

WOODHULL & CLARKE'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BEAKING THE WAY FOR FUTURE GENERATIONS.

VOL. 3.—No. 24. —WHOLE No. 76.

NEW YORK, OCTOBER 28, 1871.

PRICE FIVE CENTS.

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BANKERS,

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SIX PER CENT GOLD BONDS.

Twenty Years to run.

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Gold and Currency received on deposit, subject to check at sight.

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

ALL CHECKS DRAWN ON US PASS THROUGH THE CLEARING-HOUSE, AND ARE RECEIVED ON DEPOSIT BY ALL THE CITY BANKS.

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Whether you wish to Buy or Sell write to
CHARLES W. HASSLER,
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THE LOANERS' BANK OF THE CITY OF NEW YORK

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"Continental Life" Building,

22 NASSAU STREET, NEW YORK.

CAPITAL.....\$500,000
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This Bank negotiates LOANS, makes COLLECTIONS, advances on SECURITIES, and receives DEPOSITS.

Accounts of Bankers, Manufacturers and Merchants will receive special attention.

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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FOR SALE BY

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BANKERS,

No. 34 BROAD STREET.

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

BANKING HOUSE

OF

KOUNTZE BROTHERS,

NEW YORK,

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

56

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. 60-86

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. [Evening Mail.]... 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 Tweddle 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.]... [Herald.]... 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.
5 boxes, 1 00. " 18 "
12 " 2 25. " 39 "
It is sold by all dealers in drugs and medicines.
TURNER & CO., Proprietors,
120 Tremont Street, Boston, Mass.

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 STEFF,
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,

(Nearly opposite Wall St.)

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

The Finest Qualities of Imported Wines, Brandies and Cigars.

Wholesale Store—71 BROADWAY.

JOHN GAULT.

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.
WALTER ROCHE, Vice-President.
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DRY GOODS, CARPETS,

HOSIERY AND WHITE GOODS, LACES AND EMBROIDERIES,

YANKEE NOTIONS,

FLANNELS AND BOOTS AND SHOES,

CHURCH, WORTH AND WEST BROADWAY,

NEW YORK.

THE HAIR.

ZOECOME!

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 ZOECOME, 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 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, adored 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 or 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. BENDICT, 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 VERTUE.

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 Donblossoms 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.

CHATELAIN 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

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Oct. 21, 1871, will close at this office on Tuesday at 11:30 A. M., on Wednesday at 6 A. M., on Thursday at 7:30 A. M., and on Saturday at 9:30 A. M. P. H. JONES, Postmaster.

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

THE INTERNATIONAL.—The "Address to the Working-men of America," proposed by Section 1, at the last meeting of the Central Committee, on Sunday, October 15, and referred to the several sections, was received too late for insertion in this number of the WEEKLY. It will appear next week.

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.

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.

MRS. HANNAH M. TRACEY CUTLER, President, and Lucy Stone, Chairman Executive Committee of the American Woman Suffrage Association, have issued a call for a convention, to be held in Philadelphia, on the 21st and 23d of November.

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.

CHICAGO.

CHICAGO, October 10.

To the Editor of Woodhull & Claflin's Weekly:

The proud, the gay and beautiful Chicago is laid low in the dust. The city of magnificent enterprises, the patron of new ideas, the home for the millions, has fallen. Never did the fiery fiend in all the world's history do his work so completely, and destroy so utterly, so ruthlessly. An area of over six miles in length, by fully one in width, is a territory of desolation—more desolate, even, than when the savage devastated these plains. The suffering of countless human hearts can never be estimated. Many of the lives lost will never be known; indeed, never be thought of, until the graves shall give up their dead. But of those who are left, what words can describe, what human sympathy can estimate the sufferings. Thousands exposed for two days and nights already to the mercy of the elements, with no food, and scarcely with clothing to protect—homeless wanderers on the earth. Was there ever such an hour of desolation, and which came so suddenly, so overwhelmingly as this? Rich men are made poor, and the poor are more destitute than ever. Everybody is paralyzed with fear, anxiety and astonishment. All night long, two fearful nights, the lurid blaze has terrified the spectators and lighted up the city from centre to circumference with an illumination such as none may ever witness again, until the earth and all things therein come to be consumed by the last great fire.

There are many rumors afloat as to how the fire first started; but the greater problem might well be—how it is that the city was not burned earlier. A long season of drouth and warm south winds had rendered its every particle of combustible material perfectly dry. The whole city was no better than one vast tinder-box. All day (Sunday) previous the south wind blew a furious gale. The fire broke out on Sunday night, at about half-past 8, while this gale was still blowing; toward midnight of each night the wind increased to a still more fearful height, which was kept up for two or three hours. Last night we had something of a shower, which checked it to a great extent along the edges where the fire had already done its worst and left a smouldering brand here and there. The Nicolson pavement on Harrison street—the southern line of the fire—was burning on the northern edge of the street from the river to the lake and slowly making its way across the street. This the rain subdued. There is no gas, and no water except the lake and the cistern. Yesterday water was a dollar a pailful, and kerosene a dollar a gallon; and only a quart of the latter was dealt out to customers at that. The beautiful avenues are lined on either side with homeless people protecting the few miserable remains of household goods. The wretched faces are turned up to the passer-by with an expression of dazed suffering and paralyzed terror. Every hotel and every bank save one; every large wholesale store and grocery; every flour depot; every bridge across the river save one; all the shipping and lumber which lined its banks or floated on its waters where the fire was are gone. Every newspaper, every printing press and every beautiful building which newspaper enterprise has erected, are gone. But why try to enumerate what is gone when so little of the city remains. The city which has astonished the world at its wonderful growth has again astonished the world at its awful and sudden desolation.

How strong we were but yesterday in our resources! If a fire broke out, we thought of our insurance; we talked of the inexhaustible supply of water; we knew the efficiency of our firemen; we had fire-proof buildings that would certainly withstand the terrible element. But the water-works, insurance companies and fire-proofs are alike destroyed. A few walls are left standing to mark the sites of buildings; but practically not one stone is left upon another that will answer to rebuild upon. On Monday night it is estimated (and I think the estimate low) that sixty thousand were in the street shelterless, hungry and homeless. During this time the rain came on with a very sudden change from extreme warm to cold. During the day on Monday the progress of the flames was terrible to behold. Twenty minutes of time was sufficient to swallow up the buildings the length of one block. The fire caught on the west side, near the corner of Clinton and Taylor streets—in a whiskey saloon, so stated—and burned its way a few blocks down the river; swept over the river at Madison street bridge, and worked up south again as far as Harrison street. From the bridge south, it had burned as far over west as Jefferson street, on west side. On north side, everything between the river and the lake, and north beyond Lincoln Park, is in ashes. The wealth of the city is now poverty. The amount lost nor the number of lives can never be estimated. A little boy of four years old was found in the street, who said "his papa was burned up." Men left their homes to fight the fire, who have never returned. The attics in hotels were filled with servants, who never found their way out. The basements, where the cities' poor always find refuge, also held their inhabitants victims to the flames. A number of journalists ascended to

the roof of the Tribune office to learn to their dismay that they were hemmed in on all sides by fire. They made their way to the pavement, and going from basement to basement for nearly one block a part of the number escaped.

The palatial residences all above Michigan and Wabash avenues, south of Harrison street for two miles, are filled with every grade of suffering humanity, from the millionaire of yesterday to the beggar. Their doors are open, and their hearts are as large as their homes are spacious. The streets leading to the different railroad stations are lined with people waiting to be conveyed out of the city. The passenger-trains are more than filled. It was reported on Monday that men were found setting fires in various parts of the city. No one had the hardihood to credit it, but one wretch was actually caught at it, and the Lynch law was speedily brought to bear upon the case. He was hung; and to-day ten have been summarily shot.

To-day men are at work getting their safes out of the smouldering fires, some of which are found entirely uninjured. Many are in search of lost friends; but it is impossible for one person to find another by searching. Some of the bridges across the river are slightly repaired, so that it is possible to cross on foot. Madison, Randolph and Lake street bridges can be crossed. The tunnels are filled with valuable papers stowed away during the fire, and till this afternoon blockaded, so that no one could enter. The papers from the court house, the prison, county records, are all destroyed. The massive stones of the great walls of the court house were melted in the intensity of the heat. The Tribune press is said to be but slightly injured, and the dailies are soon to be in circulation. An extra was published by the printers this morning. Other journals will publish soon in Milwaukee, and others in St. Louis. A quarter of a million was subscribed in St. Louis on Monday, and as much more is to be added to-day. Fifteen or twenty car-loads of provisions came in from Quincy this morning, and all the surrounding towns and cities are coming to the aid of the sufferers.

Of the two incendiaries shot to-day one fell riddled with bullets. Police are stationed at intervals of ten rods; vigilant committees are formed in all localities; squads of citizens are stationed here and there. In some places the military are called out. The large Jewish church was guarded on Monday night. The court house jail was opened for the protection of the prisoners; they were escorted by police, destined for the station house on the north side; before this could be reached the station house was on fire. The result is that now we are at the mercy of the prisoners, to say nothing of rogues that never entered the jail.

Fourteen persons were taken dead from one dwelling on north side this morning. On the lake shore thousands of people waded into the lake to escape suffocation.

The history of this calamity can never be written. Terrible scenes indelibly written on the memory of sufferers may not be rehearsed in many years.

We live in such intense excitement that one scene passes in review and another obliterates it the next moment. The London Globe Insurance Company sent a telegraph to-day to the effect that every obligation will be promptly met.

They tell us that St. Louis has forgotten her jealousies; and, we may add, so has Chicago. A great deal of mischief has happened to us; but there is no knowing what good may grow out of it. The kindness and sympathy proffered on all sides will bless the giver as well as the recipient.

BROOKS.

THE LABOR QUESTION IN MASSACHUSETTS AND WOMAN SUFFRAGE.

The Labor Reform Party of Massachusetts, which met in convention last week, at Framingham, was a grandly worthy and most notable affair. With the memory of a score of political conventions in our mind, we recall none more earnest, enthusiastic and consistent. If the same zeal, order and devotion to principle which characterized their convention work manifest itself on the day of election at the polls, a step will be taken and a point gained to which nothing in their past can be compared, and which insures them complete success in the immediate future—a Governor of their own within a year or two.

Wendell Phillips was unanimously made chairman. His tact, ease and dignity, his special and general ability never shone more conspicuously than on this occasion. His opening speech was one of masterly power, effectiveness and grace, and was listened to by the entire convention with enrapt attention—being replete with radical thought, practical suggestion and timely advice. As any abstract which we might make would only mar its beautiful proportions, we considerably abstain. The report of it which appears in the daily press is only a garbled account.

The following platform, adopted by them, is terse in expression, comprehensive in character and progressive in spirit:

We affirm as a fundamental principle, that labor, the creator of wealth, is entitled to all it creates. Affirming this, we avow ourselves willing to accept the final results of the operation of a principle so radical, such as the overthrow of the whole profit-making system; the extinction of all monopolies; the abolition of privileged classes in extended rather than a restricted franchise; universal education and fraternity; perfect freedom of exchange, and the best and the grandest of all, the final obliteration of that foul stigma upon our so-called Christian civilization, "the poverty of the masses." Holding principles as radical as

these, and bearing before our mind an ideal condition so noble, we are still aware that our goal cannot be reached at a single leap. We take into account the ignorance, selfishness, prejudice, corruption and demoralization of the leaders of the people and to a large extent of the people themselves; but still we demand that some steps be taken in this direction; therefore,

Resolved, That we declare war with the wages system, which demoralizes alike the hired and the hired. Cheats both and enslaves the workingman. War with the present system of finance, which robs labor and gorges capital, makes the rich richer and the poor poorer, and turns a republic into an aristocracy of capital; war with these lavish grants of the public lands to speculating companies, and whenever in power we pledge ourselves to use every just and legal means to resume all such grants hereafter made; war with the system of enriching capitalists by the creation and increase of public interest bearing debts.

Resolved, That we demand that every facility and all encouragement shall be given by law to co-operation in all branches of industry and trade, and that the same aid be given to the co-operative efforts that has heretofore been given to railroad and other enterprises. We demand ten hours a day for factory work as a first step, and that eight hours be the working day of all persons employed at the public expense; we demand that, wherever women are employed, and do the same kind and the same amount of work as men perform, they shall receive the same wages; we demand that all public debts be paid at once in accordance with the terms of the contract, and that no more debt be created.

Viewing the contract importation of coolies as only another form of the slave trade, we demand that contracts made relative thereto be void in this country, and that no public ship and no steamship which receives public subsidy shall aid in such importation.

The above was reported as the platform of the convention, and the committee reported the following additional resolutions for adoption by the convention:

Resolved, That no class can fully understand or justly appreciate the condition of another class. Hence no class can be trusted to make laws for another, and consequently we look for complete success only when the workers, those who work with their hands, take their seats in the Legislature and at the Council board.

Resolved, That the thanks of this convention are tendered to the Hon. G. F. Hoar for his timely and able efforts to secure the appointment of a national commission to investigate the relations of capital and labor, and examine the question of the hours of labor, and we respectfully ask his further aid in our movement.

The point which developed the liveliest discussion, was on the amendment offered by Mr. George A. Bacon, of Boston, in favor of woman suffrage—in these words: "We demand the right of woman to the ballot."

This of course was strongly opposed, by those whose vision was bounded by policy, and also by those who doubted its practicability—one lady delegate, a Mrs. Lane, of Crispin notoriety, being one of the objectors. The amendment was warmly advocated by Messrs. Johnson and Reed, of Worcester; Miss Jennie Collins and Mr. Geo. A. Bacon, of Boston, the latter gentleman making an earnest and telling speech. It was finally adopted by a decided vote amid intense enthusiasm. This is the first instance in this country, we believe, of any political party, in convention assembled, having the moral courage to insert this plank in its platform of principles. We instinctively pray that this reformatory party may speedily win the success which its consistency and courage pre-eminently deserve. Yet another significant sign of progressive action on the part of this same Convention was, in putting in nomination for Attorney-General a well and favorably-known colored member of the Suffolk bar—Geo. L. Ruffin. Certainly the Labor Reform Party does not belie its name. Victory is but just before them.

ST. ALBANS.

JUNO VS. APHRODITE.

ABBAYE OF THELEME, August, 1871.

"Fais ce que voudras."

DEAR VICTORIA: You lately informed me that Miss M'Dowell had mentioned to you her intention of administering to me a public reprimand for some of my outspoken contributions to your paper, which certainly are no worse, in their recognition of nature, than the Bible, Shakespeare, Rabelais, of whom it was said that he stirred the centuries with an *éclat de rire*. I have seen and read these virtuous homilies of this lady purist.

Miss M'Dowell is like Malvolio, and thinks, because she is virtuous, there shall be no more cakes and ale. These most immaculate persons, who call Walt Whitman and Swinburne and my poor self and friends indecent, would blush at the nudity of an angel. Let me quote, for their benefit, some suggestive lines from the pen of my friend and lover, about whom Miss M'Dowell tells stories, of which more anon.

He says:

"If in my brain I feel a thought inwork,
I'll speak it forth, nor let it hidden lurk.
Should some foul ear the senseless sound indrink,
And think it evil, evil be the think.
Mock modesty around the world may run
And blush for nature, naked to the sun."

Or shall I tell them another significant story, to be found in Lady Morgan's "Italy," of how an English lady of the constrained school, a believer in the virtue of clothing, was walking hastily through the Uffizi gallery with her little girl, too young to be aught but true to real decency. The child stopped in wondering admiration—like a counterpart to be seen in one of Hogarth's pictures—before a naked Cupid. The wise mother pulled her away, saying: "Don't look, my

dear, at that naughty child!" "Not naughty, ma, only no clothes on!" quoth infantine innocence.

Conceding freedom to all, to speak their opinions, I see how Miss M'Dowell is a link in the necessity of things, and is doing what she supposes to be her duty, as I am doing what I know to be mine. I believe that all subjects should be discussed freely and openly. Like Milton, I would have Truth and Error grapple, being certain on which side is the final victory. I have sworn to speak the truth as it is given me, the broadest truth, and nothing but the truth, come what may, even such martyrdom as has been accorded to the saints and benefactors of mankind. I have lost every worldly good in my conscientious adherence to what I feel to be right—home, husband, friends and numberless opportunities of material advancement. Only a few weeks ago a millionaire of this city pressed me to leave my lodgings and take apartments at any of the first-class hotels, promising me servants, carriage and every luxury at my bidding; till, in a few months, as he expressed it, we would hide ourselves in Europe. "I shall cure you of the nonsensical theories that fill your head," said he; "I shall devote myself to making you another woman." All this had no allurements for me. I knew the inadequacy of luxury to satisfy the heart; for I was born and reared in affluence. Surrounded by every apurtenance of wealth, I was continually repeating the words of the Preacher.

Since I have announced myself a free woman life has gone hard with me; but I can say with Jean Paul: only since my cage has been darkened, and I have been made to sing of love and freedom, does my soul expand with a true sense of the purport of existence.

As far as any accusations of rebellion against the ordinances of society can be brought against me, I will wrench from my accusers their own weapons, by acknowledging them all. If my ideas are to-day abominated and execrated, I must, as did my patron saint, Madame Roland, unflinchingly work on and appeal to posterity.

How grandly you are laboring in the cause! Angels are directing your every step. Have courage, sister! The true women who are to come in the true age will call you blessed. What we have to suffer to-day is the natural lot of those who are before their age.

From one imputation I desire to defend myself. I am aware that a certain lady said of me to you that I was a sensualist—attaching the low meaning to the word which is common to ordinary minds who see not the deeper and more spiritual significance of words. I am a sensualist in no other sense than that I worship the senses, as the only outward means by which the soul reaches perception; but I am more sensuous than sensual. I love, like every poetic spirit, whatever is grateful to the senses and exquisite to the taste, the aromatic and luxurious deliciousness which nature offers to every appreciative consciousness.

The gentleman to whom Miss M'Dowell refers in one of her notices of me, I have known for some time. I love and esteem him. He is one of the noblest and most cultivated persons it has been my good fortune to meet. If all men were as good as he, this world would be peopled by gods. The statement in regard to him is, to my knowledge, a tissue of libelous falsehoods, as the lady may learn by asking any one who knows the truth of the story. He never deserted his wife. She refused positively to live with him on account of his belief in Spiritualism and his friendship for a lady, which never exceeded the limits of the purest Platonism. So much did he, from a pure sense of honor, obey the conventionalism of continence, that he was true to it up to the age of thirty-seven, when his guardian spirit taught him its absurdity. In parting from his wife, he gave her every cent of money he possessed in the world, about two thousand dollars, and the income she now has was a deliberate gift from him, and not a legacy from his mother.

For my part, I would rather be a true-hearted Magdalen of the most despised type, than a woman chaste as ice, but with so little charity, the only real virtue, as to defame by false statements in a public print. This charity which Miss M'Dowell considers "the best gift of God's Providence," I consider the greatest curse of the Devil, Ignorance. Chastity is not a virtue. It is rather a crime against nature—

—feeding life's flame with self-substantial fuel,
Making a famine where abundance lies.

It is peevish, proud and made of self-love, the most inhibited sin in the canon. It is either want of capacity or opportunity, want of a heart or a bigoted prejudice; or else a mere sham and pretense, a cover for the grossest crimes against the body.

I am proud to cite the opinion and example, on this score, of the illustrious Madame de Sevigne, whom Lamartine calls the Petrarch of French prose, and who has always been set up as a model by starched frigidity and canting hypocrisy. She acknowledged the truth of the verdict of her age upon her character, which pronounced her chastity to be mere insensibility, of which she was so little proud that she regretted it and asked to be excused for it. The dissemination of this damnable heresy, that there is any pollution in sexual relations, which should be worshiped rather than degraded, has done more harm to the breed of the human race than the most wanton licentiousness. It has been humanity's curse. It has filled the insane asylums and made abortion one of the most profitable of trades. With perfect freedom in love, all this would be corrected; and those who aver to the contrary, know, in their hearts, that they are temporizing with truth.

In a spirit of hearty forgiveness for my detractors (but of unquenchable memory of the abuse of my friends) and increased devotion every hour of my life to love and freedom, I remain, affectionately, your sister reformer,

FRANCES ROSE MACKINLEY.

RALPH WALDO EMERSON.

I had heard very little about him, and that little from persons of no celebrity; but "for a' that," I had an unaccountable desire to see him, which was increased a thousand-fold three weeks ago, when I read how much Emerson was thought of and how numerous were the editions of his works in the libraries of thinking men in Europe. Then, too, I read something which runs in my head this wise: France admires him, Germany appreciates, England claims, but America owns him.

On Monday night, Dec. 8, 1868, in the city of Worcester, I learned that there would be an opportunity to see and hear Mr. Emerson at Washburn Hall. Notwithstanding the representations of an orthodox acquaintance that he was a rabid atheist, a wicked man and a vain babbler of greasy rhetoric, I determined to go and hear him and decide for myself, not accepting as final the judgment of a woman who had no more brains than an india-rubber doll—a woman who never read anything but the labels on her spools of thread, to see if they were warranted to hold out just two hundred yards—a woman who for twenty years had been a church member, and yet thought it disrespectful to speak of Moses as a Jew, stoutly maintaining that he was a Roman, Italian or something of that kind.

I went to hear Mr. Emerson, though I should not have gone a rod to have heard any other person I then knew, as my head ached, my lungs were sore, and I had a horrible cough which could be heard as far as that shot fired at Concord, 1776 (around the world). The weather, too, was most unfavorable. There was snow upon the ground, rain pouring fast down, and the wind shrieking as fiercely as a bloated aristocrat at a poor relation. There were one hundred in the hall, where there should have been one thousand, but in those one hundred present there was more intelligence visible than you usually find in a crowd of ten thousand, if I am any judge of physiognomy.

I had formed an idea of Emerson, but I hardly know what. I suppose I thought he would be more handsome than other men. I was positive that he would have a high forehead, and, fool that I was, I had pictured him in my eye as dressed in the height of the fashion—like a wax figure in a Broadway clothier's.

Two men came on the stage—one short and thick, with sandy whiskers upon his chin; his forehead was high and he was dressed in the fashion; the other was a man thin as a candle hanging down half dipped, his pants were black and of a snug fit, but not in the latest fashion; his coat was also black, a genuine, old-fashioned swallow tail; his collar and cravat old-fashioned, too; no stiff white paper cuffs nine inches wide, with gravestone sleeve-buttons on his wrists; a simple band with a common button was all; his hair was half black and half brown, with some few streaks of gray; a forehead rather low, but very wide and full; a sweet shrewd face, with a few side whiskers (I believe), and oh, such beautiful eyes!

I was getting impatient; and wondering when Emerson would make his appearance on the stage, for I had not thought of either of these men as being him, and I was grinning about a certain oddity in that long-legged fellow, when suddenly the long-legged fellow turned around, his eye met mine, and something told me that this was Emerson. It seemed as though all the detectives in the world were looking at me, and that every mean deed I had ever done was being held up to view, printed in black letter type on huge banners. I shrank as does a certain barometrical plant at the approach of a rain-storm. I, who had mobbed a mob, was instantly squelched by the nitroglycerine glance of this divine man, and I mentally shouted, lost! lost! and cried for mercy which I did not deserve nor expect. Then he smiled so sweetly, and looked at me so tenderly and reprovingly, but withal so encouragingly, as much as to say—whosoever aspires unweariedly shall not do it in vain—that I straightened up in an instant like a jumping-jack with the string pulled taut. Then I felt as though an electric battery was forcing a streak of God into me, and at that moment the rumsellers and the tobaccoists lost a customer, the Democrats a voter, and conservatism one of its firmest upholders. Let us hope that there will henceforth be one less rascal in the world, and may I, in the future, lead so blameless a life that when I die my acquaintances, instead of speaking with censure of my early days, will have forgotten them entirely, and may they give Emerson all the credit, as he deserves, for my awakening, and at least partial reformation, for had I not heard him I should now be a pitiful wreck stranded on error's shore.

To return to the lecture. He conversed like a great and good father to his children. He sometimes rises to a ferocious, then falls to a most sweet eloquence, as if a hurricane had swept through and pinned a man to the ground in a Northern forest; bleeding and covered with bruises, he strives again and again to rise, but at last, exhausted, is about to grasp the earth in despair, when gently his head is raised, a soft kiss is pressed on his lips and he finds himself in the arms of the woman he loves.

Most of the time his delivery is soft and low. He loses

the thread of his discourse quite often (or seems to)—which he is in no hurry to pick up. You would laugh at this in any other public speaker; but you can't laugh at him, for his is a knowing bewilderment. Sometimes he stops to think. The audience don't mind it a bit. It seems all right, as though they were all thinking together.

Now he is in a dreamy sleep; so are the audience—they are all one. How they bend over and wait like a pine forest in a gale of wind, while he pours forth his finest eloquence.

His lecture occupied an hour and a half. He showed great knowledge of men, books, the soul, art, science and nature. His manners were as simple and unaffected as those of a child. His is a great, serene soul. He rouses up no base passions. All his words appeal to a man's inner nature and the intellect. I knew in my heart every thought that he uttered, though the words are forgotten, and yet not forgotten; for I did not catch or understand all he said at the time; but there is a something which floats in and around me which tells me what he meant, though I know not what he said.

It seems to me it means do something and be somebody. Bury the dry bones of the past, and look at the violets springing up all around you. Be thyself and study nature. Why permit others to think for you when the good God has given you reason which, when cultivated, expands and grows, filling all the air with fragrance, but which, when neglected, shrivels up like a picked lettuce in a tropical sun.

It seems to me that Emerson has just enough of woman's purer and finer nature to make him the sweetest soul God ever made. Certain I am that he is the only man I have ever seen whom I would unhesitatingly trust with Gyge's ring. Taking the words of Margaret Fuller, which T. W. Higginson so often quotes, let me, in conclusion, apply them to Emerson: "He is no thin idealist, no coarse realist, but a man whose eye reads the heavens, while his feet step firmly on the ground, and his hands are strong and dexterous for the use of human implements."

GEORGE STRONG.

Belchertown, Mass., July 8, 1871.

GREELEY ON "FALLEN WOMEN."

MESDAMES W. & C.: I was glad to see your scathing exposure of the heartless charity of that most shallow of philosophical pretenders, Mr. Horace Greeley, in his remarks upon "Fallen Women." He says in regard to what he calls women's "lapse from virtue," that "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" (preventive.)

Intended by whom? Adopted by whom? By society? Then he merely begs the question, and makes the shifting prejudices of society equivalent to the consent of heaven—the infallible judgment of Omniscience. Intended and adopted by God? Then Mr. Greeley is simply blasphemous or absurd, in charging upon Deity the penalties which fall peculiarly upon unmarried mothers, and which are plainly due to society alone.

Those peculiar penalties, Mr. Greeley tells us, are, that "inexorable nature denounces to the scorn of the world and the severest physical anguish the woman who has been untrue to her own honor."

Here is a new revelation in physiology, undreamed of hitherto—the fact, namely, that marriage mitigates the pains of childbirth! Will this wonderful philosopher give us the facts on which he bases this stunning announcement; for we doubt if the most experienced of our accoucheurs have found it out up to the present time.

But "nature," he tells us, "inexorable nature," is responsible for the denunciation of the unmarried mother to "scorn." Unless Mr. Greeley uses words as the fool uses them, without heeding their significance, he here asserts what every person of the least reflection must see at once to be a lie. There is no scorn manifest in nature for the unmarried mother. The scorn is all the product of the unreasoning, unscientific teachings of precisely such charlatans as Mr. Greeley himself. The scorn comes from the fact that we have not yet eliminated from our civilization that remnant of barbaric custom under which the physically weaker woman was regarded as the thrall and subject, the property and serf of man. The same spirit is manifest in our legislation now when it virtually says to women, "We, the men, are your intellectual superiors, and we can best define your position for you, make laws for you, mete out the scorn that must fall upon you when you go counter to those laws, and prescribe for you all that is best for you physically, morally and mentally."

As Mr. Andrews well remarks, "in the absence of all those conditions" which would give women a fair chance to show what they can do, "to assume their intellectual inferiority, and to prescribe for them on this assumption, is eminently manish."

"The fact may be deplored but cannot be denied," says Mr. Greeley, "that the virtue of the world lies in the charge of women." And yet this self-stultifying blunderer would deny to women the suffrage. If virtue lies in their charge, why not empower them to exercise their charge? But it is not true that the virtue of the world lies any more in charge of women than of men. On both jointly falls the responsibility. By their joint action alone can the hideous sins of society toward women be made palpable to the common sense of all. By their joint action alone can existing inequalities be reformed.

The spirit that would look upon the woman who may have a child outside of wedlock as "fallen," as one to be shunned, injured and vilified by both men and women, is simply a spirit of hell, born in the lowest stench of the pit, and which a higher civilization must look back upon with more horror than now moves us when we look back on the massacres of men and women because of their religious opinions. It is the spirit which is the fruitful parent of all the fetichides, murders and lewd abomination with which the newspapers reek. The spirit that would look with "scorn" upon the woman who carries under her bosom the germ of a new immortal—which would persecute and execrate and drive to suicide or something worse this woman, because she may not have conformed to the requirements of the church or of society before she made herself liable to be placed in the maternal situation, is a spirit over which unloving devils may clap their hands in glee, but upon which angels may look down only with loathing and abhorrence. Mr. Greeley is welcome to all the consolation he can get here and hereafter from having done his best to confirm society in this infernalism, and to malign the motives and the characters of those who would.

"Ring in the nobler modes of life,
With sweeter manners, purer laws,
The larger heart, the kindlier hand."

L. W.

MRS. WOODHULL, 44 Broad street, New York City.

GREELEY'S CALL FOR COOKS.

MESDAMES WOODHULL & CLAFLIN: Should not something be done for poor Mr. Greeley? You know he is decidedly anxious lest the country becomes drained of cooks. I have forgotten now just the number he said was lacking, but several hundred at least. Even in this capacity, as well as countless other ones, do we see the effect of ladies wandering out of their legitimate sphere. Certainly there is some excuse for them, owing to their naturally shallow brain; still it is not too late to mend.

Now I flatter myself too much a philanthropist to turn a deaf ear entirely to the necessities of the nation; so when the cry for cooks is sent broadcast over the land I shall be one of the first to send in my application. To be sure it would be a great sacrifice, since I have devoted myself of late to something else as well as to the cooking of hog, hominy and potatoes; still I shall console myself that it is the superior class of human beings that demand it, and try to bear it. Yes, it would be very hard to deprive myself the privilege of reading and contributing to your paper that I once blindly thought noble, and which really caused me to believe that my brain was worth a better fate than to be baked to death over a hot stove, frying putrid pork and the like, but am now convinced the idea was but a manifestation of total depravity for you. I know God has declared, "wives submit yourselves unto your husbands," and he never made mention what sort of husbands, hence he must have meant any kind, whether of sympathizing companions or brutish animals. If we read God's holy blessed Bible as we should, we will discover that Deity designed woman to be subject to man, and ever ready to add unto his pleasure and convenience. Then you take such a prominent man as Greeley, and although he never was a woman, he must be better adapted to understand the necessities, ambition and aspirations of woman than she does herself; certainly such men would not degrade their bright and shining intellect to become cooks; and cooks must be had; somebody must be left, you know, to distribute equal rights and justice among human creatures. Considering the matter in a proper light, or as much as a woman is capable, I shall try and do my best to meet the demand, hoping thereby to retain all feminine qualifications, and especially that glorious feature, modesty, the admiration of man and virtue of woman.

MRS. MARION TODD.

Golden, Colorado Territory.

NO STIRPICULTURE!

I do not blink the fact that Almighty God has not made the mass of men monogamists, and that they are not such. Nor do I deny that other social states might include other sexual relations than those which public opinion now approves. But I try to deal with facts, as they are, and long will be, and recognize that as we go higher in the scale of being the reproductive instinct rules a lessening share of individual life, and that rearing offspring becomes more the work of both parents, needing their co-work till maturity. The lowest forms of life mature their offspring and then throw them off. The father-bird brings the mother food while she hatches and hovers the birdlings she threw off in the shell. The Nshiego mother clasps her monkey infant and, shrieking, flies, while the ape father fights the fire. Woman sustains from her breast and cares for the infant she has brought helpless into the world, while man aids the task till the child is grown. True, most men and some women are not loyal to their fellow-parents, or have children by more than one of the other sex; but they also eat too much, and of hurtful things. The one fact no more proves promiscuity right than the other shows gluttony wise.

Civilization, social growth, brings the same decrease in relative force of sexual desire. The most civilized persons of all times—the greatest minds—have had few or no children; and while others practiced sly or open promiscuity,

these have almost always recognized control of love over passion as the ripe fruit of mental culture, and pure monogamy, which themselves had reached, as the future of the race.

The male beast often seizes the female and sates his lust on her. Brutish men do the same. A shade more refined, they somehow buy and sell her. This is the "marriage" which many attack under a wrong name. They do not foresee nor design to assail the civilized wedlock that for most of the race is yet to come, but which prophets have preached, sages taught, and poets sung, through all the ages—a contract made under freedom, based on love, and kept in spirit; a partnership in home, thought, feeling and life—examples of which exist, and which most women and some men hope to gain in wedlock. Law tends to treat the matter on this partnership ground.

Were all law repealed, marriage would go on. It lies behind and antedates parchments. Attacks on statutes and abuses may be right. Assaults on marriage are simply absurd.

So long, though, as women must wed for bread, hasty and loveless unions will take place, and divorce will be asked. In view of this demand children must be considered; also the making such matches fewer.

The most civilized men, who have commonly been in power, have sought to enforce by laws their ideal of life. Till lately they have not known that force cannot crush vice, but only change its direction. The Puritan put down theatre and dice; his descendants became sexually rampant. Brothels have been closed; rape, seduction and drunkenness have flourished. Grog shops have been shut; tobacco and opium have doubled their sale.

These men, not knowing that man's rise is slow and heavy, have tried to lift the mass to their height by main strength. Hence law has endeavored to create pureness that people's hearts did not contain. Since Milton's famous protest this policy has lost ground, till his views became incarnate in Sir Cresswell Cresswell and Chicago. Godwin, Mary Wollstonecraft, Frances Wright and Shelley believed that marriage belonged to the past; yet Shelley's marriage with Godwin's daughter was ideally lovely. With all her attractions she lived thirty years his faithful widow, dreaming of him till death.

The commonness of elopement, divorce, and other rebellions against constancy show that codes are above lives. Wedlock, like other things, is good for those who wish it. Imposed by force, it curses all. Our own examples are our strongest means for good. When we find the mass cannot live up to them we cannot complain—we can but pity.

This trouble can be solved by making matches with more care. This done, divorce will not be desired; children will not be thrown on the world; and life will be happier.

By enfranchisement women will gain entrance to all employments. Employers and politicians will find work for voters who favor their party. Then women—on whom married life's burden chiefly falls—being able to support themselves, will use far more care than they now can in entering that state. Vicious and sensual men cannot then produce posterity to inherit their deformities; and thus will the promised results of stirpiculture be reached without the dangerous path of promiscuity. Hereditary disposition to vice will die out. Full accord between husband and wife will make needless the "pledging affection ten years hence," to which Free Lovers object; and divorce will be rare because unwished.

If asked why I do not use Bible argument, I answer, first, because those who oppose marriage are not much moved thereby; second, because authorities differ as to what Bible doctrine is.

If asked what my own view of pure and proper sexual intercourse is, I say that it is *between persons each of whom is willing the other's life-partner, or is willing to join the other in parentage*. The law regards acceptance of each other in this way, with or without forms, as marriage. I can scarcely conceive degradation deeper than to sate an animal desire on an unloved woman. It seems like eating dirt or drinking vitriol. The lowness of such use of a fellow-creature passes words. It writes its vile marks on its doer's face.

I am often annoyed by self-constituted advisers who quote to me the medical statements of certain physicians. These lay to continence the effects of masturbation, and urge the "need for satisfying appetite." So many quote to me the advice of physicians to drink whiskey. When a man who does not use, enjoy, profit by nor habitually give such prescription, tenders such advice, I will consider it. The talk about "natural appetites" is misleading, often self-deceptive. Men cannot live a month without eating, a week without drinking; but they have lived often a century without coition. Will some one please explain—what confounds my gratuitous advisers—why, if gratification is essential, without it, year by year my health grows better, strength greater, brain clearer, life happier, and my respect for women and delight in their loveliness keener? Especially in view of the fact that I cannot claim to be exempt from the feelings of a man, nor from the necessity for their control.

I am not denying that there are cases where coition seems needful for life. But if the spirit that prefers death to dishonor still lives, here is a field for it. At least, such lives should not reproduce. They are probably hereditarily predisposed.

Away this trash about "necessity!" Its fruits are seen in Charles Reade's "Terrible Temptation," where Sir Charles Bassett, having acted on this theory, finds on mar-

rying that he must live childless with his lovely wife. Let a healthy man be chaste, and year by year he will feel the power over others that self-mastery gives: find his reward in finer sense of all things noble, and grander hate of all things base; and realize the words of Him who, not condemning the adulteress, yet reproved her: "He that ruleth his own spirit is greater than he that taketh a city."

FREEDOM.

[The following communication was received through the mediumship of one of the most prominent, able and worthy Spiritualists of the country. Being an exceedingly modest man, and not desiring to appear before the public as the favored one of the great Aristotle, we withhold his name.]

[For WOODHULL & CLAFLIN'S WEEKLY.]

"THE BASIS OF ALL REFORM."

You have spoken noble and brave words for the rights of children. I would go a little further back to ante-natal conditions, to those of parents. As a stream can never, of itself, rise higher than the fountain whence it springs, so the conditions of children must be a reflex and measure of the conditions of parents, and when these are properly regenerated, we shall have children that need no regeneration. There is an evil, of which I must speak, that has been entailed for ages, and gone on increasing through many generations. I allude to improper sexual intercourse. A few philosophers of my day understood and practiced abstinence from this, and some I knew who went so far as to deprive themselves of the power. This, however, is not wise.

Mankind have gone on through all the ages of the past deepening and widening the pool of social corruption by oft-repeated sexual intercourse, both in and out of the marriage relation. I am sorry to say that the church has sanctioned the former and not prevented the latter, and poisoned the fountains of life by commanding that woman should obey and submit to her husband as to the Lord.

I wish to present three axioms, which are absolute in their character:

First. Sexual intercourse should never be exercised, except for the purposes for which the function was established—the procreation of the species.

Second. Such intercourse should never be held except between persons who are mutually attached to each other by the purest ties of love.

Third. As woman is the chief agent in the great function of reproduction, she has the absolute and entire right to say when such intercourse shall be held.

All our observation in every department of nature below man confirms this, and we know from interior observations on that plane that these positions are true.

The fundamental error in regard to these matters has filled the world with millions of half-made children, more than half of whom are laid in little graves before they have acquired any real consciousness of life and its grand realities.

The first right of a child is to be born with as good and perfect and healthy an organization as can be produced.

The mother has not only the right to say when this function shall be carried to its fulfillment in her system, but in the performance of this, the highest work of humanity, when men and women come to understand their true mission, there will be no sensuality, but a realization of something ennobling and divine in this.

ARISTOTLE.

THAT TERRIBLE QUESTION.

BY MOSES HULL.

[CONCLUDED.]

Let the gentleman or lady, above mentioned, dare to be frank enough to tell the above contraband talk to others, and how soon the "fat is all in the fire." The legal lord of the lady is in a perfect rage, even driven to insanity. He swears he will have the life of the one who is guilty of loving his wife. Strange that he cannot permit others to admire that which renders his wife lovely to himself. But we deny that others love his wife—the truth is, he belongs to another class, and is living with a woman whom God has joined to somebody else.

Let such a lady have the courage to face public sentiment and go to the one whom God made for her mate, and she brings upon herself the wrath of a fanatical rabble, who can no more comprehend her soul than a western aborigine could comprehend one of the problems of Euclid.

"Fallen!" they said; and so none must defend her,
Or their reputation would also be lost;
"Reputation"—a jewel so precious, so tender,
It still must be cherished, at whatever cost.
Then curse her and crush her—your lone fallen sister—
Let her starve, let her perish, and cry "It is well!"
And on her or on him who would dare to assist her,
Breathe vengeance, and leave them no refuge—but Hell!

You know not her history? It is the same story
That you may read everywhere, day after day;
A maiden, with heart full of romance and glory—
For love had awakened her pulses' wild play;
Till this trusting and passionate daughter of Adam
Shut behind her the portals of Eden and prayer;
And they said she had "fallen"—as, virtuous madam,
You might have done, only that you were not there.

Oh, sadder the story and deeper the sorrow;
The weary and hungry we hourly pass by,
Who are silent to-day, with no choice for to-morrow,
But to beg or to starve, to steal or to die!
Yet youthful, but hopeless and reckless already,

What else but their love for their life can be sold?
Their blood is on your hands, "innocent" lady,
Who have bartered yourself for but one man's gold!

No wonder that many a spirit should falter,
That many a heaven-born purpose should fade,
And high hopes perish upon the heart's altar
When none stand ready to cheer or to aid!
When the velvet-slipped, in gorgeous apparel,
Go rustling along in their satin and lace,
While the "Lord's elect," suspiciously moral,
Pass loftily by, with averted face.

O Christ, who bade Magdalene's sins be forgiven,
And spoke to her first when thou rosest from the grave,
If thou, indeed God, for aye reignest in heaven,
Still, still thou art willing to pity and save!
In thine own chosen time, in thy love and thy power,
Thou wilt gather, as gems, to thy radiant crown,
The sorrowing spirit, the lowliest flower,
Though man has so cruelly trampled them down!

Thank God there is a higher law than that made by man, and it will, eventually, bring all things to rights.

"The mills of the gods grind slow, but they grind exceedingly small."

A man-made law fastens parties together, and sometimes compels women to commit adultery with their own legal husbands, and have children by those whom their very souls cannot help but detest; but the higher law—God's law—sends her spirit to the one whom God has made her husband. Could her body go where her spirit is, "the world would be the better for it."

Is there no remedy? "Is there no balm in Gilead—no physician there?" Yes, there is a remedy; not so easily attained by those already fastened, but a prevention, which permit us to recommend to the unmarried. It is simply this: educate yourselves; know yourselves, and what you want; then know the person you make your companion.

MARRY WHERE THERE IS A PERFECT ADAPTATION.

A few questions will explain our meaning. You want to get married; what do you want of a wife? Do you simply want a housekeeper? Do you want some one to wash your clothes and do your drudgery? Or, do you want some one to sing and play the piano for you? Do you want some one to sleep with? Or, do you want a companion? Find out your own wants, then find a companion fully adapted to meet those wants; at the same time assure yourself that you can as fully meet every want of her nature. Do not let the fact that she sings and plays nicely, that she is handsome or intelligent, blind you to your other wants, and cause you to make a companion of one who will fail to supply the demands of your nature. Were you going out to look for a farm upon which you were to spend the remainder of your days, you would say: "Now, I want a good home, and I will have just such an one as I want. First, the climate must be mild. Second, the soil must be rich and black. Third, it must be well watered, with pure, running water. Fourth, it must have plenty of good, tall timber. Fifth, it must be in a good neighborhood." Suppose you travel until you find a farm having two or three out of the five qualities you desire, but deficient in the other two or three, could you be contented on such a farm? We apprehend not. Neither will you be contented with a companion who does not perfectly fill the bill that your Ideal has made, especially if you know of others who do.

Our present system of courtship is one of hypocrisy and deception, from beginning to end. Very few husbands and wives form each other's acquaintance until, alas! it is too late. We have heard young men boast of deceiving the very person whom they intended to make their bosom companion for life.

The wife-hunter visits the young lady under the most favorable circumstances. He must put on his best "Sunday-go-to-meeting" suit, and put the best foot foremost. His idea is to captivate the lady, if possible. He talks the smoothest things, and uses every stratagem to appear to the best advantage.

The lady, of course, is "going to have a beau." She must get all her "fixings" on, and turn the best side out, so that he never shall know her real, every-day character, until the nuptial vows have been legalized. But, suppose they do get acquainted, the gentleman says, "I must have a wife, and though Miss A. does not quite suit me in every particular, I know of none who would suit me better. I am getting along in years, and, by-and-by, will have lost some of my charms. I had better marry her than to live without a wife; so I will propose marriage." He does so. The lady, of course, wishes a little time to consider so important a matter, and so promises him an answer soon. Could we be a mouse, and place ourselves in some unobserved spot and hear the thoughts flitting through her mind, we should find them running about as follows: "Mr. A. has proposed matrimony to me; he is good and true, yet he is not just what I want; he has this, and that and the other peculiarity that I do not like. Mr. B. would suit me much better, but he never thinks of me, and, probably, I shall never get another so good an offer. I had better marry him than to be what everybody detests, 'an old maid.' More than that, in this country, where women are crushed by law, as well as by all our social and domestic relations, I never could be anybody anyhow, or, perhaps, not even support myself if I was not married. If I marry Mr. A. he will provide me a good home, and plenty to eat and wear. He undoubtedly loves me, and will do a good part by me. So I will pardon his peculiarities and marry him."

Here each decide that the other is not just the one, but they will marry for fear that they will never, either of them,

be able to do better. As sure as the world, the trait in each which was not liked in the other becomes the bane of their lives, and their union is by every just law pronounced to be adultery, and Heaven commands them to sever such damnable ties.

Perhaps neither of the parties will ever express it, but if you could read the thoughts of either, you would read: "There is something about my wedlock, oh! so revolting." Says the intellectual, spiritual woman: "My husband is good; he feeds me well—so he does his horses and hogs—but he is not adapted to me. He thinks and talks of nothing but cattle, horses, sheep and hogs. If he takes a paper, it is more for the market reports than for any news, or anything of a literary character there may be in it. He works hard all day, and when he comes home at night he is either so cross, or treats everything with such cold reserve that I hardly dare unburden my heart and talk to him of deep feelings burning within my breast. He is an entire stranger to anything of the kind, and hence cannot appreciate me."

The husband probably goes on, only stopping occasionally to wonder why the wife takes no more interest in his cattle, sheep and hogs. She actually invited him to go with her to hear a lecture on chemistry or some other scientific subject one evening when his horses and hogs demanded his attention. Could he listen to so dry a subject as that? Not while there were horses in the stable or hogs in the pen. No, he would stay at home and read the market report and calculate the chances of making a few thousands on the rise in stocks. The poor woman went to the lecture alone, wishing that her husband was as deeply interested in such things as some other husbands with whom she was acquainted.

The above case only represents the smallest imaginable difference between husband and wife—how easily it could be magnified. Suppose the husband or wife tries to make the other over, how soon the party passing through the renovating process becomes restive. The garments made by the would-be renovator do not fit, and the result is, the one for whom they are made becomes sensitive, and perhaps a family quarrel ensues. Let those about entering wedlock know that a radical change cannot be made in an intended partner. Better try to change the spots on a leopard or the skin of an Ethiopian. Hence, we cannot too strongly urge you to know who and what the one is with whom you are about forming a copartnership for life. As soon as the sensitive partner finds that he or she has been disappointed—that the companion was wrongly generated on the start and cannot be regenerated, the feeling of disappointment, together with the continual trial occasioned by the singularities of wife or husband, is such a source of trouble that the consequence is disease, resulting in insanity or death. How many there are now in the lunatic asylums who need nothing but finding the other half of themselves to restore them to sanity. Pick up almost any daily paper and read the obituaries.

"Died of consumption at the residence of her husband, in —, on —. The deceased was an amiable lady—a respectable member of — church." Sure enough, the doctor's skill is baffled and the children are left motherless. All the medicine in the world could not save her; consumption was not her disease. She died of wedlock—of being compelled to administer to the passions of a man whom she could not love. Reader, this is no fancy sketch. It is true of fifty per cent. of the deaths caused by what is called consumption, liver complaint, dyspepsia, heart disease, etc. But we are ahead of our subject. It may not be amiss for us, under a separate heading, to enumerate some of

THE RESULTS OF BAD MARRIAGES.

We cannot, of course, give all the results of bad marriages. Marriage, we have before said, when true, is designed to be the weal of humanity. True marriage makes home the most desirable of all places. It makes it, indeed, a heaven. Where marriage is false, the farther companions can keep apart the better for all concerned. Certainly it is an evidence of progress to see persons, when they cannot live peaceably and happily together, live apart. Solomon, whose experience aided him to decide correctly on this question, at least, has truthfully said, "It is better to dwell in the corner of a house-top than in a wide house with a brawling woman." Again, "It is better to dwell in a wilderness than with a contentious and angry woman."

The dwelling of two persons in one house who were not made to dwell together, leads first to discontentment, the evils of which can only be understood by those who know that "a contented mind is a continual feast." They are both unhappy, each feeling that his or her life is measurably a failure. They were designed for some great end, and there are in them latent powers which only need to be mated to call them out. The truth is, every power belonging to the human soul is *comate*. We mean by that, that it is not innate, that one-half of it inheres in one person and the other half in another. Now, let one person be united with another who has in his or her nature that which is calculated to call out the latent faculties of the soul, and will they not be apt to be more contented than though they were joined in wedlock with one whose office it would be to pour cold water on the otherwise flaming faculties and powers of the soul? We leave the thinking reader to decide.

DISEASE

may be given as a result of mis-marriage. Upon this point no argument is needed. Every one knows that were there no other cause, discontent may result in disease.

Let trouble only come, whether imaginary or real, and disease is the result. But, aside from that, what doctor does not know of dozens of females who are laboring under diseases caused by being compelled to gratify the passions of men whom they cannot love. While the works of quarreling, fighting and begetting children are intermingled, disease to the present and future generations must be a result. We are aware that this is plain talk, but the case demands it. The people have been in ignorance and regarded these subjects as too sacred for investigation long enough; let this be understood, and it will be one of the helps in bringing the long-looked-for millennium.

INSANITY.

What is so well calculated to produce insanity as the development of only a part of the organs? Let a person be compelled to live with another who fails to supply the elements that his or her nature demands, but, instead, draws continually from them, and the result is that the system is thrown out of balance. This, with the discontentment and disease occasioned by the knowledge of the fact that the ends of their existence have been thwarted, will be calculated to drive the sensitive mind of the refined organism to insanity. We know the gross, coarse animal will neither appreciate nor believe this, yet facts demonstrate it. Persons when truly married exercise not only a refining, purifying and elevating, but a quickening influence over each other—a balancing influence, one calculated to call out equally all the powers of the organism, and hence marriage is an antidote to insanity.

BAD AND IDIOTIC CHILDREN.

Upon this point no argument is needed. It is conceded on all hands, inasmuch that States have found it necessary to legislate against the marriage of blood relations. Children, to be perfectly harmonious in their natures, should be begotten and born under the most favorable circumstances. Who has not noticed a difference in children as soon as they were born? Reader, did you ever realize that that difference was caused by the mother during the period of gestation? Let children be begotten in love, and harmonious and lovely conditions surround the mother till their birth, and there is nothing to hinder their having as favorable an organism as did Jesus, the Judean Reformer. But let the mother feel oppressed, and that she is not loved—let her feel that she is not appreciated and understood, and she will as surely give birth to a sour, ugly-dispositioned child.

PREMATURE DEATHS

winds up the list of evils growing out of a wrong marriage connection. "Winds up," did we say? No; would that the matter ended there: such persons enter under the most unfavorable conditions into the other world. They realize that the object of their life had not been attained. The world is peopled with an angular posterity, who in their turn will throw a block in the way of the wheels of progress. We do feel that our readers who have investigated this subject will bear us out in saying that false marriage is the cause of nearly every evil there is in the world. Would you abolish war, slavery, rum and all their attendant evils from the land, strike at their roots by correcting the marriage relation. The fountain is bitter, how can the stream be sweet?

IS THERE A REMEDY?

We answer, there is, but the ingredients entering into the compound of which the remedy is composed are so numerous that they cannot all be introduced here. The first and great thing needed is, to place woman in the position she is designed to fill. In all respects save in physical strength she is naturally, and should be socially and legally man's equal. While the barbarism which makes woman dependent on man and therefore on marriage for a living and position in society remains, woman will be more or less dissatisfied. Her galling chains she will not wear.

Another thing demanded is an easier divorce law. There is no reason in the world why persons utterly incompatible in temperament and disposition, should be compelled all their life time to endure the result of a mistake made in youth. In all other cases persons are permitted to rectify their mistakes. An individual taking a bad partner can force a dissolution of partnership and yet retain his standing in society, why not in this?

The law of divorce is as natural as that of marriage. There is not an instant of the world but that it works in the very constitution of the one who opposes it. The bread and butter our readers ate for their breakfast this morning, was married to their physical systems so far as it assimilated, no farther. As soon as the work of assimilation was done the law of divorce stepped in and did its work. Observe the law of chemical affinities. In chemistry every element appropriates what it needs of every other element, and keeps it just while it needs it—no longer. Why should it not be so in this case?

Of course we would not advocate the severing of family ties on small provocations. We would not recommend it only in cases of absolute divergence of opinions and temperament, and then the family relations need not be dissolved. If our matrimonial relations were such that they could not be endured, we could nevertheless abide in the same house with the lady we had chosen as a companion, and do our part toward rearing and educating the family we had caused to exist. If this could not be done, all parties would be more happy in our separation.

In that case it certainly is not only the privilege but the duty to dissolve the so-called marriage.

The limits of this little tract will not permit us to enter

into an examination of objections. At a future time we shall consider this subject; also give some advice to the mis-mated—instructions on the marriage ceremony and what it does for man. This subject is great, and demands more than a small tract. Our determination to bring the subject within the space occupied in an evening lecture, has rendered it somewhat obscure. With the full belief that upon the marriage relation turns all the vital relations of humanity; that true marriage is born in heaven, and that false marriage is the greatest curse that ever fell upon humanity, we commit these thoughts to the public, promising that, whether in this or the other world, our voice shall not be silent nor our pen still, until slavery of every kind shall have been done away, and truth, virtue and holiness shall fill the earth as the waters fill the sea.

"Home's not merely four square walls,
Though with pictures hung and gilded.
Home is where affection calls,
Filled with shrines the heart has builded.
Home!—Go watch the faithful dove
Sailing in the heaven above!
Home is where there's one to love!
Home is where there's one to love us!"

"Home's not merely roof and room,
It needs something to endure it.
Home is where the heart can bloom,—
Where there's some kind lip to cheer it.
What is home with none to meet—
None to welcome or to greet us?
Home is sweet, and only sweet,
Where there's one we love to meet us."

METAPHYSICS OF SOCRATES.

Socrates, the greatest of the ancient philosophers, was born in a village in Attica, about 467 years before Christ. His morals and metaphysics are familiar to the classical scholar, but perhaps not so well known or understood by the generality of readers. To gratify such, his metaphysical opinions, abridged, are collected from the works of Plato, Plutarch, Xenophon and others. They are so sublime, and so much superior to what any other philosopher ever drew from the light of nature, that they cannot but afford an intellectual treat to the Christian and the moralist, and may not be uninteresting to many of the admirers of your interesting paper.

Philosophy is the way to true happiness; the offices whereof are two: to contemplate God and to abstract the soul from corporeal sense. There are three principles of all things: God, matter and ideas. God is the universal intellect; matter, the subject of generation and corruption; ideas, the incorporeal substance, the intellect of God: God, the intellect of the world. God is one, perfect in himself, giving the being and well-being of every creature; what he is, I know not. What he is not, I know. That God, not chance, made the world, is clearly demonstrable from the reasonable disposition of their parts, as well for use as defense; from their care to preserve themselves and continue their species. That he particularly regards man in his body, appears from the noble upright form thereof, and from the gift of speech in his soul, from the excellency thereof above others.

That God takes care of all creatures is demonstrable from the benefit he gives them of light, water, fire and fruits of the earth in due season; that he hath a particular regard of men from the destination of all plants and creatures for his service; from their subjection to man, though they exceeded him ever so much in strength; from the variety of man's sense, accommodated to the variety of objects, for necessity, use and pleasure; from reason, whereby he discourseth through reminiscence from sensible objects; from speech, whereby he communicates all he knows, gives laws and governs States; finally, that God, though himself, is such and so great, that he at once sees all, hears all, is everywhere and orders all. As to the other great object of metaphysical research, the soul, Socrates taught that it is the pre-existent to the body, endued with knowledge of eternal ideas, which in her union to the body she loseth, as stupefied, until awakened by discourse from sensible objects; on which account all her learning is only reminiscence, a recovery of her first knowledge; that the body being compounded, is dissolved by death; but that the soul being simple, passeth into another life, incapable of corruption; that the souls of men are divine; that the souls of the good, after death, are in a happy estate, united to God, in a blessed, inaccessible place; that the bad, in convenient places, suffer condign punishment.

For these sublime doctrines, which he promulgated and taught, Socrates was condemned by the Athenians, and suffered death by poison.

THE COMMUNISTS IN LONDON.

Free-thinkers though they be for the most part, the Communists in London devote the Sunday to a work of charity such as few believers indulge in on the day of rest. At five o'clock a public-house in Soho opens its doors to them, and on the first floor a large room is reserved to the use of the Red Benevolent Society. As an ex-officer of the Commune—though, being an Englishman, I can hardly call myself a refugee—I am admitted to these weekly gatherings, and have often been struck by the "thorough" manner in which they put into small practice their large theories on self-government. Their purpose is earnest and humane—it is simply one of natural assistance. Every effort is made to collect money or offers of work, and these are distributed among the

assembly according to the requirements of each member. To be a member it is necessary to fill up a *bulletin d'identité*, wherein is stated the name, profession, Paris and London addresses to the applicant, his employment under the Commune, and the nature of his services to the cause, besides which references as to his political conviction are required, and a statement whether or no he needs material aid. The chief promoter of these precautionary measures was a member of a similar society in Brussels numbering eleven persons, among which, it was subsequently discovered, five were police agents in disguise. A committee of nine is elected by means of the *scrutin de liste* and absolute majority. At the end of every month lots are drawn and the three members they designate are obliged to withdraw. An election refills these posts and thus an infusion of new blood is constantly secured and the society is guaranteed from the government of a clique.

The seance of last Sunday was peculiarly characteristic of the operation of this constitution. Nearly eighty persons were present, the number of refugees having swelled enormously during the last two weeks. The presidant having called for order by means of a beer pot, the Citizen T.—the preserver of the Paris post-office—was requested to present the budget. I remarked that the assessors persisted in estimating the amount by shillings instead of pounds, which proceeding certainly gave apparent importance to the meagre sum (£7 8s.) of the receipt; the bulk of the money provided by the International Association, the rest by individual partisans. The whole was miserably insufficient. A formidable deficit had to be made up, and sixty members clamored for assistance. Only two shillings could be allotted to each. This, with a few more shillings to be distributed on Thursday, constituted for many the whole week's subsistence. After the discussion of the budget, J. B. C., ex-member of the Commune and a species of Minister of Public Works to the association, announced that the committee had received applications from a company for four navvies to be employed on a railway near London. It was painful to note the eagerness with which several of those present, evidently belonging to what is called the better classes, pressed forward and tendered their services. Such sudden falls in the social scale are not rare among the Communists. A French friend whom I knew in Paris as the influential agent of a large Lyons manufactory is at present contentedly stitching saddlery; and another, a physician, distributes bread for a charitable institution at one pound a week. This matter over, the Citizen Clemat went on to inform us that last Sunday two English policemen had forced their way into the room, looked round, and departed, not, however, without having consulted the proprietor of the house to allow no more "Communist meetings." After this illegal interference the committee wrote to Colonel Henderson, informing him of the nature of their meetings, and asking if they were contrary to English law. Thismissive is yet unanswered. I myself am at a loss to account for the irruption of police, but I know that such wanton attempts to take advantage of a foreigner's ignorance of the law produces a disastrous effect on the minds of those who at least admire our so-called political freedom.

More important questions having been laid at rest the Assembly proceeded to give some time to discussions of a fantastical character. The Puritan among Puritans, Citizen L., Dictator of Marseilles, rose to demand whether the committee had made inquiries into the truth of certain rumors current in Communist society, which alleged that a Frenchman and a Republican had struck a woman. Here a little moustached man broke in, saying that the "orator" had no right to make public "secrets of the alcove," which phrase testified to the interrupter's intimate acquaintance with the late Paul de Kock. In answer to this L. delivered a speech equal to the best I have heard fall from his lips. He maintained that Republicans could have no secrets. "Alcoves" were relegated to feudal castles, and had no place under the roof that covers a freeman's head. Englishmen must know the real character of the partisans of the Commune by the example we set now that we are in the midst. They must learn to appreciate that besides the *petits crevres* of the empire and the pampered landowners of the Versailles Right, the working men who governed Paris are as an Iron to a Buckingham. If the rumor in question was well founded, the man capable of so vile an act was no Republican, and could have nothing in common with the brave gentlemen gathered around the speaker. This was vehemently applauded, and after the election of three new members for the committee—in which I noticed three women took part—the meeting dissolved.—*Pall Mall Gazette.*

THE RELIGIO-PHILOSOPHICAL JOURNAL.—We have a letter from our friends of this journal. In this great calamity we bespeak the immediate action of all those who are in arrears. Not a moment should be lost in renewing subscriptions by those who have been the recipients of the latter-day wisdom through its columns. Remember that a few thousand dollars from its patrons will enable it to again go on its way without serious intermission. In such conditions the disaster is not personal, but extends to all who have felt the influence of a well-conducted paper, and they should not wait, but respond at once:

CHICAGO, Oct. 16, 1871.

Woodhull, Claflin & Co.:

FRIENDS: The office and everything appertaining to the *Religio-Philosophical Journal* is destroyed, except mail lists and account books; we have plenty of assets but no ready money; however, we hope by aid of friends in the country, who have money, to be in shape in a few days. Shall soon issue *Journal*, and want all who are owing to pay up and renew; have this day sent out 15,000 circulars to our subscribers, urging the importance of immediate assistance. Any friendly aid through the columns of your paper, in way of notice, etc., will be duly appreciated.

Although our beautiful city is well-nigh destroyed, the men and women remain and are true grit—already (though in midst of wildest excitement) going to work to retrieve the losses and renew business. Fraternally thine,

JNO. C. BUNBY, Secretary.

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VICTORIA C. WOODHULL and TENNIE C. CLAFLIN,
EDITORS AND PROPRIETORS.

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"NOTICE EXTRAORDINARY."

We desire to obtain the name of every Suffrage Association in the United States, with the name, if possible, of the President and Secretary of each. We shall publish documents from time to time bearing on the question of Woman's Equality, which we desire to furnish the Associations for gratuitous distribution. We have now on hand a number of such, which, upon getting the addresses wanted, will be immediately forwarded.

Will our friends everywhere please attend to this at once. The time for decisive and positive action has come.

THE DUTY OF THE HOUR.

Order is God's first law, and is observed wherever individualized mind does not interfere to obstruct. Organization among humanity corresponds to order in nature, and without it humanity expend their power with inadequate results.

Spiritualism to-day stands in the fore-front of all reform. It proposes problems fraught with more of human interest than all other issues, and solves them as well. Heretofore the efforts of Spiritualism have been diffusive and disintegrating to all theories and forms. It has pursued its solvent methods until some heart in almost every household has been touched by angel hands; some soul conquered by angel whispers; some mind convinced by angel wisdom. But all of this has resulted simply in benefit to a portion of mankind as individuals. The good that has come to so many has not been made use of by them for the benefit of their fellow-men. The effort has been for individuality, divorced from humanity. But perfect individuality is impossible, except in closest alliance with humanity.

All reforms have their various stages of evolution—of incipency, diffusion and construction. Spiritualism has passed through the first and is well developed in the second, and should now begin to prepare for the third, which is the stage of all reform that evolves lasting benefit to the race. Spiritualism will soon begin its constructive process. It should systematize and arrange its discoveries and truths into great and beneficent organizations. Having found truths, they should put them into practice. Theories, unless reduced to use, never result in advantage. Their proposers gain the name of "impracticables" and then disappear, leaving the world to think their lives a failure.

Spiritualists are too much given to speculation, theorizing and indefinite calculations. They do not descend sufficiently into the actualities of this life. They forget that others are to come after them, and that the best preparation for spirit-life is a well-spent earth-life, and that to them the coming generations look for their dowry. All about them, Spiritualists see political filth and corruption. They see the offices of honor and trust occupied by men who prostitute them to their own selfish purposes, who, forgetting that they are

simply the servants of the people, are striving to become their masters; and unless the people awake to the reality of the condition they will anew be obliged to wage the war for freedom and equality.

Up to this time Spiritualists have been either Democratic or Republican in politics, and as such, have contributed to the development of the present lamentable state of affairs in which at least one-half the money the people contribute to support government is either stolen or diverted from its legitimate uses, by means of which the government is rapidly becoming so cumbrous a machine that it will fall of its own weight of iniquity if not rescued from its present tendencies.

Our Constitution contains all the elements of a perfect government. It is based upon the spiritual idea that all men and women are born free and equal, and alike entitled to life, liberty and the pursuit of happiness. To these broad propositions nothing need be added. They are sufficient for all circumstances and adequate for all emergencies. It is only required that they be completely developed in form and practice.

Until Spiritualism dawned upon the world humanity did not conceive the full glory and grandeur of freedom, equality and justice. But an appreciation of these sentiments has come to some souls, and they burn with a desire for all humanity to enjoy the inestimable benefits of their full realization in practice.

Then let Spiritualists and all Reformers tear from their political banners the names of Democracy and Republicanism, which have become a stench in the nostrils of all honest people, and throw to the breeze that more comprehensive one of "Equal Rights," which is the compound essence of equality and justice; and let them battle for it stoutly and devotedly, never faltering until it shall be planted on the dome of the Capitol at Washington in the hands of the Goddess of Liberty, in whose keeping it may be entrusted for all future ages. From that centre of political power its elevating and ennobling influence shall radiate in all directions, even to the circumference of the country, and, extending its encircling arms, gradually encompass the whole earth, reducing all nations, climes and tongues to a common brotherhood, owning but one Father, and He the Supreme Ruler of the Universe, which will be the Spiritualization of humanity.

This is the destiny of Spiritualism and the duty of Spiritualists. Now as to the methods by which this should be pursued. First: All Spiritualistic teachers whose souls are lit up by angelic inspiration or wisdom, should at once address themselves to organizing the masses of Spiritualists into co-operative bodies to act in concert upon all political questions. Their platform should be so comprehensive as to include all that is good in Democracy and Republicanism, and should be so perfectly humanitarian as to irresistibly draw all good men and women to its occupancy. There is a singular proclivity in the American mind. It will always desert the less for the more perfect, so soon as its proportions become manifest.

How long do you think Democracy would exist or Republicanism have place and power were there a party to arise based on perfect right and justice? You know they would suddenly fade from sight, and the new and true as suddenly burst in all its splendor upon the startled, waiting world.

Since Spiritualism is the most comprehensive and humanitarian of all religions, it should also become so in its politics. It is a false idea that religion and politics have nothing to do with each other. Religion should be the basic idea in all things, and that thing in which it is lacking may be safely considered as but temporary or transitional. Aye, let politics become Spiritualized, and we may then hope for blessings to flow from government, and it to be a system emanating from all the people, to be administered for the interests of all the people, by the consent of all the people, by those who are the servants of the people and thus the servants of humanity.

This work is not the work of Spiritualists, simply as such, but as the representatives of an idea to which humanity entire may give in their allegiance. They, however, should form a centre around which all radicalism can with consistency concentrate. There is no other separate body representing radically progressive ideas so powerful and so well distributed throughout the country as are Spiritualists; which is another reason why they should seize upon this auspicious moment to strike the knell that shall carry dismay to all who stand, barring the Car of Progress.

Surrounded by staunch, strong and firm friends, the President of the National Association of Spiritualists stands as the present bearer of the standard of the Equal Rights party. But she does not sound this trumpet-call to rally, simply because she is the bearer of the standard, but because the standard is one of equal and exact justice, belonging to all humanity, whom she desires shall be brought to their birthright, and she will yield it to the first comer who shall be considered more worthy or more capable to bear it than she is. She is only ambitious for victory that principles may triumph. She would now gladly retire to the ranks. She has, as gallantly as she knew how, breasted the dark clouds and storms that have risen over her path, but she has done so devoutly and reverentially, always recognizing that she is but an humble instrument of those who command the armies of heaven and desire to accomplish the conquest of the inhabitants of the earth; though sometimes weary and almost fainting by the wayside, by the help of

the good angels she will neither permit the banner to trail in the dust nor resign it until the victory is either won, or another, stouter, braver and better, shall be sent to bear it on to victory.

The duty of the hour, then, is that all people in whose souls there has dawned a comprehension of the better government which shall descend from heaven, long foretold by prophets and seers, should rally to the overthrow of everything that is against the spirit of the new and true, and to the inauguration of it in its place. With equality and justice as your motto, you should supplant caste and favor, and lead the way to the ultimate elevation of the world to the plane of a common brotherhood.

THE CHICAGO PROPHECY.

All great events have their legitimate teachings. Around them cluster lessons deep with meaning and freighted with interests so broad as to include humanity. Little does the person see who contemplates the circumstances of the terrible forty-eight hours in which a city disappeared. Little does the person realize of the purposes of Nature, outworking itself in form, if he see only a desolation where so lately a proud and magnificent city stood. Little does the person comprehend the real grandeur of the subsequent exhibitions of humanitarian instincts, who sees in them only what is immediately involved.

The history of the Garden City told to-day to a stranger to its remarkable character would, while contemplating its ruins, sound almost like an Arabian Nights story. Rising as if by magic out of a mud-hole and the lake sands of which, a few years ago, the rain and the winds held absolute sway, it became only second in importance to the American metropolis itself. The very character of the climate and the locality seemed to conspire to infuse into the people centering there an indomitable ambition and a complete ignoring of the possibility of failure. Making capital of the prospective, they boldly set to work just as if that was already realized; and where nature run riot in extremes of wintry winds and summer heats all the comforts and luxuries of life were secured.

But the work of twenty years was destroyed, as it were, in a single day, and the thousands upon thousands of its architects are to-day dependent upon the bounty of others. The extent of the disaster was not yet fully known when sympathetic men and women in all parts of the world began to set about to do what was in their power to relieve the distress into which they knew the people would be plunged. And just at this point is where the real lesson of Chicago begins.

It is true that a certain amount of property has been destroyed; that the diversion of the millions of dollars which will be required to be expended there, from the channels in which it was running, will derange the money market and ruin many who speculated upon the chances of the future, instead of making efforts to compel nature to yield her fruit. It is true that some hundreds, perhaps, of lives, were sacrificed, and that some suffering from exposure and deprivation have resulted.

But to what do all these amount in comparison with the sum total of destruction, financial ruin and physical distress that occurs daily, year after year, in the very midst of humanity, and is scarcely ever thought of? Here was condensed into a few hours a large amount of destruction and prophetic ruin, and some loss of life, and this was necessary in the order of things to let the world individually realize that the world collectively has a heart; though it take a sorrowful thing to touch it.

The momentous events of a few hours did reach and touch the public heart, and as if with one accord its various representatives poured forth their aid, each giving according to his means—the rich man his thousands and the widow her mite; and scarcely had the thunder-stricken people of Chicago taken time to realize their want of food before it was at hand, prepared and sent by those whom they had never seen, but who, nevertheless, they found were their brothers and sisters, showing, in this time of need, a regard sometimes lacking in the hearts of those belonging to the same earthly family.

And this spontaneous burst of human sympathy is the proof that there are ties more subtle than any that have been developed in government which bind people in a community of interests a thousand times more powerfully than mere external and organic form can ever bind, and it teaches us anew, if we would still more nearly conform in our outward and special relations to the internal and general principles from which they really spring, that we should have a higher ideal of order and harmony exemplified. Here was a situation that demanded a more immediate response than legal proceeding by our present methods could offer, and necessarily it fell to the people, who are always superior to the laws they enact, to meet it; and right nobly, right magnificently it was done.

But is such charity exactly justice? We are now arrived at that development of general wisdom which calls for justice in all things. Justice does not belong altogether to that side of human character which is related to legal modes. Justice is still more humanitarian than it is legal. Charity belongs to the affections, and where it is exhibited in the great events of life, it proves the world to be still in that department of development. Justice belongs to the affections

regulated by wisdom. The affections and sympathies may run riot in their efforts at expression. Justice always moves on in the even tenor of perfect ways. The apostle Paul said, "Faith, Hope, Charity—these three; but the greatest of these is Charity." But we say, love, wisdom, justice—these three; but the greatest of these is justice.

Now, what is the application of this later declaration? This: There has arisen an exigency in the very heart of this country left to be met by charity, which wisdom should have provided a just way to meet. That the great affectional heart of the people bounded to relieve the present needs of the suffering, demonstrates in a practical and more forcible way than the various theories have ever done, the fact that deep within ourselves it is really acknowledged that we are a community of brothers and sisters, having common interests.

These interests are really all there is of life worth living for, and does it speak well for our wisdom that they are left to the tender care of spasmodic and affectional charity? Should they not the rather be placed above such contingencies, and always be fully provided for, so that when a call is made they may be answered in such a way as shall not infringe upon the strictest justice in any single instance?

The property destroyed at Chicago, it is true, was nominally owned by the people there, or by individuals, but the reality is that it rightfully belonged to the whole community; that is to say, the community were interested in its existence and in the business transacted by its means, and suffer with the nominal holders of it, in proportion to the nearness of the relations existing between the interests respectively represented by them and those destroyed.

The mutuality of interest is even more complex than that of directly related interest. Almost every individual in the whole country is more or less affected by the destruction. Something which every one possesses, or that he or she desires to possess, is either advanced or depreciated in price by it. Indeed, so really mutual are the common interests of the people of this country, that for parts of the country or great individual interests to suffer is to involve every individual in it; and this is so plain that no elaborate argument or intricate statement of facts is required to sustain it.

Then is it not also plain that our systems of society, government and relations should be modified and made to conform to this higher order of interest and more diffusive system of relations which is shown to exist behind our present forms? Government should be made equal to all the possible emergencies of the people by being elevated from the legal plane to that of an equal and exact justice, which shall recognize the complete blending and unity of all the present apparently diverging interests, that are by this case proven to be apparently and not really divergent. When government shall be rescued from its present local and personal tendencies, and made to conform to the common interests of humanity, as a republican form of government should, then will there begin a leveling down and a leveling up among those who now represent the extremes of society.

Hence we repeat that a calamity which involves the interests of an entire people should not be dependent upon individual charity for relief; but the entire people, through a thoroughly organized system, should come to the rescue. Under such a system there could be no panic resulting from such a disaster as that of Chicago. As it is, not only are thousands of Chicago people financially ruined past hope of revival, but hundreds of others in various parts of the country—as, for instance, the numerous insurance companies, who are either made bankrupt or are seriously crippled; and through them, again, various other people and interests, until, as we have said, almost every individual is more or less affected by it.

Imagine, for a moment, what would be the result of one general system of insurance based upon the mutual interests of all the people and administered as a department of the government. In this instance there would have been no wide-spread commercial or financial ruin; no call for spasmodic action of the sympathy of the more sensitive part of the people, called charitable relief; but all the people, through a system organized for the purpose, would have responded, as a matter of justice and mutual interest.

There is another side of humanity, however, which, when examined, does not reflect so much credit upon the humanitarianism of our people, and which, when placed in comparison with the effect of the Chicago disaster, proves us to be not far removed from barbarians. A hundred thousand people are suddenly made homeless and deprived of the means to obtain food, and the needed relief springs to them. There are to-day in the city of New York quite as many in nearly as precarious a condition, and rendered still more desperate by a long continuation of a state bordering on destitution, but their wants are unheeded. The generous people of this city give millions to relieve those who are suddenly cast upon the world, but they never think of those almost equally destitute in their very midst. This night there are more children crying and women suffering for food among us than there are in Chicago. Are they thought of? Did the clergymen of the city, when they spoke so feelingly of Chicago last Sunday as to draw hundreds of thousands of dollars, give their own poor even a passing thought? Not that we would have them think and act less for Chicago, but more for the suffering in their own midst, at our very doors. Jesus said: "The poor ye have always with you," and it is because they are always with us that

they are ignored. We become accustomed to their condition and suffering, and even turn our backs upon them. It is not until some crushing thing like the Chicago case comes upon us that we rouse ourselves to the height of real manhood.

All of these things must be changed. We must become continually conscious of all the misery and deprivation that exist among us, and move to so reconstruct our systems of society as to make such results impossible; as we should also to make the results of specific disasters subjects of mutual concern. Neither of these conditions should be left to individual charity. In a thoroughly organized system of society there should be no place for individual charity, and that it is demanded is proof of our imperfections.

What most requires immediate attention is care for and the education of all children, whether of the rich or poor; and the utilization of all those elements of society, which drag out a miserable existence in poverty and distress, existing neither for their own happiness nor for the benefit of society. At least one-twentieth of our whole people are approximately in this condition; while about the same number upon the opposite extreme have possessed themselves of all the accumulated wealth of the country, and the great middle class represent the various grades between the two extremes. In their immense possessions the wealthy find no special happiness, but rather a fearful responsibility which in some instances is almost as productive of unhappiness as is the opposite extreme; while the whole of this extreme are plunged in an irredeemable woe, from the terror of which they too frequently seek temporary relief by the demon drink, each successive time emerging therefrom to encounter greater obstacles to overcome, but with less power and deeper despair.

Go among your poor and learn that the sum total of the misery of Chicago is but as nothing compared to theirs; go and see the pale, hunger-pinched children, old before they are even youthful, and watch their nearly shadowed mothers bending over the midnight lamp, and these by the thousands in all our large cities, and let not your charities cease with Chicago relieved. And further remember that winter is before us, in which tens of thousands of strong men will seek in vain for the scantily paid work which would keep their families from actual starvation, and learn that when you shall have supplied the immediate demands of Chicago, there are others still more pressing in our very midst. And these things can exist in a country which boasts of having a government based in equality, and be scarcely known, finding relief only from the few hearts which realize that the sufferers are their brothers and sisters, in a still higher and more divine sense than are those of their own household. This prolific and fruitful country owes every soul which inhabits it all the comforts and luxuries that man can wring from nature, and that so many fail to have them speaks illy of the wisdom of our legislation. Ways should be provided for every able-bodied person to labor; those who will not labor of their own choice should be compelled; while those who cannot do so from physical incapacity should be fully and properly cared for through legal or organized systems by government.

If the spasmodic charity into which people have been forced by the Chicago disaster bring this most subtle and diffused subject into consideration, the lesson will not be without its benefits. That which does not result in the development of a nobler humanity is no benefit. For a time, at least, have the rich and the poor of a great city been reduced to a level. If the rich can receive and accept the lesson, a nobler humanity will result. They must come to the comprehension that their real interests consist in the greatest amount of good diffused generally among the whole people; and that aggregations of wealth in the hands of the "Upper Ten," at the expense of the comfort and happiness of the "Lower Million," is a condition against which God and Nature set their faces. So long as such conditions exist, we may expect just such sweeping levelings as was the late fire; and who can tell but this and those which are devastating Minnesota, Wisconsin and Michigan are the beginning of a series of terrors which shall follow closely upon one another's heels until the pride of the world shall be humbled.

SENATOR CARPENTER'S LOGIC REVIEWED.

No. II.

The learned Senator, in his reply to Mr. Tilton's letter to Senator Sumner, says: "The Fifteenth Amendment was not intended to repeal the Fourteenth. The two stand together in the Constitution and must be construed together. The Fourteenth Amendment recognizes the power of a State to deny the right to vote to any citizen for any cause whatever. But the Fifteenth Amendment narrows the power of the State in this particular so far that such exclusion cannot be made on account of race, color or previous condition of servitude."

It seems to us that the hair-cutting lawyer, in the endeavor to parry the thrust of Mr. Tilton at the Republican party, forgot that these two amendments must not only "be construed together," but that they must also be construed with the general intent and purposes of the entire Constitution.

Now, let us see what the general construction of the Constitution must be in order to be consistent throughout. Nothing can be held to be a correct construction of one sec-

tion which is at war with the spirit of all other sections. All inferences drawn from sentences must accord with the general meaning of the whole instrument. Judge Story said: "Contemporaneous construction is properly resorted to to illustrate and confirm the text; it can never abrogate the text; it can never fritter away its obvious sense; it can never narrow down its true limitations." Again: "There seems little room for interpretation, except in cases leading to an obvious absurdity, or to a direct overthrow of the intention expressed in the preamble."

It would seem, then, that the intent of the entire Constitution must be gathered from the reasons set forth for its construction, and that nothing in it can be construed to mean anything that is obviously at variance with these reasons.

Let us see what this Preamble, which according to Judge Story is so important a part of the organic law of the land, "We, the people of the United States, in order to secure a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

Now, Mr. Carpenter, let us suppose this country to be just at this point—about to construct a Constitution upon which to erect a government—and that delegates chosen by the people were assembled, having set forth the purposes of assembling in the language of the preamble. It must be observed that, before the Constitution, before the preamble, the people, through their representatives, were assembled, and that the very power—the right to vote—which we are now told may be abridged and denied, existed in the people unrepresented by any government, and that it was by the exercise of this prior possessed right that the Constitution itself should be called into existence. Then could that instrument limit, in any manner, the power which framed it? Before it was framed, there was nothing but rights existent in the people, unlimited by any enactment or any assumed power. Each person possessed the right to be represented equally with every other person; and from them all, the government would emanate, and it would be a just government, because of such complete representation of the people. We think it must be clear that the right to vote, then, is something with which neither laws nor constitutions can interfere, since it is a right higher than either, and which can neither be given nor taken by constitutions or laws. It is a fundamental right on which constitutions and laws are themselves built; and it is the height of absurdity to assume that a portion of the foundation of a structure which should be perfect and faultless, can be ignored and abjured. Now will Mr. Carpenter assume that a constitution could emanate from "We the people," and at the same time only be representative of the male part of "We the people"? If he can, then he may also assume that the female portion of the people have no rights of which they may not be dispossessed. But such a construction of human rights cannot be held, since they are not distinguished by sex. Human Rights belong equally to men and women. Humanity is above and greater than sex, and whenever any form of government is destructive of human rights, "it is the right of the people," according to our own theory of government, "to alter or abolish it and to install a new government."

Franklin said that such as do not have a voice in the government "are absolutely enslaved, since to be enslaved is to have governors set over us by others." From these self-evident truths, what is the condition of the women citizens of the United States, and what but the most unblushing, unscrupulous and imperious despots are they who assume to rule them? Will Mr. Carpenter please tell us?

But having set forth the reason why the people had assembled, suppose they should proceed to form a Constitution, and should at the beginning proceed to define citizenship, instead of leaving that important thing to a Fourteenth Amendment, in these words: "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 and immunities of citizens of the United States, nor deny to any person within its jurisdiction the equal protection of the law."

Having proceeded thus far, what would be the relations of the various persons who might be in the United States. Just this. Every person within the country and born therein would be a citizen of equal right, to whom would afterward be added all persons born elsewhere who should become naturalized. Between these there could be no possibility for inequality of right. They would be possessed of the right from which the Constitution sprung, and in turn would by it be recognized as citizens and entitled to administer the government. But such persons as were born elsewhere who would not become naturalized, would be entitled to "the equal protection of the laws, his or her citizenship and allegiance belonging elsewhere." Hence it seems that there is but one governmental distinction between persons and citizens; citizens being entitled to all the rights, privileges and immunities flowing from government unabridged, and to join in the administration of the government; persons being only entitled to the protection of the laws. A citizen, then, is distinguished from a person by the simple fact of his right to vote, to be voted for and to be appointed to office. A person is entitled to all other privileges

and immunities. These can be conferred, but rights exist in the people, entirely independent of government, and remain intact whether government exist or not; for how can the thing created place bounds upon the creating power?

But let us suppose that afterward they should proceed to enact that, whenever the right to vote is denied to any of the male inhabitants of a State, the basis of representation of such State shall be reduced in proportion; would such a proposition be in harmony with the previous enactments? Would it not rather be "an obvious absurdity" in respect to them, and an attempt "to overthrow the intention expressed in the preamble," as well as in the former provisions? And could it be construed to grant the requisite power to annul such provisions? All of the reasons for the erection of a government and the introductory provisions of the Constitution are positive and plain assertions. Now here would be a negative inference, like that by which it is sought to completely overthrow the very foundations of the government, and to annul, deny and abridge the rights which existed in the people before they attempted to form a government.

Such a position is too absurd to be contemplated with patience or discussed with courtesy. Any one holding to it can only do so with the idea in his mind that such denial of rights may be carried to a complete despotism, and to the exclusion of the rights of all the people, and a return to the divine right of kings, since there is no halting-place between that right and the human rights of individuals. And is this the "role" which the Republican party, through Senator Carpenter as its exponent, propose to play off upon the unsuspecting people of this country? It seems to us when a party claim that the government, which has been instituted to "protect their rights," is to be made the instrument of their destruction, that it is time for the people to begin to question if their liberties are not in danger.

But again: Suppose that there may be an inferred right on the part of the States to abridge the rights of its citizens, how can an inference stand against positive assertion? It is true, however, that the States having negro citizens, seized hold of this inference and prevented them from exercising their right to vote. Can any sane person question what the decision of the Supreme Court would be if a case were taken before it where inferential construction should attempt to disestablish a right? That process, however, was thought too tedious and slow for the Republican party, and they rushed the Fifteenth Amendment upon the country. Of course they could not stand the disfranchisement of negroes, and the most speedy remedy was applied in the following language:

"The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State, on account of race, color or previous condition of servitude."

Now see the perfect absurdity of the position assumed by the Republican party. They assert that the States may deny anybody the right to vote without any conferment of power by the Constitution, except by a construction which may be inferred from the second section of the Fifteenth Amendment, and that the Fifteenth Amendment only limited that power as applied to male negroes. Truly are the male negroes a favored set. Any other citizen, or all other citizens, male or female, except the male negro, may be denied the fundamental right to vote. Do the Republican party intend to transfer this government to the male negroes, and eventually to exclude from it all white people? Such a proposition could not be entertained by anybody except he were insane. But such is the logic of Mr. Carpenter's position—a position sufficiently degenerate and unrepentant to forever place the stigma of dishonor upon the very name of republic, since there is a distinct admission that none but male negroes have rights which cannot be taken away, and that they may deprive everybody else of all rights.

Finally, all common sense and all logic are against the proposition that, while privileges and immunities which are the creations of law cannot be, rights which create law may be, denied. Nothing more absurd could be predicated of the proposition standing by itself; but when we come to consider it by the light of the preamble to the Constitution, it becomes so preposterous that we cannot conceive how any person of never so little comprehension, to say nothing of Senator Carpenter, can have the hardihood to attempt to maintain it before the intelligence and love of liberty and right which exist in this country to-day, and at the same time discourse eloquently about a Republican form of government.

'Tis true if Senator Carpenter be permitted to assume any position he choose, in utter disregard of existing facts, he may reason from it to suit himself, and little chance will any person have to controvert his arguments unless he first examine the position and demonstrate its fallacy. Senator Carpenter has assumed that the government is greater than the people, while the fact is precisely the reverse; but he proceeds to make his deductions with so much positiveness, that we must either believe him unconscious of the untenableness of the position, or presume that he felt audacity to be the only recourse left; since his argument from his position is the only possible one that can be made against equal suffrage for citizens.

Can it be possible that women have been held in servitude so long that all ideas of freedom are crushed out of them; or has freedom never yet taken root in their souls? Look at the thing the Republican party present you through

Senator Carpenter, and let it for once raise your blood to the height and heat of a free-woman's and impel you to hurl back this dishonor in their teeth.

THE BOSTON EXCLUSIVES AGAIN.

People who do not stand upon principles and guide all their actions by them, are always found contradicting and stultifying themselves. People who tell lies must resort to habitual lying in order to be consistent and not expose themselves; but such persons are, sooner or later, certain to be detected, since it is natural for people to speak the truth rather than to lie; and sometimes they will forget themselves and act in accordance with their natural inclination.

We are forcibly reminded of this general rule of life from comparing the present attitude of some of the "Boston Exclusives" with that assumed by them in past time. Last week we presented the protest against marriage laws made by Lucy Stone, who is most vehement against us for now advocating their amendment. This week we contrast the position of the editor-in-chief of the organ of the Exclusives with that she occupied in 1869.

On the 15th of July, at a Woman Suffrage Convention at Plano, Ill., Mrs. Livermore, then a resident of Chicago, made the following speech upon the proposition that "the men and women most forward in this movement are of immoral character," are such as we do not most desire to pin our faith to: "Mrs. Livermore," says the *Aurora Herald*, "denied the above *in toto*. She was herself President of the Woman Suffrage Association in the West, and Mrs. Jane Willing, of Rockford, was the Secretary. The well-known advocates of the cause were of the purest morality. No purer girl lives than Anna Dickinson? No more tender mother than Mrs. Cady Stanton; no truer woman Susan B. Anthony; and hosts of the great and good men throughout the land."

"But what difference does it make to the hungry man whether his food comes to him on a dish of gold or silver, or of wood? In either case it satisfies hunger as well. What difference does it make who buys it? And so with the truth—whether presented by an angel or a devil, the truth is all the same; and blind is the man who cannot see that. Is Woman Suffrage right? That is the question. What matters it who advocates it, whether Free Lovers, Spiritualists, or the Methodists, orthodox or heterodox? It makes no difference. 'Truth is truth wherever we find it.' The *Herald* afterward says: 'To Mrs. Livermore was tendered the thanks of the Convention for her instructive speeches, accompanied by a roll of greenbacks.'"

Mrs. Livermore at that time belonged to the class who were the objects of abuse, who were called all sorts of bad names by the then "respectables." But a change has come over the spirit of her life. She has contracted the disease of respectability and can abuse as vilely as the most pious of former times. Then Mrs. Stanton and Miss Anthony were good women and true. Now they are not fit for the prae excellent Bostonians to mingle with at all; indeed, they will have nothing to do with anything that either these ladies associate with. They are even doing the cause "great injury," according to the paper Mrs. Livermore edits, because they hold more advanced social ideas than are considered admissible by the clique of which she is chief. But Mrs. Livermore considered the truth of suffrage to be acceptable even from Free Lovers and Spiritualists then, while now they are not even to be permitted to so much as approach the platform upon which "the immaculates" stand. They are even so discourteous as to tell them in a call for a convention that they are not wanted. We presume Mrs. Livermore and the rest of her set are not as hungry for suffrage now as she was then, since they will not accept it through anything that has a taint of Wood about it. Suffrage must be tendered to them on golden plates; and be most graciously offered by satin-clothed servants; their tastes have so improved upon what they were that anything short of this will not agree with their present delicate sensibilities. We sometimes even question if the Legislature of Massachusetts should tender them suffrage whether it would prove acceptable, since we are informed that very many of the people there are tainted with a radicalism which that clique reject, and consequently it would not come to them from "pure hands," some of their possessors having "damaged reputations," which would defile the gift.

It would be exceedingly interesting to know how long Mrs. Livermore will hold to her present position, since, standing upon no fundamental principle of right, she is liable to be veered by every change of popular sentiment. What is truth to her to-day may become error to-morrow and damnable heresy the next day, which she will then denounce with all the fervor with which she now advocates. We submit to the good and hopeful people of the country, who are looking out for suffrage, whether such advocates are those to whom they should "most desire to pin their faith."

For our part we should be very glad to have the movement for suffrage receive the support of all persons who are honest advocates of it; but we maintain now, as Mrs. Livermore did in 1869, that whoever rejects aid, let it come from whatever source it may, is not for suffrage but against it; and Mrs. Livermore and all the rest of that clique know it is so. And when they say that the 150,000 readers of a paper which advocates suffrage earnestly and persistently, are not representatives of the movement, and, in fact, do not belong to it at all, simply because they patronize that paper which advocates Lucy Stone's former marriage theory in preference to the *Journal*, they know they speak a lie of which they are liable to convict themselves, whenever the spirit of truth predominates over their assumed policy of falsehood.

"A PARALLEL CASE."

T. W. H., in the *Woman's Journal*, argues that since naturalized citizens living in the State of Rhode Island not having one hundred and thirty-four dollars of property are not permitted to vote by the laws of that State, it follows that women citizens of the United States have no right to vote, and he seems perfectly assured that he has demolished the claim made by women under the Constitution. We must confess that we are unable to see the logic of T. W. H., although we admit the parallel. It by no means follows that women are not possessed of the right to vote under the Federal Constitution because naturalized citizens of Rhode Island not having a specified property are not permitted to vote by the laws of that State, since each may possess the right, as is really the case, and both be denied the exercise of it. T. W. H. might as well ask why the poor people of the State of Rhode Island do not purchase their cottons, woollens, tea, coffee and sugar at the prices at which they might be purchased were there no duties levied, and the answer would be the same: that those who have usurped the power prevent them from doing so.

Because "nobody pretends that they can" vote is no reason why they should not do so; and because if they did vote "it would very probably transfer the State to the Democratic party" is a very good reason why the Republican party, who now have the power, will not vote it away. Neither does it follow because no Democratic lawyer has undertaken to establish the right in the courts, that it does not exist. Besides, being "a parallel case," to establish the rights of the poor disfranchised male citizens of Rhode Island would also establish the rights of the many female citizens, not only of that State, but also of every other State, which, rather than have consummated, the Democratic lawyers of the country prefer to stand the loss of the few votes in Rhode Island, even if they would give them that State. But we deny T. W. H.'s assertion that "every Democratic lawyer in the nation is interested in having it done" and make the very reverse, and it will be very hard for T. W. H. to find a "Democratic lawyer" to deny it.

The reason T. W. H. assumes that these citizens may be disfranchised is the same assigned by Senator Carpenter: that the States may deny the right to vote to any citizen except a male negro, which absurdity is answered in another column.

But we should like to ask if "race" does not cover these naturalized citizens? Who are they if they do not belong to some race? Nothing can be more transparently absurd than the claim that "race" in the Fifteenth Amendment includes the African race only, and this very Rhode Island matter shows this so clearly that we cannot comprehend how any reasonable person can fail to see it. Let us ask T. W. H. and the "negro race" advocates, if naturalized negroes could be prevented from voting under the Fifteenth Amendment in the State of Rhode Island? They say that "race" in the amendment only means the African race. Now, if it do mean the African race and none other, then they must admit that naturalized negroes must vote in Rhode Island; while naturalized Teutons, Celts and Scandinavians cannot, which is preposterous. But if they say that "race" in the amendment includes all races, then by what right are naturalized citizens excluded from their rights in Rhode Island in direct contravention of not only the Fifteenth Amendment, but also of the Fourteenth, which forbid that distinctions shall be maintained between citizens by the States.

But again: If they contend while native-born negroes cannot be excluded from suffrage in Rhode Island, that naturalized negroes may, we then ask if they may not also be excluded in every other State, and not infringe upon the Amendments; if so, what becomes of the Amendments? Oh but, says one, there are no naturalized negroes. Well, what of that? Does that change the Constitution and the law?

This analysis reveals the true condition of the case. When the Republican Congress framed the Fifteenth Amendment they were so intent on getting the negro vote of the South, they never stopped to think of the length and breadth of the language used, and thus unwittingly removed all restrictions and obstructions to the right of all citizens to vote. And every new objection they raise to that fact only makes their position the more weak and ridiculous. We submit that these wise people for once should lay hair-splitting aside and go behind the constitution to "We, the people," who framed the Constitution for certain purposes, and see if their "constructions" are in harmony with them; and this Rhode Island business is only another step in the argument which they will be compelled to accept in the end: that inequalities among citizens upon which the right to disfranchise them is based are not only at war with the idea of a republican form of government, but also with the intentions and actual language of the Constitution.

NO DEATH.

WASH. A. DANSKIN.

We know—you and I—that death has no place
In the limitless regions of infinite space;
We live on the earth and we delve for a while,
We then bask forever in God's radiant smile;
And if while we're delving we sometimes would look
Through the luminous pages of Nature's vast book,
We would learn from that volume—with wisdom so rife—
There can be no death where there's infinite life.

FRANK CLAY;

OR,
HUMAN NATURE IN A NUTSHELL.

BY JOSHUA ROSE.

[CONTINUED.]

DCCXCVI.

The new idea termed temporary insanity
Is based upon the frailty of humanity;
Polygamy in private is so common
(I mean among the men, of course no woman
Would so transgress) that, did we not excuse
The innocents who think it right to use
A pistol to maintain their rights and force
Their wives to virtue—none would keep the course.

DCCXCVII.

And so hurrah for men who shoot their rivals
And give us in the newspapers revivals
Of scandal pic-nics argued pro and con,
With full accounts of how the deed was done,
All bitterly declaimed at by the men
Who have been rivals and would be again;
And bravo for the wounded turtle-doves
Who mulct in damages, illicit loves.

DCCXCIII.

Pete's visit terminated, he returned
Home once again, and from his mother learned
Of Cora's having ceased her correspondence
With Frank, and how it caused her much despondence;
He said had Cora asked an explanation,
He felt convinced a perfect exculpation
Of Frank would have ensued; that she had erred,
To judge Frank ere she his defense had heard.

DCCXCIX.

And Cora promised, should Frank write again,
That she would write to him and then explain
Her recent silence: Pete was quite content,
Returned to New York, whereupon he sent
A hint to Frank, that if he chose to write
Again to Cora all would be set right;
Pete being much refreshed by his vacation,
Resumed his patriotic avocation.

CANTO XIV.

HARDENING THE SHELL.

DCCC.

Frank sought a new position and obtained it,
Inquired the pay, they said they never named it,
But paid their men according to the quantity
Of work delivered, if of equal quality.
Frank was quite pleased at this; the simple youth
Thought his employers really spoke the truth,
And meant to keep the promise they had made,
Ignoring rules, on workmen always laid.

DCCCII.

"At last," thought he, "I shall be fairly paid
According to the quantity and grade
Of work I can complete, without respect
To how much I can earn: none will object
To my exerting skill and perseverance,
Which here, at least, is not an interference
With stated rates of wages, not to be
Exceeded for the best ability.

DCCCIII.

He started work next morning, and they tried
His skill on finished work, were satisfied,
And gave him charge of several other men.
The superintendent came and told him when
Trade got more brisk, if he would like to take
A whole department, they would doubtless make
Arrangements which, he had no doubt, would tend
To Frank's and their advantage in the end.

DCCCIII.

But when at last the pay-day came, Frank thought
There must be some mistake, and so he sought
The superintendent, asked him at what rate
His weekly pay was fixed—whereon with great
Complacency he told Frank he had made
A deviation in his favor, paid
Him more than any new hand e'er engaged
By them had e'er received. Frank felt enraged,

DCCCIV.

And thus replied, "You told me when I came
That you no stated salary would name,
But pay me what I earned. I cannot see
That you are justified in paying me
Less than you pay to others, 'neath the plea
That they in your employ have chanced to be
The longest time; pray, what has that to do
With the amount of work I did for you?"

DCCCV.

The superintendent said, "Have I not kept
My stipulation when I overstepped
The highest rate by paying to you more
Than any new beginner had before?
And should you stay with us, as we expect
You will, in a few weeks we'll not object
To raise your weekly pay; in every trade
New hands are not so much as old ones paid."

DCCCVI.

"My labor is a merchantable article,"
Said Frank, "and there is not the slightest particle
Of justice in your wishing to apply
Rules other than the ones by which you buy
Commodities in any common sale,
There is no reason why you should impale
The skill you buy from me in stipulations
Applied alone to labor's occupations.

DCCCVII.

"In buying goods do you their price decide
By for what length of time you've been supplied
With those same goods, by he who sells them? No,
You buy them at their actual worth; just so
I ask to sell my labor irrespective
Of influences, present or prospective,
But on its own intrinsic value, this,
I think, no honest man will term amiss."

DCCCVIII.

The superintendent answered, "Occupations
Are governed by existing regulations;
With hired labor custom stipulates
To newly hired artisans less rates
Than to the others; be this right or wrong,
Its prevalence you must admit is strong
And all sufficient reason to apply it
To yours and other labor when I buy it.

DCCXCIX.

"And so the artisan cannot command
Fair value for the work that leaves his hand;
But turn which way he will on every side
To what he has to sell there is applied
Rules, laws, or customs, term them what you choose,
All duly instituted to abuse
His helplessness," said Frank. "I'll seek elsewhere
For honesty, I cannot find it here.

DCCCX.

"And you declaim at combination's strikes,
And prate of lawful trade employers' rights;
What right have they who make laws to despoil
The workmen from the just reward of toil?
The usages of capitalists are thongs
To goad and gall the workman 'neath their wrongs.
No wonder men combine for self-protection,
To save themselves from ignoble subjection.

DCCCXI.

"Your usages are combinations made
To bind in servitude and to degrade
The artisan; you have indeed no right
For labor, 'tis with you an open flight,
To compass it with your unjust laws, oppress
It with your usurpations, and digress
From every law, to fair exchange applied
In his case only to be set aside."

DCCCXII.

"I'd have men strike against the imposition
That takes advantage of their weak condition;
I'd have them strike against all deviation
From every custom now in operation
Ignoring all the laws of fair exchange,
Which in their case alone would fain derange
The laws of simplest justice," Frank replied;
"I'd have them set all tyranny aside."

DCCCXIII.

He left the shop, and the next morning went
And made arrangements at a new establishment
To take some piece-work, making new machines
(For threshing wheat, oats, barley, peas or beans)
At a fixed price, no matter what he earned,
And after making one or two he learned
To make them very quickly; perseverance
At last, he thought, would gain him affluence.

DCCCXIV.

He passed his evening hours at mathematics,
Perspective sketching, also hydrostatics,
And sometimes algebra and trigonometry,
As also Euclid, drawing and geometry,
With several other sciences at times,
Whose names I need not mention in my rhymes,
But once a week he took a promenade
At eve with Eva in some leafy glade.

DCCCXV.

This was so pleasant, as might be expected,
His evening studies were at times neglected.
For Eva seemed so happy, was so kind,
That it would take a somewhat stronger mind
Than Frank's to stay at home to study books,
Ignoring Eva's eyes, and lanes and nooks
All as it were joined in conspiracy
To lure him from scientific privacy.

DCCCXVI.

And, therefore, when his Eva seemed to wait
As if expecting him beside the gate,
He could not study, felt a perfect dunce,
And often said, "I'll take a walk, just once
Won't matter much." One's firmness often yields
A captive to the lures of woods and fields,
A warm companion and a pleasant voice—
"Twixt work and pleasure there is not much choice.

DCCCXVII.

"Work is, no doubt, a very wholesome food,
And as compared with pleasure yields most good.
Mark out your path, pursue the goal with vim,
And in the end you're almost sure to win.
Plod not, as drones, an idle life along,
But carve your way to fortune while you're young,
And while the sun is shining make your hay
And lay up something for a rainy day."

DCCCXVIII.

So say our sires and grandsires in old age—
That is, I mean, when too old to engage
In youthful pleasures; but I've often noted
That business, work and study are not quoted
By them as bright spots on the memory.
'Twas when he strolled the glebes or climbed the tree,
Or decked some maiden's hat with myrtle sprays—
Those were the pleasures of the olden days.

DCCCXIX.

A moonlit lake, whose placid, silvery face
Is dappled by the twinkling of the dace
Which leap into the air. A quiet stroll
Beneath the umbrage of the towering knoll,

Whose slanting shadows tremble o'er the lake,
Would break the best resolves that I could make.
Weigh this and mammon in the judgment's scales,
The latter weakens, falters, and then falls.

DCCCXX.

Once set the heart and head at open war,
The heart will always conquer; you may pour
The solid maxims of a thousand years,
In its most lucid moments, in its ears,
And then 'twill spurn them as a tiresome friend
Whose kind advice you fear will never end.
In some the heart is governed by the head,
This merely tells their better nature's dead.

DCCCXXI.

The strongest feeling in the human mind
Dame Nature gave to love ('tis therefore blind);
And he whose judgment overpowers his love,
No doubt is wise, but then what does he prove.
He proves no innate virtue, truth to speak,
He conquers just because his love is weak,
And that his nature is not perfect, seeing
That love is monarch in a perfect being.

DCCCXXII.

Those persons, by their very natures cold
And passionless, will very often hold
Themselves as models. Nature never varies,
But is alike in demons, brutes or fairies.
A breast wherein no impulse ever reigns,
Without a single effort holds the reins.
From error very often is exempt,
Because the feelings are not there to tempt.

DCCCXXIII.

While others ever inwardly contend
Against their natures; and should they once bend
Beneath them, others very loudly rail,
As if to let you know they never fail.
I tell you some who sin are far more pure
Than others who are virtuous; to be sure
This truth must not be recognized for use,
As every knave would make it an excuse.

DCCCXXIV.

Some persons err (according to propriety)
By overstepping rules which cold society
Exacts, moved by an impulse that appeals
More kindly to them than another feels
When he is doing some good act of charity.
The reason of this paradox (disparity)
Is, one may even act "a generous part"
Without a kindly feeling in his heart.

DCCCXXV.

And what is right in one is wrong in others—
The truly virtuous is he who smotheres
His feelings with a never-failing hand,
In deference to the rules so sagely planned
(But wretchedly enforced) by all society.
What stuff to try to govern a variety
Of natures 'neath one rule: this very course is
The father of contentions and divorces.

DCCCXXVI.

Most persons will demur to this, I grant,
And on occasion do not fail to rant
At all defaulters; but it said defaulters
Defy the public mind, it quickly alters,
And many who the timid had condemned
Are very oft the first ones to defend
The arrogant seceder, as was done
Of late with Mrs. Abbe Richardson.

DCCCXXVII.

Such instances prove that our moral laws
In many cases are not worth two straws,
Because they prove themselves as most deficient
Just when they ought to be the most efficient.
So now to come to what I wish to state
As most correct for people small or great
To do, 'tis act as happiness dictates,
And shut your ears to all hostile debates.

DCCCXXVIII.

What! constitute yourself above the law,
Such dictum of self-license I abhor
As contrary to decency and order,
Productive of anarchical disorder,
And while the law exists you must submit
To its demands when you have altered it
To suit your dogma, none can make complaint
That you distill a most immoral taint.

DCCCXXIX.

For if you hold yourself as quite exempt
From the existing laws, you bring contempt
Upon all government; indeed, far more,
Your disobedience opens wide the door
To every knave who makes your example
A precedent why he should also trample
All order 'neath his feet. A law once made,
Till altered or repealed, must be obeyed.

DCCCXXX.

Quite "True, O King," providing laws were just,
But when the law is broken, then we must
Deal with each on his merits, on the basis
That circumstances often alter cases.
The law made Mrs. Yelverton a mistress,
But all the moral world gave her redress
By making her a heroine, defying
The law, and all its majesty denying.

DCCCXXXI.

The plain fact is that law, from its inception,
Is framed to meet the many; an exception
Occurs sometimes where it can't be applied,
And then the public voice puts it aside.
The reason is because we cannot make
Laws that will cover every case and state
Of circumstance (nor do we really need 'em),
For if we did 'twould take a life to read 'em.

[TO BE CONTINUED.]

THE WEEKLY BULLETIN OF THE PANTARCHY.

EXTRACT FROM A LADY'S LETTER.

How astonishingly the world of thought has progressed since you and I last met—is it not a long while? The questions that we discussed in whispers are now proclaimed from all house-tops. Marriage is seen to be the fundamental relation. The ideas that govern there govern everywhere in modified form. I have no doubt that the time is coming when the marriage ceremony will be left to individual taste and inclination; but, as a step toward that end, I advocate freedom of divorce. It seems better to me that the law pass gradually out of the hands of the State, that so a period of education may intervene, and men and women learn something of the essential nature of marriage before they are intrusted with its absolute keeping. I was glad that both you and Victoria denied any sympathy with promiscuity. But, between ourselves, haven't you and I fought not a little over that point heretofore. Have you changed your mind? Be honest with me, I pray. What is of value compared with the truth? I have never admitted to any one that you favored the doctrine, so I shall have nothing to unsay. But I want to know. (1.)

Victoria is doing splendidly. Commend me to her and to all the brave women whom you know. Their name is coming to be legion.

Your reply to Boucher is perfectly satisfactory to me. Of course, "What is bad for one use is good for another." Any other doctrine than the complete reconciliation of evil with good falls too far short of wholeness to be called the truth. "The whole hog" is true doctrine. X.

Reflect a little what is meant by promiscuity, when anything intelligent is really meant. Go to your piano, select two notes the most accordant with each other and marry them in unison. You have in this accord a true type of harmony. Nobody denies that conjugality is true Harmony. The only question is whether *Unvarying* Simple Harmony is the highest type of that celestial order for which in all degrees we have no other name than Harmony; or whether it is too little removed from the Monotone, and so from the ennui of *Monotony*, to be rightly ranked as highest. Try it on the piano. Thump away at your two notes in accord continuously, and see whether the ear doesn't finally pall from the same wearying sense of uniformity which resulted from the unvarying repetition of the monotone.

The question is whether the Divine Matchhood is not by a newer revelation of truth to be transcended (not superseded, for it will always remain as the basis of harmony) by a Diviner Universality?

But if so, the Universal Church must still be harmonic, or in accordance with the inherent laws of accord and discord. Perhaps even this is reserved only for a few superior natures. Perhaps it is a God-like attribute, rather than human or angelic. There are not many Beethovens; not one for the millions who can enjoy a simple refrain, or a lower and primitive instance of harmony. Let us be careful not to limit the greater natures by prescribing for them the law of parsimony which applies to the smaller. Let us at all events be free to inquire. The bride of the Lord is the Church. Is not every woman especially, in the Church, a bride of the Lord? How often has the wrapt piety of the true female devotee become virtually an erotic ecstasy; and who is holy enough to reprove these subjects of such an exaltation of the Spirit; and shall we affirm that the Lord is not competent to respond to each individual condition?

You have the key to the understanding of these thoughts. If they are mysticism to others, they may at least provoke the effort to understand them. Write to me freely. I shall use for the world only what belongs to the world.

But now a word as to promiscuity. Strike the keys of your keyboard at random; evoke the din and *charivari* of discord from the chaotic blending of chords and discords—and that is promiscuity. Don't you see that it is still more divorced from High Harmony in the wonderful network of Harmonies of the great Composer, than it is from the monotone or from the simple accord of two notes?

There are not, therefore, merely to be considered the two opposites of conjugality and promiscuity (or scortatory love). These are merely a first lesson in a volume of discriminations which the science of Social Harmony will unfold. It is the bane of faith that it arrives at finalities; whence every new gospel is always a disturber of the peace. The true reformatory leader must be like a general with his head-quarters in the saddle, ever ready to take up the line of march.

Reflect, therefore, I entreat you, on these four terms.

1. *Monotony.*
2. *Simple Harmonic Conjunction.*
3. *Compound Harmony.*
4. *(As the Counterpart of all these) Promiscuity, or Confusion.*

There is in the Musical Key-board the type of all Harmony and of all discord. Universal Analogy centres in Music. Music is Science distilled and put into motion. The illustration not only of every principle in the universe, but of all their possible combinations in consonance and dissonance is

just there; in the Thorough Base, in the Composition and in the Execution of Music; and it is not until we understand the special significance of every part of this Musical Universe, as through Universology we may do, that we can understand the Universe, and by the echo of the same, the Miniature Universe of the Human World.

STEPHEN PEARL ANDREWS.

The following tract is one of the documents published as far back as 1855 by the League, the Precursor of the Pantarchy. S. P. A.

THE BABY WORLD.

Tract No. 1 of the Grand Order of the Social Relations. Published by the League.

Did you ever have clutched, by the icy hand of Death, a sweet darling baby which had opened its eyes upon earthy existence only long enough to twine the chords of affection around the inmost fibres of your heart? And did you not feel, while writhing under the agony of the blow, that there was something dreadfully mysterious, nay, almost something horribly cruel and vindictive in that Providence or Fate by which the tenderest ties are rudely snapped asunder in the hour of brightest promise, and desolation planted at the dreary heartstone in the place of joy?

But, did it ever occur to you to think that, perchance, this apparent cruelty of the great director of all events might be purely a fault of ignorance on your part and the part of others, such as Nature or Nature's God punishes with an evil result for the sake of constraining men to study and to understand her laws and be wise? May that not be true? Is it not possible that mankind is making and has always made some grand mistake in the delicate business of rearing children? Nothing is so complicated and so easily disordered as the human system, and yet nothing is so perfect. Like the nicely adjusted machinery of a superior time-piece, nothing is so certain to go right if rightly guarded and understood, and nothing so certain to go wrong and be ruined if badly treated, from ignorance or design. The organization of the infant is far more delicate than that of the adult, but even more perfect; and, we might suppose, less liable to disease and death, if the right conditions were understood and observed.

But what are the facts? horrible, absolutely horrible to recite! If the civilized world were not, in part, hardened in its sensibilities by the constant presence of the fact, and, in part, profoundly ignorant of its enormity notwithstanding its constant presence, men, and still more women, and mothers most of all, would swoon with terror at the bare statement that five-eighths of all the infants born are still infants when they die. Such is the fatal tale of medical statistics. More than one half the whole human family nipped in the bud and sent to the grave during the first few months of existence. No other animal, but man, of a high grade of organization suffers any such loss of progeny—man, the most perfect of all the animal world, but the most delicate, and requiring the most perfect conditions and arrangements for his safe and comfortable existence.

Grand discoveries and improvements have been made, of late years, in almost every department of human affairs. In so simple a thing as traveling, or moving our bodies over the surface of the earth, the people of this age perceive that the people of all other ages have been stupid and ignorant. May it not be that we are still stupid and ignorant in some things not lying quite so much on the surface. Is it impossible, for example, that the far more intricate subject of infant physiology should yet have to be subjected to some grand discovery and revolutionary improvement.

How stands the case now? No science has been studied out on the subject. No grand discovery has ever been made. No grand improvement has been realized hitherto, in this department of human affairs. No thought has been given to it. There is as yet no BABY WORLD. There never has been any in the world. Every mother is left to her own ignorant and unaided management of the tenderest plant ever planted in a rude soil, and exposed to the harsh winds of an uncongenial sky. The tiny coffins in the tombs and the little gravestones in the graveyards tell the sad story of the results.

Something must be done for the new born millions. There must be a BABY WORLD. Reform must begin where reform is most needed. The right to life is before all other rights and should not be forfeited in the cradle. The right to love and to be loved by the dearest objects of our love is equally as precious as the right to life, and the hearts of all the people of all the nations of the earth should not be constantly crushed by the realities of untimely bereavement, or kept bursting with the agonies of fearful apprehension.

The wrong is, that there is no Baby World. Every creature, to live and be happy, must have its own world—a world fitted up and prepared according to the wants of its nature. He who rears any animal must be a student of its nature and its wants. Even the most hardy will pine and die, if removed from the sphere and contact of its kind, and deprived of the necessary conditions of its organization and habits of life.

The Baby World would be a world fitted up for and inhabited by babies. A single baby in the midst of the grown-up members of a household is stifled, overshadowed and killed. Or, if it lives, it struggles, at best, for life, as a delicate shrub would do in the shade of a forest of tall trees.

It has been said by physiologists that if a few drops of blood are taken from the arm of a grown person and injected into the veins of an infant, the infant will die. But the blood is not the only fluid that circulates through the veins of society. All the persons who associate together intimately, affect each other through vital currents which are none the less potent because they are unseen. For thousands of years it has been well known that if a young person sleeps habitually with an old person, the elder draws life and strength from the younger, and that the younger declines and tends to death or disease. The same effect results, in a less degree, from the less intimate contact of persons of unequal age and power. The less positive and potent are drained of their life, preyed upon and destroyed by the spheres of their older and stronger companions. This law of contact is simple and certain in its operations, and immensely important. Ignorance and neglect of it must have slain millions of the human family in infancy, and have stunted and dwarfed the development of all. The baby needs to breathe the atmosphere of a BABY WORLD. It is a horrible thought that parents must be, in the isolated household, in some sense, the vampires that suck the life of their own children. The little creature that cries, and cries, and finally sickens and fades gradually out, or dies suddenly in convulsions, would revive like a plant under the influence of kindly

showers if placed in the proper surroundings of a BABY WORLD. Instead of dragging with a constant weight upon the mother or nurse, until by destroying health in the fountain of life it multiplies the causes of its own death, it would require but a tenth part of the attention it receives if babies were its companions, if all the apparatus of amusements which science and art could devise were constantly at hand, and if from its birth it were attended by scientific and professional nurses, matrons and physiologists, who regulated ventilation, temperature, the hours, quantity and quality of food, clothing, bathing, and the like.

But the mothers—what of them? Is it not the institution of nature that the mother should suckle and caress her own child? Doubtless it is. It should and would be the cherished privilege of every mother to enter the Baby World at all times when prompted by love or by the call of Nature to administer food to the object of her love; but always under the direction and advice of those who make a special study of the laws of infant life—a direction submitted to, not by constraint, but from love, and because through it the precious treasure of her heart is to be preserved to her in health and made to enjoy, for itself, and to bless her with its own continued happiness and bloom. Relief from a crushing sense of helpless responsibility during long hours of solitary watching by the bed of the sick infant, would constitute a part of the blessing to parents, furnished by an organized system of nursing and medical attendance.

But how can fifty or one hundred mothers be present at the Baby World? They live asunder, in separate houses. The distance, and a thousand inconveniences, are in the way. True, but shall the babies be left to die for all that? Must the people necessarily live in small and separate tenements, as they now do? May it not be that this is itself the very error to be remedied for this and for all other reasons? Is it not possible that the paltry and diminutive houses which the people now style their homes, may in a few years be looked back upon with as much contempt as that we now feel for the huts of the Indians or Hottentots? Possibly such shabby accommodations were never intended by Nature for the homes of the race, and that she scourges us, by the loss of our loved ones, into the knowledge of her designs.

There is wealth enough now to house the whole people in palaces, if they rightly knew the use of it. Why may we not build ordinary dwelling houses to hold one or two thousand people, as well as to build great ships, steamboats and hotels? These are all the creations of the present age, and were never known before in the world. Things are rapidly tending, in the large cities, to a similar revolution in the mode of domestic life. Huge changes are about to take place in the world. Economies so immense would result from living on the large scale, that the whole world would be made almost rich by that single change.

•The BABY WORLD would be the nursery of the big house. It is not all mothers who are specially qualified for or attracted by the care of children. Such as are so are the natural nurses of the infant world. All others should be free for other pursuits. Such continuous care is not necessarily connected with the duty and pleasure of suckling the child which nearly all mothers would always fulfill and carefully reserve to themselves. What would be surrendered is simply what the rich now surrender often to ignorant, filthy and unfaithful servants, taken from among the lowest of the people, and what the poor do not surrender only because they cannot. When the BABY WORLD exists that care will be taken by wise, loving and experienced guardians of the young creatures, whose natures and wants they will make the constant study of their lives.

The babies will then inhabit their own world. There will then be a BABY WORLD. The babies will then live and not die.

The big houses are going to be built. The Baby World is going to exist. The grand Domestic Revolution is going to take place. The tiny coffins will no longer be made and hid away in the dark tombs. The little gravestones will no longer be planted in the graveyards; and the voice heard in Rama, Rachel weeping for her children because they were not, will forever cease to be heard.

CORRESPONDENCE.

PLYMOUTH, Conn., Oct. 9, 1871.

DEAR PANTARCH: WOODHULL & CLAFLIN'S WEEKLY of the 7th inst., containing my questionnaire letter to you, and your *point-de-vue* annotations to its text, incites to further generalization my intuitive conceptions. So is it that my woman's nature, symbolized in the crowning faculties of the brain, moves to action the perceptive and executive powers which more properly belong to man.

Some of my friends in New York have sent me encomiums upon the tenor of that epistle, and think that such interchange of the two phases of thought—the apprehensive and the definite—tend to enliven your Pantarchial columns, and awaken interest in your profound scientific exegesis.

Of your technical criticisms, upon my purely suggestive statements, I will say but a few words, necessarily reiterative of my position, for my mental vision permits me to occupy no other. I see the far-off mountain tops of distant thoughts, and am ignorant of the geological details. Like the Arabian astronomer, I am so busy looking for Alcor that I do not see the moon.

In speaking of Nature, I spoke of her in her largest, vaguest and most poetic sense; as the all-inclusive. Buffon said that in his works, wherever he had used the word nature, God might be substituted by those who preferred that mental symbol. Henry Ward Beecher, in one of his sermons, speaks of God as the divine effluence in nature; and so also, in my creed, God is included in nature.

Have you not found in your deepest researches into Nature's echo of her creative methods in language that the great schoolmistress continually eludes analysis? It is to this that Shakespeare alludes when he says:

—“Over that art
Which you say adds to Nature, is an art
Which Nature makes.”

Different minds incline to different fancies. You say, Truth is many sided. I say, if there is any truth, it is typical in Nature and Woman. How we all see differently is illustrated in the story of Helvetius, of the *cure*

and the *dame galante* taking turns in peering at the moon through a telescope. The lady peeped and exclaimed, "Mon Dieu! I see two lovers, one approaching the other." The curate, after squinting into the glass, says sententiously, "Madame, what you see are two steeples of a cathedral."

A true science of life, such as you have devised, abstractly right, as it may be, must, in its practical and daily application, be dependent upon those circumstantial necessities, with which the intuitional perceptions must deal; and this is woman's sphere. (1.)

You will pardon me these comments of my instinctual reason. My purely ratiocinative mental processes, I will humbly and gladly put under your tuition; and please consider me, for the future, your student in that *Prima Philosophia*, that science of sciences, of which I know very little, and you so much.

I have been passing some of the delightful autumn months in this charming little village. Victoria, our future President, and Tennie, our future Congressional representative, and you, dear Pantarch, teacher of the laws of thought and sound, have all been heard of, even here, where the Blue Laws of Connecticut are still borne in remembrance, and would be acted upon, if the spirit of the nineteenth century had not also shed some light into these benighted minds. I have told the villagers that I am one of the Pantarchian band, and have, by anonymous letters, been threatened with lynch law in consequence; but I have uttered so many eulogiums in your praise that some of these church-going people consider you only second in greatness to Cottoh Mather or Jonathan Edwards.

I have been regaling myself loving and worshipping Nature, so resplendent with beauty at this season of the year. Plymouth is situated on gracefully-undulating hills, from which the artistic eye takes in the view of the most diversified landscapes. The valley of the Naugatuck, and its wavy declivities, are covered with the variegated verdure of the season, and dotted with shining white villages, like sparks of light in the colors of the prism, or snowy spots in the pallet of a painter.

My life here, as far as possible, has been one of freedom and love. Those who obey Nature, the supreme goddess, and whose souls are open to all her suggestions, learn this lesson from all her teachings. Roaming through the woods, climbing hills, driving along the picturesque lanes, musing by meadow, lake and fell, dreaming in the moonlight—these have been my pleasures.

But at times my sportive soul, mirthful as Puck, as if excited to the opposite pole by this negative decorousness of manner, which is the outward magnetism of the place, revels in wanton frolics. Shall I divulge them? You will consider me the most mischievous of misses. I have played an old and familiar gambol of women, whose free souls, like that of Manon Lescant, found conventional restraints insufferable, and could not be

"Condemned to live in decencies forever."

This exploit had I attempted in moral New York might have provided me a somewhat unfurnished night's lodging at the expense of the city. Many of the most famed of my sex have indulged in such capers as this of mine, as did Christina of Sweden, George Sand, Maria Von Weber and Madame Malibran. Shakespeare makes his best female characters assume the part for love, pleasure or necessity. The interest of Theophile Gautier's charming story of "Made-moiselle de Maupin" hangs upon a like witchery. Have you, dear pansophical Pantarch, with your faculty of guessing, divined it? My trick has been—I almost blush for having be-monstered my woman's features—that of Viola, Rosalind, Portia and Imogen. Arrayed in the form-disclosing garb of your sex, the antics that I have played have set the town in an uproar.

Here, as elsewhere, the beaux and damse's promenade by night, on loving thoughts intent. The delicious moonlight nights are now over; but the mild stars afford a gentle radiance, for these light-shunning encounters. In these moments, tempted by Momus and the mask of night, I have boldly sallied out in bifurcated extenuations, cane in hand, jaunty hat and military cloak.

Enough will be disclosed in saying, that knowing the sweetly susceptible nature of woman, and not a whit intimidated by prudery, I found flirtations to the top of my bent. Plymouth girls whom I courted thought me a nobby fellow; and one went so far admiring my hair, worn in cavalier fashion, as to call me "staving." All this comedy was, of course, performed by twinkling starlight. My friends informed me that I looked *à ravir*, and that my sex would never be discovered; but the illusion was at last dispelled by my venturesome and confident spirit, approaching, like Icarus, too near the light. "A woman" shrieked, the prettiest girl in the village, as the rays of a kerosene lamp, from the open door of a cottage, fell on my beardless face and redundant form.

Have I sinned in thus playfully deceiving my sex, so much deceived by yours? Farewell. If not a Pantarchian I am surely not far from it, since I am your sincere friend and profound admirer. FRANCES ROSE MACKINLEY.

(1.) [This paragraph is a correct and very admirable statement of what the Abstract Science of the subject as well as the "Intuitional Perception" approves; and it is only when the two concur that we get at the Truth in that composite and artistic sense in which the term Truth is used by my fair correspondent. But when I say Truth—speaking as a scientist I mean that straightness of which the ruler or straight-

edge of the carpenter is an analogue; that by which the *correctness* (straightness still) of other things is to be measured and secured. This is a good instance of the utter difference in the conception which is represented by different speakers and writers by the use of the simplest terms. How necessary then that Sciento-philosophy should begin in the radical understanding of words or terms, and so of language and of sound, and of the relations of sound and sense, in other words, in Alwato. We need to know in what *key* we are talking, just as much as we do in what *key* we are to sing or play, to avoid that utter confusion, that *galimatias* of ideas in which the thinking world is now plunged. S. P. A.]

COLUMBUS, Kansas, Oct. 7, 1871.

S. P. Andrews.

DEAR SIR: I congratulate you that you have so good and available a medium as the WEEKLY through which to express your mind to the world. It does me great good to read the thoughts of so many minds who now see the truths I saw, almost alone, long ago, through the study of man and his relations or a true anthropology as greatly brought to light by Dr. J. R. Buchanan. Twenty-two years ago, as I sat in Fowler & Wells' office, writing out a character, you came in. I never had seen you before, but I had studied your works on Phonography, and therein had got impressions of your mental scope and calibre. I glanced at your head, and mentally exclaimed: "That man has no ordinary mind and career." Since then I have been your pupil, disciple and advocate. I believe that only a few can comprehend and appreciate you as I have. I do not remember that I ever read a sentence from your pen, or heard one from your lips, which I did not believe and relish with mental gusto. As a philosopher and thinker trying to look at all the machinery, forces and relations of the Universe, Nature, the Boundless Whole, I have, I think, like yourself, nearly, if not quite, as to any restrictive or blinding sense, got off from all hobbies and out of all isms, dogmas and specialties. I rejoice to have lived in the body long enough to see your views, opinions, thoughts and aspirations so much appreciated and so many minds drinking from your prolific and overflowing mental and spiritual fountain. I quote from Isaiah, liii., 11, and apply to you: "He shall see of the travail of his soul and be satisfied: by his knowledge shall my righteous servant justify many." Our atmospheres blend and form a free, perpetual telegraph. I am ever with you in truth and spirit. I send you a contribution, if you approve. Bless you ever. As ever yours,

J. H. COOK.

[For the Bulletin.]

CEREBRAL DEVELOPMENT AND FREEDOM.

BY J. H. COOK.

In the light of a true anthropology, as developed and taught by Dr. J. R. Buchanan, no proposition is more important and better established than the following: Human freedom is progressive and ascending, and in proportion to and in correspondence with the development of the frontal and coronal brain. A man with a coarse organism and a predominant animal brain cannot perceive or appreciate a high degree of freedom. The natural action of such organisms is convergent, downward, repellant, aggressive, restrictive and restricting, anti-progressive and very limited as to time and scope of action [*Unismal*]. On the contrary, the frontal and superior brain, in its natural action and tendencies, is divergent, diffusive, distributive, attractive, constructive, free, confined to neither time, space, persons nor objects—"a law unto itself," and needs no law of State to teach it grudging submission to the law of right." [*Duismal*]. The coaction of these two is Trinismal. Men and women with three-story heads (trinismally organized), whose minds are luminous and exalted through the medium of a superior and luminous brain, must necessarily feel compressed and oppressed by that kind and degree of freedom which is adapted to undeveloped natures constituting so large a proportion of our population. Through the laws of use and parentage thousands of men and women, with highly-wrought and expanded upper brains, have thus come into "the glorious light and liberty of the Gospel," and seek and demand a higher freedom, a more complex life, and a higher and freer commerce with the social, moral and spiritual faculties of all other developed minds.

Nearly all the leading minds of this nation know little or nothing of the laws and signs of human development or of the relations of the brain to society. Few of them are deeply impressed with the important truth that the human constitution is eternally superior and paramount to all customs, laws, creeds, institutions and constitutions. Nothing does the world at large need more than a true anthropological standard and a knowledge of the outer signs of character, by which to read, measure, weigh, analyze and classify humanity. Destitute of this knowledge, this ability to read character or mind through the physical organism, the world, in the language of Isaiah, "Calls evil good and good evil; darkness light and light darkness; bitter sweet and sweet bitter."

The growth and expansion of the higher sentiments through the upper brain is mighty and irresistible. The great and "irrepressible conflict" between its forces and those of the lower brain must still go on "conquering and to conquer." Applying the laws and conditions of the

upper brain to the subject of "free love," which excites so much "holy (?) horror," we find that true love and true freedom come from and act through the higher brain, even as we find fruit in the top of the tree. The Gallian system of parenology has no love region in the brain. Dr. Buchanan discovered that the Love group of organs is in the highest region of the brain contiguous to Hope. It is not a low, animal feeling, although it acts with, modifies and elevates the sexual nature. Love, then, being one of the higher sentiments, acting through the highest region of the brain, is free, and cannot be enslaved. Love being one of "the fruits of the divine spirit," "against it there is no law." To apply the adjective free to love, is almost superfluous in the light of science and a true mental philosophy.

A true free-lover is one who is developed into love and freedom through the action and control of the upper middle brain. He or she has in the soul, and will have in the life, the love of freedom and the freedom of love. Free-love, when not perverted, is the highest, purest, holiest expression that ever was made. A person that is truly free and controlled and actuated by love cannot live a low, bad life, or injure any individual or society, but will be a perpetual sun, radiating light, and heat, and life, and freedom, and good-will to all within his or her sphere. If you will look at the heads of those men and women who advocate free-love from principle, you will generally find them well developed in the top, the head rounded up. The heads of Andrews, Tilton and many ladies who advocate the same unpopular cause will compare most favorably in this respect with those heads that oppose them. The region of love and spirituality will average far more development in woman than in man. Why shall not woman's mighty top-head power, superior love, hope, faith and spirituality be permitted freely to exert its beneficent power in every department of life? It shall—it must be heard, heeded and represented. As light and heat eternally co-operate in the sunbeam, so should love and wisdom, male and female, be fully and freely represented in all our laws and institutions. We know not to what degree of freedom or what heights of love and wisdom we shall yet attain through a still higher cerebral development.

A CARD.

SUPREME ORDER OF SPIRITUAL MANIFESTATIONS—(TRANCE MEDIUMSHIP.)

ANNA KIMBALL, M. D., Medium (with a corps of assistants). Insight into character and history of the life. TESTS, counsel or advice on the most important affairs; DEVELOPMENT of character, forwarded to higher planes of usefulness; advice and treatment for the cure of diseases, etc., etc. Private sessions or sessions in circle: fees, from two to five dollars, according to the length of the session and the circumstances of the applicant. No. 257 West Fifteenth street, near Eighth avenue, New York. (Mornings, afternoons and evenings.)

Having seen and known much of Mrs. Kimball and her remarkable powers, I do not hesitate to recommend my numerous friends, who urge me for opportunity to know something of Spiritualism, to avail themselves of this opportunity. The most simple will be gratified, and the most intellectual and advanced, if candid, will be delighted by the elevated range of ideas to which they will be introduced.

STEPHEN PEARL ANDREWS.

THE Chicago fire suggests, among other things, that order should be taken, and that strenuously, for the building of houses in cities. We have building laws prescribing certain protective regulations. They are good so far as they go. But how are they carried out? One abomination in cities is the rear building. The cities are well enough laid out for health purposes—a clear area of some hundreds of square feet is left in each block for ventilation. This space is often built up by wretched dwellings, stables, pig-sties, and all manner of sickening and disgusting structures. Suppose a similar chain of circumstances in New York or in any other great city, as in Chicago. Drought, high wind, a demoralized police, a stampede of the population and an infernal raid of the dangerous classes, what could save any of our cities? The brick and stone buildings are better than wood. But the densely overcrowded blocks are a most formidable inducement to the ravages of the fire fiend.

A NATIONAL Police Convention convenes in St. Louis on the 20th inst. St. Louis is in the front rank of municipal reform. There is more of good suggestion and prompt action from St. Louis than from any other city in the Union. In this matter of police uniformity there is a wide range for amendment and reconstruction. The weakness of local subdivision in things pertaining to general law and order, is nowhere more auspicious than in the obstructions it throws in the way of police efficiency.

MR. CHARLES W. HASSLER's success in business is an instance of what perseverance, intelligence and integrity may accomplish. Mr. Hassler has devoted his personal attention to the specific branch of the Banking and Brokerage business relating to Railroad Bonds, and there is probably no one better posted than he is in all that appertains to them. His well-known advertisement—"Railroad Bonds," "Whether you wish to buy or sell, write to Charles W. Hassler, No. 7 Wall street, New York"—has attracted attention in all parts of the country, and largely increased his business. "Write to" him if you wish anything in his line. —*Christian Union*.

ART AND DRAMA.

At WALLACK'S the last sensation was the new English actress, Miss Plessey Mordaunt, in the "Jealous Wife" and in "Masks and Faces." Rumor has it that this lady was brought out because there was no lady on the American stage who could fill the position vacated by Miss Henriques, and it is fair to assume that Miss Mordaunt is held one of the best English actresses. At this moment of writing it seems to us that the English must be easily contented, and that Mr. Wallack need not have gone so far afield to find that which lay nearer home. In "Masks and Faces"—the liveliest, brightest and most piquant of comedies, in which pathos and fun, the most rollicking mirth with the most tender sympathy are intermingled in delightful contrast—Miss Mordaunt was conspicuous for her inability to do the subject justice. Perhaps nervous, perhaps an invalid, but certainly not equal to the occasion, and rousing no enthusiasm in a house of play-goers who remember Laura Keane in the same part. The importation of Miss Mordaunt reminds us of the claims of American artists on the American public. Eclecticism in art and literature by all means. Genius is meant for mankind, not for nations and cities; but let us at least not do injustice to our own in our admiration for another's offspring. On the stage as in the studio, while we should be grateful for the advent of real talent, and can worship true genius, it is deplorable folly to worship false gods because they come from afar, and to despise precious jewels that lie ready to our hand. Clara Jennings shone brilliantly by the side of Miss Mordaunt, and carried the house with her.

At BOOTH'S.—The same remark applies in the case of Mr. Creswick. Without undue depreciation of the foreigner, it is not too much to say that Mr. Creswick is not a whit better than some of our recognized Americans. It would be odious to particularize, but there are men known to the public who would give us *Wolsey* or *Macbeth* as well as Creswick. It is not very extravagant praise certainly. Miss Cushman, if not as great as ever, is great enough to be better supported.

THE DOLBY BALLAD TROUPE.—Nothing so artistic has ever visited our shores as the Dolby ballad troupe, taken individually, and yet they have failed to strike the particular chord in the public heart that was waiting for just that simple English music, although the audiences have been uniformly large and fashionable. Santley, of course, is above and beyond all praise, and yet he seems to be affected by the general illness of his companions. In quality of voice, method and interpretation of the music, all the members of this troupe reach very near to perfection, and in technical expression they are simply perfect; but with perhaps a single exception—they are totally deficient in that soul quality which is so necessary in order to create genuine enthusiasm in an audience. Miss Edith Wynne's voice is pure, sweet, true and delicious, her style faultless, and every note is rounded and delivered with a precision which is really wonderful, but we long to hear her gush with genuine abandon. Mme. Patey is more ardent, but with her magnificent voice she could and should produce wonderful effects. Mr. Patey is a fine singer, with good style and action, and pleases in all he undertakes. Mr. Cumming's sweet tenor is always acceptable, but he has not done himself justice since his arrival in New York, nor has he sung nearly as well as he did in Boston at the Handel and Haydn Society Festival last spring. His "Waft her angels to the skies," on that occasion, was the most delicious bit of singing we ever remember to have heard. In concerted pieces, glees, madrigals, etc., the Dolby troupe are perfect, as no intensity of expression is demanded, and we look forward to their appearance in oratorio, in connection with the New York Harmonic Society, under the able direction of Dr. James Pech, with unfeigned delight, sure that they will render the works of the great masters in a style hitherto unknown in this country.

We must not omit to mention Mr. Lindsay Sloper, the pianist of the troupe. His solo performances are quiet, unostentatious and in no manner remarkable, but as an accompanist he is decidedly the best we have ever heard.

MRS. JENNY KEMPTON.—The musical and social circles of New York have met with an irreparable loss in the departure of Mrs. Jenny Kempton for Boston, where she will reside for the present. The Church Music Association will miss the obliging spirit, as well as the artistic voice of its best contralto, and Dr. Adams' choir has lost its chief charm and support, and can no longer enjoy the reputation of being the choir, *par excellence*, of the city.

Mrs. Kempton's success in oratorio and the concert room has been proverbial, and no resident artist for years has been so popular. May fortune, good and golden, follow her footsteps and hasten her return to our city.

NEW MUSIC.

Messrs. C. H. Ditson & Co., 711 Broadway, have published much new music of late, among which we note the following pieces for the piano: Strauss' "Thousand and One Night Waltz," as played by the Vienna Female Orchestra; "Magic Bells," a tone piece by A. Jungman—the style of which is well indicated by its title; three "Kinder-Sonaten," by Herm. Berens—excellent practice for pupils only moderately advanced; "Charivari Quadrille," by Ch. Fredhe—simple and introducing many popular airs; "L'Irresistible," Galop Bravoura, by F. E. Bache; three very easy "Petite Morceaux," for four hands, by J. Rummel; and a *Fuga* by Jean Seb. Bach—admirably adapted for a study.

THE MUSICAL BULLETIN for October is rich in editorial matter and musical news, besides containing three vocal pieces, one of which, the duo between *Leonora* and the Count, in "Trovatore," is alone worth the price of the publication.

WOMAN ITEMS.

A society of women has been organized in Norway, who advocate celibacy.

The new lecture by George William Curtis is on "Women in the Olden Time and in the New."

Miss Alcott at present commands probably the largest audience among young readers of any American writer.

Alluding to chignons, Mrs. Clever said: "A girl now seems all head!" "Yes, till you talk to her," replied Mr. Clever.

Gail Hamilton has written an essay on "The Attitude of Men." Men were created upright, but they bend before a Gail.

The new Western lecturer, Ida Glenwood, is blind, which fact adds largely to her audiences, as many go to hear her out of sympathy.

Lydia Maria Childs responds, with much ability and force, to Dr. Thompson's inferences against woman suffrage in his lecture on Paris.

The widow of a man who died in Ironton, Ohio, of delirium tremens, has recovered \$5,000 damages from the man who furnished the whisky.

Six daughters of an invalid farmer of Minnesota, within five years, have cleared forty acres of woodland, fenced and cultivated it, without male intervention.

Miss Mary Chapman, of Philadelphia, has been lecturing on Phenology, with acceptance, in Delaware. The newspapers testify to her ability and success.

The female writers of America are now furnishing a larger amount of reading matter to the magazines than ever before. The contributions are improving in quality.

A woman, with an infant, walked one hundred and fifty miles to Nashville to beg the Governor to release her husband from the penitentiary, and she accomplished her mission.

A correspondent of the Washington *Chronicle* declares there is as much "social evil" among the ladies of that city as in its recognized localities, and advises the Woman's Club to look out for vice wearing the cloak of respectability.

Mrs. Susan R. Higgin, a widow whose husband had acquired his fortune in the United States, has recently presented \$25,000 to the Sheffield Scientific School, at New Haven, for the endowment of a professorship of Dynamic Engineering.

Mrs. Lucinda H. Stone, of Michigan, who is traveling in Europe with twenty-six young ladies, is delighted with the women who act as head clerks in the hotels in Ireland. She finds they transact business with dispatch and accuracy, understanding questions much quicker than men.

It is stated that two-thirds of the women in the lunatic asylums are wives of farmers. If true it only shows what a grinding, tedious life they lead. In England the larger proportion of the female lunatics are servants of all work—so thankless and incessant is their labor, so multifarious their duties; and yet we talk about woman's inability to work.

Every Body, a Buffalo illustrated paper, is one of the best and cheapest papers on our exchange list. The illustration, "What was I made for?" is a chicken just out of its shell pecking into the shattered tenement, with that unconsciously inquiring air incident to youth, animal as well as human. Other illustrations are equally good. Print and paper superior.

The ladies are carrying everything before them in Australia. In New South Wales the government has lately officially announced that it will hereafter make no opposition to ladies' operating in the telegraph offices. A Melbourne paper says females are to be employed in the post-office there, and in various other employments formerly monopolized by men the gentler sex are steadily pushing their way. Opinions may differ as to the admission of women to the learned professions, but certainly there should be no difference touching their eligibility to handicrafts or light trades they are fitted for and wish to practice. There is many a post filled by a male, especially in the sales department of shops, that might equally well be occupied by a woman, who would thus release the man to follow a more masculine business.

The raid against female students attending university lectures has extended to Prussia. The Konigsberg academical authorities having addressed a question to the Minister of Police Education (Herr von Muhler) concerning this matter, have received a reply which, while it frustrates the hopes of the aspirants, shows at the same time that his excellency felt uncomfortable. The statutes of the university, he says, contain no provision for the case of a female student.

In the number of Oct. 7 I saw a notice that Nettie Hamilton, of Brandon, had led the van and had entered Vermont University. With your permission I will rectify a mistake and tell better news than that. It is not the Vermont University that is honored with the attendance of our fair friend. This fall Miss Hamilton and Miss Clara Smith entered the Freshman class at Middlebury College, Middlebury, Vt.; and it is but right to say that they reflect honor upon this class. Not only are the students refined and elevated by association with the

"Ladies, whose bright eyes reign influence," but thus far they have proved themselves superior scholars in recitations, far surpassing the rest of the class.

UPPER CLASS MAN.

A WOMAN'S INVENTION.

NEW HAVEN, Oct. 9, 1871.

From a child I have always wanted to do something to make money different from the ordinary way, which at that time was a slow way of making a fortune, as 50 cents a day was considered good pay for sewing or anything a lady could do. However, I married and had a home, but found that ambitious

spirit ever tempting me above the drudgery of the household, which always was very disagreeable to me. Believing strongly "where there is a will there is a way," and that whoever persevered to bring about a certain result will almost always find their efforts crowned with success in some way, perhaps very different from what they expect. It was so in my case. I began with sewing; then taught painting, successfully clearing \$10 per day; afterward tried canvassing for books; then went into the preserving of flowers, where I took in \$2,300 in four months, each time doing better when I changed. It was at this time, with only two rooms, that I thought of this cooking utensil. When I first went there, I took my meals out; but finding this inconvenient, I tried getting my meals in my room. That was also very inconvenient, for one of those little parlor cook-stoves, 11 by 18, which you invariably find in rooms that are for rent, would hardly accommodate two dishes at a time. The idea flashed upon my mind in a moment that a kettle, with compartments, might be made to accommodate two or more different articles at the same time. I saw at once that the idea was a good one, and spoke of it to my friends, and suggested the propriety of getting it patented, but received a discouraging answer, as I always did in all my undertakings. It passed along for two years, when I made up my mind that I would make application for it and say nothing to my friends about it. I kept it quiet until after I had paid \$40 toward the patent, and found I was likely to get it. At last it came out publicly. Some favored it and said "it is a capital idea," but the majority discouraged it, while others said a woman could never get a patent, ridiculing the idea that if a woman should think, she could succeed as well as a man. But when my patent papers came, and they were told that a woman had actually got a patent, they said tauntingly that if it was good for anything it would take more than a woman to carry it on. I must say it costs a woman a greater effort and more perseverance than a man to start in business, as I soon found out. My friends said, sell it for anything. I said I would not sell until I got somewhere near what I considered it worth. I finally tried to get them cast; but it being the invention of a woman, no man seemed to think it worth while to do anything with it. I went to Dighton, Providence, Boston, New York and Troy. I found one foundry in New York and another in Albany, of which Mr. Govey is the gentlemanly proprietor, and where I was treated very kindly, but his foundry was to run only two weeks. He advised me to go to Troy and see Messrs. Foxell & Jones, which I did, and succeeded in getting them to take hold of it, although they were very much driven with work, having 300 men in their employ; and I can hardly say enough in their praise, as they have done everything in their power to perfect the castings, of which there was some difficulty. Now everything is perfect and in the best possible order for carrying on an extensive business. I feel well paid for my trouble, and feel better and stronger on account of the obstacles and opposition I received from time to time.

I do not want it to appear as if I was boasting, for I have nothing to boast of. Whatever I have done, I do not consider any credit due to myself, for I have been forced along by circumstances, not unwillingly, however, yet without the power of stopping.

Respectfully, C. JESSUP.

WOMAN'S LOVE.

BY JOHN HAY.

A sentinel angel, sitting high in glory,
Heard the shrill wall ring out in purgatory;
"Have mercy, mighty angel, hear my story."

"I loved, and blind with passionate love, I fell;
Love brought me down to death, and death to hell;
For God is just, and death for sin is well."

"I do not rage against His high decree;
Nor for myself do ask that grace shall be,
But for my love on earth, who mourns for me."

"Great Spirit, let me see my love again,
And comfort him one hour, and I were fain
To pay a thousand years of fire and pain."

Then said the pitying angel, "Nay, repent
That wild vow. Look; the dial finger's bent
Down on the last hour of thy punishment."

But still she waited: "I pray thee let me go:
I cannot rise to peace and leave him so!
Oh, let me soothe him in his bitter woe!"

The brazen gates ground sullenly ajar,
And upward, joyous, like a rising star
She rose and vanished in the ether far.

But soon adown the dying sunset sailing
And like a wounded bird her plumes trailing,
She fluttered back with broken-hearted wailing.

She sobbed: "I found him by the summer sea
Reclined, his head upon a maiden's knee;
She curled his hair and kissed him. Woe is me!"

She wept: "Now let my punishment begin!
I have been fond and foolish. Let me in
To expiate my sorrow and my sin."

The angel answered: "Nay, my soul, go higher;
To be deceived in your true heart's desire
Was bitterer than a thousand years of fire!"

THE SPIRITUAL ANALYST.—The friends and patrons of the above monthly are hereby informed that the further publication of the *Analyst* is suspended. The practicalities of trade require it, notwithstanding the many kind and encouraging reports in behalf of its editor and publishers. Under these circumstances the undersigned find pleasure in being able to inform the patrons of the *Analyst* that the proprietors of WOODHULL & CLAFLIN'S WEEKLY have agreed to furnish the subscribers of the *Analyst* with their WEEKLY up to the date of their original subscrip-

tions. The exchange being more than an equivalent for the remaining three numbers of the *Analyst*.

We hope the friends of the *Analyst* will appreciate the generosity of Madames Woodhull & Claflin, and co-operate with them in the spread of free thought and fundamental reform.

Should any patron feel aggrieved with the above arrangement, the balance of their subscription money will be refunded.

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SUPPLEMENT.

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Office furniture, library, cuts, music plates, six hundred copies of "The Fairfields," just from the binders, the next edition of the LYCEUM BANNER, No. 21, ready for the mail, together with all the wardrobe of which we were possessed; all swept away by the destroying element that has made so many other homes a wreck.

The publication of the BANNER will be resumed as soon as we can replace, with new material, what has been burned. We hope our many disappointed readers will be patient with the delay, and render us such aid as may be within their means to assist us in again sending out our BANNER to the world.

What is wanted is money! and we earnestly ask all the friends of the LYCEUM BANNER to send such donations as their circumstances will permit, to assist in this pressing need.

To those to whom we are indebted we can only say, your claims shall be met as soon as possible; and those who are indebted to us need not be reminded that "Now is the accepted time."

The BANNER still lives, but the fire is raging, and no one can foresee how much time must elapse before we can resume.

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For Norwalk, 7.8 (Ex.), 9.11.30 a. m.; 12.15 (Ex.), 3 (Ex.), 3.45, 4.30 (Ex.), 5.30, 6.30 and 8 (Ex.) p. m.

For Darien, 7.9, 11.30 a. m.; 3.45, 4.30, 5.30 and 6.30 p. m.

For Stamford, 7.8 (Ex.), 9.11.30 a. m.; 12.15 (Ex.), 2.15, 3 (Ex.), 3.45, 4.30 (Ex.), 4.45, 5.30, 6.30, 7.15, 8 (Ex.) p. m.

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

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

COMMITTEE.

President, Mrs. Isabella B. Hooker, Hartford, Conn.

Secretary, Mrs. Josephine S. Griffing, Wash'n., D. C.

Treasurers, Mrs. Mary B. Bowen, " "

Mrs. Ruth Carr Denison, " "

Mrs. Paulina W. Davis, Providence, R. I.

Miss Susan B. Anthony, Rochester, N. Y.

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 signers 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 (who will, after January next, be known as a sub-committee), 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 who will confer a great favor: Delaware, Kentucky, Alabama, Mississippi, Texas, Louisiana, Arkansas.

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