

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BEAKING THE WAY FOR FUTURE GENERATIONS.

VOL. 3.—No. 25.—WHOLE No. 77.

NEW YORK, NOVEMBER 4, 1871.

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OFFICE OF  
**FISK & HATCH.**  
BANKERS,  
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DEALERS IN GOVERNMENT SECURITIES,  
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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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Buy and sell at current market rates, the FIRST MORTGAGE EIGHT (8) PER PER CENT. GOLD BONDS of the ST. JOSEPH AND DENVER CITY RAILROAD COMPANY.

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Rail Road Bonds. Whether you wish to Buy or Sell write to  
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## RODOUT & OSWEGO RAILROAD.

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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 \$30,000 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

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Interest commences on the 1st of each month.

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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 recollection in the subject, and presents an array of curious facts. Though exhausting the subject, he did not exhaust the audience, which listened to it with pleasurable delight. (N. Y. Herald.) The lecture delivered last evening, before the Young Men's Association, by Ingersoll Lockwood, on "Count Bismarck," was a very fine effort indeed. (Troy Express.) A good audience was in attendance at Twiddle Hall, last evening, to listen to Ingersoll Lockwood, of New York, on Count Bismarck. Mr. Lockwood is a distinct, clear and powerful speaker, and showed throughout a perfect familiarity with his subject. His presentation of the facts of the Count's life, and estimate of his character, were so well done as to make his lecture full of interest and profit. (Albany Journal.) Brilliant and masterly. (E. S. Journal, White Plains.) An excellent lecturer. An eloquent description of the life and character of the great Prussian Premier. (S. S. Republican.) Mr. Lockwood's oratorical powers are well known. (Home Journal.)

Terms, \$100, with modifications.



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

Sent by mail on receipt of price and postage.  
1 box, \$0 25.....Postage 6 cents.  
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It is sold by all dealers in drugs and medicines.  
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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 24 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; 4-6 Pennsylvania avenue, Washington, D. C.; and at all the principal railroad Offices in the East.

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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. 68-129.

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Call and examine. Send for circular. Agents wanted.

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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.  
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**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,  
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**A HISTORY**

OF THE  
NATIONAL WOMAN'S RIGHTS MOVEMENT,  
FOR TWENTY YEARS.

With the Proceedings of the Decade Meeting held at

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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.

JUST PUBLISHED.—The Primary Synopsis of UNIVERSOLOGY and ALWATO (pronounced Ah-lu-to.) The New Scientific Universal Language, by STEPHEN PEARL ANDREWS, member of the American Academy of Arts and Sciences, of the American Ethnological Society, etc.; author of "The Science of Society," "Discoveries in Chinese," "The Basis Outline of UniversoLOGY," etc. New York, DION THOMAS, 141 Fulton street. (871.) Price, \$1.50.

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Choice Flowers always on Hand.

**EQUALITY A RIGHT OF WOMAN.**

BY TENNIE C. CLAFLIN.

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

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

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

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

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

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

**WOMAN'S RIGHTS—NEW BOOKS.**

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

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

**THE ORIGIN, TENDENCIES AND PRINCIPLES OF GOVERNMENT.**

BY VICTORIA C. WOODHULL.

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

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

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

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

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

**MUTUAL BENEFIT SAVINGS BANK,**

SUN BUILDING,

166 Nassau street, New York.

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

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

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

CHARLES K. GRAHAM, President.

G. H. BENEDICT, Secretary.

**PATENT****STOCKING SUPPORTER**

AND

**LADIES' PROTECTOR.**

NO MORE COLD FEET—NO MORE DEFORMED LIMBS.

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The trade supplied at a discount.

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Dealers in

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Established 1836.

**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 Nitrons Oxide Gas.

No extra charge when others are inserted.

SPLENDID SETS, \$10 to \$20.

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**IN GOLD, STOCKS & BONDS**

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**ROYAL HAVANA LOTTERY.**

\$330,000 IN GOLD

DRAWN EVERY 17 DAYS.

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

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

TAYLOR & CO., BANKERS,

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**WM. DIBBLEE,****LADIES' HAIR DRESSER,**

854 Broadway,

HAS REMOVED FROM HIS STORE TO THE

FIRST FLOOR,

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

CHATELAINE BRAIDS,

LADIES' AND GENTLEMEN'S WIGS,

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

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

HARABA ZEIN,

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

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





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

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

#### POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Oct. 28, 1871, will close at this office on Tuesday at 11:30 A. M., on Wednesday at 12 M., on Thursday at 11:30 A. M., and on Saturday at 12 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 Workingmen 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 22d of November.

#### THE INTERNATIONAL.

The following Address was referred to the Sections by the Central Committee of the United States at the last meeting, held Oct. 15. We publish it, per request, for the use of the Sections:

#### TO THE WORKINGMEN OF AMERICA.

The International Workingmen's Association has, since its inauguration on the American Continent, frequently been the object of public attention, and many false statements about it have been propagated by the press. The resident Central Committee, therefore, deem it their duty to lay before the American workingmen a correct statement of the nature and aims of the I. W. A., a statement wanted even more urgently after the first public appearance of the association in the ranks of the New York workingmen on that memorable day of the eight hours demonstration, September 13, 1871.

The International Workingmen's Association, founded 1864 in London, is the natural and mature offspring of the unnatural situation of the immense majority of the people—the working classes—in modern society. The association consists of those parts of the working classes in all countries, who have understood their class-condition in society and are determined to change it in favor of the workingmen. Their fundamental aim is: *To revolutionize modern society in such a way as to guarantee to every laborer the full value or fruit of his toil, and so to secure him his full share in all wealth and enjoyments of the society he is living in.* EQUAL DUTIES, EQUAL RIGHTS.

The workingman to-day receiving but a small part of his labor's produce in the form of wages, thus only the formation of capital is rendered possible. The accumulation of wealth in the hands of the few being the only aim of modern society, it results self-evidently in the impoverishment of the laboring masses, their poverty growing in equal ratio with the increase of capital. These conditions are existing equally in all so-called civilized countries. The single individual laborer is powerless against the ever-increasing misery. His struggle against capital begins with his existence; the consequence of this struggle is the organization of the workingmen in the different countries; the common understanding and agreement of the workingmen of all countries is the INTERNATIONAL WORKINGMEN'S ASSOCIATION.

Its rules say:

1. The emancipation of the working classes can only be conquered by the working classes themselves.
2. The struggle for the emancipation of the working classes means only the struggle for equal rights and duties and the abolition of all class rule.
3. The economical subjection of the man of labor to the monopolizer of the means of labor, that is the source of life, lies at the bottom of servitude in all its forms.

As long, therefore, as the working classes do not appropriate the means of labor they will, even in the politically freest country, remain in the same state of abject dependence they are in to-day. We cannot reasonably expect that the present ruling class, the bourgeoisie, will, of its own free volition, grant to the workingman his rights. Ruling classes never surrender voluntarily anything of their privileges; it must be wrested from them. In that evermore spreading corruption we recognize nothing but the natural result of the fundamental wrong organization of modern society based on the exploitation of the working classes. We know that the ruling class, the bourgeoisie, performs an historic mission, and so, by its own agency, enables the proletariat in its turn to take the historical initiative for the realization of its aspirations, not in simply relieving the ruling class, the bourgeoisie, like they did with the feudal nobility, but in abolishing, for the sake of the common interest, all class distinctions.

To appreciate fully and correctly the origin and spread of the spirit and aims of the International Workingmen's Association it is necessary to understand and perceive, by the study of the history of human society in general, the development of the present economical conditions. The history of past society is the recitation of class struggles, of the uprisings of the oppressed, owning nothing, against the oppressors, owning all. The governing modern money-aristocracy, the bourgeoisie itself, is the produce of a long series of evolutions and revolutions, arisen from the feudal (medieval) society, whose manner of production, quite different from the present one, it overthrew.

The first emigrants to this country were fugitive English opponents of the feudal state, of its institutions, of its manner of production, whose last remnants were removed only a few years ago by their grandchildren in the suppression of the slaveholders' rebellion. Necessitated as it was by the economical conditions of this country, this removal of the last obstacle to their complete development gave to the bourgeoisie of this country the absolute control and rule of the United States; a greater power than that of their class in any European country, and well employed for their class-interest by the indiscriminate, reckless exploitation of the workingmen. Therefore the late president of the National Labor Union, Wm. H. Sylvius, in his last letter to the General Council of the I. W. A., said but too justly, "The result of our civil war is the establishment of the most infamous money-aristocracy on earth's face."

The bourgeoisie, in this country as well as in Europe, has

obtained its power solely by extremely revolutionary means. It has destroyed every vestige of attachment binding the man of the old society to his superior, and has left standing absolutely nothing besides the bare, undisguised interest, purchase and sale. The physician, the lawyer, the legislator, the priest, the editor, the man of science, the teacher, have become its paid wages laborers. When getting into power the bourgeoisie appropriated the means of production and labor of all former generations, and by the possession of this enormous stock of past labor it was enabled to subject the producing class, the workingmen, and to practice extortions upon their powers and forces in an unprecedented measure.

We believe to have shown the labor movement to be the necessary historical result of the exploitation of the wages system. The abolition of these causes will be its victory, its end.

Since a number of years the workingmen of the several countries fight in different ways against their employers, and generally have been subdued even when apparently victorious, a result to be ascribed principally to the isolation of their struggles. To-day the whole movement takes a new start, and gives room to the hope that the workingmen will take a firm stand for conquering the first important point,

#### THE NORMAL WORKDAY.

for which the workingmen of both continents are struggling at present. This is the new departure of the working class for conquering the State and for accomplishing its own complete emancipation. Past experience in all countries has proved that against the international organization of capitalistic rule the working classes can gain no permanent success if their efforts are not combined and united. To establish this unity of action, so necessary to the working classes of the world, also between the workingmen of this country and their European fellow laborers, is the work and intention of the I. W. A.

In its name we now call upon you, fellow-workingmen! Communicate, combine with us for the common struggle! Workingmen of all countries, unite! Labor above all.

#### CORRESPONDENCE.

Our correspondence column admits every shade of opinion; all that we require is that the language shall be that current in calm, unfettered social or philosophical discussion. It is often suggested that certain subjects should be excluded from public journals. We think that nothing should be excluded that is of public interest. Not the facts but the style determine the propriety of the discussion.

We are in no wise to be held answerable for the opinions expressed.

N. B.—It is particularly requested that no communication shall exceed one column. The more concise the more acceptable. Communications containing really valuable matter are often excluded on account of length.

#### THE CHICAGO FIRE.

In this city have been destroyed by fire, in 24 hours, about 300 millions of dollars' worth of property, or something like the product of 300 million days' labor. This incident is proclaimed by the Mayor to be in the "Providence of God." "So we submit to it," he says. Of course, this is all nonsense. Still it deludes many unreflecting minds, and, as a pernicious innuendo against God, should be exposed. On Saturday night, several blocks of wooden buildings were burned. There was much individual loss, but as the buildings were poor in quality and tenanted by poor people, "it was well to have them out of the way." And it was a good Chicago advertisement for the Sunday papers. "Great fire last night! 20 acres consumed! See what a fire Chicago can have!" The city was as dry as tinder; thousands of its buildings were wooden shells; the roofs of its iron and stone buildings were generally wood, covered with tar and gravel; the skylights of the halls and libraries had no protecting covers. The roof of the Water Works was as inflammable as any cheap cottage.

On Sunday a fierce southwest wind hurled the dust through the streets. The firemen were repairing damages, resting a little and guarding the embers of the last night's fire. The Mayor and other persons, interested in God's providence, went to church and enjoyed themselves. Precautions were taken to prevent another fire or to relieve the tired firemen. On Sunday night another fire starts to the south of the previous fire. This, too, is a poor wooden section of the city. The feeble force of the worn-out firemen cannot stay the surge of flame which kindles and roars among the low wooden houses and devours them. The tenants, driven forth, swarm in the streets with their quickly-gathered household goods, and the scene is one of despair. The fire sweeps on till it reaches the section burned the night before. There it stops; but the red-hot cinders have been flying for three hours on the tar-covered roofs, into the courts and on the wooden sidewalks of the noble business centre of the city which, though separated from the fire by a river, was directly to leeward of it. In this section, composed principally of massive buildings of stone, brick and iron, what was done to meet the advancing flames? Nothing. The capitalists, who own the great blocks; the bankers and great merchants were asleep in their up-town residences, safe in the security of insurance policies. The upper floors of the great buildings were inhabited by lodgers, who hired furnished sleep-



ing-rooms by the month or week. While these persons and the guests of the hotels had been watching the fugitives over the river the hot cinders had been lighting the roofs over their heads. On the flat and wind-sheltered parts of roofs an inch or two of coals would accumulate, and finally start a flame; in such cases the heated roof would burn through in a few moments, fall in, and ignite the interiors. In other cases the cinders sifted through cracked skylights and fired the halls below. Almost simultaneously dozens of buildings, which had been thus stealthily attacked—massive stone and brick buildings called fire-proof—broke into flames in the quarter nearest by the over-river fire. What was then done? Why, the lodgers fled with their trunks of clothes just as the tenants of the shanties had fled with their beds and furniture. As these tall buildings, virtually abandoned, flamed out above the paling fires in the background, the guests in the hotels were roused and sent out to care for themselves, and the prisoners in the court house were turned into the street. It was each man save himself. No effort was made by firemen with water, or citizens by blowing up buildings, to stay the march of the fire. What few merchants got into town flung open their store fronts to the flying coals, and sought to save their cash-boxes and their goods. The business centre was a mass of struggling life—struggling not to stop the fire, but to carry valuables away from it. In an hour the dozens of great houses which had ignited from their roofs had grown to be hundreds. The huge tall piles blazed all about and made a glowing furnace of heat as they melted together. Then it was too late for any human force to prevent the destruction of the south side; and when, finally, the wind, blowing a gale, carried the molten heat of acres of red-hot iron and stone across the main river to the north side—which was thickly sandwiched with wooden buildings—no human force could stay it there, and it swept all before it. In lieu of "God's providence" we have, then: First, a furious wind in a dry season. Second, a great extent of wooden buildings close together and adjoining a section of so-called fire-proof buildings, with wooden roofs, and tenanted by uninterested lodgers, ready to leave them to the flames for the sake of their own trunks. Third, owners either absent or else helping the flames by opening store fronts to save goods. Fourth, a scanty and tired fire department. A kerosene lamp breaks, the train is lighted at one end and the tremendous conflagration is consummated. God's providence did not make it and will not prevent another next time. Man's providence may. When Chicago is rebuilt, make the buildings genuinely fire-proof—roof and all. Make the houses in the same block uniform in height, so a guard can pass readily over the roofs to extinguish flames. Require in each block a fire-guard, to be composed of its tenants, and at least ten men strong. Furthermore, prohibit by law the insurance of buildings and the opening of buildings to save goods during a fire. By the enactment of a prohibitory fire insurance law, it is probable that the number of fires in the whole country would be diminished fifty per cent., and that by the superior provision which would then be made for extinguishing fires, there would be a further diminution of 25 per cent. in losses, thus saving 75 per cent. of the human labor which now ascends to the skies in smoke. Besides, humanity would gain some kind of real service from insurance officers and stockholders, whose forces could not well be devoted to a more unprofitable pursuit than the calculation of chances.

JOHN W. GASKIN.

SAN FRANCISCO, CAL.

EDITORS WOODHULL & CLAFLIN'S WEEKLY: Are there any believers who are not bigots? These reflections come from a continued attendance at the Lyceum for self-culture, where the predominating element is Spiritualism; but where all believers meet upon an equal footing, truth compels me to say that Christians there exhibit the most charity, Materialists the most arrogance, and Spiritualists are the least tolerant of criticism.

Is it possible for the human mind to search for truth except in the direction of its belief? Of course anyone answers this for himself in the affirmative. The Materialist consigns the Bible to perdition as a pack of lies, because Theologists claim it to be the inspired word of God, taking their interpretation of the Deity and inspiration, which makes God a personal divinity contrary to the repeated declarations of the book itself.

Are we not grasping at a substance for many ages foreshadowed in the Scriptures? Who is to blame if men have willfully perverted its beautiful allegories?—the Garden of Eden and the creation of man. Do they tell us of Almighty God turned potter, and forming Adam from a tub of plastic clay? Out upon the horrid blasphemy! Is not the giver of humanity, from its inception to the day it is brought forth to breathe the breath of the infinite universe, is it not fed from the dust of the earth, and even after, until man again returns to the dust of which he was made? Did the omnipotent plant trees in Eden to betray the man and woman of his own creation, and curse them and their seed through an endless eternity? Does the Bible not rather teach us to spend our youth in the pursuit of knowledge, and that to partake of the tree of life entails the necessity of providing by the sweat of our brows for the responsibilities we assumed? But in the violation of God's command, which doomed us all to toil, we trace the perverting hand of wicked man to reconcile his fellows to bear the degrading burdens they, not his Maker, have cast upon him.

Truths lie scattered everywhere. Spiritualists have become theorists. What matters the agency by which facts are developed? "A rose would smell as sweet." Theology forbids investigation of Spiritualist phenomena. Shall Spiritualists, too, become bigots? If scientists can explain the mysteries with which we are surrounded, let them do it.

A few weeks since a paragraph appeared in a San Francisco paper, of which the following is the substance: Capt. Knipe, a well-known (to the writer) and intelligent citizen, has a daughter married to a ship-master. They were on a voyage to Australia, when the captain's wife was one night awakened from her sleep by the words of her husband, who was earnestly talking and appeared as if shaking the hand of some person; on being awakened he said: "I have seen Capt. —, he stood by the bed, I asked him for our daughter. He replied, 'She was there by her mother,' pointing to your side of the bed; and Capt. Knipe added, 'I fear something has happened to them.'" The next steamer from Australia brought news of the supposed loss of the vessel (which has not since been heard from), in a gale, at the date of the dream.

How many evidences are daily occurring that impressions are conveyed in some mysterious mode; and although the solution of this phenomenon may have a more beneficial effect upon the human race than the investigation of all others, how studiously is it ignored by most of those best fitted to explore it. When theology forbids the approach to these mysterious portals, may we not suspect that the secrets therein hidden, if divulged, would burst the bonds that hold the world in superstitious thralldom?

It may appear that the Infinite not only inspired the great truths of the Bible, but that his Spirit will guide us in all our daily walks, if we will tear down the veil of prejudice that hides from our eyes the laws of creation, which are shining beyond with a resplendent glory that will warn every transgressor from evil.

C. B. S.

OCTOBER 2, 1871.

MY DEAR MRS. WOODHULL: We get the WEEKLY in due time, and I am rejoiced to see the progress our cause is making. I think we are on the verge of having "the good time" that we have so often heard said and sung was coming. Thou didst give it a Herculean push last winter, and may all praise be thine for the rapid strides we are making and have made since then. I am only waiting for the chance to vote for you, as I believe a good, true woman at the helm of our ship of state could and would accomplish many much needed reforms. Here in Philadelphia a few honest workmen, with more brains than money, are trying to start a paper called *The Labor Champion*, the profits of which are to be put into co-operative stores. I met with a curiosity recently—a man who had not heard of Susan B. Anthony. Of course he was opposed to woman suffrage, and in many of his ideas and opinions I have no doubt would have chimed in admirably with Adam. I should like very much to be at the Vine-land Convention; I believe if inspiration ever comes 'tis when honest hearts and true meet together with a high moral purpose in view. I believe our cause to be the highest the world has seen, taking in, as it will, the cause of all humanity; for woman will think for all her children, be they boys or girls. The "trunk horror" has aroused great feeling against the perpetrators of that act; but to me it seems folly to condemn two or three persons even in a case as fearful as that is when the whole system of abortion seems to be a legitimate one in the eyes of our present good society, judging by the publicity of the whereabouts of these persons, their places of business and their avowed calling. Hundreds of such cases doubtless have occurred, and will occur, simply as a matter belonging to this murderous business. Why not stop the business that leads to such results instead of having their infamous advertisements published daily in many of our papers. I am glad to see that people are awakening to the fact that human life is really worth something; that it is the great boon to be prized above all things. That such is the case is proved by the legal proceedings following the recent steamboat and railroad slaughters. I don't get much sympathy with my views of things; that is why I write to you. I know your time is precious, but when one cannot talk upon that in which they are interested, the next best thing is to write it. So here it is.

Yours truly,

MARY B.

## THOUGHTS.

Thank God there is one medium through which one can express his or her opinion frankly and as it is, without "beating around the bush;" and thank God, again, that there are women (men have not yet shown themselves brave enough, with a few exceptions) who, without fear of public opinion, and who, caring so little for "policy," will print what is honestly in their own thoughts, without first punching around to find out whether this idea will suit Smith, or that idea please Brown, etc., etc. As a people we are not happy. Why is it? It is because of this social restraint—this present system of marriage. What an awful step, as things now are, is marriage? Not for a day, not for a year, not for twenty years, but for ever; so long as life lasts nothing can sever it, except eternal disgrace follows. What wonder that our youth cannot marry without fearful forebodings? The most beautiful part of life is courtship, all will agree with me. There everything is "couleur de rose." It makes one better, gives one holier thoughts—thoughts heaven-born.

Did God intend this state of feeling to last but one short period in each human life and then be blotted out forever? No; a thousand times, no. Nature denies it; the birds even choose new mates each spring. But, alas! for men and women; no new mates are for them, no matter how illy assorted they may be. These thoughts will shock, no doubt, because they are new; so would a Chinaman be shocked to have his wife sit with him at dinner, or a Turkish woman at the idea of appearing on the street unveiled.

WILHELMINA.

## DR. MARY WALKER'S DRESS.

To the Editor of the Weekly:

The New York *Star*, in commenting on the freaks of a Brooklyn Miss who, for mischief or some even less laudable motive, has donned male attire, steps aside to cast a slur at Dr. Mary Walker, for her costume, and to compliment Mrs. Bloomer for returning to the murderous style of dress which fashion and the opinion of men imposes upon our sex. It is well known that Mr. Howard is one of the most fastidious men in these two cities regarding his own costume, and, at the same time, one of the most independent. A soft hat suits his inclined-to-be-achy head, and a broad brim his keen, near-sighted eyes; and so, notwithstanding the jokes cast at him, he sticks to his *outré* hat in season and out of season.

In regard to masculine togger Joseph, Jr., is undoubted authority; but we are inclined to doubt his capability of pronouncing infallibly regarding our dress. By way of qualifying him for this position—to which he appears to be an aspirant—of judge of the fitness of Dr. Walker's costume—we propose that a committee of fashionable ladies be appointed to wait upon Mr. Howard and persuade him to submit to arrayal in *modish* feminine apparel, inclusive of four-and-a-half (4½) Moliere sleeves. Let Mr. Howard, thus dressed, take a walk of two miles or more, go up and down three or four flights of stairs. After he has thus practically studied the infelicities of womanly garb, we are satisfied that he will be willing to write an essay on the dress question of a different tone from his late effort. Perhaps, in order that he might graduate thoroughly posted, he ought, after making a trial of the fashionable mode of dress, try that of Mrs. Walker. Mrs. Bloomer abandoned her dress in public (though she still wears it at home), because men who knew no more than Mr. Howard does, condemned the reform she made brave efforts to introduce. Mrs. Bloomer, Miss Anthony and Mrs. Stanton laid aside the more hygienic costume because they feared the woman's cause in general might be put back by their adhesion to this single branch of reform.

Whatever else may be said, it cannot be denied that the dress Mr. Howard deprecates is more healthful, more convenient, less expensive, and allows less scope for foolish and untasteful ornamentation. Our critic himself admits that "the present style is not conducive to health"—but adds his little *ipse dixit* that "no improvement can be effected by such *outré* means." Here he advertises his incapability of true criticism of our dress. It is a well-known law that extremes are equal to the means and tend to produce their own opposites. The extreme of Dr. Walker's dress shocks by its daring innovation and contrast. It directs attention, study, invention to the subject, and the ultimate effect will be a proper medium. Haste the day. S. F. FLETCHER.

## "THE LYCEUM BANNER."

This "Gem" for children, published by Mrs. Lou H. Kimball, at Chicago, was specially devoted to the interests of the Children's Progressive Lyceum, which is the nucleus of a new method of education for children, taking into the consideration that intellect should not be the only side of character of which education should take hold; but that the religious and physical should be combined with the intellectual, and all go hand in hand to perfect the development of perfect men and women.

But with all the other papers, this was burned up in Chicago. Nothing was left save the subscription list, with which Mrs. Kimball barely escaped from the burning element. The children belonging to the various Lyceums in the several States cannot do without this paper. And if Spiritualists and other Reformers have any interest in the rising generation they will not permit them to be long without it.

It must be remembered that the *Banner* was no sine-cure to its owners. They were obliged to labor with all their might to sustain it, but their interest in children was sufficient to keep them faithfully to the task. Everything they had—clothes, furniture, books and all the paraphernalia of the paper—is gone. It would be nothing beyond simple justice on the part of the parents of those for whom so much labor has been done, to replace the entire loss and thus permit the *Lyceum Banner* to be at once revived. Such Lyceums as have not already done so should at once set about to repair this loss. If each secure but its trifle and remit that, at once, to Mrs. Lou H. Kimball, 54 Twenty-eighth street, Chicago, Ill., the *Banner* will soon renew its regular visits.

Every speaker in the field should also make direct appeals to their audiences for at least one contribution for the *Banner*, and we bespeak its early reissue upon a firmer foundation than ever.



## LABOR PARTY AND WOMAN SUFFRAGE.

Wendell Phillips evidently considers the Labor party one and the same with the Woman Suffragists. If this view be generally adopted, it will very much simplify the cause of progress and consolidate all the issues that now sever and distract the operations of the new social reformers. In the *National Standard* he writes as follows:

Such a fact as the full recognition of woman's right to the ballot by an influential political party deserves more than a mere record. The importance of the Labor party in Massachusetts is not, by any means, to be measured by the number of votes it casts this year, or did cast in former years. Properly considered, that party is the right wing of the broad labor movement throughout the world. For half a century only two things hindered the advance of the masses to commanding political importance. One of these was they were not agreed on what they wanted. The second was they lacked organization. Both these defects are supplied. The people, fully agreed and closely marshaled, are moving rapidly to their place at the head of the line. The great matter of rejoicing is that it seems now as if prompt political recognition would probably save any resort to violence. My only anxiety is lest the great parties, heedless and indifferent, because proud and confident in their seeming strength, may delay such recognition too long. It becomes thoughtful men to be on the alert. The masses are organized and in terrible earnest. In Pennsylvania last year nothing but Governor Geary's caution and wise forbearance saved us from fierce and bloody collision in actual arms. What opportunity and temptation to such outbreaks exist, we see in New York city to-day. It is to be hoped, for the sake of peace and civilization, that the Labor parties in the several States may cast sufficient votes this year to allure and justify the great parties to absorb them and their issues. This alone is the guaranty of peace. When the pride of the *London Times* is humbled and sues for terms—when Rank, Toryism and Capital, represented in one man, are driven to the wall and surrender to workingmen—the blindest can see that a new day has dawned. It will be foul disgrace to our civilization if our statesmanship cannot keep this movement within the limits of peaceful agitation and settle it by ballots without bullets. But we must remember that almost every great war of modern times has been preceded by a political agitation; and almost every great political agitation has been followed by war. Churches, Colleges and Ballot-boxes could not abolish slavery without bloodshed. Let all good men unite to settle this great problem of Labor and Capital peacefully at the ballot-box.

That such a movement, which holds in fact the key of the future, should recognize woman, is an important gain. It helps, since it honors and strengthens, the workingman. It is marvelous encouragement to the woman movement; since it allies her cause with that of the coming ruler.

It is fair to remember also that it rebukes the miscalculation of some of the women rights advocates. The distrust and almost scorn they ventured to show toward the workingmen, contrasting their supposed narrowness, ignorance, spite and jealousy with the presumed breadth and generous, enlightened purpose of the Republicans, meet their proper chastisement in the fact that, with no urgency on the part of leaders, the body of the Labor party has, of its own motion, set itself right on this record at once, and in the very year that woman's chosen and petted friends, the Republicans, have fed her with the usual "hunks that the swine did eat." Of course there is but one vote that any sincere woman's rights advocate can throw this year in Massachusetts—and that vote must bear the name of Edwin M. Chamberlin.

I want to put on record the manner in which this resolve, touching woman suffrage, became part of the labor platform. When the State Committee met, the evening before the Convention, the subject was brought to their attention by a resolution which Mr. Buel, of the *Westfield News*, drew up and offered, and which had the earnest support of S. P. Cummings. After debate, the committee refused to make Mr. Buel's resolution part of the platform. But it was understood that the subject would be brought before the Convention by a motion from the floor. The next day Mr. A. A. Reed, of Worcester, and G. A. Bacon, of Boston, who had come to the Convention mainly to press this point, after consulting with Mr. Buel, assumed charge of the subject. Their proposition to amend the platform by adding to it a demand for woman suffrage, was received with marked favor, and after an interesting debate and an earnest speech from Miss Jennie Collins, the amendment was accepted by vote of 120 to 85. If any persons are to be singled out as deserving special praise for this result, they should be Miss Collins and Messrs. Reed, Buel, Bacon, Johnson and Cummings.

I have only to add that I have been in many Conventions within the last thirty years; and never in one where I was so much impressed by the sobriety, sincere purpose, manly bearing and orderly, business-like conduct of the delegates as in this. The members seemed unusually willing to sacrifice individual preferences, to work for their idea, to do the business of the hour without fuss or talk. There was not one sentence uttered for buncombe during those six hours—not one attempt at self-exhibition; hardly an angry tone amid all that intense earnestness; and when a fiercely contested vote, after being carried by a fair majority, was made unanimous by rising or other demonstration—the universal rising, the cordial response, from every section of the Convention, showed, most encouragingly, that the party had one heart and soul and meant business. If this be an average specimen of Labor Conventions, ordinary politics will be lifted and freshened and dignified by the "mixture," as Friends say.

WENDELL PHILLIPS.

## SPIRITUALISM AND THE BRITISH ASSOCIATION.

[An extract from Mr. Gerald Massey's forthcoming work on Spiritualism now in course of publication.]

The public will have been led to imagine that Prof. Allen Thompson, as mouthpiece of the British Association, has passed judgment on the claims of Spiritualism. I beg leave to say that he has done nothing of the kind. Not one single sign did he give in token that he knew anything whatever about the phenomena now commonly attributed to disembodied intelligences. What he did speak of was the phenomena known as "Mesmerism and Electro-Biology," mixed up with a little hysteria, and, as he seemed to think, a great deal of imposture. But what was the object of lumping diverse things together in such an unscientific manner? It was not Mesmerism his hearers thought his denunciations

applied to. And so a side-wind of applause was raised on a false plea, to blow contempt into the face of Messrs. Crookes, Huggins and Cox, as if that were such answer to their experiments as should abolish their scientific pretensions, and annihilate Spiritualism at a breath.

Mr. Thompson must have known, if his hearers did not, that he was not discussing the claims of modern Spiritualism when he referred to the reports made by the French Academicians in the last century. Faraday's table-turning appeared to be the latest fact he was acquainted with. What does he know of one living medium? Who—what—where has he tested?—what disproved? Messrs. Crookes and Varley are both eminent men of science; both Fellows of the Royal Society; both old workers in the domain of physics. They testify that certain inexplicable physical phenomena occurred in their presence. Mr. Crookes avouches that an accordion was floated round a café without human touch or material contact. Mr. Varley says:

"I have in broad daylight seen a small table with no one near it but myself, and not even touched by me or any visible person, raised off the floor and carried horizontally ten feet through the air; and I have repeatedly seen a large dining table lifted bodily off the floor, and when so supported in the air, the table has been moved in the direction that I mentally requested it to take. In this experiment not only was the 'new force' well developed, but in addition to it, obeyed my *unspoken mental request*, to convince me that there was present an 'intelligence' that could, and did, read my thoughts."

Lord Lindsay asserts that in his presence Mr. Home was floated out of a window seventy feet from the ground, and carried in at the next window, the two being seven feet six inches apart, with not the slightest foothold between them.

"The moon was shining full into the room; my back was to the light, I saw the shadow on the wall of the window sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down."

I select these three statements and three witnesses out of a multitude, just for the pleasure of asking what answer to these can anybody find in Prof. Thomson's maunderings on the subject of Mesmerism and Electro-Biology? What on earth, or in heaven, or under the table has foolish dreaming or fervor of imagination to do with things so purely matter of fact or simple lying. They might be lies, only so many other persons know they have witnessed the same or similar things—myself included. Mr. Thomson has not seen them, has not examined them, has not exposed them—has only tried to pooh-pooh them. His evidence has not the slightest value. There are a number of credible persons, backed by a cloud of witnesses, who affirm the existence of certain facts; and they are as intelligent observers as Prof. Thomson; their testimony is unimpeachable, on the score of personal character; they are many, he is one; they have seen and he has not; yet he as good (or as bad) as tells them they are self-deluded dupes and ignorant fools. And who is this infallible authority? What has he done? Has he any special knowledge of the spiritual world? Why, he dwells so far from it mentally, that the light of it would not reach his system of thought in a lifetime. It is said he has discovered something with regard to the midriff. Surely it must be to tickle it. His manner of rebutting evidence irresistibly reminds me of that delicious Irishman who, when told that six witnesses would swear that they saw him commit the crime, offered to bring forward twelve friends of his who would swear they did not see him do it. In like manner Mr. Thomson brought forward the weighty testimony of his friend Dr. Sharpey's presence to prove that Mr. Home cannot float in the air. What! shall there be no "levitation" for one man because another is of such weight? Funny Professor! And now, having had enough of the Professor, let us quote a few wise words thoughtfully written on this subject by Isaac Taylor. He observes:

"An absolute skepticism on this subject, moreover, can be maintained only by the aid of Hume's often-repeated sophism—that no testimony can be held sufficient to establish an alleged fact which is at variance with common experience."

"There is, indeed, a species of disbelief, flattering indeed to intellectual arrogance, but out of harmony with the spirit and the admitted rules of modern philosophy. Whether such and such alleged facts happen to come to us mingled with gross popular errors or not, is a circumstance of little importance in determining the degree of attention they may deserve; one question only is to be considered, namely: Is the evidence which sustains them in any degree substantial?"

"Nor in considering questions of this sort ought we to listen for a moment to those frequent but impertinent questions that are brought forward with the view of superseding the inquiry; such, for example, as these: What good end is answered by the alleged extranatural occurrences; or, is it worthy of the Supreme Wisdom to permit them? etc."

"Shall we allow an objector to put a check to our scientific curiosity on the subject—for instance, of somnambulism—by saying, 'Scores of these accounts have turned out to be exaggerated, or totally untrue'; or, 'This walking in sleep ought not to be thought possible, or as likely to be permitted by the benevolent Guardian of human welfare.'"

"Notwithstanding prejudices of whatever sort—vulgar and philosophic—facts, of whatever class and of whatever tendency, will at length receive the regard due to them as the materials of science; and the era may be predicted in which a complete reaction shall take its course, and the true principles of reasoning be made to embrace a vastly wider field than that which may be measured by the human hand and eye."

## "PARIS UNDER THE COMMUNE."

M. Athanase Coquerel, the eminent ecclesiastical orator of Paris, in his address, "Paris Under the Commune," says:

He had observed in this country various degrees of sympathy for the sufferers in the late war, some leaning in favor of France and others Germany. As he was an eye-witness of the events of the last two years, he proposed to give an impartial view of both sides.

The French people did not wish to enter into that war, but their Emperor, of whom the speaker's estimate was by no means flattering, had recognized the fact that his power was rapidly on the wane, and sought a pretext of war, not caring if he must fall, if France fell too, while if he gained in the contest, he hoped thus to regain his lost popularity.

In one sense France deserved her misfortune, because she had permitted such a man to rule over her so long. A na-

tion is, in a certain sense, responsible for the character of its government.

During the siege of Paris, which soon followed the calamity of Sedan, nearly two million persons were shut up in the capital. They prepared for a long and rude task, but none believed they could hold out as long as they did. One great want of the people at that time was the want of news, to obtain which many imperiled and lost their lives. The lack of fuel was great, and prevented the operation of steam works, while gas became a forbidden luxury. Some families burned all their furniture for fuel. Food became so scarce that all were finally put upon a scanty allowance, and very many, especially the young, perished from miserable and insufficient food. Naturally epidemics followed, and the rates of mortality were trebled. Yet, as long as it was in human power to hold out, there was no disposition to surrender.

After the time came when it was realized that there was no more to do and the reluctant surrender was made, it was found extremely difficult to introduce into the city, by any means at command, such a vast quantity of food as was needed at once, and many suffered the extremes of privation before relief could reach them.

The tenets of the Communists were explained, and the various causes which led to the rebellion, and the government of the Commune described in detail. The state of things under the rule of the International Society was discussed at length. The object of this society is a general war of work against capital. They are represented by all nations, the United States not excepted.

The Commune burned only eight public buildings and clusters of private houses during its reign. The intention of the Communists was to burn and destroy Paris rather than allow it to fall into the hands of the Prussians, but the thing was too horrible, and was only very imperfectly accomplished. Those who thus designed were political fanatics, as extreme as any religious fanatics of any age.

The speaker concluded by saying that he deeply pitied France for what she has suffered, and Germany for what she has to suffer. The Germans have submitted to a despot and their liberties are lost, and the German is a slave. As for his own countrymen they must have education, religion and liberty. They had thrown all their energies into the struggle in which they had lost, but their future was not lost. "Nobly they stood who stood, and fell who fell."

## THE SOCIAL EVIL IN WASHINGTON AND THE "STAR."

Our readers are aware that there has been an extraordinary movement in the Capitol City to mitigate and, if possible, remove the more evident and obnoxious features of the social evil. Numerous public meetings have been held, a club organized, committees appointed, sermons preached and the work of reform reduced to order.

Large sums of money are being raised and places provided for those women who are willing to abandon their present habits. The women themselves are among the active promoters of the movement, and one of them donated a sum amounting to about \$150,000 to the work. This movement is headed by Mrs. Spencer, a woman of extraordinary mentality, utter fearlessness in the pursuit of any path she deems a right one for her to enter upon, and the practical assistant of her husband in the Commercial College of that city. With all these facts before the world, and the further fact, stated on the authority of Mrs. Spencer, that the women come faster than they can find places and means, we regret to find the press ridiculing the movement and thus preventing and discouraging the effort which, if ultimately a failure from the fact that it does not strike its axe at the root of the tree, is nevertheless laudable.

We were not a little surprised, in view of its antecedents in favor of labor, temperance, political economy and the more palpable rights of women, to find the *Star*, in a recent issue, treating this movement, not merely with levity, but actually attacking the honor and honesty of the women who are engaged in the work, and adding insult to the general public by mis-stating the facts. Outside the munificent donation above-named, thousands of dollars have been raised; the club have opened rooms and are moving forward day by day successfully, and yet the *Star* has the effrontery to say that a crisis (failure) was brought on by the offer of \$100, which was only increased by \$25, showing that there was no great sympathy with the movement.

A part of the programme of these ladies is to obtain the names of the male partners in and supporters of the social evil for whose filthy appetites it exists. When the names are obtained they are kindly remonstrated with, and sometimes stimulated to a better course by the fear of exposure. This the *Star* does not seem to relish. It affects indignation at the women who are using this method, and takes the testimony of unrepentant "soiled doves," and their confederates as the basis of its opinion in preference to the statement of respectable, intelligent women who are laboring to purge society of a great curse. The black-mailing is a bold slander, and has already been denounced by the members of the woman's club. We are really at a loss to know why the *Star* has turned to flinging mud unless the cause is found in a fellow-feeling for the fellows who are fearful of exposure. We should like to know if women of "undoubted virtue" are not *par excellence* the most competent to investigate "the carcasses of dead but unbred virtue." Who would the *Star* have employed? Men of doubted or undoubted virtue; or women of doubted virtue? Or would it have the matter looked into at all? Is not the *Star* opposed to citizens of undoubted virtue investigating the vice of its friends of the Ring—and for the most cogent reasons? Why then should it go back on its own principles of action in treating the social evil. Consistency is a great and priceless jewel which we are bound to maintain at all hazards.



## THE SOCIAL EVIL.

REMARKS OF MR. RIDDLE, TO THE MASS MEETING OF THE  
WOMAN'S CLUB, AT LINCOLN HALL, WASHINGTON,  
SEPT. 22, 1871.

[NOTE.—This slight performance is one of several short addresses to a large meeting. With the exception of the *Morning Chronicle*, the Washington press unqualifiedly condemned it as indecent, injudicious and unfit for utterance.]

LADIES AND GENTLEMEN: I am here because I was asked to be, and for the same reason I arise to address you. No reluctance from indifference to this subject controls me; but in the presence of this momentous question, I frankly say I don't know what to do. When asked to speak of it, I don't know what to say. The fact that I am permitted to discuss it at all to such a numerous and variously constituted assemblage as this, marks a most important change in the public temper in reference to it. Six weeks ago he would have been a bold man who should dare to appear before a mixed or unmixed crowd and venture upon its discussion; and the woman who has brought this thing to this issue is something more than a heroine. Knowing this thing, so daintily called "the social evil," as greater than the sum of all other human evils, as reaching further and striking deeper, we must appear as not knowing it. A nod of the head, a distant wave of the hand, is all the allusion that has been permitted to it. And now we are brought to face it, to struggle with it, directly and seriously, as best we can.

This is no new thing; if it was we might deal with it. It is as ancient as antiquity. It commenced with the first outbreak of man's passion and woman's folly; and is incident to every phase of human society, whether barbarous or semi-civilized. It stained man's savage life, and curses his highest civilization. Old philosophy knew no remedy for it, and the principles of Christianity, as we practice and apply them, have not eradicated it. What can be done with it? What shall be said of it?

It is too wide and too deep, and can be barely the subject of legislation. It springs in sources and runs in channels not within the reach and sweep of our law. Burn the whole surface of society with caustic statutes, and it will flow and sweep on below, unchecked and untouched by all that law-makers and courts can do; and fortunate is it if legislators, bench and bar are not swept away by it.

Enact the ten commandments and your courts cannot enforce them; attach penalties to the mandates of the later scriptures, and give your police courts jurisdiction over them, and they remain as now unheeded.

There are things that cannot be dealt with by law, and he is wise who will not attempt it rashly.

I have no names and no denunciations for the more guilty of either sex involved in this sin. I am willing to think that both are often the victims of unhealthy conditions of society, inherited weakness and passion, and of temptations strong as necessity. None can measure for none can know the degree of crime that attended a first fall. We only know that society has awarded unequal punishment to offenders at most of equal guilt. In the nature of things, we know that woman cannot be the chief criminal; and yet whatever may be the punishment adjudged her by our common judge, society supplements it with a final irrevocable doom, that all men and all women conspire to execute.

A daughter goes down, and forever, in the whelming flood, to be no more named; a son, reeking and dripping, comes up out of it, to be received and welcomed. We wonder why this should be. The solution is easy. Woman, left to the impulses of her nature, in her horror of such impurity, would banish both, guilty men as guilty women; men, more largely involved, make common cause—they shield and shelter each other, and decree that woman shall receive all men alike, with little reference to morality. And as they make, they enforce the law, and woman submits. Men have not the hardihood to ask her to receive their less guilty paramours, and she does not.

Think, then, of this loss of woman. Men perish by accident, by the hand of murder, in deserts, go down in the liquid swirl of stormy seas; but their memory lives and is cherished. Even the sea shall give up its dead. But she who is lost in a great town, who perishes amidst the hands and helps, and in the broad glare of Christian day, and Christian churches, is left to sink and rot in the stews and slums of infamy—places that men declare are necessary, and treat with ribaldry whoever dares reach a hand to pluck the fallen back—

"Pluck up drowned honor by the hair."

The woman is fallen—the man escapes, sore, leprous and diseased, to poison and blast the present and future generations.

Of all the courses of vice, none visits upon its votary such awful consequences as the race of sensual license. When once a man falls under the sway of this passion it subordinates all the elements of his nature to its purpose. Intellect, instinct, ambition, aspiration, physical energy and vitality are all corrupted and made its pimps and ministers. He lives but for one purpose; restraint, morality and religion are less than names. God vanishes from the heavens and his soul perishes within him. For him woman performs but one office. His brain is rotten, his imagination distempered, his heart dead, and he is but a breathing, diseased, physical mass, filled with the larvae of every foul passion and appetite, from which swarm an obscene brood of vices and crimes.

Don't say to me that woman, through any sin, can fall below man; and if there can remain in him elements that claim sympathy and toleration, how much more should we hopefully seek for them in the person of his victims.

I don't care to dwell upon the causes of this evil; all that ever existed are now in full force, strong and vigorous in our stimulating modes of life.

This world of ours is a queer thing, and when it goes wrong it visits its sins on the most helpless, and often the least offending of its children; and never dreams of mending its own ways; declares that it can't in the very nature of things.

Men are born into it, to find all the homes and food and warm clothes already appropriated, nothing left for them; and when the boy begs for education and food and clothes, the world tells him to work; and when he holds up ready hands, that is refused him; and when in starvation he steals to live, this world sends him to the penitentiary as logically as can be.

When the child girl raises her meek face and lifts weak hands for help and sustenance, and with mute tears appeals, she is thrust into the gutter; and when starved and broken

she crawls to the brothel, her only shelter, the world sends an organized band of police "to raid," as it is so sentimentally called, her only retreat.

Some imprudent, not impure woman, becomes the theme of gossip; her name is lightly pitched from tongue to tongue, till she is certainly and surely forced into the path that goes to infamy.

The world dooms woman—the whole sex—to wifehood and motherhood, and if through no matter what perfidy of men she is betrayed to the last without the first, no angel can save her and mortals scarcely weep for her.

Who can speak of the victims of seduction—and they appear on both sides sometimes.

The world wants churches and it builds them.

It also wants these numberless places of sin and it builds them, and men declare they are necessary. If it would be rid of them let it extinguish this want, and this generation shall not pass away, ladies, until all you labor for shall be fulfilled.

But what can we do? Who shall do it? Where shall we commence? Who will help; who will give money and sympathy; who will dare to oppose?

It is said that our municipal authorities have decreed that the haunts of this sin, the only refuge of these banned and exiled outlaws, shall on a given night be set upon by the armed police. I shrink from this. It used to be said by the apostles of slavery that spreading it did not strengthen, but only diffused it. I was never in favor of this diffusion of slavery, and I am opposed to the diffusion of this thing.

So cruel and cowardly does this "raiding" seem to me, that, were I an officer and received an order to set upon the miserable abodes of these helpless outcasts, and to break in upon them and seize and hurry them off to noisome station-houses, and then in the morning to parade them through the streets to the police court, and there present them in the presence of the ribald, blasphemous, reeking throng that crowd that stew, to receive justice—as we call it—I would resign.

"Regulate this thing; regulate it," exclaim voices never heard in opposition to any wrong. Yes, regulate it; it needs it, and then regulate the regulators, mayhap. "License these places," men say. No doubt a revenue could be raised from them, but what could be done with such money? We are pointed to St. Louis and told to copy the example she borrowed from Europe.

Oh, this is an awful phase of this dreadful subject, requiring a few direct words, that must be spoken even here. It has in it the bitterness of death and the mockery of the grave; and ribald scoffing may not compel silence, or squeamishness forbid utterance. Things unfit to be spoken of good are unfit to be.

## SAMSON.

## HIS PECULIAR CHARACTERISTICS.

There are thousands of supposed well-meaning persons who readily accept and take down at a gulp all the phenomenal incidents attributed to the mediumship of the Jew Samson, as given in the interesting Scriptural narrative of his life—even to the story of the mischievous fire-tail foxes; nor would they willingly leave out the immense slaughter he effected with the new and handy "jaw-bone."

What though the tying and cord phenomena of De Witt Hough and others of to-day be similar in process and result to that of the two new cords with which the Philistines bound the arms and hands of Samson, or the seven green withes suggested by his fair if not faithful wife, and the bands and rings fall strangely and readily from the arms and neck of our modern mediums, Mr. Read, Hough and others, as the bands were loosed from the arms of a Samson.

Those physical manifestations were effected by the "Spirit of the Lord," while these are produced, say they, by the Spirits of demons or by human trickery, at the bottom of which the devil is sure to be found.

The fact is, if all as recorded in the narrative was really performed by Samson, we feel strongly like saying that we have no physical mediums whose manifestations are worth crossing a forty-foot street to see. That our mediums are as truthful as the conditions outward and inward will allow them to be, we do not doubt, yet their manifestations how frivolous, puny and weak.

Now, brothers, sisters, this is in the spirit of kindness only; we respect and sympathize with genuine mediums everywhere. Nor have the foregoing strictures been prompted by any veneration of the past. But what are the facts?

Difficult to speak of those, of course, which we have never witnessed. Yet without feeling at all better than they, we are confident if mediums commencing early would, by abstemiousness and proper diet, cultivate a personal condition, they would prove much more impervious to outside condition, and, per consequence, have less to complain of that their manifestations afford so little public satisfaction—less conviction.

Some one has said, "the simplest truths are the best;" we say, the more simple and pure the diet of the medium the better will be the personal result, the stronger and more convincing the phenomena. Inordinate indulgence of the propensities and passions destroy, at least weaken, the better powers, as the continued dropping of water will wear away a stone. "A cheerful heart will have a care of its diet." "Drunkenness increaseth the rage of a man and diminisheth strength."

The angel that announced the remarkable conception and birth of Samson, also impressed on the mind of the mother the necessity of abstemious care in her diet, insisting that she should drink no wine nor any strong drink, nor eat anything except the most cleanly and wholesome food. The child also after his birth must observe the same careful and holy manner of living, and thus he grew strong in spirit as in stature, developing the peculiar phase of his mediumship rapidly and surely, or as the record reads, "The Lord blessed him, and the spirit began to move him, at times, in the Camp of Dan."

It was by this influence—there was no effeminacy in his robust manhood—the possession of a pure organism which imparted him the strength to rend the lion that sprang on by the wayside, as he would have done a kid; and to carry away the gates of Gaza, as also to pull down the temple of the Philistines about their ears, causing greater havoc at his decease than during his life.

Doubtless, however, it would not be well for mediums in these days to develop, by pure diet or otherwise, to such a degree of physical mediumship. They would surely be adjudged by the Solons and advocates of capital punishment to either the gallows or his Satanic majesty's domain.

And yet the truth is, if mediums ever become a power in the land to be felt and useful, they must practice a system of purer hygiene, temperate in all things, and leaving off the filthy habit of tobacco-chewing and smoking, living a life that for cleanliness and purity must commend itself to others; then persecutions will cease and they will be respected and honored.

It is no moral mystery, but a physical fact, that "there is nothing secret that shall not be revealed, neither hid that shall not be made known."

"The sins of men are oft revealed in their face, and from the abundance of the heart the mouth speaketh."

History reveals to us the fact of the existence of a race of giants, men of immense stature and herculean strength, long anterior to the birth of Samson. Even as late as the period of the Egyptian Pharaohs, their works—vast temples, pyramids and tombs—indicate unmistakably, not their wondrous skill only, but their immense powers also. Then, who shall say that the powerful spirit which at times took sudden possession of the pure and passive organism of Samson, or even the angel that announced his birth, was not one of these ancient giants of physical strength. Such we accept as the spiritual phenomenal fact.

REICHNER.

## A GENERAL ANSWER TO NUMEROUS LETTERS.

As a general reply to the numerous letters constantly being received, asking for pecuniary assistance to do this and that, we beg to most respectfully reply, that it is impossible for us to entertain any of the various projects suggested, or to extend the aid desired in any case. This is from no want of sympathy for some of the cases presented, but because we could not if we would discriminate among the hundreds who apply. All our time, talent and means are engaged in our present enterprises, and we have none of either to place elsewhere.

## RESOLUTIONS FOR THE PRESENT HOUR.

Whereas, Woman is entitled to all human rights by virtue of the immutable laws of the universe; therefore,

Resolved, That there be an utter abolition of the tyranny of sex; and,

Whereas, These rights and laws were recognized in the origin of the Constitution of the United States, and acted from in laying the foundation of citizenship; therefore,

Resolved, That the women of this nation have, legally as well as naturally, possessed the elective franchise since the adoption of the Constitution—government has acknowledged it in its recent amendments, and must remove every barrier to the exercise of its rights; and all qualified women in the Union are recommended to present their votes at the next election, compelling the alternative of acceptance or known breach of trust. Faithfully,

MARY E. TILLOTSON.

Vineland, N. J., Oct. 10, 1871.

## THE SPIRITUAL ANALYST.

The friends and patrons of the above monthly are hereby informed that the further publication of the *Analyst* is suspended. The practicabilities 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 subscriptions. 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.

W. F. BROWN & Co., Publishers.

J. H. W. TOOHEY, Editor.

At the Teetotalers' Massachusetts Nominating Convention, held at Tremont Temple, last week, Rev. Lagerbier Fulton worked himself into a rage over the reading of a memorial by Mrs. Bowles, that indicated that some spirits stronger than lagerbier had crazed his brain. Of course that notorious Theodore Tilton and the Woodhull-Claflin tribe, inspired by Demosthenes, had to come in for their share of the abuse. The gentleman (?) was hissed out of the audience, though his objections and anger were manifest in behalf of the Christian Church. When that Achan was purged from this political camp, all went on as smoothly as though the waters had not been disturbed.

M. H.



## FRANK CLAY;

OR,  
HUMAN NATURE IN A NUTSHELL.

BY JOSHUA ROSE.

[CONTINUED.]

DCCCLXXIII.

And so we come at last to these deductions,  
Some cases, of the law, compel infractions,  
Yet laws must be enforced, for that they're passed,  
And otherwise are useless; still at last  
We find the people won't submit to this,  
But hold some violations not amiss.  
We'll have to look at all things in the light  
Pope shed, that is, "Whatever is, is right."

DCCCLXXIII.

Some persons charge me, so at least I've heard,  
With sympathy for error; not a word  
I ever gave expression to or wrote  
Will justify the statement; let them quote  
The passages, I only deal with facts,  
And if in any case a stanza lacks,  
Or seems to lack, the sternest of rigidity  
Of manners, 'tis to show I hate frigidity.

DCCCLXXIV.

I certainly have drawn or tried to draw  
A margin somewhat wider than before  
Existing to the credit of some errors,  
But I would multiply ten fold the terrors  
Of punishment, as to those men applied  
Who set the public safety all aside  
And murder merest strangers with impunity,  
And trust to influence for their immunity.

DCCCLXXV.

I could not with such miscreants bandy words.  
I'd hang them first and try them afterwards.  
I loathe, detest, despise and execrate  
These vicious brutes, though very much I hate  
All lawlessness; yet sometimes, "on a pinch,"  
I am a devotee to good Judge Lynch.  
He steps in just where law is a defaulter,  
And kindly lends him for the nonce a halter.

DCCCLXXVI.

So after all, you see, I have some passion,  
That is, enough to keep me in the fashion.  
I own the weakness which such kind of people  
Would elevate as high as any steepie,  
Believing that their unreserved garote  
Would answer, "pour encourager les autres."  
And if my plan the written law relaxes,  
'Twould in the long run much reduce some taxes.

DCCCLXXVII.

Frank made on his new work a handsome profit,  
And having quite a goodly quantum of it,  
He earned six pounds a week. As he could live  
Quite well on one, he banked the other five,  
And having none his great success to share  
Except his bosom friend, Miss Eva Blair,  
He made her many presents—nay, to speak  
The truth, he bought her something every week.

DCCCLXXVIII.

Nor was't any wonder that he turned  
As to the sunshine to her happy smile;  
Her purity and faith in him had learned  
Him that she was devoid of taint, of guile.  
Mind, I have never said that there yet burned  
Aught but the most platonic friendship. While  
They read and studied, talked and walked together,  
They never spoke a word of love—no, never.

DCCCLXXIX.

But Ella loved him dearly, that he knew,  
And yet he knew it was not as a beau:  
She also in his favor daily grew,  
At first he feared his tenderness to show,  
But now he tried the utmost he could do  
To please, instruct and interest her, so  
To make himself as dear as though her brother,  
Much to the satisfaction of her mother.

DCCCLXX.

She never inconvenienced him at all  
By pressing on him numerous invitations  
To some prospective picnic or a ball,  
Or foisted on him lottery speculations  
In favor of some church, which ladies call  
Investments, but which are enforced donations (?)  
But now she asked a favor, and as soon  
As it was asked Frank granted her the boon.

DCCCLXXI.

It seemed a neighbor sorely was distressed,  
Her husband being out of work some time;  
In fact, for weeks, and Eva had expressed  
A wish that Frank, by giving him a line  
To Frank's employers, making a request  
To find this poor man work, would thus combine  
A charity to him, to her a favor,  
When, as I said, Frank his compliance gave her.

DCCCLXXII.

Next day he took the man and recommended  
Him to the owner, who thereon disclosed  
That as he in a day or two intended  
To give to Frank more contract-work, proposed  
That Frank should then employ him, and assented  
That till the bargain should be duly closed  
To give the man some day work, which, he said, he  
Could work upon till Frank's piece work was ready.

DCCCLXXIII.

In course of time Frank introduced some new  
Appliances which he found out would save  
Much work; in fact, he soon found he could do

Near twice as much as formerly. He gave  
His workman all instruction, helped him through  
The hardest work, but soon the foreman raved  
Because Frank earned so much, and once or twice  
Had hinted Frank should now reduce the price.

DCCCLXXIV.

A partner in the firm, who occupied  
Position as time-keeper and paymaster,  
One day approached and spoke to Frank; he tried  
To flatter him by saying he worked faster  
Than any man they ever had; he plied  
Much adulation till he made at last a  
Remark that in the evening he would be  
Quite pleased Frank at his residence to see.

DCCCLXXV.

Frank went, of course, was greatly entertained,  
And in due time the conversation turned  
Upon the contract work and what Frank gained,  
And how the book-keeper or partner learned  
That piece-work much increased his work; he named  
This in a way that seemed to say it earned  
Some recognition on Frank's part, who sate,  
Not knowing what reply he ought to make.

DCCCLXXVI.

The partner added that, not being paid  
A salary, this extra work became  
Quite onerous; but then, of course, he said,  
He did not mean, of course, to lay the blame  
On any one, but that he merely laid  
The facts before him, that he could not name  
A remedy: "I leave the case to you,"  
He said, "so ponder what you ought to do."

DCCCLXXVII.

Frank answered, that he saw no remedy.  
The extra profits made by the concern  
Would recompense him; as a partner he  
Would thus reap his reward; and that the firm  
Should for the extra work entailed agree  
To compensate him; Frank would like to learn  
That they would do so. "I had no intent,"  
The partner said, "to ask of you a cent."

DCCCLXXVIII.

The partner from that day became Frank's foe,  
And, with the foreman, showed to Frank hostility.  
They took great pains by every means to sow  
Thorns in his path, yet both used all civility  
Towards him; ere they struck the final blow,  
They magnified his underlings' ability.  
Behind Frank's back they strenuously made  
Great efforts to get all his work delayed.

DCCCLXXIX.

Then Eva's protegee was interviewed  
And offered Frank's position; with avidity  
He gave acceptance—in the interlude,  
Ere his instalment, using all activity  
To get his tools in order. This prelude  
To ousting Frank, with perfect equanimity,  
He acted at Frank's cost. (The man agreed  
That privately the partner should be feed.)

DCCCLXX.

Frank lost, at length, his place; Miss Blair endeavored  
To keep his spirits up in various ways.  
She said she was not sorry he had severed  
Connection with the firm; for several days  
She meant to tell him that he looked quite fevered.  
[That rhyme would ruin any poet's lays.  
The eye may let it pass, but still the ear  
Will have to strain to pass it, much I fear.]

DCCCLXXI.

Some poets seem to think it is enough  
To please the eye, as though the ear was dough  
And could accommodate itself to any slough  
Of words which end alike; they flounder through  
Discordant words which almost make one cough  
In the attempt to make them rhyme, although  
The merest tyro would of course predict  
That critics all such license would indict.

DCCCLXXII.

Our hero, much disheartened, now was prone  
To wreathe around the past a crown of joy;  
To deem the pleasures of his youth alone  
Were perfect, and that shadows ever cloy  
Our ripper age when childhood's years have flown,  
Whose dreams, though only dreams, have no alloy.  
One of the earliest rhymes I ever wrote  
Was on this theme—pray pardon while I quote:

DCCCLXXIII.

"We are too prone to mourn over pleasures of yore;  
The sun shines as brightly to-day as before,  
And the birds sing as sweetly, the flowers are as gay  
As ever they were in the time-hallowed day.

DCCCLXXIV.

"Should we waste all our love o'er past pleasures in vain,  
And sigh that we cannot enjoy them again,  
While neglected around us lie joys pure and sweet,  
Because no response in our hearts they can meet.

DCCCLXXV.

"We have let it grow sordid, and hardened, and cold,  
And lose all the freshness that warmed it of old.  
Asking, then, why it beats with pulsations so faint,  
'Twill answer, Love died from neglect and restraint.

DCCCLXXVI.

"Greater pleasures are manhood's than ever were boy's.  
Far deeper and nobler and sweeter his joys;  
If we only will gather the sweets that are near,  
The present is beautiful, happy and dear.

DCCCLXXVII.

"As I saunter by moonlight the green glades along,  
I list to the trills of the nightingale's song,  
With a glow at my heart for the streamlets, the trees,  
Hills, dales, shades, the sunshine, the stillness and breeze.

DCCCLXXVIII.

"And I think as I sit 'neath the shade of a tree  
How happy mankind, did he will, it can be;  
Why then over the present a deep shadow cast  
To wreathe a fond gloom o'er the grave of the past."

DCCCLXXIX.]

Well, to resume. At this time came Pete's letter  
Suggesting Frank should write to Cora. So  
He pondered well the question, had he better  
Take Pete's advice? He really did not know  
If such a course would not seem to beset her  
With undesired attentions; for although  
He doubted not Pete had a good foundation  
For such advice, he wished its explanation.

DCCCLXX.

"A hint in tender cases is enough,"  
Says Pope or Byron, it don't matter which;  
I think it must be Byron, there's a rough  
Yet quiet meaning in his best distich  
(That is "Don Juan") which is *quantum suff.*  
To stamp the hint as his. When any hitch  
Occurs with verdant lovers both will sigh  
To make it up, but lack the pluck to try.

DCCCLXXI.

Each half afraid the hint the other gave  
Was unintentional, and so they seek  
A mutual friend, and try through him to pave  
A reconciliation. This is weak.  
A hint is quite enough, and ought to save  
All doubts or fears, which feelings only speak  
Of verdancy; the first advance, to me  
And harmony, is *un fait accompli.*

DCCCLXXII.

I always feel that I can well afford  
Forgiveness for an error. He is poor  
At heart who treasures every foolish word  
And lets it rankle in the bosom's core.  
A breast wherein such thorns are gladly stored  
Tells its own poverty to thus immure  
Itself in hate, portrays innate venality,  
And meets the vice as a congeniality.

DCCCLXXIII.

Yet some I've met who sadly feel aggrieved  
At some ill-founded cause, as for example,  
When I have idle scandal disbelieved  
Concerning some one they thought they had ample  
Cause to dislike; if I have not received  
With open arms the scandal—would not trample  
Fair fame beneath my feet to please some friend—  
They think I wish their feelings much to rend.

DCCCLXXIV.

And then they feel quite sad and think you are  
Unkind, or put you to a final test;  
You can't be friends with both, or if you care  
To keep their friendship you must use all zest  
To join them in their foolish spite—beware  
You never let a kindly thought infest  
Your breast concerning those they *will* dislike,  
Or lose a chance their self-made foe to strike,

DCCCLXXV.

Oh paltry, petty minds, if I could hate,  
You would receive its benefit, no doubt;  
But pity will, in me, predominate.  
And though within myself I fairly flout  
Such prejudice, considering your state  
Of narrow-souledness, I can look without  
Much anger on you—nay devoid of any  
[Large minds and hearts are not given to the many].

DCCCLXXVI.

"Fair play's a jewel," says the world; 'tis true,  
Because it is so rare, and half we meet  
Clothed in its garb, is like the trinkets now  
In style—that is, the gems are counterfeit,  
The merest paste—just so, so very few  
Of us are strictly just, that if they greet  
Us with true honesty we always doubt  
And think 'tis false if we could find it out.

DCCCLXXVII.

"What's in a name?" why everything, of course.  
"You don't believe it," yes, you do, my friend;  
You will agree with me there's far more force  
In names than virtue; what but name could lend  
Us patience to peruse "Lothair"? A loss  
Of time we all regret; you may depend  
Its author's name's the only virtue in it;  
None read it through, though thousands may begin it.

DCCCLXXVIII.

What's "not at home?" A most convenient name  
For falsity. What's "business tact?" The gift  
Of taking people in, and just the same  
Diplomacy is hiding well the drift  
Of what you seek. What's smartness but a game  
Of humbugging the public. If we sift  
These qualities, we find that when bereft  
Of outward gloss their vice alone is left.

DCCCLXXIX.

Of course you've heard the phrase, "the naked truth."  
Upon my word, there's a deep meaning in it.  
I'd like to see the matron, sage or youth  
Who'd dare to always speak it. To begin it  
Would be to fight the world at large. In sooth,  
They'd call you a gross liar the first minute  
You dared to speak the truth. Upon my life,  
You'd set the world from end to end at strife.

DCCCLXXX.

Tell a fond mother that her baby's homely;  
A poet that his last production's dry;  
A maiden that her rival's very comely,  
And praise the color of her hair and eye;  
And even in a housefull you'll be lonely,  
For every inmate would take care to fly  
From you as from contagion. Such a rule  
Of speaking truth would stamp you as a fool.

[TO BE CONTINUED.]



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## TO THE SPIRITUALISTS OF THE UNITED STATES.

GREETING: As I have lately (and unexpectedly to myself) been called to the presidency of the National Association of Spiritualists, I respond to a request of some of the chief members of that body by putting before you, in an official letter, some considerations pertinent to the present duty and golden opportunity of American Spiritualists.

In the first place, there are millions of people in this country, and millions more in other countries, who now either openly or privately acknowledge that they have found a two-fold preciousness in Spiritualism: one as affording a vivid proof of the immortality of the soul—a doctrine which theologians have taught dogmatically, but which Spiritualists have proved scientifically; and the other as ministering an unspeakable solace to the sorrow-stricken hearts of those who, in this world, yearn unutterably toward the sacred objects of their love and friendship escaped into the other.

Modern Spiritualism has thus been the greatest blessing which the world has enjoyed during the present century.

"If a man die shall he live again?" This is an old, old question. It was asked in the earliest ages; it has recurred to the perplexed souls of every generation; and it has never received such an answer of cheerful faith, unclouded with doubt, as modern Spiritualism has definitely and almost mathematically given to it. A belief in immortality inheres more or less staunchly in the average human breast. Nevertheless, during the last twenty years, thousands of men and women have gone Sunday after Sunday to church, and have sat and listened earnestly, and have returned home unpersuaded of a doctrine which they have striven with all their might to believe: but could not; until at last, turning away from the church and its record of God's miracles in past ages, and consulting the ever-living oracles of the same Divine Father, who still sends ministering spirits to all his children, they have been able, through this latest and most blessed of all divine revelations, to "bring life and immortality to light."

But even to such as have never doubted immortality, and have therefore needed no evidence to demonstrate it, the near and animating presence of the spirits of departed parents, children, husbands, wives, lovers and friends—gathered about us daily and hourly—eager to serve, comfort and inspire us—commissioned to "keep guard concerning us lest at any time we dash our feet against a stone;"—all this lends a new dignity, joy and hope to human life, and gilds it with premonitory beams of "the exceeding and eternal weight of glory."

In view, therefore, of these two great facts of Spiritualism—its palpable proof of the soul's immortality and its daily ministrations to the soul's peace—I claim that Spiritualism is the true, chief and best religion in the world. It is a religion based not on conjecture but fact. It is a revelation of no disputed historical accuracy or doubtful interpreta-

tion. It makes known not only the truth that there is another world, but opens a pathway to that heavenly realm and a gate of entrance therein—building a ladder, like Jacob's, to the very battlements of heaven in order that the angels may descend and ascend. It is the true church—such as the prophets long waited for, but "died without the sight." It is the world's hope for the regeneration of its teeming millions of souls.

I feel compelled, therefore, speaking as the representative of the National Association of Spiritualists, to say that the first duty of all believers in this sublime faith is to cultivate the religious and devotional spirit, by which alone this mystic bond can be so strengthened as to bind both worlds in one. "Spiritual things are spiritually discerned." How, then, are "the eyes of the understanding to be opened?" The answer is as ancient as the desire. "Such kind goeth not out but by prayer and fasting," said one who by this power moved the world. "Keep thyself pure," said an apostle to his pupil. "Blessed are the pure in heart, for they shall see God," said the Spiritual teacher who spoke on the mountain-side. The authors of these maxims were the Spiritualists of their time; and their maxims remain as the spiritual philosophy of all time; their later-day modifications are scarcely improvements upon them. The Spiritualists now may even go back to these primeval and ever-flowing fountains of the soul's life and drink and be satisfied. I am no stickler for parchments or gospels or "cunningly devised fables," or any of the learned lore which the Church calls its sacred history, and which it ranks above God's perpetual and universal revelation in a thousand other forms to all the world. But I do place a precious estimate on the spiritualistic truths which the Poet of Jerusalem sang in his Hebrew Psalms, and which "He who spake as never man spake" set like immortal jewels in the shining circle of the Beatitudes. And I am convinced that the religious teachers of the present age, if they expect to leave a spiritual impress on their day and generation, must cast away all vain and profitless disputes about churches, theologies, creeds, forms, and the like, and substitute for these that simple faith which has distinguished the Spiritualists of all ages, and which the Teacher of Nazareth embodied in his discourses to his uncomprehending friends. It is in this way, and in this way only, that Spiritualism will fulfill its promise of developing the spiritual faculties, and of satisfying the religious hopes of mankind.

In the second place, I want to see this religion reduced to a practical, work-day beneficence. When I was a child, I wept often in secret over the sorrows of the slave, and marveled how good people, and especially how church members, could sanction such cruelty to their fellow-beings. But I have lived to see the Church, like the State, the upholder of wrong—the apologist of crime. The same Church and State that sanctioned slavery until it was blotted out in war now sanctions another slavery which, I trust, is destined to pass away through peace; I mean the subjection and disfranchisement of women. Spiritualism teaches the equality of souls. It is, therefore, the duty of Spiritualists to organize this doctrine into the equality of citizens. What the slavery question was to the abolitionist, that the woman question should be to the Spiritualist. As I would have been ashamed ten years ago of any Spiritualist who would do violence to his religious faith by upholding the slavery of the negro, so I am now ashamed of any Spiritualist who can assent to the oppression of woman. "That man's religion is vain."

So, with an earnestness whose full measure I can neither restrain nor express, I beg you to unite your efforts—leagued with the good intelligences that may inspire and empower you from above—to urge upon the Congress of the United States, at its approaching session, an act enforcing on the several States the right of women, as of other citizens, to the elective franchise as now guaranteed to all citizens by the Fourteenth and Fifteenth Amendments of the National Constitution.

In the third place, I point you to the little children. What are you doing for their soul's training? Do you give them a happy or a gloomy Sunday? Have you yet organized in your town or neighborhood a lyceum for their Sabbath instruction? The children of to-day are the army of the future, who must fight the battles of the world's reform. Are you training the young soldiers to be valiant for the truth? A child's soul is like a rose-tree; it needs perpetual watering to develop its bloom and sweetness. I consider that your Sunday meetings for children are of equal importance with similar meetings for yourselves. Above all things, have the young minds gathered together once a week and instructed in a religion which does not fill them (as the churches do) with visions of eternal fire, or make them afraid of God, whom they should approach lovingly as their Heavenly Father, or chill them with sepulchral ideas of death, since death (to a child's mind) should be but the opening of a garden-gate into a summer land. I ache at the hideous reflection that many fathers and mothers think they are doing God a service, and giving their children a blessing, by filling their minds with the clouds, glooms and uneasiness of a theology of death's-heads, hell and the judgment. As Spiritualists, we owe it to the next generation of Americans to plant, now and betimes, in their innocent minds the seeds of our own more loving and lovely faith in the eternal goodness of Him who is "not willing that one of these little ones should perish."

In the fourth place, as we are called upon, in the midst of

"a wicked and adulterous generation," to endure obloquy on account of our faith, let us beware lest we bring obloquy upon it ourselves by returning "bitterness for bitterness and scorn for scorn." When such a journal as the *Tribune* insults such a woman as Lucretia Mott by saying that "she is strangely out of place in a convention of Spiritualists" (as if Mrs. Mott were not as competent to choose her proper place as Mr. Greeley is to choose it for her), and when this same journal calls the whole Spiritualistic movement a delusion, and its followers lunatics, the temptation is great to return an angry word to the unjust attack. But it is not in this way that we shall best commend ourselves to a gainsaying world. If Spiritualism cannot work out in the souls of its believers something of the same celestial magic by which the great Spiritualist of Nazareth prayed for his enemies, saying, "Father forgive them, for they know not what they do," then we have not yet learned the rudiments of the religion we profess. Let us conquer our slanderers with good will. A rude blow in the face of the accuser may shut a single clamorous mouth for a time, but the true way to demonstrate the excellence of our faith is to exhibit it in our lives. Let us outshine our critics in all that makes the superior luster of God-illuminated souls.

In the fifth place, let me say that the house of our worship is not any cathedral like St. Peter's, nor any church like St. Paul's, but in our everyday lives. The altar of our religion is within our hearts, and its consecrating fires burn brightest and best when most of truth and purity are gathered in heavenly accord. The holy flames ascending from such altars will purify all homes and keep them free from guile. I believe in home and domestic virtues—in the family and in fidelity to the love out of which it should always spring; and more especially do I believe in attaining to that love which shall be so perfect as to be continuous; with increasing years continually growing deeper and broader and nearer akin to that of angels, and which shall finally overleap the barrier of the grave, swallowing death up in an eternal and victorious joy. It is to Spiritualism as a religious faith, and to the concomitants of Spiritualism, in the various beneficent reforms which are based on its doctrine of the equality of souls, that I look for that influence which is to secure spiritual perfection in the earthly family. The popular notion that Spiritualism is a foe to and a disorganizer of society, is true only in the sense that it seeks to burn, as with fire, the gross materiality which now rules the family, and substitute for it the domination of Spiritualized and intellectualized affection; and finally, it teaches that the perfect earthly family is never dissolved.

In conclusion, I will add that it is in the spirit of these views, and not of any clannish sectarianism or partisan narrowness, that I shall endeavor to administer the high office to which I was lately chosen, as President of the National Association of Spiritualists; and, on behalf of this body, now in the ninth year of its prosperity, I hereby extend an invitation to all the Spiritualists of the United States to become active members, and to co-operate zealously in its good work.

I am your fellow-servant in the truth,

VICTORIA C. WOODHULL.

New York, Nov. 1, 1871.

MR. GREELEY RETREATS BEFORE THE ENEMY  
AND FALLS BACK ON SAM JOHNSON & CO.THE CAMPAIGN TO KICK LOVE OUT OF MARRIAGE BEGINS IN  
EARNEST—DOWN WITH LOVE AND UP WITH  
LAW—MR. GREELEY'S OPINION OF  
HIS LADY FRIENDS.The *Tribune* of the 19th inst. says:

MARRIAGE—WHAT IS IT?

The great Apostle to the Gentiles forcibly enjoins his son Timothy to "Hold fast the form of sound words." For words are things. Give a sophist liberty to affix to them such meanings as suit his purpose, and he will reason God out of the universe.

The word marriage is thus defined by all the standard English lexicographers whose works are within our reach at this moment:

By Dr. Samuel Johnson: 1. "The act of uniting a man and woman for life." 2. State of perpetual union."

By Noah Webster: 1. "The act of marrying, or the state of being married; union of man and woman as husband and wife; wedlock; matrimony." 2. A feast made on the occasion of a marriage."

By John Craig: "The act of uniting a man and woman for life in wedlock; the legal union of a man and woman for life; a feast made on the occasion of a marriage."

By Samuel Worcester: "The act of marrying, or uniting a man and woman for life as husband and wife; the state of legal union between a man and woman; matrimony; wedlock; wedding; nuptials."

Every one but Webster makes union for life essential to marriage, and Webster intimates no dissent from the general dictum.

Consider now the promise required by the Christian Church of every man who presents himself as a candidate for marriage. [We quote from the liturgy of the Protestant Episcopal Church, but it is essentially the same in all churches:]

Minister—"Wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and, forsaking all others, keep thee only to her so long as ye both shall live?"—The man shall answer, "I will."

Now we are not here arguing that the Woodhull-Claflin crowd have not devised or adopted a substitute which is vastly superior to Marriage—we will consider that point in its order. For the present we only insist on the obvious truth that what they commend and delight in is not Marriage, but something quite other than that, which should be called by its proper name, whatever that may be. We do not wish to name it; but why should not they? He who has invented something vastly superior to an ax, a hoe, an au-



ger, does not seek to confound it with that which it is intended to supersede: he gives it a distinguishing name, and tries to make the distinction between the old and the new as broad and emphatic as he may. Our new lights, on the contrary, seek to palm off their nostrum for what it is not, and thereby betray their consciousness of its inferior character. No man tries to pass off gold for brass, or silver for pewter: if he tries to deceive at all, he proffers his pewter as silver, his brass as gold, and profits or fails to profit as may hap by the presumed lack of discernment in his customers.

We demand that those who commend the Woodhull-Claflin substitute for Marriage shall commend it as a substitute, and under a distinct name. Is not this demand clearly just?

Viewing with increasing alarm the rapid spread of the principles of social freedom which we advocate, Mr. Greeley feels called upon to enter upon a systematic campaign, with a view of putting a stop to the "pernicious" influences; but we presume he will keep as clear of the principles we lay down, and upon which we base "our faith," as he usually does in the more common matters of political economy, and "stick" for the form grown grim with age.

We know a good many of Mr. Greeley's old and intimate friends, and they, one and all, agree that he was never guilty of comprehending a principle. Indeed it is scarcely necessary to rely upon the testimony of even his friends, since the columns of the *Tribune* are all-sufficient evidence as to that fact. Principle, like consistency, is a thing that Mr. Greeley don't "carry about with him." It is a sad thing, however, to say nothing more; to find a paper that has done so much for humanity and is capable of doing so much good in the world as the *Tribune*, so hopelessly stranded upon soulless Forms from which the spirit long since fled.

The *Tribune* on social matters is as dead to the spirit of the age as the religion of Hell Fire and Brimstone is; or as Infant Damnation, Substitution or Propitiation is. Religionists stick to the form, careless of the Spirit, and he who does not subscribe to "our" creed, believe "our" theory, and go to "our" church, is a candidate for the bottomless pit, Jesus having died in vain for him.

Science, Philosophy, History, and in short all the sciences, are progressive. To-day their definitions are not what they were a century ago. So also is religion progressive. At no time in the history of the world was so much of God comprehended by man as in the present; and consequently never before was the definition of religion so broad. But it does not necessarily follow that the church's definition of religion is all the religion there is in the world. Indeed if we are to take the definition Christ gave it, there is quite as much of it among Infidels and Materialists as there is among church members. "Pure religion and undefiled before God and man is to visit the widows and the fatherless and to keep unspotted from the world." Now we take it that with religion as with marriage there is a similarity of difference between the form and the actuality. Religion does not consist in subscribing to some church formula, but in the kind of life led. Marriage does not consist in the observance of the form, but in the thing itself as carried out in practice. If people have a ceremony performed, lacking the true uniting spirit, that is no marriage in the sight of heaven, since God has not joined them. That kind of marriage may suit the editor of the *Tribune*, in fact we believe that to be the kind of marriage he lives; but it does not suit us, and we shall make war as fiercely upon it as we ever have and ever shall upon the mere mockery of religion, of which this mockery of form is a counterpart in marriage. Sunday religion, serving the devil the other six days of the week, is hypocrisy, which the Greeleys in religious matters have mistaken for religion. The maintenance of the legality of marriage, when the spirit which prompted it has fled, is a social hypocrisy as damning to social harmony as its counterpart is to true religion.

Now, as to the word marriage, which Mr. Greeley is so pertinacious shall not be used to represent any relations of the sexes, except the legal form, we do not care a fig about it. We would just as soon have any other word, and Mr. Greeley may choose one, if he will; but we shall object to his giving its analysis. The word to us is nothing. The reality which the word is used to represent is the all in all. If we find two souls who love each other according to the laws of God, which are Nature's laws, that to us is marriage, whether the legal ceremony has been performed and the certificate signed, sealed and delivered or not. We are utterly indifferent to the form, but we want the true spirit of marriage, but we have no objection to those having the form who desire it. What we do object to is: the imposing of it upon those who do not want it, and who violate their sense of right in acceding to its requirements.

We think we have made ourselves understood. Now we want Mr. Greeley to make himself understood also. It is to be inferred, at least, from the above attitude that Mr. Greeley holds, that all there is of marriage is the going through of the legal form. Now we want him to tell the people if love has anything to do with his marriage; and, if so, how much; and in what way; and here we will leave this part of the question until Mr. Greeley informs us whether there is any such thing as love connected with the definitions of marriage he has presented us? We have read them carefully and have failed to find that word, which to us seems to be at least worthy of mention in this connection.

The edged tools which Mr. Greeley introduces into his editorial appear to us to be something different from what he thought he was bargaining for. He says what we propose is not marriage but a substitute for it. Are the articles that

Mr. Greeley uses when preparing himself to tell "what he knows about farming" substitutes for the original things called axes, hoes and augers, or are they simply improvements upon them? The definitions given of these are the same to-day they were a hundred years since; but the things themselves are quite different affairs. Come, Mr. Greeley, why don't you turn lexicographer and right these matters? It will not do for these Yankee geniuses to palm off their new-fangled notions upon us for the genuine stuff itself. Their "nostrums" must be "properly named," and "we demand that they commend them as substitutes under a distinct name," so that we may not be imposed upon by their "inferior character," and that they shall not be permitted to take advantage of our "lack of discernment." Now "is not this demand clearly just?"

But Mr. Greeley, not satisfied with giving us edged tools with which to cut the throat of his argument, also offers the Episcopal marriage ceremony to bury it with, as follows: "Wilt thou have this woman to be thy wedded wife, to live together, after God's ordinance, in the holy estate of matrimony?" Ah! ha! Mr. Greeley, then after all it is "God's ordinance" that is to be lived after, and not Samuel Johnson's Dictionary. But to go on: "Wilt thou love her, comfort her, honor and keep her in sickness and in health, and, forsaking all others, keep thee only to her so long as ye both shall live." Says Mr. Greeley (and he seems to make it an essential part of the ceremony, since if he were to say I will not, the ceremony would not be concluded), "The man shall answer 'I will.'"

Now, Mr. Greeley, does not your legal marriage depend upon that promise being given; and if in being given, does it not also on being kept as well. And should not the promise depend upon something existing previous to this ceremony, and which should be the cause of it. "The man" must promise to love, comfort, honor and keep, else he is not fitted to have the ceremony concluded. Then it is not the law, after all, according to Mr. Greeley's own showing, that constitutes marriage, but the supposed capacity to do certain things; which it is just as impossible for any living person to know that he can fulfill as it would be for him to know that he should live a hundred years; and he would be as justifiable in promising the last as the first.

But the promise is made, and they are pronounced to be man and wife by a man, but, mind you, not necessarily by God. Now, suppose that they do live together after God's ordinance, being really able to keep this promise to love, honor, comfort and keep; do they do so because of the ceremony performed? Would they not have done the same lacking the ceremony? And if they had, would they have been any less really married after God's ordinance? On the contrary, suppose none of those promises are lived. Do the conditions of marriage exist? Suppose that instead of his loving, honoring, comforting and keeping her, he hate, dishonor, annoy and curse her; are the conditions of marriage fulfilled? and if they are not, is there any marriage according to the contract itself?

Johnson says, "Marriage is the act of uniting a man and a woman for life." But if they will not stay united how can the marriage continue? And will Mr. Greeley pretend to say that a man, who cruelly beats his wife, making her life one continual hell, that that is in "a state of perpetual union."

But let us come a little nearer home to Mr. Greeley. Does he perceive, when he assumes the position that marriage is a "legal union for life," that he is thrusting a base insult into the faces of some of his best women friends? If we are not greatly mistaken Mr. Greeley has several friends, warm personal friends, who either have had, or are now living with, a second or even a third husband. And Mr. Greeley, with an effrontery and impudence almost beyond comprehension, stands before the public denouncing them as having lived a life of—"we do not wish to name it" as it is too foul. Are these women—these brave, intellectual and refined women, in every way, at least, Mr. Greeley's peers—willing to longer call friend and to associate with a man who thus brands them to the public scorn; or cannot Mr. Greeley see that he has done so? Is he so venomous against the "Woodhull-Claflin crowd" as to have lost his senses? Verily must Mr. Greeley be in his second childhood. But if in his insane and futile attempts to bring the public scorn upon that "crowd" he bring it upon himself, that is his "funeral," not ours; and he is thrice welcome to its enjoyment. We leave him and the women he vilifies to settle that matter.

But we are now ready to come directly upon Mr. Greeley's ground and say that the genuine marriage is that only which is "unity for life," "a perpetual union," not only while in the body but also "so long as both shall live." And this marriage is what every loving soul naturally and inevitably seeks until found, and they who would erect barriers of soulless law to hinder, obstruct and prevent such consummation are enemies to the real, the truly natural and godlike marriage. Mr. Greeley may have his form, which it is well known is all he has, and which he will leave behind when he leaves his own personal form for Spirit Life; while we will dispense with that mockery, and have instead the spirit-unity, which shall outlast all form, extending into futurity, and growing brighter, better and sweeter with each succeeding year until it shall be one long joy. And Mr. Greeley may call it whatever he pleases, and so long as he will permit us to have and enjoy the substance, he may have the shadow, and we wish him all joy of the having.

But if Mr. Greeley insist upon having a legal form of mar-

riage, let the parties to it be their own judges, whether it shall be "for life" or for twenty, ten, five, or even one year, and do away with divorce altogether, and thus abolish one of the worst disgraces that has fastened upon our civilization, but made necessary by the bigoted sticking for legal marriage for life. For our part, we honor, and worship at the altar of, that life and purity that dare to rely upon their own strength to lead a true and virtuous life, while we pity those who must be bound by law lest they fall. Such weakness is one of the most deplorable commentaries upon the Christianity of the world of which it is possible for us to conceive. But the Angel World and this are rapidly nearing each other, and in their conjunction we shall become like the angels in heaven, neither marrying nor giving in marriage, but subjects of the eternal and immutable laws of Spiritual Unity, whose operations are not yet realized here.

As Mr. Greeley is so free about the Woodhull-Claflin crowd, as having a substitute for, instead of an improvement of, marriage, we desire to put him a single question: Suppose our substitute were to be fully accepted and adopted—in short, that marriage laws should be repealed—would you, Mr. Greeley, continue to love, comfort, honor and keep Mrs. Greeley the same as you love, comfort and honor her now? If Mr. Greeley believed in the principle of analogy, we might, perhaps, quote an axiom which a wise man has laid down: "That man who is the most contentious for capital punishment is he who should be most suspected of the capacity to merit it." If Mr. Greeley is not able to make the application, we will endeavor to lend him the requisite assistance, as well as to endeavor to make the controversy which he has made us very happy by introducing, as interesting and instructive as his presentation of his side will permit, when we "will consider that point in its order."

#### SENATOR CARPENTER'S LOGIC REVIEWED.

NO. III.

This champion of partial suffrage argues, since the Fourteenth Amendment provides if any State shall deny the right to vote to any male citizens it shall lose a certain part of its basis of representation, that the Constitution acknowledges the right of the States to deny the right to vote to any citizen, on any account, except to male negroes; thus affirming that race, color and previous condition of servitude refers only to the African race, black color and male negro slaves. If this is not a case of a drowning man grasping a straw it would be difficult to propose one.

The sum total of the language is simply and only this: The sovereign people of the United States say to the people of the several States, if you do a certain thing you shall be punished for it in a certain way; and this, Senator Carpenter perverts into a declaration by the United States to the several States that they have the right to do, not only that for which the penalty is provided, but also to do everything else and to commit all other crimes which they may choose, against the citizens of the United States, excepting against male negroes. The usual construction put upon law which provides penalties for crime is not that it confers upon everybody the right to commit the crime; and still less, that it confers the right to commit all other crimes not mentioned, but directly the reverse, denying such rights and affirming them to be wrongs, or infringements upon the rights of others.

Now, if the citizens of the United States are not deprived of anything to which they are entitled when they are denied the right to vote, what kind of justice is it that compels the States to suffer for making the denial? The States when they do a certain thing must suffer a certain penalty; and yet, according to the learned Senator, they have done no wrong to anybody nor deprived anybody of any right possessed by virtue of citizenship. It seems to us that this is not only a queer kind of consistency, but remarkably bad logic.

But this is not the only jewel Senator Carpenter presents to us. The States, for denying the right to vote to male citizens, are punished; but they may deny the same right to another class of persons, equally with those male citizens entitled to all the rights attaching to citizenship, with impunity. The States may deny the right to vote to every woman citizen and still retain all women in their basis of representation—a beautiful equality for citizens of a free country, who are the descendants of "we, the people," who framed "this Constitution" "to establish justice," and to secure to "ourselves and our posterity the blessings of liberty"—a beautiful republican form of government existing against the consent of one-half of its own citizens—a beautiful manner of securing the "general welfare," denying one-half the people any interest whatever in it—a beautiful system to secure "domestic tranquillity," to introduce and maintain elements of certain discord by affirming that one-half the people have no rights of which the other half may not deprive them. The Republican Party and its mouth-piece may fancy such a kind of government to be "The Ideal Republic," but we fancy they will have a somewhat difficult job to make ten millions of women see it in that light, to say nothing of the two-and-a-half millions of men who stand with the women on this question. It seems to us that it cannot matter what might have been considered a republican form of government at the time of the adoption of the Constitution. Indeed we do not even know that the governments of the States were held to be republican. Perhaps there were none to question and raise that point against them. If language have any



finite meaning we must certainly conclude that James Madison could not have held them to be republican, since he said, as a member of the Virginia Convention when this question was being discussed: "Some States might regulate the elections on the principle of equality, and others might regulate theirs otherwise. Should the people of any State, by any means, be deprived of their right of suffrage, it was deemed proper that it should be remedied by the general government."

Now, what did Mr. Madison mean by "the principle of equality?" Evidently he meant equality among citizens in regard to the right of suffrage. Suppose Mr. Madison was now living and should make that declaration, would he not be justly set down as an advocate of the right of women citizens to vote under the provisions of the Constitution; and further, that he would deem it proper that the general government should remedy any inequality in such States as should regulate elections upon the principle of inequality? The Constitution itself now declares that women are citizens, and that the right to vote is a citizen's right. The States deny the right to vote to women citizens. Is not that an inequality, according to Mr. Madison, to be remedied by the general government?

But we suppose Senator Carpenter would at this stage of the argument remind us of that "fatal" second section of the Fourteenth Amendment. The Constitution having plainly declared women to be citizens, straightway added a restriction by which they could be excluded from suffrage, the only right not before exercised by them as citizens; certainly a most interesting operation, and withal decidedly cool.

But, again, how are we to know if the States ever had a republican form of government? Was the question ever decided by the Supreme Court, in any manner touching the denial to women of the right to vote? All of this time the States may not have had a republican form of government; it may have been left for women to demonstrate that they have never had such a form and have not got it now.

Is there any question as to what constitutes a republican form of government? Mr. Carpenter will scarcely differ from us in this, since he admits that the argument that the States are not republican is a "strong" one. We affirm that a republican form of government is a just government. Will Mr. Carpenter deny that? Let us put it in the form of a syllogism:

A republican form of government is a just government.

A just government exists by the consent of the governed.

A republican form of government must exist by the consent of the governed.

How can Mr. Carpenter escape from that deduction? Will he affirm that the government which denies all women the right to vote, exists by their consent? And are not women governed as strictly as men are? We trust Mr. Carpenter will see the necessity of endeavoring to reconcile his statement that we have a government existing by the consent of the governed with his other statement that the States have the right to deny to women the right to either consent or dissent to it by voting. But women do protest against this un-republican government, and this simple fact is a more potent argument than all that Senator Carpenter has advanced.

But, says Mr. Carpenter: The States have the right to deny suffrage to any citizen except to male negroes. It would have been a little more definite as to what he means by this had he explained what the States are. Suppose we admit that the States may deny suffrage to any citizen. How must they go about to do it? First: It should be determined what the States consist of. Next: Are there any citizens denied the right to vote? Next: Were they so denied by the States in proper form?

States are not certain territorial areas having definite limits, but they are the people living within such defined limits. The State of Wisconsin has certain defined limits, containing a certain number of people. Have those people ever denied to the women of that State the right to vote? Mr. Carpenter will hardly affirm that they have. If they have not, by what authority do the men of Wisconsin prevent women from voting? Will Mr. Carpenter please inform us?

The women of Wisconsin are just as much a part of the people and a constituent part of the State as the men are, and they have never had anything to do with the denial of this right to themselves. In short, the men absolutely prohibit them from taking any part whatever in that operation. In the State of Nebraska this question was lately voted upon by men only, and they actually prevented women from taking any part whatever in the matter. Will Senator Carpenter assume that the women citizens of Nebraska have been denied the right to vote by the people of that State? If he will not, then he cannot escape from the inevitable conclusion, according to his own proposition, that the women citizens of Nebraska are wrongfully prevented from voting; nor from the additional conclusion that it is the duty of the general government to remedy that condition.

These people who would still deny women the right to vote have such an overweening confidence in their position of "might" that they seem utterly regardless of the character of the arguments they advance. There is not one of them that will hold water. Nevertheless they proceed with them under the supposition that nobody will be able to discover their fallacy to the world. But long arguments and diligent search among the authorities are not necessary to prove their shallowness. We have only to take their own state-

ments and admissions and dissect them to prove all that we claim.

There is one simple though fatal fact standing against all their arguments, and this is: that women as well as men form a part of "We the people," "who," according to the decision of the Supreme Court of the United States, "conduct the government through their representatives duly elected," and neither Mr. Carpenter nor any other man or woman can any more escape that fact than they will be able to escape the inevitable result which justice has decreed: THAT WOMEN SHALL VOTE FOR THE NEXT PRESIDENT OF THE UNITED STATES.

#### MARRIAGE—FREE LOVE—DIVORCE—THE BALLOT

If the ballot is not to improve woman's condition legally and give her the same right of property in herself which man has in himself, then we cannot see that we are contending for a very high prize for the unfranchised. "Taxation without representation" is the battle-cry of rebellion against oppression in the material powers of government. But the battle-cry of woman is not merely for the ballot because she is taxed without representation, but for freedom and equality in the fullest sense of these terms as applied to men. If the ballot does not bring these, then it is a miserable fallacy and scarcely worth the martyrdom that has already been suffered, much less that which is yet to be meted to the workers in this cause. If the ballot gives equality, then it must enact laws holding men to the same fidelity to the marriage vows that women now are held, and visit the same penalties, legal and social, upon them for dereliction that are meted to women. And then, if men are still untrue, if the ballot and the law, when women have their voice in the government, fail to make them virtuous and obedient to moral obligations; if they still persist in seeking after strange women, and practically, if not legally, making polygamists of themselves when it suits their fancies, then the ballot and the law must furnish some sort of compensation for these derelictions. Or will the advocates of the rigid enforcement of the present order insist that women shall continue to endure this wrong without redress? The very moment we attack the social evils which must be remedied by further legislation, we necessarily attack the system under which these evils have been created and inflicted. If you alter the terms of the contract by striking out the word "obey" and substituting words of equality, you have abrogated the old and instituted a new formula altogether. But respect and esteem, the basic elements of love, cannot be enforced; and to compel perpetual obedience to a contract which has been practically dissolved by one or both parties, because it has failed in its essential conditions, is legal concubinage, compelled adultery; and it matters not what stigma may be put on any other practice, this is no better.

We are, therefore, inclined to the opinion that the *Woman's Journal* has a very difficult task in attempting to limit the present movement to the attainment of the ballot, and through it to a share in the financial department of the government. To the women who are groaning under the slavery of the present system, who have no right to the labor of their hands or the fruit of their bodies, "taxation without representation" has a very hollow, sepulchral sound. Nor is it any benefit for a certain would-be exclusive and aristocratic clique to assume the management of this movement and place themselves at the head as paragons of virtue while they fling dirt all around them. Neither is it in good taste, not to say principle, to impugn motives or misinterpret facts. All these are the tricks of politicians and should be omitted by those who hold themselves to be, of all the leaders in this movement, the most competent and virtuous, as they are also the most self-satisfied. The rights of Mrs. Woodhull or Mrs. Stanton are the same as those of Mrs. Livermore—each to pursue her purpose in her own way with her own means.

The Russian marriage is slavery. Women, to escape this slavery and its legal consequences, evade the law by fictitious marriages, and live with the men of their choice in concubinage. The *Woman's Journal* apologizes for this departure on the ground of custom and the fact that Russian marriage is female slavery. But in this evasion of law, this defiance of established rules of morality, which the *Journal* makes apology for, there is no high and noble purpose of an improved race and superior social order; none but the lowest and most material motives. Nothing of the rights and duties of maternity, of the obligations of women to all society, and for all time, to produce an improved race, enters into the calculations of these women justified by the *Journal*; while the Free Lovers of New York, who do claim the higher motives, are denounced in the most unmeasured terms. And in this rebuke of New York Free Lovers who do not fall in with the Boston clique, who desire to be leaders, nothing is said of the Free Lovers of Boston and other places, and the Free Lusters, occupying high seats in the government, who affiliate with the Boston branch of the suffrage movement. But the richest part of this gigantic effort to trample down those who choose to walk in their own way rather than to be led by even the immaculate Athenians, is to be found in the acknowledgment that our laws regarding woman are "hard, unjust and oppressive; that she loses her rights and identity," and that her condition is harder as a wife than a concubine. The laws as they stand encourage this state of affairs. Does not the *Journal* see that it acknowledges that herein is, with only a slight shade of difference, precisely the

same state of affairs to cause the action they condemn here that there is in Russia to bring about that resort of women which they condone? In the one case the motives which professedly govern the action are good; in the other, bad.

The moral code of the *Journal* is worthy the highest commendation. A higher race and superior order produced out of side of legal wedlock, when all the disabilities named exist in legal wedlock is the "most disgusting vice." Now we are curious to know if all the acts necessary to reproduction are not constitutionally and inherently disgusting to those women of Boston who are able to make such nice distinctions between acts which are right or wrong within themselves, and cannot be altered in their moral status by any statute of man, in or out of the Bible. And are they not supporting that most unrighteous verdict of the present most unrighteous system, which condemns a woman for the self-same act? We think it would be much better for the cause, and more appropriate for the parties, to accept the situation; take in all the legitimate questions and confine themselves to the work in hand, instead of wasting their strength in useless assaults on others, who are as virtuous as themselves, though perhaps not needing the law to compel them to observe the decencies of life. No one can object if Mrs. Livermore, Mrs. Howe, Lucy Stone and others, deem it prudent to fortify themselves with legal barriers against any inaccuracies of conduct, any lustful sheep's-eye glances of forbidden kind toward their friends of the masculine gender. They are the best judges of the safeguards necessary to keep them within proper limits; but it is hardly fair to infer that all other women are equally weak and unreliable.

#### THE PRESENT AGE.

This paper, which was destroyed by the Chicago fire, "like Phoenix from the ashes" rises again and appears before us, though reduced in size. We believe it was the very first of the Chicago weeklies to reissue. Colonel Fox, its indomitable editor, seems possessed of an unconquerable determination which overleaps all obstacles, which it would scarcely be courteous for us to ignore since his graceful notices of ourselves made before the disaster. Thus it seems all the Chicago Spiritualistic papers are to be revived, and, when they are so, we hope there may be a largely increased demand for them.

But we have a word to say to Spiritualists on this point, too many of whom give all their pecuniary support to papers which do little else but vilify them, when, indeed, they notice them at all, and leave their own organs to get along as best they can. They live too much by borrowing. The six millions avowed Spiritualists of the country should support their few organs magnificently, rather than permit them to drag as they do. If you can take but one paper, discard your enemies and stick for that one which appeals most directly to your conceptions of a reformatory journal. The *Banner of Light*, the *American Spiritualist*, the *Crucible*, the *Present Age*, the *Religio-Philosophical Journal*, are all ably conducted papers, one of which at least should be found in company with the *Lyceum Banner* and *Woodhull & Claflin's Weekly* in every Spiritualist's family.

LILIAN S. EDGARTON, in her new lecture, "Woman is Coming," is reported as protesting against woman seeking the ballot at present. She does not believe that woman can purify the politics of the country until she has first cleansed society of its leprous spots of social immorality. Now, here is a notable idea—that woman is to try for another six thousand years to improve men, while men are to have all the social and political right and power to do as they please. "The Pearl of the Rostrum" does not leave us to sorrow as quite without hope. "Women will never receive the ballot until the intelligent majority of them wish for it, and that period will not arrive for the next twenty years." If so whole-souled a controversialist as Miss Edgerton only postpones the second coming twenty years, we ought to be content. We will wait. She recommends a decent qualification for women voters, just to show the lords of the creation how they are exceeded in intelligence by the weaker vessels. To the "decent" qualification there can be no objection. What is decency?

THE POINT of a good story does not lie always in its material truth. The Italian proverb *si non e vero e ben trovato*, covers all cases of doubtful authenticity. The spirit in the fact is more precious than the fact itself. When the Rev. Robert Collyer said to his burned out and grievously tormented flock in Chicago "that he had preached for seventy-five cents a year, and would do it again rather than give up his people in their extremity, and that if need be he could still make as good a horseshoe as any blacksmith in Chicago," we are glad we prefer to believe that he said so. But if he did not the grand idea remains just as true. That's the stuff the world wants. Of such are the men who formed creeds and revolutionized peoples. Go preach the kingdom of God to the poor, and don't stand watching your chances for the loaves and fishes. Those who know and propound the truth, must look for their richest reward in their own consciousness of duty done; they must do and suffer—patiently awaiting the day of fulfillment and accepting, meanwhile, that sorrow which is always the lot of the faithful witness.

"Virtue is always more persecuted by the wicked than beloved by the righteous."



## NEW ORLEANS REPUBLICAN AND THE REVOLUTION.

It is past comprehension how people who profess to be fair and consistent can so far depart from the logic of everything by which they are surrounded as to jump to the conclusion that, in striving for and gaining political equality, woman must necessarily become less influential morally.

There are no precedents to sustain such a theory. In fact, every precedent maintains directly the reverse of that theory. We do not care where the assemblage of men is, nor what their character may be, nor for what they are engaged in; let a half-dozen intelligent women be added to them, and there will nothing occur unfit for even fastidious ears, while the presence of a truly refined woman of high moral nature and well cultured socially will for the time, elevate even brutal men into apparent gentlemen.

At the late election in Philadelphia, some ladies appeared at the polls for the purpose of voting, where there had proverbially been disorder and riot; but during their presence everything of that character was subdued by it. There are instances recorded in history where the mere appearance of a woman quelled the most serious riots, as well as where women have kindled the lacking enthusiasm in the hearts of the multitude by which the most magnificent deeds were performed.

"R," in the New Orleans *Republican*, assumes the position which is clearly untenable; but the article is very temperate in style, and therefore the more calculated to mislead those who have never given the subject attention. If there is any doubt in the minds of any man or woman as to the correctness of our position, we ask them to think of the very worst conditions in which they ever took part, with none of the opposite sex present, and consider what would have been the result of the introduction of an equal number of them into their midst.

"R" certainly cannot be familiar either with the woman movement or its movers. None of them with whom we are acquainted propose to "let slip" any of the rights now exercised in their efforts for suffrage. They desire suffrage, since they believe they are better capable of determining what are their legal needs than men can be. It is by no means necessary that woman shall "sink to the level of a man," by associating with him at the polls, in legislative halls, and in political musterings; but as we have already shown, she will elevate those places to the level of the parlor, the lecture-room, the theatre, the church. Most of all things that are needed, do politics need to become womanized, and when woman shall associate with men in this department, the surer its present "Ring Power" will collapse.

If "R" is a man, he utters a most ungallant untruth; or if a woman, a spiteful libel when it is said that "All other rights are now merged into this one of voting; and the most strenuous efforts of the hardened and unlovable female specimens are put forth to grapple the golden prize." If "R" know anything about it he knows that, take all the woman advocates of suffrage and they will compare favorably, in point of female charms, with the same number of women taken promiscuously from the people, while they will greatly overrate them in point of intelligence and culture.

We beg to inform "R" that the women who "allow men whom the world knows to be unfit associates for good women to attend upon them," and who "smile upon them as sweetly, marry them as readily as if they were upright and worthy," do not belong to the ranks of Woman Suffrage advocates, but to the ranks of those who stick up their dainty noses at them, and who lift their immaculate linen as they pass them.

To "put a stop to this deplorable state of things" is exactly what women propose to get the ballot for. They intend to rise to a political, legal and pecuniary level with men, and then if they do not fit themselves to mingle with women they will certainly eschew their association, not being obliged to depend upon or marry them for a support or a home, as is the almost invariable rule nowadays.

In this pecuniary dependence is woman's weakness. And she can never rise superior to it until she has conquered political power, the denial of the Boston clique to the contrary notwithstanding. And this proposition is clearly admitted and demonstrated in another paragraph in the same paper in which "R" appears, as follows:

"So long as woman consents to be controlled by a power less virtuous than herself, evils will exist; so long as woman consents to be the scavenger of the masculine element, so long will crime be perpetuated; so long as she continues to be the mother of diseased spiritual and physical organizations, so long will she continue to be the commissariat of hell!"

If this does not look to political and social equality for women, aye, even to social reconstruction upon the platform of freedom, we must confess our inability to interpret the meaning of language. (This paragraph, though standing in the *Republican* as its own opinion, is taken probably from the columns of this paper, where it was copied from an article written by Mrs. Mary S. Hebard in the *National Standard*, but we are glad to find the sentiment indorsed by so influential and so ably conducted a journal as the *Republican*.) We commend this paragraph to the careful consideration of "R," with the recommendation that he write another article for the *Republican* afterward. This tendency of the Woman question is also maintained by Laura Curtis

Bullard, lately returned to the immediate control of the *Revolution*, who says:

"A social order which makes of woman a helpless dependent on man, is a failure, for such a slavish position degrades not only women but men."

"By making marriage obligatory, it robs it of all charm. When necessity, and not love, impels a woman to give herself to a husband, marriage is a crime; and when society offers to woman no other way to obtain food and shelter but wedlock, morality and purity have received a death-blow."

"It is the fashion to say that if public pressure" (marriage laws) "were removed from married people, the world would be amazed at the sudden utter wreck of households which now seem peaceful and happy. On the contrary, we believe that fewer disruptions of the marriage tie would occur under circumstances of absolute freedom than is generally supposed. No doubt some wedded pairs, of whom the world little dreams as unhappy, would break their chains; but, on the other hand, many others who were supposed eager to gain freedom, would remain in the matrimonial harness."

We do not feel disposed to criticise anything that contains so much truth as this does, but we believe it is suicidal to continue the foolishness that women "give" themselves to men. Here is the rock upon which many well-meaning people become wrecked in their pursuit of social reform. It must come to be understood that there is no giving or taking about it; that the relation of the sexes are the expression of two individuals neither of whom loses identity in the union. We might also submit the superfluity of law to bind two people who "give" themselves in love to each other. If all other marriage is a crime, how much less a crime is the continuation of marriage after love forms no part of the bond of union? The *Revolution* must learn to be consistent, lest, like the *Woman's Journal*, it be constantly tripping itself.

But we have an insuperable objection to woman becoming dependent upon man either for support, food, shelter, love or any other reason. She should be perfectly independent of him under any and all circumstances; and society neglects the very fountain of all reform when woman is left so that any circumstance can arise under the force of which she may be, in any measure, compelled to barter herself for the necessities of life, either in or out of marriage, against the desire of her soul. And religious bigots and social exclusives may take this and make the most abuse out of it they can; they will ultimately be forced to admit its truth.

## THE CAUSE.

Our exchanges that come to us all teem with articles and items on the woman rights movement. Not long ago silent contempt was the only treatment appropriate to the subject. Then as the Woman's Rights people persisted in their claims on public attention, and making more noise, became more notorious. The press, forced from its indifference, showered merciless ridicule on the short-haired Yankee school-marms, and the long-haired demented males of the movement; denouncing the attempt toward the elevation of women into social independence as subversive of all laws, human or divine, atheistical, anarchical. That stage passed, we come to the irrationality, the unconstitutionality of the claims for woman suffrage or woman equality. Some editors and politicians squarely accept the idea, while all editors and all politicians begin to think there is something in it after all; whether they are or are not in favor of suffrage, whether they dread the impending ruin of society in the awful spectacle of a well-dressed, well-behaved woman depositing a printed slip of paper in a wooden box, whether they stand aghast at the destruction of the Christian's blessed privileges in the audacious demand for woman's free speech and free life, they have all come to admit that they must face the music. The matter cannot be put away out of sight—it has to be met if only by a column of Woman Items. The little thing that was done in a corner is proclaimed throughout the world, the grain of mustard seed has grown into a great tree, whose roots interpenetrate in all directions. Politicians, a race proverbially living on the hand to mouth tenets of the hour, find the Woman's Rights movement so important that it cannot be dodged. The bolder progressionists go in for the woman suffrage as an inevitable fact. The weak kind hold their breath and wait a little longer to see how things go. The number one ticket pays, is their code of duty. A few, a very few stubborn reactionists, who know only the fine old creed, "as it was in the beginning, so shall it be in *secula seculorum*," hold off altogether and will vote against all change in anything. Of such there is no hope—let them pass—the tide goes by and leaves them dumb and motionless to worship the gods of the dead ages.

Meanwhile, what are the immediate gains by the agitation? Many and great. In the first place, attention to the cause, and respect for the speakers, admission of women to broader and more liberal education and employment, colleges, professions and trades thrown open. An improvement in wages and acceptance of the honest doctrine that the work, not the worker, fixes labor rates. Lastly, the sweeping admission that woman has as deep, as thorough an interest in society as man. Hitherto she has been a subordinate, an appendage, a mere dependant; now she is an individual, a personage, whose opinion is of value, whose action is weighty, and whose open and explicit co-operation is a po-

tent element in the direction and determination of society's noblest aims and highest happiness.

All this has been gained by the mere discussion of woman's rights and woman suffrage. How much more will not the world gain by her admission to full and free enjoyment of all her liberties?

## A NEW VOLUME OF POEMS BY MICHAEL SCANLAN.

Having been urged by many friends throughout the country to publish a new volume of poems, I have concluded, after mature consideration, to comply with their wishes. I have, therefore, given full right and authority to my friend, Colonel John Whitehead Byron, to make all the necessary arrangements for the publication of the same. These poems have never appeared in book form before, and the majority of them have never been published in any form. I mention these facts so that my friends should understand that they are entirely distinct from those which appeared in "Love and Land."

It is not for me to speak of the worth of these new poems. They must speak for themselves. I do ask—and I feel I have the right to do so—my friends to use their best efforts to help Colonel Byron in the work he has undertaken.

Very truly, MICHAEL SCANLAN.

COLONEL BYRON TO THE PUBLIC.

Having undertaken the above "labor of love," it only remains for me to explain how I propose to do the work.

This volume of Poems will be published by subscription, and a sufficient number of names to guarantee success—positive success—must be received by me before the book goes to press. Circulars and lists are already prepared and will be sent out immediately.

In the meantime I call upon my friends and the friends of Mr. Scanlan to use their best efforts to forward the work.

JOHN WHITEHEAD BYRON.

Post Office Box 6203.

## ENGLISH CORRESPONDENCE.

[From the N. Y. Times.]

## EDUCATION FOR WOMEN.

The remedy is a thorough university education for women, and a body of educated women who will demand higher qualifications in teachers, and so raise the status of their profession. The Cambridge examinations of girls had already been valuable. At first, ninety per cent. of the girls were plucked in the elements of arithmetic. This was felt as such a disgrace by the teachers that next year only three per cent. were plucked. There should be grammar schools in all the large towns for girls, and scholarships in colleges for which they could compete. Accomplishments should be kept in the background. If there is coming a reign of freedom for women, they must be prepared for it. Without a higher intelligence the restraint upon women cannot be safely removed. The reign of brute force is coming to an end, and woman must be on the side of reason. Reason, therefore, claimed them as her natural allies. She believed that if women once accepted this role, and felt they were pledged in all things to seek for and take the side of reason—to accept no worldly maxims or conventional or prejudiced opinions, but to inquire into the law of reason, they would speedily advance a step further, and say that what society demanded of them was that they should supply not the same workers of the old type in every already crowded field, but workers of a higher type, who would aim in everything at discovering and obeying a perfect law. They would perceive that as by their very existence, as independent workers, they opposed force by reason, so they ought to oppose selfishness by enthusiasm for the common good, deception by truth, and self-esteem and vanity by magnanimity. It was by supplying better workers that women would assist the final justification of that demand for intellectual, social and political independence which they were now so courageously and wisely, as she thought, making. It was for the sake of enabling them to do this that she chiefly desired to see them brought by means of a sound liberal education nearer than ever before to the highest perfection of their natures.

## THE WOMEN'S RIGHTS MOVEMENT.

I have noticed heretofore the progress of what is called the women's rights movement in England, and it seems to me both more solid and more rapid than the same movement in America. You are talking of a female President. England has a female Sovereign, and has had them at times for centuries. Women have long, I may say always, occupied higher and more influential positions in England than they have yet found in America. The whole female nobility of England ranks evenly with, and in some respects above, the male. A Princess, a Duchess, a Marchioness, a Countess, you must see the position they occupy here to realize its importance. What have you to compare with it? All men may be created equal, but it is not so with women. When Mrs. Woodhull is elected President, I hope her first act will be to create at least a female nobility for America. Why should she alone, of all the nations of the earth, be deprived of such an ornament and blessing? But if a female President, let us hope a female Cabinet as well. In England we have not openly and publicly got so far as that; but in a very charming and effective way women do manage to govern the country. Lady Palmerston did more at her Saturday evening receptions than her husband could accomplish in the House the rest of the week. The Countess de Waldegrave controls the controllers of public opinion, and is a power in the State. Scores of M. P.'s speak and vote in accordance with feminine policy. It is only in the War and Naval Departments that women have little influence, and in these regions of brute force there is the greatest amount of blundering and corruption. In the coming reign of reason we shall need no armies or navies, and the supremacy of women may then be established with great advantage, and the revolution begun in England under Victoria I. may be happily consummated in America under the auspicious reign of Victoria II. Hurrah, then, for the petticoats!—that is, if they continue to wear them; if not, hurrah for whatever they may wear in place of them!—and if any man dares to interfere with that sacred emblem of the reign of reason, shoot him on the spot; for brute force is first to be subjugated by reason, and then set to work in a reasonable fashion.

MONADNOCK.



# THE WEEKLY BULLETIN OF THE PANTARCHY.

## MARRIAGE; WHAT IS IT?

To the Editor of the N. Y. Tribune:

In your issue of the 19th inst. you ask this important question, with a seeming show of fairness, as if willing to enter upon the discussion of the question, to ascertain the truth; and you address yourself, for an answer, to the Free Lovers. Perhaps others may feel impelled to reply to you; but I have some thoughts of my own, suggested by your question, which will commit nobody but those who accept them and make them their own, and such as they are you shall be welcome to my contribution to the elucidation of the matter which you wish ventilated.

You appear in the field, however, not judicially, to weigh and determine, but as an advocate and partisan of the conservative or old style side of the subject. I shall be compelled, therefore, in the first instance, to assume the advocacy of the opposite side of the question, and to begin by reviewing your argument so far as you have developed it.

You quote the apostle to the Gentiles as enjoining it on Timothy "to hold fast the form of sound words," for words you say "are things," and "give a sophist liberty to affix to them such meanings as suit his purpose and he will reason God out of the universe." We shall see in this case, in the end, on which side is the sophistry, and who would reason God out of the universe; God meaning, I presume, with you as with me, Truth, Goodness and Divine or Perfect Operation in the highest ideal we can conceive of them.

You quote the definitions of marriage from a batch of dictionaries, and you insist, as the last word of philosophy and good sense on the subject, that everybody shall continue to use this word, and all words in the sense of these dictionary definitions, and that whenever they have an idea that is new, or that modifies in any degree the old conception as limited in the definition, they shall coin a new word for the occasion.

I concede that there is a side of reasonableness and truth in this view of the subject, but whether it embraces the whole truth of the matter or not, we will consider by-and-by.

Let us begin by looking at your definitions. You rely on JOHNSON, WEBSTER, WORCESTER and a certain John Craig, whom you have fished up from an obscure limbo in literature because his definition of marriage seemed to suit you better, perhaps, than the others; but as Mr. Craig's name carries no special popular authority, we may relegate him to his wonted obscurity and attend to the others. Johnson, Webster and Worcester are, undoubtedly, good witnesses for all that their testimony, when sifted, may import, and for all the value that that kind of testimony is entitled to.

Of these three authorities, Dr. Samuel Johnson is old, or represents a past age, and its ideas of Marriage; although an illustration which he gives of it, not in his dictionary to be sure, shows that he had a tolerable insight into the philosophy of the subject. He somewhere says that "marriage is like flies on the window-glass; those who are outside are wanting to get in, and those who are inside are wanting to get out." Webster and Worcester are more modern, and as we shall see, come nearer to sensing the changing atmosphere of present public opinion on the subject, although they are virtually old, also, in this fast age.

It is the whole point of your argument to prove that marriage is a *union for life*, and that nothing else than just that *for-life* union is marriage at all, or in any sense; and your sole resort for confirmation of this postulate is the quoted definitions from the dictionaries (and from the rubrics of the church).

Your most authoritative definitions are these:

By Dr. Samuel Johnson: 1. "The act of uniting a man and woman for life. 2. State of perpetual union."

By Noah Webster: 1. "The act of marrying, or the state of being married; union of man and woman as husband and wife; wedlock; matrimony. 2. A feast made on the occasion of a marriage."

By Samuel Worcester: "The act of marrying, or uniting a man and woman for life as husband and wife; the state of legal union between a man and woman; matrimony; wedlock; wedding; nuptials."

Observe that two things are here, in every case, defined in succession. First, the act of the Church or the State (the priest or the civil officer), and with reference to what they mean or intend to accomplish; thus, "the act of uniting a man and woman for life"—Johnson; the act of marrying, or uniting a man and woman for life as husband and wife—Worcester. This defines what is done by the priest or civil functionary who presides over a *marriage* in the other sense (or as related to the parties united), and shows what the Church or the State undertakes to effect. Secondly, is defined, however, the relation between the parties named, or that which is *really effected*, thus: "State of perpetual union"—Johnson; which, as I have said, is the old idea, two generations ago, and before this age of increasing liberty, Free Love and frequent divorces, and then "the act of marrying, the state of or being married; union of man and woman as husband and wife"—Webster; "the state of legal union between a man and woman"—Worcester. It is worthy of observation, at least, that neither of these modern authorities, in defining the state which is actually effected between the man and the woman by the intervention of the Church and the State, ventures to say or so much as to intimate that

it is necessarily for life. And if they had so ventured, the facts which are prevailing all around us every day would have stultified their definitions.

Will you pretend to say that people who are divorced by the law were, therefore, for that reason, *never married*; which, if it is of the essence of marriage that it be *for life*, must be the case. *Are their children bastards?* Divorce by law is the confession of both the Church and the State of failure to accomplish what they have striven for. They have extorted a promise which they confess their inability to bind the parties to it to maintain. The appearance before the altar is in theory, even, with the public at large, merely the invoking of a public sanction for a union which the parties profess has already taken place between them spiritually; and divorce, permitted by law, is the reluctant admission of the public authority, that the private transactions of the two souls directly interested are paramount over anything which the Church or State, or both combined, can do in the matter; and that the same spiritual authority which united them, and made the real marriage, is competent to disunite them, or to put an end to the spiritual marriage, and so, of right, to the outer legal bond, despite of the theory and the promise and legal sanction of perpetuity and inviolability.

The legal permission of divorce ever, and for any cause, kills forever the theory that life-union is essential to the idea or the fact of marriage. There is no middle ground between that of the old Catholic Church, no divorce for any cause—and even there the doctrine has not been absolute—and the theory of a spiritual union which is the real marriage, and that all the law can do in any event is to recognize it and give it publicity while it exists. WORCESTER and WEBSTER, the great modern lexicographical authorities on English words and their meanings, have *sensed* these distinctions in a very subtle way, and Worcester alone has dared to make *union for life* a part of his definition when telling us what the state attempts; but neither of them dares to affix this quality to marriage as the reality, or that which is actually accomplished.

So much, then, for your definitions and the authority to be derived from them. On your own ground, then, your argument makes but a poor show when subjected to a critical analysis. But, still further, the clause "*for life*" must be taken with a great many limitations and mental reservations, in any event. It is only for the balance of life after the ceremony that you mean, at the best. It is only for life in case no impediment exists which makes the contract void; and it is only for this portion of life, leaving out of account the life after the event which we call death; and which Orthodox Christians as well as Swedenborgians and Spiritualists believe in as a mere continuation of this life. The Swedenborgians are the only ones who insist that marriage, here, provided it is true marriage or a genuine union of souls, lasts on to eternity in the other world, and your idea of union for life is, for them, a miserable pretension, and at the most that you, your laws, and your dictionaries claim, only a union for a paltry remnant of a particular portion of life. So you see that the subject even in this sense, and admitting that words should have a single and fixed meaning, is beset with complications and difficulties, and outside views which your stock of dictionaries has no thought of providing for.

But the assumption that words have and must have no meanings or shades of meaning not found in the dictionaries is the school-boy idea of the subject, on a par with the veridancy of a past generation, which believed that whatever was found in a newspaper or in print must be true. One has only to be let into the process of dictionary-making to be taken down a little in one's estimate of the awful authority which attaches, in the common mind, to such definitions. I was once invited to spend an evening at the residence of Mr. Worcester, at Cambridge. That distinguished lexicographer was hastening along for the printer a new issue of his large quarto edition of his dictionary; and, apologizing for continuing his work, while talking and discussing philology with me, he sat down with Mrs. Worcester, an amiable and no doubt well-informed lady, her knitting or tambour-work or something of the kind in hand, at the opposite side of the fire-place, and scurrying along with all the business-like rapidity of a daily editor, taking up word after word, weighing it as to pronunciation and sense a moment himself, and, if any doubt occurred, would say, "What do you think, my dear?" and on a joint consultation of ten seconds, while keeping up the conversation with me, slapping the word down as it seemed best to them, to remain as *authority* for the editors of the *Tribune*, and as the decision without appeal, by your theory, of the gravest questions of Social Science and Philosophy.

But the whole assumption that words have one uniform and invariable signification is radically erroneous. The dictionaries give only a first crude outline of the meaning of words. We have to go back to etymologies, and forward to the most recent and popular usages of the day, and deep down into the philosophy of the idea imbedded in a word, before we have compassed the whole signification of the terms used even in the most ordinary intercourse of life. The dictionary-maker gives only so much as his treacherous and flitting memory recalls, or as his own stage of development recognizes. You cite the Apostle to the Gentiles, but I am an authority on this subject too, and can tell you more than Paul could about the "form of sound words."

Language is a living Organismus. It grows and de-

velops from generation to generation; and in this age of social acceleration, words often modify their meanings simply within the single decade. As new thoughts spring up in men's minds, there is the alternative of coining new words to denote them or of elevating and stretching old words, infilling them with higher and larger meanings. The word *road* meant once, and means still, in new countries, no more than a trail through the forests, what is called in the West and South a "blaze," from the habits of "blazing" the trees, which is hacking them or hewing off a portion of surface to make white spots and indicate the way, even in the night, through the woods or jungle. This road becomes in turn a "cow-path" or "bridle way," a carriage road, a turnpike, a macadamized road, and finally a railroad, and in every case the term *road* remains generically applicable to every stage of the development. Words, therefore, have their specific meanings, and under the one general signification many species of meaning are included, and new specific unfoldment from the same vital stock is constantly occurring, as in the plant and the blossom verging on fruitage. A word-stock of a vigorous growth is an immense arboraceous ramification. Its growth puzzles the men of antique and settled ideas, the men of mere authority, prodigiously. It requires men of athletic and nimble quality to keep up in this age with the development, whether of ideas, of language, or of society. The new idea, the new meaning of a word, the new institution demanded, is a great disturber of old things. The swelling germination or fructification disrupts and upheaves the old incrustation or enfoldment; and, everywhere, the spirit of peaceful improvements must repeat the old paradox, "I come, not to bring peace on earth, but a sword."

It is one of the most common and vulgar fallacies to think and to say that "all truth can be delivered in a simple and readily intelligible manner," or that "whosoever thinks clearly will have no difficulty in making others understand him," or again, that "language is always adequate to the expression of ideas."

On the contrary, all these *dicta* are only applicable to the common masses of mankind in their common pursuits, to people, in other words, who really have no new ideas to deal in. The Individual or a class of individuals, or the nation who or which has ideal conceptions or a range of ideas above or in advance of others, has intrinsic and immense difficulty in communicating them to those who are behind and below. A given language is a wholly inadequate instrument for those whose mental development transcends the scope of that language.

This point is itself so new, or little thought of, and yet so important that it deserves an illustration. The Chinese nation has no such conception as the Christian idea of *God*, a one supreme being, having a distinct personality, will, and governing purposes. They have on the one hand a vague word meaning Heaven, or that which is over our heads or above, and which is supposed to have some sort of general influence on earthly destiny, approaching to what we call Providence; and, on the other hand, they have the names of individual Gods innumerable, or at least numerous, each of whom has a well-known character, like the Gods of the Greek Olympus or the Roman Pantheon, but who fall infinitely below the sublime conception of "the one true God" of Christian nations.

Now, then, the missionaries, in trying to render the word *God* into Chinese, and to convey to this really critical and intelligent people—not interested, however, in their ideas—the Christian conception of God, are met by an almost insuperable difficulty. They have before them a three-fold alternative. First, they may take up the vague impressionable word for Heaven (t'een) and insert into it their conception of personality and will, as we have to insert for you spiritual ideas into the merely external and legal meanings of the words love and marriage; or, secondly, they may take up one of the names of some individual god of a lower rank and elevate it, by long usage and effort, to the higher meaning, somewhat as the English poet sometimes calls Jehovah Jove, from Jupiter (Jovis), the Olympian god; or as Jehovah itself may originally have been merely the name of one of the heathen idols of Judea; or thirdly, the missionaries may resort to the third horn of the dilemma and invent a new word, or adopt the English *God* or the Greek *Theos* and interpolate it into the Chinese language.

Now each of these attenuations is accompanied with immense objection and difficulty, so much so that as matter of fact the Christian missionaries in China have been twenty-five years feeling their way, discussing the subject, controverting each other's views, and even dividing into earnest and, in some cases, acrimonious sects or parties on the subject.

To take the vague, non-significant word for Heaven, and to use it for God, is to degrade the idea in one way; to take the name of some common personal God besmirched with a personal history, such as a heathen nation always attaches to those ideal personages, often hardly presentable in good society, would be to degrade the idea in another way; and either of these alternatives would require generations, even after all China should have become *quasi-Christian*, to remove false impressions, and the debasing associations which would cluster around the words chosen. And, finally, to introduce a new or foreign word, having no meaning whatever, to the minds of their public, as you advise us to



do in respect to *marriage*, would be, in their case, to present both a new word and a new idea to minds not interested in either, and wholly averse to taking any trouble in the matter.

Now, Progressives who have any real thoughts in advance of their age, relatively to their own country and immediate neighbors, in a similar position, in respect to the difficulties of language, to that of the Christian missionaries in China. I speak feelingly, and with full intelligence on this subject. My connection with new scientific discovery, and with social reconstruction, forces on me continually the question of the choice of alternatives in the use of terms. If I say church, I do not mean church; if I say government, I do not mean government; if I say religion, I do not mean religion—in the ordinary sense, or that in which other people use those words, any more than if I should say road, meaning a railroad, while talking to people whose highest knowledge of a road at all was of a turnpike. In these cases, however, I use the old words, endeavoring to stretch them to a capacity to contain the new element of meaning. In other cases, I coin new words for the New Ideas, as Pantarchy, Universology, Integralism, Unism, etc. Either course has its difficulties, but some choice has to be made; the freedom being reserved to the author or reformer to make it.

But you insist on the contrary; you think it is the only honest way that if the free lovers have new ideas of marriage they should adopt a new word for their conception of the institution. That depends on circumstances. Besides the intrinsic difficulties, and the alternatives, for the promulgation of new ideas, the case is still further complicated by the bigotry and the hostilities of the old order of the community around us. To make an immediate application, and, personality, of the matter, you are not honest when you ask us to adopt a new word for our idea of marriage. You are not moved by any desire to know or to elucidate the truth of the subject. You are not concerned lest the truth may suffer. You simply think you have got a hitch on the free lovers; that you can corner them, by entangling their consciences; that you can put them in a false position before the public. When you will be *decent*, and *candid*, and *receptive*; when you will seek to learn of those who know; when you drop such slang as the "Woodhull-Clafin crowd," and treat others and their opinions with the respect which you claim for yourself and your opinions, we may perhaps listen to your kindly suggestions. But as things are—

"Timeo Danaos dona ferentes."

We are in the presence of an active enemy. You are a leader of that enemy. If the duplicity in the meaning of a word plagues or in any manner incommodes you therefore, that is not our concern, except to make it more so. The fact that you want us to adopt a new word is a reason why we should adhere pertinaciously to the old one, simply putting our meaning into it. We are experts and tacticians ourselves in the war of ideas. The law of war is just the opposite of the law of peace. And in war strategy is allowable. We shall not hesitate to resort to all legitimate subterfuges, which are the protections which nature supplies to the pursued and persecuted; and we shall decide for ourselves what is legitimate, not taking counsel of those who, if they could, would ruin us and the cause we advocate.

And this allusion to war is no figure of speech. We understand perfectly well that we are conducting a grand social revolution, the grandest and most far-reaching, by far, ever undertaken. We understand that the hosts of the conservatism of all past generations are being marshaled against the forces of progress. There is marching and counter-marching in the field; mining and countermining in the face of the fortifications, and *reconnaissances en force* pushed into the enemy's territory. I touch my military hat to you, in recognition of the skilled movement you have just executed in demanding a new term from us to designate our idea of marriage; but I decline for me and for my cohort being drawn into ambush. I shall wait and watch attentively for your next move. You command the respect which is due to a gallant enemy. Farewell till we meet again.

STEPHEN PEARL ANDREWS.

#### CORRESPONDENCE.

FRANKLINVILLE, N. C., August 29, 1871.

DEAR ANDREWS: I am in a dilemma and need aid and comfort. Has the Pantarchy any remedy for my complaint?

Health, climate and business determined me last year to seek a home in the South. Having been a successful culturist of gardens at the North, of course I must have one here, and hoped to exceed all former efforts, on account of the genial air, long summers and generally superior conditions. My garden has a good picket fence, and all seemed secure from outside invasion. I planted in due season, and awaited the harvest. Especially my choice, sweet corn, imported from the North, received my most attentive care.

But I reckoned without my roast. My neighbor's pigs, more hungry than I, couldn't wait. Long, hatchet-nosed creatures, and thin as a shingle, they found it possible to squeeze through very small apertures, and the first I knew of it my rows of "evergreen" corn were rooted up. I had no more seed to plant again, and it would be too late to send North. To have any corn this year, I must perforce

plant the common field variety; so I reinforced the pickets and planted it. In spite of every effort, however, the sinuous, rooting, tunneling "varmints" invaded the garden again and again, and corn, peas and sweet potatoes all untimely disappeared in the same insatiable caverns. I stated my case early to the owner of the pigs. He "allowed" that it was too bad; and, after harvest (a month hence), he would find time to put yokes on the pigs.

But I am not much encouraged about yokes—never had faith in yokes anyhow—for now a cow, all duly yoked so she can't do mischief (in theory) has discovered a method of making use of her very yoke to reach my Lima beans and my cabbages. Entangling it in the palings and prying with it like a lever, she wrenched off fence enough to get many an early breakfast before the human family was stirring.

Do my neighbors have gardens? And how do they protect them? Well, by eternal vigilance and a watch-dog. They also have five or more children to a family, all on the alert, from peep of day, to assist and supplement the dog; and the watchful housewife keeps a constant eye over all. Accustomed as I have been to the security of our Northern villages, and having a natural antipathy to fleas and hydrophobia, I decline the dog remedy. My five children, being studiously inclined, have their watchful eyes buried in books and papers much of the time, and the pigs seem to know when they are most deeply absorbed in a story.

But these are not all the troubles I have. These horticultural difficulties are counterparted and analogued by others that are social and governmental. As a woman, I am surrounded with the pickets of my individuality, and try to keep them in a tolerable state of preservation. Women cultivate many of the virtues and some of the graces; and no sooner do they begin to grow and become attractive than the swine and the cattle of the biped race, *genus homo*, hungry for the good things we grow, seek to break through our inclosure and eat our substance. They have curious yokes of law and hooks of custom by means of which they wrench off pickets; narrow, sinuous methods of undermining and gliding through the smallest crevices; and government affords us no protection and secures us no redress. Many of us have tried, or had imposed upon us, the guardian system—the social and domestic watch-dog—and there again it is almost always "nip and tuck, the dog if anything a leetle ahead." The quite too faithful creature requires a fearful amount of life blood to feed him. Many of us have bled and died for his support, and others have symptoms of madness, perhaps hydrophobia. The watch-dog remedy, then, in garden and as guardian, proves worse than the disease. I would like to know whether human genius cannot devise some means of penning in the cattle and the swine, some prevention of their running at large. Or, if that is not practicable, can it not prescribe limits to watch-dogs. We do not want to be watched to death, nor dogged to our graves. We want health, wealth and happiness. We want the right of hospitality—the right to invite whom we please to dine on the products of our gardens, and the right to repudiate the thieves who break through and steal. We want unbroken pickets, protection from unwelcome depredators, and immunity from the gross appetites of the watch man or dog—or, rather, relief from keeping the dog at all. So shall we flourish in all beauty and grace through springtime and summer, and be rich in the glorious autumn of life.

Or must we abandon the cultivation of all the graces of heart or garden which tempt invaders, and leave everything to go to the dogs and the pigs? MARY CHILTON.

NOTE.—In a few reform towns the experiment has been tried, with success, of fencing in the cattle and hogs and leaving the field and gardens without fences. Perhaps if women would contrive to fence the dangerous invaders of their attractive demesnes in, instead of consenting to be fenced in themselves, they would fairly turn the tables (or the fences) on the intruders. And there is a little trick by which this can be done. Enlarge the range of your own lives beyond all bounds, till intruders will betake themselves to fences for protection. Out-Herod Herod and Herod will behave himself. At any rate I would recommend some women to try this remedy. What I mean is homeopathy without the small doses. S. P. A.

#### THE HISTORY OF THE PASSAGE OF THE WOMAN SUFFRAGE ACT.

The accident, for such it was, by which woman suffrage became the law of Wyoming, happened in this way: The President of the Council of the first Territorial Legislature of Wyoming strolled into the office of the Secretary of the Territory, one morning in November, 1869, to talk about local politics. Woman suffrage came in for its share of attention. Said the Secretary, who was a staunch advocate of woman's rights: "Mr. President, do you know you have the greatest opportunity of any man in America to immortalize yourself?" "How?" inquired the President. "By introducing a bill in the Council extending the right of suffrage to woman," replied the Secretary. "By Jove! I'll do it, if you'll draw up the bill," responded the President. "Agreed," answered the Secretary; and Mr. President smiled the quiet smile of satisfaction incident to the birth of a new idea, pulled away at his cigar, straightened himself and walked to the Council chamber to ponder on his future greatness. The bill was drawn, introduced and passed the first reading in the Council—more for the novelty and notoriety than because its members were in its favor. In the lower house, however, the bill met opposition and became the subject of earnest discussion on the part of a minority. The majority

looked upon the whole thing as a joke of the rollicking Secretary, and were disposed to let him have his fun, while they would enjoy the big supper promised them by the Secretary if they would pass the bill. Thus the bill passed the house, not supposing the Council would confirm it on its final reading. The Council, however, did pass the bill, whether from indifference or to appear consistent with its former action it is impossible to say, as it is equally impossible to account for most of the laws passed by this Legislature on any known hypothesis. But whether joke or design on the part of the Secretary, the members of the House were certainly victimized, for they never got that big supper, and the bill did pass. It only waited now for the Governor's signature under the great seal of the Territory to make this bill a law in the land. In a few days the bill was returned with his Excellency's familiar O. K., and woman suffrage became both a fact and a law in Wyoming. It must be said in explanation, that the Governor seriously supposes himself a statesman with future prospects; and like all great men has his hobbies, one of which is his official signature, on which he greatly prides himself, though as unintelligible to an American as the Chinese characters on a package of tea.—*San Francisco Correspondence.*

Assuming the foregoing to be true, if not literally true, it will fit almost every legislative body from Washington to Podunk. It serves to show what a miserable lot the men politicians are. A sensible woman among those people would have put things to rights in a moment.

#### THIRD ANNUAL MEETING OF THE NEW JERSEY STATE SOCIETY OF SPIRITUALISTS AND FRIENDS OF PROGRESS.

The third annual meeting of the Society will be held in Camden, at Central Hall, corner of Fourth and Plum streets, on Wednesday Evening, November 29, at 2 o'clock and 7 o'clock P. M. As speakers, Victoria C. Woodhull, Dr. H. T. Child and Mrs. Kingman will be in attendance. Dr. L. K. Coonley and other speakers are expected.

All friends of the cause throughout the State, and of other States, are cordially invited.

Bordentown, N. J.

SUSAN C. WATERS, PRCS. of Society.

STACY TAYLOR, Chairman of Ex. Com.

#### "GEMS OF THOUGHT."

"Those who seek for Fate abroad  
Are not so near her heart  
As those who dare frankly  
To face her—when she faces them."

Georgia to be the next State taken "up and punished."—*Sunday Herald, October 16.*

How long, oh! heaven, shall this  
Administration, with impious hand  
In that "Ku-Klux" farce bind our  
Once proud Southern land!  
And "Fanaticism," in fair  
Union's robe,  
Usurp her power and control the  
Fairer portion of the "globe."  
Sectionalism and selfishness in  
Patriotism's name  
Have filled these "United" States  
For years with shame,  
And "Freedom," captive, languishes  
In chains,  
While with her "Sceptre" the strong  
O'er the weak reigns.  
Restore, oh! heaven, Peace to the  
"Land I love,"  
And let thy wisdom to this  
Republic prove  
That "Freedom," too, is governed  
By her rules.  
No toy for children or  
Game for fools.  
"The least governed are the best governed."  
Too much restraint will cause the  
Erring star to fly  
Darkling and guideless through  
The untraveled sky.  
The stubborn soil will once  
More refuse to yield  
The whitening harvest of  
The Southern field.  
The wanton wave when loosened  
From their cave,  
Would again drive the bark  
"Union" uncertain through the waves.  
This magnet lost, the "Union," with  
Her flag unfurled,  
To wild destruction will be  
Swiftly hurled.  
Sympathy and aims for the  
West are freely supplied,  
While to the stricken South  
The lash is to be applied.  
Heaven hear my prayer!  
Let it be thy sublime decree,  
To rend the chains of "the Southern States"  
And let them once more feel free.  
These battles with an imaginary foe  
Remind one of "Don Quixote's" wind-mill,  
As well as his famous flock of sheep.  
The "Administration" in its young days  
Said "Let us Peace."  
Now the South asks, When will  
His Ku-Klux crusade cease?

WILKES.

"Beauty in a modest woman is like fire or a sharp sword at a distance; neither doth the one burn or the other wound those that come not too close to them."



## ART AND DRAMA.

There has been at no time a greater abundance of amusement than just now in New York. The managers—dramatic and musical—are all vying with each other in the variety and liberality of their entertainments, and the public are embarrassed where to choose amid the attractions. The music has the advantage. If we have nothing strikingly new, we have, at all events, the old put before us in splendid shape, and with the most accomplished artists. Wachtel, the tenor, and Santley, the baritone, with the incomparable Nilsson and the superb Parepa, the Dolby troupe and Mrs. Moulton give a sum of excellences not often seen at one and the same time in New York. While in drama we have Charles Mathews, Miss Cushman, the brilliant Almee, the perennial fascinations of the Fifth Avenue, with the "best comedy company" in the world at Wallack's, and last, but not least, overwhelming combinations of talent during the past week for the benefit of the Chicago sufferers. These combinations were really good, and what is more to the purpose, were immensely successful. The public, which does not always respond to the cause of charity very cordially, has come gallantly to the front in the cause of Chicago. May they only do the same for the Wisconsin sufferers, whose calamity in their lonely solitudes, far away from succor and sympathy, is even greater than that of Chicago.

The best of the entertainments was that at the Grand Opera, in which all the talents were displayed and each branch of the profession had its full show. The house was packed to the ceiling, ladies sitting in the gangways and promenading the passages. The "Taming of the Shrew," condensed, the third act of "Camille," Mr. Drayton with "The Wolf," and a repeat, and Miss Emma Howson, as fresh and charming as ever, and a copious sprinkling of minstrel business, made up the most attractive bill that was perhaps ever brought together, except for the Holland benefit at the Academy. Mr. Harkins and a committee of the profession managed the affair, and as Henry Ward Beecher, with a noble burst of Beecherite catholicity, said in his fine sermon, "God bless the theatres!" The critical interest of the performance was not great—the pieces were necessarily cut—but it was noteworthy for Booth's *Petruchio*, Lucille Western's *Katharine* and Agnes Ethel's *Camille*. Agnes Ethel is a typical artist. She is especially the lady of modern society. Languid, easy, sympathetic rather than demonstrative, graceful, not energetic, with an habitual melodious plaintiveness in her voice that seems always to make protest against the hardship of nothing to wear and nothing to do, she is the histrionic embodiment of fine ladyism in contradistinction to the prodigious activity which characterizes the thinking, working female master spirit of our age. We have been accustomed to see in *Camille* a passionate woman, strung up by the very ardor of her love to a heroic self-devotion in which warmth of expression and vehemence of outburst are necessary. Miss Ethel took the view consonant with her habitual style—a refined, delicate, sensitive woman, whose nature shrinks from display, and wins affection rather than commands homage. It is the fashion of the time to think less of what the playwright meant than of what the actor is, and if we are to preserve individual identity throughout our characters, Ethelism is a very defined phase of femininity, and has the merit of at least representing one spirit of the times. Of Miss Western, as *Katharine*, it is small praise to say that she looked magnificently handsome, and looked her part. It was so cut that she had no chance of playing the virago to the life. The part, under any circumstances, puts a woman in an odiously contemptible light, and gives all the honor, both professional and general, to the man. The little she did suggested that Miss Western could have done more, and just as when she played *Dolores* in "Patrie" at the same house, that she could not do more, do something else besides "East Lynne," and the range of characters in which she is so popular. But if, as with Jefferson and Owens, the public crowd to see the players in one or two pieces and are satisfied, what more is to be said or done.

MISS VINNIE REAM "sculps" publicly at the American Institute. Is self-advertising lawful in high art? is a question easier to ask than answer. Whether it is better to work in a big room at the end of a dark passage where no one comes to see you, or in a great hall in the light of open day, where every one must see you, the artists must settle it each for himself. But in Miss Ream's case the ill-natured growlers, disgusted that a little woman should have got a big job, said that her work wasn't her own, that it was all done for her, and so on. So the little woman with Western grit threw away professional proprieties and went to work in public—and the public is with her—whether the work be good or bad, she does it herself. That's settled.

## EACH ONE.

You and I—  
'Tis our behest  
To ever try  
Achieve the best.

In every sphere  
A path is laid;  
Oh! never fear—  
Your work is paid.

Wouldst quarrel thou  
With destiny?  
Is not there now  
In all, sufficiency?

On to the front!  
Who cannot brave  
The battle's brunt,  
A life to save?

—*The Radical.*

## WOMAN ITEMS.

Germany has nineteen female editors.

Widowers never die of grief. Just let them alone! They'll soon re-live.

That leading and eloquent woman, Ernestine L. Rose, is lecturing in England to full houses.

A wife's text. "The right man in the right place"—a husband at home in the evening.

Money is said to be the sinews of war. It is equally the sinews of marriage. Without it no couple can carry the war on.

Illinois Female College, which was opened for the collegiate year on the 6th inst., has already 120 pupils in attendance.

Mrs. Francis Broderip, lately deceased in England, five years ago gave anonymously \$100,000 to the Middlesex Hospital.

The Democrats of Cedar County, Iowa, have nominated Mrs. Hannah Bean, a Quaker lady, for superintendent of schools.

In Asia, among the Mongols and Calmucks, a woman must not speak to her father-in-law, nor sit down in his presence.

The Cincinnati Commercial advises the wives of rising statesmen to accompany their husbands as much as possible in their wanderings.

Dr. Beycker says: "I do not believe there is such a thing as he-work and she-work. I never saw a woman do a man's work handily; but I liked her all the better for it."

London has a radical club, the majority of whose members belong to Parliament. Mrs. P. A. Taylor, Mrs. Fawcett, Lady Amberley and Miss Helen Taylor are members of the club.

Miss H. A. Cummings, who graduated last Fall at the State Normal School, has made an engagement with the State University of Missouri, at a salary of \$1,500 per year, having charge of the Scientific Department of the Institution.

A young man who had become smitten with a Southwestern beauty, who was the daughter of a blooming widow, after a protracted courtship, plucked up sufficient courage to propose, when the damsel replied, "I should be glad to accommodate you were I not already engaged; but Ma wishes to marry, and I think she is just now without an engagement." The young man left for his childhood's home.

Four months have gone by since the Board of Admen referred the numerous and influentially signed petitions to admit women medical students to the women wards of the city hospital for observation and instruction, but no answer comes from the trustees. They dodge discreditably the whole matter. Meanwhile the women students go to New York and Philadelphia, where sense and not prejudice obtains in the hospitals.—*Boston Commonwealth.*

An instance of female heroism, which has recently been given in Ireland, recalls the story of Grace Darling. The brig Manly was wrecked on Drogheda bar, in plain sight of the life-boatmen, who refused to go to their assistance in consequence of the violence of the gale. Six men were carried off the hull by the surf and drowned. At last a lady put off from shore in a small boat, and at the risk of her own life, saved that of one of the men left on board the vessel.

At a large and enthusiastic meeting of the students of Amherst College, on Wednesday, the subject of admitting women to the college was vigorously discussed, and nearly all present were opposed to the movement. Among other evils it was claimed that it would necessitate an increase of burdensome rules and laws, would doubtless tend to draw men from the severe studies necessary to a success, and would surely lead to a lowering of the standard of the college course.—*Traveler.*

A missionary tells the following story: "One day a trader chief came to join my church with his two wives—one old and ugly, the other a handsome young negress. 'That will never do,' I cried; 'my religion allows a man but one wife. Choose one for the partner of your joys and sorrows, and make suitable provision for the other.' They all went away looking very crestfallen. A week or two afterward the old chief came back, leading the young and pretty one, both looking very happy. 'Me come back,' he said; 'me all ready now.' 'That's all right,' said I; 'and pray, how have you disposed of the other wife?' 'All right,' he said; 'me eat her up!'"

A distinguished ex-Governor of Ohio, famous for story-telling, relates that on one occasion, while addressing a temperance meeting at Georgetown, District of Columbia, and depicting the misery caused by indulging too frequently in the flowing bowl, his attention was attracted by the sobs of a disconsolate and seedy looking individual in the rear part of the room. On going to the person and interrogating him, he was told the usual tale of woe; among other sad incidents that during his career of vice, he had buried three wives. The Governor having buried a few wives of his own, sympathized deeply with the inebriate, and consoled him as much as was in his power. Said he: "The Lord has indeed afflicted you." The mourner sobbingly replied: "Yes, yes, he has," and pausing a moment, and wiping his nose, he continued: "But I don't think the Lord got much ahead of me, for as fast as he took one away I took another."

BIRTHDAY PARTY.—Miss Belle Bacon, daughter of George A. Bacon, of Boston, and a member of the Lyceum there, recently celebrated her twelfth birthday, at the residence of her father, by an assembling of some twenty of her little friends in the afternoon, each accompanied with a doll—older friends congregated in the evening. One of the exercises consisted of the reading of an original story, by Miss Bacon, entitled "Minnie Hall, or the Birthday Party," dedicated to her "Dear Papa." During the evening Miss Bacon was the recipient, at the hands of her father, of a fine gold watch. The party then partook of refresh-

ments, and dispersed. The Boston Transcript of the next day had an account of the affair occupying half a column, and ending with the following reflection: "How simple are the elements out of which tact, taste, courtesy and hospitality can conjure happiness."—*Banner of Light.*

OBSCURE WOMEN.—"The home stretch was hotly contested. Before the first turn Miss Sheehan had the lead, though she was hard pressed by little Lizzie Constance. Mrs. Doyle, the brilliant, was very red in the face, and evidently blown, as she rounded the stake boat. Mrs. Doyle was rather the most natty in the matter of make up, wearing a suit of dark flannel, with anchors and trimmings." This sounds like a burlesque, but it is merely a passage from a report of a boat race between women crews on the Harlem river the other day. At last we have come to the bitter bottom of the cup. The women will never more hear the delicate, chivalrous phrase of the *preux chevalier* of the middle ages. She has lost the reverence we once paid her, and instead acquired popularity. The perfected monkey of Darwin has arrived at a state of civilization, which startles even himself. No more shall Madonna, Mild, or Hermione the womanly, or Deedemonia the wifely, be the symbols of best womanhood; but Woodhull, the friend of Demosthenes and her disciples, shall afford the modern type. "Mrs. Seeley, when apprised of her defeat, cast a good-natured grin at the judges, and continued to chew gum." Pah! Aesthetically, what a drop! The ladies are not to blame. They have a perfect undoubted right to row in races, and it will do them physical good. But it is the rude world that looks on, criticises, and makes vulgar reports, hurling into chaos all our traditional manners vis-a-vis of woman. What will be the effect on modern society?—*Journal.*

The Irish and Scotch present many striking contrasts, but in nothing do they differ so much as in their laws relating to marriage. The difference may be concisely expressed by saying that the Irishman's difficulty is to know how to get married, and the Scot's to know whether he is married or not. In Scotland marriages may truly be said to be "made in heaven," seeing that they are contracted with the least possible intervention of human agency. They are characterized with a simplicity which has disappeared from all other parts of the world, except, we believe, Africa, since the Council of Trent. In Ireland, on the other hand, the Commissioners found seven different ways of contracting marriage provided for the romantic inhabitants. To state this single fact is to explain "the Irish difficulty." In England there are several ways of being married. You may be married by a special license if you are rich and impatient; by a common license if you are content to wait; by banns if you are poor or old-fashioned; or by a register's certificate if you incline to modern innovations. If you are so spiritually nice that among all the creeds in this country you cannot find one to suit you, you may dispense entirely with any religious ceremony. If you are a Protestant, a Roman Catholic, or Dissenter—not a Quaker—you may be married in the presence of a register by a clergyman of your own place of worship, and if you choose to become a Jew or a Quaker, you may make yourself happy or miserable for life with extreme comfort and privacy.

NONE SO BLIND AS THOSE WHO WON'T SEE.—A stock argument against the recognition of woman's influence in politics and public life is that the one sex will be demoralized while the other will not be elevated. It is certainly a poser, to discover how politicians may become worse. Of the chances of their being made better the experience of President Fairchild, of Oberlin College, tells something. He may indeed be biased, but at least he speaks as one who knows, and not as a theorist who digs for facts to boost up pet prejudices. He says:

"The ease with which the discipline of so large a school is conducted has not ceased to be a matter of wonder to ourselves. One thousand students are gathered from every State in the Union, from every class in society, of every grade of culture; the great mass of them, indeed, bent on improvement, but numbers sent by anxious friends that they may be saved or recovered from wayward tendencies. Yet, the disorders incident to such gatherings are essentially unknown among us. Our streets are as quiet by day and by night as in any other country town. There are individual cases of misdemeanor, especially among new comers, and now and then one is informed that his probation has been unsatisfactory; but in the regularly organized classes of college and ladies' department, numbering from 200 to 400 in constant attendance, the exclusions have not, on the average, exceeded one in five years, and in one instance a period of more than ten years elapsed without a single exclusion from these classes. This result we attribute greatly to the wholesome influence of the system of joint education. \* \* \*

Offenses against propriety, that in a body of young men forming a separate community would seem to be trivial, change their aspect when the female element is added to the community. From the beginning the use of tobacco has been prohibited to our students. In the presence of ladies the regulation has a force and significance that could not otherwise be secured, and has been maintained with a good degree of success. College tricks lose their wit and attractiveness in a community thus constituted. They are essentially unknown to us. The relations of the classes to each other are comfortable and desirable. It may be a mistake to attribute this fact to the social constitution of the school, but it seems to be a natural result. The general force of society controls and limits the classiness tendency."

## PASSIONATE.

Press me closer to your heart,  
Ah, how wildly does it thrill!  
Softly through my pulses dart  
Strange sweet feelings 'gainst my will.  
Is this love? So dreamy sweet,  
O'er my senses stealing slow,  
Now my heart leaps thine to meet.  
Ah! thy kisses thrill me so.  
'Tis, love—'tis joy to feel such bliss  
E'en heaven to taste thy passionate kiss.

## AN ECCENTRIC LADY.

Just ten years ago there passed away from society, almost unnoticed, a Scottish lady who made no little noise in her time. We allude to the beautiful Lady Charlotte C., daughter of the Duke of A——. In 1796 she married her namesake, "Handsome Jack" C., of the Guards. At that time the bride was, perhaps, unequalled for her beauty, and she was not very shy of showing it. Indeed, after Lady Charlotte first went to Court as a wife, Queen Charlotte sent her word that if she ever came there again, she must first take a tuck or two out of her skirts. In Glasgow, crowds used to follow this audacious beauty; and no wonder, for local historians say she would walk down the most fashionable street in petticoats almost as short as a Highlander's kilt. On one occasion, when thus lightly attired, and walking with a lady and a young gentleman, the whole city seemed to gather about them, wondering, admiring and criticising. Finding themselves mobbed, they took shelter in a shop, whose owner, further to protect them, put up his shutters and locked the door. Instead of dispersing, the mob increased. The shopkeeper, fearing an attack on his premises, by which his goods and his guests would alike suffer, jumped out of a back window and ran for the guard. A sergeant and three or four men were sent down and posted in front of the premises. Meanwhile, Lady Charlotte C. followed the shopkeeper's example. She lightly leaped from a back window into an unfrequented lane, made her way into a decent house, told her story, sent for a coach, and quietly rode to her inn unrecognized. During this flight and escape the mob grew denser and more impatient. At length the shop door was opened. The tradesman informed the people how Lady Charlotte had got away, and asked undisturbed passage for the young lady and gentleman who remained. This was granted, for there was nothing eccentric about that couple, who were civilly allowed to "gang their gait."

The reigning beauty lived to a great age—between eighty and ninety. Age did not bring wisdom with it, if the story be true that when she was old she went to court in a dress every way as objectionable as that with which, in her youth, she ruffled the plumes of Queen Charlotte's propriety. In her declining years she had not only lost the once handsome Jack, but his estates, too—Islay and Woodhall had gone to creditors. The old lady, however, married a clergyman named Bury, turned to literary pursuits, and, among other books, produced, in 1839, the Diary illustrative of the times of George IV., which was edited by Galt.

## QUESTIONS FOR WOMEN TO ANSWER.

Elizabeth Stuart Phelps asks:

How much more power of endurance does it require to mow a field in the sun on a July day than to cook three meals for six men and a family of children over blazing coals?

If field-work is more exhaustive to the system than house and dairy-work, why is it that two-thirds of the women in our insane asylums are farmer's wives?

How does it happen that a woman has not the "physical strength" to follow the carpenter's trade who is able to take in washing "for a living"?

How much more muscle is needed for lifting ladders and adjusting joints, and striking nails, than for wringing blankets and scrubbing overalls?

By what laws of comparison do we infer that a woman who can stand at the ironing table ten hours a day, with the thermometer at 98 degrees in the shade, her stove on full draught, and the windows closed, lest the irons cool, and cannot practice the stone-mason's trade for lack of physical strength?

Did it ever occur to you that the woman who can sweep a room can drive an omnibus? That the dust she takes into her lungs on Saturdays may possibly be as injurious to them as the oversight and lifting of trunks which would fall to her in the character of a baggage master?

What is to prevent the woman who can faultlessly superintend the "house cleaning" of a large establishment from qualifying herself to be an "able and lady-like" railroad conductor?

Is a woman who can take a large family through the scarlet fever without assistance likely to find herself too weak in body to bear the physical burdens incumbent upon the profession of a lawyer?

Ought not any woman who is able to be her own nursery maid to be able to harness a horse?

Is it any more unpleasant business to harness a horse than to be a nursery maid?

Does not every housekeeping and home-working woman perform tasks as uncleanly, as distasteful, as much calculated to render her coarse, uncouth, unrefined, "unladylike" as the large majority of those from which she is debarred by fear of those results?

Is it any more unbecoming a respectable woman to be a bricklayer, in a safe and modest gymnasium costume, than to waltz in a low-neck dress at an evening party?

Are most honest occupations from which public sentiment excludes women more foreign to the self-respect of a woman than most to which she is secluded?

How do you know for what women are physically qualified till we have undertaken to learn, rather than to assume?

FLOWERS are one of the few things in life that bring us unmixed pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of feasting as in the house of mourning. Hobson, at No. 403 Fifth avenue, from among the palaces takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets. His twig and rustic baskets and flower holders are justly accounted a charming ornament in the aristocratic saloons of Murray Hill.



A traveler, who saw a pretty girl in the same car with himself says: "In a few years," thought I, "that infant will be an ornament to society, but had she not better die? Very soon she will be the same dead woman's hair to the back of her head, fasten her ribs with a corset, and hang a bird-cage around her lower limbs."

**"LYCEUM BANNER"**

SUPPLEMENT.

CHICAGO, Oct. 9, 1871.

The unconquerable fire fiend, which has been raging for the last fifteen hours over our beautiful city, is the only enemy to which we feel obliged to surrender; but this morning finds us without office or roof of any kind for shelter, and nothing saved except what was hastily thrown on when informed that we had no time to lose if we would save ourselves.

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.

Will our friends of the press aid us by making a notice of this in their columns? Donations and subscriptions may be addressed for the present to

Mrs. LOU H. KIMBALL,  
No. 54 Twenty-eighth street, Chicago, Ill.

**DR. H. SLADE,**

(Clairvoyant.)

AND

**J. SIMMONS,**

210 West Forty-third street, N. Y.

OFFICE HOURS FROM 9 A. M. TO 9 P. M.  
NOT OPEN SATURDAY.

ANOTHER BOOK.

ADDRESS TO THE WHITED SEPULCHRES.

TABLE OF CONTENTS:

1. There is a personal God, who ordered and rules the universe. We believe in Him.
2. We are of God—our bodies of His body—our souls of His soul—our spirits of both.
3. We live forever as we are—death is a change of clothing only. The dead, so called, are living. They walk about as we do; in the form, guard and converse with their friends.
4. We are each entitled to as much of the earth as we have need—no more. Whatever we have in excess is the property of others, and should be restored to the owners. So also as to self-control and the management of affairs.
5. Every one should be busy in productive industry. Idleness is a crime to the rich no less than to the poor. The surplus of storekeepers, grocers, brokers, and other middlemen constitute dead weight, and they should be transferred to useful occupations. Like gamblers and prostitutes, they keep the people poor. They cost too much.
6. We ought to be just. We wish to be so. But when we know that nine-tenths of the best men, and nearly half of the finer women including many matrons, are unchaste, the few remaining pure men and the many pure women ought to place all the unchaste on a like basis. Why close our doors on a "fallen" woman, who fell because she was forced to, and who remains so because she can't help it, while we cordially invite the "fallen" man who fell because he wished to, and remains so because he desires it? Why deny to woman a part in public affairs, and the control of herself in business, notwithstanding a majority of women are purer, better and wiser than men?
7. There is but one truth. It is the harmonious co-operation of intelligences in maintenance, development and administration. Therefore, let the living machinery of the world, now out of gear, be suffered to adjust itself. It will then operate harmoniously, and with great strength and beauty of performance.
8. The propelling power is God Almighty. Fear not. He will preserve its movements and direct its uses—keep it oiled, burnished and delightful to look upon. And men and women, old and young—all, everywhere, will be more Christlike, pure and noble, and enjoy more of the good things of life than ever yet was known. The sexes will enjoy more, children more, husbands and wives more, teachers and pupils more; officers, farmers, merchants, divines, physicians, lawyers, painters, poets, philosophers, artists, and, in fine, all, everywhere, will have that which few have ever had—perfect enjoyment of everything natural and sound, with the approval of good conscience and of God.

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