

INGERSOLL LOCKWOOD,

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

1. "COUNT BISMARCK, THE GREAT PRUSSIAN PREMIER." 2. "NATIONALITY AND NOBILITY." 3. "WOMEN'S FACES." 4. "BRAIDS." (New Lecture.)

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

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

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"Themes of freedom on all subjects form the staple public sentiment of the world at this age. A doctrine like that of Goethe is therefore eminently calculated to make progress even unconsciously in this century."

"But in any event Genius has its prerogatives, and the genius of Goethe is incontestable and uncontested. The American public are entitled to know what this great leader of modern thought, one of the founders of Comparative Anatomy, has thought on the more recondite subject of the Chemistry of the Mind. The question is not, in the first instance, whether his views were right or wrong, true or false; but simply, What were they? and in none of his works is that question so effectively answered as in 'Elective Affinities.'"—Extracts from Introduction.

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

EQUALITY A RIGHT OF WOMAN.

BY TENNIE C. CLAFLIN.

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

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

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

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

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

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

WOMAN'S RIGHTS—NEW BOOKS.

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

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

THE ORIGIN, TENDENCIES AND PRINCIPLES OF GOVERNMENT.

BY VICTORIA C. WOODHULL.

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

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

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

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

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

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

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

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

Mercantile Library Hall, Pittsburg, Pa., Friday, Dec. 1st: "The Great Political Issue."
 Wheeling, W. Va., Thursday, Nov. 30th: "The Great Political Issue."
 Brant's Hall, Harrisburg, Pa., Saturday, Dec. 2d: "The Great Political Issue."

SUFFRAGE CONVENTION AT WASHINGTON.

The National Woman Suffrage and Educational Committee will hold a Convention at Lincoln Hall on the 10th, 11th and 12th of January, for the purpose of urging upon Congress the passage of a "Declaratory act" during the coming session.

Friends of Equal Rights are earnestly invited to make early arrangements for being present at this most important gathering.

ELIZABETH CADY STANTON, President.

ISABELLA BEECHER HOOKER, Chairman of Ex. Com.

JOSEPHINE S. GRIFFING, Secretary.

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Dec. 9, 1871, will close at this office on Tuesday at 11 A. M., on Wednesday at 10:30 M., and on Saturday at 11:30 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 6 (German).—Friday, 8 P. M., at No. 10 Stanton street.

Section 8 (German).—Sunday, 3 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.

"WOMAN'S RIGHTS."

The following letter from Judge Underwood to Judge Cartter contains much of little:

UNITED STATES DISTRICT COURT,
 ALEXANDRIA, VA., Nov. 17, 1871.

To Chief Justice Cartter:

MY DEAR SIR: I hope you will not consider me wanting in the great and profound respect which I have long felt for your distinguished legal ability when I assure you that a recent opinion of your court has suggested to me the following inquiry:

If the people of the United States, by amendment of their Constitution, could expunge, without any explanatory or assisting legislation, an adjective of five letters from all State and local constitutions, and thereby raise millions of our most ignorant fellow-citizens to all the rights and privileges of electors, why could not the same people, by the same amendment, expunge an adjective of four letters from the same State and local constitutions, and thereby raise other millions of more educated and better informed citizens to equal rights and privileges, without explanatory or assisting legislation?

Your obedient servant,

JOHN C. UNDERWOOD.

THE INTERNATIONAL.

RESOLUTIONS ADOPTED AT THE LONDON CONFERENCE.

At last it is evident to whom the interruption of the communication between the General Council and the International of this country, referred to in a previous number of the WEEKLY, must be attributed. The New York World, of the 25th inst., contains the subjoined resolutions, which it boasts "were printed by the International Press for distribution among the members only," and that it "reprints them from the only copy yet received in this country." We therefore earnestly advise citizen J. G. Eccarius, Corresponding Secretary for the United States, to select some other agent for the transmission of communications intended for the Internationals than the gentleman (?) in whom he now confides.

W. W.

Resolutions of the Conference of Delegates of the International Workingmen's Association, assembled at London from the 17th to the 22d September, 1871:

COMPOSITION OF GENERAL COUNCIL.

The Conference invites the General Council to limit the number of those members whom it adds to itself and to take care that such adjunctions be not made too exclusively from citizens belonging to the same nationality.

DESIGNATIONS OF NATIONAL COUNCILS, ETC.

1. In conformity with a resolution of the Congress of Basel (1869), the central councils of the various countries where the International is regularly organized shall designate themselves henceforth as federal councils or federal committees, with the names of their respective countries attached, the designation of general council being reserved for the central council of the International Workingmen's Association.

2. All local branches, sections, groups and their committees are henceforth to designate and constitute themselves simply and exclusively as branches, sections, groups and committees of the International Workingmen's Association, with the names of their respective localities attached.

3. Consequently, no branches, sections or groups will henceforth be allowed to designate themselves by sectarian names, such as positivists, mutualists, collectivists, communists, etc., or to form separatist bodies under the name of sections of propaganda, etc., pretending to accomplish special missions, distinct from the common purpose of the association.

4. Resolutions 1 and 2 do not, however, refer to affiliated trades' unions.

DELEGATES OF THE GENERAL COUNCIL.

All delegates appointed to distinct missions by the General Council shall have the right to attend and be heard at all meetings of federal councils or committees, district and local committees and branches, without, however, being entitled to vote thereat.

CONTRIBUTIONS TO THE GENERAL COUNCIL.

1. The General Council shall cause to be printed adhesive stamps representing the value of one penny each, which will be annually supplied, in the numbers to be asked for, to the federal councils or committees.

2. The federal councils or committees shall provide the local committees, or, in their absence, their respective sections, with the number of stamps corresponding to the number of their members.

3. These stamps are to be affixed to a special sheet of the livret or to the rules which every member is held to possess.

4. On the 1st of March of each year the federal councils or committees of the different countries shall forward to the General Council the amount of the stamps disposed of and return the unsold stamps remaining on hand.

5. These stamps, representing the value of the individual contributions, shall bear the date of the current year.

FORMATION OF WORKINGWOMEN'S BRANCHES.

The Conference recommends the formation of female branches among the working class. It is, however, understood that this resolution does not at all interfere with the existence or formation of branches composed of both sexes.

GENERAL STATISTICS OF THE WORKING CLASS.

1. The conference invites the General Council to enforce article 5 of the original rules relating to a general statistics of the working class, and the resolutions of the Geneva Congress, 1866, on the same subject.

2. Every local branch is bound to appoint a special committee of statistics, so as to be always ready, within the limits of its means, to answer any question which may be addressed to it by the federal council or committee of its country, or by the General Council. It is recommended to all branches to remunerate the secretaries of the committees of statistics, considering the general benefit the working-class will derive from their labor.

3. On the 1st of August of each year the federal councils or committees will transmit the materials collected in their respective countries to the General Council, which, in its turn, will have to elaborate them into a general report, to be laid before the congresses or conferences annually held in the month of September.

4. Trades' unions and international branches refusing to give the information required shall be reported to the General Council, which will take action thereupon.

INTERNATIONAL RELATIONS OF TRADES' UNIONS.

The General Council is invited to assist, as has been done hitherto, the growing tendency of the trades' unions of the different countries to enter into relations with the unions of the same trade in all other countries. The efficiency of its action as the international agent of communication between the national trades societies will essentially depend upon the assistance given by these same societies to the general labor statistics pursued by the International.

The boards of trades' unions of all countries are invited to keep the General Council informed of the directions of their respective offices.

AGRICULTURAL PRODUCERS.

1. The Conference invites the General Council and the federal councils or committees to prepare, for the next Congress, reports on the means of securing the adhesion of the agricultural producers to the movement of the industrial proletariat.

2. Meanwhile, the federal councils or committees are invited to send agitators to the rural districts, there to organ-

ize public meetings to propagate the principles of the International and to found rural branches.

POLITICAL ACTION OF THE WORKING CLASS.

Considering the following passage of the preamble to the rules: "The economical emancipation of the working classes is the great end to which every political movement ought to be subordinate as means;"

That the inaugural address of the International Workingmen's Association (1864) states: "The lords of land and the lords of capital will always use their political privileges for the defense and perpetuation of their economical monopolies. So far from promoting, they will continue to lay every possible impediment in the way of the emancipation of labor."

* * To conquer political power has therefore become the great duty of the working classes;

That the Congress of Lausanne (1867) has passed this resolution: "The social emancipation of the workmen is inseparable from their political emancipation;"

That the declaration of the General Council relative to the pretended plot of the French Internationals on the eve of the plebiscite (1870) says: "Certainly by the tenor of our statutes, all our branches in England, on the Continent and in America have the special mission not only to serve as centres for the militant organization of the working class, but also to support, in their respective countries, every political movement tending toward the accomplishment of our ultimate end—the economical emancipation of the working class;"

That false translations of the original statutes have given rise to various interpretations which were mischievous to the development and action of the International Workingmen's Association;

In presence of an unbridled reaction which violently crushes every effort at emancipation on the part of the workingmen, and pretends to maintain by brute force the distinction of classes and the political domination of the propertied classes resulting from it;

Considering that against this collective power of the propertied classes the working class cannot act as a class, except by constituting itself into a political party, distinct from and opposed to all old parties formed by the propertied classes;

That this constitution of the working class into a political party is indispensable in order to insure the triumph of the social revolution and its ultimate end—the abolition of classes;

That the combination of forces which the working class has already effected by its economical struggles ought at the same time to serve as a lever for its struggles against the political power of landlords and capitalists—

The conference recalls to the members of the International:

That in the militant state of the working class, its economical movement and its political action are indissolubly united.

THE INTERNATIONAL INTERFERED WITH BY GOVERNMENTS.

In those countries where the regular organization of the International may for the moment have become impracticable in consequence of government interference, the association and its local groups may be reformed under various other names, but all secret societies properly so called are and remain formally excluded.

RESOLUTIONS RELATING TO FRANCE.

1. The conference expresses its firm conviction that all persecutions will only double the energy of the adherents of the International, and that the branches will continue to organize themselves, if not by great centres at least by workshops and federations of workshops corresponding with each other by their delegates.

2. Consequently, the conference invites all branches vigorously to persist in the propaganda of our principles in France, and to import into their country as many copies as possible of the publications and statutes of the International.

RESOLUTION RELATING TO ENGLAND.

The conference invites the General Council to call upon the English branches in London to form a Federal Committee for London which, after its recognition by the provincial branches and affiliated societies, shall be recognized by the General Council as the Federal Council for England.

SPECIAL VOTES OF THE CONFERENCE.

1. The conference approves of the adjunction of the members of the Paris Commune whom the General Council has added to its number.

2. The conference declares that the German workingmen have done their duty during the Franco-German war.

3. The conference fraternally thanks the members of the Spanish federation for the memorandum presented by them on the organization of the International, by which they have once more proved their devotion to our common work.

4. The General Council shall immediately publish a declaration to the effect that the International Workingmen's Association is utterly foreign to the so-called conspiracy of Netschayeff, who has fraudulently usurped its name. Citizen Outine is invited to publish in the journal *l'Égalité* a succinct report from the Russian papers of the Netschayeff trial. Before publication his report will be submitted to the General Council.

CONVOCATION OF NEXT CONGRESS.

The conference leaves it to the discretion of the General Council to fix, according to events, the day and place of meeting of the next congress or conference.

THE ALLIANCE OF SOCIALIST DEMOCRACY.

Considering that the Alliance de la Démocratie Socialiste has declared itself dissolved (see letter to the General Council, d. d. Geneva, 10th August, 1871, signed by citizen N. Joukovsky, secretary to the Alliance);

That in its sitting of the 18th September (see No. 12 of this circular) the conference has decided that all existing organizations of the International shall, in conformity with the letter and the spirit of the general rules, henceforth designate and constitute themselves simply and exclusively as branches, sections, federations, etc., of the International Workingmen's Association, with the names of their respective localities attached;

That the existing branches and societies shall, therefore, no longer be allowed to designate themselves by sectarian names such as Positivists, Mutualists, Collectivists, etc., or to form separatist bodies under the names of sections of propaganda, Alliance de la Démocratie Socialiste, etc., pretending to accomplish special missions distinct from the common purposes of the Association;

That henceforth the General Council of the International Workingmen's Association will in this sense have to interpret and apply article 5 of the administrative resolutions of

the Basle Congress: "The General Council has the right either to accept or to refuse the affiliation of any new section or group," etc.;

The Conference declares the question of the Alliance de la Démocratie Socialiste to be settled.

SPLIT IN THE FRENCH-SPEAKING PART OF SWITZERLAND.

1. The different exceptions taken by the Federal Committee of the mountain sections as to the competency of the conference are declared inadmissible. (This is but a resume of article 1, which will be printed in full in the *Egalite*, of Geneva.)

2. The conference confirms the decision of the General Council of June 29, 1870.

At the same time, in view of the persecutions which the International is at present undergoing, the conference appeals to the feelings of fraternity and union which more than ever ought to animate the working class.

It invites the brave workmen of the mountain sections to rejoin the sections of the Romand federation.

In case such an amalgamation should prove impracticable it decides that the dissident mountain sections shall henceforth name themselves the "Jurassien Federation."

The Conference gives warning that henceforth the General Council will be bound to publicly denounce and disavow all organs of the International which, following the precedents of the *Progress* and the *Solidarité*, should discuss in their columns, before the middle-class public, questions exclusively reserved for the local or federal committees and the General Council, or for the private and administrative sittings of the federal or general congresses.

By order and in the name of the conference:

THE GENERAL COUNCIL.

R. Applegarth, M. T. Boon, Fred. Bradnick, G. H. Buttery, Delahaye, Eugene Dupont (on mission), W. Hales, G. Harris, Hurliman, Jules Johannard, Fred. Lessner, Lochner, Ch. Longnet, C. Martin, Z. Maurice, Henry Mayo, George Milner, Charles Murray, Pfander, John Roach, Ruhl, Sadler, Cowell Stepney, Alf. Taylor, W. Townshend, E. Vaillant, John Weston.

CORRESPONDING SECRETARIES.

A. Serrailier, for France. Walery Wroblewski, for Poland.
Karl Marx, Germany and Russia.
Hermann Jung, for Switzerland.
F. Engels, Italy and Spain.
A. Herman, Belgium.
T. Mottershead, Denmark.
J. P. MacDonnell, Ireland.
Ch. Rochat, Holland.
Le Moussu, for the French branches of the United States.
J. G. Eccarius, United States.
Leo Frankel, Austria and Hungary.

F. ENGELS, Chairman.
HERMANN JUNG, Treasurer.
JOHN HALES, General Secretary.

The subjoined resolutions of Section 27, Vineland, N. J., were passed at a meeting held November 23:

Resolved, That whereas the present title of the International Workingmen's Association "unconstitutionally limits by implication" membership to one sex, "and as nothing in the proceedings of the several congresses warrant such a limitation," we recommend its present name be changed to that of the International Labor Association.

Resolved, That we heartily approve the custom of members of the General Council to address each other as "citizens," and believe with them it is the highest title that should be given to any human being. That as the International claims for each member the right of a citizen, it likewise requires each one to perform the duties of one, and would further recommend all public addresses to the people of this country be addressed to "American citizens."

Resolved, In view of the present disagreement between Section 1 and Section 12, and wishing to encourage all sections in their right of expression, we invite each section to prepare an address, expressing its ideas of the true principles, motives and objects of the International Workingmen's Association. The same to be submitted to the different sections for approval, thence to the C. C.

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 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 shall exceed one column. The more concise the more acceptable. Communications containing really valuable matter are often excluded on account of length.]

SPRINGFIELD, November 13, 1871.

To Woodhull & Claflin's Weekly:

Will you permit a few remarks in your independent paper addressed to a very learned man named Van de Weyde, who has so severely read legerdemain and magic as to make him very severe upon the three Englishmen who have discovered psychic force, and who is so ill-read in history as to suppose that animal magnetism was reported fraud by a French committee in 1784, and he gives Franklin's name as chairman as though Franklin acted on the committee. But he did not attend one of the experiments and ought to have never signed the report. The proof that Franklin did not witness any of the experiments is two-fold. Dr. Ducommun gave three lectures on animal magnetism in New York, in Fanny Wright's Hall of Science, in 1829, and he affirms that Franklin was ill and did not attend any sitting of the committee, and very reluctantly signed the report. If his testimony is doubted, I refer the reader to Jared Sparks' "Life of Franklin," in which is a letter from him asserting the same. I am sorry Van de Weyde has not given less legerdemain and read more science if he wishes men of science to give any weight to his pretensions; if he had he would have known that the French Academy only disgraced the science and themselves by (after admitting that the phenomenon called magnetic sleep was real as seen by them in many cases) saying "that it might be explained by referring it to the power of the imagination, it being a power almost without limit." But can it be possible that Van de Weyde was so busy reading magic that he has not read that in 1825 the Royal Academy of Medicine appointed another very able committee to investigate animal magnetism; that that committee prosecuted the investigation over five years and then rendered a report that took two days to read, in which they

announced that they found ample evidence that animal magnetism was true, clairvoyance and all. I never call hard names, but am sure that should I be guilty of such pretensions and such ignorance I should be called a blatherskite in science. I have two parchments—one make me an M. D., the other an LL. D., but I will burn both when some one will detect me in writing on any subject when I am so very ignorant on the subject on which I write. I have mesmerized into sleep thousands; have been appointed chairman of a committee to investigate the subject by the State Medical Convention of Ohio in 1839. Among the phenomena which I have experienced in the twenty-one years' attention to Spiritualism by me, I will only mention one. In a well-lighted room at the house of an English merchant, at Warren, Trumbull county, Ohio, whose name is Thorpe, when asked, the raps said spirits would take up the table with me on it. I stood upon the table. Mr. Thorpe, wife and three children sat near the table, but with their hands lying in their laps, visible to me, the room being well lighted. I was carried near the high ceiling and slowly set down again. Six weeks later I was there again. Mrs. Thorpe was absent. The raps said they would carry up two. Mr. Thorpe got on with me, and we were both carried. The three children sat near the table. I saw their hands lying in their laps. The table weighed, Mr. Thorpe said, 150 pounds; he weighed 150 pounds; I weighed 240 pounds—making 540 pounds in all. My Dear Mr. Van de Weyde—magic and legerdemain—it would not injure to your knowledge greatly increased.

SAMUEL UNDERHILL, M. D., LL. D.

P. S., No. 2.—I should never affix my titles only I know they weigh with Van de Weydes. I am sorry I did not affix Professor of Chemistry, having filled that chair in a medical college some years ago. Our opponents seem to think that had we the great knowledge which they possess we could not be so misled. It is their ignorance, not ours, that breeds their blunders. We examine and believe on facts and experiments. They stand aloof or come as clouds of darkness, and cry fraud, humbug, magic and legerdemain. We, too, have read magic and legerdemain before he was born. I pity our opponents who are public teachers. They dare not teach a new truth if it relates to Psychology, even when they know it to be true. It would ruin their school. I gave two lectures on mesmerism, in the Willoughby Medical College, in 1834-'35, and resigned. Had I not intended to resign it would have been improper. No physician would have sent students next year.

THE REJECTED VOTES—MORE DEFIANCE.

Yes, gentlemen, I allowed you a peep behind the curtain last week; and you saw the magazines of powder and the stacks of fire arms we keep under guard for emergencies, only to be used as a last resort.

I have great pleasure in saying that the common sense of the nation is always on the side of justice, and that the noblest men are, and have been, with woman in this struggle for suffrage. This class of men have nothing to fear, for they feel, as we do, that amiability, reciprocity, love, and all good graces, are favors for our friends. Those only who are determined to continue the oppression and wrongs of which we complain have any cause to resent our earnestness, or find fault with our defiance. It is only the natural tyrant who laughs at our appeals, ridicules our weakness, and tramples upon our most sacred rights, who is not amenable to gentle measures.

Have we not sent out our Bibles and missionaries preaching the suffrage gospel? Have we not shed oceans of irrepressible tears? Have we not given our heart's blood, our dearest treasures, to conciliate you and purchase amelioration? And what have we gained? Our appeals have been answered only with ridicule and contempt.

The history of American slavery will forever silence those who claim that endurance and resignation ever bring about justice. The negro can testify that the most submissive patience, even to death by slow torture, could not satisfy brutality. A little defiance, a firm resistance to wrong, would have spoiled him as an unpaid laborer and terminated his sufferings at the first experiment. The aboriginal Indian cannot be enslaved, simply because he won't; and I think I have heard it said of woman, also, that "when she won't she won't." It may be that it is because she has so long been classed with "Indians not taxed." We have learned much from the patient endurance of the enslaved races, and we will profit by their experience.

Talk of winning tyrants by gentleness! Are we not shut out from the ballot, and so shut in with idiots and the insane? Are we not adjudged guilty of at least impropriety, if we even attempt to exercise the privileges of citizenship? Are we not taxed without representation, governed without our consent and denied judgment by our peers? Did you men succeed by gentle means in securing these rights? Can tyrants ever understand truths? Do they ever yield to moral suasion?

It was the white man who gave his life a ransom for the negro, free lives sacrificed for the enslaved; and it will be the brave, noble man who is himself most free, who will effectually aid us to win the victory for woman and for humanity. As to the other style of men, we bring ourselves down to their comprehension and assure them that "their foes are of their own household."

We have pointed to our wasted tears, to our wrecked and wretched lives, to the premature graves of our children. We have demonstrated that the condition of servitude in which we are held is the cause, and if continued will perpetuate all these miseries. Those who cannot be convinced by such an array of facts, cannot understand how endurance may cease to be a virtue, how intense earnestness may result in desperation—cannot understand that the blighted hopes of wives, the poverty of ill-paid toil, the despair of betrayed girls, and crimes of every shade and degree are all due to the injustice claimed to be sanctified by religion and certainly legalized by government.

MARY A. LELAND.

A LETTER FROM BOSTON.

SPIRITUALISM IN BOSTON.

I learn, in a tolerably flourishing condition, generally considered, though as far as organization is concerned, here, as elsewhere, everything is at loose ends. A few interested ones manage the whole affair, hire the hall, the choir and the speakers—paying some more than others. The primary consideration with the committee having charge of the speakers seems to be that they must secure only those who are sure to draw the popular crowd, though they do not ignore ability. Owing to the liberality of several wealthy Spiritualists, the Music Hall meetings this year are free, as they always ought to be: and so far as audiences go, they

are grandly successful. Prof. Denton, who spoke last Sunday, was listened to by three thousand persons; certainly audience enough to make even a mediocre man do more than well. It was, doubtless, the largest congregation in the whole city, and was a handsome tribute to the talent of the platform. Denton is dubbed *Professor*, but by what institution and for what, except his own self-instruction in geology, your correspondent doesn't know. While he may be every way worthy of it, I think this is one of those illegitimate titles which our American cheapness renders feasible. The man himself, if I judge him rightly, would be the first to repudiate it. His lecture on this occasion was upon the Faticism of Jesus—the wording of which indicates the bent of his mind to be extremely rationalistic, iconoclastic and materialistic. He lessened the popular dimensions of Jesus by several cubic feet, making his points effectively and with a good share of plausibility. I cannot, however, regard Mr. Denton as a Spiritualist of a high type, lacking, as he seems to be, the religious or spiritual element. He is, a fluent, earnest speaker, with a peculiar monotone at first, but after once accustomed to it, not unpleasant. In private, social life, he is a model gentleman.

THE BANNER OF LIGHT

is the oldest and best-patronized Spiritualist journal in the country. It has had a checkered existence, struggling for years to keep its spirit and body decently together. Of late, it has been paying its publishers a good dividend. They have worked hard and deserve it. The typographical appearance of the numerous publications issued by the *Banner* Company equals that of any house in this country. Wish I could say as much for its literary character, but 'tis not exactly just to expect it. Spiritualism itself, modernly considered, is but a score of years old. The literary status of the publications of any of the present rich and incorporated sects, at the close of their second decade, was far inferior to that of the Spiritualists to-day.

The *Banner of Light*, though sadly conservative at times and in some directions, has and is doing valiant and noble service for humanity. Its trio are Messrs. Colby, White and Rich, editor, circle-man and financial agent, respectively, who work together harmoniously and, if appearances don't belie themselves, most successfully.

Consistent with the theory they promulgate, it is a common, if not a regular practice of theirs to privately consult and freely confer with their invisible attendants upon matters of importance, whether of business or otherwise; and, instead of being a matter of ridicule, as most are inclined to consider it, I am of opinion that under the circumstances it is to be commended.

THE "BOSTON TRAVELLER,"

which has a quasi religious character "of fourteen years, standing," equivalent to no character at all for reliability or consistency, has of late had several articles on the treatment of Indians, which for malignity of spirit could not be excelled by any frontier or border-ruffian sheet whose political editor was ambitious of distinguishing himself as eminently qualified to become a government agent or superintendent to the Indians.

While it has said not a few sensible words as to the necessity of dealing justly and lawfully—if these two words are not incongruously related in such a connection—by the Mormons, it has nothing but extermination and slaughter for the unfortunate wards of the nation. Advocating the re-election of President Grant, it takes exceptions, singularly enough, to his most, if not only, commendable executive position—that of a humane policy toward the Indians.

It is enough to say that Gen. Grant has given no higher proof of his sagacity as a statesman and a civil officer of the government, than by persistently standing between the army and the Indians, preserving peace and saving hundreds, if not thousands, of lives and untold millions of treasure. For this pre-eminent glory of his administration the aforesaid *Traveller* has nothing but condemnation.

ST. ALBANS.

Woodhull & Claflin's Weekly:

I had the pleasure of hearing Mrs. E. Hardinge Britton, at Apollo Hall, on Sunday morning, November 19, on the causes of crime, tracing them back to the infancy of the race in savagism and ignorance, when mankind were the slaves of circumstances. She dwelt with eloquence on the antenatal conditions and influences in producing perversity. She demanded that physiology should be interrogated, and that the light of science should indicate the remedy. Her appeals for justice to be introduced into all the relations of life as the only means of escaping sin and suffering were pathetic and powerful. She demanded that our daughters should be educated to become busy bees in the hive of society—workers instead of drones—useful and self-centered, instead of mere merchandise in the matrimonial market; and that our young men should be taught that vice is of no sex. Where, she asked, are your classes of lost and abandoned men? Why discriminate against the feminine in favor of the masculine? Sin is sin and vice is vice whoever is guilty—male equally with female. She demanded that the heavy burdens be removed from the shoulders of the weak and the poor, and that we should create circumstances that would make crime impossible among the masses. She demanded that our penitentiaries should become schools and our jails infirmaries to strengthen virtue, and cure the disease of vice. Spiritualism has opened to woman the broadest fields of truth in the lecture room and lyceum, and let us hope that thousands of our young women will emulate Mrs. Hardinge Britton in preaching the gospel of justice and love.

Yours for the opening of prison doors and for breaking the bonds of the oppressed,

MARY A. LELAND.

MONEY FOR THE PEOPLE—THAT CANNOT BE MONOPOLIZED.

NEW YORK, Nov. 21, 1871.

Why cannot Albert Brisbane and David Wilder throw up their useless schemes on finance and unite with the National Labor Union on a financial system as plain as A, B, C? One that has been worked out by as wise heads as we have among us. A system that would remove half the troubles of life, break up monopolies, pay off the national debt and produce such an income as to prevent taxation for government expenses.

Money should be national, not sectional, as Mr. Brisbane would have it. It should be paper, and not gold, as Mr. Wilder would have it. Money should only be a representative of value. We might as well require golden yard-

sticks, weights and measures of gold, as golden money. Gold is an article of merchandise, and liable to be "locked up" at any time by speculators, and create great confusion and loss to all departments of trade. Money is created by law, and should be made a legal tender by law for all purposes, and not for a part, as we now have it, and not for its intrinsic value.

The money of a nation should be national and not sectional, as we have had it, and should be supplied by the national government and not by the States.

Specie payments is a fallacy hardly worth considering now, because impossible. We have not and never had the coin to do it with. Experience shows that as soon as there comes a panic there is no specie to be had, except at a premium. Our money should be a legal tender for everything, including public lands and customs. But the custom houses will soon be to let if this new money system goes into use.

The money should be convertible into government bonds bearing 3.65 per cent. interest, at the option of the holder. This would break up the bank monopoly, the money rings, the U. S. Treasury ring, the army of tax collectors, non-producers, and give employment to every one. Now a first mortgage on a good farm cannot be sold for less than about 20 per cent. off, and you have to go a begging for the money at that. This in the Middle States—the centre—where money is most plenty.

In the South and West, in some States, it cannot be had at any price.

How can we compete with Europe, where money is three or four per cent. only, and pay 20 per cent. here? Such a state of things prevents farming, manufacturing and improvements, causes poverty and crime, and acts like a cloud upon the nation.

B. FRANKLIN CLARK.

THE GREAT ENGLISH REFORM MOVEMENT.

Most of the solid political reform of the world has originated with England. To England we look for immense changes in the relations of labor and capital. Similar improvements have long excited attention of legislators and philanthropists. Baths and wash-houses, model lodging-houses, public hospitals, libraries and lecture-rooms—every institution, in fine, which shall tend to compensate the workingman for the enormous disproportion between his worldly position and that of the great landowner or manufacturing millionaire have been brought into play. While Americans are getting accustomed to centralization, Englishmen are becoming democratic, and the extension of parliamentary suffrage and the agitation over woman's rights contrast with the cowardly conservatism that characterize too many of our public men. It is admitted on all hands in Great Britain that public opinion is in a state of active fermentation. It is felt that great political changes are impending. Whether royalty or aristocracy be in serious danger, it is certain that at no time since the days of Cromwell has there been a fiercer onslaught on the governing power or greater indecision and uncertainty among the chief men of the nation. An exaggerated statement of a compact between certain personages of high rank and certain representative workingmen was published some little while back. The details were doubtful, but the general idea was correct and had been in operation for some years. The compact or treaty of alliance, though not a literal truth, has more substance than is usual in our newspaper foreign rumors. There is still a mystery and want of outspokenness about the matter; but the *World* gives a letter by Mr. Scott Russell, the eminent machinist and shipbuilder, of which the following are extracts:

'SYDENHAM, November 11.

MY LORDS, GENTLEMEN AND FELLOW-WORKMEN: Immediately on my return home I hasten to make the statement which I understand you all desire me to make, of the origin, history and aims of our social movement. Our great social movement is the reverse of a party manoeuvre. The origin of this movement, in so far as I have to do with it, dates back some twenty years, for it is nothing more than an endeavor to raise the condition of the great mass of the people in well being and in well doing, in education, conduct and character; and if I must call any one the founder of this movement I prefer to attribute it to the late Prince Consort, who first informed me of what, to me, was an astounding fact—that the masters, foremen and workmen of certain countries of the Continent were much better educated and their interests much better cared for by their governments than our own, and he furnished me with letters of introduction by which I was able to study all that wonderful organization for the culture and discipline of the people which in the case of the Prussian nation has since produced such results. The great exhibition of 1851, which took place soon after, was nothing more than an attempt to raise the standard of education and practical culture of the people, and of that under Prince Albert I was one of the founders; and I venture to assert that had he lived till now he would have been the leader of our social movement. Twenty years of subsequent experience and frequent opportunities of studying foreign countries, have deepened my conviction that, while there is no finer breed of workmen in the world than the British skilled workman, there is no civilized country in which his interests are so little cared for, and in which the institutions, laws and customs are so unfavorable to his material well-being and to his moral development. But the precise origin of my intervention to bring about a better understanding between the disaffected classes in England dates from the outbreak of the late social troubles in France. Returning from France at the outbreak of the war, I was led to make a comparative study of the condition and relations of the different classes in the two countries, and I thus came to the conviction that the social relations between the different classes of society in England are too intolerable to last long; they must either be speedily and timely cured, or they will suddenly cure themselves. Six months of last year I devoted

to the purpose of studying the real evils which depress the condition of the workingmen. I conversed with the least educated and the most educated, the less skilled and the more skilled, with the object of learning not their imaginary grievances or their political fancies, but the real griefs of their daily life. I was soon able to reduce these by careful classification to the number of twelve, and afterwards of seven; and it was thus that the seven points of our movement were not the invention of any one, but grew naturally out of the actual condition of English society. The seven evils which we thus discovered were:

1. The want of family homes, clean, wholesome and decent, out in pure air and sunshine.
2. The want of an organized supply of wholesome, nutritious, cheap food.
3. The want of leisure for the duties and recreations of family life, for instruction, and for social duties.
4. The want of organized local government to secure the well-being of the inhabitants of villages, towns, counties and cities.
5. The want of organized, systematic teaching, to every skilled workman, of the scientific principles and most improved practice of his trade.
6. The want of public parks, buildings and institutions for innocent, instructive and improving recreation.
7. The want of adequate organization of the public service for the common good.

In conversation upon another matter I dropped a few words which induced a member of the upper House to ask me, not merely verbal but written communications on this subject. In those communications I laid before him my reasons for believing that the House of Peers was the fittest body in England to initiate the necessary legislation for our social movement, and why I thought it to be, not only their highest interest, but their inevitable duty to undertake the task.

His lordship not only accepted these views but gave me his cordial sympathy, and proffered his hearty co-operation in my efforts to bring about so desirable a result. I do not mean in this statement to mention names which I have not had time to ask authority to use, but I will add that this sympathy first gave me confidence to undertake this formidable task. This brings me to the first meeting a month later with the representative workman, at which they constituted a council, accepted formally the seven points, took on themselves the responsibility of their acceptance and support by the skilled workmen, and gave me the responsibility of placing the matter in the hands of such a legislative council as I should find able and willing to undertake the task. It was these seven resolutions on the seven points finally accepted by the Council of Workingmen on the 4th of February which I laid before the peers and statesmen as the basis of negotiation. There were two negotiations which occupied six months. It happened that the peer I have already referred to as the promoter of the first negotiation was of a distinguished Whig family, and that most of his proposed associates belonged naturally to the Liberal side of the House of Peers, but I am bound to say that he strongly expressed his conviction that to achieve the good he hoped we must absolutely deprive our movements of all party character, and I believe for that reason he did not communicate our proposals to a single member of the present ministry. Unhappily, after three months this first negotiation failed, and, somewhat disheartened, I was obliged to initiate a second. My thoughts turned to a statesman who had been a cabinet minister, but was now out of power; he happens to be a conservative, but I already knew him to have co-operated in the most liberal manner with members of the government opposed to him in carrying through great measures for the public good of which he had himself been the initiator, and I conceived him therefore to be a fit man to undertake our task. On proposing the matter to him, he too said that the undertaking was much too important to be made a party measure, and that both parties in the State must co-operate to carry it into effect. He, too, cordially approving of the movement, undertook the conduct of the second negotiation, but not without strong expressions of his sense of the weight of the undertaking, and of the difficulties which lay in the way. At the end of three months he presented me with a list of a council of legislators already formed, and other names likely to be added. Among these the majority were naturally conservatives, but three were to be Whigs, one of whom had formally accepted the duty.

This brings me down to the 4th of August, and brings me back to the Council of Workingmen, whom I had warned on the 4th of February that they would probably have to wait six months for the conclusion of the negotiation, and at a meeting called for that purpose on the 28th of September, the Council of Representative Workingmen was finally completed and permanently organized for the purpose of preparing the measures for carrying out the seven points in order to be laid before the recently formed Council of Legislators in sufficient time previous to the next session of Parliament, so as to enable this Council of Legislators to undertake the preparation of such acts of Parliament as they should think fit to introduce.

I trust this short statement has shown that this social movement was neither a revolutionary conspiracy nor a political manoeuvre; that it was an endeavor to unite more closely in a bond of brotherly kindness some separated, if not alienated, classes of Englishmen; that it was a work dictated by patriotism, directed by common sense reconciled with common justice, and, in short, a work of plain, practical Christianity. Let us now stand fast by our principles, and go straight through with our work.

J. SCOTT RUSSELL.

To the members of the Council of Statesmen and Workmen.

OUR PARTING.

Not yet parted! Swiftly, swiftly comes the hour of separation; Every moment is decisive; every pulse-throb fatal-deathlike. Many last farewells are spoken; lips are pressed, and answering pressure Still renews the blissful torment—still prolongs the aimless struggle. Good-bye, dearest! Ah, I know not if the years that onward gather Keep for us another meeting in the storehouse of their treasures. Thou art strong and I am stronger; I am true and thou art truer; Let our banners float triumphant to the hordes of fickle fortunes. Though an ocean swell between us, or if prairie-grasses, waving, Shut all sight and sounds forever from the waiting, watchful lover; Though an iron band may fetter, and as leaden desolation Weigh upon this laboring bosom of my lone, forsaken darling; Yet are hearts more strong than tempest, and no victory is greater Than this love which, disappointed, still despairs not, and is faithful.

B. G. HOSMER, 345 West Seventeenth street.

THE LATE ELECTIONS.

The following admirable exposition of the state of our party politics is from the *London Telegraph*. It is unusual to find such thorough intelligence of our institutions in a foreign paper, and it would be well if our own leading journalists could deal with their topics so temperately and so exhaustively:

Paradoxical as the statement may seem, the recent elections in the State of New York illustrate alike the weakness and the strength of Democratic institutions. For many years past the local management of the Empire City has been a scandal and disgrace, not only to Americans, but to all believers in popular government. In a community ruled by universal suffrage, in which every official was elected by the free vote of his fellow-citizens, the administration of the city, and to some extent of the State, was an organized system of jobbery, corruption and speculation, and what made the matter worse was that there was no mystery about the conduct of the local government. It is true that New Yorkers themselves were not aware of the monstrous extent to which the trust reposed in the administrators of the city had been abused until the facts were brought to light by the energy and perseverance of the *New York Times*. Still, ever since the war, if not from an earlier date, the citizens of the great American seaport have been repeatedly assured that their civic interests were committed to a clique of unscrupulous and disreputable speculators, who had obtained their offices by corruption, and reimbursed themselves for the outlay by speculation. Yet, year after year, the inhabitants of New York allowed that same clique to be reinstated in power, without even making an attempt to throw off the yoke of the "Tammany gang." Judging by appearances, the enemies of America might have concluded that her chief city deliberately preferred knaves to honest men for her rulers. Such a judgment would, however, have been short-sighted, as the event has proved. It is one of the defects of Democratic government when carried to its fullest development—as it is in New York—that men of character, standing and position will not condescend to the acts and practices necessary to secure the suffrages of a large constituency, except for the sake of obtaining some post of distinction. The inevitable result is that the minor elective offices of the community are filled, as a rule, by an inferior class of citizens, of dubious honesty and still more doubtful ability. Moreover, in a State like New York, where money is made easily, and where the instinct of speculation is largely developed, active and successful men are too much occupied with their own affairs to look after local concerns. No doubt it was every New Yorker's business that the State should be administered with wisdom and integrity; but what is everybody's business is nobody's business, and the result was that the municipal government of New York was left at the mercy of banded "politicians," who could have given lessons in bribery and corruption to a Russian magistrate or a Levantine tax-collector.

Now we own that such abuses could hardly have flourished so openly or so long under less democratic institutions than those of the Empire City. On the other hand it is right to allow that under no other form of government could the extinction of the abuse have been so sudden, sweeping and complete. Tammany believed its hold upon office to be unassailable, but one fine morning the citizens awoke to the conviction that they had put up with the scandal too long. Honest men of all parties dropped all political or personal considerations to co-operate for the common good; and by the swift announcement of the popular will, through the ballot-box, an abuse was overthrown which, in a less free community, could hardly have been suppressed without violent measures. Thus we may fairly say, that if Democratic institutions must be debited with the signal scandals of New York City, they should also be credited with the vigor and energy shown in the suppression of the nuisance. It should also be borne in mind that the corruption, though not without its parallel in other great cities of the Union, could never have reached its inordinate growth if it had not been for the accidental circumstance, that the local questions of States politics have been entangled with the broader issues of party warfare. Tammany was, many say, created, supported and upheld by the Irish vote. Now from various causes, not the least of which was the characteristic dislike of the Hibernian immigrants to negro emancipation, the Irish vote was always given to the Democratic, as opposed to the Republican party. It would be a gross injustice to imagine that the nobler American Democrats—using the term in its broad party sense—had any sympathy with the heroes of the "Tammany Ring;" but the leading men of the organization knew that they could not decline the support of their Irish contingent without imperiling their hold upon the State, and thereby grievously injuring the prospects of their party throughout the Union. Thus the Democrats virtually handed over the government of New York City to the nominees of the low Irish population, in return for their vote at the State elections.

It is true that at the eleventh hour the New York Democrats have repudiated the terms of this discreditable coalition, and, by giving their votes for the Republican officials, have shown that, in the long run, they prefer the interest of their country to that of their party. The tardy repentance, however, has come too late to redeem the Democrats, in the judgment of the public, from the shame and disgrace attaching to Tammany and its allies; and in almost every State of the Union the Republican party has augmented its numbers at the autumn elections. This time next year the Presidency will become vacant, and as a rule it is held that the result of the Presidential contest is decided by the issue of the State elections in the preceding fall. Judging by this test, the return of a Republican candidate would appear to be insured; and it seems to be agreed that the choice of the party will fall upon Gen. Grant. The Democrats have never recovered from the blow inflicted upon their popularity in the United States by their supposed sympathy with the Southern Secessionists at the commencement of the war. The bulk of the party rallied loyally to the defense of the Union; but there were few of the leaders who were not suspected, with more or less reason, of deserving the then opprobrious designation of "Copperheads;" and after all doubts and denials there remained the broad fact, that the Democrats upheld that principle of "State Rights" on which the Southerners relied. When the war was over the Republicans for a time gave their opponents a chance, by the excesses to which they were carried in their dealings with the Southern States at the instigation of rabid partisans like Senator Sumner and General Butler. This chance, however, was lost through the extravagance of President Johnson. Again, the intrigues between the Democrats and the Fenians were distasteful to the

native Americans. And, finally, the disgrace of Tammany has given the opponents of the Democrats a popular cry of which they will not be slow to avail themselves. On the other hand, the schism which appeared likely to break up the Republican organization has been apparently healed. Upon the whole, General Grant's Presidency, if not brilliant, has been eminently successful. He has settled the Alabama difficulty on terms gratifying to American pride; and he has done more to restore prosperity to the Southern States, and to re-establish a "modus vivendi" between them and the North, than would have seemed possible at the time of the last election. He has achieved both those objects in spite of the violent opposition of Mr. Sumner and the extreme Republicans; and, in consequence, the endeavors of the malcontents to deprive the President of support have hitherto proved a complete failure. The name of Ulysses Grant is still a host in itself for electoral purposes throughout the Union; and the General is less unpopular in the South than any other possible Republican candidate. Under these circumstances, everything seems to point to his re-election for President in 1873. But during the interval which has still to be passed there is time for any number of reactions in the shifting kaleidoscope of American politics.

CHEAPER GAS.

THE MONOPOLY LIKELY TO BE CHECKMATED—AN OPPOSITION COMPANY PREPARING TO ENTER THE FIELD.

The New York Mutual Gaslight Company was organized for active business in 1870. Among its directors are Messrs. Cornelius Vanderbilt, C. K. Garrison, Andrew V. Stout, Joseph Seligman and George Opydyke. It purchased the land bounded by Eleventh street, Avenue D, Twelfth street and the East River, on which gas works—which, it is claimed, combine all the latest improvements—have been erected.

Some time since the attention of the directors was called to a new agent for the manufacture of gas, it being represented that it was superior to coal on account of the simplicity of the process for converting it into gas, and its safety and very great illuminating power. Two experienced agents were sent to Memphis, Tennessee, where the new process was in use for lighting the city, to examine as to its merits and report thereon. They found that the process had been in use for about five months. The material used was naphtha, in combination with coal gas. The naphtha, which is a very cheap material, was found stored in an iron tank, from which it was drawn as required for use. It was run into a cylinder made like a steam boiler and called a still, having coils of steam pipe inside, by means of which the naphtha was heated and gave off the vapor, which was conveyed through pipes to heated retorts, where it was instantly converted into gas of five times the illuminating power of that now used in this city.

It is claimed that one burner of the new gas is equal to at least three of the coal gas, and all who have used the gas speak in the highest terms of its brilliancy. The Directors of the new Company have purchased the right to use the new process.

The new Company is now busily engaged in laying mains and having service pipes to houses, to be ready to supply consumers when gas is made, which will be next month. The consumers will not be required to pay for service pipes nor for the setting of meters, but simply for the gas consumed.

The Directors say that a false impression prevails that the Company is controlled by the "Ring." They deny that the Company is now, or ever has been, under "Ring" control. They admit that men who are obnoxious as "Ring" men were once stockholders, but they say that these men owned comparatively small portions of stock, and never even attended the stated meetings of the Company, and have now disposed of the stock they held.

In conclusion, the Directors state that there is no "Ring," or combination of a pernicious character about this Company, the Company simply relying upon the good business qualifications of its officers, sound judgment as to the conduct of its affairs, ability to supply the public with a superior light at cheap rates, and a fair administration of business matters between the public and the Company, for a successful issue to their project.

JUST AS IT HAPPENED.

BY MATILDA HERON.

You have asked me, friend B., to put on paper the little incident I once related to you of my first voyage to California in 1852. Bear in mind, however, that what may serve to pass an hour over a cheerful winter's fire, to indulgent friends, may not prove interesting to the general reader. However, I will again recite the little story just as it happened. None but those who made a voyage across the Isthmus in those days can realize the barbarous horrors accompanying it. To some who left dark, criminal records behind them, escape was a delirious joy. Not that their newfound safety chastened their resolves for a better, purer future, but made them even more hardened—even more brutal. To others—oh! how different—their hearts were by the firesides they left behind. With the majority, chaos and crime ruled monarchs; shrinking modesty, the tenderly reared, the God-fearing, shrank like trembling victims from the jeering scoundrels who mocked at their Sabbath piety, profaned their evening hymns, invited them to vice, and they declining, blasphemed; grouping themselves in little gatherings upon the card-strewn deck, the drunken, bloated, boastful braggarts cursed and swore as if with every impious imprecation they would call forth a patron devil to preside over them.

As we crossed the Isthmus, the Chagres fever was raging. On the Pacific side, a small, rickety steamer awaited us; eight hundred passengers were thrust aboard, crowding into every corner imaginable. The baggage and much of the freight was stowed on deck, and many among us were comforted by the fortunate appropriation of a soft trunk or two barrel-tops for a bed and general sitting-room.

I gave my berth to the servant who accompanied me, and chose, naturally, to sleep on deck myself, rather than submit the friendly girl, who was in my care, to exposure. After sleeping on deck a few nights, a party of gentlemen took interest in me and swung me a hammock in front of their state-room. Of this party of three, one was an aged gentleman from Baltimore, on his second visit to California, to return to the "States" with his only child, a son, who had lost a leg in a filibustering expedition. A sadness pervaded this dear old gentleman which interested me in, and by a

species of infatuation, attached me to him. In the morning the stewardess was so kind as to let me perform my simple toilet in her very contracted quarters. After such ceremony I ascended to my reception room, which consisted of the sill of the state-room of the three friends. Within the room, which was on deck, they played cards or chatted or read. I could neither read nor sew, for I had been under treatment for incipient amaurosis for over two years, and in consequence always held my eyes down, to protect them from the light. It seemed as if this sad necessity augmented my power of hearing; this was a great affliction, for I was compelled to listen to the vile jests and expressions employed by the mass of human monsters by whom I was surrounded. Talk of savages! barbarians! I have dwelt amongst them, but own I would rather pass my entire life with them, than suffer the short voyage of six weeks with depraved, enlightened humanity. But there was no help for me. Promenade there was none; scarcely room to stand; a few stools, which all the roughs, male and female, appropriated the first day out, and which it were at peril of one's life to touch. Every form in the cabin was allotted to women and children—beds by night, nurseries by day. And so I sat and sat on my drawing-room, the long, long day, eyes down and heart with all its enthusiasm and hopes—a little sad—but what could I do? I could not profane my holy tears by shedding them there! Except from time to time a little conversation with the three friends, I had no release from thought.

One day thinking of the dear ones who "missed me at home," I heard shouts of "Put him overboard!" He has the fever! He will infect the ship!" I looked up and saw a strange sight! Reared so tenderly within the bosom of a pious home; from girlhood a recluse; never once in my life having beheld cruelty, I did not at first recognize it; still, instinct told me there was something wrong; something against Heaven and nature in what surrounded me. There was a great pile of merchandise reaching nearly up to the deck between the wheels of the vessel; on this many had taken up their local habitations for the voyage. It appeared that hidden among these crates, or whatever they were, was discovered just then a youth, "stowed away," as the wretches called it—but evidently a way-worn wanderer, friendless, homeless, penniless—who came on board, it might have been, in the hope of his young heart to find succor—fatal hope! sad refuge! As I sat looking on the scene, palsied, as it were, unused as I was to such experience, I saw a splendid youth hurled from the barricade. Though, thanks to heaven, I did not see a hand laid upon him, either kindly or rudely, he seemed to be hurled more by their menaces than their personal violence, down from his fever-stricken eyrie, almost headforemost—for he was bent double—then he seemed to gather strength and stood up, pursuing his way past poor me, who sat there on my parlor. Just as he passed me to my right, he fell for support across the bulwarks and could move no more. The hideous crowd pursued him with their cries, but never one I saw touch him, as I said, either with violence or care. I looked behind me into the state-rooms of the three friends, and found them all asleep—after dinner. An impulse brought me to the side of Mr. G., of Baltimore, and never once considering my delicate position I roused him up, imploring him to come to the rescue of a poor young stranger the passengers were about to throw overboard because he had the infectious fever. In an instant he was up—a moment more and he had the delirious young and splendid stranger in his arms! I saw him lead him gently to the stern of the ship, behind the pile of trunks, the hideous crowd still yelling, "Pitch him overboard! are we all going to suffer for him?" I looked my last on the good man and the unhappy young stranger, pulled my green shade over my eyes and sat down to think. Night came, but came no Mr. G. from the stern of the vessel, whither he went with the young unhappy stranger. No one seemed to observe his absence in the stern—but I felt it all the time! In the distance, on the upper deck, I heard, after tea, the usual songs being sung: "Do they miss me at home," "Cheer, boys, cheer!" and that divine tribute to the only One: "Praise God!" etc., and though I did not mingle with them, oh! what a comfort were those words and sounds to my sad, bewildered heart! "Praise God from whom all blessings flow!" How often did I say, Amen! Amen!

Night came, and some kind hands—these I cannot recall—adjusted my hammock and mounting it, I said "Good night!" My rocking bed was so adjusted as to swing me between two posts over the deep, and over the deck. After midnight, the voices, either of adventurous ribalds, or the pure, home-seeking few, in a far distant land, came upon my ear. I listened—and then I looked into the deep below and watched the phosphorus, and wondered what the beautiful light was doing there when there was no light in the vast above! Addressing myself to sleep, I spoke to my heart my loved ocean prayer, "Rocked in the cradle of the deep!" etc., and prepared myself to sleep. Yet, still, all safely as I lay there, I thought of them! The two behind the trunks! Mr. G. had not come back since after midnight. What could still detain him behind the after trunks? Then, near midnight, I saw a steward go past with a pot of coffee; I asked him where he was going; he said, "To the gentleman who is keeping watch over that young man with the fever." I said no more but tried to sleep. Morning came; again the same swabbing of the deck, the same kind assistance to lift me from my hammock; again the same ablutions down in the stewardess' room, and again my same position on my drawing-room. Some days and nights—it may be three or four—our Baltimore friend was absent, still at his post nursing the stranger, the handsome youth. No one heeded him; no one seemed to care whether he came or went. But I was restless, very. So, one day I took courage to weave my way through the crowd—and it was no small adventure—down the side of the ship to the pile of trunks. There I saw a blanket strung up as a curtain; there I saw dear Mr. G. fanning the beautiful stranger, who was stretched upon a mattress placed over two of the historical trunks. Mr. G. was giving him a sup of sugar and water, adjusting the blanket-curtain to avoid the piercing sun-rays. To see that venerable man performing the holy office of charity, humanity and tender care to a stranger—it was a noble sight! Faint, worn, comfortless, sleepless, I had dragged myself through the crowd to that pile of trunks; timidly I asked: "Mr. G., can I assist you? You must be very tired." He answered: "Heaven bless you, my child! yours is the only voice that has said so much in all these weary days and nights. Come over the trunks, take this fan while I get shaved." Without a word in answer, I did as he asked. As he confided to me his sacred place, he gave the direction: "Touch his lips from time to time with the spoon." I nodded yes. Then I observed, as Mr. G. left, that a rag was fastened around the spoon with which to moisten the stranger's lips. He was unconscious;

his feet to the knees were deathly cold; above his knees was like blazing fire. I fanned and fanned. Often I presented the spoon, but always it produced a gurgle in the throat which seemed to speak of pain, so I presented it no more. Dear Mr. G. arrived all newly shaven, thanked me for my care of his invalid, and confided to me why he drank the midnight coffee; why he never left his side: "If I leave him, they will throw him overboard alive; I sit here night and day to protect him, and coffee keeps me wakeful." "God help the stranger," murmured I! "Amen!" said the good old man.

A little while and we were at Acapulco. The ship was deserted all day while coaling and other business was being transacted. After a bath on shore I returned to my post behind the blanket, fan in hand. I patted and coaxed dear Mr. G. to go ashore to rest awhile. Some kind passenger now came to us and proffered his services to relieve us both from the bedside—a kind gentleman he was, and I regret that that day was the last I ever saw him.

The guns fired, steam up and away we go again. I observed the noise of the guns never even made our poor sufferer's eyes move—and then, alas, I felt he must be dying. And so it was! Two days from Acapulco our darling left us. Mr. G. and I alone were with him. I saw his splendid eyes turn liquid; positively liquid, a liquid green; I closed the charitable lids, bound the lids that nevermore would writhe in agony, adjusted the noble form of the stranger youth—and then I thought. Dear Mr. G. sat weeping all the while—weeping in silence. Procuring scissors I cut a few locks of the singularly long hair which adorned the neck, and I may say shoulders of our poor dear; before cutting, I had braided them into a three-plait—the better to preserve them. I handed them to Mr. G. saying: "You are well known in California, and some day this hair may be a solace to some mourning friend of this dear stranger; please take care of it." He took the hair and again he wept.

A little time the boat was stopped. Mr. G. stood on the wheel-house—requested me to rest upon his arm while he read; "I am the resurrection," etc. Oh! what a sea of pale, pale faces was on the deck below us! There was no cry then of "Throw him overboard!" All seemed sad in parting with what in their selfishness they seemed now to consider a part of their own being.

The glorious American flag was wrapped around our darling—the prayer pronounced—a moment—a splash—and all was over! Steam up! Dinner gong is sounded! Ho! for the dining room and all is well!

The remaining days of our passage were monotonous as usual. Still I occupied my drawing-room—the sill of the cabin door of the three friends.

Passed the Golden Gate! All astir, all faces smile, all hearts appear happy; but one coward appears among the lot—and that party is my very humble self. Never before beyond the leading-strings of care and affection, how could I now embark upon a new life alone and friendless! I was ashamed of the risk I had taken. It was too bold, too terrible. And I thought of my father!

I hid myself away in a vacant cabin when all were going ashore—even the three friends, for I feared they might proffer to do me some service, and I did not desire they should lose my esteem. Especially, venerable Mr. G. So I hid myself away till all were nearly disembarked, and then I asked the captain to recommend me to some humble place until father would send to take me home. All I ask, is very high respectability and very low price (here the captain laughed, but at what I never since could fathom). So he secured me a very respectable place—and in all conscience it was most acceptably high. It was in the attic, a little four-cornered room, more so or less; the bed was a combination; say a pile of straw, over which a blanket—a blue blanket—over that again another blue blanket, both characterized by the significant importance of having served their novitiate through a healthful course of Panama fever, rainy transits over the Isthmus, and divers other mediocre ailments, etc., etc. This was my bed; mine and my maid's together. For my window I had one pane—one solitary pane of glass up in the roof over my head. But, oh! how sweetly it sounded as the soothing rain fell upon it! Why cannot I always be in a four-cornered room, with a solitary pane of glass stuck up in the roof over my straw bed, and blue blanket, and my maid alongside of me?

"All discord's harmony not understood!"

One day a visitor was announced. I ran down stairs, and to my delight beheld Mr. G. He was not alone, however. Behind him stood a young and grave stranger.

"This," said Mr. G., presenting him, "is the Rev. Mr. W., the brother of our poor young friend."

Turning in surprise to Mr. G., I asked him how he had discovered the relationship. He then told me that when he first took charge of the invalid, he learned from some words that dropped from him, though he was generally incoherent, that he had been a Sunday-school pupil of his for fifteen years in Baltimore. He recognized his teacher in his lucid intervals.

On arriving at San Francisco, Mr. G. had sought out the Rev. Mr. W., whom he found officiating at a funeral. He waited in the vestry till the clergyman joined him, and then imparted the sad news, and placed the locks of hair which I had saved in his hands.

With faltering voice and tear-filled eyes, Mr. W. thanked me for my kindness to his brother and ended by offering me a home in his family during my stay in California—which I for obvious reasons declined. Three months afterward I received a letter and a token from the sisters of our unfortunate fellow-passenger. The time which succeeded was full of successive events. Mr. Lewis Baker, one of the kindest friends I ever had, opened his theatre for me—friends rallied around me and fortune suddenly smiled upon me. I went to Europe—studied there for three years—came back to play "Camille" for 1,100 nights; to meet with sunshine and also with shade; but never in all the rapidly-succeeding phases of a checkered experience, did I or could I forget the dying Sunday-school boy and his old teacher.

Nearly ten years after the incident described, in a group of clergymen on board the boat from New York to Philadelphia, the striking face and figure of one of them arrested my attention. I inquired his name of a lady, and she informed me that he was the Rev. Mr. W., of Baltimore—the father of poor Harry W., whose eyes I had closed on the Pacific!

An exclamation that I uttered betrayed my identity, and the lady insisted on introducing me to the venerable patriarch, who greeted me with paternal kindness. At his request, I repeated the story I have told, and described the last moments of his darling.

My apology for writing this is the deep impression it made upon me from the solemnity of the occurrence, and from its associated ideas—for my own father was a Sunday-school teacher, and I was one of his scholars.—N. J. Review.

THEORY OF MONEY.

A NEW CURRENCY AND A NEW CREDIT SYSTEM.

BY ALBERT BRISBANE.

No. 5.

A monetary system or a currency that can be held or owned by individuals and corporations, and can be controlled by them, rests on a false foundation. It is of no consequence whether it is specie or paper, the effect is the same. It is monopolized and used in the interests of individuals. A true currency should be controlled by the State and used in the real interests of the whole people, that is, of productive industry.

We will now call to the attention of the reader one of the effects of our monopolized currency, namely, *Expensiveness*. It is so expensive that it *decours itself in interest and usury* once in about every seven or eight years; or, in other words, a people pays for the use of its entire value once in seven or eight years. Let us explain this fact. Banks and individuals who loan money make from eight and ten per cent. up to double these rates. Now, money loaned at eight per cent. one hundred and reloaned every three months doubles itself in about eight years, so that those who borrow pay for the use of it a sum equal to its entire value in that time. In the Western States, where higher rates than in the Eastern rule, money doubles itself no doubt in seven, often in five and six years. To estimate the enormous tax paid by the business of the country for the use of a currency, let us adduce a single example. The loans of the banks of the three cities, New York, Philadelphia and Boston, have, during the course of the year, amounted to four or five hundred millions of dollars. If we suppose their loans made at seven per cent., and reloaned every three or four months, the business men of those cities must pay in ten years at least four hundred millions of dollars for the use of the money and credit they require in their operations. What a vast and useless expenditure for that which need cost comparatively nothing!

If, in addition to all the bank loans in the United States, we could ascertain the total amount of all promissory notes given outside of the banks, of drafts, bills of exchange, bonds and mortgages, and accounts of every description drawing interest, we would be astounded at the gigantic sums absorbed annually in the payment of interest. As money draws interest, notes, drafts and other forms of indebtedness draw interest, so that the vast expenditure thus rendered necessary has its origin in a false currency.

To give some idea of the fabulous sums paid by a country for credit and the use of its currency, we will take a definite amount. We will see what is paid, for example, for the use of one thousand dollars at different rates of interest; we can then appreciate more clearly the extent of what it must pay for thousands of millions. The mind is often lost when it deals with vast amounts. We will suppose the interest running for a long term of years, in order to exhibit more strongly the accumulations by interest and compound interest.

One thousand dollars, loaned and reloaned every six months, accumulates in sixty years the following sums:

At 1 per cent. it accumulates	\$1,824
At 7 per cent.	71,898
At 8 per cent.	134,107
At 12 per cent.	1,677,481
At 24 per cent.	4,592,819,317

Two per cent. a month, or twenty-four per cent. a year, is, in newly-settled countries and in "hard times," a very common rate of interest; it is also paid often by persons who have not facilities for borrowing. Now, one thousand dollars, could it be loaned systematically for sixty years, would pay the debt of England. The bare possibility of such a fact places in strong relief the absurdity and, we will add, the iniquity of the principle of interest. Banks, savings banks and some other institutions loan and reloan for indefinite periods, so that the accumulations by compound interest really do take place.

Is it not surprising that the Political Economists, who have made such minute investigations of the industrial system, have not discovered the radical imperfection of our present currency and the falseness of interest. Is it not evident that a currency, which *costs its entire value every seven or eight years for the use of it, is a frightfully expensive one*, and that interest, by which this expense is incurred, is false and fictitious in principle? Why should dead bits of metal or paper accumulate more without labor than the living and intelligent industry of human beings?

The second point to which we would draw attention is the power which the control of the currency and of credit gives to the commercial and banking classes. It enables the latter to *refuse credit*, and the former to *refuse to make purchases*. By exercising this power they can stop exchanges of products, arrest business operations and paralyze industry, producing in consequence artificial revulsions of a disastrous character. It is true that they do not exercise their power intentionally and from sinister motives, but it is not the less true that, from various causes, they often do exercise it, and as often produce greater or less disorders in the industrial system. The revulsions which within the last thirty years have taken place, and swept hundreds of thousands into ruin, have all had their origin in the ignorant and arbitrary control by individuals of the currency and of exchanges.

The plan we have sketched out will appear, on a cursory inspection, very simple; many persons will assert that it does not differ essentially from the present system—the only difference being that the present Currency is loaned by the Banks at 7 per cent., while the new Currency will be loaned by the State at 1 per cent. Let us correct this error, and show that the two Currencies differ radically in principle; that applied on a large scale—to the industry of Nations—they must necessarily, after a certain lapse of time, produce results of a diametrically opposite character, and of the greatest magnitude. Two examples will be sufficient to explain this:

1. The present Currency is loaned for the most part on *personal security*, that is, on indorsed notes. This places credit wholly at the disposal of a small minority of men in society—of merchants, speculators, monopolists, usurers and financial schemers—whose only aim and effort are to make the largest profits possible out of Industry, and to spoliolate it by every means that human ingenuity can invent. It gives to a small body of non-producers the entire control of the producing interests of society.

Under the new Currency, loans would be made only on the *security of products*; a note indorsed by a Rothschild or an Astor would not obtain a dollar of credit. Credit being thus secured to production, the producing classes could obtain the facilities they needed to effect exchanges. The Banks, through the warehouse organization, would act as their agents; they would by this means have the exchange of products, and the control of their interests in their own hands. The whole system of commercial speculation and monopoly, of usury, and spoliation under all forms, would be overthrown; the immense sums they now absorb—two-thirds of the profits of the industry of Nations—would be saved, and retained in the hands of the producers of wealth, to be applied to productive improvements. The era of commercial speculation, with its instability and revulsions, would be brought to a close, and the wealth and talent now engaged in commerce and banking would be devoted to developing Industry on a vast scale.

2. The present Currency, drawing the high rates of interest which it does, accumulates through interest the immense sums we have pointed out. One thousand dollars loaned at 8 per cent.—a less rate than our Banks on average now obtain—accumulates in half a century, or in a long business life, about \$60,000 over the original \$1,000. Ten intelligent mechanics or farmers, laboring assiduously the same length of time, do not, as experience demonstrates, accumulate any such sum. Thus, \$1,000 in the hands of a capitalist can accumulate a greater amount of wealth than the labor of ten efficient men.

The new Currency, drawing 1 per cent., would accumulate, in the period above mentioned, about \$700 over the original amount. Now as productive Industry creates all wealth, and in the end pays for everything, the difference, \$50,300, would, if economized by means of a cheap currency, remain in its hands. What a gigantic impetus would be given to industrial improvements and to the general progress of society, if the vast sums now absorbed by interest were devoted to really great and useful enterprises, and the capital created by them distributed equitably and more generally among the producing classes.

These two examples are sufficient to enable the reader to make further comparisons for himself. If he will examine the subject carefully, he will see that the two Currencies, based on exactly opposite principles, must, when they work out their ultimate effects, produce exactly opposite results.

Let us show by an example, taken from the history of an energetic and industrious people, how much more rapidly wealth can be accumulated by interest than by Industry and Intelligence. We will take our illustration from the increase of wealth in the State of Massachusetts. No State or nation has probably accumulated wealth more rapidly by industry than this.

The assessed value of property in Massachusetts was, in 1790, \$44,024,000. Fifty years after, in 1840, it had increased to \$299,880,000 over the original amount. Now, had the original capital of the State been loaned at 6 per cent., and reloaned every six months, it would, in fifty years, have amounted to \$929,548,000, or \$885,525,000 over the original sum.* Thus the industry of Massachusetts accumulated in half a century two hundred and fifty-five millions, while the capital with which it started would, had it been loaned at 6 per cent., have accumulated in the same time eight hundred and eighty-five millions. At 8 per cent.—and in Massachusetts how much capital must have yielded that rate of interest—it would have accumulated two thousand five hundred millions.

These figures furnish the best criticism that can be offered of the Principle of Interest—of that monstrous Parasite, which lives on Industry, and exhausts it to nourish and support the idleness and luxury, the extravagance and vices of a Civilization which, with its commercial and financial rapacity, its money-mongering spirit, its practice of injustice, bad faith and fraud, merits—not that adulation which sycophant writers now bestow upon it—but the condemnation of every mind that has a clear conception of social truth and justice.

Let us now sum up, and present in a few sentences the substance of what we have said in the preceding pages.

The experience of the past proves beyond all question

* See Edward Kellogg's work, entitled "Labor and other Capital."

that a great variety of materials may serve the purpose of Money, and be used as a circulating medium; that consequently gold and silver are not indispensably requisite.

It also proves that a State, Nation or Corporation can create and issue a Currency, and regulate its circulation.

Now, with these facts before us, we ask:

1. Would it not be a practicable, and even an easy operation for a State or Nation—provided the governing powers possessed the desire and the knowledge—to create a Currency, manage it economically, place it at the service of the producing interests, charge for the use of it the cost merely of management, and thus furnish at all times to the Nation cheap credit and the necessary facilities for effecting the exchange of products?

2. Would it not also be possible for a body of intelligent men, forming a Board of Directors, to discover—if necessary by patient study and investigation—the *true basis of credit*, and also the *true standard* by which to regulate the issues of the Currency, so as to render it perfectly safe and to maintain at all times an exact balance between the amount in circulation and the business wants of the community?

Let these two conditions be fulfilled, and a true Currency with a true Credit system can be established, leading to one of the most important practical reforms that the world has seen.

If some fundamental changes, some new principles are not introduced into our Industrial system, the entire property of the country will, in a century more, pass into the hands of a small minority, forming a compact and powerful moneyed Oligarchy, ruling the Nation by the power of capital. This Oligarchy will organize all branches of Industry, as well as Commerce in joint stock companies, and will operate through them, as they are the safest and easiest method of prosecuting extensive enterprises; it will engage in its service the active minds, the men of talent that are poor, who will thus be enlisted in its cause; it will suborn the press, which will direct and, if necessary, mislead public opinion; it will control legislation by determining the choice of legislators, who will enact laws to suit its policy; the pulpit will become the exponent of its morality, the fundamental dogma of which will be: Respect for Property; the judiciary will, as it always has done, follow the spirit and policy of the dominant power. We shall then see a comparatively small number of immensely wealthy families at the apex of the social pyramid, and at the base a vast multitude of poor proletarian laborers, toiling in poverty, ignorance and entire dependence to create the wealth which supports a monstrous system of idleness and luxury, of extravagance and frivolity, of pride and usurpation. Let such an Oligarchy be once fairly consolidated, and it will require ages of effort to overcome it, as it has required in Europe ages to overcome—and the work is not yet completed—the military Oligarchy established at the beginning of the Middle Ages.

A true Currency, destroying the power of Capital to absorb by usury and monopoly the wealth of the world, and to control Industry, will arrest the tendency which has now so strongly set in toward the establishment of a moneyed Oligarchy such as described; and in the place will inaugurate a movement toward the creation of an INDUSTRIAL REPUBLIC, based on the intelligence and prosperity of the entire people.

TEMPUS ERIT.

The year dies out in doom and dole;
The dark, deep waters o'er us roll,
And funeral bells their dirges toll.

Yet, through the darkness and the dole,
And through the death-bell's solemn toll,
We hear a new sweet anthem roll:

Hear, through November's sullen clime,
Above the tumult of the time,
The songs of faith and freedom chime.

See, 'tis the dawn-light's kindling glow!
The morning stars are crowning low,
And mystic winds of morning blow.

For now the age aspires to wear
New robes, and in serene air
"The world's pure brides to prepare."

And woman's franchised heart grows strong
To lift the weak, reclaim the wrong,
And loose oppression's gilded throng.

From subtle arts of bondage freed,
Intent love's golden rule to read,
And all its perfumed lamps to feed:

Gifted with insight, as her dower,
And courage, like the vestal flower
Of Orleans, in her mailed power:

Binding her armor on to share
New toils; new crowns to win and wear,
New heights to climb, new burdens bear:

Slow to asperse another's fame,
Careless to shield her own good name
From envious taunt or idle blame:

Unwarped by prudery or pretense,
Impregnable in innocence,
Too nobly calm to need defense:

Her smile no more a flickle glow,
But a calm love-light shining through
Her life with effluence ever new:

Till a true help-mate by man's side,
In mutual fealty and pride,
She stands a sister and a bride,

S. H. W.

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VICTORIA C. WOODHULL and TENNIE C. CLAFLIN,

EDITORS AND PROPRIETORS.

EDITORIAL CORRESPONDENCE.

WHAT IS THE ISSUE?

WEDDELL HOUSE, CLEVELAND, O.,
November 24, 1871.

The present political issue is, plainly, the common right of self-government specially involving the right of woman to it. Self-government means either that people may govern themselves or have a direct voice in the election of those who shall frame the laws; that is, shall be represented in the law-making power. If a person be not represented in the law-making power, and is not himself a part of that power, then he has no self-government. Every man who is a citizen of these United States, and who has not in some way forfeited the right, has or may have participation in the government. Every woman, with the exception of those comparatively few women who have voted, is barred from participation in the government, and therefore, of the right of self-government, or of her sovereignty.

Now where is the natural remedy for this injustice? Undeniably it is in the power that determines citizenship. Formerly persons could be citizens of a State and not of the United States. They could be citizens of a certain State, and upon removal to an adjacent State lose all citizenship. Up to the time of the Fourteenth Amendment there were numerous people in the several States who were not citizens of the United States. But by this amendment this evident inconsistency was remedied. All persons born or naturalized in the United States are, first, citizens of the United States; and, secondly, of the States wherein they reside, which ultimately reverses the order of things. The States have no power over the conditions of citizenship. If a person be born or naturalized, he is *ipso facto* a citizen of whatever State in which he may for the time reside. Hence there is no such thing as State citizenship. The power over that condition is vested in the people themselves, since every person is a citizen who is really a subject of the government.

Now, if this be so, what business have the States to meddle with the rights, privileges and immunities of citizens, who obtain their conferment from a higher power? The States might just as properly and lawfully undertake to say that people shall not be citizens except according to the specific forms they may prescribe, as to attempt to say that they shall not have the exercise of the common functions of citizens. If they cannot determine who shall be citizens, neither can they determine what the rights, privileges and immunities of citizens may be.

As well might the counties and cities of a State set themselves up as the dispensers of citizens' rights as for the States to do so since the unification of our government—since we really became a nation, which we were not until the war and the amendments made us so. We are now just as essentially a centralized government as is France or England. None of the divisions of either of these nations would even think of interfering with the central determining power, which regulates the exercise of their subjects' rights. They can only see that the exercise is made in due form.

And this is the exact condition of the States; their exact relation to the general government. It is their province and duty to see that the rights, privileges and immunities which

belong of right to the people as citizens of the United States are legitimately and legally exercised. But they can neither deny or abridge any of them.

It seems to us that the people do not yet realize that the form of our government is completely changed by the few words which constitute the beginning of the Fourteenth Amendment. While it is a unification of the States—a consolidation, as it were, into one government of what before had been a federation of States merely—and apparently a centralization of power; on the contrary it is the most perfect decentralization of power of which it is possible to conceive. The individual sovereignty of every citizen is secured to him beyond all power of denial or abridgment, either by the United States or any of the States. Therefore have all the people secured to themselves all the rights, privileges and immunities of which they desire the exercise. It is no longer State sovereignty, nor yet is it United States sovereignty; but it is the sovereignty of the people that now exists.

And what has this sovereignty decreed? The status of every native born or naturalized person as a citizen, fully and equally invested with all rights and privileges, past denial or abridgment by any power other than that sovereignty.

It is to that sovereignty, or its special representative, the Congress of the United States, that any part of the people who feel themselves aggrieved must appeal. The States have not got the jurisdiction. It is not their province to take care of the rights of United States citizens. It is their duty to conform their rules and regulations to the provisions of the Supreme Law. If they do not it is the duty of Congress to compel them, and there is no evading the conclusion. Every effort made by the American Association to divert the mind of the country from that conclusion is an obstacle to the enfranchisement of women. Women citizens residing in the Territories are no more entitled to Congressional favor than are those who reside in the States. The fact that a distinction is held to exist among women citizens is an acknowledgment that distinctions may be maintained, and it is a fatal mistake, since if we rely upon a sense of justice to get our rights we shall wait a long while for them. But if we demand them as already guaranteed they cannot resist it.

VICTORIA C. WOODHULL.

THE UNITY OF RELIGIOUS IDEAS.

MICHIGAN EXCHANGE,

DETROIT, Nov. 25, 1871.

There is an inexplicable mystery to most people about the variety of religious ideas which prevails in the world. There are but a very few individuals in the whole of humanity who have not within their consciousness some idea relating to the unknowable, some sentiment born of an intuitive perception of God, which is the direct evidence within the soul that there are high relations maintained, which, in some indefinable manner, connect the human with the Infinite. It is from this ever-present fact in consciousness that we argue a unity of religious ideas—that is, that every different idea springs from the self-same source, while the great variety of form and expression which they assume is dependent upon the personality through which they flow. It is a well understood and fully comprehended fact, that there are no two persons living so perfectly alike as to be really the same persons. Now none of the people in this world ever actually generated a single religious idea; nor for that matter any other idea. No man ever absolutely created anything. Every manifestation that ever occurred in the whole world was but one of the many millions of methods by which the All-pervading Spirit of the Universe outworks Himself through matter.

In the aggregate, in its absolute sense, there are but two things in the universe, God and Nature; and it is their co-working that produces the infinite variety which constitutes the sum total of existence in all of the kingdoms of nature. No manifestation, be it as high in degree of purity and excellence as can be dreamed of by holiest angels, which does not result from the operation of the Positive upon the Negative power of the universe; and none so low but that it is worthy to be counted as of God. How can it be otherwise, since "God is all in all," since "He hath made all things?" It is utterly impossible upon the propositions of the several religious sects that there is any other power anywhere in the world except the power of God. "In the beginning was the Word, and the Word was with God, and the Word was God." Why will not professed Christians accept this inevitable proposition? It is the *multum in parvo* of existence. And yet they deny it in almost every sentence they utter; still hurling forth that we, and not they, are the blasphemers. But we will simply declare that to deny the omnipotence of Deity is the greatest of all blasphemy. To us it is that which is against the Holy Ghost—which can neither be "forgiven in this world nor in the world to come."

It takes all there is in the world to constitute it; in spirit or life, as well as in matter. So far as human mind can grasp there has never been an atom added to or subtracted from the Elemental Universe. It has all this time simply been undergoing changes—making different and various combinations among supposed different primary elements. Everybody knows that it has been demonstrated by scientific investigation that the earliest combinations of the elements produced low orders of form, and that from that time up through countless ages a process of integration and disintegration has been constantly maintained, until in

this age of the world symmetric form and beautiful color reign almost universally. We are also informed by science that each different kingdom has successively gone through the same process of evolution, and that upon the pinnacle of the temple which has required millions of years to construct, man stands the crowning cap-stone, to which nothing can be added to perfect the form. God and Nature, in so far as structure is concerned, seem to have completed their experimental efforts. They are now waiting to adorn and refine that, with the general outline of which they are satisfied.

But while this perfecting, this beautifying process goes on none of the foundation upon which the superstructure is built, no matter how low down in the mud it may be, is either removed, displaced or destroyed. All parts of it are just as necessary to uphold the superstructure as they were to erect it upon in the first instance. Therefore, as a whole, material creation is a unit, the various parts of which have been modeled and chiseled and moved to their proper places, to perform their proper functions in the general economy.

Now, what is true of the material world, its elements and form, is also true of every other department in nature. Corresponding to every element of matter there is a spirit element, and these, since the perfection of material formation was attained, have been undergoing the same process of evolution by which the elements of matter arrived at perfect form. Beginning with simplest forms of thought, the various mental elements have undergone integration and disintegration, until the present complexity and beauty of proportion signifies an approach to perfection; that is, to such a constructive formation as includes the application of all the underlying elements of thought, which are principles.

What is true of mentality as a whole is also true of its several parts, since it has its variety of them as well as the material world. And as in the material, element merges with element, and a new form is born, so also thought merges with thought, and new ideas are evolved: first the simple and crude, and next the more complex, and so on to the present mental world, each newer and greater idea being an inevitable and legitimate sequence of all that preceded it. Not only this, but as each higher and more complex and beautiful takes its place in the general superstructure, it is dependent upon that from which it springs for its support. And thus is being built the beautiful superstructure of the mental universe, which, when completed, will contain each and every principle of truth from the first form to the last expression.

Nor is this less true in religion. The perfect religion will not consist of any single existent idea, but of a harmonious and rational consolidation of them all. Never was there a religious idea evolved that did not contain the germ of a truth that shall yet sparkle in the perfected coronet which shall crown humanity in their devotion to the only true God. And how little Christian is he who can profess to come to his God and imagine himself to be the representative of the only true religion, since to assume so much is to assume to be equal with God and to criticize and condemn his handiwork.

If the evolution of religious ideas was formulated it would be found that they have observed the same relative order and progress that were maintained by preceding evolutions. From the simple and crude, one after another idea has had birth within the soul of mankind, until some even now begin to comprehend that "all are but parts of one stupendous whole," which when formulated will prove to be the perfect religious superstructure, as man is the perfect material structure.

It is as inconsistent for one set of religious idealists to cry out against another set, representatives of another kind of ideas, as it would be for the animal world to rebel against the vegetable world; or for the hand to say to the foot, "Thou art not of the body." What the various religious sects require most to comprehend is, that each is the exponent of a part of the whole truth: and that, before a perfect form of religion can be attained, they must all be squared and chiseled and fitted to their proper and respective positions in the grand superstructure that will be the House of Worship in which the future humanity shall lift up their souls to their God.

To this grand result there has nothing yet contributed so much as Spiritualism. It is in itself the unification of religious ideas, since the establishment of the fact of personal life beyond death merges all faiths in one fact, which fact cements them into one form. Spiritualism strips every religious theory of all human investments, of all imagery and embellishment, leaving the pure idea upon which it is built clear and free. It levels all distinctions arbitrarily erected, and shows, whether of saint or sinner, that existence is equally inherited by all. In fact, it demonstrates that the only way in which additions are made to the structure of the several departments of human life is by individual acquirement, each individual having to build a temple of his own, which, when removed from its earthly tabernacle, is seen of all men for just what it is. Spiritualism is destined to bring the two spheres of existence into intimate relations, which shall forever remove the fear of death and hell, and fill every soul with a renewed love and reverence for and devotion to God, who hath done all things so well. Hence it seems that it is the final culmination of the religious temple for humanity, and that in its light and under its teachings the various religious ideas must take their several places—not one superior to another, but each as a necessary part of religion as a whole.

The various Christian sects have much to unlearn. They must come to the understanding that they are not representative of the whole, and that, instead of building up high walls of intolerance, prejudice and phariseism, fraternization is that which is most to be desired—the various ideas by courteous contact becoming accustomed and fitted to each other, so that eventually they may assume their respective places in a common humanitarian religion, leaving no rents between to mar its general harmony and perfectness.

VICTORIA C. WOODHULL.

ARE WE A CHRISTIAN PEOPLE?

BUFFALO, NOV. 26th, 1871.

This may seem a strange query to ask in this advanced day and age. But if we are to base our pretensions to being so upon the exemplifications of the precepts and practices of the Man of Nazareth it is seriously to be doubted if we have any just right to that name. That we make great professions is very true, but what do we bring to the support of them, in our everyday lives?

On every hand people live simply for self and seemingly absorbed in the things of the material world, as ends. Very few are they who regard their acquisitions of wealth in any other light than for personal comfort and gratification. Millionaires reside in sight of the starving and forget that they are their brothers and sisters, all owning a Common Parent.

And when we talk of an order of things that shall look to an equalization of comforts for humanity, those having them in greater abundance than they can in any way make use of, cry out against the "intended injustice," and denounce us as desirous of disturbing the foundations of society, to introduce Communism.

If we mistake not, our great Master and Teacher and his disciples and their followers had all things in common. He even commanded "Go and sell all thou hast and give it to the poor." The fact is there are no Christians. They are all the merest pretenders and shams. They affect Christ and him crucified, and live the life of the Scribes and Pharisees. If there is a Godly Christian in the land who will not greedily take the wealth that a hundred laboring men create, toiling all their lives, let him call himself a Christian, since he renders justice; but that Christianity which permits a few favored people to grasp the entire proceeds of the million's labor, and riot in it, while they barely exist, and at the end of a life find themselves possessed of no more than they begun it with, savors almost too much of hypocritical pretense to stand the test of a growing intelligence among the people.

It is a barefaced assumption for the Vanderbilts, Stewarts and Astors of the world to say that they are equitably possessed of their vast wealth, since it is well known that it has cost thousands of years of labor to produce it, and consequently that it is unjustly held. It does not matter how a person becomes possessed of the results of the labor of others, except he give equitable value therefor, whether by shrewd management, by sharp practice or by the aid of legislation, it is fraudulently held, and when tried by a perfect system of justice does not belong to him. And the time is rapidly approaching in which the laboring people will understand this fact, and act accordingly.

If we regard this generation in the light of the teachings of Christ, the accumulated wealth of the world is simply held in trust for the people; since He taught that we are all brothers, not merely in name but in the essence of the term. It behooves those who have been intrusted with the people's wealth to begin to show that they are desirous of properly administering their trust.

"What profiteth it a man to gain the whole world and lose his own soul." And what happiness can the favored few feel when they knew that they have enough, which, if equitably and equally distributed, would make everybody rich, and yet detract nothing from their own enjoyment. Our Christianity is a vast bundle of the most intense selfishness; seeking wealth in every possible way, without any reference whatever to the good that can be done with it, and caring not a whit who suffers by its obtaining, and even enforcing its possession at the expense of food, shelter and raiment for suffering women and children.

It seems to us that we have yet to learn the first principles of the Christian religion, the whole spirit of which was to equality in all things, and especially in the things of this life. How much better off humanity would be to-day if a spirit of brotherly love existed among them. Religion has been too idealistic; too far removed from everyday life; made too great a rarity by Sunday worship; brought too little home to the intercourse of men, and considered as something quite too far separate from their material wants.

It is a difficult thing for a person to worship God and feel Him to be a kind and loving father and a just ruler, when he sees his neighbor rioting in what his own hands produced, while he yearns for the bread to satisfy his hunger. All things must be done in their legitimate order. Before we can expect to save the souls of men we must effect their material salvation. Christianity has too little to do with the material wants of the people. It must descend into and elevate them from necessity and want, and introduce a system of divine justice in material things, and then we may legitimately expect to understand and appreciate a higher order of justice and morals.

It is in the power of the holders of the wealth of this country to introduce and perfect a system of society which shall utilize every element it contains. As a community we

are fast approaching the condition that demands a true order of organization, which shall exemplify the fact that the human family is in reality one and indivisible, and that the interests of every member of it are best subserved when the best interests of all are maintained, and in which no single member can be left to suffer and the rest of the body be not affected by it.

Wealth should join hands with science, and set about this great work of organizing society upon a purely scientific basis. Every person who has wealth will be the happier and the better off for doing so. Where he now has earthly treasure he will gain that which "moth and rust do not corrupt," and which should be the coveted wealth instead of that which can do no possible good when death shall call us to the land "where thieves do not break through nor steal."

VICTORIA C. WOODHULL.

ROME SPEAKS.

The Reverend Father Damon, of the Church of St. John, in Fiftieth street, has taken up his parable. He prophesies that "the next new religion will be that founded by Victoria C. Woodhull and her admirers." We have no doubt of it. The good Father has an eye single and clear. He looks straight into futurity. He adds, "New York society is in a deplorable condition." That is true! There lies the whole point of our teachings. He says, "men and women of wealth and genius, moving in the highest circles, pay homage to a woman who declares that she is a Free Lover and glories in the title." We have many friends and supporters in the highest circles. We are pleased to know that their worth and social status is thus confirmed. The reverend Father closed his eloquent discourse by warning his congregation against all doctrines so dangerous as those of Victoria C. Woodhull. This is natural. Of course the good pastor would not like to see the sheep feed in pastures of their own choosing.

It is at best but of doubtful policy to call attention to things to be avoided. "But for my mother's prohibition I never had been in this condition," says the cat in the fable, mourning over her lost happiness. The reverend Father has brought the name and teachings of the Woodhull-Claflin school to persons who may probably have heard of them for the first time. It is our business rather to thank than to blame him for thus gratuitously advertising the new philosophy and calling up a longing for the forbidden fruit. There was a day when the thunder of priestly denunciation had weight; now it falls innocuous on the public ear. Luther, in his time, answered peal with peal, and all the anathema of Rome did but serve the cause of progress and give new strength to free thought in its resistless march.

And yet a Romish minister ought not to speak thus disparagingly and uncharitably of the new school. In our social theories we do not necessarily tread on any one's religious toes, unless they unadvisedly and persistently thrust them out, so that we cannot but stumble over them. Labor and capital need not be made a religious topic unless the priest willfully insists that because it was once said, "the poor shall be always with you," it is therefore to be inferred that the rich are always to have their own way in the matter and that co-operative stores and trades unions are to be held in abomination. In like manner, when the priest maintains that the relations of the sexes are a divine institution, we give our unqualified assent to his position. The only question between us and his reverence being as to the manner and extent by which those natural relations are "to be modified and regulated" by human legislation or social usage. Abraham, Isaac and Jacob did not marry by priestly blessing or squire's certificate. Other persons did many things in the olden time which are recorded in Holy Writ, and which if absolutely right then cannot be absolutely wrong now. Forms and vestments may change, but truths are eternal.

As for Woman Suffrage, which lies at the basis of our new reformatory system of equal rights for all, we had thought that the abolition of political distinction in races, and the complete recantation in our Constitution of the old "cursed be Canaan" dogma, had exorcised and laid forever all sectarian spirit, whereby Bible perversion was to be made authoritative in matters of political, administrative or social organization. It used to be reserved for Methodists and Presbyterians to raise—we had almost used the word not fit for ears polite—against each other on the "nigger" question. The Romanists wisely kept out of that turmoil. Whatever individuals thought, there was no split in the church; and, to do Rome justice, in all parts of the world her churches ignore all distinction of color, and do not pretend that the colored races must travel in their own cars to heaven. Why, then, should our Romish brother make a trouble about woman suffrage. Paul, it is true, rather undervalues woman; but Peter is more eclectic in his ideas, and Rome affects Peter, while Paul gives the bread of life to Lutheran and Calvinist.

We would like our brother to reconsider this question and moderate his views. In Spiritualism the principles of our own faith are so deeply rooted, and it forms a conspicuous feature in the teachings of this our paper—Romanism is the only modern creed which tolerates and accepts Spiritualistic views as the relation of the man world to the spirit world. It is strange how blind is prejudice, and how the best of us confound names with things.

If there be one dogma above all dogmas demonstrated by

Spiritualism, it is the actual existence of the soul after this life and the faculty of communion between the mortals and spirits. Now, all Protestants, of what sect soever, admit the theory of immortality, but postpone the proof. It all rests on faith, while religio-philosophical argument reverts to inherent probability. To the Protestant, spirit manifestations are witchcraft and wickedness, cheats and snares. Miracles ceased with the first century. We want no proofs, no demonstrations. "If men will not believe Moses and the prophets, they will not believe though one should rise from the dead." Spirits are disreputable characters in Protestant eyes; they are consigned to the limbo of popular superstitions and old wives' fables, to be held in measureless contempt as bogies, ghosts, fairies, humbugs or nervous delusions. Not so with the Romanist. In all ages Rome has had her spiritual interferences, her miracles of healing, her seers of visions and her inspired ecstasies. In Brooklyn a few years ago there was Father Gaudentius who cured by imposition of hands. A short time back we gave in this paper the narrative of a remarkable healing by saintly interposition in the case of a sick Romanist penitent. We do not denounce such occurrences as frauds; we only require that the particular instance be attested by credible witnesses. Of the general possibility there is no dispute. The Romanist Father says that the business is in charge of the church, and that when John the apostle said "Try the Spirits," he meant that a duly ordained priest in apostolic succession should be the only competent examiner. Well, be it so! It is a limitation of individual action which is against our creed, but if the Romanist be thereby assured, all right.

We deprecate this Anathema Maranatha? It is a mistake. Better let things take their course. Rome has not been able to stay the triumph of Italian unity, nor insure the acceptance of papal infallibility. She cannot stay Spiritualism any more than she could stay Luther. If Spiritualism be a truth it will live; if it be a lie it will die.

In one respect we claim for Spiritualists superiority to Romanist or Protestant. The Spiritualist finds truth in all creeds. He concedes to all indulgence and toleration; his own faith is the complement of all faiths in it he finds a full and perfect recognition of man's immortal nature, the means of harmonizing all the religious contradictions and inconsistencies which have distracted the world, with complete obliteration of all special privileges and qualities except those that proceed direct from the supreme first cause. The Spiritualist would have all men live in peace, unity and brotherhood. Are they not all children of one Father?

PROSTITUTION.

The prevention of contagious diseases has been the subject of a prolonged Parliamentary inquiry in England. It is known to many that acts known as the Contagious Diseases Prevention Acts were passed, by which great powers of visitation and examination were conferred on the police, with the object, if possible, of preventing the spread of sexual disease. The pernicious consequences of the maladies to innocent persons and the general depreciation of the public health were admitted facts. The difficulty was how to deal with the subject. The new laws have met with general condemnation, qualified by partial approval. The objections were on the infraction of personal liberty; the manifest injustice in annoying the women and letting men go free; the protection of men at the expense of women; the increase of private cohabitation; and, lastly, the legalized character which the government interference gave to the women and their profession. On the side of those who supported the measure there was but one argument, the presumed necessity of the case, and the protection to the health of the community, leaving the issues of male immunities or female inconvenience out of the question. Mr. John Stuart Mill gave the following luminous summary of the position, which includes both constitutional and personal grounds, avoiding purely technical data:

He did not consider the acts justifiable in principle, because they take away securities for personal liberty intentionally from a particular class, and incidentally from all women, as they enable a woman to be apprehended by the police on suspicion, taken before a magistrate, and imprisoned if she refuses to subject herself to examination. His chief ground of objection to the system is on the score of the infringement of personal liberty; but he considers it also objectionable for the government to provide securities against the consequences of immorality. It is a different thing to remedy the consequences after they occur. With regard to the voluntary submission and detention in hospital till cured, witness does not consider that a violation of liberty, because the woman knows beforehand to what she subjects herself; but he objects to it on the other ground—that of the impropriety of the State providing facilities for the practice of an immoral profession. He is aware that the object of the acts is not to afford these facilities, but to protect the innocent from the communication of disease; but as disease can only be communicated to innocent women and children by a man who has voluntarily placed himself in the way of it, he thinks the man is the person on whom deterrent motives should be brought to bear. He believes that it would be as easy to detect immoral men going with these women as to detect the women themselves, and he would have severe penalties imposed on a man proved to have communicated disease to a virtuous woman, including divorce in the case of a wife, and heavy damages for the support of her and her children. He finds it difficult to separate the considerations of encouragement to sin and the protection of the innocent. To justify the former effect in any degree, the acts ought to be thoroughly successful in producing the latter by complete extirpation of disease; and of that he understands no hope is entertained, even by their supporters. He thinks the acts

have a decided tendency to increase the class of prostitutes by increasing clandestine prostitution and by producing a constant influx of new prostitutes to fill up the vacancy created by the women who are temporarily withdrawn. He does not speak from practical knowledge of the subject, but from reliance on a law of political economy which must produce this tendency.

THAT HIGHER LAW AND T. W. H.

In early abolition times, we were wont to hear the higher-law quoted by that class of people who would not acknowledge the validity of any law that interfered with human rights. Therefore, when it was argued that the Constitution of the United States recognized slavery, Abolitionists appealed to the higher law. Some lawyers, like Wendell Phillips, refused to practice under the laws framed to square with that construction of the Constitution, their consciences not permitting them to acknowledge the authority of any such outrage upon human rights. Finally, the entire Republican party came to be called "the higher-law men," until they had advanced the Constitution to their standard, since which the name has become nearly obsolete.

But now it is revived in quite a new and, we must admit, a very unexpected quarter, and upon a very different subject as the world will have it, but upon a different branch of the same subject, as we believe it to be. Rev. Thomas Wentworth Higginson, in singing the praises of the Suffrage Convention recently assembled in Philadelphia, advanced the higher-law doctrine as follows: "It is the higher-marriage that the woman suffrage movement comes to strengthen," which, since there was no opposing voice, must be taken as the voice of the Convention.

We congratulate the American Suffrage Association upon this advanced theory. With us, they condemn all legal authority which conflicts with evident human rights. The law that should attempt to subvert religious freedom we should appeal from to the higher law. So, also, of that which interferes with political liberty. Heretofore, in these two departments, we were aware that Rev. Higginson agreed that there was a higher-law, which should supersede all others; but we are now made glad by the knowledge that he has advanced so far as to boldly proclaim that the same law should apply in social relations as well as in religious and political, and that, too, in the convention made up of those holy and pure people whom God hath ordained and sent to Boston to judge the world, and whose seal of honesty and purity every suffragist must bear before he or she can be admitted to citizenship.

Since the above bold declaration on the part of Rev. Higginson, we can understand why he abandoned the ministry. His conscience, like that of Wendell Phillips where the negro was concerned, would not permit him to practice when marriage laws not in harmony with the higher-marriage had to be observed. We are only sorry that this explanation did not come sooner, because we have done him wrong upon this subject. But, in our admiration of the present occasion, we can afford to beg the forgiveness of the reverend gentleman, and promise to set him right to those whom we may have influenced in a contrary direction.

We are sorry, however, to see the *Golden Age* taking exception to this avowal of Rev. Higginson. We had hoped that it was sufficiently an advocate of the higher-law doctrine in the social relations to have gladly welcomed this unexpected change. But we presume that its understanding of the reverend gentleman's avowal, goes even beyond its faith in these things, since he makes no qualifications whatever, which, we believe, the *Golden Age* holds to be necessary to the extent of some legal recognition—that is, it holds that the legal enactments should be made to harmonize with the demands of the higher-law, instead of its being the sole authority. For our part, we do not care a whit about the enactments, if they do not conflict with the "higher-marriage"; and, therefore, we are willing to accept the *Golden Age's* theory, or the still more radical one of Rev. Thomas Wentworth Higginson.

We may be permitted to add that this justification on the part of the reverend gentleman was somewhat a matter of necessity in order to make his latter-day doctrines consistent with his earlier practices—for instance, his marriage of H. B. Blackwell and Mrs. Lucy Stone. It may be that our late gentle reminder of that occurrence may have had something to do with this open confession, since it may have slipped his memory. If indeed we have been instrumental in bringing the reverend gentleman to confession, we can credit ourselves with one more good deed done than we were before aware of, and we beg the reverend gentleman to set it to the credit side of his account, which we learn is fearfully against us. And we have this hope: when we shall finally come before the awful judgment bar of these, appointed of God, we shall with some little confidence hope to see this good deed offset in a degree the terrible balance, and enable us to ask with some degree of confidence for a mitigation of the dreadful sentence that they have entered up against us.

RINGS AND MONOPOLIES.—What a great country it is, what a great people we are. Peculation and corruption are in the air. Even in Alaska they are getting up a little muss. That interesting territory is already on the way to civilization. It has a newspaper, a commercial company, and a revenue ring. An Alaskan Tammany—only think!

MISS EDGARTON AND MRS. NORTON take the field against women's rights. By what right are they on the platform if women have no right to take part in public affairs.

WOMEN HAVE ALL THE RIGHTS THEY WANT.

The following is from the columns of the *New York Commercial Advertiser*:

"In the Supreme Court, Brooklyn, a husband sued for divorce on the ground of the adultery of his wife. The case was referred, and the referee, in default of the appearance of the wife, reported in favor of the husband's application. The Court confirmed the report, and the child, the only issue of the marriage, a boy over seven years of age, was brought before Judge Gilbert on a writ of *habeas corpus*. The mother, in whose care he had been ever since the separation of his parents (which took place when he was but eighteen months old), accompanied him. The Judge told the child he must go with his father. Thereupon the poor little fellow set up the most piteous cries and clung to his mother's side, declaring that he would never leave her. One of the officers sought to seize him, but he ran from him about the court-room, screaming in the most heartrending manner, the mother meanwhile imploring the Judge to spare her and her son the horrors of such a separation. Nothing, however, availed, and the wretched little victim was finally captured and borne from the presence of the sympathizing spectators, uttering the most piercing shrieks, while the agonized mother fell fainting to the floor. We flatter ourselves that we are in the midst of a Christian and enlightened era, and that the barbarities of the middle ages are among the wrecks of the past; but this dreadful scene assures us that the law is still capable of perpetrating enormities for which the times of Jeffreys alone afford an adequate parallel."

The *Commercial Advertiser* is not an advocate of the woman's movement. It is at best but a lukewarm friend. When it finds an argument unanswerable, passes it coldly by. Makes what capital it can for fun and *bouffe* journalism out of the cause and its supporters; is quite earnest on marriage laws and malesupremacy. The above story of an infamous wrong without a present remedy ought to modify some of its conservatism. One such incident is worth ten thousand sermons.

THAT INALIENABLE RIGHT.

The preamble to the Constitution, which is its text, declares that the right to life, liberty and the pursuit of happiness are inalienable rights. Upon this proposition the Constitution is constructed. In the Steinway Hall lecture it was asserted that it was an inalienable, constitutional and natural right to love as long or as short a period as it was possible to do, or to change that love every day if it was so desired. Will those who criticize that assertion please disprove the proposition? That's all. It by no means follows, because the right to do all of that exists, that everybody must do it, or that anybody will do it. A true love is not changeable. It is only the semblance of love that changes. Promiscuity to a truly noble soul—one that has been touched by the purifying magnetism of a genuine love—is simply impossible; and it is to remedy the conditions that compel the yielding of the body where the soul goes not with it, that we contend, since we believe such commerce to be the most debasing prostitution.

But disprove the proposition, and then the case will be open for argument. Professions of confidence in the theory of freedom is one thing. Possession is something quite different. Who are the professors and who the possessors?

WOMAN SUFFRAGISTS RECANTING.

"We learn that James A. Garfield and George W. Julian have been frightened from their early advocacy of woman suffrage by the Woodhull-Claflin movement."—*Boston Commonwealth*.

The wish is father to the thought. If these gentlemen or either of them have recanted, it is more than we know. They are both men of sound mind, competent to make their own political testaments and having, especially Mr. Julian, formally and deliberately espoused the woman's rights cause, it seems unlikely that they would have withdrawn their hands now that the harvest is near at hand. But perhaps the *Commonwealth* knows better than we. We shall see.

BY THEIR FRUITS YE SHALL KNOW THEM.

An exchange says:

Samuel Bowles, the distinguished editor of the *Springfield Republican*, after many years experimenting, has made a successful graft of the gooseberry on the persimmon tree. The result of this graft makes a luscious fruit, which has medicinal qualities, and is said to be a prompt and effective remedy for chronic psoriasis, a disease largely prevalent in Springfield. The Bowles gooseberry-persimmon will become a valuable article.

If Col. James Fisk, Jr., could only have known the man he was dealing with. Mr. Bowles thought he had a persimmon in Mr. Fisk, and wished to graft a better growth on his crabbed nature—and Fisk returned evil for good. And to think that psoriasis, better known as itch, should be incidental to the reading of the *Springfield Republican*. Oh, persimmons!

MRS. A. M. MIDDLEBROOK.

Last week we gave our readers some account of this talented lady, whom we are able to count among our most respected friends. She is open to engagements to speak upon any subject of general interest—religious, political or social—anywhere in the States east of the Mississippi River. Terms, \$75 and expenses. We take pleasure in recommending her to our friends; as one of the most profitable as well as entertaining speakers in the field. Her address is box 778 Bridgeport, Conn.

SARAH J. NORTON, THE PROGRESSIONIST.

Mrs. Norton says she has progressed out of woman suffrage. Well, that is her right. But we will presume to ask if she remembers that story which tells of a person building a gallows to hang another upon, but meeting with the mishap of occupying the enviable position himself. Many of these old stories have a fine moral, and among the best of these we count this one of Haman and Mordecai. She should also withhold from speaking in parables, since the day for them is passed. In her own mind she may represent the "flax," but we beg her to speak for herself and not for the rest of her sex, some of whom may, instead of being consumed, come out all the brighter for coming in contact with fire. A little knowledge is a dangerous thing; but a little consistency is always becoming.

A PROTEST PROTESTED AGAINST.

To the Editor of the *Sun*.

SIR: In the *Sun* of yesterday, some one calling herself, if it really be a woman (which must be doubted), an anti-righter, has an article protesting against "woman's rights," on the very logical ground that my sister, Mrs. Woodhull, has said something that she (this writer) don't approve of. This writer regards Victoria as not only a "fanatic," but as a woman devoid of all feminine delicacy. Now, this is a matter of opinion, in which I disapprove entirely of the opinion expressed by Anti-Righter; but I am not, for that reason, so illogical as to wish to suppress the *Sun* newspaper, or the freedom of the press generally. What Victoria Woodhull says at Steinway Hall, or believes personally, has just as much, and no more, to do with woman's rights, or the right to suffrage, as the opinion which this writer publishes in the *Sun* about what she says and thinks has to do with the freedom of the press.

If this writer be really a woman, such ignorance on the part of our sex might be more appropriately urged against our claim to vote; but then we are consoled by seeing every day equally illogical and nonsensical arguments used by men. It is not that women know so much, but that men know so little, that we are encouraged to persist in our demand to be admitted to the suffrage, even in the face of such discouraging signs of incompetency to reason on the part of our sex as this melancholy epistle of Anti-Righter exhibits.

My sister arraigns the whole of our existing society as false and hypocritical, and demands a social revolution in the interests of what she believes to be truth and purity. She may, as Mr. Tilton admitted, be a fanatic, but to speak of any of her necessary utterances on behalf of the intellectual convictions she has arrived at as indelicate, is as false and ridiculous as it would be to call the operators of the dissecting room nasty, apart from any question of their uses in behalf of scientific truth.

In the *Tribune* also of yesterday, there is an article on "the Opening of the New York Infant Asylum," which it calls "a Christian institution," and praises to the utmost. In its statement of the nature of this Christian institution, it says that it has a "department—a lying-in asylum—reserved for women of respectable birth, who wish to conceal their sin, in order that they may return to the world without being ostracised from society." In other words, society first damns the woman, and charges as a crime on her the beautiful and natural facts of maternity, and then organizes an institution for the express purpose, and connives with her to evade the law, and impose a lie on the same society which has condemned her; and this organized falsehood and hypocrisy is praised by the *Tribune*, which pretends to be horrified at free love, as a "noble Christian charity."

I do not deny that the purpose of this institution is benevolent. Nay, more, the hearts of its patrons are far better than their theories or beliefs; but I don't think my sister is very indelicate in saying that a social system which compels the existence of such falsity in the name of religion needs a radical reformation. The double-dealing compound lie embodied in these few lines of commendation of the asylum suggest that its name might be happily changed from a *Lying-in* to a *Lie-in-and-in* institution. This model institution, in the service of this same mock virtue, also insists on divorcing mother from child, and child from mother for ever. The very brutes rebuke them. A lioness will fight for her whelps. Beasts of every degree resist the outrage of separation from their young; and human mothers are tortured by "Christian institutions," whose modes of charity are ingenious contrivances of cruelty.

TENNIE C. CLAFLIN.

In his little speech in Pittsburgh, Penn., President Grant said: "I hope that the day is not far distant when our citizens will look upon the Executive as President of the whole country, and not as the representative of any party or section. I shall take the opportunity of visiting your workshops, which I recognize as the source of wealth, not only to the artisan and the city, but to the whole nation. I hope the time will soon come when the wants of the whole country will be supplied by the products of home industry."

How does this square with Secretary Boutwell's alleged Communist-anti-land-owning declarations. Gen. Grant would seem to think it more precious to bid for manufacturing monopoly favors than for international free trade truths. Bad business this short re-elective Presidential term. Lincoln's re-election cost the country countless lives and millions of treasure.

A LITTLE KNOWLEDGE IS A DANGEROUS THING.

A Suffrage Association recently convened at Xenia, Ohio, and passed certain resolutions, one of which was as follows: "Resolved, That woman's right to vote is established by the Fourteenth and Fifteenth Amendments,"—which, after an argument by Mrs. Cutler, President of the American Woman's Suffrage Association, was adopted with one dissenting voice.

And the succeeding one, as follows:

"Resolved, That Congress should present to the State Legislatures a Sixteenth Amendment, giving women the right to vote."

The President remarked: "If language fairly written needs to be interpreted, then we should demand the adoption of a Sixteenth Amendment by Congress."

She forgot to remark, however, that the proposed Sixteenth Amendment would also have to be interpreted by another Seventeenth Amendment, and so on forever. Such dodging the issue is one of the most remarkable instances of small work we ever heard of.

It was understood that the last resolution was adopted at the dictation of the "Bostonians," but we are willing to acquit the "innocents" assembled at Xenia of any desire to burlesque the movement, since it is improbable that they comprehend the meaning of either the first or the last; and therefore they are not responsible for the palpable contradiction. Besides they are to be excused for not seeing the application of the former, since they exhibited such a godly zeal in casting out everything that was supposed to have any connection with "that demon Woodhull," the discussion of whom seemed the chief order of the convention. We submit that it would be an insult to the great wisdom of this convention to attempt further comment. It has immortalized itself, and its members may in future turn to it, and, with a quicker blood and a heightened color, quote the unanswerable conclusion which shall live in history, forever unapproachable.

FREE SPEECH vs. THE SUNDAY DISPATCH.

The *Dispatch* of last Sunday closes a villanous, lying and libelous article on the Steinway Hall lecture, with the following words:

"We hope that should this lecture be repeated, its author will receive such a reception that no other shrieker will have the hardihood to so outrage the decent feeling of the community."

We shall repeat this lecture, and we advise this sneaking misrepresenter to attempt to carry out his implied threat. We hired Steinway Hall and paid for it, and we advertised just what we should speak upon. We forced nobody to attend; everybody had the privilege of leaving when they desired to go. We had a right to speak, and we did speak, and we shall speak again, and as often as we please, and we defy interference. And we shall speak the truth too, though its thunders fall upon some terrified ears, among which, we can undoubtedly number those of this braying Ass. We have had occasion before to pay our respects to this "thing," and whenever his noise shall attempt to make jargon out of music we shall do the same in future. It may teach this specimen of the *genus homo* a little lesson to inform him that within forty-eight hours after the delivery of that speech we had thirteen applications to deliver it in other cities, and two to repeat it here, and we repeat with renewed emphasis that we expect to deliver it at least two hundred times within the next year, at any one of which not less than twenty-five hundred people will learn that the *Dispatch* not only lies, but that its editor justly comes under one of its severest strictures as a would-be murderer of that which is more precious than life itself. This Iago dare not support his assertions by proof from the speech itself. We defy him to produce a single sentence from it that will justify one of his statements. But such things are worthy of this "thing," and we are only ashamed of ourselves for descending to rebuke the vileness that comes from such a source. But even indignation is sometimes righteous. And we believe this to be a case warranting its fullest manifestation. It is, however, always very unsatisfactory to spend ammunition upon small game when there is so much larger requiring it; yet we are often compelled in spite of ourselves to brush away the gnats which annoy us, and so we brush this one away.

THAT ENTERPRISING ASSOCIATION.

We are informed by good authority that a prominent member of the American Woman's Suffrage Association busily circulated the report at the Indianapolis Convention that the National Woman's Suffrage Association was defunct; and also, as a special piece of news, that our esteemed friend Mrs. I. B. Hooker had deserted the cause, because of us. Both these assertions may be true, but we confess to being behind the times in getting the news. The National Association stand upon the rights of woman under the Constitution as it is. This theory is scarcely a year old, but four-fifths of woman suffragists have accepted it. And the recent decision of Justice Carter has confirmed it in all reasoning minds. In fact the American Association have virtually moved forward and occupied that position. Its President, Mrs. Cutler, advocated it at the Xenia Convention, and the *Woman's Journal* does the same. We have no doubt that the next thing we hear will be that they constructed it. It matters very little what they do, or do not do, so that women

come into the possession of their own, and these enterprising Bostonians are welcome to all the glory, all the honor, and all the "loaves and fishes," which seem to be their chief aim.

WENDELL PHILLIPS.

This modern Cicero is to speak in Steinway Hall, Wednesday, December 6. Subject: "The Labor Movement the Anchor-Sheet of the Republic." From what he has previously said we are sure he will give no quarter to the new despotism that is preparing to reduce the country to subservience. We are not jesting when we warn those to whom the wealth of the world has been committed, that they had better be prepared to give an account of their stewardship; since they will surely be called upon to render one. If they are skeptical as to what we say, let them go and hear Mr. Phillips, than whom no person is better fitted to bring this matter home to the common comprehension. Especially should those who lately listened to Anna Dickinson now take the opportunity to hear her thin logic rent by this master, whose motto is "No Compromise between Human Rights and the would-be Despotism."

The Bible in schools is one of the controverted questions of the day. Protestants take the Bible in full, Catholics take the Bible in part—Jews, Atheists and Heretics and "sich" are of no account. The American Constitution ignores religion. Every man may worship as he pleases. Public schools are for the purpose of instruction in facts, not in opinions; even morals are not professedly the objects of public school instruction. In Long Island City there is an immense mass on the subject. Protestants, anxious to make political capital, insist on reading a book objectionable to Catholic citizens and tax-payers. The rule of "live and let live" seems to obviate the difficulty. But your zealot is not easily satisfied unless he be atop of the heap.

HARPER'S MONTHLY, echoing the Journal of Civilization, drives away savagely at Romanism, and treats its readers to a rehash of St. Bartholomew's Day and other Romish persecutions. The Protestants who exist only by the affirmation of free thought and personal accountability have not sunk into the same abysses of cruelty and barbarity as Rome. But, politically, Protestantism has repeatedly belied itself with its proscription and disability laws, while the Puritans have been models of bigotry and intolerance. Harper's would cast out one devil, but our last state will be worse than our first, if we take in seven others.

THE BASIS OF REFORM.

NO. II.

In a former article I gave my ideas upon the subject of sexual intercourse.

I desire now, through the same important channel, to present some further thoughts upon this subject.

It is not alone the consequences to which I have referred as resulting from promiscuous or frequent sexual intercourse that constitutes the great evil that is undermining society, and presenting the sad spectacle of children half made, carrying disease from the hour of their conception all through their lives.

There are other losses of vast importance to humanity.

As a Physiologist I see that the equilibration of the system is dependent upon the proper action and reaction of all its parts.

Thus, for instance, the muscular system generates muscular force, and if this be entirely expended—as it is in those who perform violent and long-continued physical labor—the whole system suffers. A portion of this force should be distributed through the system in order to produce equilibration and the highest health. Even the osseous, or bony system, generates more power in its direct line than is required for its own use, and this is distributed through the system; but of all the systems which are calculated to elevate, purify and increase, not only the vital powers of all parts of the system, but the mental capacities, and especially the intuitive powers, the sexual system stands pre-eminent.

There are powers generated in this, which, if not wasted, or worse than wasted, by promiscuousness, or too frequent intercourse, will flow back upon the entire system and give a higher and finer tone of vitality to it than can be derived from any other source. It is in the association of pure men and women in the true freedom that this action takes place most beneficially, and in this mankind can most fully and effectually bless each other.

The finer emotions and intuitions can only be realized where such pure associations exist, and where there is a proper return of those higher emanations from the sexual organs and their distribution through the general system. It is well known that woman is more intuitive than man, and there is no other reason for it than this: that for generations she has received more of the benefit of this return than man has. Mankind will learn to know more of the forces which are generated in their systems, and the proper means of preserving and diffusing them in that beautiful equilibration which constitutes, not only the highest health, but the means for the grandest unfoldment which is to bless the world with clearer and more perfect intuitions, and higher and more sublime perceptions, than have ever been realized. Then will there be a new order of things on earth. There will be fewer children; but these will be the offspring of love, and not that lust which poisons the blood and leads to the most loathsome and disgusting conditions which so generally prevail, especially in our large cities.

I thank you, as well as the worthy editors of this paper, for giving me the opportunity of presenting these thoughts to the world, and I shall from time to time avail myself of the opportunity thus offered.

ARISTOTLE.

SKETCH OF THE LIFE OF STEPHEN PEARL ANDREWS.

BY HIS SON—HON. WILLIAM S. ANDREWS.

STEPHEN PEARL ANDREWS, the subject of this sketch, was born in the town of Templeton (East Parish), Worcester County, Massachusetts, March 22, 1812. His father, the REV. ELISHA ANDREWS, was a well-known Baptist clergyman, of rare learning and admirable character, and one of the leaders of that religious denomination, in his day, in their contest for enfranchisement from the claims of the then "established church" of Massachusetts. His mother was MRS. WEALTHY ANN LATHROP ANDREWS, a scion of the extensive New England family of Lathrops, one of the strongest, "strains" of the Puritan blood.

STEPHEN PEARL was the youngest son and child of a family of eight. COL. STEPHEN PEARL, of Burlington, Vermont, who distinguished himself in the English war of 1812, in the defense of the Lake Champlain region from British invasion, and whose euphonious name this youngest son of the Baptist preacher inherited, was his great uncle.

When the subject of this sketch was four years of age, his father and family removed to Hinsdale, New Hampshire. He spent his youth at that place, contracting his father's love of study and philosophy, until he was old enough to be sent to Amherst, Mass., for his more formal advancement. At eighteen years of age (in 1830), he removed, however, to Jackson, and, the next year, to Clinton, Parish of East Feliciana, Louisiana, where some of his brothers and sisters already resided. At first he taught in a celebrated young ladies' seminary, established many years before, at Jackson, by REV. ELISHA ANDREWS, JR., and his enterprising wife, and then was a tutor for a few months later in Louisiana College at that place.

But he soon removed to Clinton, in the same parish (or county), and engaged in the study of the law with another of his brothers, THOMAS LATHROP ANDREWS, Esq., whose name stood very high in the profession and figures extensively in the Supreme Court Law Reports of that State.

While at Clinton and Jackson, however, the strong tastes which the young teacher and law student had already acquired for literature and philosophical investigation struggled hard with the mere routine duties of the profession he had chosen. Before he was twenty years of age he had already hit upon the train of discoveries which he is only now ripening into a new system of Universal Science and Philosophy, under the names of UNIVERSOLOGY and INTEGRALISM, and had even in part discovered the necessity for, and the road which leads to, a NEW UNIVERSAL LANGUAGE, which he is now beginning to promulgate under the name of ALWATO. There is, perhaps, hardly an instance of so long-continued and devoted an application to the same train of ideas as that which the life of Mr. Andrews has exhibited and is still exhibiting, the results of which still remain, to a great extent, in the future.

The day that Mr. Andrews was twenty-one years of age (1833) he was admitted to the bar by the Supreme Court of Louisiana in New Orleans. The laws of Louisiana are peculiar, being an offshoot of the Roman civil law, as descended through both the Spanish and French languages and systems. The Latin, Spanish and French languages are, therefore, needed for the best understanding of them. Still not one American lawyer in a hundred, in the State, troubles himself to acquire those languages, to trace the laws to their fountain heads. This professional slovenliness did not suit young Andrews. He mastered the languages and read more in them than in English. This habit favored his philologic turn and pursuits, and tended in the end to wean him from his profession, by broadening his interests into the domain of general learning. For ten years, however, he continued the practice of the law.

In 1835 he removed from the country parish to the great city, to try his talents in competition with leaders of the profession. For four years he practiced in New Orleans, earning a good reputation, at the same bar and in social familiarity with Slidell, Benjamin and others of the men since distinguished as leaders of the great rebellion.

His own opinions, however, took the opposite turn. He had inherited an overmastering love of freedom and hatred of slavery which his residence in a slave State only tended to intensify, instead of overcoming it, as happened in nearly every instance of Northern men, and especially of Northern youths removing South, in those days.

Indeed, this young New Englander, dwelling among the elite of the slaveholders, petted and popular on all hands, as a young man of elegant manners, eloquence, learning, promising talent and rising fortunes, and surrounded by a seething cauldron of Southern indignation against the Northern abolitionists, and hearing every day that no abolitionist could live for an hour in New Orleans, developed, nevertheless, into a full-blown abolitionist. He put himself in communication with some of the leading abolitionists at the North, received and read their documents, and to the extent of what was possible, labored to promulgate their ideas. He assisted Mr. John Walton and other members of Dr. Joel Parker's Church in establishing a Sunday school for colored children, in spite of both the law and a frowning public.

During Mr. Andrews' residence in New Orleans, a reward was offered in that city for the head of Arthur Tappan, of New York, who was regarded as the head and front of abolitionism, as more obnoxious to Southerners, at least, than Garrison

even, as his commercial house, that of Arthur and Louis Tappan, had dealt largely with the South, and they were well known there; and it was considered not only an act of hostility but of ungratefulness to their friends for them to be abolitionists. The merchants of New Orleans were in arrears to the Tappans, and took advantage of the prevailing hostility to them, to delay payments. Their lawyer threw up their business and refused to act for them. They tried to engage other legal services, but it was thought too dangerous to appear in the court-house as a representative of Arthur Tappan & Co., and they entirely failed. At this juncture Mr. Andrews volunteered to take and prosecute their suits, and was accepted by them. He entered the courts in their behalf and was not disturbed.

This, however, and other conduct, revealing more and more his anti-slavery proclivities, began to render his longer residence in New Orleans both disagreeable and perilous. In the meantime, the revolt of Texas against Mexico had occurred. The battle of San Jacinto and the capture of Santa Ana had seemingly established the independence of Texas. The rich and cheap lands and genial climate of the country attracted at once the Southern slave-holders. A steady current of emigration set into the country from the Southern States, chiefly men carrying their slaves with them by the hundred, and assuming that Texas was slave territory, in direct contravention of the previous laws of Mexico which had abolished slavery.

To a natural champion of freedom like Andrews this dedication of a new soil to slavery seemed an intolerable outrage. New Orleans was not only dangerous ground for him to occupy, but hopeless as to any result adverse to slavery. Texas offered a new field, still more dangerous, perhaps, but where it was possible that a prompt and energetic protest against the transmutation of this new and extensive country into slave-holding territory might have some avail. It only needed this prospect to induce the young enthusiast to break up his new and rapidly increasing and already somewhat lucrative professional business in the chief city of the South, and to emigrate to Texas.

In the meantime he had married, in New Orleans, a Miss MARY ANN GORDON, of Norwich, Conn., a graduate of Mrs. Willard's Seminary, at Troy, a lady of firm character and culture, and largely in sympathy with him in his freedom-loving propensities.

They removed to Houston, the capital of Texas, in the fall of 1839. Already, however, a convention had been called and a constitution of the New Republic adopted, which expressly recognized and established slavery, as part, and the major part, of the law of the land. Texas had, in a word, exceeded any Southern State in its express adoption of slavery as the basis of her institutions. Mr. Andrews soon found that any open and immediate hostility to the institution would be useless. He is not and was never a mere enthusiast. Patient, judicious and politic, as well as enthusiastic and devoted to the right, he resolved to settle in the country, practice his profession, and bide his time. He entered the courts, and by his eloquence, laboriousness and learning, rose almost at once to be the recognized head of the bar in the great and little Republic—great in the extent of its territories and in its future possibilities, but with only eighty or a hundred thousand population, of whom then or soon after twenty-five thousand were slaves.

Mr. Andrews went so far, however, as to refuse to take the oath of allegiance or to subscribe in any way to a constitution of the State recognizing and instituting slavery, and refused likewise to be engaged in any suit affecting slave property. These two acts stamped him as an abolitionist; but as he did not parade the name, or his ideas, otherwise; and out of a sort of popular pride which grew up in his youthful and fiery eloquence; he was tolerated, and grew to be a great favorite with the people of the little Republic, both those of Southern and those of Northern extraction, and with the other mixed and heterogeneous population. They would have conferred on him almost any office, and did once appoint him on an unofficial mission to the United States, but his steady refusal to take the oath to support the constitution cut him off from all political aspirations. By his profession, however, he rapidly accumulated landed wealth.

Technically he had no right to practice in the courts; as to be an attorney and counselor required the oath to support the constitution; but even this irregularity was winked at, and the question was never raised.

Perhaps there was another reason for the exceptional tolerance which Mr. Andrews enjoyed in Texas, such as no other known abolitionist ever experienced, in those stormy days, anywhere, perhaps, in the extreme South. The case of CASSIUS M. CLAY, so far north as Kentucky, is the only seeming parallel, and the reason now referred to is like that which protected him.

While Mr. Andrews had no actual fights, on his own account, somehow there sprung up an impression that he was endowed with a desperate courage, and that he would be a dangerous man to meddle with; and there is no quality for which Southerners have so much respect. Perhaps the very audacity of his taking readily the imputation of abolitionism, which no Southerner felt that he would himself dare do, no matter what his convictions, may have contributed to this sort of reputation. He also volunteered to prosecute certain desperadoes when the office was so dangerous as to dismay the regular prosecuting officers; and there was something in his voice, demeanor and eye, which

conveyed an impression of warning never uttered in words, but which seemed to hover like a protecting angel around a life which, never for these four years, was an instant out of danger.

At length the opportunity came when Mr. Andrews thought it wise to attempt what could be done to make his abolitionism effective. Now, four years later, the negroes had heard enough of his views to gather around him, and by their timid sympathy, to render his position still more dangerous; the impetuosity of his own nature had several times burst all bounds, and he had publicly denounced the "infernal" institution of slavery; warnings came to him from all quarters, showing that his position was hardly tenable any longer. On the other hand, the circumstances of the social surrounding had very markedly changed since he came to Texas.

The price of cotton, which had been from sixteen to twenty cents, had fallen suddenly to five cents on the plantation, which would barely pay for its production. The price of negro slaves had fallen proportionally. The masters were discouraged and grumbling. "The d—d negroes" were a curse and a burden rather than a source of profit. Lands, too, in which they were all so rich, had lost their value. Mexico was reviving her pretensions to reconquer Texas, and Texans lived in daily expectation of a renewal of the war. The emigration from the Southern States had completely fallen off. More planters were moving back to "the States," alarmed at the prospect, than were coming in. What little immigration continued was from Europe and the North.

In this contingency of affairs, Mr. Andrews determined on a bold policy. He began by broaching it to his immediate circle of friends, then to leaders of opinion, especially the more intelligent of the large slaveholders themselves, and finally to the public. He proposed to expunge slavery for Texas from the Constitution (really to abolish it, though he avoided that word) and to open the country, as free soil territory, to the emigration of the whole world, and to make of that country a rival nation to the United States, finally absorbing Mexico and extending to the isthmus and the Pacific coast. This scheme combined an appeal to the ambition of the typical Texan, a true filibuster in advance of the use of that name, but only as against a people with whom they were then at war, and who refused them terms of peace, and to their sense of justice to the negro, and more than all to the economical interests of the people as they were then situated. Mr. Andrews, in prosecution of his scheme, traveled, first privately, over the republic, urging it upon the leading men in secret interviews. He showed them that nearly every Texan was enormously rich in lands, if he could only turn the attention of the world to them and bring them into the market; that the name of being a slave region turned emigration away from Texas, from every part of the world except from the Southern American States; that slavery was adopted as a bid for that particular emigration, and that it had, therefore, ceased and failed; that the policy of Texas was now, to bid for emigration from Europe and the Northern States; to sell their lands to the emigrants from these new sources at better prices; and so to remunerate themselves for the loss of the few slaves then in the country.

If cotton had ranged still at a high price, all of these arguments would have gone for nothing; but as the case was they took wonderfully. Almost the only consideration urged against them was suggested by sympathy with Southern sentiment and with the Southerners in their conflict with the abolitionists; but this sympathetic argument yielded, pretty generally, to continued reflection upon the great pecuniary advantages promised by the new policy. The rise in the price of land a single shilling on the acre would usually have repaid the slaveholder for the loss of his few and now nearly worthless slaves; and an enhancement of one dollar an acre would make him rich again, instead of being as he now was, poor.

Mr. Andrews avoided as much as possible, in this argument, any allusion to Northern Abolitionism, or to those real moral considerations involved in the hatred of slavery as such, which were the basis of his own action, and appealed to the cupidity of those he addressed. His success was astonishing. Before anything was known by the public at large of this daring propagandism of real abolitionism in the heart of Texas, the most hopelessly committed to slavery of all the slaveholding States, the majority of the little handful of large slaveholders and most of the men of great influence in the republic were already privately pledged to the new and revolutionary measures.

The next step was to broach the subject, more openly, to the great public. This was done first at Houston, in a mass meeting called to consider the state of the country. Mr. Andrews, by dint of tact, eloquence, argument and audacity, carried this whole assembly, by acclamation, in favor of a measure they had never heard of four hours before, intrinsically the most unpopular ever proposed to a blindly prejudiced populace, and which went the whole length of all that the most ultra abolitionist could have asked for. Two hours afterward everybody was astounded at what had been done; but the more prolonged and deliberate argument of the case was now fairly opened, and every day confirmed in the minds of the people the wisdom and augmented the popularity of the new policy. So sudden had been the movement at Houston that there had been no opportunity for any organized opposition, and, on further deliberation, the people seemed content and even enthusiastic in the new situation.

Mr. Andrews wished now to secure the same advantage in other parts of the Republic. He selected a band of friends and champions of his idea from among the influential slaveholders themselves, and embarked on a steamer for Galveston. There had been an interruption of the navigation for nearly a week between the two cities, by a prolonged storm, so that the people of Galveston—then the largest city in the Republic—had heard nothing of the revolution taking place inland. On the boat no other subject was talked of. Parties were declared and the discussion ran high. At the head of Galveston Bay, the boat struck on a sand-bar, and there was a temporary delay opposite the plantation of Gen. Mosely Baker, an Alabamian, a large slaveholder, and one of the most influential men in the country. Both parties among the three or four hundred passengers on the boat proposed to send for the General and lay the subject before him for his opinion.

General Baker came on board in answer to the invitation, and after gravely and patiently listening to the statements of the case and the arguments of both sides, decided that the proposal of Mr. Andrews was the wisest and most statesmanlike that could be devised to relieve the country from its embarrassments. No one on board but Mr. Andrews and himself knew that the General had been previously interviewed on the subject and his favorable judgment secured in advance.

On the arrival of the boat at Galveston, which it will be remembered is situated on an island, it was like discharging a hive of excited and exasperated bees among a quiet and undisturbed swarm. The whole subject was new to the Galvestonians, and they were astounded and perplexed at the avalanche of abolitionism from the interior of a county supposed to be hermetically sealed against all such ideas.

Mr. Andrews and his friends lost no time, however, in privately and rapidly interviewing all the most influential inhabitants, giving the preference to the slaveholding portion of the community; and here, again, they were equally successful with that portion of the population. But there was a large body of the populace which could not be so readily reached. Many of them were Northern men, who were quicker to scent the genuine odor of abolitionism in the movement than the Southerners, less versed in the real thing, had been. The epithets "abolitionist" and "incendiary" were freely hurled at the new horde of invaders, including the slaveholding coadjutors of Mr. Andrews' plan. The curious fact occurred that the real slaveholders were denounced and finally suppressed by a populace not one in ten of whom ever owned or would ever own a slave, and a majority of whom were recent emigrants from the North.

The agitation ran high. The second day, amid threats of violence of all sorts and intense excitement, the friends who had accompanied Mr. Andrews from Houston became alarmed and returned by the boat. He remained, alone, to carry on the war. He was encouraged by the fact that the real leaders of society and opinion were already privately pledged in his favor.

In the meantime, the little city of three or four thousand inhabitants was alarmed to the last degree and intensely agitated. Notices were sent repeatedly to Mr. Andrews that his life was in danger; his enemies threatened, and his friends advised him to escape from the island by the shortest and quickest method. He however persisted in remaining, and the numbers of the converts to his views were every hour increasing.

On the morning of the fourth or fifth day a private meeting was appointed, to take place in the Custom House, to consist of leading citizens who had already given in their adherence, and who were to come together to consult on the best method of carrying out the new policy. The meeting, though intended to be private, but not secret, became known, in advance, to the opposition which had now organized itself and become active. Mr. Andrews entered the Custom House with a friend, a few minutes before the arrival of the hour at which the meeting was to assemble. He was almost instantly followed by a troop of twenty men, who announced themselves, through their spokesman, as a committee, appointed during the night previous by a secret conclave of citizens, opposed to the "abolition movement," and charged with the duty of seeing that Mr. Andrews be sent out of the city and duly warned to desist from his attempted revolution.

The spokesman, a young South Carolina lawyer, by the name of Cole, prohibited Mr. Andrews from speaking, on the ground that there was not a moment to lose; but he proceeded himself to make a short speech, to the effect that they had unbounded personal respect for Mr. Andrews, and believed he was only doing what he thought was for the good of the country, but that they were true Southerners, that they were not going to abandon the interests of their Southern brethren in the United States, and that they had resolved that, come what might, this agitation should be stopped. He concluded by informing Mr. Andrews that a boat was provided, and was waiting at a wharf in the harbor, to convey him to Virginia Point, five miles distant, on the main land, opposite the city; that his baggage had already been taken charge of and sent over; that his bills were settled at the hotel, and that a splendid riding horse (the usual means of land travel in that country) was provided for him on the opposite shore to convey him back to his residence at Houston—a distance of only about thirty miles by land, against ninety miles by the river.

This harangue completed, the so-called committee formed

a hollow square around Mr. Andrews, and insisted on an immediate march to the wharf. There was no possibility of resistance, and so the procession was at once formed and passed out, at the moment of time when the citizens who were to have constituted the meeting were leisurely arriving. As they passed through the streets the crowd followed, and at the water's edge there was half the population of the town gathered within twenty minutes. A boat was waiting with four oarsmen and a pilot. Mr. Andrews was ordered to step into the boat, which he did. Then another address was made, partly to him, with renewed professions of personal esteem, and partly to the crowd, explaining the event. Presently the boat pushed off, leaving a very excited multitude behind. Mr. Andrews' friends arrived and protested. Fights or challenges to fight ensued, but the Southern domineering spirit prevailed, the new-born friends of freedom were silenced, and everything at Galveston almost instantly subsided into the old routine. So ended one of the most gentlemanly and respectable mobs which the anti-slavery movement ever provoked.

Meantime, Mr. Andrews was wending his way with a heavy heart, over the low, swampy prairies, toward his home, uncertain what reception he would meet with there, for he was conscious that there was no safety for him but in success; and he had now met with an overwhelming defeat, the news of which would reach Houston as early or nearly as early as he could arrive there by direct travel. He therefore resolved not to return at once; to let the storm strike and subside a little before making his appearance before the Houston mob; only previously held in check by the sudden and triumphant success of the new movement. He accordingly diverged across the plains to the Brazos to visit a second time some of the wealthy planters of that region, who had given in their adherence; but as he related to them what had occurred at Galveston, he could see at once that they were not prepared for any conflict in behalf of the new ideas. The simple imputation of "abolitionism," by that name, dismayed them. They had built up a Moloch before whose frightful image they shrank terrified themselves. The largest slaveholders of the rich Brazos country quailed at the very idea of asserting the right to emancipate their own slaves, if it was to be called abolition, and they sank back into silent waiting, and in a few instances turned at once into active opposition to a scheme which they had previously accepted and applauded, and for which they had pledged their co-operation.

When Mr. Andrews arrived again in Houston the place was seething with excitement. Most of his friends here also quailed, and stood aloof. Every night the mob met and discussed what disposition could be made of Andrews. The most violent counsels were the most popular, and yet no leader offered himself bold enough to lead the assaults on the single, but it might be desperate and dangerous, individual.

Gradually the excitement subsided, although once the danger was renewed by the indiscretion of a few negroes who gathered to express sympathy with Mr. Andrews, and to call on him not to abandon them. Fortunately this move came only very vaguely to the knowledge of the whites, although the sable conspirators found the means of conveying their feelings and wishes to Mr. Andrews. The whole project of emancipation, in the way attempted, was, however, effectually killed by the prompt, energetic and successful coup of the opposition to it, made at Galveston.

In the meantime, the slaveholders reflected that it would be a sacrifice to part with their slaves, and that somehow, if that were to happen, they ought to be immediately remunerated. As the agitation subsided, some of them grew bolder again, and came forward to renew the discussion. It was then suggested that if the plan could be so amended as to propose pecuniary compensation, from some source, for the slaves, the project would be rendered less unpalatable to all portions of the community, and that it might be renewed in that form. There were only about twenty-five thousand slaves in the country, the full price of all of them as then depressed not exceeding about five millions of dollars. Mr. Andrews now proposed raising that amount on a pledge of public lands, in some foreign market, and the project so modified began to meet with some favor.

Texas was at this time an independent republic, having representatives abroad and receiving representatives from foreign countries. Hon. Charles Elliot, the same gentleman who had a few years previously represented the British government as consul at Canton, and who lay under some censure for allowing Great Britain to drift into the first "Opium War" with China, had been recalled and sent as Charge d'Affaires, and as a kind of honorable banishment, to Texas. He was residing at Galveston, and being a real philanthropist, had watched the emancipation movement of Mr. Andrews and its suppression, with intense interest. He now visited Mr. Andrews at Houston, and fell in with his project of procuring a loan to pay for the slaves abroad. He believed that this could be done at once in London, favored as the plan would be by the Anti-Slavery Society, which was then a power in English politics. He urged on Mr. Andrews that he should go at once to England to represent the movement, in person, tendering him letters to all the leading members of Lord Aberdeen's cabinet, as well as to Lord Brougham and other members of the opposition, and to some of the great bankers.

This was determined on. Mr. Andrews sold his extensive landed property at immense sacrifices, at a time when there was almost no money in the country, to procure the neces-

sary means for his volunteer diplomatic mission abroad. In three weeks from his expulsion from Galveston, with peremptory warnings never to visit that town again, he was there on his way out of the country, with his family, not concealing the object of his visit to England; but having determined, himself, that if his mission failed he should not return to a country where his freedom of action was so seriously trammelled by an institution which he detested. In Texas his oldest son, WILLIAM S. ANDREWS, the writer of this sketch, was born.

The party came to New Orleans, again to experience the power and watchfulness of an American despotism. The papers of the United States were still ringing with the news which had come from Texas, of an abolition movement which, like thunder out of a clear sky, had astounded the public of that country. Mr. Andrews found that he was watched and dogged by the police, and was repeatedly informed that his life was in danger in New Orleans, for acts done entirely outside the jurisdiction of the United States. He had to hurry his family aboard a steamer, through the agency of friends, and join them higher up the river; and they arrived finally, in safety, at New York, and felt again the luxury of breathing the atmosphere of a free country.

Mr. Andrews found at once strong friends among the anti-slavery men of New York. The Tappans, especially, whose acquaintanceship he had enjoyed previously through his business connection with them in New Orleans, were kind and very appreciative of the information and projects which he laid before them.

Mr. LOUIS TAPPAN had, just at that time, the spring of the year 1843, devised and organized the first of the "Commercial Agencies," a branch of business which has subsequently, first in his hands, and then in those of his numerous successors, expanded into great dimensions; but in the midst of unusual and pressing business he listened to Mr. Andrews' statement of his mission abroad and was so impressed with its importance that he first procured for him the most pressing letters of introduction to leading persons in England, and then announced his determination to accompany him, himself, to England.

It was at the time of the so-called World's Convention at London, which Mr. Tappan had declined to attend, on account of the unusual pressure of his affairs, but, now, he suddenly resolved to go, and so admirably was his business machinery arranged, that in three days' time they embarked at Boston by steamer for Liverpool.

The second day after their arrival in London Messrs. Andrews and Tappan, accompanied by a deputation of the Anti-Slavery Society, were closeted with Lord Aberdeen, so important was the subject deemed on all hands; and Mr. Andrews was requested to lay his purposes and propositions before his Lordship. He did so at large, Mr. Tappan making his statement also, and the members of the deputation stating their estimate of the supreme urgency of the movement, and their desire that the government should not fail to do everything in its power to aid it.

Mr. Andrews laid open his design, and it was greatly commended. Time, however, was required to deliberate, and nothing was immediately decided on. He remained in London some five months, during which he was repeatedly summoned to consultations with members of the government, and sought many interviews with other parties of influence. He opened preliminary negotiations with leading banking houses, and was assured that it was only necessary that the Government should pronounce in favor of his scheme, should barely give it to be understood that it comported with their policy, in order that the money, one million pounds sterling, should readily be obtained.

But the government in Downing street lingered and hesitated. Finally, at a special interview for a final answer, Lord Aberdeen spoke very frankly. He said the project of Mr. Andrews exactly met the views of the British people; and that the government would feel bound to give it every encouragement if it stood alone on its own merits, but that it would almost certainly be impossible to interfere in the affairs of Texas, in behalf of freedom, without involving the country (Great Britain) in a war with the United States. There was in such intervention, he said, nothing which could legitimately be any cause of complaint; that they had a perfect right to do what Mr. Andrews was asking them to do; but that they understood perfectly well that the real government in the United States was vested in the slaveholders of the South; that with them it would be no question of rights or of international law, simply a reckless and peremptory demand on everybody to keep their hands off; that, therefore, while they exceedingly desired to favor freedom and emancipation everywhere in accord with the wishes of the British people, and to favor this particular scheme, they did not think that they should be justified in taking the risk of a war with so unreasonable and so powerful a country as the United States. They had, therefore, reluctantly determined to decline all interference.

In a subsequent interview with Lord Palmerston, then in the opposition, he concurred in this view with the administration, and spent several hours with Mr. Andrews in canvassing the whole state of the question in the United States and the neighboring countries, showing a very intimate acquaintanceship with the status of American affairs. Lord Brougham was also visited and reluctantly conceded the wisdom of the decision which had been reached. Mr. Andrews had now entirely failed in the immediate object of his mission. What then should be done? He reasoned out the

following view: Texas had once already applied for admission to the United States as a State of the Union, and had been rejected; mainly it seemed, through the anti-slavery opposition of the Northern States. It was this rejection which, more than anything else, had alienated the feelings of all Texans, and had prepared the way for what success Mr. Andrews had had in the country as a propagandist of ideas adverse to the slaveholding policy. He now, reverting to this fact, determined to provoke another effort to get Texas annexed, relying upon several years' increase in the strength of the Northern anti-slavery sentiment to again defeat the attempt, and relying upon this new defeat to alienate and throw off still further the little hard-pressed Republic from its relations of dependence on and sympathy with the United States; in which situation there would still be a chance for the adoption of his scheme, without the feature of direct pecuniary remuneration for the slaves.

Everything happened during the first part of the following chain of events as Mr. Andrews had foreseen, but he had over-estimated the earnestness and power of the anti-slavery sentiment of the country, or under-estimated that of the slaveholders to carry through any measure which thoroughly enlisted them; and the annexation of Texas, which he provoked, was not this time defeated, but proved successful.

The *Charge d'Affaires* of Texas, in London, at that time, was Dr. Ashbel Smith, still a prominent citizen of Texas. Amos Kendall was also then in London on some semi-diplomatic mission near the Court of St. James. Mr. Andrews caused to be communicated to these gentlemen the nature of his own operations, his frequent interviews with the government on the subject, and the desire of the English government and people to favor his objects, without communicating the additional fact that they felt the slaveholding influence in the government of the United States to be too powerful an opposition to be encountered.

These threatening facts were transmitted, with full amplification and warnings of the danger, by the next steamer, to the government at Washington, and found their way at once broadcast into the public press of the United States. The whole South was thoroughly alarmed. President Tyler summoned Mr. Calhoun at once into his cabinet to grapple with the danger and to defeat this new assault upon the stability of their beloved institution. Mr. Murphy, the American representative in Texas, was instructed, as shown by the official correspondence of the time, to hurry on a new application from Texas for admission to the United States for the express purpose of counterworking Mr. Andrews' operations in London.

Contrary to the anticipations of Mr. Andrews, and to his great disappointment at the time, the Anti-Slavery opposition lacked the backbone requisite to prevent the success of the scheme of annexation. But in the destinies of the future, and wrapped up in this very issue of the annexation of Texas which he had deliberately provoked, was hid away the abolition of slavery on a far larger scale than he had planned.

Texas was annexed. The unsettled boundary between it and Mexico, and the war never closed between Texas and Mexico, became immediately the affair of the United States, in the stead of Texas, and promptly led to the Mexican war under the succeeding administration of Mr. Polk. The war was ended by the acquisition of California and New Mexico, over which the Mexican law had already abolished slavery and extended the agis of freedom. By the law of nations all that territory was, therefore, still free territory. But this, of course, did not suit the South, and the war on the North was resumed to extend slavery into the territories. The admission of California free, the Compromise measures of 1851 (Mr. Clay's Omnibus bill), immediately disturbed, again, by Mr. Douglas', seemingly needless proposition renewing the Missouri Compromise agitation, the Kansas war educating John Brown and his men for their desperate undertaking at Harper's Ferry, the formation of the Republican party to resist the extension of slavery into the newly acquired territories, the election of Mr. Lincoln, the great rebellion and the final abolition of slavery, all resulted in rapid succession.

These events were all derived, as directly as one historical event is ever caused by another, from Mr. Andrews' movements in Texas and his subsequent operations in London. It is not that the causes were not in existence, and that similar results would not have worked themselves out in some other way, but in point of fact those comparatively slight enterprises were the direct occasion of the whole chain of events which did actually occur. The name of Mr. Andrews has hitherto hardly appeared in this history. His transactions were at the time briskly discussed in the newspapers for a few weeks, and then passed into forgetfulness in the midst of the more exciting events which followed. Mr. Calhoun, though an enemy, and temporarily the conqueror over his policy, complimented him, on his return to Washington, for the astuteness of his plans, and said that if he himself were an abolitionist he could have devised nothing better.

During these many years Mr. Andrews had never for a day intermitted his philosophical pursuits—and the chain of new discoveries began when he was eighteen or nineteen years of age. A year or two later than that period, and while he resided in New Orleans, he had fallen upon the idea of reforming English orthography. In Eng

[CONCLUDED ON PAGE 16.]

ART AND DRAMA.

AT THE GRAND OPERA a new piece, styled "Paris and the Commune," has been produced, on which for once the critics are unanimous. Only fit to be damned. This is hard on the author; but only think how hard it is on a subject so full of possibilities. It needs no herald to proclaim that the people go to theatres to be amused, not to be preached at. Nevertheless, as health-giving drugs are made palatable by sugar-coat or syrup, so the innocent public might have been cheated into taking a small dose of wisdom and truth without knowing it, under the delicate disguise of an entertaining play. Instruction by the eye is the readiest and surest method. But Mr. De Leon has not the gift. His new mystery of Paris is a military spectacle, his story a complex and over-elaborated tissue of personal intrigues, neither instructive nor amusing. With such a vast subject as the fall of an Empire, and with such motives as the mighty passions that were let loose, and in their Titanic convulsions seemed an upheaval of all the moral and political forces, giving play to the most prodigious influences, a dramatist might surely evoke spirits that would touch the sympathies of his audience. The dramatist of the Commune is yet in the unknown future.

At Booth's we are next week to have "Hamlet," with Miss Bella Pateman as *Ophelia*. Miss Pateman is, I believe, the *Ophelia* of the English stage. Her figure and complexion are in her favor. If she is better than *Blanche de Bar*, she will have to be very good, indeed. But I am ready to give the palm to the fair Pateman, if she deserves it.

ALICE is no longer a Grande Duchesse. Her Bridge of Sighs is all made up of laughter.

The return of the Dolby party, with Miss Edith Wynne and Madame Patey, gives the public an opportunity of hearing these accomplished singers. They gave an operatic selection concert on Tuesday, which was only moderately well attended.

Miss Kellogg sang at the Philharmonic, in Brooklyn, and satisfied all the lovers of true music and a pure voice in the immense audience that we have in her a prima donna who can sustain the country's honor against any importation from the other side. All thanks are due to the charming visitors who come to delight us, but there is no reason for upper-tendom to go mad upon imported merit when our home treasures are quite as good and should be nearer our hearts.

WACHTEL is doing wonders in New England. The *Hartford Times* says: "The transcendental glory of an unequalled voice, and the wonderful power of the most superb training a man's larynx is capable of, lifted us above all consideration of schools, styles and manners into the atmosphere of pure, enthusiastic admiration. We adore such a voice; for the God is in it, as much as in Niagara, the ocean or any work which by its especial splendor and might seems typical of His power. Aye, God is in it, and never more manifestly than when the bearer, like Wachtel, modestly carries it about, like a thing for which he deserves no praise, which he has not acquired by striving, but which is merely given into his stewardship. Wachtel surprised even those who had formed the highest expectations."

I should think so. Such an attack of Wachtelalgia requires an anæsthetic of the first class. Put that critic in his little bed.

Mrs. Laura D. Fair is reported to have written a play from the poem of "Lucile." "Lucile" is a sweet story; whether it will make a fair play remains to be seen.

Cerito and Taglione, the two greatest danseuses of twenty-five years ago, are announced as coming to America. Is it they or their ghosts that walk.

Miss Edith Wynne, the singer, now traveling in this country, will receive from her Welsh friends and admirers a testimonial upon her return home.

The New York artists realized over \$8,000 for the Chicago artists. Pretty well for the brothers of the easel and maulstick.

Minnie Hauck is good enough to be a prima donna in Vienna. When she comes back stamped by foreign approval, she will be fit for an American audience.

VANDYKE.

WOMAN ITEMS.

Twenty young ladies are now employed in the registry of deeds office in Portland.

Laborers are scarce at St. John's, N. F., and women are employed on the wharves to load and unload vessels.

The Vassar College new griddle is ten feet by eight, and its capacity is "five hundred cakes at a single fry."

Mrs. M. A. Baines, of London, offers a prize of ten guineas for the best essay on "Domestic Service; its Abuses and Remedies."

An English servant-maid said to her pastor, "I know I have really got religion, because I always sweep under the mat now."

It is stated on good authority that the whole of the forthcoming "Christmas Number" of the *St. James Magazine* is written by women.

The youngest daughter of the late Basil de Gloumeline, Counselor of State to the Emperor of Russia, has married Home, the Spiritualist.

A woman with a pretty foot thinks it really wicked as well as extravagant to drag a handsome silk dress over dusty streets and muddy crossings.

Miss Rye, the children's friend, is a passenger to Canada in the Nestorian, with 130 girls, two boys and two families of five children, for North America.

The whole number of students in the University of Wilmington, Del., at this time, is 1,113, including fifty-three ladies, thirty-two of whom are medical students.

In Brighton, Mass., on election day, two young ladies devoted themselves to the work of distributing the Labor Reform ticket, and were treated with the utmost courtesy.

Cincinnati is to have a first-class Magdalen Home. It is to be in the hands of leading Roman Catholic ladies of the city. Archbishop Purcell is much interested in the enterprise.

Miss Parkinson, at one time a patient in a San Francisco hospital, sued a physician for damages in publishing a history of her disease in a medical magazine, and has lost her case.

A guild of ladies is proposed to be formed in England, under the leadership of Miss Harrison, "to promote modesty of dress, to do away with extravagance, and substitute the neatness and sobriety suitable to modest women."

An applicant for the position of domestic in a Danbury (Conn.) family was asked if she understood how to use kerosene. "Use it, is it?" she exclaimed, "give me a can of karyosane, and I'd never ask for the lift of a shavin'."

In speaking of "Intellectual Vagrancy," the *Churchman* deprecates "a mental dyspepsia that has had its foundations laid in many of our American girls between the ages of 7 and 14 by the gorging of washy Sunday-school books."

Every woman is not gifted with a genius for overwhelming sudden emergencies of fate, as her education seems to indicate; therefore every woman should be fully prepared by early culture and training to meet whatever destiny awaits her.

The Manchester *Guardian*, in alluding to the account of the ordination of Mrs. Celia Burleigh, says: "Some English ladies may soon be fired with the same ambition, and English newspapers too may have to chronicle some like ceremony."

The Empress of Germany refused to receive, the other day, a committee of ladies who desired to present to her a petition in regard to woman's rights. The chamberlain of the Empress informed the ladies that her Majesty was opposed to the movement, and wished to discourage it as much as possible.

An Iowa editor speaks: "So far as we know there is not a woman in Cass County who cares a straw about the female suffrage business, which seems to concern so many women elsewhere. The fact that the increase of children in the county in the last year was over four hundred and fifty may explain the reason why they don't care to vote—being otherwise employed."

The London *Spectator* makes a strong appeal for a woman's university. It says there can be no manner of doubt that on many of the most delicate and difficult questions involved in our modern civilization we greatly need the fine judgment of really educated women, and has no fear that cultivated women will rush into extremes and turn the world upside down.

"My daughter Julia," says the editor of the *Seymour (Ill.) Times*, "becoming disgusted with the roving printers we had to employ, determined to do all the work herself. She set every type in the current issue of the paper, including new advertisements, and had three columns left over for next week; besides which she did a big washing, read about fifty newspapers, and took two days' recreation at the county fair."

The best farm in England is kept by a woman, and took the first prize recently offered by the Royal Agricultural Society. It is a farm of 400 acres, devoted to pasture, grain and stock. The soil was originally poor, but had been much improved by skillful treatment. Only four horses were kept; yet such has been the admirable system of management that they were sufficient for the cultivation necessary for seventy acres of wheat, the same of barley and turnips, besides some oats and beans. The produce sold during the year realized \$15,898.

The Woman's Club of Washington, which has made such vigorous efforts to check prostitution in that city, at one of their recent meetings unanimously adopted the following:

"Whereas at every step of our labors for the prevention and cure of the social evil we find legal, political, judicial and executive obstacles blocking our way; therefore be it

Resolved, That we believe the chief and radical remedy for the social evil lies in the political enfranchisement and thence personal emancipation of woman."

A married lady writes as follows to the *Iowa State Register*: "I am one of the 'Woman's Sphere' people, but I can't help wondering why the gentlemen should think the effects of the ballot would be so vicious; they have it and I don't suppose they ever stray from the path of rectitude, do they? I know women have greater strength to resist temptation than their brothers, and I think it must have been so from the beginning, for you remember Satan had to come himself to attend to that little affair of his with Eve, but he evidently considered it necessary to use no more persuasive powers than those possessed by a frail human being to bring Adam into sin. I ask my good husband these questions sometimes, but he is so anxious to keep from me any discomfort of mind that he always tells me that it is nothing fit for me to know, and my pastor tells me St. Paul disapproved of women learning things from any one but their husbands."

"There is nothing new under the sun?" Who could have supposed, however, that it would be our privilege, in this nineteenth century, to give a veritable extract from one of the Ante-Nicene fathers in condemnation of the monstrous fashions of our own day, aptly entitled it, "Tertullian on the Chignon?" Yet these are the very words of the great apologist, after taking the women of his time to task for the blonde dye with which they dressed their hair: "Why is no rest allowed to your hair, which must be now bound, now loosed, now cultivated, now thinned out? Some are anxious to force their hair into curls; some

to let it hang loose and flying, not with good simplicity; besides which you affix I know not what enormities of subtle and textile perukes—now after the manner of a helmet of undressed hide, as it were a sheath for the crown; now a mass drawn backward toward the neck. The wonder is that there is no open contending against the Lord's precepts! It has been pronounced that no one can add to his own stature. You, however, do add to your weight some kind of rolls, or shield bosses to be piled upon your necks. If you feel no shame at the pollution, for fear you are fitting on a holy and Christian head the slough of some one else's head—unclean perchance, guilty perchance, and destined to hell. Banish quite away from your 'free' head this slavery of ornamentation."

The French have a story that Sir Walter Scott once offered his youngest daughter her choice between a dowry of 100,000 francs or Quentin Durward. She asked to read the MS., took it surreptitiously to a publisher, found that he would give her 120,000 francs, and dutifully and meekly told her father that she would rather have the MS. than the money. Sir Walter was deeply touched by this mark of filial devotion. The Paris journal which tells the story says that a French girl would never have done such a thing as that. She would simply have taken the 100,000 francs, and—she would have found some way to have gotten the romance also.

We are glad to notice a fresh accession to our business world in the firm of White & Morrell, two young ladies from New Hampshire, who have recently established themselves as practical photographers at 33 Park Row. Photography is a profession for which women seem peculiarly adapted; and the excellent opportunities now offered them for success in that special department should encourage many to enter it. With energy, and a few months of faithful application, any woman may acquire the art of short-hand writing, and thus secure herself a sure and remunerative dependence. Let young girls who are contemplating a business life bear this in mind, for the field of labor in the photographic department is widening every year.

One of the absurd instances of anti-woman prejudice in our social institutions is the objection to insure on woman lives. This, although the average woman life is notoriously better than that of men.

The Free Medical College for Women will open its doors for instruction in medical science on the 12th of December. The majority of the chairs have been filled with the choice talent of the country and its faculty will be completed as fast as the proper persons can be found to fill the remaining chairs.

Prospectus will be issued in a few days.

There are many very smart women in New York city who are conducting large establishments as successfully as they could be managed by men. One of the smartest, and perhaps the smartest of these, is Miss Emma Bartlett, whose place of business is at No. 62 Warren street and 21 and 23 College place. She is an importer and manufacturer of harness and saddlery ware, and carries on a business amounting to hundreds of thousands of dollars annually. She is one of the finest of women, in height only about equal to girls of twelve years. Every detail of her business she understands thoroughly, and although she has several male assistants, she is invariably consulted in every important movement, financial or otherwise.

PAULA MINK.

This lady, who has of late made herself conspicuous in the agitation for the emancipation of women of France, is of Polish descent, but born in France. She is of small stature, with Scavish features, rather homely, but has beautiful black hair, which she generally wears loose. At the late convention of the "Peace and Liberty League" she developed in her speech an oratorical talent which surprised all present and moved many to tears. She pictured the sufferings of Paris after its capture by the Versailles, and told of her own experience, how old men and children had been murdered. She justified every act of the Paris Commune.

Mrs. Mink is thoroughly acquainted with the different social systems. At the congress she spoke warmly for the emancipation of women, and at last for the International Workingmen's Association, which alone, in her opinion, could better the condition of the workingmen. She demanded that the congress should—First, declare itself against the measures to be taken against the International by the government of Europe, and 2d, brand the massacre of the Versailles in the name of humanity and justice.

Her words were frequently greeted with deafening applause.

Mrs. Mink is considered one of the best speakers which the party of woman's emancipation in France has among its ranks. Her wild flowing hair, her great oratorical talent, her glowing enthusiasm and flowing, sweeping dialectic, and finally her powerful organ which, as some say, reminds one irresistibly of the great actress Rachel, are said to produce a magical effect on her hearers.

Mrs. Mink was warmly seconded at the congress by her two sisters and co-laborers in the cause of woman's rights, M^{me} de Lorne, of Marseilles, and M^{me} Leo, the celebrated author of numerous writings which have attained a high place in the French literature of to-day.

The *Evening Courier*, of Newark, N. J., has made a new departure and will continue to be as it always has been the leading Republican newspaper of New Jersey. Mr. F. F. Patterson, the enterprising founder and editor of the *Courier*, has transferred all his interest to Francis W. Potter and Thaddeus C. Smith.

The *New Jersey Review* is a bright, sparkling paper. We are indebted to its pages for a pretty story by the celebrated Matilda Heron, to be found elsewhere.

CRITICISM.

A little bird, whose heart was full of song,
Perched on a bough and poured his notes along
The summer air, so sweet, that Zephyr staid
Awhile to listen, pensive as a maid;
And lo, a moping owl, whose cell was near,
Forgot his reverie, and deigned to hear;
But, wishing to be thought more wise than pleased,
His load of learning thus he lightly eased:
"Think not, vain singer, that your song is new;
Three thousand years ago, in Greece, there flew
And sang a bird, the counterpart of you!
And we who spend our hours in classic toil,
And burrow deep in learning's musty soil,
Know all about that ancient, borrowed strain;
So, sing new songs, or never sing again!"
The simple singer, innocent of art,
Who only knew his song came from the heart,
Made no reply, but hushed his modest note
And flew, to sing from wisdom more remote;
While Zephyr, swelling to a tempest howl,
At loss of song, smote the pedantic owl.

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This volume being a new and enlarged edition of "Beautiful Snow and Other Poems," the publishers feel it incumbent on them to say something in reference to certain of the poems therein contained, especially the leading poem of "Beautiful Snow."

The poem of "Beautiful Snow" has had the singular literary fate of having been claimed by no less than eight or nine different persons, several of whom have actually disputed with the real author through the public press and with the publishers, ending only in their shame and the conviction of falsehood.

"Beautiful Snow" was written by Mr. J. W. Watson—who has for fourteen years been known in the first literary circles of New York, and who has held leading positions on the daily and weekly press of that city—while on a visit to Hartford, in November, 1858, and published in "Harper's Weekly" immediately afterward. The poem having achieved a wonderful popularity in this country and in Europe, and in its traveling through the press becoming mutilated, we, knowing the real author, purchased from him the copyright, and have now published it in this beautiful and enduring form. Its great sale has warranted our belief in its popularity and its fast increasing appreciation.

That all false claims and falsehoods might be set at rest, we have combined in the volume several more of Mr. Watson's poems, which will show by their beauty and the style that they are all from the same hand.

"The Sailing of the Yachts" was written at the time of the famous ocean yacht race, and was thought by the *New York Herald* worthy of insertion in its editorial pages.

"Ring Down the Drop, I Cannot Play!" was written after a circumstance that occurred several years since at the Terre Haute Theatre, where Mr. McKean Buchanan and his daughter were playing, and simply follows his words and tell the story as it occurred.

"The Dying Soldier" is another poem that has achieved wonderful popularity; and it is a fact worth mentioning that this poem and "Beautiful Snow" were read upon one night, a few months since, to audiences ranging from one thousand to four thousand, in seven of the great cities in this country, including New York, Philadelphia and Boston.

The universal press of the country received the first edition of this work with the highest commendation, and especially spoke of the "Patter of Little Feet," "The Oldest Pauper on the Town" and "Farmer Brown," and of Mr. Watson as a poet of the highest order, and one who appeals directly to the human heart.

In issuing the present new and enlarged edition, several other poems written by Mr. Watson have been added to it, viz.: "The Kiss in the Street," "I would that She were Dead," "What I Saw," "Please Help the Blind," "Somewhere to Go," and "Swinging in the Dance." These poems possess great interest, and display a lively and pleasant fancy, as well as a genuine, hearty sympathy with all the joys and sorrows of Humanity. They will take strong hold of the heart and memory; and will live and last because they touch many chords of human sympathy.

"Beautiful Snow" is published by T. B. Peterson & Brothers, 306 Chestnut street, Philadelphia, in one large octavo volume, printed on the finest tinted plate paper, and bound in morocco cloth, gilt top and side, with beveled boards, price Two Dollars, and is for sale by all the Booksellers, or copies will be sent to any one by the Publishers, post-paid, on receipt of price by them.

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9 a. m., 4:15 and 6:40 p. m., Peekskill trains.

5:30 and 6:10 p. m., Sing Sing trains.

6:40, 7:30, 9:10 and 10:15 a. m., 12 m., 1:30, 3, 4:25, 5:10, 8:10 and 11:30 p. m., Yonkers trains.

9 a. m., Sunday train for Poughkeepsie.

C. H. KENDRICK,

General Passenger Agent.

New York, Dec. 5, 1870.

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NEW YORK AND NEW HAVEN

RAILROAD.

SUMMER ARRANGEMENT.

COMMENCING JUNE 20, 1870.

Passenger Station in New York, corner of Twenty-seventh street and Fourth avenue. Entrance on Twenty-seventh street.

TRAINS LEAVE NEW YORK,

For New Haven and Bridgeport, 7.8 (Ex.), 11:30 a. m.; 12:15 (Ex.), 3 (Ex.), 3:45, 4:30, 5:30 and 8 (Ex.) p. m.

For Milford, Stratford, Fairfield, Southport and Westport, 7, 11:30 a. m.; 3:45, 4:30, 5:30 p. m.

For Norwalk, 7.8 (Ex.), 9, 11:30 a. m.; 12:15 (Ex.), 3 (Ex.), 3:45, 4:30 (Ex.), 5:30, 6:30 and 8 (Ex.) p. m.

For Darien, 7, 9, 11:30 a. m.; 3:45, 4:30, 5:30 and 6:30 p. m.

For Stamford, 7.8 (Ex.), 9, 11:30 a. m.; 12:15 (Ex.), 2:15, 3 (Ex.), 3:45, 4:30 (Ex.), 4:45, 5:30, 6:30, 7:15, 8 (Ex.) p. m.

For Greenwich and intermediate stations, 7, 9, 11:30 a. m.; 2:15, 3:45, 4:45, 5:30, 6:30, 7:15 p. m.

Sunday Mail Train leaves Twenty-seventh street, New York, at 7 p. m. for Boston, via both Springfield and Shore Line.

CONNECTING TRAINS.

For Boston, via Springfield, 8 a. m., 3 and 8 p. m.

For Boston, via Shore Line, 12:15, 8 p. m.

For Hartford and Springfield, 8 a. m., 12:15, 2, 4:30 p. m. to Hartford, 8 p. m.

For Newport, R. I., 12:15 p. m. (Ex.), connecting with steamer across Narragansett Bay, arriving at 8:30 p. m.

For Connecticut River Railroad, 8 a. m., 12:15 p. m. to Montreal, 3 p. m. to Northampton.

For Hartford, Providence, and Fishkill Railroad, 8 a. m.; 12:15 p. m.

For Shore Line railway, at 8 a. m. to Norwich and Providence; 12:15, 3; to New London, 8 p. m.

For New Haven and Northampton Railroad, 8 a. m.; 3 p. m. to Northampton and Williamsburgh.

For Housatonic Railroad, 8 a. m. and 3 p. m.

For Naugatuck Railroad, 8 a. m., 3 p. m., and 4:30 p. m. to Waterbury.

For Danbury and Norwalk Railroad, 7 a. m., 12:15 and 4:30 p. m.

For New Canaan Railroad, 7 a. m.; 12:15, 4:30 and 5:30 p. m.

Commodious Sleeping Cars attached to 8 p. m. train, and also to Sunday Mail Train on either Line. Drawing-Room Car attached to the 8 a. m. and 3 p. m. trains.

JAMES H. HOYT, Superintendent.

[CONTINUED FROM PAGE 13.]

land some one placed in his hands the Phonographic works of Isaac Pitman, which, on examination, he found to be based on the same phonetic idea which lay at the bottom of his own proposed lingual reform. He was cut off now from all thought of returning to the practice of his profession in the South. The system of laws in which he was versed was very different from the common law which prevailed in the Northern States, and to qualify himself for the bar here would require time and a new effort; besides which, he was already a good deal spoiled for ordinary pursuits by a growing and overmastering interest in Science, Philosophy, Philanthropy and Reform.

Under these circumstances he settled in Boston and devoted himself to the forwarding of the anti-slavery agitation, to the introduction of Pitman's Phonography for Reporting Purposes, to Educational Reform generally, and especially to an earnest effort to reform English Orthography. He associated with himself Augustus F. Boyle, recently Secretary of the Congressional Committee on Education, and Oliver Dyer, now a distinguished journalist in New York; published the *Anglo Saxon*, a newspaper in phonotypy or a reformed alphabet, at Boston and New York, and spent six years publishing books, lecturing and working in all ways in the effort to found phonography as a prominent branch of education in this country; but failing, for the time, in the larger attempt to reform our orthography.

In 1850-'1, the long session of Congress, during which the Omnibus bill was passed, Mr. Andrews went to Washington with Mr. Henry M. Parkhurst, as a reporter in the United States Senate, serving at the same time as the Senate correspondent of the *New York Tribune*. He is the recognized father of phonography and of the prevalent system of reporting in the United States, and the only Honorary Member of the American Phonographic Society, except Mr. Pitman, of Bath, England, the inventor of the system of Stenophonography.

While in Boston, Mr. Andrews made the acquaintance of Prof. Charles Kraitsir, a distinguished Hungarian scientist, and derived from him the first hint of the idea that classes of sounds (vowels and consonants) have different inherent meanings. The idea was very crude, but it was seized upon with avidity and soon ripened into the possibility of discovering—not inventing—a Universal Language. If classes of sounds had different meanings then each individual sound should also have an individual meaning, which might be discovered and fixed; and, in fine, each word, formed of sounds, the meanings of which were already known, would be charged with just the amount of meaning resulting from the combination of those elementary meanings. Twenty years of continuous study have been given to the elaboration of this idea, involving an extensive study of existing languages. *The Primary Synopsis of Universology and Alwato*, just published, is the first considerable result of this study and of the series of discoveries to which it has led. Alwato is the name conferred on the new language, or, rather, which the new language itself furnishes for itself.

About the same time, as far back as 1845, Mr. Andrews, having completed an investigation of most of the systems of philosophy which had prevailed in the world, came upon the writings of Emanuel Swedenborg and Charles Fourier, which have a certain element in common—what Swedenborg calls the *Doctrine of Correspondences*, and what Fourier denominates *Universal Analogy*. The more critical mind of Mr. Andrews, while greatly impressed by this idea of a subtle echo of sameness pervading all things in the midst of their apparent or superficial differences, was dissatisfied with these writers for their lack of analysis and scientific method. It became clear to his perception, if correspondence or analogy existed and was ever to be made into a trustworthy science, that different spheres of being must first be analyzed down to their elements, and that the fundamental and ruling instances of analogy must be sought for as between the elements of these different spheres of being. Language was one of those spheres. He was already engaged with the elements of speech, both in their phonetic capacity and ideologically, or with reference to inherent meaning. It only required that this same treatment should be extended to other domains, as, for instance, form, number, etc., and the echo of sameness discovered which would relate the elements of these different domains to each other, to lay the foundation of a Universal Science.

This Universal Science has accordingly been gradually evolved, and now bears the name, becoming every day more known, of Universology; or, as named in Alwato, it is Al-ski (pronounced Ahl-skee).

In 1851 Mr. Andrews became acquainted with the social doctrines of Josiah Warren, who had, in early life, been a disciple of Robert Owen, but who subsequently to the failure of Mr. Owen's social attempts at New Harmony, had wrought out certain very radical views of *Individuality*, *The Sovereignty of the Individual*, *Cost the Limit of Price*, etc., all of which Mr. Andrews adopted as sound expositions of social truths, while he somewhat expanded them and adjusted

them into a reconciliation with the doctrines of Swedenborg and Fourier, and with his own original discoveries. Soon after he became acquainted with Comte, Spencer, and the later development of what he designates as sciento-philosophy; and did not fail even to give the most exhaustive investigation to the phenomena of modern Spiritualism, and to come to definite scientific conclusions on that subject.

In the meantime his linguistic studies continued actively, carrying him into the partial acquisition of a still larger scope of languages, even including the Chinese, on which he wrote a work fifteen years ago called *Discoveries in Chinese*, which was reviewed in Germany, and has served, to some extent, to aid the acquisition of that difficult language on the coast of China and in Japan.

In 1855 Mr. Andrews' first wife, and the mother of his children, of whom there were now three living, died. The following year he married Mrs. ESTHER BARTLET JONES, a woman of extraordinary powers of mind and a powerful coadjutor in the social projects which were now rapidly accumulating upon his hands; for while on the one hand his whole and immense range of philosophical investigations had culminated in his propounding a new Philosophy of Reconciliation between all schools and sects, which new philosophy he calls Integralism, his socialistic studies and discoveries had, on the other hand, fastened on his mind the conviction that our existing social institutions, marriage included, as regulated and enforced by the law, are just as erroneous, and as little defensible; as the finality of human social perfection; as despotism and slavery. His ideas of social freedom, which have acquired the name of Free Love, and which are but little understood as yet, owing to the unpopularity which any disturbance of the established so-



FROM A PHOTOGRAPH BY BRADY.

cial relations necessarily incurs, need only be alluded to here.

It will suffice to say, that, in respect to these extreme views, Mr. Andrews is actuated by the same staunch devotion to what he believes to be true and right, and for the highest well being of society; by the same strength to stand alone in behalf of an unpopular doctrine; and as he and his adherents honestly think, by the same clear light of future and superior conditions of society, which made him as a young man, an active and unflinching abolitionist on such unpromising soil as Louisiana and Texas.

Finally, the science, philosophy and faith of Mr. Andrews led him to propose an entire reconstruction of Human Society, the Institution of a Unitary Government for the whole world, and the virtual inauguration of the millennium, under the guidance of a new and Supreme Institute of Humanity which he calls the Pantarchy.

In all of these plans, his second wife continued, until her death early in the present year (1871), to participate with great activity and ability. She being a regularly graduated Physician, Mr. Andrews, himself, partly to aid her by his advice and co-operation, and partly to complete his own circle of scientific knowledge with reference to his larger scope of scientific pursuits, went through the regular course of medical studies, at the New York University Medical College, expanding them to embrace Comparative Anatomy, Biology and Physics generally.

In his mere boyhood he was thoroughly trained, under his father, in Theology and Church History. In youth he studied and practiced the law. Later in life he completed the curriculum of Medicine and the Natural Sciences—making the round of the three professions. Added to this, he has been a Diplomatist, an Educationist, a Wall street operator, and a business man in a variety of ways. Mr. Andrews is not, therefore, either a mere bookworm or a dreamy visionary. Though verging on sixty years of age, and always active, still he regards himself as only now prepared to enter

upon the practical and efficient portion of his life, and will probably, if he lives, intervene in political and social, as well as in philosophical and scientific affairs, more prominently in the next few years than ever before.

The sketch of the latest twenty years of Mr. Andrews' life has here been left purposely as a mere sketch. The time has not yet arrived for a candid appreciation, with the public, of much that will be better understood in the future. For the last two years, in the midst of the most strenuous exertions to complete several volumes expounding his discoveries in Science, he has found time to edit, in part, WOODHULL & CLAFLIN'S WEEKLY, and his trenchant pen and bold speculations have done much to erect that remarkable newspaper into the real power which it is, in its influence on the public.

Lists of the earlier publications of Mr. Andrews will be found in *Allibone's Dictionary of Authors* and in *Scribner's Guide to American Literature*. Most of these works have been suffered by him to go temporarily out of print, in the ardor of his pursuit of new and higher discovery. They will be republished at an early day.

Mr. Andrews has been, without seeking the honor, elected as a member of various learned societies, among which are *The American Academy of Arts and Sciences*, *The American Ethnological Society*, and, as previously mentioned, of the American Phonographic Society; and he is, at present, an active member of the New York Liberal Club, a scientific body which is doing much to disseminate a knowledge of science among the people.

The principal work of Mr. Andrews, now in preparation, and announced for immediate publication, is a large volume (of 900 pages), entitled *The Basic Outline of Universology*. An introductory work, the *Primary Synopsis of Universology and Alwato*, has been published by Dion Thomas, of New York, and has been extensively reviewed.

There is now in readiness for the press another large work, *The Structural Outline of Universology*, and various other works, *The Universal Alphabet*, *The Alphabet of the Universe*, and especially, and forthcoming, *A Classification of the Sciences, or the Scientific Distribution of the Sciences and of the Parts of the Universe to which they relate; in review of COMTE, SPENCER and HAECKEL, with the Universological rectifications and the Alwatoso namings.*

The philosophical doctrine of Mr. Andrews he also sometimes denominates NEO-POSITIVISM. By the aid of journalism and books the public is already in some measure, and will soon be far more extensively, provided with the means of judging of the results of a life which from any point of view has been remarkable, and among American scholars exceptional.

WOMAN LABOR.

The belief of a certain class of men is, that in claiming equal rights the fair sex are merely dissatisfied with the duties or comforts—as the case may be—of their lot; and that in seeking the quality of payment for tasks carefully and faithfully performed they are but courting the excitement attendant on masculine employment and out-of-door life.

That the duties of father and mother both devolve on nine out of every ten women, not only in New York, but in the Christian world, is a fact that they cannot but perceive, but are unwilling to admit. If a man finds it impossible to keep a family of five in food and shoe leather on \$8 or \$10 per week, how in the name of common sense is a woman to do it? Yet thousands are compelled to keep the souls and bodies together of their little flock of starvelings on these amounts; and the very man who complains most bitterly of the expenses of his family and the smallness of his pay is usually the loudest in denouncing the claim to equal rights. He laughs and hoots at the idea, advises the women while they are about it to try hod-carrying and brick-laying, and remarks facetiously to his boon companions that he would like to see his wife "a-crowdin'" up to the polls. He forgets that the day may come when that wife, with the little ones crowding The h tels, will be dependent on the mere generosity of the public, because she will have no rights further than the right to suffer.

When the rights of women are fully proclaimed and the women educated up to them, hospitals and half-orphan asylums will no longer be overcrowded and the pockets of the charitable continually drained.

REGINA.

DON'T CROWD.

Don't crowd, your world is broad enough
For you as well as me;
The doors of art are open wide—
The realm of thought is free;
In all earth's places you are right
To chase the best you can—
Provided that you do not try
To crowd some other man.

Don't crowd the good from out your heart,
By fostering all that's bad,
But give to every virtue room—
The best that may be had;
Be each day's record such a one
That you may well be proud;
Give each his right—give each his room
And never try to crowd.

CHARLES DICKENS.