who runs may read," "Mene, Mene, Tekel, Upharsin." Let these domestic fires purify the institution; nay, let them consume it and give us the true marriage in its stead.

[TO BE CONTINUED.]

MEN WANTED.

The world wants men—large-hearted, manly men;
Men who shall join its chorus, and prolong
The psalm of labor and the psalm of love.
The times want scholars—scholars who shall shape
The doubtful destinies of dubious years,
And land the ark, that bears our country's good,
Safe on some peaceful Ararat at last.
The age wants heroes—heroes who shall dare
To struggle in the solid ranks of truth;
To clutch the monster error by the throat;
To bear opinion to a loftier seat;
To blot the era of oppression out,
And lead a universal freedom in.
And Heaven wants souls—fresh and capacious souls,
To taste its raptures, and expand like flowers,
Beneath the glory of its central sun.
It wants fresh souls—not lean and shriveled ones,
It wants fresh souls, my brother—give it then,
If thou indeed wilt be what scholars should;
If thou wilt be a hero, and wilt strive
To help thy fellow and exalt thyself,
Thy feet, at last, shall stand on jasper floors,
Thy heart, at last, shall seem a thousand hearts—
Each single heart with myriad raptures filled—
While thou shalt sit with princes and with kings,
Rich in the jewel of a ransomed soul.

THE New York correspondence of the Philadelphia *Star* (not a woman's paper) gives the following, which only wants a name to make it read almost like a libel:

The greatest sensation in the journalistic line is the suit that will be brought against a prominent editor—best known for his sensations—by his divorced wife, to set aside a decree of divorce on the ground that it was procured by fraud, and through the intimidation of the defendant. This man was in love with another woman, and to get rid of his wife used the cruellest and most devilish means to drive her into the streets. He had his detectives, who swore to her identity, after which they threatened her with the severest punishment if she would answer the bill filed by her husband. Of course the divorce went by default, and the editor married his present wife a few weeks after. Now the first wife has been advised that she can have the decree of divorce set aside, and she has taken the first steps toward that decision. We are promised some revelations which, if they are even disgusting, will open the eyes of some people to the deeds of men high in the journalistic line.

The clipping needs no comment, it carries its own moral. It is possible that the story, if true, may apply to some of those editorial models who have been loudest in their howlings on behalf of virtue. There is plenty of such stuffling around.

MRS. WOODHULL INTERVIEWED AND CRITICISED.

[Correspondence of the Troy Whig.]

I went yesterday to see Mrs. Woodhull—prompted, I confess, by the most vulgar curiosity, just as I might walk a block to see Jim Fisk, Beelzebub, or a two-headed monstrosity. I had never been more violently prejudiced against any person, man or woman. It was not alone that I considered her impure in character. Private immorality may be viewed with pity, sometimes with contempt. But accepting, with Stuart Mill and Beecher, the principle of Woman's Rights, I loathed Mrs. Woodhull for disgracing a good cause for brazenly hitching this cause, as I supposed, to the business card of a tramping broker. A thousand things in the general press, and some things in that chaotic sheet, WOODHULL & CLAFLIN'S WEEKLY, seemed to justify this conviction. On reaching the lyceum hall of the Spiritualists, I found that Mrs. Woodhull had just finished her remarks to the Convention, and had retired with some friends to an ante-room. Seeing an editorial acquaintance, I asked him to stroll with me into the room and point her out. I refused an introduction, thinking at first that, in Mrs. Woodhull's case, it would answer to forget the manners of a gentleman, and simply stare at her. But, once in the room, this attitude became ridiculous, and so I was presented to her.

Doubtless no person in America has lately been so misjudged as this young woman. Everybody has written harshly of her. I have done so with the rest. But as Tilton heads his biography of Mrs. Woodhull, "He that uttereth a slander is a fool." I had not even taken the trouble to read Mr. Tilton's article, until after I saw his heroine. But I now think that in telling the sad story of her life, he has done the American people a noble service.

Mrs. Woodhull is certainly not what is called a "well-balanced mind." To use the common word—she is "crazy"—a little so, but in the same sense in which Joan of Arc and Swedenborg were "out of their heads." But she is not coarse, not vain, not selfish; she is not even self-conscious in the meaning of ordinary egotism. She has just the reverse of all these qualities. She is simply an enthusiast—the most wrapt idealist I have ever met. In conversation she never seems to think of herself, and scarcely of her listener; she is entirely lost, absorbed heart and soul, in the ideas she advocates. Her very financial schemes seem a crusade against Wall street, rather than endeavors to prosper by its vicious gambling.

Mr. Tilton's description of her person is accurate. Her face is not sensuously attractive, but its intellectual beauty is much more than remarkable. I know of no other public character with such a transparent expression of impassioned thought. Even Anna Dickinson, whose moral earnestness is almost the whole secret of her power, has an inexpressive face compared with this sibyl of politics and Spiritualism.

I should hesitate a long time before joining the "Victoria League." The country can probably do very well without Mrs. Woodhull for President. She would be scarcely superior in that position to Horace Greeley himself. But that she believes implicitly in her destiny, feels that she was born for a great work, is evident at the glance of an eye.

Tilton thinks she occasionally writes English—whether by aid of her spirit, "Demosthenes," or otherwise—"not unworthy of Macaulay."

A passage is given, for example, eloquent enough, but rather "spiritual" in vocabulary, and treating, among other things, of "consonant harmony." Such figures of speech I don't remember to have seen in Macaulay, and I doubt that "Demosthenes" ever used to employ them in his more careful Greek orations. No, Mrs. Woodhull is not nicely cultivated in her diction, and Demosthenes loses elegance when she speaks English for him. She is such an intense nature, however, that I presume she sees visions—as many angels as Saint John, perhaps, as many devils as Luther. Had she been carefully trained from childhood, I must think she would have been a wonderful scholar, poet and thinker. As it is, she is an abnormal growth of democratic institutions—thoroughly sincere, partly insane and fitted to exaggerate great truths, like self-denying love, into theoretical free-love and some practical mischief.

But now that Mr. Tilton has shown her personal character to be as pure as that of any woman married after divorce; now that the story of her two husbands has been exploded, in all but the most generous pity and charity for the outcast Woodhull, American editors should heal the wound they have caused by their ignorant slanders. If the press of this nation has not settled into a hopeless oligarchy of gossips, a "coward's castle" filled with blackguards, it will make the atonement that common decency demands. E. H. G. C.

THE IRISH SOCIETY for Women's Suffrage is in a flourishing state. At a recent meeting in Dublin, Sir John Barrington in the chair, a number of names of persons in high position were enrolled, including those of Lord Talbot de Malahide, Wm. Johnston, M.P. Miss Anne I. Robertson made a powerful address in favor of the movement, and explained the necessity of the proposed reform, instancing, among other cases of injustice, the deprivation by law of the maternal custody of children in cases of matrimonial difference. The meeting was numerous and attended and powerful speeches were made.

A FEW years ago Alaska was the property of the Russian, and produced nothing but seals. Having passed into our possession, perhaps at a little too high a figure, an early fruit of American enterprise comes to us in shape familiar to American eyes, the Alaska *Herald*, a neat little paper, published by Agapius Honcharenko.

MRS. LAURA BULLARD tells a lively story in the *Revolution* how Parisian shopkeepers mistook Baroness Burdett Coutts, the richest woman in England, for a shoplifter. Luckily she was not arrested, else the laugh would not have come in so nicely. Moral.—Not the first time men have mistaken their woman.

WE sometimes receive such notices as the following: "Don't send any more papers to Holbrook." Who is Holbrook?

FRANK CLAY;

OR,

HUMAN NATURE IN A NUTSHELL.

BY JOSHUA ROSE.

[CONTINUED.]

DCCLVII.

"Is Ella at home?
Does she know I have come?"
"We did not expect you to-day;
We've written to Ella
A letter to tell her."
He answered, "to come, right away."

DCCLVIII.

"But 'tis quite as well you
Have come, I must tell you,
She is very much altered of late.
Has taken a notion,
With downright devotion,
Of Women's Rights notions to prate."

DCCLIX.

"As far as that goes,"
Said Pete, "I suppose
Opinions are worthy respect;
And if, when they try them,
They first will apply them
To others, I will not object."

DCCLX.

"In truth, I for one
Am convinced it must come,
But will hold on as long as I can
To the power I have got.
When 'tis gone, I will not
Make complaint, but give in like a man."

DCCLXI.

"The laws they exact,
As a matter of fact,
Will come rather irksome at first.
We've ruled quite a spell,
If not wisely nor well,
So give way when it comes to the worst."

DCCLXII.

"I'm sorry, Pete, to hear you advocate
This ill-considered social reformation,"
Said Mr. Paine. "I also freely state
That it is much against my inclination
That Ella should lie open to the face
Of wedding one who thinks such innovation
Admissible at all. I now repent
That to your suit I ever gave consent."

DCCLXIII.

Pete made reply: "I think the cause is just,
And therefore it is not right to refuse them
The right to vote; and yet I own, I trust
A happy home would tend to disabuse them
Much of their present ardor; and I must
Say of these rights, my will will never use them:
That is, I mean—I think—domestic cares
Will quite supplant political affairs."

DCCLXIV.

The tone of voice with which Pete thus addressed
His hearer set the latter's mind at rest,
Who thought that he (Pete) merely meant to hint
That though, at present, he assumed a tint
Of favor to such dogmas, when once married
He'd take good care that they were never carried
Out by his wife, and that his late philippic
In favor of the movement was politic.

DCCLXV.

And as they slowly walked to Mr. Paine's
Fine villa, Pete took much especial pains
To pamper the old gentleman's ideas
And so, at least, allay his recent fears.
Miss Ella greeted Pete with warmth and pride,
She thought at last some one would take her side,
And several times she tried to introduce
The subject, but she found it of no use.

DCCLXVI.

The truth was Pete, on each occasion, shook
His head at her, gave Mr. Paine a look,
As if to say, "Don't enter in debate;"
So Mr. Paine laughed, thinking "Just you wait
Till your married, then see what transpires."
Pete thought "You don't catch me between two fires."
While Ella thought with pride of Pete's ability
To prove her case, declining from civility.

DCCLXVII.

Pete changed the conversation, and at last
They talked of happy days, and pleasure past;
And Mr. Paine could not help but repine
As—looking down the long vista of time—
He saw a mellow dream, so dear, so bright,
Where all was love and purity and light:
Rich in a softened beauty where there fell
No shadow all its brightness to dispel.

DCCLXVIII.

And as he spoke the fullness of his heart
Toned in his words and caused them to impart
His thoughts to those who heard him. Ella laid
Her hand in his as tenderly she said:
"Dear father, time, which brought to us to-day,
Will sweep the passing present back away
Into the past, then will its memory
Be as your past to you—my past to me."

DCCLXIX.

"The present was the future, and will be
The past anon. 'Tis strange the memory
Clings to the far-off fringes of the past;
And o'er its hallowed dream will ever cast
A holy mantle, yet it once was nought
Except a present, like our present, fraught,
With thoughts of brighter years before it, we
Live in the past and in futurity."

DCCLXX.

O mortal existence, what art thou at last,
A blank in the future, a speck in the past;
A waif in the present that drifts for an hour,
A prey to its passion for glitter, for power—
A dream that sweeps past like a fast scudding cloud,
That beckons us on till it brings us a shroud;
We chase every shadow, obey every call
Of pleasure and find it is nothing at all.

DCCLXXI.

Humanity's pleasure, hopes, sadness and fears,
The past has recounted for hundreds of years,
The swift waves of time in their eddying flight,
Have rung with their voices and swept them from sight.
The dreams of the youthful, the joys they presage;
The fears of our manhood, the wails of old age
Each moment have both passed their zenith and fall
All bruised from our hands, leaving nothing at all.

DCCLXXII.

The wisest, the greatest, how little they know,
Of boundless creation alone and below;
What is time! what is space! this life! coming death!
Where fleeth the spirit that leaves with our breath.
What are you? what am I? whence this harrowing thought,
Which mocks me by whispering, "man thou art nought!"
That points to the future and shows me a pall,
Which tells me too plainly I'm nothing at all.

DCCLXXIII.

Swayed hither and thither by faith or by doubt,
A sentient enigma within and without,
My hand moves when bidden, I cannot tell why,
The air that I breathe is unseen by my eye.
I know not what governeth pleasure or pain,
I know not what prompteth or ruleth my brain;
I only know that when my Maker shall call,
My body will pass back to nothing at all.

DCCLXXIV.

I gaze in the heavens, what there do I see—
A realm bright with orbs all a mystery to me;
The earth I am standing on, skies I survey,
Yes, even the light, with its life-giving ray,
Confound me and whispers, vain mortal, behold
The grandeur of what you aspire to unfold.
Then shrinks the vain mind, its conception defied,
Thrown back on its weakness, assumption and pride.

DCCLXXV.

I ponder on time, and to me it appears
The past and the future are equal in years;
For both are indefinite, stretching away,
A vast boundless circle, its centre to-day.
Each year that rolled backward, each instant that came,
For thousands of years was a centre the same;
The circle enlarged to indefiniteness,
The past yet no greater, the future no less.

DCCLXXVI.

The thoughts which I ponder, the feelings I feel,
The shrine of self-interest whereat I kneel,
The hatreds I fostered, the loves I have borne—
All lived in mankind in the centuries gone;
And though of their beings no trace may remain,
We merely are living their lives o'er again,
But links to transmit them from father to son,
To myriads unborn and for ages to come.

DCCLXXVII.

The mind, brought face to face with its humility,
Is sad at its inherent mutability.
When thus absorbed in contemplative thought,
What lesson to humanity is taught:
'Tis shown the folly of its selfishness,
'Tis led to meekly lift its voice and bless
The great Creator, while the soul is rife
With yearnings to assume its spirit life.

DCCLXXVIII.

I've stood upon the vessel's deck, the moonlight streaming
round,
The oaken timbers quivering and creaking at each bound;
All earth seemed but an ocean till it merged into the sky,
All firmament a mass of stars before th' enchanted eye.

DCCLXXIX.

The plash of heaving billows falling softly on the ear,
The moonbeams dancing sweetly on the wavelets far and near,
The vessel rising, falling in obedience to the wave,
And buffeting the waters into foam-crests as they lave.

DCCLXXX.

I've stood upon the mountain-top beneath the tropics' gleam,
Where human voice is rarely heard, invading footsteps seen;
Where grandeur stretched as far away as straining eye could
reach;
My heart was filled to bursting and my tongue refused me
speech.

DCCLXXXI.

Descending, then, the mountain to the ravine down below,
The streamlets skipping gladly down, all singing as they go;
From rock to rock they leap, and dash the fine spray as they
pour,
To revel in the cataract, join its majestic roar.

DCCLXXXII.

I stepped from crag to crag down, down to bowels of the earth,
Where not a ray of sunshine ever found a place of birth;
The wild fowls' wings all flapping as they fled in dire dismay,
And eleft the white fog rising from the shattered water's spray.

DCCLXXXIII.

I sat upon the jutting rock and heard my voice resound;
From mountain-side to mountain-side, the wakened echoes
bound,
All mocking me by answering my voice on every side,
Reverberating weaker as the echoes subside.

DCCLXXXIV.

All mighty nature running wild, and joining in one praise
To He who marks the centuries, the years, the months, the
days;
The crags, the streams, the mountains seemed to point in awe
above,
And say, "Behold Jehovah, Lord of all, the God of Love."

DCCLXXXV.

And then I've thought how beautiful this earth,
Yet what a pandemonium we make it,
Contentions, vices fight from length to girth.
Good God, if sin and self-hood could break it,
No fragment would remain possessing worth
Enough to make the meanest devil take it.
He would not wish to break it, I allow,
He holds it in "fee simple" even now.

DCCLXXXVI.

That is, of course, excepting you and I.
We always act uprightly—yes—of course,
I wish those other folks would only try
To mend their ways; I wonder why remorse
For all the daily wickedness they ply
Don't crush them 'neath an overwhelming force.
'Tis sad to think so very, very few
Are what they ought to be—save I and you.

DCCLXXXVII.

The world at large are fools, cries some new sage,
While all the world retorts, behold the fool;
And a wry word, sir, in the present age
'Tis hard to quite decide, for every school
Proclaims its orthodoxy, will engage
To prove contestants stupid as the mule.
If placed, to prove the question, on my oath,
I'd answer partly neither, partly both.

DCCLXXXVIII.

We've done our duty; let them choose their path,
If to our good advice they will not list,
We (you and I) will stand aside and laugh
At all the folly which they will persist
In calling wisdom. If the bran and chaff
Is sweeter to their palates than the grist,
I'm for them very much concerned indeed;
But really see no hope, and so proceed.

DCCLXXXIX.

Pete stayed a week at Mr. Paine's, and bent
Himself to gain their good opinions; went
To church on Sunday twice, and was as good
As, by the greatest self-restraint, he could
Be for a week together. He proposed
To Ella, and was, as may be supposed,
Accepted. Mr. Paine's consent was won,
So Ella's troubles have at length begun.

DCCLXXX.

For what girls think the end of life's great trial
Is the beginning. Marriage, past denial,
Is life's vast sea, whereon we launch our craft,
Trim sail, to catch the trade winds fore and aft.
Some in the cruise become a derelict,
While nearly all become most derelict;
That is, I mean, the captains (&c. males),
For where one steers the course, a whole fleet fails.

DCCLXXXI.

They, trusting not their lawful wedded pilots,
Ignoring clearance papers, turn to pirates.
Some plot and plan as darkly as Iago,
When they could take a trip out to Chicago
And get their clearance papers and the trade
In other ports by running their blockade.
Such teaching is not moral, ah! 'tis true;
Nor could I write much worse than men can do.

DCCLXXXII.

"Feign what I will, and paint it e'er so strong,
Some rising genius sins up to my song;
Claim what I will of virtue, e'er so faint,
And men will all proclaim it is but paint.
Pope wrote the first, and I the last, two lines,
To make his couplet fit to modern times.
A few sinned sadly, then (so say his lays),
While few believe in virtue nowadays."

DCCLXXXIII.

The height of virtue is, beyond all doubt,
The art of never being once found out.
A modern cousin is an old time lover,
Or else a friend as "kind as my own brother."
While cavaliers Servente advertise
For mistresses before our very eyes,
In half the daily press, whose avocation
Is thus a medium of assignation.

DCCLXXXIV.

Till some deserted husband, outraged wife,
Mad in their frenzy, take a human life;
When lo! in indignation and surprise,
The self-same journals raise to heaven their eyes
And shriek aloud for justice, swift and sure,
To satisfy the public voice and cure
Such base depravity. Turn the same sheet,
And still more invitations you will meet.

DCCLXXXV.

And then what? Then most modern juries find
That the accused was out of his right mind
For just five minutes, while he did the deed.
I think such verdicts rather right, indeed,
Folks bolt the wedded track so much of late,
And, so ignore the lawful, wedded mate,
Were not the worst of the delinquents shot.
The whole concern would go headlong to pot.

[TO BE CONTINUED.]

THE WEEKLY BULLETIN

OF THE

PANTARCHY.

WOMAN'S RIGHTS—LOVE AND MARRIAGE.

The marriage institution, legal I mean, appealing to force for its maintenance, is seriously impaired in the public mind. The real significance of woman's rights is becoming every day more obvious. The issue is being more distinctly comprehended. The alarm is felt in high quarters. The London *Saturday Review*, the organ *par excellence* of respectable Old-fogyism, has come to the rescue. The following extracts from a recent article in this weighty authority are interesting:

The power of reasoning is so small in women that they need adventitious help; and if they have not the guidance and check of a religious conscience, it is useless to expect from them self-control on abstract principles. They do not calculate consequences, and they are reckless when they once give way; hence they are to be kept straight only through their affections, the religious sentiment and a well-educated moral sense. And at this present time these qualities are at a dismal discount among the advanced class. As for affection, no one who studies the present temper of women can shut his eyes to the fact that there is a decided diminution among them in reference for parents, trust in men, and desire of children. It is the fashion among certain of them to despise men as the weaker and more contemptible sex of the two; and it is rare to find a woman, boasting herself of advanced intellectual culture, who confesses to an instinctive love for little children, or who would condescend to any of that healthy animal delight in their possession which has always been one of the most beautiful and valuable constituents of feminine nature. We fancy, too, that more looseness of principle exists about marriage and its obligations than was general some years ago; and the number of couples who live on good terms with society, and are received as man and wife, though the law has never made them so, is surely on the increase. In America, where divorce is easy, by far the larger proportion who seek for this relief are women. Surely this, too, is a rope which women are spinning for their own hanging. Between rebelling against the relative subordination of sex, despising the pleasures and condemning the duties of maternity, and enjoying life without much regard to moral law, there is but a step; and when our virtuous women are all made free-thinkers and free-doers, and the feminine millennium looked for among the faithful of the advanced sect has set in, we plain folk who believe in the mutual interdependence of the sexes, but in the natural inferiority and consequent subordination of women, must look elsewhere than at home for the *tacens et placeas* of our dreams and desires.

The advanced woman who would rather be a concubine than a wife, who objects to maternity as a sign of functional degradation, and whose highest ambition is to assume the privileges of both sexes while accepting the obligations and burdens of neither, may be a pleasant person to talk to, able to discuss smartly, if not profoundly, the best remedies for pauperism and the social effects of the redundancy of women; but we fancy we should prefer one who could tell fairy tales to a group of little children, and add up a butcher's bill with a clear understanding of averages, whose heart was sounder than her political economy, and her religion stronger than her critical faculty. We acknowledge that all this is very old-fashioned and deplorably unenlightened, but we cannot get over that one great fact of sex; and while society is constituted as it is we do not see how it would work if Omphale took the club and lion's skin, leaving Hercules of necessity the distaff. There is no question that affection and the moral qualities generally form the best part of a woman's character. To stint these for the sake of her intellectual development, which will never be worth the sacrifice, is to create a monster and a foolish one. For, lovely and infinitely valuable as they are in their own domain, women are but feeble creatures out of it; and none, even of those who have had energy and power to do anything really good, have ever quite risen to the first class. Even those who have created and set a going the new type of unwomanliness that is stalking about society are not to be measured with the men who have created new philosophies, or changed the history of humanity. The modern female reformers are no St. Pauls, no Luthers, after all; at the best they are but as minor (very minor) prophets.

The very leaders that head the band fighting for the franchise, for leave to study for anatomy and pathology in company with men, for leave to cease to be women though they cannot rise to be men, are in no single point the equals of well-trained men; and this is most strikingly evidenced in the way in which, with so much at stake, they cannot stick to facts nor be fettered by logic. The pamphlets they put out are all marked by the same defects—reckless assertion and illogical inference. They are things almost impossible to criticise, just as it is almost impossible to handle soap-bubbles, because of their inherent weakness and emptiness; yet we must believe them to be the productions of the best thinkers and boldest intellects among the leaders of the new movement; and, accepting them as such, we cannot say that they speak very favorably for the thought or the intellect of these leaders. The ignorance of these women as to what the movement really means, and into what practical results it will finally expand, is only to be equalled by the persistence with which they continue in their self-appointed task; and when they have found out to what end they are toiling and whither they are drifting, it will be too late for them to draw back and say they did not mean it. With free inquiry will come free opinions; and our belief is that the female mind is not able to bear the relaxation of the religious sentiment, and that following on free opinion will come loose action, as we find it in America. When causes have produced their natural effects, when discontent with the natural duties and assigned position of womanhood has grown out into an endeavor to assume the life of men—aping their vices, emulating their coarseness, and playing at their work—what will the more enthusiastic and the more blinded of our female zealots then think of their labors? Already some of the earliest pioneers, whom we could mention, have drawn back in alarm. They never meant this, they say, and they repudiate the fruits of their former teachings. This is all very well; but when we have

made our bed we must lie on it, and the spirit we have evoked we must either know how to control or become its victim or its slave. Is it altogether a fanciful notion that the masculine proclivities assuming such large proportions among women evidence a sort of moral senility? Just as ancient hens put on secondary male attributes and try to crow—but feebly—so old women grow more like old men than they were like young ones when both were in their prime. Is it really true, then, that the world is in its dotage, and that humanity as a race is tottering to its end? And is one sign of this to be found in the modern woman, who thinks she can put the world of nature on a new footing, and who imagines that to be the bad imitation of a man is better than to be the perfect embodiment of true womanhood? "Is our civilization a failure?" as "Truthful James" asks; and are the best efforts of the sex to go toward the creation of a monster which, when created, they will be able neither to utilize nor control? It is not often that the British matron says anything worth listening to; but we must accept the words of the anxious mother we have quoted as meaning a genuine and not unfounded alarm at the consequence of giving a masculine education to girls. The suggested alternative is too absurd to be seriously discussed: so that we are forced to fall back upon the theory of giving women the education that shall best fit them for their own special duties, and for earning their bread when they have to earn it, in the exercise and the perfecting of those duties.

This remarkable article is pregnant with important admissions as to the growth of the change of public opinion and the growth of the movement for freedom even in England, while its criticisms and alarm need not seriously trouble us. The movement, it is evident, is getting through its infancy, that stage in which it had to endure ridicule and captious cavil, and the uplifted eyes of holy horror and pretentious sanctity.

This article of the *Saturday Review* defines clearly the conservative position. Woman is inferior and must have her position defined for her; the same as heretofore in the case of the negro. "They can be kept straight only through their affections, the religious sentiment and a well-educated moral sense." The Catholic Church is far better for all these purposes, abstracted from intellectual development, than Protestantism; the middle ages far better than the nineteenth century; darkness better than light. This doctrine of anti-progression is not merely conservatism. It is retrogressionism and obscurantism of the worst sort. And yet it is the natural and necessary position for the opponents of reform. The issue is being more distinctly declared, merely. Hundreds and thousands as the war goes on will go back to the bosom of Catholicism to gain repose, and to express the fullness of their revulsion from the drift of the more advanced evolution of human affairs.

Powder confined and ignited is awfully destructive. Powder exploded on the bare hand does no harm. Repression cultivates disruption and unpleasant assertion. If women are really inferior to men in the intellectual sphere there is no method so safe and so effectual to prove it to them, and to the whole world, as to give them the fullest intellectual freedom and every opportunity. In free intellectual activity, in competition with men, aided by every appliance of success, and with the full and generous sympathy of men in the effort to make the most of their powers, and with ample time to overcome all inherited disabilities—if then they failed they would doubtless gladly and gracefully subside into whatsoever position remained for them as better adapted to their real ability. But in the absence of all these conditions, to assume their intellectual inferiority, and to prescribe for them on this assumption, is eminently *manish*. Women do not assume to be the equals of men in the direct and massive exhibition of physical strength, because the opportunity of testing their strength in this capacity has never been denied them. And yet even here there are other kinds of physical endurance to which women are called which demand more strength than men would feel themselves competent to.

The trouble is that these old-fogy critics never rise to the conception of the real change which is impending in society. Tampering with negroes, by giving them ideas of freedom, was called in South Carolina *demoralizing* the slave population; and so it was, relatively to the order of society then and there existing; but it was preparing the way for a new and higher order of civilization, which was to succeed—and "all transitions are painful." Washing day is a dirty day in the household, though its very object, its *raison d'être*, is cleanliness. Christ, "the Prince of Peace," says, paradoxically enough to those that cannot understand, "I come not to bring peace in the world, but a sword." Old Father Taylor, the seamen's preacher in Boston, used to end a discussion with his predestinarian opponents (he was a Methodist and so an Arminian) by saying, "then the only difference is that your God is my devil." So to the slaveholder and the advocate of the repression and virtual slavery of women, we say: Your morality is our immorality; your virtue our vice; and what we are moving for is not to improve the old and bad order of social life, but to disrupt and explode it, to prepare for a better.

My answer both to "Truthful James" and to the *Saturday Review* is, most decidedly, yes, *our civilization is a failure*.

A reconstructed human society throughout, on the basis of individual freedom, with industry and government by attraction devised through science, genius, and the higher instincts and intuitions of the better age, is the programme intended. Those, therefore, who suppose that we are tinkering the old concern will blunder continually.

STEPHEN PEARL ANDREWS.

[I transfer the following restatement of the plan and purposes of the Pantarchy from the columns of the *Season*, a lively and very well-edited weekly, published at 83 Nassau street, New York. Paul F. Nicholson, editor.—S. P. A.]

THE PANTARCHY—THE NEW SYSTEM OF HUMAN SOCIETY AND GOVERNMENT.—The editor of the *Season* asks me to write for his readers some account of what is meant by the Pantarchy. He tells me, also, that he wants the matter stated in as simple and intelligent a manner as possible; and he thinks, I believe, that I sometimes write too much for the learned, or for those few whom we call thinkers, and not enough for the common people.

Well, it is no part of my business to flatter the common people, by which I mean the people at large; and it is true that I have mostly addressed myself, heretofore, to that class of minds that I thought most fit and likely to become teachers and leaders of opinion, and not to the masses. But I have done this for a purpose, and because I thought it was the wise thing to do.

There are, even in the matter of common education, some who are teachers, and then there are others who are teachers of the teachers—teachers of what are called Normal Schools, where the teachers are taught how to teach.

Now suppose some one to have discovered or got hold of some entirely new and very great science; in a word, which nobody else has, but which it is very desirable that everybody should know; he is necessarily put in the position of a teacher, and it becomes a question whether he shall attempt to teach everybody at once, or only certain classes of persons, and, if the latter, what kind of persons shall he teach first?

It is easily decided that he cannot teach everybody at once; he cannot write books of all sorts to suit every class of people; and he cannot even write for all the newspapers; and as, therefore, he can only instruct some of the people, and not all, the question returns what class shall he teach first?

Good sense decides that he shall address the thinkers in the first instance, because they will become teachers of others.

But there is another reason. He can talk to them more rapidly and easily than he can to other people. Just when a great writer or speaker is writing or talking in terms almost unintelligible to the masses, and which may seem like nonsense to them, he is oftentimes conveying his ideas a hundred times more rapidly to the few who can understand him, than he could by any possibility convey them to the general public. And the people do not very often understand this, and wonder why, if the man wants to be understood, he should use such *high-faluting* language. But it will be seen in this way. Suppose the man had instead invented some new and very important, but very complicated piece of machinery, you see at once that he could explain it very much faster to educated machinists who knew the names of every part of similar machines, than he could to you and me who might, perhaps, not have the slightest idea of the meaning of the terms which ought to be used, so that he would have to stop to tell us what this part and that part and the other part of a machine is called.

Having, therefore, something new to say about society and government, and all the sciences, I have mostly talked to the few who could understand the short-hand jargon by which scientific thinkers communicate with each other. Some of them have understood me. It would seem that the editor of the *Season* is one of that number, judging from the fact that he wants me to tell the same things in common speech to his readers; and when the demand comes for that sort of thing, that is the indication that the time has come for it. I am willing to lead the way in actual teaching in the common school in order to initiate the teachers; but, for the most part, my business must still be, I doubt not, in the Normal School.

What I have to say about a new government for the whole world, and about a great change which is to come in society, affecting our way of living in every particular—a great social revolution—is based on a new science which I have been very many years working out, and which I call *Universology*.

That name means the science of the universe, or whole world. Each one of the sciences we have had in the world is the science, or the orderly and systematized knowledge of some part of the world; for example, botany of all the vegetable part of the world, etc. But we have had no one science for the whole world, which should show how all the other sciences—called *special sciences*—stand related to each other, and what universal principles there are common to them all. In other words, we have had a world full of special sciences, but no general science—no one science of which all the others were recognized branches.

This general or universal science is now discovered, and is getting itself gradually published and criticised by the critics and thinkers. This is *Universology*.

Now, *Universology* goes down to, and rests on, and affects in some measure, the lowest and simplest of the sciences—even arithmetic and algebra—and it comes up through all the special sciences, and reaches and affects most especially the science of human society, or the right way in which people should live together, under government, in the family, etc.—a science which is very young as a science, and is called *sociology*; a name which it has acquired only within the few years past. The reason why *universology* affects *sociology*, or the science of society, more than it does arithmetic, for instance, is that arithmetic is the oldest of the sciences, and is nearly perfect, while *sociology*, being very young, is very imperfect; and *universology* tends to extend the kind of perfection which characterizes the lowest and earliest of the sciences up through the highest and latest of the sciences—hence, while it affects arithmetic slightly, perhaps, it will reconstruct, or we may almost say construct, a young science like *sociology*.

But again, to enlarge over and render definite our scientific knowledge and our general views of life, is to lay a foundation for great changes in social affairs universally. Not merely a new science and a new philosophy (or general theory), but a new order of life will spring up, a new kind of government, a new mode of carrying on trade, a new order of religious beliefs and practices, a new system of households or families, a new system of education, taking charge of the entire development of every child from the cradle into the best use of all its faculties in science, work and business; new methods of improving the breeds of men, as the breeds of cattle are improved by scientific propagation, etc., etc., etc.

And there is no use of people saying, we don't like this idea, or this part of the programme, or the other. Whatever science demonstrates to be right or best will, in this age of the world, come about sooner or later; and, really, the

sooner the better; for science is simply truth. You may rightly ask whether a thing really is science; but if it is so, you may as well yield to it at once, and go along with it, no matter what your prejudices or your old opinions, for you will have to do it in the end, and your prejudices will only be, in the meantime, cheating you out of some good thing that you are entitled to. *Prejudices are the most expensive luxuries that human beings ever indulged in.*

And, indeed, the first and essential requisite to any study of this new subject is to discharge the mind completely of all prejudice; to acquire the willingness to look and the habit of looking every subject full in the face to find out the truth of it, almost not caring how it comes out; the readiness to unlearn all we have ever known, and to come to disbelieve all that we have ever believed, if the truth lies that way. The fundamental article of the creed of the new religion is the truth, lead where it may.

In this new aspect of the subject, as a great new social fabric, or institute of human society, the new movement is called THE PANTARCHY.

The Pantarchy is an institution for introducing, realizing and administering in society whatever is dictated by universology (universal science), and especially by sociology (the science of society), as reconstituted from universology, and by the philosophy of Integralism (the general spirit of wholeness, which is holiness or righteousness, of completeness, entirety, or all-sidedness)—in human affairs.

Pantarchy is a word of new origin, from the Greek, and means, etymologically, *universal government*; but the reader will now begin to perceive that it has much more meaning in it than that of government in any ordinary sense.

By Pantarchy is meant an organized institute for, in a sense, governing the whole world, by enlightenment, guidance and influence, and not by arbitrary authority or compulsion. It is government by moral suasion, intervening in respect to all the affairs of life; transcending all existing governments, but not antagonizing them; aiding them, even, by advice and co-operation when practicable. It is in a sense, therefore, more than any and all existing governments, and in another sense less than they. It may say somewhat as Christ said: "My Kingdom is not of this earth," that is to say, the method of government is not by ordinary means, but by what we call *cardinal* means, a word which, in meaning, is something like *transcendental*.

Ordinary government might compel all the people to ventilate their houses. Cardinal government induces them to do so far more effectually by teaching them the nature of oxygen and its relation to the human lungs, and leaving them entirely free to make the application of this knowledge each in his own way. But in either case the people are *governed*, that is to say, they are induced or led to do the given thing. It is the pantarchal conception that it will be finally found easier to govern people by the cardinal than by the ordinary method; and that science is competent to devise the method of governing the whole world, in respect to all its affairs, in respect to which government or guidance is desirable, by the influence of *organized intelligence*, and without interference with the freedom of the individual.

But this cannot be done at once. And in the meantime the Pantarchy proposes to effect its own organization and to do what it can, especially in respect to those higher branches of affairs, social, industrial, etc., which are neglected by the existing or ordinary governments, and so gradually to secure the confidence of mankind as to enable it to intervene beneficially and peacefully in the more common sphere of governmental affairs.

The thinkers and men of science and reformers in the world are to-day, in a great sense, the cardinal or chief government of the world, over the heads of the so-called governments. What the Pantarchy proposes is simply to organize this great mass of diffusive influence, so as to give it increased efficiency and to make it the recognized supreme government. The discovery of universology furnishes the favoring occasion for securing this end. The new science points out the way in which this organized influence of intelligence can be made so effective that in the end it will supersede the necessity, virtually, of any arbitrary government whatever; or will, at least, constantly approximate that result as we approximate the conquest of friction in the construction of machinery.

The Pantarchy is to be, in still other words, a close corporate league of the men and women of science and high purpose, of the *élite* of humanity, aided by devoted co-operators in all spheres of life working for the perfection of society.

It will not, therefore, be a mere rope of sand, but an actual and powerful organization, able to cope from the first, in its way, with the most potent governmental and ecclesiastical institutions now extant. This association, while purely voluntary, will have the knowledge of the most efficient way of retaining the allegiance and devotion of its members or subjects.

It has branches, sections or departments relating to every subject—politics, religion, education, industry, social life, etc., etc. It opens the way for all sorts of elevated ambitions, taking men out of their individual pettiness and antagonisms and binding them in a bond of brotherhood, and engages them in a generous competition for excellence of performance and nobleness of achievement. It embraces a new government not merely, but a new religion of devotion to humanity, and a new chivalry, a new code of honor, and ultimately a new or transformed order or race of humanity on the earth.

Mr. Herbert Spencer says: "That form of society toward which we are progressing I hold to be one in which government will be reduced to the smallest amount possible—one in which human nature will have become so moulded by social discipline into fitness for the social state, that it will need little external restraint, but will be self-restrained—one in which the citizen will tolerate no interference with his freedom save that which maintains the equal freedom of others—one in which the spontaneous co-operation which has developed our industrial system, and is now developing it with increasing rapidity, will produce agencies for the discharge of nearly all social functions and will leave to the primal governmental agency nothing beyond the function of maintaining (and facilitating) those conditions to free action which make such spontaneous co-operation possible (and most effective)—one in which individual life will thus be pushed to the greatest extent consistent with social life, and in which social life will have no other end than to maintain the completest sphere for individual life."—*Classification of the Sciences*, p. 41.

Now in all this Pantarchism absolutely believe and concur, but with some further enlargement and development of the idea. They believe that the many agencies for the discharge of the social functions tend to ultimate in one central or unitary agency for that end, embracing and co-ordinating

all the minor agencies in a harmonious corporate whole, and that the formation of this centralizing agency, which must help and not hinder the opposite or decentralizing development of individuality, can be forwarded by direct and conscious effort to that end. That institution will be the Pantarchy. Its prime function will be "to maintain the completest sphere for individual life."

Such is a short sketch of the purposes and nature of the Pantarchy. I have sometimes spoken of it in the present tense, as an institution already in existence, and sometimes in the future tense, as something which is to be. This is in accordance with the two-fold aspect of the real facts. The Pantarchy has existed as an institution in embryo ten or twelve years, has taken on considerable expansion, and is more rapidly developing now than formerly. In so far, therefore, it is something which is; but its design is so immense, and its possibility of development so varied and transcendent, that, glancing at its ideal completeness, I dare only speak of it as future.

Hoping that the mere coup d'œil of the subject may not be without interest for the readers of the *Season*, I remain their humble servant in the cause of truth.

STEPHEN PEARL ANDREWS.

CORRESPONDENCE.

WOODHULL & CLAFLIN'S WEEKLY: Am I presuming too much in asking the indulgence of a brief space in your noble columns wherein I may express meagerly the joy and admiration with which I hail your weekly paper, freighted with truths of liberty, equality and justice; knowing it to be a beacon-light to lead woman on to a development of her own native powers of intellect and soul?

The true education of woman is a subject of the most intense interest and importance to me, and from the first issue of your paper it has ever been my educator and instructor; but feeling and knowing my incapacity and want of literary ability, combined with an over sensitive modesty, I have refrained from sending you a friendly word of greeting. Nevertheless, I am not an idler, but, on the contrary, am a hearty sympathizer and co-worker with you in the great field of reform and for the attainment of the same end.

Unceasing thanks to the propitious stars who have opened up a way and furnished an organ wherein woman can by an expression of her sentiments, socially and politically, develop that native talent which is the prompting of the good within, and which, if left free, sees and knows her rights, and knowing them dares to maintain them. Up to the present time women have been ignored—have not been allowed to stand side by side with man, but, thank God, the iron heel of oppression can crush her no longer. She is bound to rise up and assume her rights as a citizen, a wife and mother; to hold and control her children and property, whatever it may be, and as she pleases.

Rouse up, Oh women! shake the dust from off your feet; come speedily to the consciousness of self-preservation and enfranchisement, as well as of imperative duty, and show to man and the world that you are no longer a cypher, but that you can attain to scientific, philosophical and practical power, crowning the soul with dignity and its own individual selfhood. This being my first effort for publication, and possibly my last, I cannot forbear saying a word relative to the articles from the pen of Stephen Pearl Andrews, so beautifully fragrant with imperishable ideas. They have long since imbedded themselves in the soul of my mind, thereby expanding and ennobling the soul to an increase of loves, a decrease of hates and a broadening of its charities, bringing it into a full and complete alliance with the universal science of all mankind.

Yours, in fraternal love and spirit,

ROXANNA M. PINNEY, Brooklyn, N. Y.

POEMS OF PROGRESS. By LIZZIE DOTEN. Boston: Wm. White & Co., *Banner of Light* office, 158 Washington street. New York agents: The American News Company, 119 Nassau street. 1871.

We confess to an inability to notice this book as it deserves. Nothing short of a description of the whole book, together with an idea of the contents of every page, will do it justice. Universalists, Spiritualists and reformers generally know Lizzie Doten as a poet, and those who know her, know she never speaks unless she has something to say; and when she gets started she never stops until she says that something, and says it well—says it in such a manner that it charms, instructs, convinces. This book is well said.

The first thing one discovers on opening the "Poems of Progress" is a very fine steel-engraved likeness of the author. The next thing attracting particular attention on the title-page is a preparation for the hard hits the reader must meet in the book, by a pair of mottoes from Jerome and Diogenes:

"If any offense come out of the truth better it is that the offense come than the truth be concealed."
"Stand out of my sunshine."

Probably these two mottoes are put in to prepare John Weiss, O. B. Frothingham, and a few other such wisacres for the deadly stabs they are to receive before there is a word of poetry given to those for whom the work was intended. A thousand volumes could not have done these men up and placed them among the fossils of past centuries more effectually than she has done in the closing words of her preface. We would not dare to resist the "prompting of the Spirit" to lay before our readers her *reductio ad absurdum* argument:

Having, from inclination and a sense of duty to my kindred in the faith (says Miss Doten), pursued the subject thus far, the Spirit moves me to present, in conclusion, a few quotations which require neither comment nor explanation.

If we are wise we shall sit down upon the brink, and content ourselves with saying what the spiritual world is not and cannot be. * * *

The soul must be entirely ignorant of the second body until it has ceased to use the first. * * * The new organs, may be, all correspond in intention and effect to the present one; but we say that they do not yet exist. They cannot exist; the ground is pre-occupied.—John Weiss, *Unitarian Monthly Journal*, May, 1866.

Moreover, the satellites of Jupiter are invisible to the naked eye, and therefore can exercise no influence over the earth, and therefore would be useless, and therefore do not exist.—Francesco Sizzi, *Times of Galileo*.

If the Spiritualists would secure the favor of sensible people, they must let them see that they are not at war with good sense. * * * It were better that very sacred and dear beliefs should go, than that this enemy of all rational belief should remain. Let us prefer to have no other world than to have another world full of teasing, troublesome, meddlesome beings, who interfere with the rational order of the world we dwell in.—O. B. Frothingham, the "Index," July 8, 1870.

If the new planets were acknowledged, what a chaos would ensue. * * * I will never concede his four new planets to that station, though I die for it.—Martin Horky, *Times of Galileo*.

O my beloved Kepler! how I wish we could have one good laugh together. Here, at Padua, is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my telescope, which he pertinaciously refuses to do. Why, my dear Kepler, are you not here? What shouts of laughter we should have at all this solemn folly.—Letter from Galileo to John Kepler.

We submit that in these extracts, Lizzie Doten has done justice to these gentlemen; she has not only put them in the company but in the century where they belong.

The whole prefatory argument of six pages is as concise and conclusive as the one just quoted. The poems have nearly all of them appeared from time to time in the *Banner of Light*, and are therefore familiar to our readers. We only need mention that "The Chemistry of Character;" "Margary Miller;" "A Respectable Lie, Sir;" "Peter McGuire;" "Hester Vaughn;" "Mr. De Splay;" "Will it Pay?" "God, All in All;" "John Endicott;" and "The Inner Mystery," are among the staples of the Poems of Progress.

The poems from the Inner Life, by the same author, justly one of the most popular books of the century, has given its readers a sufficient taste of Miss Doten's poetry to make them long for more. This, together with the thoroughly understood enterprise of Wm. White & Co., who never hand the world a book of inferior mechanical execution, will insure for the Poems of Progress a rapid sale of several editions.

M. H.

THE following resolution was adopted by the Republican Convention, at Worcester, Mass.:

"Resolved, That the Republican party of Massachusetts is mindful of its obligations to the loyal men of America, and their patriotic devotion to the cause of freedom; that we rejoice in the late action of our State Legislature in recognizing the fitness of women for public trusts, and that in view of the great favor which the movement has received from many of the Republican party, the subject of suffrage for women is one that deserves the most careful and respectful consideration."

If we may be permitted to express an opinion as to what women suffragists may expect from a party who touch this vital question so gingerly, as this is done, we should say that H. B. B. will have to sound his alarm several years, and stronger than he has yet done, before he will be able to rally sufficient force to compel any acknowledgment of his demands for the amendment of the constitution of the Old Bay State. And, judging from the result in Nebraska, what hope is there for ratification even if the Legislature consent? Men are so honest and so just, you know, H. B. B. Oh, yes! Leave it to them to say whether women are citizens; and if citizens are voters, and we will guarantee they will tell you emphatically, No!

Those vouchers which were lost are found; at least we know where they are, and that is as good as finding them. A stereotyped phrase with journalists is, that history repeats itself. Every school-boy remembers Henry II. and Thomas à Becket. They were gay boys when they were young, but they quarreled as they got older and less jolly. "If I had any real friends," says the king, chafing under pontifical insolence—"If I had any real friends, I should not be troubled with that proud priest." Straightway two or three hasty and over-zealous men-at-arms post off to Canterbury and make a saint of the Archbishop. They made a mistake: it was not at all what the King meant. They had to pay the penalty of their rash zeal. Now, if Mr. Connolly or any other man has injudicious friends, those friends must pay for their want of judgment. It is a good thing that the vouchers are out of the way, just as it was that à Becket was removed; but neither King Henry nor Comptroller Connolly knew anything about it, nor ought they to suffer for the mistakes of their loyal and devoted servants.

THE *World's* licensed jester goes out of his way to suggest that the appointment of Dr. Mary Walker as an army surgeon would help to put down Greek brigandage. A fool is known by his folly; but even a fool can sometimes hit the blot that a wise man may miss. The appointment of Mary Walker as a medical doctor would show so much "aons" in the Greek government that the people would begin to have faith; and Dr. Mary Walker's energy and self-devotion would help to allay the popular discontent and suffering on which brigandage rests.

WE have received a communication, to which we desire to reply, dated Ohio, and signed "E. M. Leonard." If this reaches his eye, will he be kind enough to state where a letter will reach him.

ART AND DRAMA.

BOOTH'S.—Miss Charlotte Cushman, Mr. Creswick and Mr. Waller still continue to play "Henry VIII." To those who do not recollect the Miss Cushman of years ago, or even the *Queen Katharine* of Mrs. Charles Kean, the present impersonation will be a pleasing memory. All the young people, and some of the old ones, ought to see Shakespeare whenever he is rendered by competent artists. Miss Cushman and Mr. Creswick know what to do. Within certain limits they do it. To pretend that Miss Cushman is at the summit of her art is fulsome praise, which tends to depreciate the value of true criticism, and it is precisely this rockless praise or unqualified censure which deprives journalistic criticism of all its value, and causes the public to believe that all criticism is venal, or, at least, in the interest of papers and parties. For a fair balancing of Miss Cushman as she is against Miss Cushman as she was, opinion waits until she reappears in *Meg Merrilies*, which, although an exceptional character, displayed her personal merits more powerfully than any other part.

FIFTH AVENUE.—"Divorce," a play of modern American life, a faithful portraiture of its lights and shadows, its froth and its body, is still popular. The perfect dresses, the handsome women, the fashionable style and the conversational inanities secure public approval. The *beau monde* can take it all in without more exertion than if they were in a ball-room, only that the stage has the advantage of being more real than the real thing. The acceptance by the public of such plays as "Divorce" as a true exposition of New York life might beget some doubts of the decadence of national character. But it is only a phase, not the substance. Moliere or Sheridan found the same follies, but they embellished the subject with their own incomparable wit. Had we a Moliere or a Sheridan now he would find plenty of subject matter. As it is, the public are exceedingly thankful for a very little.

WALLACK'S, having lost the Thompson and her bewildering satellites, subsides into the legitimate, and reopens with the "Rivals." Many of the good actors have left, and people who go to Wallack's because they will go nowhere else, ask who is to be the leading lady—when and whence.

GRAND OPERA HOUSE.—The return of Mr. and Mrs. Florence to New York brought out an immense demonstration of the patrons of the Irish drama, who welcomed these old-time favorites with salvos of applause as hearty and enthusiastic as those which had testified public favor to Miss Cushman in the preceding week. Solid pudding may be better than empty praise, and the viva and hurrah of a first night need to be supplemented by a succession of business visits to the counter of the money-taker, but there is something so inspiring and invigorating to artistic sensibilities in this show of personal regard and sympathy that it goes to make up the will to please and helps to balance the matter-of-fact shortcomings incidental to all our lives. Florence herself, we were sorry to see, was in very weak health. His work was evidently a labor to him, and at the close of the performance he thanked the house for its indulgence, and stated that he had risen from a bed of sickness rather than disappoint the management or the public.

Of the piece itself, "Eileen Oge," the less said the better. The daily papers have given the usual synopsis. It is simply an Irish story, with the inevitable landlord oppressor, the ready agents of tyranny in the constabulary, the lovers and the impetuous peasantry always hating the rich and loving the poor, and ready either for a row or a merry making. The piece has run for a hundred nights in London, and may or may not run here. It is as bad as most other special character dramas, and worse than some of them. There were many reminiscences of half a dozen other plays and situations, notably of Enoch Arden under the palm. The persecuted lover of the play appearing as a cast-away in the Indian Ocean to the heroine in her dreams. If, however, such plays add nothing to our knowledge, nor help to elevate taste, they send the audience away happy in the comforting assurance of villainy punished and true love made happy, which although it be in no wise the real truth, is perhaps a better lesson than the cold cynicism of knavery always successful, and honest merit striving hopelessly against a torrent of difficulties. The public cares little either for the one or the other. They look for amusement. They dislike reflection. Deep thought or profound motive are a mystery and a bore. And so "Eileen Oge" and the Florences will probably do just as well as Shakespeare and Cushman.

OPERA, English and foreign, is in the highest favor with the public. We have a full bill of novelties. Whether this is owing to the war's tumults and oppressions of the old world it is not worth while to inquire. It is for us to accept the goods the gods provide without inquiring too nicely into the reasons for their beneficence. Parepa Rosa, the well-beloved, opened on Monday last, at the Academy, with her new company, in "The Daughter of the Regiment." Of Parepa, as a ballad singer, the public have long since had their fixed opinion. Parepa at the Boston Jubilee won undying fame by being able to make herself heard above the din and bray of that tremendous crash of sounds. Of Parepa in opera opinions differ. The mere vocal organ remains of course the same under all circumstances. But part of the lyrical element, and no unimportant part, is expression. Vocalization does not consist merely in pause and cadence, trills and *tours de force*, but in the power of giving meaning to the sounds, and, just as in all art of communicating from soul to soul, conveying to the auditor or spectator the intention of the creative artist. In this, notwithstanding her superb organ, it has always seemed to us that Parepa was wanting. It is not that her figure and person are against her dramatic impersonation. The same obstacle was overcome by Ghilda Grisi, who rose superior to every personal disadvantage;

and whether she was engaged in *Lucrezia Borgia*, *Anna Bolena*, *Norma* or *Semiramide* was always equal, both in calibre of voice and in depth and facility of expression, to the exigencies of the great occasion. Parepa, in the lighter parts of so-called English opera, is always out of place; there is nothing light, airy or expressional about her; and in "Mariana" or "La Figlia" the exhibition is disappointing, and seems to be only the misapplication of magnificent powers. This sounds very like ingratitude, perhaps, but it is meant rather as the appreciation of the highest powers put to their proper uses. Tom Karl, the new tenor of the new company, gave us a touch of his quality; but there will be time enough to do him justice after the nervousness incident to a first appearance in a new country shall have worn off.

WACHTEL, the nightingale, at the Stadt Theatre—go and hear him, ye who want to know what a voice can do by science, training and management after it has passed its prime.

Dolby's admirable corps of artists will be heard for the first time in this country on Monday, October 9, at Steinway Hall. The names are: Miss Edith Wynne, soprano; Mme. Patey, contralto; W. H. Cummings, tenor; J. G. Patey, bass; Lindsay Sloper, pianist, and the greatest baritone of the modern stage (with, perhaps, the sole exception of Faure), Charles Santley. The following sketch of this renowned artist will be found interesting at the present time: He was born in Liverpool, England, in 1834, being the son of the well-known professor in music and organist of that town; received his first instruction from his father, and displayed an early love of music, being a good performer on the violin and playing in several of the local orchestras. He went to Milan in 1855 and remained there two years, studying under the eminent Maestro Gaetano Nava. He sang during the carnival in 1857 in Pavia with much success, and returned to England in the latter part of 1857, and made his first appearance at St. Martin's Hall, London, in the "Creation," under the direction of Mr. John Hullah. He was afterward engaged, in 1859, by the Pyne and Harrison English Opera, appearing first in "Dinorah;" afterward in the "Puritan's Daughter" and the "Lily of Killarney," and in various other prominent operas. He was engaged in 1862 for the Italian Opera at Her Majesty's Theatre, and sang during several seasons, up to the time of the destruction of the theatre by fire (singing the last notes, as it were, in the theatre, in the character of *Don Giovanni*, Miss Kellogg, our American prima donna, playing the part of *Zerlina*). From 1868 down to the present time Mr. Santley has taken the principal roles in opera, alternating at Covent Garden and Drury Lane. Recently he played a successful season of English opera at the Gaiety, in "Zampa," "Fra Diavolo," and in Lortzing's "Czar and Zimmermann."

Mr. Santley is thoroughly up in the school of oratorio, in which he has sung repeatedly in London and the various great provincial festivals. His *Elijah*, is, perhaps, the grandest interpretation of the character known in modern times. The programmes of the first four concerts comprise some of the best works in the ballad, glee and madrigal line, and, interpreted by such admirable artists, there is no question as to the success of the undertaking.

WOMAN ITEMS.

Mrs. Amy Franks, of Pennsylvania, has 500 living descendants, though she is only ninety years old.

Of the 1,001 young ladies who fainted last year, 987 fell into the arms of gentlemen, two fell on the floor, and one into a water butt.

"Have I not a right to be saucy if I please?" asked a young lady of an old bachelor. "Yes, if you please, but not if you displease," was the answer.

Mrs. Ernestine L. Rose, who is now lecturing in England, is sixty years of age, and such is the charm of her delivery, that she cannot speak a dozen words without being interrupted by applause.

"In Richmond recently a lady wrung the nose of a judge who fined her." That judge didn't find that ring a circle of never ending bliss. The ring in a pig's snout keeps him from snorting where he is not wanted.

A newspaper correspondent traveling in North Carolina was amazed at a lady who borrowed a "chaw of tobacco" from him. Naturally; and yet the very same delicately-nerved correspondent would be terribly unplused if a woman objected to his chawing and spitting.

An Alabama editor having read Dr. Hall's lecture advising that husband and wife should sleep in separate apartments, says that Dr. Hall can sleep where he chooses; but for himself he intends to sleep where he can defend his wife against rats and other nocturnal foes, as long as he has got one to defend.

Those who have a sewing machine and those who are going to have one will do well to examine the Case swinging treadle. It is a great gain in ease and certainty of movement over the old toe and heel business. It can be fitted to machines already in use. The excessive fatigue and wearisome posture needed at the sewing machine are obviated by this improvement, and thousands of women thank the inventors.

At the meeting of the British Association in Edinburgh, Miss Lydia Becker, when reading a paper on the "Wrongs of Women," mentioned a circumstance which might more properly have been referred to in a paper on the "Wrongs of Children." A lady of Miss Becker's acquaintance, it seems, found the wife of a farmer in Cheshire feeding her baby of four months old on beer, bacon and potato paste. "So long," said Miss Becker, "as such dense ignorance prevails among mothers of the race, we must expect a stunted and ill-developed generation to grow up."

The race of heroic women is not run out. Mrs. Van Hannon resides on Running Creek, sixty miles from Denver. Early on the morning of the 11th of

July, the Indians made their appearance, and her husband and several other men went in pursuit. Mrs. Van Hannon was alone, busily engaged in household duties, when suddenly the two children, aged five and eight, ran into the ranch, crying, "Mamma, mamma, the Indians, the Indians!" Two shots fired at the children struck the thick oak door just as the young mother shut it in the face of three Cheyenne warriors. After bolting the door, and piling bed, bureau and stove before it, the mother sent the little ones into the cellar, and shut them in. Taking a revolver and an old rusty rifle, the heroic young woman stood near the open window, shooting only when a painted face made itself visible in the brush. Although the rifle was rusty and out of order, the sight of it at the window, with the dragon revolver, held the three sneaking redskins at a respectful distance. For two hours did she wait the return of her husband and the men with him. Twice the Indians attempted to parley and beg entrance to the house, but the young mother had heard of their atrocities in the country, and knew a knife and tomahawk awaited her little ones and captivity for herself. Finding the house impregnable, and having a mortal dread of the rifle and pistol in the hands of the determined woman at the window, the party left, after setting fire to the hay and barn. The smoke attracted the attention of the scouting party, which returned to find the brave little woman still on guard, with her little children shut in the cellar.

Emily Pitts Stevens, the editor of the San Francisco *Pioneer*, is a nervously organized, pleasing little woman, with dark eyes, curly hair, refined manners and features, her every word and movement indicating culture and good breeding. She speaks and writes with force and point; and she is thoroughly respected for her earnest devotion to her principles and the ability with which she advocates them. Miss Stevens went from New York to San Francisco about five years ago, in company with the daughter of the celebrated novelist, G. P. R. James, for the purpose of establishing a female seminary. For two years they were in company. Then for two years she held, as teacher, an important and responsible position in the Miel Institute. She taught and built up, under the superintendency of Mr. Pelton, the public evening schools for girls, which proved very useful and popular in that city. But her health failing under the labors of teaching day and night, she resigned her evening charge, and received on retiring, both from pupils and superintendents, written commendations for energy, efficiency and faithfulness as a teacher. Finally, the importance of enlarging the field of woman's industry and securing her political enfranchisement so filled the entire mind, heart and soul, that she felt constrained to abandon all other interests and occupations and to consecrate herself to the promotion of that great movement. Accordingly, by untiring industry, she purchased the old *Sunday Mercury*, and at once gave employment and pay to needy women, and encouraged others to learn the printer's art; and through the columns of the *Pioneer*—the new name for the *Mercury*—she has done much to awaken all over the Pacific coast an interest in the woman movement, and to convince the public of the justice of woman's claims to the ballot, and the importance, nay, the necessity, both for woman, man and the State, of conceding it exercise to her at once. Her paper has an extensive circulation and an increasing influence.

SLURS ON WOMEN.—At a dinner, at which no ladies were present, a man, in responding to the toast, "Woman," dwelt almost solely on the frailty of the sex, claiming that the best among them were little better than the worst, the chief difference being in their surroundings. At the conclusion of the speech, a gentleman rose to his feet and said: "I trust the gentleman, in the application of his remarks, refers to his own mothers and sisters, not ours."

MISS LIZZIE DOTEN.

The *Banner of Light* speaks with just appreciation of Lizzie Doten's beautiful volume of poems, elsewhere noticed in our columns:

"At last we are able to announce that we have on our counter, and for sale, this remarkable collection of poetic writings. Miss Lizzie Doten, its talented and inspired authoress, looks upon the reader kindly from Stuart's fine steel engraving at its commencement, and the motto on the title page: 'If an offense come out of the truth, better is it that the offense come than the truth be concealed,' conveys the spirit of the writer of the volume—a determination which is evidenced by the utterance of every line that follows. All the way, from the uncompromising 'Declaration of Faith' which opens the volume, to 'The Inner Mystery'—an inspirational poem delivered by Miss Doten at a festival commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston, March 31, 1868—which closes it, the book breathes the utterance of a brave soul, scorning the bands of conventionalism on the one hand, and true to the highest principles of right on the other, proclaiming:

"Hour by hour, like an opening flower,
Shall truth after truth expand;
The sun may grow pale, and the stars may fall,
But the purpose of God shall stand.
Dogmas and creeds, without kindred deeds,
And altar and fane shall fall;
One bond of love, and one home above,
And one faith shall be to all."

"Let every believer in the Spiritual Philosophy buy and read this work. The familiar faces of 'The Chemistry of Character,' 'Margery Miller' and 'A Respectable Lie,' the majestic sweep of 'The Rainbow Bridge,' and 'The Hymn to the Sun,' the heart-touching tale of 'Peter McGuire,' or 'Nature and Grace,' the solid comfort of 'Face the Sunshine,' and 'Good in All,' the ringing cadences of 'Hester Vaughn,' the sweet assurances contained in 'He Giveth his Beloved Sleep,' the sharp sarcasm of 'Mr. De

Spiae' and 'Will it Pay?'—and many other productions not heretofore published—will be met with on its tastefully printed pages.

"Our sister, in giving these utterances to the world, has done the work she calls on all to do in the concluding stanza of 'The Pyramids,' and added another

"Monumental thought
Upon the desert waste of time,"

which shall give strength to the earth-weary and 'lit his spirit up to God.' Earnestly working 'in the good time now,' she points out the struggle daily going on between superstition and moral freedom, in her poem, 'Greatheart and Giant Despair,' and calls all friends of free thought to unite, in the closing stanza—with which we also conclude the present notice:

"Oh, where is our Greatheart, the valiant,
A terrible warfare to wage
On this old Theological Giant,
The Doubt and Despair of this age?
Let us rise, one and all, when our leader shall call,
And each for the conflict prepare;
We will march round about that old Castle of Doubt,
With our 'Banner of Light' on the air,
And raze to its very foundations
The stronghold of Giant Despair."

CONSTANCY.

Ever fond thoughts of thee, as dreams elysian,
Lighting with rapture childhood's sweet repose,
Linger o'er me, as some enchanting vision,
And round my path a chastened radiance throws.

Even 'mid the shock and din of life's commotion,
Thy beloved presence, as a starry light
Upon the bosom of the restless ocean,
Leads my tired soul to realms of pure delight.

Let this true love, increasing every hour,
O'er me exert its influence divine;
Comfort and bless me with its soothing power,
Keeping my heart's devotion ever thine.

"FRANK."

New York, September 7, 1871.

Mrs. Laura Cuppy Smith.

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

SUBJECTS:

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

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

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

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LETTER OF THE NATIONAL WOMAN SUFFRAGE AND EDUCATIONAL COMMITTEE TO NEW NOMINEES.

WASHINGTON, D. C., July 4, 1871.

COMMITTEE.

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DEAR FRIENDS: Owing to protracted illness on the part of the chairman and secretary of the original committee whose duty it was to notify you of your appointment on the New National Committee, no official letter has been sent you. We trust you will pardon the delay, and accept this notice in *The Revolution* as due notification, and communicate directly with the secretary at Washington concerning your acceptance of the office.

The duties of the position will be light at present, and will consist chiefly in a correspondence with the original committee (who will, after January next, be known as a sub-committee), concerning the interests of woman suffrage in your several States, and in personal efforts to secure signatures to the "Declaration and Pledge" and money for the printing fund, according to the enclosed "Appeal."

We send you a list of the names of the whole new National Committee as nominated by the convention held in New York, in May last, and completed by the old committee after mature deliberation and consultation, according to the advice of the convention.

It will be seen that a few States are yet unrepresented. If any member of the committee can send us a reliable name from either of the following States she will confer a great favor: Kentucky, Alabama, Mississippi, Texas, Louisiana, Arkansas.

In behalf of the N. W. S. and Ed. Com.

ISABELLA B. HOOKER, Chairman.

JOSEPHINE S. GRIFFING, Secretary.

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3. Report of Annual Meeting of Committee Woman Suffrage Association.
4. Argument on Elective Franchise under the Fourteenth Amendment of the Constitution; by Hon. A. G. Riddle.
5. History of National Woman's Rights Movement for Twenty Years; by Mrs. P. W. Davis.
6. Restricted Suffrage; by Isabella Beecher Hooker.
7. An Appeal to the Women of the United States; by the National Woman Suffrage Committee.
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