

WOODHULL & CLARLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

VOL. 3.—No. 26.—WHOLE No. 78.

NEW YORK, NOVEMBER 11, 1871.

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Seven per Cent. Semi-Annually.

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

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

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POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Nov. 4, 1871, will close at this office on Tuesday at 11:30 A. M., on Wednesday at 6 A. M., on Thursday at 6:30 A. M., and on Saturday at 7:30 A. M. P. H. JONES, Postmaster.

THE INTERNATIONAL.

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

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

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

Section 6 (German).—Friday, 8 P. M., at No. 10 Stanton street.

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

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

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

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

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

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

THE 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.

* 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.

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, Pres. of Society.

STACY TAYLOR, Chairman of Ex. Com.

THE INTERNATIONAL.

A meeting of the United States Central Committee was held on Sunday, the 29th October. Twenty-two Sections were represented and three new sections (two American and one German, or one American in Philadelphia, Penn., another ditto in Vineland, N. J., and one German in Williamsburg, N. Y.) were recognized and their delegates admitted. One-half of the names reported from the section in Vineland were women, and the statement of the occupations of some of them, namely, that they are "housekeepers," caused much excitement, which in the evening, at a meeting of Section 1, found vent. If women can find no other occupation, whose fault is it? It should be, as it is, one of the objects of the I. W. A. to open larger fields of usefulness to woman, and until that object is attained it certainly is not becoming or manly to throw obstacles in her path. Reports from the Sections announced the contribution of a considerable sum of money to relieve the International sufferers by the late conflagration in Chicago, Ill., but the Sections there declared that they required no aid at present. Section 1 (German) called up from the table a motion to accept of a protest of that Section against the Appeal of Section 12 in favor of forming English-speaking sections, but the motion was again very properly tabled. Section 12 presented a remonstrance against the course of Section 1, which will be printed next week for the use of the Sections, together with the protest of Section 1, if its delegate will kindly furnish it. Meanwhile, until both documents are printed and placed before the Sections, the members will see the propriety of taking no action thereupon. *Aprpos* of this matter, all good Internationals will be governed by the action of the recent International Conference, held in London, England. No official report of its action has yet come to hand, but enough is known to warrant the assertion that the course of Section 12 will be sustained. A London correspondent of the N. Y. *Daily Times* says:

There was some warm debate as to whether the International should meddle with politics or confine itself to social questions. Dr. Marx insisted that social difficulties could only be settled by political influence, and that political influence could only be obtained by political agitation. Hitherto, he said, power had been vested in capitalists and landed proprietors; to take it from them was the proper task of workingmen, and this could only be effected by the acquisition of political power. These arguments carried the day, and political propaganda was therefore resolved upon. The sittings lasted nine days and wound up with a banquet.

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 by correspondents.

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.]

IN MEMORIAM.

TERRE HAUTE, Ind., Oct. 24, 1871.

DEAR SISTER WOODHULL: Like many others, I am called upon to sit among the shadows of grief from the ravages of the fire fiend. A recent letter informs me that my only remaining sister, Mrs. H. P. Tanner, and her two little ones, perished in the flames that swept away Peshtego, Wis., the night of Oct. 8. Her husband, fearfully burned, still survives, in whose arms the little darlings were burned. A half-sister was saved by remaining over four hours in the water.

My heart is full and too sad for other words than to say that, wishing to lend my sympathy and aid to those whose immediate sufferings still demand aid, I will gladly give the proceeds of two or more evenings of each month, or course of lectures when I may be engaged during the winter, to their benefit.

My address for the present is at this place.

ADDIE L. BALLOU.

CHICAGO.

OCTOBER 24, 1871.

DEAR MRS. WOODHULL: Please say to the readers of the WEEKLY that although the Chicago that once stood proudly, defiantly, like a young giant as she was, and now lies humbled in the ashes at the feet of a sympathetic and pitying world; and that while she now temporarily cries for succor to a good and great people, she is only doing so in the sense of a warrior beaten, but not conquered. Phoenix-like, she will rise from her own ashes more grand, more prosperous, more great than ever. The fiery ordeal through which she has been called upon to pass has indeed almost obliterated her from the earth's fair face, yet the western world cannot do without its Chicago. The energy and perseverance that in a brief space of time built up one of the finest cities on the continent in the face of natural obstacles remain. The Lake commerce remains. The vast lines of railroads from every section of the continent centering here remain. The capital produced hitherto to build the city will not be transferred "ready made" from the eastern cities and from Europe, and in a few short years Chicago will be more than she was before the elements consumed her.

But did the elements consume her? Our pusillanimous

Mayor, excusably active when his city is vanishing before a destructive fire, but at all other times imbecile and wanting in courage and manhood, has still the vanity, effrontery, or, perhaps, more properly speaking, the loyalty to consecrated flummery, to saddle the awful calamity on God Almighty directly. In a proclamation recommending the "inhabitants of this city to observe Sunday, October 29, as a special day of humiliation and prayer," he speaks of the "recent appalling calamity" as an affliction intended by Almighty God for "the past offenses" of the people of Chicago, and asks the aforesaid "inhabitants" to thank this same "Almighty God" for the "arrest of the devouring fires in time to save the rest of the city." Was ever such flunkeyism before manifested by an official! How long will the superstitiousness of the world indulge in such nonsense. But is it really to indulge the priestcraft that men in official positions, from the President of the United States down to the present Mayor of Chicago, issue proclamations of this kind? It is a question. Here is an extract from a sermon by a prominent Methodist divine, delivered in a sister city on the Sunday following the great Chicago fire:

We may believe that a great city, with its myriad-life and vast possibilities, is of more value in His sight than many sparrows. That calamities befalling them are scourges sent or permitted for purposes of wisdom, we may not read. But let us be cautious how we put ourselves forward as God's interpreters, lest we be found to misrepresent Him.

I turn in deference to the manifest wish of the congregation to simply narrate what I have seen. I went to Chicago in 1856. I came from it in 1869. I found it a growing, sprawling town, with planked streets, and one hundred thousand population; when I left it it was one of the stateliest and most beautiful cities of the continent. It was my home, and I feel as though part of my life had been destroyed.

The men of Chicago are solemn under this blow. They feel humbled before God, but who shall assume to say how far it expresses God's anger? Are you sure that the men on whom this tower of Siloam has fallen are sinners above all others? The Scribe may cry even so, and the Pharisee answer yea, but it may be the master may now as then answer, "I tell you nay."

Some say the city was boastful and arrogant. It may be that in a growth unsurpassed in history those who have been part of that development may not always have spoken with all due modesty. But is our Father to ordain such a baptism of avenging flame for want of modesty? If so, some who hear me may tremble. Others say it is punishment for wholesale Sunday desecration, and has swept away those who urged and participated in that evil. There may be something to consider in that, but the Sabbath desecration of Chicago never equaled that of New York and New Orleans, nor was it ever worse than that of its sister city Cincinnati.

I know those men—a more self-denying, hard-working body of Christians is nowhere to be found, nor is there in any American city such a demonstration of the consecration of property to God. Why, the refugees, homes, schools, churches, colleges and theological seminaries are the work of the young men who are left destitute to-day. They did all that while building the city.

And how explain it that after all the loss falls heaviest upon the Church in the destruction of church property, in the consumption of every religious book store, the burning out of every religious newspaper? How account for the second destruction of the grand hall of the active, devoted, self-denying Young Men's Christian Association?

How account for it, indeed? No, Mayor Mason, better stick to what is *known* than fly to conjectures about "God and special providences." The combined circumstances of fifteen weeks without rain, a brisk south wind and hourly increasing, the peculiarly favorable location of the stable in which the fire originated and its contiguity to the portion of the city burned, the yet unearthed secret of the manner in which the fire was first introduced in the hay-loft—these and other circumstances of more or less importance, were the immediate or remote causes of the destruction of Chicago by fire on the 8th and 9th days of October, 1871, and "special providence" or a "vengeful God" had no more to do with it than has a monkey with causing an eclipse of the sun. Fire burned Chicago, and "Almighty God" (as the seen and unseen in nature is called) could not have prevented it if he would. And thanking him for not permitting the total destruction of the city is worthy only of a heathen or idol-worshiper, and ill-becomes the boasted civilization and intelligence of this age.

But enough of this.

The *Chicago Ledger*, the second number of which had made its appearance before the fire—a paper "devoted to the free discussion of current topics of interest in Society, Politics, Religion, Literature and the World of Work"—has been temporarily suspended; not that it was burned out, for it was the only paper left in the city after the destructive fire, but the material on which it was printed was at once "appropriated" by the "big dailies," and its publication for a time postponed. I will resume its publication at as early a day as possible. Please say so to the public through your widely circulated medium. Say also to the friends and patrons of WOODHULL & CLAFLIN'S WEEKLY in the West that the office of the Western agency has been removed since the fire to 208 West Adams street, where all business letters relating to the agency should be addressed, and where advertising will be taken and subscriptions received for the WEEKLY. Very truly, etc., A. J. BOYER.

"A VALUE RECEIVED WITHOUT A VALUE GIVEN IS ALWAYS A 'WRONG.'"

A few days ago I received, from a very dear friend, a package of Elmira papers. The first paper my eyes fell upon, after opening the package, contained a sermon on "The Calamity of Chicago," preached at the Park Church,

in Emira, by the Rev. Thomas K. Beecher. I make two quotations. He says, "A commercial that takes toll without conferring value becomes artificially great. A great city which furnishes advantages and facilitates the flow of commercial value is naturally great. The law for cities as for individuals is always the same. A value received without a value given is always a wrong, and must sooner or later bring a bloated prosperity."

"The world will never see a permanently prosperous city that shall outlive the ages until that prosperity is founded upon genuine Christian honesty—an honesty that scores to receive any gain except it comes ennobled by a consciousness of value rendered; not merely lawful gains, but gains well earned."

These quotations contain a truth in a crude state, but which, if fully developed and pushed to its logical consequences, would revolutionize the whole world.

What are gains well earned? Let us see. Why is it wrong to steal? Because the thief takes property clandestinely for which he gives no equivalent.

Why is it wrong to gamble? Because the winner, on a bet, takes money from the loser for which he also gives no equivalent. The only difference, then, in these two cases is this: that in the first case property is taken by stealth; in the second case it is taken by consent. The immorality, then, in either case is this: that property is taken without giving any equivalent. But suppose property be taken by mutual consent for which a fractional equivalent only is given. Is it not equally immoral? Here is a case: I sell a watch to a mechanic, which cost \$100, at a profit of 25 per cent. My service in this case amounts to this: the writing of a letter to a firm in Philadelphia; the opening of an express package; the time spent in winding up the watch and handing it to my customer. The amount of labor spent in this transaction would not exceed, perhaps, one hour's service, for which I receive \$25, while the mechanic who bought the watch must give eight and one-third days' labor, at \$3 a day, to balance one hour's labor. Is this equity? Is it gain well earned? Suppose I had charged \$25 for one hour's service in repairing his watch, could it be considered well-earned money? Would it not, rather, be counted a gigantic swindle on a small scale? The profit system, then, as a system is a swindle, because there is no equitable base by which to establish a price. The game is, take all you can get. Add to this the doctrine of supply and demand as applied to rent, interest, profits and dividends, and we have the cause of the involuntary distress of nations.

As all legitimate wealth is the product of labor, labor only should be rewarded. Therefore, he who obtains money, property or labor, except by gift, and does not return an exact equivalent in money, property or labor, is either a parasite or robber. This is an axiomatic truth, and therefore needs no demonstration.

Judged by this principle, what are rents, interest, profits and dividends but cunningly devised schemes, whereby values are obtained without giving equal values in return?

Give me one million dollars and I will, in one year, annihilate all the gambling hells in Wall street. I would loan that amount, on short time, on ample security, in sums not to exceed five thousand dollars to any one party, and thus make it circulate through my hands at least fifty times in the course of one year. For my service only would I charge at the rate of two dollars an hour, six hours constituting a day's work. My income would be seventy-two dollars a week. Do you think, reader, it would be money well earned? My conscience says it is too much. But you will at once see the difference between my income and the income realized by Wall street from a loan of fifty millions in one year. How long would Wall street stand against a battering-ram of that sort?

Give me another million, and I would buy vacant lots in the vicinity of New York and build thereon a block of good, substantial houses, with modern improvements, and rent them at a moderate price to mechanics and laborers, and when the rents amounted to the cost of the entire property, including my service at two dollars an hour for looking after the interest, I would give each tenant a title deed. When I have received back my million dollars, and I am paid for my service, how much is my due?

Give me a large warehouse, with apartments suitable for a retail trade, and I will call in the products of the farm and of the tropics and sell them at cost, and charge for my service only at the rate of two dollars an hour. Would that be money well earned? and should I be giving a value for an equal value received? Under such an order, what would become of middle men and the rent system which they help to keep up, at an enormous cost to the consumer? Would they not be forced into the ranks of the producers, and would not rents tumble down like an avalanche? What, then? In time, supply and demand would regulate supply only, and cost would become the limit of price? What, then? Ultimately, every man would stand upon his own merit, and industry and competition would be the only regulating force which would determine the price of every man's income. What, then? The doctrine of supply and demand, as now practiced, would die by displacement—by the introduction of a superior and a juster system. What, then? Then, the villainous practice of charging a high price for an article, because it is scarce, would be known no more.

It is thus seen that the doctrine of supply and demand is a pernicious doctrine. Did it ever increase the quantity of potatoes while they were scarce, or diminish the distress superinduced by the necessity of them? Then, why charge

a dollar or twelve shillings a bushel for them, when they cost but thirty-five cents to raise and market them? Is it not bad enough to have an insufficiency of potatoes without charging two or three prices for them because they are scarce? Then why persist in making distress doubly distressing by such nefarious practices?

The papers said that immediately after the Chicago disaster, apartments that had rented for fifty dollars before the fire, after the fire rented for four or five thousand dollars. The man who asked, or he who received, such prices under such circumstances, ought to suffer the pangs of remorse in exact proportion to the heinousness of the crime. For while such manifestations of avarice were going on right in the midst of such suffering, the whole civilized world was steeped in sympathy, and money, clothing and food were being sent by the car load from every point of the compass. One would suppose that everybody, during such a calamity, would, for the time being, forget the principle of supply and demand and seek instead to relieve the distress round about them, without a thought of pay or recompense, as did the widow who gave her mite or the millionaire who gave his thousands to relieve the houseless and distressed multitude.

Supply and demand, then, or their prototype, avarice, is that gigantic devil with harpooned tail, club-foot, forked tongue, fiery eyes and horned head, which filled me with such horror in my childhood, and which now prowls about like a roaring lion seeking whom he may devour. Supply and demand is not an inexorable law like gravitation, but a human device which saps the vital energies of the body politic, as does a cancer upon the human body, and which causes all the poverty, rags, demoralization and distress known to civilized society—which are not self-imposed. Let us, then, practice the sublime virtue of returning an exact equivalent for every value received—labor for labor, property for property, service for service, in exact measure, no more, no less.

W. HANSON.

PRACTICAL SPIRITUALISM.

The overbrooding of the Spiritual heavens and the intercommunion between the two worlds must result in outcomes of practical import, or essentially fail in its distinctive purpose—the amelioration of the masses, the uplifting of all human kind.

GEO. A. BACON.

THE INDUSTRIAL GLADIATORS OF OUR AGE.

I see before me the gladiator lie:

He leans upon his hand—his manly brow
Consents to death, but conquers agony,
And his drooped head sinks gradually low—
And through his side the last drops ebbing slow
From the red gash, fall heavy, one by one,
Like the first of a thunder shower; and now
The arena swarms around him—he is gone,
Ere ceased the inhuman shout which hailed the wretch who won.

He heard it, but he heeded not—his eyes
Were with his heart, and that was far away;
He reck'd not of the life he lost nor prize,
But where his rude hut by the Danube lay;
There were his young barbarians all at play,
There was their Dacian mother—he, their sire,
Butcher'd to make a Roman holiday—
All this rush'd with his blood—shall he expire,
And unavenged? Arise! ye Goths, and glut your ire!

CHILDE HAROLD.

Are there no gladiators in our age? Are not the poor, care-worn, degraded toilers in our mines, factories and other dark dens of toil, who are wrestling with matter and nature to fashion and shape them to human use, and who are pouring out the substance of life—and substance of the soul as well as of the body—in the struggle, truly industrial gladiators? And for whom are they creating all the wealth which their labor produces? For themselves, or their little barbarians (in mental and moral development)? For the more hapless than Dacian mothers? No; but to make holidays for a privileged crowd, with their wine, and horse-racing, and gambling, and silks, and velvets, and vain shows of diamonds, equipages, stocks and palaces, and all their waste and extravagance paid for in human blood! Are philanthropy and justice never to enter the human heart and direct human actions? Are the born great of the old world, and the rich (by legal spoliation) of the new, to go on indefinitely wasting by their privileges and artificial power from the masses the wealth which they produce, and never ask themselves, Is this right? Are these my fellow-creatures? Have I no duties toward them? Is this division which gives us all justice or spoliation? Is there any universal Providence? Is our policy God's policy?

We take the following statement from a letter of a correspondent of the New York Times. It is a statement of industrial facts of a mild type; but it is a sad picture of the state to which one class, in our horrid "civilization," is striving to reduce others below them. This state of things cannot last; ere our century is over, "social wars" are to come which will shatter our rotten commercial civilization to its foundations. Nothing can prevent it but the moral regeneration of the ruling classes. They must comprehend that there is for humanity a higher law, a higher rule of human action than legalized spoliation and robbery in behalf of selfishness and pride. Their souls must be turned upright from their now *inverted* positions, and they must see that they must become the servants of humanity, instead of its cheats and spoliators:

SOCIAL WARFARE.

Our social wars are increasing in extent and intensity.

Half this country is now engaged in strikes, and if the working men adopt the advice of Prof. Beesley, and combine all trades in one great trades' union, and all strike at once, the result may be imagined. Suppose they strike for the shortest time and the highest wages. English manufacturers can live only on one condition—the ability to compete with all the rest of the world. Destroy that ability, and English trade is done for, and her capital would be transferred to other countries, the largest share probably to America. If the Government owned all the mines, the proprietors of the soil having no claim to what lies below the surface, it might be managed; for the mines might be leased to capitalists on such conditions that labor would have its equitable rewards. But with hundreds of independent proprietors subject to no law but that of free competition in supply and demand, regulation seems impossible. The man who has only his labor to sell must take what he can get. If he combines with his fellows he gains little and risks everything. He is robbed by the truck system to an extent of which you in America, I trust, have no conception. In Shetland, the fishermen work under this system, and are always in debt to their employers. They never see money; if, by any accident, a man gets a pound or two, he hides it for fear its possession may damage him with the masters. Such a system paralyzes effort, and is making paupers of the whole population. And this system is spread more or less over the country, making the poor slaves of the class next above them. They are always in debt, and always dependent upon their creditors. They must pay whatever price is asked, and so are robbed in both wages and prices, in quality and quantity. It needs a social science congress of the whole nation to grapple with such a net-work of social evils.

AMBROSE.

Never, surely, was holier man
Than Ambrose, since the world began;
With diet spare and raiment thin,
He shielded himself from the father of sin;
With bed of iron and scourings oft,
His heart to God's hand as wax made soft.

Through earnest prayer and watchings long,
Long he sought to know 'twixt right and wrong.
Much wrestling with the blessed Word
To make it yield the sense of the Lord,
That he might build a storm-proof creed
To fold the flock in at their need.

At last he builded a perfect faith,
Fenced round about with The Lord thus saith;
To himself he fitted the doorway's size,
Melted the light to the need of his eyes,
And knew, by a sure and inward sign,
That the work of his fingers was divine.

Then Ambrose said, "All those shall die
The eternal death who believe not as I;"
And some were boiled, some burned in fire,
Some sawn in twain, that his heart's desire,
For the good of men's souls might be satisfied,
By the drawing of all to the righteous side.

One day as Ambrose was seeking the truth
In his lonely walk, he saw a youth
Resting himself in the shade of a tree;
It had never been given him to see
So shining a face, and the good man thought
'Twere pity he should not believe as he ought.

So he set himself by the young man's side,
And the state of his soul with questions tried;
But the heart of the stranger was hardened indeed,
Nor received the stamp of the one true creed,
And the spirit of Ambrose waxed sore to find
Such face the porch of so narrow a mind.

"As each beholds in cloud and fire
The shape that answers his own desire,
So each," said the youth, "in the Law shall find
The figure and features of his mind;
And to each in his mercy hath God allowed
His several pillar of fire and cloud."

The soul of Ambrose burned with zeal
And holy wrath for the young man's woe:
"Believest thou, then, most wretched youth,"
Cried he, "a dividual essence in Truth?
I fear me thy heart is too cramped with sin
To take the Lord in his glory in."

Now there bubbled beside them where they stood,
A fountain of waters sweet and good;
The youth to the streamlet's brink drew near,
Saying, "Ambrose, thou maker of creeds, look here!"
Six vases of Crystal then he took,
And set them along the edge of the brook.

"As into these vessels the water I pour,
There shall one hold less, another more,
And the water unchanged, in every case,
Shall put on the figure of the vase;
O thou, who wouldst unify make through strife,
Canst thou fit this sign to the Water of Life?"

When Ambrose looked up, he stood alone,
The youth and the stream and the vases were gone;
But he knew, by a sense of humbled grace,
He had talked with an angel face to face,
And felt his heart change inwardly,
As he fell on knees beneath the tree.

J. RUSSELL LOWELL.

NOTICE.—In view of the sufferings and needs of the members of two of the largest sections of the International, at Chicago, Ill., occasioned by the recent terrible conflagration, the Central Committee for the United States, at its meeting on Sunday, the 15th inst., recommended that subscriptions be taken in each section for the benefit of the sufferers. At the regular meeting of Section 12, which will be held on Sunday, the 23d inst., its members will, therefore, be asked to subscribe for the purpose indicated. Other business of unusual interest will also be submitted, and its members and friends are earnestly requested to be punctual in their attendance.

WILLIAM WEST, Rec. Sec., Sec. 12.

THE CURSE OF WOMAN SUFFRAGE.

Gail Hamilton comes out strong against woman suffrage. She says:

When women are cursed with their granted prayer, the hardest lot will fall to those whose lot is hardest now. It is the workingwoman for whom all is asked; but it is the workingwoman on whom the sword will be turned. She is the unfriended or the insufficiently befriended. Workingwomen are chiefly those whose male relatives are unable or unwilling to support them. "The loving and beloved wife," the "petted and caressed daughter" of the strong and successful man will be scarcely conscious of any change. In her well-guarded home it matters little to her whether she is loved by law or grace. But the unguarded woman must fight with the same real and relative disability as now; but with an assumed, a legal equality, which precludes privilege, though it cannot disarm fate. When she has no vote, no defined power, her position is a constant appeal to chivalry, a constant rebuke to brutality. When she has seized the suffrage, her brutal employer and the not-too-gentle bystanders will not fail to say, "Now you have got your long-sought equality, make the most of it. Ask no favors and look out for yourself."

If Gail Hamilton has found a case in which the rights of the working women have been respected in deference to her sex, her experience has been absolutely unique. The man-worker is protected by trades unions, by trades usages, by political suffrage, by public opinion and by that self-inherent might which makes right. The workingwomen and girls of this great city, in which we hear talk of chivalry and Christian charity and pitiful forbearance toward the weak, need aid and comfort from a "workingwomen's protective society" to enable them to beat off hard taskmasters and to enforce payment of scanty wages. We know full well that under existing social forms the workwoman ought to be exceptional, but we know full well that she is not an exception, but a rule; that a very large majority of women must and do get their own living, nay, more than that, they help largely in the support of husbands and families. These women are ill-paid. There is discrimination against woman labor. This is a matter of usage, not of law or justice, and to their honor be it said, some men's unions repudiate this distinction. But the theory of the American life is the indissoluble and all-pervading connection of social well-being with political privilege. The woman now has no social status. She exists only by sufferance, and the very suggestion that a woman has to fight her fight under real and relative disability, proves the necessity for her inclusion in that circle of right which is supposed to secure to the male citizen the full, free and perfect enjoyment of all his natural liberties—among others to choose his own work and to fix his own wages. If the possession of the ballot be needed to protect the weak many against the powerful few, how infinitely wretched must be those many poor women who, contending for themselves against the natural selfishness of our common nature, have no safeguard except the transient emotions of compassion in conflict with the daily needs. Self-assertion is an imperative obligation on man. How is the woman to assert herself?

THE BANNER OF LIGHT.

From the "Message Department" of the *Banner of Light* we copy the following statement of the means resorted to by spirits to perfect those whom they choose to be their earthly co-operators, the truth of which will find a response in the heart of every person who has been despoiled of the transitory things of earth to make room for spiritual baptism. Among the rich, the proud, the haughty and the self-sufficient of earth, spirits find few assistants; but when here and there among them there is one whose usefulness is hampered by these externalities, they are stripped from them and their subjects are reduced to the work which is allotted to them from Heaven. Few people, even among Spiritualists, realize how much almost every movement in humanity is the result of the direct influence of those who once lived in a material form, but who now live in spirit life. But every day is revealing more and more of this mighty power and reducing earth life to still nearer relations to it:

INTRODUCTORY.

CONTROLLING SPIRIT.—I have been requested to make a statement concerning the result of our labors as ministering spirits through the *Banner of Light*. In preface I would say that we are entering upon our fifteenth year of ministerial labor through that journal, but it is nearly nineteen years since a band of far-seeing, energetic spirits resolved that they would be heard on earth through the press; and as all the journals then extant were conservative, creed-bound, and, what is worse, money-bound, it became necessary for these spirits, if their theory or project was to be put in operation, to start a journal of their own. This being determined upon in convention, agents were sent out to see who among the children of earth could be selected and adapted to the work. After months of searching they were found; but they were in the rough. It then became necessary to employ artists to chisel them and hammer and polish them. This was done by sickness, by losses, by sorrow, by various trials which were imposed upon those persons, until at last these artists announced to the assembly that the subjects were ready to be vitalized. They were then separately visited by a committee selected for the purpose, and were baptized with a holy ghost of aspiration, of spiritual desire, and were made ready to stand in front of the opposition incident to the introduction of a truth to the world.

It was well known by this band of spirits what dangers

they would be obliged to meet, to lead their mortal coadjutors in the path they had marked out. They well knew they would be assailed by pulpit and press, and that shots would be fired at them from every avenue in life; but they also knew that they should be able to sustain them, for they understood of what elements they were composed, and they knew that when once these mortal coadjutors put their hands to the spiritual plow they would not turn back, for they were so largely inspired with faith in those who were leading them that they could not. And to-day the result of our labors is this: Our spiritual statistics show that we have brought seventy-two thousand seven hundred and forty-six into the spiritual fold here in this earth-life. We have enumerated only those who are sound, honest Spiritualists, leaving out all the nondescripts. And the number which has been added to the ranks of freedom—liberated from the darkness of creeds, and from the various conditions of darkness that the spirit often carries with it from this world to the higher life—the number has been quadrupled, leaving out all those who are not firm and sound in the way of spiritual right.

This much, then, by the grace of Almighty God, we have been enabled to do, and to-day our glorious banner floats in every clime; it has been read by every race of human beings; we have found it in the Esquimaux hut and upon the throne; it has gone forth with the God-speed of the angel world, and to-day it is stronger than it ever was before. It proposes to gather under its folds a larger multitude than are already there; and although this band of spirits may not be able to reward their mortal coadjutors as they might wish, their reward in the hereafter is sure, and they have nothing to fear, for they are so firmly grounded in truth and justice that the gates of hell cannot prevail against them.

September 4.

THE international money order system, just come into operation, is a small matter, but it expresses a great truth. It is a proof of the solidarity of national interests. The perpetuation of purely national interests is but the perpetuation of selfishness on its grandest and, therefore, most hurtful scale. The common ties of all humanity are an accepted political theory, and the barbarous jealousy and isolation which made every stranger an enemy is but the simplest form of international hatreds and rivalries. The International is precisely designed to establish the universal brotherhood. The idea has hitherto been a form, and a very beautiful form, of religious charity, but it has failed in practice from the conflict of material interests. Henceforth the moral proposition that we cannot hurt another without hurting ourselves will be brought into politics.

THE "Life of Christ," by the Rev. Henry Ward Beecher, has made its appearance. He speaks of the Redeemer as the "Noble Personage." In regard to His divine character and attributes he proposes this theory:

Christ was very God. Yet when clothed with a human body, and made subject, through that body, to physical laws, he was then a man of the same moral faculties as man, of the same mental nature, subject to precisely the same trials and temptations, only without the weakness of sin. A human soul is not something other and different from the divine soul. It is as like it as the son is like the father. God is father, man is son. As God in our place becomes human—such being the similarity of the essential natures—so man in God becomes divine. Thus we learn not only to what our manhood is coming, but when the divine Spirit takes our whole condition upon Himself, we see the thoughts, the feelings, and, if we may so say, the private and domestic inclinations of God. What He was on earth, in His sympathies, tastes, friendships, generous familiarities, gentle condescensions, we shall find Him to be in heaven, only in a profusion and amplitude of disclosure far beyond the earthly hints and glimpses.

"FAST WOMEN and fast horses" are said to be a main-spring of political robbery and rascality. What matters the way the money goes? If the man had not been at heart a corrupt knave, who wanted only chance and opportunity, he would not have jumped at the bait of self-indulgence. The fast horse will go till he drops, the fast woman will as likely as not sell herself for the reckless politician; the politician sells the horse, the woman and the community to the highest bidder, all for himself.

THE World has found at last that Tweed and Connolly are "thieves and robbers," and that Tweed's liberality to the poor in winter time consisted in giving what was not his own. Call you this backing your friends? What a god Tweed used to be for the World's idolatry. What an abject cuss is he now! Yet it's the very same man all the time.

MR. PEEBLES' LECTURE.

The lecture of the Hon. J. M. Peebles attracted a goodly attendance last Thursday evening. The subject, "Life in Turkey," was treated in a masterly style and afforded considerable entertainment. Mr. Peebles' oratorical powers are indeed great, his gesticulations are easy and natural, and his intonation careful and effective. The audience showed their satisfaction by their frequent and hearty applause, and seemed disappointed when the lecturer finished his concluding remarks. We hope we may soon have the pleasure of again hearing Mr. Peebles and his other interesting lectures. —*Critic, Louisville, Ky.*

"Squires and knight-errants are subject to much hunger and ill luck."

VITAL STATISTICS OF GREAT BRITAIN.

The Registrar General of the United Kingdom, the Hon. George Graham, publishes his official report for the year 1869 in the form of a summary of movement in population and vital statistics. He reports the number of marriages in each thousand of population at 16.2, the number of births at 35.3, and the number of deaths at 23. Marriages and births had decreased since the preceding year, while the deaths exceeded those of any year since 1860. The registered births exceeded the registered deaths by 278,553, or at the rate of 763 per day.

The emigrants from the United Kingdom numbered 258,027, being at the rate of 707 per day. They were 92,555 English, 23,097 Scotch, 75,064 Irish, and 67,311 foreigners. The married emigrants numbered 60,464; 49,524 were bachelors, 39,592 were spinsters, 21,597 were boys and 19,265 were girls, and 11,849 of the emigrants were babies. The English showed the greatest increase in emigration, having increased 32,000 in one year. The emigrants came to the United States to the number of 203,000; 34,000 went to the Canadas, and nearly 15,000 to Australia.

As bearing on vital statistics, the fact is noted that the average price of wheat per quarter throughout the year 1869 was 48s. 2d., while in 1868 it was 63s. 9d. The average number of paupers receiving relief on the last day of each week was 964,777, a slight increase over the preceding year.

The commercial depression of 1865, 1867 and 1868 continued in 1869, affecting the number of marriages, which fell to 356,940.

The average rate of interest charged by the Bank of England for the year was three and one-half per cent., against two per cent. in 1868.

Of the marriages 76 per cent. were celebrated by established church rites. The marriages numbered 176,976, of which 144,516 were between those who had never been married, 7,724 between bachelors and widows, 15,722 between widowers and spinsters, and 9,008 between widowers and widows. In each of forty-five marriages one of the parties had been divorced.

The widowers who married again numbered 24,730, their ages averaging 42.6 years; the widows who took a new departure in wedlock numbered 16,732, and their average age, so far as known, was 39.1 years. More than 7 per cent. of the bridegrooms and more than 21 per cent. of the brides were under 21 years of age, and the custom of early marriage is increasing. Taking all the marriages and re-marriages together, the average age was 28 years for the men and 25.7 years for the women; but the average of bachelors was 25.8 years, and of maidens 24.4 years. Twenty men in a hundred, and twenty-eight women in a hundred could not sign their names to the marriage register. In some portions of England and Wales from one-half to three-fifths of the women could not sign their names.

The children born alive numbered 773,381, or 894,570 and 378,811. Nearly six births in every hundred were illegitimate. In Cumberland the proportion was more than ten per cent. The Registrar General suggests that the average is higher than appears, owing to incomplete returns.

The annual rate of mortality was for the four quarters: 24.8, 21.8, 20.8 and 23.2, for each thousand, showing that from April 1 to October 1 the climate is much more wholesome than from October 1 to April 1. There was a similar marked difference in 1869.

Although females are in a majority in the United Kingdom, yet 114 males died in 1869 to every 100 females. This disproportion has been increasing for the last thirty-two years, and is most evident when the deaths of boys of 5 years of age are compared with those of girls of the same age.

The greatest proportion of deaths occurs in section where large towns are most numerous, the result of over-crowding and exposure to accidents. Children under five years of age to the number of 203,562 died in 1869, which is more than 41 per cent. of the whole number. The proportion was 40 per cent. in 1868 and 42 per cent. in 1867. The oldest man who died in 1869 was 106 years old, and the oldest female 107.

In 1869 the British army numbered 186,668. The average of officers and men at home was 86,278; the number of deaths being 903, or about 11 in 1,000. In the army abroad the death rate was more than twice as great.

The mercantile marine of Great Britain numbered 195,490, a decrease of 2,012 from 1868. The death rate among seamen was 24.7 per 1,000.

In a statement of the deaths from different causes, compiled from a return furnished by the Registrar General of Seamen, five-sixths of the 4,832 deaths are accounted for as follows: Drowned by wreck, 1,770; drowned by accident other than wreck, 1,069; other accidental deaths not by drowning, 277; fever, 291; consumption, 165; yellow fever, 162; dysentery, 157; and cholera, 137. The deaths from scurvy, which were 52 in 1867 and 26 in 1868, fell to 9 in 1869. There were 21 deaths from murder and manslaughter, and 15 from suicide. Of the total deaths, 941 occurred at ages under 21 years; 2,752 at ages 21 and under 41; 432 at ages 41 and upward, and 707 at unknown ages.

The number of births and deaths among British subjects at sea reported to the Registrar General of Seamen in 1869, exclusive of seamen, soldiers and marines, amounted to 238 and 502 respectively.

A THOUGHT.

We call our sorrows "Destiny," but ought
Rather to name our high successes so,
Only the instincts of great souls are Fate
And have predestined away. All other things,
Except by leave of us, could never be,
For Destiny is but the breath of God
Still moving in us—the last fragment left
Of our unfallen nature—waking oft
Within our thoughts to beckon us beyond
The narrow circle of the seen and known,
And always tending to a noble end,
As all things must that overrule the soul.
From one stage of our being to the next
We pass unconscious o'er a slender bridge
(The momentary work of unseen hands)
Which crumbles behind us. Looking back
We see the other shore—the gulf between,
And, marvelling how we won to where we stand,
Content ourselves to call the builders chance.

FRANK CLAY;
OR,
HUMAN NATURE IN A NUTSHELL.

BY JOSHUA ROSZ.

[CONCLUDED.]

CANTO 15.

RIPE NUTS.

DDCCCLXXI.

Well, now a word about those mutual friends
Referred to some lines back as mediators.
How many, when so trusted, seek their ends
And prove themselves as very "small potatoes,"
Confound that slang; it rather hurts than mends
My rhyme. (Please sound "potatoes" as "potaters,"
And let it pass. 'Tis but a sorry jest,
I grant. "Odd rot" the thing; I did my best.)

DDCCCLXXII.

But to resume. Frank wrote to Cora, and
Requested her most kindly to explain
Her silence, giving her to understand
That it had caused him many hours of pain;
He did not write as though 'twere to demand
An explanation, so she wrote again,
Inclosing the anonymous effusion
Which caused her misery and his confusion.

DDCCCLXXIII.

An explanation followed, just as far
As possible in such a case. Of course
Ensued forgiveness. Thereupon Frank's star
Was all in the ascendant; his late loss
Of her communications, then a bar
To happiness, now much enhanced the force
And sweetness of his bliss, and now he mailed
A letter to her by each mail that sailed;

DDCCCLXXIV.

And grumbled that they did not send them quicker;
(Why not a special mail for swains and misses);
His vows grew deeper, warmer, bolder, thicker
In number, and he came at last to kisses;
(Just one at first, so faint it seemed to flicker,
So indistinctly was it offered; this is
The proper mode); then followed bushels, oceans,
All intertwined and tangled with emotions.

DDCCCLXXV.

Then came the "darlings," "sweet ones" and the "pets,"
So easy to indite and yet so hard
To speak at first. And then came their regrets,
That leagues of sea and land combined debarred
Their balancing their promissory debts
Of sweet embraces, which so interlard
Our white-winged messengers in youth; no doubt
They would in age did we not get worn out.

DDCCCLXXVI.

Old age puts out our amatory fires,
And then we envy youthful life and vigor;
Whole seas of Buchu give not the desires
Of youth. A bald head vents in spleen the rigor
Of satire, or the love which it aspires
To also grasp, to transfer *Æsop's* figure
Of speech, old age youth's generous impulse apes,
Because old Foxes cannot pluck young grapes.

DDCCCLXXVII.

And that same spirit often permeates
The adages and maxims given to youth
By age; for instance, one old saw relates
To pence and pounds, which in a grain of truth
Secretes a bale of meanness. He who takes
Such great care of the pennies is, forsooth,
A poor companion, an indifferent lover,
A hateful husband, and a niggard brother.

DDCCCLXXVIII.

O, yes; I know such maxims merely mean
To curb improvidence in youth—an end
That is, I grant, desirable. I have seen
And felt its evils; but I don't pretend
To be a sage. I would not wish to wear
Myself from joys which make me glad and lend
A pleasure to my life. I never yet
Looked on a dollar spent with much regret.

DDCCCLXXIX.

I've lived to live, and should I die to-morrow
My life has been, so far, a happy one.
At times I, like the rest, have had my sorrow.
Some things I've done which I should not have done,
And could I live my life again and borrow
Some of the knowledge gained, I would not run
Exactly the same course, though on the whole
No doubt I should arrive at the same goal.

DDCCCLXXX.

The pleasures of my youth were worth their price,
Those of my manhood are as sweet and dear;
To curb them would entail a sacrifice
Of all that gives me happiness. No tear
I shed for what they cost. Let it suffice
That if to-morrow brings me to the bier,
I shall not die as half the common pack do,
But have at least some pleasures to look back to.

DDCCCLXXXI.

Not that I am an idler or a drone;
Activity's the very soul of life.
When you pursue an object leave no stone
Unturned to compass it; join in the strife,
With every nerve; fight on, if needs alone,
Through thick and thin, your whole existence rife
With energy. Accept not a disaster;
For he who goes the greatest length is master.

DDCCCLXXXII.

Where one is master, ninety-nine are flunkys;
The wise ones, just to suit their present ends.

Well, since it seems we're merely perfect monkeys,
As Darwin demonstrates, this shows there blends
Still in us apish tricks. Men would be donkeys
By want of tact to lose their useful friends.
I wonder what sage Darwin really meant
By terming man's transition man's *descent*?

DDCCCLXXXIII.

Development may take another turn
And men ascend to apes again. I quite
Fear some have now set out on the return.
I heard a man express this very night
Ideas which quite convinced me he would earn
Fame as the missing link. Oh, Darwin's right;
Despite what anthropologists may say,
Men's actions prove his doctrine every day.

DDCCCLXXXIV.

The key to man is monkey, sure as fate,
The simile's as plain as broad daylight,
And I could prove it so were I to state
Proclivities innate in each. I cite
The act of pilfering, which is as great
In one as in the other. Darwin's right—
His theory's wisely drawn and tersely put,
We'd better drink the milk, he's cracked the nut.

DDCCCLXXXV.

No matter whence we came, we have progressed
Beyond all doubt, especially in evil,
And reached at last its apex. Not a test
Could be applied by Christian, Jew or devil
But must attest that fact; and, for the rest,
We've climbed a hillock and have reached a level,
Whereon we seem to stand and not to get a
Step upward in the path of growing better.

DDCCCLXXXVI.

That's wrong; much too severe. I'm apt to look
At times on the dark side, ignore the bright one,
And only bring our faults and wrongs to book.
In passing sentence, would we give a right one,
We must not in dyspeptic moments crook
Our judgment, letting some *faux pas* invite one.
Such unjust course, were mankind to pursue it,
Excuses vice and reconciles us to it.

DDCCCLXXXVII.

Frank now determined that he would return
In three months' time to the United States;
And, wishing English politics to learn,
Went to the House of Commons; heard debates
On many measures; failed not to discern
The causes of the popular outbreaks,
Which oft revise the ancient constitution
By threatening the rod of revolution.

DDCCCLXXXVIII.

The manufacturing interests contend
With those of feudal privileged landholders.
Each interest, to gain its selfish end,
Will lift the tolling masses on its shoulders.
The people thus obtain their long-sought rights
By bargain with each party to the fray.
To-day with *Fosters*, *Gladstones* or *John Brights*;
To-morrow *Derbys* or the *Earls de Grey*.
The public vote becomes an auction lot,
For which those in and out of power contest.
Disraeli bid reform; he won, and got
The prize, but *Gladstone* gave him little rest,
But offered to the people a new bill
To disestablish *Erin's* church. He won.
Disraeli scarcely touched the public till
Before he found his race of power was run.
Now vote by ballot is the proffered prize
Held to the people as a tempting bait;
By *Gladstone* dangled to the people's eyes.
But if they have the patience just to wait
And keep both parties in a slight suspense,
Disraeli may a better offer make.
His love for place and power is so intense
He'd risk the very nation for its sake.
Oh, mother of the nations, who once led
The peoples of the earth from zone to zone!
Oh, land whose sons in other lands have bred
A paradise of freedom not her own!
Shall it of her in future years be said
She stood advancement's barrier alone.

Who stabbed her offspring in its deep distress,
And only when in danger, under fear
Of ostracism, offered the redress
To which she erst had closed her stubborn ear.
Who saw her neighbor—her sole ally—fall,
And lost the only friend she had retained;
Who stood impassive to the frenzied call,
For help, until the deepest dregs were drained
Of deep humility. Her northern foe,
Her hand upon her sword, with eager eye
Surveyed the strife, smiled at each deadly blow,
And plucked a laurel from the victory.
'Twas not the people who, without a word,
Resigned the place "old England's" prowess gave;
It was not they who grasped a leaden sword,
And laid her ancient honor in the grave.
They who dishonored her before the world
Her people war against, and ere the strife
Shall cease, they by the people will be hurled
From power to give the nation nobler life.

DDCCCLXXXIX.

Frank settled on the seventeenth of May,
To take his leave of England. Eva Blair
And her mamma resolved upon that day
To see him off; it seemed as if it were,
To Eva, coming doom. She did not say
Or hint a word of this, but in her room
Her face would blanch, her aching heart would beat,
And tell the lie that she would feign secrete.

DDCCCLXC.

A pure, unselfish love was hers; it beamed
Bright as an angel's, and she grateful felt
To those who also loved him. They, it seemed,
Were more dear to her because they also knelt
At the same shrine. E'en Cora Grey she deemed

Her dearest friend; her whole heart seemed to melt
To Cora; how her glowing breast would beat
To Frank's fiancée should they ever meet.

DDCCCLXCI.

Such love is by the world misunderstood
And breeds a host of trouble if 'tis carried
To any length; in fact, "it means no good"
Between the sexes—that is, if you're married.
At least so people say who make it food
For scandal (which is easier bred than parried).
They shake their heads and then they wink their eyes,
Surmise the event and then affect surprise.

DDCCCLXII.

A married man has no just right to love
Aught but his wife, of course; he should aver
That all the virtues given from above
Are centred and concentrated in her,
Though she be more a vixen than a dove.
"You made your bed, so lie upon it, sir;
Shut close your eyes to all her faults and smother
All cognizance of virtue in another."

DDCCCLXIII.

And oh, ye wedded though not mated wives,
Whose husbands shun, when possible, their homes,
Who treat ye as the burden of their lives,
Prometheuses chained down to rugged stones
Or fettered by you, as it were, with gyves,
Sing loud their praises in the sweetest tones,
Perceive no good in others kind and true,
You made your beds, so lie upon them too.

DDCCCLXIV.

At length the time approached for Frank to leave
Old England. He with Eva spent the eve
Ere his departure—hand in hand they sat,
Conversing in low tones of this and that.
Frank faltered as he dwelt upon the past.
The moment both had dreaded came at last;
Their bright eyes met, Miss Eva turned her face,
Then found herself enfolded in embrace.

DDCCCLXV.

She did not disengage herself or speak—
Love reigned supreme. She strove, but could not break
Its spell; her hair fell loosely o'er her breast,
And slowly sank her blushing face to rest
In his embrace, while not a sound or word,
Save peaceful breathing and their sighs, was heard.
Entranced they sat in deep ambrosial bliss,
While lip to lip gave each the clinging kiss.

DDCCCLXVI.

Her drooping eyes, her ruby lips apart,
Her heaving bosom and her beating heart
Disclosed the love her every fibre bare.
He wreathed his fingers in her flaxen hair,
And bending o'er her as she lay at rest,
In tender tones (the while he gently pressed
Her in embrace), he promised time nor space
Their friendly bond should lessen or efface.

DDCCCLXVII.

The last adieu was wafted, Frank had left
Old England's strand. The laden vessel cleft
In twain the broad expanse of rolling sea.
Frank leaning o'er the taffrail listlessly
Surveyed the coast till it was lost to view;
The wind was aft, the vessel almost flew
Upon the water's face, the seamen's song
Rang o'er the waters as she bowled along.

DDCCCLXVIII.

But ere the quartermaster struck eight bells
The ocean rose in even measured swells;
The distant lowering clouds now seemed to drift
Toward them, while the waves beneath were rife
With foamy fringes whiter than the rest,
And then careened each plunging shattered crest.
The wind in furious gusts began to blow,
And rocked the creaking vessel to and fro.

DDCCCLXCIX.

The rolling waves then burst their swelling bounds,
And rose with giant force to leaping mounds;
And then to mountains which, with foam capped heads,
Swept mount on mount, and toppled to their beds;
And heaved the valleys upward toward the skies
To plunge again—again to mountains rise.
They leaped the gulfs, and wave on wave they crashed,
And o'er the lab'ring vessel madly dashed.

DDCCCLC.

The mainmast fell in splinters o'er the deck,
And louder than the winds rang "Clear the wreck."
The lurid lightning rift the blackened clouds—
(Frank found himself entangled in the shrouds).
The sails broke loose and ripped to tattered shreds,
And swept in fragments o'er the seamen's heads;
The vessel swerved from stem to stern, and lunged
From side to side, as heavily she plunged.

DDCCCLCI.

By sturdy arms the order was obeyed.
The vessel in the sea's deep trough was laid,
While gleaming axes severed the debris
Of ropes and spars. Uplifted by the sea
They swept away. The vessel being clear
Of all obstruction now began to veer
In answer to her helm, and then was heard,
In loudest tones, the cry, "man overboard!"

DDCCCLCII.

The passengers below, wild with affright,
Attacked the hatchways, which were battened tight,
And thus increased the passengers' alarm.
The women screamed. The steward tried to calm
Them, but his efforts were of no avail.
They heard alone the fury of the gale,
The crashing timbers. Fearing all the worst,
With one accord the battened hatch they burst.

DCCOCCIII.

A lurching wave, which o'er the bulwarks leapt,
Poured down the opened hatchway, o'er them swept,
And hurled the foremost back among the rest.
All huddled lay together; dressed, half dressed;
Lay maimed and bruised, maid, woman, man and child.
Some faintly moaning; others, nearly wild
With frenzy, in deep anguish wrung their hands,
The while the steward vainly gave commands.

DCCOCCIV.

The winds descending blew the deck lights out.
Above the babel rose the steward's shout
Of "Back to the saloon, the danger's o'er."
The rest was drowned beneath the seething roar
Of the upaving ocean. Seamen came
And dragged them into the saloon again,
And locked them in. One sailor shouted, "Come
With me, my lads, and broach a cask of rum."

DCCOCCV.

"The ship is past our aid," and, as he spoke,
The stern uplifted, the propeller broke;
The vessel lurched, and with a sudden bound,
Beyond control, swung violently round—
Her broadside creaking 'neath the lashing sea,
The growling engine being partly free
R-stated madly, while the engineer
And firemen fled from down below with fear.

DCCOCCVI.

The captain went below and saw the state
The men were in, then shouted to the mate
To take command above; in desperation
Addressed the engineer—"Resume your station
And do your duty instantly, base knave;
How dare you like a craven cur behave?"
Then leaping past he gained the engine-room,
Shut down the valve and saved the threatened doom.

DCCOCCVII.

The wind abated though the waves ran high,
And through the gloom shone tattered streaks of sky;
The breaking clouds drove leeward with the wind,
Their serried edges by the light defined,
The beaten vessel reeled from side to side
And seemed upon the weary waves to ride
In lassitude, loth, as it were at bay,
Exhausted by the fury of the fray.

DCCOCCVIII.

The vessel was repaired, the sailors found
Frank firmly to the leeward shrouds was bound
By tangled ropes, the which they quietly cleft.
Frank had been of all consciousness bereft;
But quite recovered now he went below,
And walked in consternation to and fro,
Was told of the late terror and confusion,
Of each alarm and passenger's confusion.

DCCOCCIX.

In fifteen days they reached Columbia's land,
And viewed with glowing pride the long, low strand;
Frank stood alone and mused, "Oh, favored spot,
Where justice reigns o'er palace and the cot;
Where all are freemen, happy and contented;
The governed and the government cemented
By patriotic ties; where all men vie
In using, not abusing, liberty."

DCCOCCX.

He landed—took the stage to Fourteenth street—
Arrived at home to in the hall-way meet
His mother. Now his arms are round her neck
And welled the love she tried at first to check
Because the door was open. 'Twas no use,
The fountain of her love had broken loose,
And, spite of all good breeding, held full sway.
(Beside Frank's mother stood Miss Cora Grey.)

DCCOCCXI.

Her face suffused with blushes, as they gained
The parlor door, no longer Frank restrained
Himself, but, leading Cora to a chair,
Embraced her. Then his mother left them there.
O'er all this scene let there a veil be laid;
Enough that loving debts were partly paid.
Don't smile at these impeachments; long ago
You did the self-same thing, as well you know.

DCCOCCXII.

Frank's parents had a grand reunion
Of all their friends to greet their only son;
Those friends, of course, included all the Greys,
And Ella Paine, who stayed there many days,
In which a wedding-day was duly named
(Consent from all concerned of course was gained)
For Pete and Ella, Frank and Cora Grey,
Who were as happy as the flowers of May.

DCCOCCXIII.

The day arrived; the ceremony o'er,
On their return from church, each neighbor's door
And window had its quota of beholders—
The hindmost peering o'er the others' shoulders
To view the brides and grooms, the happy pairs,
Who little dreamed of all their future cares,
But then if I should have the leisure time,
I shall recount those cares in future rhyme.

DCCOCCXIV.

That is if this first volume shall succeed;
'Tis loss of time to write unless you read,
If o'er this first attempt you even cast
Oblivion, it shall not be my last.
I'll have it placed on record past denial,
That failure shall not come for lack of trial.
If some things herein written you decri,
I answer, "Yes, exactly; so do I."

DCCOCCXV.

This verse is too severe, that not correct;
To some expressions we must all object.
In many cases quite a sudden change

Of subject, and a very narrow range
Of thought, and then again too much tirade
A paucity of love; too much of trade.
These are the faults the author now discovers
In this production; point me out the others.

DCCOCCXVI.

And now adieu. I have essayed to suit
All tastes by grafting on my tree much fruit
Of various flavors, so that each could find
And pluck those most inviting to his mind.
But if he still in each observes a fault,
To aid digestion, add some attic salt.
I here present the tree in bearing, but
In my next volume I will crack the nut.

DCCOCCXVII.

Remember, reader, I have not essayed
To emulate a Whitman or a Wallace.
My Pegasus would sorely be afraid
To canter o'er this course. My only solace
Is that I do not make to fame pretense,
And have some slight regard for common sense.

DCCOCCXVIII.

And none need dive in mysteries dark and deep,
And find my verse become a soporific
So potent as to send them off to sleep.
The mystic phrases often so prolific
In modern rhyme, could readers understand them,
They'd prove themselves as mad as those who planned them.

THE END.

MY FRIENDS AND I.

AFTER THE DANISH OF ERIC B., BY ROVER.

CHAPTER X.

If my memory serves me aright, not a word have I written
of my Uncle Hiram before the beginning of this chapter. It
may seem to some, before they get through his story, that
we could not get along well without our Uncle Hiram.

The world is no doubt better to-day for Tristram Shandy's
Uncle Toby; in fact, the good, simple old man is a necessity.
We might never have known how bad "our army
swore in Flanders" but for him; and then the tender heart
of both the Accusing Spirit and the Recording Angel
might have been unknown had we no story of Le Fevre.

Now my Uncle Hiram was not a bit like Uncle Toby; not
even as much like him as was my Aunt Hannah, who was
the most obedient wife of my Uncle Hiram.

It always seemed to me that my Uncle Hiram chose my
Aunt Hannah for a wife because her initial was H, so that
all their silver could be marked with one letter, and answer
for both, Hiram and Hannah, thus making a saving in the
cost of lettering, and, in case of accident, why! were not his
household goods all marked with his initials? What my
Aunt Hannah ever married Uncle Hiram for never got the
faintest elucidation from my extraordinary efforts to find out.
But that, you know, is not uncommon. Women act from
perfectly incomprehensible motives often.

My Uncle Hiram was a man—take him all in all you will
find many like him. Upon a superficial examination of his
character you would call him a negatively good man. That
is, he was never sent to prison for stealing. I do not believe
he was ever accused of theft. I may as well explain his good
traits at once, by saying that he was what the world calls a
law-abiding citizen. But if he never did an absolutely criminal
thing it is equally true he never did a good thing.

Some people seem to have only capacity enough to eke out
the skimpt pattern the general public supplies for each life,
with nothing to spare to add to the common stock. Some
can spare no time for bread-and-butter getting. My Uncle
Hiram was one of them. Notwithstanding that was his only
care, he made it most disagreeable work for himself and all
connected with him.

My Uncle had a long nose, and followed it up the aisle of
the church of a Sunday morning with a stately tread and
slow. The end of his nose glowed with a faint redness, and
sometimes that redness extended to both cheeks. Austerity
was one of the traits of my Uncle Hiram; he thought it im-
pressed all the world with great ideas of his importance. I
was wicked enough to refer it to the frequent draughts from
a large brown pitcher which usually contained antiquated
juice of the apple.

My Uncle Hiram never laughed in his family. Sometimes,
when at a neighbor's and a good story had been told, he
would emit a half-smothered sound, with his face turned
away from the company, which proved that he had at one
time been intended for a laughing animal; but some mishap
had prevented his completion upon the original plan.

Laughter is the truly distinctive attribute of man. The
man who does not laugh is nearer a brute or a machine than
is the babe with simple laughter dimpling his thoughtless
face.

What a queer idea was that of our forefathers that trivial
things were not of God. As if only a part of the universe
was under His control.

I wonder if that continued repetition of command to look
up to God as the embodiment of all wrathful watchfulness
did not beget in fathers the desire for reverence, even com-
pulsory, which was exacted of their children? Will not a
religion of love lead fathers to rely more upon the affections
of their children and their own deserts than upon parental
authority? The authority principle has been a failure in
New England, and most disastrous results would have ac-
crued but for the redeeming influence of saintly and mar-
tyred mothers.

My Uncle Hiram was a shopkeeper, as the English style
men of his occupation; a country merchant, as the persiflage
of America has it. Is it strange that a man who has begun
in poverty, and through the closest attention to the cents,
after years of toil, amid diminutive numbers, has come to
microscopic vision of not only monetary affairs but of all
others? Success had taught my Uncle Hiram that his course
was the true one, for who can doubt that right is in that
which gives him wealth and position? When as a young
couple my Uncle Hiram and Aunt Hannah were striving to
build up a competency, he overlooked little differences in
their characters; but when he swelled into a consciousness
of being the sole maker of their fortune, his notions took
definite form—a petty antagonism resulted, which wore the
life of my aunt away. This difference at first was only ex-
hibited upon the prominent points wherein the two differed

radically, but it soon became a habit with my Uncle Hiram
to oppose every suggestion of my aunt. Antagonism sprang
up in his mind at the first utterance of her voice.

Some women are content to be echoes of a man, to have
no individual thought, to live under the inspiration of the
man they love. This style of mental laziness is not very
common in America. A majority of our women have
thoughts of their own. When they become wives of our
Uncle Hiram they bear the just corrections of their lords
and masters for a time, but eventually their independence
asserts itself, and then begin the soul harrowings that soon
cut into their better natures and prune out the loveliest
qualities.

Ah, the grand egotism of man that makes poor simple
self the Alcyone of the universe.

It would not be past endurance if the errors of our Uncle
Hiram only reached to the destruction of their wives. But
such fathers bring their children to both incapacity and un-
happiness. The substitution of the paternal fiat for the
exercise of the reasoning faculties of the child, prevents
that healthy development which comes only from use, and
makes a race of powerless patterns, only able to follow the
erroneous footsteps of their predecessors. Contentions are
contagious; as the father is continually at variance with the
mother, the children imbibe the spirit, and an unhappy
family is the result.

My Uncle Hiram lived in a fine house before his children
were old enough to leave school. His earlier home was more
simple. His new house was commodious, well-furnished,
ornamented inside and out, contained a library not in name
alone, but with several book-cases well stocked. At your
first entrance into this house, you would say, here is a home.
A second glance around, if you were not over sharp in your
scrutiny, would bring up the thought, here are people of
taste and refinement. Look again. A certain indescribable
stiffness tells you that the taste of the professional is all you
can find in the costly array. There is no evidence of grow-
ing ideas. This house differs from that furnished by a fam-
ily who have made a real home in having no marks of indi-
viduality. You can find no picture that one of the family
brought home one evening and hung upon a bare space be-
cause he or she thought it would just suit that place. All
these came in a wagon, packed carefully, were hung by men
who understood their business well, but who can never
make homes for other people, no matter how successful they
may be in their own house.

How much nearer we get to the occupants of a rough
board cottage or log house, with dresser covered with notched
newspapers and some wood cuts from same source pasted
about, than to the occupants of a ducal palace with its pic-
ture gallery. In the heart of London, where the lofty cel-
lumn to Nelson looks down upon some squirting water, where
the Strand begins and opposite to where it ends, is a largo
and rather plain front with a plain gateway. About in the
middle, over the gateway, high up above the wall, is a lion,
with a pump-handle tail. It is a dull-looking place, but in-
side are some of the finest paintings in the world, and a
great many not so fine. Look them all over, enjoy them
much as you will, you are still as far off from the Duke of
Northumberland as if you had never been in his palace.
You do not feel as if you had learned that there was one
pulsation in common between you and he. Come back into
the cabin with the notched newspapers upon the rude
shelves and the newspaper wood-cuts around about the
seven-by-nine looking-glass, and you feel that one mutual
spark kindles in two souls, no matter how small the one or
how great the other.

My Uncle Hiram's house was not a ducal palace, but it
might as well have been. People used to say they could not
understand why my cousins never wanted to be at home.
They had no home. There was a fine house, large parlors
with soft carpet, easy-chairs, lounges—what a good, expres-
sive word is that last, sensations of resting rush through the
mind at the very sound, same as happiness comes to the word
home. But wealth cannot make a home. My cousins did
not know what they wanted. They only knew there was a
want, supposed the world contained it, and longed to fill the
void.

The early years of my Uncle Hiram's married life had been
engrossed in the multitude of stratagems to make cents out
of yards of calico and pounds of sugar; his later years were
entirely occupied by per cent upon the cents thus accumu-
lated. The fact that one hundred cents made a dollar was so
worn into the web and warp of his nature that only self else
could find place there. A sort of distorted view of life was
all he had. It is generally said that such men know the
value of money, but the beggar who has none is far wiser, for
he knows that it will bring him relief from hunger and to
real physical enjoyment. My Uncle Hiram enjoyed his
money. Oh, yes! Not that which he had, but that which it
was bringing him—the per cent. was all he enjoyed. He
never felt the amount of good that thousands can do; he
never knew how ennobling was the possession of wealth
when used for the furtherance of the good of humanity. In
fact, he was a poor man when he began life, and he never be-
came richer; cognizant of the fact that his wealth gave him
position among his fellows, he thought there was no other
worthy aspiration. Is not such a man rather to be pitied,
that the errors of youth have become so indelibly fixed that
they cling to him like a fay's coat through all of his life.

My Uncle Hiram gave to his children such education as
money could purchase, but not with any idea that it would
add to their comprehensiveness, and consequently increase
their happiness. He would have confined their range of
studies to the narrow limits of the three R's, had not the
usages of society interposed; so, if society erred in the for-
mation of his disposition, effort was made to compensate for
the error by aiding his children. But, like all efforts to re-
trieve gross negligence or errors of the past, only a small
measure of compensation could be gleaned by the greatest
exertion.

Upon the eastern slope of the Rocky Mountains, in lati-
tude 42 deg. north, longitude 32 deg. west, our good mother
Earth sends up from her bosom pure, bright water. Many
fountains unite their products and form a mighty river.
This river for a time makes its home in a well-washed chan-
nel, whose permanent banks yield little but trickling rills to
swell the stream. When one-fourth of its course is run the
current suddenly rushes out into a vast plain, and, meander-
ing from side to side, consumes its banks of fine sand till the
purity of the mountain stream is lost, and the muddy Yel-
lowstone vomits its filthiness into the bright current of the
Missouri. Ever after, even down to the sea and far out
into the sea, until lost in the eternally rolling ocean, that
current carries its filth, picked up by a single tributary dur-
ing a part of its journey. Many larger streams in vain con-
tribute their pure floods, for they are all insufficient to the
removal of the bad character so easily given.

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THE PRESIDENT'S MESSAGE
TO
THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

Called to preside over your Association by the action of the Eighth Annual Meeting of the same, held at Troy, New York, September 12th, 13th and 14th, 1871, I have felt that you would naturally expect of me some expression of my views concerning the purposes which ought to be effected by our joint action, and the means by which our objects can be best obtained.

Consulting the Preamble and Constitution of the American Association of Spiritualists, as amended at the Seventh Annual Meeting, held at Richmond, Indiana, in 1870, I find the following general statement:

The undersigned, feeling the necessity of a religious organization free from the trammels of sect or dogma, and more in accordance with the spirit of American institutions as manifested to the world by the Declaration of Independence, than any religious organization now existing, believe that the time has come for concentrated action. While we seek after all truth, and believe that in united and associative action, under proper system and order, these objects can be most successfully reached, we hereby unite ourselves together under the following articles of association.

Your association is therefore: 1. *A Religious Organization.* 2. *Virtually a Political Organization,* seeking to actualize the Spirit of American institutions and of the Declaration of Independence; that is to say, THE EQUAL RIGHTS of all men, without regard to sex, race or previous condition. 3. *A Scientific and Philosophic Institution,* seeking after all truth, and proposing to establish a *University* (as provided for in one of your articles) of a new and higher grade than any now extant; and, 4. *A Socialistic and Practical Organization,* believing in "United and Associative Action," "under proper system and order," that is to say, by the aid of the Highest Science of Organization, the truest inspirations and the best practical leadership, in order to accomplish the best results.

With these expressed objects in view in your constitution I can only regard the fact of your election of me, personally a stranger among you, and by spontaneous action, as your President, as due in a great measure to the fact that I had already become, in some sense, the candidate of a Political Organization which has adopted the significant name of the EQUAL RIGHTS PARTY, and as an intimation that the great and influential body of Spiritualists has arrived at a state of readiness to intervene actively in the political affairs of the country.

It may, indeed, not have been distinctly in your thoughts to enter directly into the arena of politics, as they now exist and are conducted; but rather to aid, by whatsoever means, the purposes of the spirit world to inaugurate a new and higher style of political or governmental influences, which shall neutralize the prevalent corruption and place our national institutions upon a footing of purity, efficiency and elevating tendency for the whole people; and, indeed,

can hardly tell whether the great political revolution, which I do know is impending, in order to establish justice among us, will be worked out in any great measure through the political machinery of our existing government; or whether the whole grand national movement for reform will not at an early day rise higher than the limits of the vessel which has hitherto contained our national destinies, and overflowing them, demand the institution of *A New Government*, with a basis on the Principles of the old, but with a freer autonomy and with more deference to the highest inspirations of the spirit world.

The spirits have, indeed, often intimated, through various mediums of the class used for the foreshadowing of governmental changes, that the existing government of the United States, under the present patched and incongruous Constitution, is inadequate to the immense expansion that governmental and social reform must unavoidably take on in the immediate future.

Whenever any institution devised to aid the efforts of humanity, and which has served its day, has then become an impediment to further improvement, it is the wisest conservatism to save the spirit which dictated such means of progress, and to replace them by substituting new instrumentalities, having a better adaptation to the wants of the age and a still higher grade of efficiency in conducting to the same end.

The Constitution of the United States and the government which administers it are now on trial before the American people; in view of that immense change of conditions which the rapid development of the world, and especially the open intercourse and the mingled interests of the two worlds, have brought about, and are destined, in the coming few years, to augment, almost infinitely.

The possibility that in order "to establish justice" in this country, and in the world at large, the inauguration of a new and higher order of government, more in accordance with the science of organization, and with the designs of our spiritual guides, may be necessary, is not entirely a new thought with me.

The following extract from a discourse which I delivered before the National Woman's Suffrage Association, at Apollo Hall, New York, at the May Anniversary, May 11, 1871, will show that the subject has been contemplated:

If Congress refuse to listen to and grant what women ask, there is but one course left them to pursue. Women have no government. Men have organized a government, and they maintain it to the utter exclusion of women. Women are as much members of the nation as men are, and they have the same human rights to govern themselves which men have. Men have none but an usurped right to the arbitrary control of women. Shall free, intelligent, reasoning, thinking women longer submit to being robbed of their common rights. Men fashioned a government based on their own enunciation of principles: that taxation without representation is tyranny; and that all just government exists by the consent of the governed. Proceeding upon these axioms, they formed a Constitution declaring all persons to be citizens, that one of the rights of a citizen is the right to vote, and that no power within the nation shall either make or enforce laws interfering with the citizen's rights. And yet men deny women the first and greatest of all the rights of citizenship, the right to vote.

Under such glaring inconsistencies, such unwarrantable tyranny, such unscrupulous despotism, what is there left women to do but to become the mothers of the future government.

We will have our rights. We say no longer by your leave. We have besought, argued and convinced, but we have failed; and we will not fail.

We will try you just once more. If the very next Congress refuse women all the legitimate results of citizenship; if they indeed merely so much as fail by a proper declaratory Act to withdraw every obstacle to the most ample exercise of the franchise, then we give here and now, deliberate notification of what we will do next.

There is one alternative left, and we have resolved on that. This convention is for the purpose of this declaration. As surely as one year passes, from this day, and this right is not fully, frankly and unequivocally considered, we shall proceed to call another convention expressly to frame a new constitution and to erect a new government, complete in all its parts, and to take measures to maintain it as effectually as men do theirs.

If for people to govern themselves is so unimportant a matter as men now assert it to be, they could not justify themselves in interfering. If, on the contrary, it is the important thing we conceive it to be, they can but applaud us for exercising our right.

We are plotting revolution; we will overthrow this bogus republic and plant a government of righteousness in its stead. We rebel against, denounce and defy this arbitrary, usurping and tyrannical government which has been framed and imposed on us without our consent, and even without so much as entertaining the idea that it was or could be of the slightest consequence what we should think of it, or how our interests should be affected by it, or even that we existed at all; except in the simple case in which we might be found guilty of some offense against his behests, when it has not failed to visit on us its sanctions with as much rigor as if we owed rightful allegiance to it; which we do not, and which, in the future, we will not even pretend to do.

This new government, if we are compelled to form it, shall be in principles largely like that government which the better inspirations of our fathers compelled them to indite, in terms, in the Constitution, but from which they and their sons have so scandalously departed in their legal constructions and actual practice. It shall be applicable, not to women alone, but to all persons who shall transfer their allegiance to it, and shall be in every practicable way a higher and more scientific development of the governmental idea.

We have learned the imperfections of men's government, by lessons of bitter injustice, and hope to build so well that men will desert from the less to the more perfect. And when, by our receiving justice, or by our own actions, the old and false shall be replaced by the new and true, then for

tyranny and exclusiveness shall be inaugurated equality and fraternity, and the way prepared for the rapid development of social reconstruction throughout.

In conclusion, permit me again to recur to the importance of following up the advantages we have already gained, by rapid and decisive blows for complete victory. Let us do this through the courts wherever possible, and by direct appeals to Congress during the next session. And I again declare it as my candid belief that if women will do one-half their duty until Congress meet, that they will be compelled to pass such laws as are necessary to enforce the provisions of the Fourteenth and Fifteenth Articles of Amendments to the Constitution, one of which is equal political right for all citizens.

But should they fail; then for the alternative.

It is possible, therefore, that while your action in making me your President implies, as I have said, a readiness on your part to engage in the political affairs of the country, it may be that you will not be called on so much to participate in our existing political usages, as you will to give your attention to the higher questions of a true government, and to the means of superseding or replacing a political fabric which is denounced on all hands as corrupt, and which will have definitively failed of its object if it systematically persist in a course of injustice.

And, indeed, in any event, it is doubtful whether the government of the United States is not on too low a plane of uses to subserve the wants of the new society which science, aided by Spiritism, is providentially designed to establish. There is a scope of human affairs and of human interests which should be administered for the common welfare, and which every government hitherto extant in the world has failed to compass, which is far larger than the whole of what they have sought, even, to include within their sphere of activity. For example, such is the better education, even beginning with the better generation, of progeny. In the Children's Progressive Lyceum we have the incipency of a system which, if it were developed and applied with the degree of zeal its merits demand, would tend largely to improve the condition of the future. Spiritualists are blind to the best interests of humanity when they give this system so meagre support. A matter of prime and fundamental importance should engage the first and best attention of reformers. It might be readily expanded into a national system of education, far higher in rank than anything which has hitherto been attained. The university which you propose should also be chiefly engaged in developing the true principles of Life and Government. The germs of many other grand ameliorations are already contained in your programme, and still many others will gradually be unfolded.

It is obvious that government now, when a science of Sociology exists, and when the wisdom of all past ages, distilled in the alembic of death and preserved in the heavens, shall be finally available for mankind, must be something very different from the empirical and chance-begotten governments of the past. It will be a government of influx and attraction, in the place of coercion and brute force; and nothing could be more graceful or appropriate than that the Spiritualists should take the lead in substituting the sway of socialistic charm, or the fascination of devotion to the Good, the True and the Beautiful, to be illustrated in the collective life of humanity, for the disgraceful scramble of adverse interests and the bloody conflicts of freedom and oppression in the world.

But it is not the Spiritualists alone who are marching in this direction. The Woman's Rights Party, which also has a world-wide development, has already, in this country, surrendered to the initiative which, prompted, it is true, by my spiritual inspirations, I was led to take. They have almost unanimously planted themselves firmly on the platform which was suggested to me by those whom I feel honored to obey; and standing there, they are rapidly compelling the convictions and the co-operation of the Press, the Politicians and the Judiciary in the rendition of their first or lowest order of political rights.

I shall feel it incumbent upon me, indeed, to be present in Washington the coming winter to complete that line of procedure, by procuring the passage of a declaratory Act from Congress, defining the rights of women to vote under the Constitution. But it is almost tedious to wait even for an hour for that work. Other and more constructive measures lie beyond. The times are pregnant with great events. Abolition and the Woman's Rights movements have been merely for the removal of obstructions; in a preparation of the way. Our evils are still more social than political, and our remedies must be so also; except that the new and cardinary style of politics will come in aid of social reform; and, in that sense, politics will still retain a paramount importance in human affairs.

Another great army of progressive reformers, heading obviously in the same direction as the Spiritualists and the Woman's Rights Party, consists of all the segments of the Labor Movement; the National Labor Union, the Internationals, the New Democracy, the Working-women's Associations and the like. Hardly a day passes that I am not waited on by the leaders of one or more of these great industrial and political reform movements, and it is virtually conceded by them that all these parties are destined to be absorbed, at an early day, in the more comprehensive purposes of the Equal Rights Party.

Among the Communalists and Internationals, or allied in sympathy with them, are found most of the Socialistic thinkers, most of whom, again, are already allied directly with me,

in the views and measures which I am engaged in or propose; and finally, the more progressive members of both the old political parties, and of the church, indicate a growing readiness to concur with this smelting of all the radical elements in one great movement for the reconstruction of society under new auspices and with a *New Departure*.

As it is not, therefore, impossible that this immense uprising movement of the people tends to the spontaneous institution of a new governmental and social order, higher in rank and in its purposes, and more accordant with the intent of Spiritualism than what we have hitherto called the government—an institution which shall transcend, without waiting to remove, and without directly antagonizing the old style political organizations—it has seemed to me right to take some preliminary steps, in my capacity as President of the American Association of Spiritualists, to prepare for that possible outcome of the movement.

It is in accordance with this view that I address to you this message. In your Preamble and Constitution, you provide that the Board of Trustees "may have power to furnish aid to the destitute, employment and homes to the poor and friendless, free instruction to the ignorant and incentives to reformation for the vicious and degraded." I am authorized to assume that the means by which these laudable objects are to be accomplished should be the best known, invoking the aid of science and inspiration. In this and in other clauses of your charter there is, then, ample power to enlarge the programme, and to build on it the working model of a New Order of Government, which shall charge itself with serving the social interests of all classes of the community.

It is also provided that "the Board of Trustees shall have control of all business matters of the Association," which is a very ample concession of powers in view of the work which is imposed upon them.

The duties of the President of your association are less specifically defined. I cannot presume, however, that the office was ever intended to be merely a barren honor, nor that it should be confined to the act of presiding over the Annual Convention; for it is not the Presidency of the Convention, but of the National Association, which is conferred.

In the absence, therefore, of prescription, and claiming no authority to enforce, but only to devise, recommend and submit measures, I propose to call to my aid a cabinet of advisers and assistants, from among the ablest men and women in the Spiritualist ranks, and in the ranks of those who will co-operate with us, and to divide the field of the objects which your organization contemplates into distinct Departments and Bureaus; and while co-operating with the Trustees, as a Congress, to address to the Spiritualists at large, from time to time, Messages and Reports from the heads of the different Departments and Bureaus, containing such recommendations as our mutual consultations may suggest, aided, as we hope we shall be, by communications and inspirations from our Spirit friends.

If in this slight innovation there should prove to be the germ of the New Governmental Order of the Future which I have alluded to, and if it shall grow spontaneously into power, by virtue, solely, of the wisdom of its programmes, recommendations and measures, no one will have occasion to complain; while if, on the other hand, a less exalted result shall ensue, still the plans proposed may prove to have an incidental value. And, in the former event, if the Women's Rights women and men shall unite, still, in the movement, and contribute their aid and wisdom, we who are women may execute our threat, in a higher sense than that in which it was understood, and revolt from the old government, not in the way in which men have revolted in the past, but by exhibiting the model of a new government so skillfully devised and inaugurated that collision shall be impossible, and that all necessary allegiance shall be spontaneously transferred, without shock or violence of any kind. We may even compel the old government, while it lasts, to become the servant of our plans.

Spontaneity in government is, it is true, a somewhat novel idea. Voluntarism in the support of religion was, however, a new idea with our fathers; but it was an idea which has succeeded. People tax themselves without compulsion to support their churches and their priests. Let government be so constituted and administered that it shall take an equally strong hold upon the affections of the people, and they will gladly tax themselves voluntarily for its support—the rich largely and the poor in proportion merely to their means.

I cannot doubt that, in perhaps another generation, the very idea of levying taxes by compulsion will be treated as an intolerable remnant of barbarism.

There is, therefore, intrinsically nothing absurd, perhaps it will prove not anything even difficult, in improvising a higher type and style of government over the heads of all our forceful and involuntary institutions; and certainly there is no class of citizens to whom I could so appropriately make my appeal in behalf of this idea as to the Spiritualists; for it is part of our belief that, in the spirit-spheres, pure and unconstrained attraction reigns supreme.

Friends and fellow-citizens: I might stop here, having completed a somewhat literal view of the situation. I have hitherto confined myself to a cautious and guarded statement of the external and obvious facts. But I ought to do more. Let me deal frankly with you, and present the subject to you more as it really lies in my own inner conscious-

ness. I feel that it would be an injustice to myself, an injustice to you and to the truth itself, not to communicate freely all that I have in mind to say to you; the state of events behind the scenes, as well as in the actual seeming; the real condition in its most pregnant and portentous aspect.

In this deeper sense, in the very spirit of the truth, and to my interior perception, the existing government of the United States is already stricken by destiny, and is virtually swept out of existence. The carcass, it is true, remains, and is as large in its dimensions as ever, but the spirit has fled. Death has already settled on an organization which once flourished in life and manly vigor; and it is only a carcass which remains.

We have no longer the original republic; no longer a government by the people, and in the interests of the people; but a government, instead, of "Rings" and "Caucuses," in the interest of an oligarchy of unscrupulous speculators and demagogues. Our institutions are, therefore, in spirit already subverted; and none of the remedies which are proposed reach the case.

But a new and mightier power than all the rings and caucuses, than all the venal legislatures and congresses, has already entered the arena. Not only are all the reform parties that I have mentioned coalescent on the external plane, but they have already coalesced, in spirit, under the new lead, and "a nation will be born in a day." They have already taken possession of the public conviction. Somewhat unconsciously as yet, but really, all the people look to the coming of a new era; but all of them are not so well aware as we are, as I have of late said elsewhere, that the spirit world has always exerted a great and diversified influence over this; while it is not till quite recently that the spiritual development of this world has made it possible for the other to maintain near and continuous relations with it.

The decadence of our old style institutions coincides, therefore, with a higher development of the individual spiritual life. The old, and formal, and degraded affairs of government have simply lost their hold upon the better life of the nation. The best men in the community have long since ceased to participate in political affairs; and while women are struggling to secure the ballot, it is more to remove a badge of inferiority, than with any grand faith in the efficiency of voting.

Women as well as men, while the spirit that now governs in society shall continue to govern it, will become venal and degraded in the political arena. The sentiment of the community must be elevated to a new plane. The good and the truly great, both men and women, must be called to the front, and into the lead of the new and spontaneous movement, and they must consent to be influenced, in turn, by the accumulated wisdom of the spirit world. Those who desire to govern for the mere sake of governing, or for selfish ends, are those who need to be overcome and subjected to government; and a new order of governors must stand at the head of affairs, who shall be inspired with a supreme ambition to accomplish a great good, while, at the same time, modest and humble in the reception of the promptings of superior wisdom.

The old political parties are effete. They have no longer any vital issues between themselves, nor any claim upon the allegiance of the masses; nor would any new party, upon simply the old basis of politics, give to our perplexed and exhausted country any relief. Still it is not the nation, but only our institutions, and the spirit which has animated them, which are worn out. The life of the nation was never so full and so healthy as now; and it is on this that the new, and beneficently revolutionary, and spiritualized order of government will be erected. And here I am reminded forcibly of the sublime dictum of the venerable father of the Senate—Mr. Charles Sumner—that "Anything for Human Rights is Constitutional!"

I tell you frankly, that I feel myself called upon by the higher powers to enact a great role in connection with this great change. It is not ambition in any common or low sense of the term. It is not any selfish grasping after power, any vulgar aspiration after ephemeral notoriety, not even any inordinate consciousness of personal superiority over the humblest or the most obscure of my brothers or sisters in the world. It is a swelling and overmastering desire for an immense usefulness to my suffering fellow-beings; it is the ambition of uses, in the supreme sense; it is the behest of an all-conquering destiny; it is inspiration, or what you will; an impulsion, at all events, which I trace and ascribe to spiritual sources, and which will only permit me to do as I do; and which has in it, to my consciousness, the promise of undoubted and unbounded success.

Nor is this monition to a new and rare species of activity confined, in this age, to me alone, among Spiritualists. Hundreds who read this address will find in it only a record, with slight modifications, of the recent promptings of their own souls. The last twenty years has been a season of active schooling for the New Departure in all human affairs. Spiritualism itself is only the chief symptom of the ripening of humanity for great events. Thousands of individual agents have been selected by the Spirit World, sometimes notified, though not always, of their functions in the future, and have been carried through unusual experiences fitting them for the coming crisis. Delicate women have been wrenched from their quiet seclusion in the family and sent itinerating through the world, or have been placed upon public platforms, and the words to be uttered

have been put into their mouths. Strong men, with great business powers, have been stripped of their wealth, defeated in every design, plunged into poverty and held to the steady purpose of developing their minds into the apprehension of a higher order of truths. Preparations of every kind have been made in millions of directions, seemingly divergent, but now rapidly reconverging upon the common end. The hour of ultimate action is at hand. A new class of men and women will come into the direction of everything. The spirit of the old is already dead. The spirit of the new is born, and breathes, and is already living in the world.

Your enthusiastic acceptance of me, and your election of me as your president, was, in a sense, hardly your act. It was an event prepared for you, and to which you were impelled by the superior powers to which both you and I are subject. It was only one step in a series of rapid and astounding events which will in a marvelously short time change the entire face of the social world. Many among you will perhaps shrink back, on reflection, from the step you have taken. It may, indeed, commit you to much more than you are as yet deliberately prepared for. But let those who have insight and faith not be dismayed at any amount of recoil and agitation. "They that are with us are more than they that are against us." Those who are in the guidance of the world's crisis are competent to the office they have undertaken, and they will not fail. Justice shall be established in the earth even though the heavens should fall. The New Jerusalem which was to descend from God out of Heaven will be a literal city, in the sense of the civic and social domicile of the whole people, regenerated by the prevalence of Equity, Fraternity and Love. May God help the cause of Right and hasten the triumph of practical Truth in the whole world, through your exertions and mine, aided by the combined forces of living humanity inspired and guided by the wisdom of the so-called dead.

I have thus spoken to you freely as in duty bound. I have no polite terms to make with those who do not accept the spiritual idea. Knowing it to be thus, I wait for their growth to comprehend it, and I thrust myself unreservedly, in the meantime, on your sympathy and co-operation.

VICTORIA C. WOODHULL.

At a meeting of the Board of Trustees of the American Association of Spiritualists, held at 44 Broad street, New York, October 25, 1871—present, seven members—it was resolved to continue the services of Eli F. Brown as Missionary until the 1st of January, 1872.

The Secretary was requested to appeal to the friends of Spiritualism to assist us pecuniarily in retaining him in the field.

The foregoing address, prepared by the President, was read and considered; and, on motion of Geo. A. Bacon, it was resolved: That we, as the Board of Trustees, second the address prepared by our President and adopt it as an expression of our views, to go before the world as the voice of the American Association of Spiritualists, and that our President be requested to take measures to carry out the plans therein proposed, and to that end we hereby pledge her our hearty co-operation and assistance.

Signed, by direction of the Board,

HENRY T. CHILD, M. D.,
Secretary.

SENATOR CARPENTER'S LOGIC REVIEWED.

NO. IV.

Again: In Mr. Carpenter's reply to Mr. Tilton, in speaking of the Second Section of the Fourteenth Amendment, he says:

"It is evident from this section that a State had the power, after the adoption of the Fourteenth Amendment, to exclude a portion of its citizens from the right to vote." That is to say: Previous to that adoption the States did not have the power to deny citizens the right to vote, but by this Amendment that power was granted. We hear a great deal said about "the intention" of these Amendments not having been to make women voters. We should be glad to have the lawyer-senator inform us if it was "the intention" of Congress to extend the power of the States by these Amendments. If we remember rightly, the whole opposition of the Democracy to these amendments was based upon the theory that they would destroy the States, vesting all power in Congress. It has been left for Senator Carpenter, in his search for an escape from the Constitutionality of Woman Suffrage, to discover that the Republican party, instead of having over-reached themselves by the clause enfranchising women as citizens and voters, when they only intended to cover male negroes, actually put it in the power of the States to limit suffrage to the exclusion of everybody except male negroes; that is to say: In order to make voters of negroes, they virtually disfranchised all other male citizens, since of what value is a privilege that is liable to be taken away at any time and without recourse?

It seems incredible that so thorough a Republican as we have ever supposed Senator Carpenter to be, especially since he advised the introduction of "The Woodhull Memorial" into the Senate, in his eagerness to find an escape for the Republican party from the legitimate consequences of their action, should have advanced so unrepentant a construction

as this is. But he has advanced it, and those who desired the escape by it make haste to denominate it as "an admirable and unanswerable argument." All that our fathers fought for, the Republican party have surrendered, in order to enfranchise the negro, since, in Senator Carpenter's own language, "I have no doubt, so far as these amendments are concerned, of the power of any State to exclude citizens from the right of suffrage, for any other reason or account than race, color," &c.

Now, why did Senator Carpenter use the phrase "so far as these amendments are concerned?" Did he intend to have it inferred, as we have elsewhere claimed is the fact, that the Constitution in its other parts limits the States in their power to exclude citizens from suffrage? Why could not that lawyer have risen to the dignity of a Senator and stated the case plainly, when so important a question as the rights of all the citizens of the United States, except male negroes, are involved? If impartial suffrage for citizenship is secured in general terms in the Constitution, where these amendments "are" not "concerned," why was he not honest and manly enough to have admitted it and thus have settled the case?

But if such power is contained in the Constitution, let us ask the learned lawyer of what use or effect is the second section of the Fourteenth Amendment, and where the right which he says is acknowledged by it? The Constitution had never defined citizenship. There were a class of persons whom the Republican party wanted to become voters. They therefore amended the Constitution, declaring "all persons," women as well as men, to be citizens. Had they stopped at this point, as Mr. Carpenter declares, "the right of all citizens, black and white, male and female, to vote and hold office, would have been secured; because I believe the elective franchise would have been held to be one of the privileges of a citizen of the United States." They did not, however, stop with section one, and with having secured the right to vote, not only to the negro, but to all citizens, female as well as male, which it is to be inferred, the Senator did not think was previously possessed, but they added section two, which Senator Carpenter claims invests the States not only with the power which it was inferred was possessed—to exclude women from suffrage, and which the States claimed and exercised—but also the power to exclude all other citizens, except on account of race, color and previous condition of servitude, which right the States never claimed, or supposed they possessed. And so Mr. Carpenter "proves unanswerably" that our government is further from a republican form than ever before. We trust he is satisfied with his "inevitable" conclusion.

We think the Democratic party will hail this construction of the Constitution as given by the chosen mouth-piece of the Republican party. What necessity is there for the Democratic party even to make "new departures," since their pet doctrine of States Rights has been so securely granted them. They have been stranded on the rock of a "Centralized Government," eagerly straining their eyes to catch sight of some succor or means of relief before going to pieces entirely, when lo! Senator Carpenter, whom they believed had done so much to blow them upon that rock, incontinently changes the current of his logic and comes to their relief by announcing that the Federal Government has surrendered all its power to the States. We wonder that the New York World has not caught sight of the relief ere this, since it is not long ago that it abandoned all hope, saying that the "intention and effect of these amendments were to take away from the States all power over citizenship." As a simple matter of justice, the World first, and next the Democratic party following its lead, should hoist the name of

HON. MATT. H. CARPENTER,

for

President in 1872,

since out of the "Egypt of bondage he has safely delivered them across the Red Sea" directly into their "land of promise," without marching them about "forty years in the wilderness" and feeding upon the "sand-which-is" there.

Thus have the Republicans abandoned every principle upon which the late war was fought and reconstruction completed. Hundreds of thousands of lives were sacrificed, millions of bodies and limbs maimed, and billions of treasure expended to maintain a principle which was gained only to be abandoned in the very flush of victory, simply because women have had the effrontery to desire a voice in making the laws by which they are governed—the very basis of the most fundamental of all the principles which make up a just government. Some of the States claimed the right to exclude negroes from suffrage. Against this the Republican party rebelled and deprived them of the power to do so, but as a compensation, granted them the right to exclude all other citizens from suffrage upon any account other than that which covered male negroes. We trust the Republican party is proud of its work, and of its special exponent, Senator Carpenter.

THE PREVALENCE OF FEMALE DISEASES.

From one end of the country to the other, and throughout its whole area, there comes up one great and mournful cry—the almost universal weakness of women. Where a hundred years ago these things were the exception they have come to be the rule. Where the peculiar diseases to which women are liable were so uncommon as to be very nearly without a name, there has come the necessity for the coinage of a list of names sufficiently imposing to frighten the unsuspecting

observer, and quite alarming enough to make every unaffected woman question herself as to when her turn to suffer shall come.

Physicians tell us that but one woman in ten is functionally healthy; while even girls are rapidly degenerating into a long list of complaints, unfitting them to become the mothers of healthy children, the tendency of all of which is inevitably and unmistakably to a generation of invalid children. If the physician is asked why these things are so, they look wise and say nothing; thus leaving us to infer either that the causes are such that they dare not expose them or that they don't know. We incline to the opinion that it is a little of both.

One of the greatest quarrels we have with the world is over the mawkish sentimentality and mock modesty that prevent discussion and consequent knowledge upon those subjects upon the perfect understanding of which the general welfare more intimately depends than upon all other things. We commend for the world and demand for ourselves all there is to be known of the science of generating and rearing children. But the modest (?) world on hearing this demand blushes and hides its face behind its hands or some other available thing, and cries, "Oh, my! what 'brazen-faced women;' they are 'perfectly awful;' 'destitute of all that goes to make up a pure woman,' and 'fit only to associate with the depraved and lost of earth,' who fill the 'socialistic pools, which are covered with green and scum' and 'thick with uncleanness.'"

Were we disposed to resent these things we might say (parenthetically) to our defamers: "To the pure in heart all things are pure," and that "the drunken person supposes everybody except himself to be drunk," and infer—reasoning by analogy—that these super-excellent, double-refined and purified editors are themselves the worst examples of what they would have the world think of us. But in disregard of whatever has been, or may be, we shall continue to make the demand for information, for a solution and for a general presentation of the cause of female degeneracy. Some attempt to ascribe it to an uncurbed sexuality. But a sufficient answer to that is that the same effects should have followed in ages past, since the same cause existed for them then as now but not having done so is evidence that the proposition is erroneous. The fact that this degeneracy is increasing at a fearful rate no one will question, since every year sees the bloom of health wanting upon a larger proportion of women. There must be a sufficient reason for this. We think it one of the important questions of the day, and second to no other in its effects upon the public weal.

Undoubtedly one great though not a principal cause of disease in woman is the growing aversion to the bearing of children, which induces women to resort to all sorts of unnatural abuses of themselves—first, to prevent conception, and, second, to destroy it if the first be unsuccessful. But it must be remembered that this is of itself the legitimate result of some other fundamental cause. Why should women in this age be less desirous of children than in ages past? This is the serious part of the question, and which being answered, all the rest will be made clear.

In the first place, then, women are becoming more individualized and less contentedly and resignedly the subjects of men. The same principle was developed among the slaves. So long as they had no conceptions of freedom they were content, even happy in their servitude, though their condition was one great and constantly burning curse to them. But the moment freedom found birth in their souls, all their surroundings became tormentors to them, stinging their newly discovered senses into perpetual rebellion. Their tasks became onerous and their faithfulness degenerated into trustlessness, and in time they would have become not only miserable people but most unprofitable property, since everything would have had to have been forced from them by the lash or by the fear of it.

It is this same principle of freedom that is being born in the hearts of women, which is, perhaps unconsciously as yet, in most cases, making them dissatisfied with their situation. They begin to feel the chains by which they are bound, and chafing under the same are even now becoming galled past endurance. We said this rebellion, in most cases, may yet lack definiteness, but it exists as an undefined unrest with the consciousness. It tells women that they are subjects of men, if not, indeed their slaves, and this simple consciousness causes an incipient rebellion in every soul which feels it even where all the sentiments and chords of love exist.

Men and women are not so different from the lower animals in their characteristics as some would have us to suppose. And they may not be conquered and reduced to a similar docility with the horse and the ox; but they rather will remain free and unsubjected. The best representatives of beasts among their kind are docile, even affectionate; but let them be bound together so as to interfere with their individual freedom and they will contend even unto death.

It is the same struggle for freedom that is now being made by women. Not that there is any natural or real antagonism between the sexes, any more than there is between unbound beasts; but a sense of interference with what belong to them as individual women is present and they rebel. Where there would be perfect harmony, if left in perfect freedom, there is constant chafing and irritation under restraint; and it is this artificially and unnaturally generated antagonism which is entering in and destroying the health of

women in their sexuality. They are no longer the ignorantly submissive and religiously subservient wives, but protesting, individualized women, feeling that they are subjected to demands it should be theirs to grant or refuse, but which they must perforce grant; and hence the rebellion and its legitimate consequences—an unhealthy and unnatural action, which is the prelude to the whole train of complaints, from which medical science is in vain endeavoring to rescue them.

These diseases are beyond the reach of medication. They come from a higher cause than matter, and from a higher source must relief be invoked. It is the spiritual freedom of the individual soul which is limited, and it is the rebellion of the spirit against the conditions to which the material body is subjected from which this new and formidable class of diseases come. Wherever there is a union maintained between a man and woman, which is not fully in accordance with the desires and impulses of the woman; and, still more, where there is actual disgust and loathing, as is frequently the case, then for a certainty will be found either some single phase of female complaints or a combination of two or more of them, the severity of which will be in exact proportion to the intensity of the condition to which it owes its origin. Here, again, we find the relation between such cases and the universal accompaniment of a deranged nervous system, showing that the diseases themselves are still more nervous in their character than they are physical, and that their cure is still more the work of the legislator than it is of the doctor.

To this view of the matter we seriously invite the attention of medical men; and if, when they are diagnosing such cases, they will inquire whether their patients are not subjected to either revolting, disgusting or undesired sexual relations, they will find an affirmative answer in every case.

And with still more seriousness would we invite the attention of women themselves to this view of their difficulties. Let them analyze these things, and learn that the natural impulses of their natures cannot be interfered with, and much less trampled upon, with impunity.

And the Press may set up another prolonged howl of virtuous indignation and maintain it to their hearts' content. We intend to continue the presentation until the immaculate men are stripped of the ownership which they now claim and exercise in the persons of women—from the abuse of which so much disgusting disease results.

And frightened women, who cling with such tenacity to law as the safeguard to their virtue and as the only bond which can keep their husbands to them, may raise the cry of indignation with all the fierceness of enraged tigresses, and shout and write to their souls' content, "Down with the damnable heretics;" but we will still raise the question, "Whence all this disease?" and give our solution with calmness and unconcern.

GREELEY AND PHILLIPS.

There is no sadder thing to us than to see Mr. Greeley permit his sub-editors to abuse, on every occasion, Wendell Phillips. Of all the marked leaders in the great anti-slavery contest, Phillips is the only one who has "marched on," and who, after defending the cause of the black laborer, driven to his task by the whip, now comes to the rescue of the white laborer, driven to his task by want. Phillips is moderate, prudent and wise in all he says on the complex and difficult problem of Labor. He even tells the working-men that when they engage in co-operation they must prepare themselves—must educate themselves. The most violent thing he has said—at least to the ears of privilege—is that *Labor creates the wealth of the world, and should have it*. The world cannot bear the truth. Is Mr. Greeley of the world? Before the close of this century, the two following axioms in industrial science and morality will be accepted as the plainest dictates of intuition and common sense.

1. The factors which enter into production and create the wealth of society, will share and own the wealth according to the service rendered by each. Now, the factors are labor under its three forms: present labor, past labor (capital), and refined or skilled labor.

2. Whoever obtains a day's labor from his fellow-man without giving him a day's labor of equal value in return, is a robber of his fellow-man; and no legal sanction, no cloak of custom can ratify the spoliation.

Mr. Greeley, if he cannot praise, should order his subordinates to keep silent as to the course of a most noble-hearted, unselfish man—a man who, standing foremost among the conservative classes of the most conservative type in the nation, comes forth and defends the cause of spoliated labor against the god capital, which all worship in the sincerity, not of their hearts, but of their selfishness and cunning. (We do not blame capital in itself; it is the accumulated product of labor; but we condemn it when, Cain-like, it slays its twin brother, and feeds on its blood.)

It is not for Mr. Phillips we speak. He is strong in his intellectual and moral position, and will live in the heart of humanity in the future, when it shall look back to see who were the men that were laboring to elevate all of its members, to make it one in a high destiny, and to effect the social redemption of those who lived in the hells of poverty, ignorance and toil of our Civilization. Alas! what silence reigns in the halls of the *Tribune* on Radical Industrial Reform!

THE CURRENCY QUESTION.

The great question which is to occupy ere long the attention of the American people is the establishment of a true Monetary System—a system that will abolish one of the most invidious and pernicious of monopolies that exist—namely, the monopoly of the circulating medium, giving, as it does, to corporations and bankers the control of the instrument by which the exchange of products is effected or industrial circulation carried on, and of credit—a control which enables them to reap yearly, through interest and usury, a harvest of millions out of the productive labor of the people.

We want light on this subject; we want clear statements of principles, so that the public may be instructed, and be able to act with wisdom. Ideas are guides to action; they are the prototypes of all practical realizations in the external or material world. We must have true ideas to operate rightly and wisely.

We publish to-day the first of a series of articles written on this important subject by Albert Brisbane. We will remark that the writer has had ample opportunities for studying the currency question under the most favorable circumstances. After his own labors in the field he had occasion to investigate and discuss thoroughly the subject with some of the ablest thinkers in France—Prudhon, Goignet, Courdier and others—where, since 1848, it has occupied great attention, being considered as the key to a fundamental industrial reform. Mr. B. seeks to explain the abstract principles on which a true currency should be based; from them he deduces the plan he proposes. His plan is not a creation of his own mind, but a deduction from principles. As it is new, it will probably strike most persons, as do all new things, as strange, and as impossible of realization; but the question is to determine whether the principles are true; if they are, then the foundation is laid, and the means of realization can be studied at leisure. We commend the articles to a careful analytic study.

THEORY OF MONEY—A NEW CURRENCY AND A NEW CREDIT SYSTEM. BY ALBERT BRISBANE.

It is a universally received opinion that gold and silver are the natural currency of mankind, predestined to be used as such; and that any departure from them is a departure from nature and her laws. They who advocate a paper currency, consider it merely as an extension of the metallic, as based upon it, and its representative; they also thus acknowledge the legitimacy and supremacy of gold and silver. It is time that this belief in the infallibility of the so-called precious metals, this worship of gold, which is a financial superstition of the world, should come to an end.

The specie is a false currency; it engenders great abuses and evils in the industrial system. A new currency remains to be discovered and established—a currency which rests on a scientific basis, and performs in a direct, economical and legitimate manner its most important function, namely, that of effecting the exchange of products. Gold and silver were resorted to as a currency at an early period in history, when man was not capable of discovering and establishing a true representative sign of the products, labor and services which he wished to exchange. They have been continued in use since, in part from habit and the want of inventive genius, in part from the impossibility of establishing a true currency in societies convulsed by wars and revolutions. The stability that now exists in the political and industrial systems of many nations would permit the establishment of a true currency: England might have established it a century since.

We could prove *a priori*, by adducing a law that governs the progress of the human race, that a new currency, differing from the metallic, remains to be discovered; but as such a proof would have little weight, we will merely indicate it, and for the purpose of showing that there are theoretical as well as practical reasons for believing in a monetary reform. The *a priori* proof is this:

Man, endowed with reason, with the power of thought and combination, must invent or discover for himself the means and instrumentalities which he employs in his industrial labors and operations. The animal, for example, is supplied by nature with whatever it requires for its wants; it is covered with a clothing of fur, hair, etc., which she furnishes it; it digs its hole with its claws, which are its natural tools, and constructs its cell without the aid of science. It makes, however, no progress, no improvement; it is not endowed with the power of creating; it is not an independent or self-sufficing intelligence. Man, on the other hand, is an intellectual creator; and his elevation, dignity and progress are dependent on this power which is given him. It causes him privation and suffering in the beginning of his social career on the earth, before he has discovered the means he requires to satisfy his varied wants, but it is the source of the high degree of elevation which he ultimately attains. In the early phases of his career—in his social infancy, before he is able to invent and create for himself—nature supplies him to a certain extent with preliminary means of operation, and which aid him in his progress and development. She gives him the horse and the camel as a means of travel, and with a slight effort of reason, he opens roads on the surface of the ground; these are his primitive means of transportation. At a later period, when he has acquired experience and perfected the mechanic arts and the sciences, he creates the scientific means of travel—the locomotive and railway. Thus we have in the beginning an instrumentality furnished by nature, the horse; and at a later period, the instrumentality created by reason, the locomotive. This rule applies to all the instrumentalities which man employs; nature furnishes or instinct suggests to him rude and simple instruments which answer for a time. Instinct suggests, for example, the canoe; science, or the accumulated thought and experience of ages, treats the steamship; the former suggests the bow and arrow; the latter discovers the rifle and the mortar and the bomb; the former suggests the dial; the latter invents the watch; the one, the sickle and flail; the other, the reaping and threshing machines; the one, the needle; the other, the sewing machine.

This law, which appears to be a general one, applies to gold and silver as a currency. Man finds these metals ready to his hands; nature furnishes them to him, and as he uses them as money. They answer the purpose in many respects, but they con-

tain also great defects. They are not suited to a state of society in which industry is prosecuted on a vast scale; no more than the horse is suited to the immense demands of travel which now exist.

As society progresses more slowly in political and social improvements than in those of a material nature, like the mechanic arts, man still uses the metallic currency furnished him by Nature; he has not discovered the true or scientific currency, as he has the true horse, the true sickle, the true needle. A slight deviation from the old metallic currency is to be found in the modern system of paper money, but it does not constitute a true currency; it possesses the defects of the metallic, with some of them increased in degree.

They who can follow laws and have confidence in them, may be convinced by the fact alone that Nature, having supplied man with the metallic currency, it cannot be the true and final one; he must create one for himself; if he does not, he falls to the rank of a creature of instinct, using means supplied to him by Nature without thought or invention on his part.

As this train of reasoning will probably be but slightly satisfactory to most persons, the proof of the falseness of the specie currency must be supported by clear and practical demonstrations. We will prove then practically its falseness; first, by pointing out the abuses which it engenders; and second, by explaining the conditions which a true currency should fulfill.

Before entering upon the subject, we will examine briefly what money is, the function it performs, and the various substances of which it may be made.

Money is a sign, used by general consent, to represent the products, the labor and services which men wish to exchange with each other. Briefly defined, it is the representative sign of products, and the medium for effecting their exchange. As products cannot be exchanged direct without great inconvenience for each other, some sign, which represents them all, and which the entire community recognizes and accepts, is absolutely necessary.

Any article or substance may be used for, and may serve the purpose of money, which is sanctioned by law and custom; it is thus a thing of artificial and conventional creation. As proof of this, we see that a great variety of articles and substances have in different countries and at different times served the purpose of money. Among savage tribes, arrows, shells and furs are used; in Tartary, pressed cakes of tea, and in Abyssinia bars of salt are the medium of exchange. In ancient Greece, before gold and silver were employed, cattle were the money of the time; the earliest gold coin bore the impress of an ox's head and was called an ox, thus taking the name of the old standard. In ancient Rome copper bars were the currency; and in Carthage, to some extent, leather. At the present day, paper is widely used, and in this country, since the breaking out of the civil war, it has entirely taken the place of gold and silver. It is a more convenient currency than the metallic, as it is lighter and more easily transported; could means be found to regulate properly its issues and render it secure, it would be preferable to gold and silver. Thus we see that any material may serve the purpose of money, provided it is universally accepted by a community and sanctioned by law.

Money is a measure of value; it is the measure by which the relative value of all products are determined; it thus enables men to compare their products with each other and determine the basis on which to exchange them. Money in itself has no real value; it performs a secondary function, that of facilitating the exchange of products which labor creates, but if there were no products to be exchanged, money would be wholly useless; products on the contrary would retain an intrinsic value, even were there no money to exchange them. Place a man on a desert island with tons of gold and silver, and his fancied treasures would be useless to him; it is only on condition that the island is inhabited and industry prosecuted, that his money obtains a value; he then can exchange it for the products he requires. Money, consequently, is not real wealth, but merely the representative of it; real wealth consists in the products of labor. Gold and silver have, as metals, an intrinsic value, as they can be employed for many useful purposes, for plate, jewelry, etc., but when coined into money they lose that value, and have no more than the small pieces of paper on which bank notes are printed. The popular notion that money is real wealth, because it can be exchanged for it and obtain it in exchange, is a superficial error; the only real wealth, as we said, consists in the products of human labor, physical and intellectual, which ministers to man's wants and comforts and to his progress and elevation. The exchange of products, which money facilitates, is a secondary and collateral function, dependent on the creation of products; some sign or representative must be used, and any may be employed which is universally accepted; it is thus common consent, sanctioned or ratified by law, which creates money. As this common consent costs nothing and has no value, that which it creates can have no value.

The following are the points which we have briefly indicated, and which are to be borne in mind in examining the possibility of creating a new currency:

1. Money is a sign, and nothing more, which is used to represent the products, the labor and services that men desire to exchange with each other.
2. Its function is to facilitate the exchange of products by furnishing a sign that represents them all, and is a measure of value by which the exchange can be regulated.
3. It may be made of any material that is convenient to handle, easily divisible, etc.
4. It is not real wealth, but merely the representative of it.

We find in the history of every people a period prior to that in which gold and silver were used, and in which some other material was employed as the currency. As the human race progressed, and different countries began to exchange with each other, a more universal medium of exchange became necessary. Gold and silver were by instinct adopted, as they were the best material for the purpose that Nature offered man. These metals are not perishable, not subject to rust and decay, are divisible into small parts and are agreeable to handle; but, above all, they are scarce, so that the quantity cannot be suddenly or arbitrarily increased, inflated or contracted. It is these qualities, not any mysterious attribute inherent in the two metals, that fit them for money; it was convenience, not predestination, as the worship of gold implies, that led men to employ them.

Gold and silver, then, are the currency furnished the human race by Nature, to be employed provisionally by it until it establishes a stable industrial state, discovers the laws that should govern money and is in a condition to create a true currency. They possess, as money, certain properties, which prevent numerous abuses and disorders in an imperfect industrial system, like that which has existed

and still exists. Their important property, that of scarcity, which regulates the amount of currency in circulation, secures order, regularity and stability in the circulating medium and in industry, as far as the influence of the currency extends. They are also imperishable, so that if their scarcity prevents sudden inflation, their non-perishable character prevents sudden destructions and consequent contractions of currency. Thus artificial expansions and contractions, and the derangements and disorders to which they give rise, are prevented. No king, no ruler, however powerful or selfish he may be, can increase or inflate suddenly the specie currency; Nature maintains order in this department of human affairs in spite of man. Had human power been able in the past to control the currency, how continually would it have been inflated beyond all natural limits, and with these inflations, the relations of property, values and prices deranged, and the industrial operations of nations thrown into confusion. Nature, in supplying man with a currency, preserves an order and stability which he can not; while he is acquiring the experience necessary to enable him to discover a true currency for himself, and to regulate with wisdom his industrial system, she puts a veto on his ignorance and selfishness. Man, however, should not be the slave of Nature; he should not look to her to direct and govern him; he should not be compelled to be wise and just. He should look to himself; he should create by his own reason all the instrumentalities he employs.

With these preliminary remarks, we will enter upon the examination of the subject from a practical point of view. We will analyze the defects of the specie currency and the evils and abuses to which it gives rise, and in a manner that will be easily understood, and, we trust, convincing.

The fundamental defect of the specie currency, that from which nearly all others spring, is this:

It is a currency that can be monopolized and controlled by individuals and corporations, and be made in their hands an instrument by which to govern the industrial system, a means of speculation, usury and spoliation. Like all monopolies, it falls under the control of a small minority, who with its aid rule labor and its interests to suit their own purposes.

WESTERN EXCHANGES give us the history of a remarkable medical case of Theresa Schaffer, who was suffering from an excruciatingly painful tumor and lay dying in the infirmary attached to the Convent of the Sisters of Mercy in St. Louis. In the extremity of her suffering, and when all human aid at the hands of priest or physician had been abandoned, she turned to Heaven for relief and dedicated a novena or nine days' prayer to the Virgin. At the conclusion of that ceremony, to the utter astonishment of friends and attendants, she recovered, and is now in good health. There is no such thing as a miracle, say scientists and materialists, and therefore, if it happened at all, the incident was from strictly natural causes—internal absorption, or so forth. Miracles have happened, say Protestants, but they happen no more. We have proofs enough of all we want to know; and those that will not believe Moses and the prophets will not believe though one should rise from the dead. Miracles always have existed, and by the blessing of God and the saints do still exist, and are as much needed as ever for the strengthening of faith and the confusion of infidelity; but let all things be done in order and under the sanction of the Most Holy Church, say the Catholics. Let the priest try the spirits. Spiritualism alone affords the true and satisfactory solution of these phenomena.

WHILE we have laws it is better that they should be enforced than that they should be broken with impunity. There is a spirit of good even in things evil, and so far the Utah bigamy prosecutions have some value; but what a monstrous invasion of individual rights and public consistency is this polygamy business. If the man pleases and the women please, is it anybody else's business? The whole basis of the marriage institution is, that it is matter of religion. Abraham and the fathers were polygamists—Christ is utterly silent on the subject—and Paul says that a bishop must lead a blameless life to be the husband of one wife. Good for the bishop the flock are left to their discretion. We Americans have no State religion; our laws do not take account of religion, save that they profess to protect all religions. The Mormons, adopting the idea that marriage is matter of religion, incorporate it into their faith as a rite. Forthwith the nation says the Mormon religion is not sound religion, Mormon marriage is not a religious obligation; and so what is good for the East is bad for the West. Hard on the Mormons, but as the teamster said of the mule, why are they Mormons?

TWEED, SWEENEY, Slippery Dick and all that crowd are appalling reprobates. While they stole decently and shared handsomely no one complained. By impunity they grew so reckless that though many vouchers were stolen so many more were left behind that even their trusted friends must go back on them. Among thieves there may be honor, but among politicians Number One is the only known principle. But if Tweed and the County Court House men be worthy the pillory and whipping-post, why are Murphy and the shoddy contractors to go unscathed? The *Times* goes for Tweed, the *Tribune* for Murphy and "the greatest knaves of the land appear to be the loudest supporters of Grant's administration." "Tweed, Hall, Connolly & Co. have simply robbed the tax-payers of a great city in time of peace and prosperity. What shall we say of professed Union men who robbed the nation in time of distress and deadly conflict; whose gains were coined out of the misery of our soldiers?" Alas! poor country; where knavery is respectability and the people at large worship success as the infallible test of merit.

It is comparatively easy to catch a heert; but the difficulty is to fix its affection. Try.

THE WEEKLY BULLETIN

OF THE

PANTARCHY.

CORRESPONDENCE.

ILLUSTRATION IN PHYSIOLOGY.

[From a Tract in the Bulletin, October 28.]

[This interesting communication is from the pen of HORACE DRESSER, LL.D., or J.U.D., *Juris Utriusque Doctor*, meaning Doctor of both Civil and Canon Law, a title conferred on him by the University of Jena, in Germany—he being one of the few American scholars whose writings have attracted the attention of that venerable institution. Mr. Dresser was favorably and gratefully known in his profession as a New York lawyer, by the abolitionists, during their long struggle, for his volunteer services in behalf of fugitive slaves; and later among Spiritualists, for his liberal and advanced ideas. He bears also the title of M.D., and is in addition to all this an acute and masterly biblical critic, and I think I may add, a student of the Integral Philosophy and of the theology of the New Catholic Church. As I shall from time to time admit Mr. Dresser to the columns of the Bulletin, I begin by telling my readers more than they may know about him.—S. P. A.]

"For thousands of years it has been well known that if a young person sleeps habitually with an old person, the elder draws life and strength from the younger, and that the younger declines and tends to death or disease. The same effect results, in a less degree, from the less intimate contact of persons of unequal age and power. The less positive and potent are drained of their life, preyed upon and destroyed by the spheres of their older and stronger companions. This law of contact is simple and certain in its operations, and immensely important. Ignorance and neglect of it must have slain millions of the human family in infancy, and have stunted and dwarfed the development of all."—*Tract on the Baby World by S. P. Andrews.*

Yes, truly—in this statement are enunciated vastly important principles and facts well understood by all enlightened physiologists. They are remarkably illustrated in the historical instance of a renowned king, whose libertinism and longevity had well-nigh disabled him from further administration in the affairs of his kingdom.

It is said that his servants, or privy counselors of state, in the exercise of a sound judgment, founded on the immutable laws, with which it is the province of physiology to deal, advised a remedy for this loss of vital energy, and the restoration of equilibrium to the physical forces, whose philosophy of cure was in accordance with the averments of the paragraph above quoted. The case of this ancient monarch comes down to us through a series of centuries, in totality constituting *thousands of years*, and thus verifying the words of the above statement. The chronology of its record is vouched for by publications of the American Bible Society. They fix the period of its occurrence in the year 1015, before the Christian era, the result of the computation of years since then being two thousand eight hundred and eighty-six. But what saith the historian concerning this case, how runs the record thereof? Here is its language:

"Now King David was old and stricken in years; and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin; and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a Shunammite, and brought her to the king. And the damsel was very fair and cherished the king, and ministered to him: but the king knew her not."—(1 Kings, Chap. I, vers. 1, 2, 3 and 4.)

Now, is the above a reliable report of the case? *Prima facie* it is copied from the book known as Sacred Scripture, Holy Writ—authenticated and "appointed to be read in churches"—approved by the dignitaries of the church, Roman and Anglican, Catholic and Protestant, from His Holiness the Supreme Pontiff down through all the grades of prelacy and priesthood—through all the degrees of greatness and holiness. They all solemnly declare the book to be holy—to be the Word of God—the plenary canon of the church. It is received and read throughout Christendom, as decisive in matters of religious dogma, and of ecclesiasticism. It is received in the churches as the infallible sacerdotal code, and the hand-book of Christianity.

I shall not comment concerning the remedy applied in the case of the senile king of Israel, but only refer the reader to the record of his life and doings, as exhibited in youth, manhood and old age, in peace and in war, in public affairs and in domestic relations, in concubinage and the harem, in the destruction of Uriah in order to obtain for himself his wife, Bathsheda, etc., etc.

HORACE DRESSER.

[I think I remember, nevertheless, something about "David's being a man after God's own heart." Perhaps, after all, God looks less to what men do, than to what they essentially are, and to the reasons for their doing.

S. P. A.]

STATE HOUSE, BOSTON, Oct. 27, 1871.

S. P. ANDREWS, Esq.—Dear Sir: I have forwarded to

your address, this day, two copies of the *Daily Times*, containing a plan of grouped dwellings, and I inclose with this a small photograph of one front of the group, so that you may see how it would appear.

The ground plan is on a scale of 32 feet to one inch, and supposed to cover about an acre, and supply accommodation for about 500 persons, after leaving the ground floor for business purposes.

I had in my mind, not only to make provision for lighting, heating, ventilation and drainage better than has been done heretofore, but that there should be in the central edifice ample apartments for the "baby world," where women with motherly instincts should care for all the children, so that during business hours the parents could each be occupied in their appropriate pursuits, and the children fare better than is possible under any arrangement within our reach at present.

I should also insist that all the kitchen and laundry operations should go on at the top of the building, and in charge of persons having proper organizations to fit them for their work. They who cook our food and cleanse our clothing should be artists, and not slaves and fools. This will come when the baby-world is set in order, and not until then.

Eventually I would have as many as nine such groups in one body, and use the central one for all mechanical purposes, including the generation of gas, supplying heat, forcing water and utilizing the drainage.

I would have the sidewalks all-arched, and the streets partially so, in order that all pipes and flues might be accessible for renewals or repairs, without ever disturbing the pavements.

And I would have the buildings last for ages, as they might, if properly constructed, and all the waste and confusion of reconstruction avoided.

The interior, of course, might be changed, because larger or smaller space might be desired. But all the abominable confusion and disturbance to which we are now exposed externally ought to cease, and I shall not rest until the work is somehow accomplished.

And yet I am in no haste, because I have been told again and again by my spirit friends that other work is to be done first.

They assure me that until our financial affairs are brought into order, and it is rendered possible for men to make contracts intelligently, there can be nothing done about the houses.

We are yet to have not only an international standard of values, or coinage, but an international system of banking and currency, so that any piece of business paper which represents real transactions, and is fit to be used at all, shall be convertible at will into that which shall purchase and pay upon the same terms everywhere as gold would.

Gold has a universal, nearly uniform power everywhere, and, therefore, while unfit for currency, it is especially fit for our standard, and our standard it will be, the *Mercantile Journal* and all such preachers to the contrary notwithstanding.

My work is, as it has been for thirty years, with finance, banking and currency, and I propose to go on with that work until it is finished. When our friend Mrs. Woodhull, or some such person, becomes our leader and President I shall have more hope. I hope now, but not always as I could wish.

Yours, truly,

DAVID WILDER.

THE INTERNATIONALS IN EUROPE.

The meeting of the German Emperors at Salzburg is said to have culminated in a plan for the extirpation of the Internationals. It is scarcely possible to believe that men can still be found in high place, enjoying the respect of mankind and clothed with the character and position of statesmen, who would be guilty of the egregious blunder of attempting to crush opinion and to fetter thought. It is true that human nature is always human nature, that no amount of teaching or experience will eradicate inborn propensities, and that braying a fool in a mortar will not get his folly out of him. But Beust and Bismarck are not fools. They must know how impossible it is effectively and permanently to repress opinion. They know that the compression of elastic forces only leads to explosion. They know that society cannot stand still; it must either progress or retrogress; and it is scarcely possible to admit that men with such vast opportunities of acquiring knowledge can resort to the worn-out, time-dishonored expedients of despotism and "paternal" government while yet the minds of men were in the leading strings of pupillage and the bondage of ignorance.

We are told that the position which the leaders of the International Society have lately assumed toward the royal governments has alarmed the European monarchs, and the Cabinets are preparing for a struggle with the people. Baron Von Beust, member of the Council of State of the Empire of Austria, is engaged in the preparation of a circular, or note, on the subject of the International, its organization, aim and tendencies. This document will be addressed to all the governments of Europe in the name of the Emperor Francis Joseph of Austria. The Prussian Government has decided to propose to the members of the Reichsrath assembled in session in Berlin a draft of law which has been framed with the view of checking the progress of the International by the infliction of penalties after government prosecution of the members in the courts. An eminent jurist of

North Germany, aided by the counsel of functionaries specially commissioned by the Crown, has been charged with the duty of drafting the law in the name of the Emperor William.

Telegraphic news is so utterly unreliable that we are unwilling to give credence to any report that does not carry its own stamp of truth; until we get further information on this subject, we cannot believe in such judicial blindness.

The rulers and statesmen of Continental Europe find nothing so hard to accept as the notion of free expression in politics—and yet it should come as natural as mother's milk to the German. German literature, German opinion, all dates from that freedom that characterized the Lutheran age. Luther's free thought was all-inclusive, but the liberalism which distinguishes modern German thought has never got out of the metaphysical. It has not touched the practical life. In many of the German States, the enfranchisement of thought still remains to be accomplished. The abolition of the Concordat and the discussions of the Dollinger school, open the way to the assault of authority in matters spiritual. But, as yet, the Germans are in governmental bonds. Under Louis Napoleon, with all the vices of his administration, the great principle of the plebiscite was an admitted theory, although its working was wretchedly imperfect. Not much worse, perhaps, than our own primaries, certainly not more corrupt. The success of the German arms totally neutralized the French political example, threw the German people into the hands of their rulers—with all the disadvantages of centralization and compact internal administration. The English and American right of working off the fermentation by free speech is a stench in the nostrils to the red tapists of the Continent. It may not be too late for Beust and Bismarck to learn that if the doctrines of the International be unsound they will perish of themselves—if they be authentic and built on a sure foundation, all the surging of despotism and the raging of princes will avail nothing. Great is the truth and it will prevail.

THE BRITISH REVOLUTION.

Dear Weekly:—

One of the most important and not the least pleasing offices of a journalist is the manufacture of news. A Chicago fire or a Tweed robbery cannot be found every day. When the wires or the cable fail to bring the regular supply, what is the obvious duty of the enterprising journalist? Happily for the weeklies, they are not subject to this terrible cry of give, give. It is your daily that is in danger of being devoured by the appetite of its own creation. If there be a dearth of facts the importunate public must be fed with fictions. The *World* has a well-earned celebrity for its success in journalistic fiction. Its columns are often more romantic and far more piquant than those of the *Ledger*, for the *Ledger* rests under the disadvantage of professedly writing fiction; the ingenious avowal weakens the sense of reality which must be felt by the reader in order to the full enjoyment of the story. Not so with the *World's* fabrications. Less sincere than the regular story paper, it is more politic, and for our own good cheats us into a belief of the veraciousness of its narratives. We lay down its pages with a comfortable conviction of fullness that carries us on safely until the next day's batch of wonders.

The last revelation is the tremendous conspiracy entered into by certain English peers with the leaders of the English working classes for the furtherance of republicanism, the subversion of the crown, and the abolition of everything but the rights of man. The seven points, as they are termed, are of the highest present significance, especially as the stepping-stones to the total reorganization of society on a new basis, in which the last shall be first, and those who are now at top shall exchange places with others who are now at bottom. The peers and aristocrats deny that they have entered into any such treaty, and say that the aristocrat-proletarian compact is the mere figment of a reporter's over-busy brain. Such denial is not entitled to the least weight. Of course the peers would deny it. It was a secret—to be kept secret—and would have remained such but for the ferret-like sagacity of the *World's* correspondent.

That the seven points in themselves, if new, would be of value, is evident to any one acquainted with contemporary social or political movements. They involve cheap locomotion for mechanics, cheap dwellings, extended franchise, better education. But all these things have been heard of before. Nearly thirty years ago, the Health of Towns Association, comprised of peers, members of parliament, church dignitaries, men of science and philanthropists, was organized for the express purpose of benefiting the proletariat (only the working classes were not then called by that term, a French word of political origin). The result was a Board of Health in every city, and the suggestion and adoption of new plans for dwellings, with ventilation and water supply, baths and wash-houses, and a general desire and effort to improve the physical condition of the poor. Popular education has long been a favorite debating ground; and the only question has been, whether it should be secular or clerical. The Established Church claimed the right of directing education, the Dissenters claimed a share, while a third party protested against all denominational schools and insisted on a free system. The differences between employers and workers have

arisen chiefly, almost exclusively, between manufacturing capital and mechanical labor. The agricultural interest has been very little disturbed. True that agricultural laborers are wretchedly ignorant and have neither the means nor the notion of combining for self protection. On the other hand, however, the landed gentry exist in much closer intimacy with the poor, and have a more practical knowledge of their wants, with a more active desire to relieve them than the millocrats and great manufacturing capitalists. Cheap locomotion has been discussed ever since the introduction of the railroad system, and mechanics' cheap trains and parliamentary trains have all been the product of aristocratic interference in the interest of the people. The only question left legislatively untouched has been the land question. This has been practically met in a limited degree by the freehold franchise societies for the sake of acquiring small properties that might give the owners the right to vote. These organizations were a political expedient, and were adopted not as a measure of benevolence, but indifferently to swell Tory or Radical ranks. The modern land question has been raised as a politico-philosophical problem by the John Stuart Mill school, and may some day be of vast interest here in America; but in England, where every rood of ground that will pay for tillage is gladly put under plow, and where the possible product of the land under the highest farming cannot feed the population, the land question, as it touches the rights of great landowners and small farmers, has little practical interest.

The young aristocracy of the Lord John Manners school, have for years past been engaged in the constant working out of the seven-points' platform without any compact. Without abandoning their monarchical or aristocratic principles in government, they have taken the most liberal views in their personal relations with the people at large. The aristocracy has constantly stood between capital and labor—has favored the regulation of infant labor in factories, the inspection of mines, and so forth. Only they entered into no express compacts.

I venture to totally disbelieve the *World's* account of this bargain. It is a leaf taken from the National Assembly of France in '89, when the young nobility, with Mirabeau, were in a fever of patriotic exaltation and rushed to place their exclusive privileges on the altar of their country's freedom. The English aristocracy will rush into no such melodramatic excesses. The compact is a pure "beat" and has no more reality than the dispatches of bogus victories by which the *World* strove to stem the tide of public opinion during the Franco-Prussian war, in the hope that time would make all things even and that Charlie would get his own again. Whether the compact would be of any value, whether the monarchy can be subverted by a Bradlaugh, or whether mankind would gain anything by the substitution of a Sixth Ward suffrage and Bill Tweed in place of household suffrage and Gladstone, I leave open. I only wish to say that the *World* in amusing some readers does not beguile all.

DUNDREARY.

THE WESTERN FIRES.

The nation has risen as one man to the assistance of the distressed citizens of Chicago. But it is to be feared that more terrible and more protracted suffering remains in the region of the prairie fire. There the population is more sparsely distributed, less able for mutual assistance. The roads will soon be impassable and the lakes frozen. Much has been done, but a vast deal more remains to be done. We urge on our readers that the smallest relief will be acceptable; that even where life has been spared, clothing and all means of sustenance have been swept away, and that what the fire has left undone will be finished by that most dreadful of all killing processes, starvation and destitution. Letters keep pouring in, of which we subjoin two or three. Send money, if it be the merest trifle. Send old clothes—never mind how old. Better a ragged coat, than no coat all in the winter wind.

THE SUFFERING IN MICHIGAN.

It is difficult, at this distance from the scene of conflagration in Michigan, to measure the extent of the ruin and suffering brought so suddenly upon thousands of people. Many are homeless and dependent who, but a few hours since, were ready and willing to relieve the distressed. Much suffering must mark the dreary winter months to come. Warm firesides in happy New York will not forget that every dollar, or article of wearing apparel, blanket or comforter, sent to Michigan now will assuredly alleviate suffering. Arrangements are perfected to distribute supplies in a most practicable manner, so that the greatest burden of suffering may be reached and lessened as soon as possible. It should not be forgotten that lake navigation to several points will soon close, rendering communication much more difficult; this fact should stimulate the forwarding of supplies. Never more than merely comfortable, with no other than local resources, hundreds of mechanics and laboring men, with families, are now looking dimly out from cheerless hearts, and wondering how they shall live for months to come, or until saw-mills, factories, etc., are rebuilt, to give them employment. They are industrious and willing to work, but the business that employed them has been swept away. Again, hundreds of farmers have only gathered their crops to see house, barn, crops, stock, and, alas! in some instances, children, consumed before their eyes, utterly powerless to arrest the progress of the flames. What is to become of these? Suddenly stripped of every comfort, who can picture the gloom of such a scene, so complete a desolation, were it possible, and the instances of individual trial and distress, set forth in living light? How would the human heart respond in deeds of charity? I am aware of the efforts of your good citizens in behalf of the sufferers in Michigan; would I could find words to thank

them. No kindly thought or act on her account now but will be treasured by her grateful people, whose every prayer shall be, May God avert from you and yours a calamity so great as that which now afflicts us.

THOMAS FARMER, Grand Rapids, Mich.

A LETTER FROM THE BURNED DISTRICT OF WISCONSIN.

FON DU LAC, Wis., Oct. 18, 1871.

Your letter is timely. I returned Monday night from the "burnt district." It is terrible beyond expression. I saw many of the sufferers in Peshtigo, Marinette and Green Bay. Rev. E. R. Beach, pastor of Home Missionary Church in Peshtigo, closed his evening services at 9 o'clock, and in one hour from that time the whole village of fifteen hundred people was in ashes, and a large number of his church and congregation among the dead. Brother Beach and wife escaped by getting into the mill-pond, but everything they had had been burned, and even the clothes they had on were spoiled. Mr. Beach on Monday and Tuesday went with a spade on his shoulders and bareheaded, and coming to a burnt body would dig a grave and roll the body in and cover it. Some of them were his parishioners. The most of them could not be moved. More than five hundred bodies have already been buried, and at least one thousand have perished in that region. Large numbers have been crippled for life, and nearly all are now beggars. In some cases whole families perished. P. M. Beebe and family, six in number, members of our church there, perished except the little boy, Willie, whom Mr. Beach and wife have taken. They had another child, Robbie. They have lost books, furniture, sermons, clothing, mementos, and, in fine, everything; and further—considerable of his salary was unpaid, and now there is nobody left to pay it, and Bro. Beach is not worth a dollar in the world. I think the good Lord prompted you to write that note. And now if you can do anything further than your own personal gifts, by making the case known, and soliciting aid, it will be the Lord's work. Money, books, clothing—anything. Mr. Beach is now stopping in Appleton, but you had better send your donations to me, as I wish to keep an account of the same, and he will acknowledge them. We shall do something for him about here, but we have done vastly already for the starving ones, and shall be glad of help from abroad in the above case.

Yours in the love of Christ and in sympathy with suffering ones,
FRANKLIN B. DOE,
Superintendent of Home Mission for Wisconsin.

IS GOD RESPONSIBLE FOR THE CHICAGO FIRE?

BY GEORGE A. BACON.

There is a class of Christians in every community, besotted with bigotry and prejudice, who seize with avidity upon every event, and in the light of their ignorance—sufficient for all occasions—clearly discern the mysteries of God's dealings, and trace out with minute distinctness the marvelous manifestation of His handiwork. With a spontaneity unlimited as it is concealed and impious, they are first to declare, on the occurrence of anything unusual, "Behold the judgment of God!" probably clinching every point with a more or less apt quotation from the Bible, which seems, according to their notions, at least, to settle the matter beyond all question. These purblind servants of superstition have reveled over the recent acts of the fire fiend in Chicago as an opportunity altogether too golden for them not to improve; and so, with the instinct of savages on the trail, they have assumed to be specially authorized to declare the entire why and wherefore of this baptism of fire. Thus we have read in several so-called religious papers, which make every pretension to be intelligent, that the recent unprecedented conflagration in this country was occasioned by the wickedness of Chicago, the fire being sent as a punishment for its manifold sins.

Don't question it, reader, for here are a number of legitimate quotations from the aforesaid press. Among other reasons given are "that Sunday papers had been cried and sold by the newsboys at the doors of the churches, up to the hour of service; and the arguments used to obtain advertisements, in Sunday morning editions, that there were more readers of the Sunday papers than of any other edition of the week; that tipping shops were kept open on Sunday in defiance of the State laws and the laws of God—all of which were intended as an insult to the Lord of the Sabbath."

May not God have spoken in a voice that cannot be misunderstood, and in language that cannot be misinterpreted, as He spoke of old to the inhabitants of Jerusalem by the Prophet Jeremiah—(27:27) "But if ye will not hearken to me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

May not this be literally applied to Chicago? Will the "people learn righteousness when the judgments of the Lord are abroad in the land?"

"The lesson should be one of warning to the people of the land to turn from all unrighteousness, lest a worse punishment befall them."

"The city was full of hell fire, as well as earth fire. The Sabbath was a day of sinful pleasures and business. These universally raging fires made this fire a necessity."

"The mercy of God stayed the devouring element and saved the city from utter destruction. The rain which finally came was in answer to the fervent prayers of his people—a special interposition of Divine Providence," etc.

The names of the papers and of the editors from which the above extracts are taken can be given to any one desiring them. They are representative organs of different branches of Orthodoxy. Hand in hand with these sentiments are the published figures of millions of dollars yearly contributed by this class of Christians to extend these same theological fables "to the farthest Ind."

What waste of expenditure, when missionaries are so much needed at home! Where else is the field so ripe and

white for the harvest? What a worse than pagan conception of Deity must these benighted Christians have to regard an Infinite Parent, the All-Merciful and Author of Humanity (whatever collocation of words are employed to embody or express the idea of God), as capable of being thus swayed by such childish passions and animosities. More than "passing strange;" it is, indeed, the most stupendous anomaly of the age, that cultured minds, logical in all secular matters, refuse to realize that the legitimate consequences of such teaching is inevitably toward diabolism; that, in fact, it practically enthrones an Infinite Devil in lieu of a Supreme Benignant Intelligence. The commonest principles of human reason cannot be further travestied than to thus attribute to the Eternal One, whose primal characteristic knows neither variableness nor shadow of turning; who is the same yesterday, to-day and forever, a nature not above ordinary human grossness! The acme of stultification is reached.

THE LOWELL FACTORY GIRLS.

[N. Y. Tribune Correspondence.]

The wages paid to females are stated to average \$3 60 to \$3 75 per week, clear of board. Feeling much interest in this branch of the manufacturing interest, I asked an alderman, who politely took time to show me through the mills, many questions as to the financial and social condition of the female operatives. He simply pointed to the different women as we passed them, and asked: "Do they look worked down, consumptive, down-trodden?" and on Friday of the fair, when the factories were closed, he pointed to the thousands of gayly and neatly dressed girls with happy faces and healthy forms, and asked the same question. Their appearance was in every instance a direct refutation of the silly rant of demagogues. He said that most of them worked by the job or piece, that the amount they made depended in a great measure on their own swiftness and diligence. "It's all nonsense about their being worked to death; a great many of them get through by 5 o'clock, and then quit for the day. They save from \$1 to \$3 per week of their earnings, as you see our savings banks report an aggregate amount of deposits of \$7,000,000. Occasionally they get tired of working, and will rest awhile, living on their savings. I have known dozens of them who saved up enough to buy themselves little cottages when they married, thus being independent of the corporation tax for rent."

All have heard many tales of Lowell girls, of their frolics and gaiety: I asked, "What of their morals?" "Well, you know human nature is human the world over, and it is no better here than elsewhere; but I do not believe there can be found another locality in the world where there are so many females where so little immorality exists. They will laugh and joke, but it is death to them among their companions and relatives to go beyond the point of good morals. Then and there ends their chance for marrying. I venture you will not find the same number of working people of the same grade of intelligence anywhere." Of a member of the Common Council I asked the same question. He replied: "My experience is that the girls here are far more moral than in Boston or New York. Nearly all of them have fathers or brothers, and they dare not go astray for fear of being caught. By a sort of social rule among themselves, I think the standard of morals is higher than usual among such masses of humanity. I have been a member of the Common Council for over fourteen years, and I do not know of a single assignation house in the city."

Talking with a bevy of bright-eyed, healthy looking girls, I asked them if they could save any money at their small wages. "Yes, sir, that we do." "You dress well; doesn't it cost you all you make?" "No, sir; we make our own clothes." "Why, I thought you were worked so hard that you had no time of your own." "No, sir; Nan, there, makes \$3 a day, and she never works before seven or after five o'clock, and not many of us do; then we take our resting spells and visit around." "But don't you lose your places in the factory by that?" "No; we generally arrange for some girl to take our places, and it is very seldom they are not willing to take back a smart, quick girl, whom they know." I was surprised, in various conversations with these girls, to find them well educated, using the best English and frequently well versed in the best literature. One gentleman told me that the Irish element was rapidly coming in, and, in his opinion, was not an improvement. He stated that, in combating the small-pox, the health boards found no trouble in the American quarters, but in Irish neighborhoods it was discouraging. The increase of Catholic churches is another evidence of this Celtic invasion. The Irish are not so neat or quick as the American girls, and are more quarrelsome.

The wages paid to males per day is \$1 20 to \$2, inclusive of board. I have gone through nearly all the mills, and have made the condition of the workmen and the labor question a particular point of inquiry and study. I saw no work which would "grind out the life of the young child"—in fact, nearly every young child I saw was in school. My observations and inquiries were not made under the frown of an "avaricious employer;" the superintendents said to me, "Go where you please, ask any question you desire of foreman or employe, whether it be male or female; if you desire any information they cannot give, come to me." Then I was shown into and through numbers of the "corporation" houses, where the employes live and board; I saw the whole system of management in all its details.

The political and social moral of the foregoing statement is that "women can take care of themselves." Now if Lowell girls on small wages and left entirely on their own resources, subject to all the temptations of youth, inexperience and association, can do as well as the *Tribune* seems to think they do, can be as industrious, as provident and as intelligent, is there any good reason why they should not regulate their own rates of wages, think over and direct their own public interests, and have a voice in their own education and their own personal and political status? Why should the coal passer who feeds the furnace of the mighty mills have an intellectual privilege denied to these women? Are these thousands of native-born skilled workers not collectively equal to one immigrant laborer in the passage of a school bill or the enactment of a marriage law?

ART AND DRAMA.

Booth's is, or should be, the temple of the highest dramatic art. True the fane is sometimes given over to less noble uses, but *vult populus* is sufficient justification for all managerial lapses. Miss Cushman, the greatest American actress, is still in possession of the boards. The critics all say, and I suppose they think, that Miss Cushman is queen by divine right of genius. I cannot do homage; most probably I am wrong in dissenting from such high authority. I may premise that I do not think Miss Cushman has lost or gained anything by years. One critic ingeniously covers the idea of advancing age by talking of finished style and perfected study. Bosh! She has neither gained nor lost. She is the same artist who won her laurels as *Meg Merrilies*, and played *Romeo* in London. Time has scarcely touched her. She is as earnest, as strong, as demonstrative, and brings her foot down as flat, and strides across the stage as rapidly as ever.

Meg Merrilies is Miss Cushman's great part. In it she made her hit. And whereas her American compatriots could not find out her worth until she had been abroad and received the mint-mark of foreign travel and approval, the English play-goers discovered her excellence immediately. There have been players of *Meg Merrilies*, and of some account, too, notably Mrs. Waller, who played two years since, but Miss Cushman has been supposed to have created the part, because in it her powers were first developed. The energy and strong vitality she throws into it certainly make it a great realization. The character was intended by the author as a highly imaginative portrait of an eccentric old beggar woman. As such it would have been a commonplace character, relieved by the presence of undying remembrance and strong affection for the lost boy to whom she had been foster-mother. But on this simple idea have been grafted a weird appearance and strange gestures; and then the creature is invested with the attribute of queenly rule over her ragged crew, strengthened and enforced by supernatural endowments in knowledge of hidden things, and thus a personage is created; a something that approaches the confines of the unknown and brings it almost face to face with the goblin phantasies of legendary lore. By her person no less than by her calling *Meg Merrilies* is an object of aversion and terror to an ignorant and superstitious community; her own one point of sympathetic contact with the outer world being that maternal instinct that survives her faculties and physical capacity. Of this character it is not difficult to make a sensation. It is more easy to overstep than to keep within bounds of the probable. In approaching ordinary life there is loss of interest. Without the spectral unrealities the invented character becomes an ordinary individual.

The *Meg Merrilies* of the novel, though uncommon, is yet a creature with human motives and affections. Her strong personal loyalty is common to the age and to the people among whom she lived; and the strong tinge of mystery and romanticism, although in excess, was incident to her race. The *Meg Merrilies* of the drama and of Miss Cushman is an extravagant that could have only existed in the brain of Hoffman or Poe in their wildest fits. Dore might have sketched such a being on the very verge of the possible. There is nothing grand nor tragic; nothing that touches the soul; no heroic self-sacrifice; no moving pathos; no sense of profound grief or ecstatic joy—nothing but frantic gestures, violent expressions, and a painful death. She is a half-crazed woman, whose moral motive is of extreme simplicity. The reinstatement of her foster child is effected without complication of sentiment or variety of action. Miss Cushman's success results as much from her physique, her peculiar cast of feature and her bodily strength as from dramatic genius or perception of dramatic truth. It is a strong impersonation, in which there is no reserve, which calls up no sympathy in the spectator and is rather grotesque than terrific.

Miss Cushman's *Queen Katharine* was a woman of attitudes, of stage walk and points for the audience rather than a woman of most excellent majesty bowed and at last broken under a sense of unmerited injustice. Her defense lacked the self-contained dignity of that royalty which might be discerned, but could not be dishonored. Miss Cushman restrains herself; but she is ready to break out, and does break out, once at the Lord Cardinal and once on her page, whom she nearly pushes over in her fierce refusal to attend again the sitting of the court. Miss Cushman's angularity, not only of person, but of style, conflicts with the sweet womanliness and grace of the queenly sufferer.

"*Macbeth*" is a history of the retributive justice and divine Nemesis which are the essence of tragedy. *Lady Macbeth*, a woman of ability, of strong will, far-reaching ambition, fierce passion, and yet without affection or conscience, is always a great card in the hands of a great actress. In Miss Cushman's *Lady Macbeth* there is a want of self-reservation. It is all external. Her entrance with the letter is a rush as in *Meg Merrilies*. The reading is not the meditative dawn and growth of a deadly purpose, but the full-fledged ferocity of a truculent nature in sight of prey. *Lady Macbeth* surely had nothing of the oriental obsequiousness which marks the proud woman's manner toward the king or her guests, and just as little of that conjugal blandishment with which she alternates her stern appeals to her husband. The tigress may roar and caress in her moments of affection, but when she is urging her royal mate to deeds of cruelty and rapine. This action is new to the part, and is particularly distasteful. The business all through is suggestive of *Meg Merrilies*. The manner and carriage of *Lady Macbeth* scarcely convey the assertion of that imperious will which brooks no contradiction, and by insistence on the expediency, almost justifiableness of the deed, masters *Macbeth's* weaker nature and compels him into compliance. In the sleep-walking scene, Miss Cushman is stilted and feeble, her business is minutely elaborate, and the whole scene is more painful as an abnormal exhibition than impressive as the retributive workings of a guilty conscience.

This being said, it is not to deny that Miss Cushman is a powerful, a very able actress, but simply that she is not the greatest that ever lived, nor a model from whose finish there can be no appeal.

From Cushman to Aimee, what an interval; and yet Aimee is art just as Watteau and Meissonnier are art, even as Delaroche or Bierstadt. It is a relief to turn from Cushman's broad effects and stern lines to the butterfly persiflage and delicious nonsense of Aimee. It is nothing great or grand, merely a caroling of birds in the sunlight, a trembling of shimmering foliage in the summer wind, and a vibrating of perfumed flowers. It is utter nonsense, but it is exquisitely charming, and so easy that it seems the spontaneous outburst of a nature that takes to such work for sheer joy of living. After Cushman see Aimee!

The Oratorio of "Elijah," by the New York Harmonic Society, was given at Steinway Hall on Tuesday evening. It was a splendid success. The attendance was good, but it ought to have been overflowing. If, however, the numbers did not include all who should have been there, their judicious appreciation of the best points of the performance was gratifying, and showed their quality. The superlative excellence of the Dolby troupe is settled, and it only remained for them to cap their well-deserved reputation by such a display as they make in "Elijah." Mr. Santley is the *Elijah* of the day. When Mendelssohn in person first introduced his great work to the English speaking public, Standig was the great artist to whom was entrusted the utterances of the mighty prophet. Santley inherits Standig's spirit. The ladies, Miss Wynne and Madame Patey, are perfect artists. The flute-like purity of Miss Wynne's voice is precisely in keeping with the sweet, solemn music of the oratorio; and it is rare to hear such perfection of expression as she gives in her pianissimo passages, which, delicate and soft as they are, are distinctly audible to the farthest end of the hall. Madame Patey, the alto, has a wonderfully sympathetic voice; its rich tones are an unbroken strain of melody, to which one can listen without the least sense of weariness and without detecting any sign of effort. The perfection of these accomplished artists is the breadth and simplicity of their style; the score and only the score—no liberties—no embroidery; nothing more than that due expression which gives meaning and feeling to the composer's phrases. Such avoidance of everything like angling for plaudits is very rarely to be met with either on stage or platform.

The choruses were grandly rendered, though there was occasionally a little wavering; but it is no slight matter to get a three hundred chorus and a sixty-two piece orchestra into perfect accord—especially if the few rehearsals that are practicable with such a body be taken into consideration. Dr. James Pech, the able conductor, not only works hard, but he works well.

THE Palette Society of artists move into new quarters and will hold a general meeting on Monday evening next. We earnestly call attention of all artists to the proposed art exhibition, for the benefit of Chicago artists, at the National Academy of Design.

VANDYKE.

NEW MUSIC.

In vocal music we note the following: "Guide me, oh! thou Great Jehovah," a quartet arranged by H. Dormstein, from Von Weber's exquisite "Maid Song" in "Oberon"; "Neath the Apple Boughs We Lingered," by J. W. Turner—a pleasing song by this popular composer. "I Love Her, I Dream of Her," by A. Fish—a ballad which is worthy of becoming popular, with a very pretty chorus; and "Do They Know It," by Lindsay Sloper—a sweet song by the accompanist of the Dolby troupe.

Messrs. William A. Pond & Co., 547 Broadway, have lately published the following pieces for the piano:

"Devotion," by Henry Mayer—a prayer without words, delicate and pleasing; "Singing of Birds Mazourka Brilliant" and "Bijou," a Caprice, by Addison P. Wyman—both in that popular author's best style; "Sweet Sixteen Waltzes," by Daniel Wiegand; a bright "Scherzo," by F. Brandeis; and "Rosedale Galop," by Thomas Baker, as played at Wallack's Theatre. In vocal music, we note an excellent waltz song, by Fr. Hensler, entitled "Robin's Come," and a duet, by Virginia Gabriel, called "An Evening Song," which is one of the best efforts of this prolific and talented authoress.

J. L. Peters, 599 Broadway, publishes "The Belle of Saratoga," a Valse Sentimental, by Laura Fitzhugh, with a well executed picture of Miss Fanny Davenport adorning the title page; also, "Angels Wait Beside the Door," by C. F. Shattuck—a song which possesses every element of popularity, and is embellished with a suggestive title page; "Under the Stars," by Charles E. Pratt, a pleasing Serenade; and "Soda and B." by the same author—a song and chorus dedicated to Miss Lydia Thompson.

PETERS' MUSICAL MONTHLY for October contains its usual thirty-six pages of popular music, comprising new vocal and instrumental pieces and many old favorites. "Over the River, My Darling," a song by G. W. Persley, is particularly good.

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. HONGSON, 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.

WOMAN ITEMS.

Individuality in dress is said to be the rarest and cheapest thing in the world.

Who pays the highest price for a home? The woman who marries for one.

A cynical lady says men are like a cold—very easily caught, but rather difficult to get rid of.

The *Revolution* recommends working women to try co-operation. How are they to begin?

A school for Jewish girls is supported in the city of Jerusalem by the Baroness de Rothschild.

In France there are over three hundred colleges, not one of which will admit women students.

A little girl of thirteen out West has been presented by her father with a small patch of 7,000 acres in a corner of his back yard to play at gardening.

Lady Yarmouth asked Garrick one day why love was always represented as a child. He replied: "Because Love never reaches the age of wisdom and experience."

A swell wishing to make himself interesting, asked: "Maria, what do you suppose I was a hundred years ago?" "Just what you are now, nothing at all," was the prompt reply.

A nurse girl serving in the family of a wealthy squatter in Australia, has suddenly stepped into a title and a property of £40,000, under the name of Lady Elizabeth Morton.

The Mayor of Macon, Ga., has offered a silver service premium, worth \$50, to the prettiest girl in the State under seventeen who appears at the State Fair in a home-spun dress.

A petition fifty feet in length has been forwarded to Washington, in which the women of Utah protest strongly against polygamy, and urge effective measures for its suppression.

A. T. Stewart's sewing machine women are paid from six to twelve dollars a week, while his sales women receive from thirteen to eighteen dollars. Working hours are from eight to six o'clock.

Mr. Parton says there is a tradition in Virginia that Mrs. George Washington was a little tart in her temper, and favored the General occasionally with nocturnal discourse, in the style of Mrs. Caudle.

A citizen of Montreal has been sentenced to pay six dollars and costs, or go to jail for thirty-five days, for refusing to tell the census enumerator the ages of his unmarried daughters. The girls advised the old gentleman to go to jail.

A Vermont girl of seventeen, transplanted to Iowa, plays the cabinet organ and sings in church, drives two and sometimes four horses on the reaper during the week, and recently carried off the first prize for equestrianism at the La Crosse County Fair.

A negro woman was relating her experience to a gaping congregation of color, and among other things she said she had been in heaven. One of the ladies asked her: "Sister, did you see any blacks in heaven?" "Oh! git out! you s'pose I go in de kitchen when I was dar?"

The *Elko Independent* says the young ladies of that place have organized a buttermilk society, for the gradual reformation of young men given to unnecessary stimulants. They propose to offer a pure article of buttermilk for the usual article indulged in, and hope by this means to wean the boys from their bad habits.

A girl, forced by her parents into a disagreeable match with an old man whom she detested, when the clergyman came to that part of the service where the bride is asked if she consents to take the bridegroom for her husband, said: "Oh dear, no, sir; but you are the first person who has asked my opinion about the matter."

The *Springfield Republican* tells of a young woman in that city who does washing for two cents a "piece," and derives an average income therefrom of \$120 a month. Last month she washed 6,977 pieces, and received \$139 74. Her husband meanwhile toils on for the miserable pittance of \$12 per week, less than one-half what she earns.

A firm in Baltimore have now in operation fifty sewing machines that are worked by steam, and it is described as a curious sight to witness fifty young girls seated at the machine, with no other duty to perform but to thread needles and guide the muslin. By this new system it is stated a shirt can be made entire in fifty-five minutes.

Mrs. Lewes (George Elliott) whose stories of English provincial life have given us so clear an insight into the trials, needs and struggles of the working classes of England, is about publishing a new work, which it is said will, like "The Mill on the Floss" and "Felix Holt," make the reader take the viewpoint of the laboring people in their resistance to capitalist tyranny.

The Catcazy-Fish scandal in Washington is an awfully distressing business to all the good and virtuous upper ten. The old saloon hacks and demi-reps are terribly excited because Madame Catcazy is not correct according to the laws of the Medes and Persians, which may be flanked in a hundred ways, but cannot be annulled. The social evil is not to be found only in Washington streets or in Four and a half street street. After all, what makes up the upper ten? Who are Jones, Brown and Robinson, and the rest of the mushrooms.

During the past summer thirty-eight male teachers and one female teacher, from different schools in England, Scotland and Ireland, attended a sixty days' course of instruction in the Principles of Biology at South Kensington. A daily lecture was given by Prof. Huxley, and the rest of the day was occupied by the students in working with the microscope, making dissections of animals and vegetables, and investigating for themselves the subjects suggested by the lecture. Each student presented a daily report of the lecture and the work done, and the course was remarkably thorough. Two fine microscopes were

offered as prizes for the best two reports, and one of these was awarded to the only woman in the class. *Nature*, which gives a very interesting account of this course, fails to mention the name of the lady, or we should gladly put upon record the name of one who obtained her "rights" in a most commendable manner.

In a village near Preston, England, there is, it seems, a woman named Ann Riding, residing with her aunt, afflicted with a total loss of appetite; indeed for sixteen months she has been unable to take any food at all, and according to all the recognized laws of nature ought to have long since passed away. She still, however, exists, and has been attended by several doctors, none of whom have been able to give her substantial relief. For the last six months remedial operations have been abandoned, her aunt, who seems to be a sensible old lady, entertaining the idea that "the Almighty has to do with it," and that it is useless to incur expense for medicines without any hope of cure. Her relatives are "humble, honest people," making no "show" of the case, which is hardly known in the district. The patient herself is evidently resigned to her lot, for although "frequently asked if she will have food she always refuses it." Under these circumstances all that can be done is to let her remain in quiet.—*Pull Mall Gazette*.

The Rev. Talmage must have had something or some one in his eye when he wrote thus about Mormon women: "Nothing impressed us more in Salt Lake City than the homeliness of the women. It may be ungallant to mention it, but, as every one that goes there thinks it, here goes the statement of the fact. Now, homeliness of feature is not always a disadvantage. There is a handsome ugliness and a pious ugliness; but with the Mormon women it is a vicious and outrageous uncomeliness, indicative of moral disfigurement. The Tabernacle was alive with them. They made us shudder. It is 'assault and battery' to have them look at you. What Brigham or any other man would want with seventeen such looking creatures I cannot imagine. One of them, I should think, would be a great horror. Such dislocation of noses and misplacement of mouths and ruin of eyebrows are not gathered together in any other place on this planet. There must be a good many witches among them. We would not have been surprised to see them riding home on broomsticks. The only excuse we can see for polygamy is that it would take at least fifty such women to make one wife."

There is more truth than poetry in the following by a woman reporter for the *Cincinnati Commercial*. The advocates of woman's rights do not advocate woman's laziness or incompetency. We have enough of that under the existing forms, and it is precisely our contention that the present condition of dependence favors comparative idleness and uselessness, whereas a full recognition of woman's rights would involve the corresponding knowledge and fulfillment of woman's duties. The woman reporter having visited a cap manufactory, says: The proprietor was a pleasant, polite German gentleman. He attended to our wants promptly, and then gave us ready permission to see his employees at work. Besides that, he answered every one of our questions good-naturedly. The girls in this factory did piece-work, and were paid by the piece. First-class hands made from twelve to fifteen dollars per week. They worked ten hours a day, from 7 till 6 o'clock. When their employer was greatly hurried, they took work home of evenings once in a while; and I am bound to say they were the happiest, cheerfulness-looking girls I have seen in Cincinnati. Noticing two or three subdued-looking men among the bevy of girls, I ventured to ask the proprietor whether he paid the girls the same as the men. "Oh, no, no, no; certainly not," he answered. "Why is that?" "Because, you see, I can depend on my men. They are reliable. They are always here. Now, my girls, they must always be stopping and going somewhere. Maybe even I am the very busiest and need all my hands the most, some of my girls must be off and go to a wedding, or funeral, or peekneek. A man is not so. You can rely on him, you know." "But if you found a woman was as reliable as a man, you would be willing to pay her the same wages, wouldn't you?" "Certainly; but I have had twenty years' experience, and I know the vimmin can't be depended on as a man can—they must go a veesting so much." Now, a fact on one side is just as good as a fact on the other side, and I wonder whether, like the general's glass of lemonade, there isn't "something in it"—whether the "vimmin" themselves, with their unbusinesslike like habits and general want of dependableness, don't have something to do with keeping their own wages down. It is quite likely. If a woman wants a man's wages, she must do a man's work. That is no more than fair, and it is perfectly right, too; for business is business, and if a business woman intends to succeed, as a general thing she must deny herself the melancholy pleasure of going to weddings and picnics.

"PALACES AND PRISONS" is the name of Mrs. Ann S. Stephens' new novel, now in press, and to be published in a few days by T. B. Peterson & Brothers, Philadelphia. It will command a very large sale, for "Palaces and Prisons" is an entirely new novel from the pen of this talented American authoress, and is superior to her world-wide celebrated work, "Fashion and Famine." The scenes in this novel show great dramatic power, and the characters are strongly and strikingly drawn, and are worked up with the skill and power for which this authoress is so distinguished. From the first page to the last the reader will be enchained by the absorbing interest and charming style; and when that last is reached the volume will be laid down with regret that the story is concluded. It will prove to be the most popular book that Mrs. Ann S. Stephens has yet written. "Palaces and Prisons" will be issued in a large duodecimo volume, and sold by all booksellers at the low price of \$1 75 in cloth, or \$1 50 in paper covers; or copies will be sent by mail, to any place, post-paid, by the publishers, on receipt of the price of the work in a letter to them.

[For Woodhull & Claflin's Weekly.]

TO THE FRIENDS OF HUMAN IMPROVEMENT.

This is an age of thought, of agitation on subjects of vital importance to the welfare of the human race. The true position and condition of woman in the social structure demands attention, and her natural and inalienable rights must be regarded. As the mother of the race she should be educated and placed in the best condition to produce the best offspring. All the powers and faculties of both body and mind should be fully developed. This can only be done by a thorough system of physical training in connection with the mental development. All our schools are deficient in providing for the best physical development of the whole being. The mind is unduly stimulated while the body is suffered to become incapable of sustaining its normal powers. The sexes have been kept separated in our higher institutions of learning for fear of too great intimacy and its results, but a free and well-regulated social intercourse of the sexes has abundantly demonstrated that each sex has a purifying and ennobling influence upon the other, and thus both are benefited. The girl as well as the boy should have all the advantages of full physical as well as mental development. An industrial school for both sexes should be established, where labor, study and recreation should be so blended as to interest and improve all who participate in its advantages. If we would improve the race we must begin with the young, and teach them the use and abuse of every organ in the human body, and thus avoid the direful consequences of ignorance.

For several years I have felt the importance of this subject, and resolved to use what little means I could command to aid in that work. For that purpose, and not for land speculation, I came to New Jersey, and, with the encouragement of help from others, I hoped to see the foundation of an improved school and a better social condition laid. But those upon whom I relied for assistance have failed to furnish the needed help, and I have been left to struggle alone with the obstacles that meet my well-intended efforts. For more than five years I have been toiling, and hoping and expecting help to carry forward the work; but the anxiously-looked for help has not come, and now the closing scene of the drama is, apparently, near at hand. I consented to become a stockholder in the Blue Anchor Land Improvement Company in 1866 on condition that 300 acres of land and a portion of the profits of the enterprise be devoted to the contemplated industrial school. The Blue Anchor Tract, containing 3,434 acres, was purchased for \$30 per acre, including the timber and improvements, and a payment made at the time of purchase; and two other installments were to be paid annually. The first payment was made in due time, but the last payment was not met in time, and it has been due some three years; and now the parties holding the claim have foreclosed on the contract, and the property is advertised for sale on the 23d of November next. There has been \$53,500 paid on the property, and there is now due about \$26,000, and if that cannot be obtained before the day of sale then the property may be sacrificed to pay the debt, and thus what has been paid will be lost to the object for which it was intended.

After a year's trial to work together, the B. A. L. Imp. Co. was disbanded, and the land appraised at cost and each stockholder permitted to take land to the amount of what he had paid, leaving the balance of the land in my hands to settle the claims against it and to carry out the work designed. We have received deeds to 750 acres of the land, which is divided among the stockholders and other settlers, and valuable improvements made on it. The stockholders still have a claim upon about 600 acres of land, which they have paid for but have not obtained their deeds, and that may be included in the sale, provided the farms and land advertised for sale does not bring enough to satisfy the debt; 2,306 acres of the tract, embracing the farm, buildings and improvements, will first be sold in lots of 10 to 125 acres, as shown on the map of the Ancora Settlement, or "Blue Anchor Tract," as it has been called from time immemorial. I have paid from my individual resources \$25,000. I have received in deeds to land, for timber, wood, etc., about \$5,000, so that I have paid on the land now subject to the execution \$30,000, which I have devoted to the cause of an improved integral education, and if the property should fall to pay the claim I may not only lose that, but be subject to further annoyance, and the cause of humanity be deprived of that amount. I have twice proposed to donate my interest in this property—once to the Meeting of the Children's Progressive Lyceum, in Philadelphia, and again at the Spiritualist Convention, at Richmond, Ind., last year, for the purpose of an improved education, on condition that means could be raised to pay the debt on the land and provide the means for commencing the school. But no effort was made to secure so desirable an offer, and I now call upon all true reformers who value the welfare and improvement of the human family to come forward and lend a helping hand. I am not in favor of any sectarian movement, but stand upon the broad platform of universal liberty, equal rights to all and freedom for each human being, as far as conditions will permit, to live as their own highest perceptions shall direct; where men and women can unite in every movement calculated to ennoble, purify and elevate the human family.

At this location can be inaugurated one of the grandest reformatory movements of the age. There can be established a school for young and old, in connection with co-operative social movements, where the sexes can have equal rights and advantages to develop the whole physical, mental, social and spiritual being. The location is a most desirable one. An elevated land, free from all diseases arising from an impure atmosphere, pure, soft water and a good, productive soil; buildings enough on the farm to accommodate fifty or more individuals; a store-room and hall and abundance of fruit. This centre is two and a half miles from the Winslow junction of the Vine-land and New York Railroad with the Camden &

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GEORGE HASKELL.

ANCORA, N. J., Sept. 18, 1871.

CIRCULAR.

To those residing at a distance and wishing to obtain a SPIRIT PHOTOGRAPH, I would inform that I have been very successful in obtaining likenesses, by having simply a picture of the sitter, in taking a copy of which the spirit form appears by the side of it. It will be necessary for those who intend sending to me to inclose their own card photograph or any one else's to whom the spirit form desired, was known or thought of having a natural affinity by the law of love or affection, and to mention the date, the day and the hour that said picture should be copied by me, calculating the time a week or ten days from the day that I should receive the order, so that the person of the picture would, at that time, concentrate his or her mind on the subject. The difference in time will be calculated by me. Particular attention is expected to this requirement, as much of the success of obtaining a strong and well-defined picture depends on the harmony of the Positive and Negative forces of the parties concerned.

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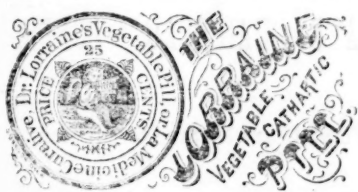
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POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Nov. 11, 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 11:30 A. M. P. H. JONES, Postmaster.

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.

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.

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. Cooley 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, Pres. of Society.

STACY TAYLOR, Chairman of Ex. Com.

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.

NOTICE.—The members and friends of Section 12 will please remember that its regular meetings are held on the 2d and 4th Sundays in each month, at 8 P. M., and not fortnightly, as some have supposed. The next regular meeting will, therefore, be held on Sunday evening, November 12, and as there will be business of great importance submitted, a full attendance is hereby earnestly requested.

WILLIAM WEST,
Recording Secretary, Section 12.

THE INTERNATIONAL.

OFFICIOUS INTERFERENCE WITH THE LOCAL GOVERNMENT OF THE SEVERAL SECTIONS PROPERLY REBUKED—SECTION 12 VINDICATED.

The subjoined Remonstrance of Section 12 was unanimously adopted at a meeting of the Section, which was very fully attended, held on the 22d ult. I print it, first, because the meetings of Section 12 are public, and anybody has a right to report their proceedings; and, secondly, because very extraordinary, not to say dishonorable, means have been resorted to by Section 1 to secure the adoption of its Protest against the "Appeal" of Section 12 in behalf of the formation of English-speaking Sections. Laid on the table in the Central Committee twice, the Protest has been carried to as many of the German and French Sections as the Delegate from Section 1 could visit, without notice to Section 12, or to any English-speaking Sections, whom it most concerned, and the publication of the Remonstrance seems to be the only practicable, as it is the best means of representing Section 12. The Protest of Section 1 would be printed herewith also, if it had been furnished; but it has, doubtless for reasons satisfactory to the delegate of Section 1, been withheld.

WILLIAM WEST.

To the United States Central Committee of the I. W. A.:

Section 12 having learned that, at the last meeting of the committee, Section 1 had submitted a protest against the appeal of Section 12 to the English-speaking citizens of the United States friendly to the I. W. A., herewith respectfully remonstrate against the adoption of said protest, for the following, among other reasons:

1. It is true that the "appeal" is addressed to "citizens." The term "citizen" is used among Internationalists the world over as a mark of respect and a recognition of fraternity. With the world for their country, their countrymen all mankind, and all mankind citizens, they hope to accomplish their objects. It ("citizen") is deemed an honorable appellation. It should be very precious to all workingmen and women of the United States. This Republic is the only government on the earth which has extended by law the "privileges and immunities" or rights of citizen-ship to all persons, native-born and naturalized, within its jurisdiction. Workingmen and women are, of course, included, and should take a just pride in claiming their birthright, howsoever it may be illegally denied to women. But if the "appeal" opened by addressing "citizens" only, it terminated with an invitation to workingmen and women to unite with Section 12 in the new propaganda it proposed to inaugurate. The animus of the protestants, therefore, in assuming that Section 12 intended to ignore workingmen, is too painfully manifest.

2. It is true that the "Appeal" represents Political Equality, Social Freedom and Personal Liberty; the Providential Intervention of the State in behalf of the Rights of Labor against the tyranny of Capital; the abolition of frontiers, standing armies, war and secret diplomacy; and the abrogation of all distinctions of race and class, diversities of religion, and even differences of language, are included in the programme of the International. But the inference these protestants intended to have drawn from the premises, namely, that Section 12, had in some way departed from the principles of the International, is false and illogical. The "Rules" prescribed for the government of the International, expressly guarantee in so many words, the right of each section to take the initiative, and impose a duty upon the General Council to encourage the sections in so doing, provided that their action does not conflict with the primary object of the International, which the General Council has proclaimed to be, in substance, the "economical emancipation of labor, by the conquest of political power."

Now there should not be, and there is not, any conflict either of principle or of policy between Section 12 and any other Section. Section 12 does not fail to perform the lesser duties because it does not forget the greater ones incumbent upon it. For instance, it is no less a true and efficient supporter of a "Normal Day's Work" of Eight Hours, because it believes that freedom in land, labor, money, the sexual relation, religion, and, in short, everything, affords the surest, speediest and safest means of attaining Equality of Rights and Duties. The simple truth is that Political Equality and Social Freedom for all alike, of all races, both sexes, and every condition, are necessary precursors of the more radical reforms demanded by the International. If political equality is a good thing, and necessary to man's redemption, it is an equally good thing and necessary to woman's redemption. The illegal disfranchisement of one-half of the people by the other half is to-day the greatest obstacle to the complete emancipation of both working men and women. The extension of equal citizenship to woman, the world over, must precede any general change in the subsisting relations of capital and labor. Politically a slave, woman is socially the servant and sycophant of capitalists, and a perpetual stumbling block and hindrance in the way of all earnest endeavor to escape from their toils. It is too late to-day to require that the social subjection of woman shall be a "condition precedent" to the full recognition of her purity and moral worth. The (so called) social evil, gnawing at the very vitals of the community, is due more to enforced legal prostitution than to the vices of free men and women. And the other features in the programme follow the very name—"International" meaning the fusion of all nationalities. Differences of language arise out of race, and class, and religious distinctions; if the latter disappear, the former must follow suit.

3. It is true that the "Appeal" sets forth as one of the objects of the International the inauguration of, within existing forms of Government, another form, based on Equality of Rights and Reciprocity of Duties. But Section 12 does not stand alone in the expression of this opinion. This is precisely the work prescribed for the sections by the General Council. The Rules of the General Council distinctly declare, that the "economical emancipation of labor is the end to which all political movements ought to be subordinate as a means." Now, the operations of all governments are political movements, and all governments, therefore, ought to be subordinate as a means to accomplish the ends of the International. Section 12 recognizes this fact. It accordingly proposed to organize the I. W. A. politically. The plan of organization is democratic. Emperors, Kings, Presidents, Senators, Representative Rulers, Committees, generally, or all exercising delegated power, are required to account to it as its servants, instead of "demanding a reckoning" as its masters. If this be a departure from the principles of the International, there is no such thing as fidelity. In any event, Section 12 proposes to stand fast by its colors.

4. It is not true that the "Appeal" attributes to the Paris Commune in any way (even by implication) the excesses committed by proletarian, democratic revolutionaries at other times. This charge of the protestants is entirely base. There is not one word in the "Appeal" which admits of such a construction. It is the great glory of the Paris Commune that it recognized the principle of local government. It did not interfere with Lyons, Brest, or any other Commune, just as Section 12 desires that other sections shall be permitted to interfere with its internal government without its consent. Besides, at every time the "Appeal" was issued, Section 12 has under consideration a resolution indorsing the acts of the Paris Commune, which has since been unanimously adopted, printed and published. The protestants must have been aware of these facts, and yet they wilfully misinterpreted the meaning of the "Appeal."

Finally, the protestants require of the Committee that shall deprive Section 12 of its property, money, and correspondence in the hands of its Secretary. This is a request of the kind of excesses referred to in the "Appeal." If the property may be taken from the sections without their consent, so may the liberties of its members, so may the rights of Section 12 respectively, but firmly, evidence be so controlled by any such action of any committee.

Section 12 would also remonstrate against the very assumption running all through the Protest under review, that the I. W. A. is an organization of the laboring classes who refuse, or at least does not invite, the co-operation of any other class. On the contrary, precisely the reverse of this is the exact truth. EVERYBODY that sustains the principles of the International is eligible for membership, and each section is responsible for the integrity of its members.

WILLIAM WEST,
Rec. Sec. Section 12.

A GROSS ACT OF INJUSTICE THAT SHOULD BE PROMPTLY RECTIFIED.

A meeting of Section 2 (French) was held on the 14th at No. 100 Prince. The attendance was very small, and no business of importance should have been transacted. Notwithstanding, the members proceeded to do a thing the instance of the delegate of Section 1 which they will hereafter regret, and only be too ready to revoke. I trust that the delegate of Section 2 had voted in the Central Committee to lay upon the table a motion to accept the Protest of Section 1 against the Appeal of Section 12, and I was falsely represented that the delegate had disobeyed instructions. The fact is, that the delegate had not failed to conform to them, for his Section had also refused to accept that new infamous Protest. Acting under false representations the Section censured its most devoted worker, and he indignantly resigned his office. The Section owes to itself promptly to rescind this mistaken action, and to restore to the Central Committee the services of a faithful officer.

CORRESPONDENCE.

[Our correspondence column admits every shade of opinion; all we require is that the language shall be that common to educated social or philosophical discussion. It is often suggested that certain subjects should be excluded from public journals. We think nothing should be excluded that is of public interest. But the style to determine the propriety of the discussion.]

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

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

THE LECTURE SEASON IN BOSTON.

[From our own Correspondent.]

Just now, from this quarter, I think of nothing like it to prove more acceptable to your numerous readers than the mention of a few Boston locals, disconnected from the "new" and muddled question of politics—even though this subject has just reached its periodical harvest time, the annual gathering of the year's crop—election-day being at our very door.

With us

THE LECTURE SEASON.

is in full operation, though the several courses—strictly how many I would not dare to state—do not seem to be rich with that degree of success which one could wish. This, however, is doubtless owing to the unusual competition existing among the several Lyceum Bureau organizations, and which unconsciously by their energy and system, are making righteous and most significant inroads upon the superfluous domain of the pulpit.

The sphere of the platform is widely extending itself. Already it is regarded with more real public interest, and attended upon with more general alacrity, not to say with more profitable result, than the heretofore all potent, oratory and church sermon.

Last Sunday, by invitation, I chanced to hear

MRS. EMMA HARDINGE, BOSTON.

before the Spiritualists, at Music Hall, to a congregation of about two thousand. This was her fifth and last lecture for the present. Since the first, the number attending has perceptibly decreased. It does not speak well for the culture of our liberal society, doubtless the equal of any in the city, and far more so than nine-tenths of the religious denominations, that Mrs. Hardinge, as she is called, who follows the example of Mrs. Woodhull and others in adhering to her own name, from reasons of public policy, has been re-engaged to speak another month before the same society, which only holds its meetings less than two-thirds of the time. Mrs. Hardinge's style of speaking, to me, is not a pleasing one. I am told by her admirers that she was educated for the lyric stage; at any rate she has all the dramatic affectation and offensive mannerism of the theatre, which is so conspicuous on the Sunday platform or in the so-called sacred desk. She impresses me with an undue share of self-importance, English conceit and general spread. Her courses, while they are popular with the average mind of Spiritualists, do not satisfy the more cultured or thoughtful of this reformatory and increasing body of men and women. I fear the majority of those who regularly attend these lectures are pleased with performances reminiscent to the selves and unsatisfactory to a thoroughly educated mind. Mrs. Hardinge runs to words, words unimportant, and so her public thoughts or points become unimportant. She has not the consecutiveness of Anna Dickinson, though