

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BEAKING THE WAY FOR FUTURE GENERATIONS.

Vol. 4.—No. 16.—Whole No. 94.

NEW YORK, MARCH 2, 1872.

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73-85.

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FISK & HATCH.

76-88.

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78 to 108.

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For use in connection with the ELIXIR TAR,
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CONTENTS.

Prefatory Address to the Protestant Clergy.
Book I. Touching communication of religious
knowledge to man.

Book II. Some characteristics of the Phenomena.

Book III. Physical manifestations.

Book IV. Identity of Spirits.

Book V. The Crowning Proof of Immortality.

Book VI. Spiritual gifts of the first century ap-
pearing in our times.

The scope of this book is broad. One-fourth of it is
occupied by an Address to the Protestant Clergy, re-
viewing the present attitude of the religious world in
connection with modern science and with modern
ideas touching the reign of law, human infallibility,
plenary inspiration, miracles, spiritual gifts. It sets
forth the successes and reverses of early Protestant-
ism and asks their explanation. It inquires whether
it is Protestant theology or Christianity that has been
losing ground for three hundred years, against the
Church of Rome. It discusses the effects on morality
and civilization and spiritual growth of such doctrines
as vicarious atonement, original depravity, a personal
devil, an eternal hell. It inquires whether religion is
a progressive science. It contrasts Calvinism, Lu-
theranism, Paulism, with Christianity. Inspiration
it regards as not infallible, yet an inestimable gift of
God and the origin of all religion—a gift for all ages,
not confined to one century nor to one church; a
gift pre-eminently appearing in the Author of our re-
ligion.

But the main object of the book is to afford conclu-
sive proof, aside from historical evidence, of immor-
tality. It shows that we of to-day have the same evi-
dence on that subject as the Apostles had. More
than half the volume consists of narratives in proof
of this—narratives that will seem marvelous—incred-
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by evidence as strong as that which daily determines,
in our courts of law, the life and death of men.
The book affirms that the strongest of all historical
evidences for modern Spiritualism are found in the
Gospels, and that the strongest of all proof going to
substantiate the Gospel narratives are found in the
phenomena of Spiritualism, rationally interpreted:
Christianity, freed from alien creeds, sustaining
Spiritualism; and enlightened Spiritualism sustain-
ing Christianity.

Finally, the author gives his conception of the
foundation motive of Christian morality and Spiritual
progress, as set forth by Christ himself. It is a
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present, when the debatable land of morals and re-
ligion is freely explored, and when men are disposed
to prove all things are they hold fast to that which
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Interest, the Spiritual Philosophy, its Phenomena,
etc., Current Events, Entertaining Miscellany, No-
tices of New Publications, etc. **WESTERN EDITORIAL**
CORRESPONDENCE, by WARREN CHASE, St. Louis,
Mo. **WESTERN LOCALS**, by CYPRIAN B. LYNN.

MESSAGE DEPARTMENT.—A page of Spirit-Mes-
sages from the departed to their friends in earth,
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COMANT, proving direct spirit-intercourse between
the Mundane and Super-Mundane Worlds.

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POST OFFICE ADDRESS.—It is useless for subscribers
to write, unless they give their Post Office Address
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Subscribers wishing the direction of their paper
changed from one town to another, must always give
the name of the Town, County and State to which it
has been sent.

Specimen copies sent free.

Subscribers are informed that twenty-six numbers
of the Banner compose a volume. Thus we publish
two volumes a year.

NOTICE TO SUBSCRIBERS.—Your attention is called
to the plan we have adopted of placing figures at the
end of each of your names, as printed on the paper of
wrapper. These figures stand as an index, showing
the exact time when your subscription expires, i. e.,
the time for which you have paid. When these figures
correspond with the number of the volume and the
number of the paper itself, then know that the time
for which you paid has expired. The adoption of this
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Those who desire the paper continued should renew
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Patrons of the BANNER, when renewing their sub-
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he has only to consult his alphabet of towns to turn
direct to the name upon the subscription book.

ADVERTISEMENTS inserted at twenty cents per
line for the first, and fifteen cents per line for each
subsequent insertion.

All communications intended for publication,
or in any way connected with the Editorial Depart-
ment, should be addressed to the Editor. Letters to
the Editor not intended for publication should be
marked "private."

All Business Letters must be addressed:
"BANNER OF LIGHT, BOSTON, MASS."
William White & Co.

WOODHULL & CLAFLIN'S WEEKLY.

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;	
The Principles of Social Freedom;	
Carpenter and Carter Reviewed—A Speech before the Suffrage Convention at Washington;	
Each per copy;	10
per 100;	5 00

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, March 2, 1872, will close at this office on Wednesday at 5 A. M., on Thursday at 11 A. M., and on Saturday at 8 A. M.

P. H. JONES, Postmaster.

THE INTERNATIONAL.

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

- Section 1 (German).—Sunday, 8 P. M., at the Tenth Ward Hotel, corner of Broome and Forsyth streets.
- Section 2 (French).—Sunday, 9:30 A. M., at No. 100 Prince street.
- Section 6 (German).—Thursday, 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 Thursday 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. 15 E. 38th street.
- Section 13 (German).—The first and third Tuesday in each month, 8 P. M., at No. 301 East Tenth street.
- Section 22 (French).—The second and fourth Friday in each month, 8 P. M., at Constant's, 68 Grand street.
- Section 35 (English).—Meets every Friday evening at Myers', 129 Spring street, at 8 o'clock.

INTERNATIONAL WORKINGMEN'S ASSOCIATION.

All persons desiring to become members of, or to form sections, and trades unions or societies wishing to affiliate with the International Workingmen's Association, can procure all the necessary information and documents by addressing the regular officers of the Federal Council of North America, as follows:

- English Corresponding Secretary, John T. Elliot, 208 Fifth street, New York.
- German Corresponding Secretary, Edward Grosse, 214 Madison street, New York.
- French Corresponding Secretary, B. Laugrand, 335 Fourth avenue, New York.
- Spanish Corresponding Secretary, Majin Janer, 112 Lexington avenue, Brooklyn.
- Italian Corresponding Secretary, Antonio Brumi, 621 East Twelfth street, New York.

MRS. A. M. MIDDLEBROOK.

Recently 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.

NOTICE TO CLERGYMEN.

We have recently been the recipients of numerous letters from clergymen in different parts of the Union asking our terms to them for the WEEKLY. In view of the greatly increased interest manifested by this class of citizens in the principles we advocate, since the Steinway Hall lecture, we announce that we will send the WEEKLY to them complimentary upon an application for it; as well as to all public speakers, of whatever class or persuasion, and to Spiritual lecturers we shall be especially gratified to furnish it.

THE UNITED STATES FEDERAL COUNCIL

versus

THE DELEGATE OF THE TWELFTH SECTION.

To the Members of Section Twelve of the I. W. A.

CITIZENS: The action you thought proper to take on the Resolution of a majority of a small majority of the Federal Council of the I. W. A., for North America, requiring the withdrawal of your Delegate, of course, suspends, for the time being, the functions of that officer; that is, he cannot consistently, with his own self respect, perform the duties of his office until the question at issue has been definitely determined. At the time this action was taken, both friends and foes alike advised him to resign. This he could not do. He was then willing to meet all charges that could be preferred against him. He is still willing, and even anxious to do so. Strange as it might seem, notwithstanding all that was said by members of other Sections visiting you expressly to secure his dismissal from office, your Delegate confidently asserts that his conduct in the F. C. (of which alone that body had a right to take cognizance) not only reflected no discredit upon him or upon you, but could not in any way impair his usefulness; on the contrary, this very resolution of the F. C. demonstrates his fidelity to his constituents, and the necessity of his continuance in office. But in view of the great delay and inconvenience which must ensue from the action of the Committee of Investigation to which the resolution was referred, and to facilitate a speedy determination of the matter, your delegate has concluded that it would be proper for him to tender his resignation. He, therefore, accordingly herewith tenders it, and he may be permitted to hope that, at a special meeting of members only, remembering the great principles involved, nothing more or less than Purity of Representative government (on the small scale certainly), or the preservation of the rights of minorities against the despotism of factious majorities; freedom of debate, and even freedom of the press,—principles which should never be sacrificed even if the effort to preserve them should cost the exclusion of the section from the council, you will unhesitatingly refuse to accept the tender, and promptly dismiss the insolent demand of this majority of a small majority, scarcely a quorum of the council. Think of it! In a representative body, a majority proposes to disfranchise the constituencies of the minority, and so remove "discordant elements! Why, Ex-Emperor Napoleon, in the height of his power, or Bismarck, if either of these personages could blush, would turn crimson with very shame at such a proposal! Yet, this guiltiness has been left to a branch of the I. W. A., one of whose professed objects is the abolition of Despotisms! If one did not know that this act had been performed, it would stagger belief. The proposition that the constituency may elect another representative, in place of the one dismissed, does not palliate the offence; for this council is acting under a constitution which provides that sections may be excluded from representation by a majority vote. If the thing, once admitted to be done, might not eventuate in the commission of many sad tragedies, its present farcical character might be dismissed with the contempt it merits. And now, in conclusion, permit a few statements of fact which may aid you in coming to a just determination. It should be remembered that on the occasion referred to when the demand of the Council was presented to your notice, your Delegate was accused of no worse conduct in the Council than that of speaking often without permission of the Chairman. Now, however that may be, your Delegate was no more guilty than others, against whom no accusations have been made; and whatever your Delegate may have done, was necessary to be done in order to obtain a hearing at all. There seemed to have been from the very foundation of the new Council a concerted plot to suppress the Delegate from Section twelve, so that whoever the Chairman might be, that Delegate could not secure a recognition without absolutely taking the floor! Yet, he never once spoke out of order or against the decision of the Chairman, or against the will of the house.

But it was not the conduct of your delegate in the Council, but outside of it, which was the *gravamen* of the offenses charged. He had published a letter in WOODHULL & CLAFLIN'S WEEKLY, in which, speaking of himself, he had said that "thirty-five years of unceasing labors, culminating finally in the nucleus of a world's organization," might well excuse his apparent egotism. It was affirmed that your delegate thus claimed to be the founder of the International. Now, hundreds of persons can testify to the years of labor, and by the "nucleus" referred to he meant simply the 12th section. The issue of the "Appeal" of that section to the English speaking citizens of the United States in August last, was a new departure in the history of the International, and has resulted in the recognition by the General Council of Political Equality and Social Freedom for both sexes alike, and of the essential political character of the work before us.

If your delegate, however, had intended to claim that fifteen years prior to the publication of the programme of the International at St. Martin's Hall, London, Eng., he, as secretary of an association then existing in New York, called the "United Workingmen's Association," had written and caused to be printed and published in the *Sunday Courier* of that day, substantially the same thing, without its centralizing features, the claim would have been a just one, as any person may satisfy himself or herself by searching files of that paper for the year 1849-'50. Among the members of this association were certain well known New-Yorkers, namely: Hugh Gardner, T. D. Murray, Dr. Edward Newbury, and George Adam, one whom at least (Dr. Newbury) is now a member of this section, and will, doubtless, with the others, remember the above stated facts.

In the letter referred to as printed in the WEEKLY, your delegate had, also, said that the despotism in the Federal Council excited in him a feeling quite the opposite of respect. It is assumed that he intended to denounce the Council itself as a despotism. This is, to say the least, a mistake. He had reference only to the despotic majority, and if that be despotic it is not his fault that it cannot command his respect. If to submit to the sections a Constitution without the amendments referred to the committee that reported it, but which that committee never acted upon, never even recorded, (one of which Amendments was offered by your Delegate),—if to order that the Sections not heard from within a certain period, should be deemed to have voted affirmatively, though, perhaps, they may not even have voted at all,—if to adopt that Constitution temporarily before the action of the Sections and appoint the Committees thereunder, (and let it not be forgotten that it contains a provision which virtually disfranchises the Sections by a majority vote),—if, finally, to demand the removal of your Delegate for presuming to question the infallibility of the majority,—if to do these things be not to exercise despotic power, then your Delegate confesses he does not know what despotism is. At all events, he would not desire to live under a worse despotism than such an one would be, if its power were only equal to its will; for if such things may be done with impunity in the green tree, who can tell what might be done in the dry?

Yours, fraternally,

NEW YORK, Feb'y 17, '72.

WILLIAM WEST.

THE INTERNATIONAL—"WHAT IT IS REALIZING."

Lecture at Masonic Hall, Thirteenth street, between Third and Fourth avenues, Sunday evening, March 3d, at 7:30 o'clock, by C. OSBORNE WARD.

INTERNATIONAL WORKINGMEN'S ASSOCIATION.

[From London, Eng., Eastern Post.]

The General Council of the International Working Men's Association held its usual weekly meeting on Tuesday evening last, at the Council Rooms, 256, High Holborn, W. C., Citizen Serrailier in the chair.

Citizen Marx reported that a Congress had been held at Chemnitz, in Saxony, at which 120 delegates were present, representing sixty towns. It had passed resolutions unanimously in favor of the principles of the International, and declaring its approval of the resolutions of the London Conference.

It was reported that the movement was progressing very favorably in France, especially in the south, where the trades were electing delegates to from Federal Councils.

Citizen Engels announced that he had received a letter from Turin containing very favorable news.

The sections were increasing and were making satisfactory progress. The Italian press, like that of the other parts of Europe, was indulging its readers by printing all sorts of canards relative to the International. One paper stated that "The Fenians had offered the International a close alliance, but that the negotiations fell through because the International would not consent to a complete separation of Ireland from England." It would only agree to Ireland having a separate Parliament. Another paper stated that "Mazzini was organizing a rising which was to break out in the second half of January in Sicily, from whence it was to spread to Lombardy, and culminate in Rome, and, when successful, a Republic was to be established like that of Monsieur Thiers. Garibaldi had at first refused to have anything to do with it until he had consulted the International, but had afterwards given his consent to take part in the movement without waiting for a reply." These statements showed that the Italian press was as unreliable in its facts, and as fertile in its inventions, as the rest of the European Press.

Citizen Jung announced that he had the rules of a new section which had been formed at Zurich.

The Secretary for America reported that several New York sections had held a conference to discuss the following propositions which it was proposed to make the subject of a State Reform Agitation:—

"That the City shall institute public gas and water works, to supply the public with gas and water at cost price."

"That coal depots shall be established to supply the citizens with fuel at the cost of mining and transportation."

"That the City shall institute markets to garner the products of the country, and dispense them to the people at the cost of purchase, transportation, and distribution."

"That the State shall take possession of all railways, tramways, canals, and ferries, and work them in the interest of the people at cost of management."

"That the City shall erect economical dwellings upon the land belonging to the State, and rent them to citizens at cost."

"That the school houses and town halls shall be free for the citizens to convene meetings in which to consider matters of public importance when not otherwise engaged."

"That all fee offices shall be abolished, and that the salaries of the public officers be reduced to comport with the wages of the working-class."

"That all measures of public importance shall be under the direct control of the people, and that frequent reports in detail be made of all public receipts and expenditure."

The General Secretary reported that the newly-formed "West End Branch," held at the Sir Robert Peel, James street, Oxford street, W., was making rapid progress, so much so that it was proposed to start other branches in the West End.

News was received from the Dundee Correspondent, stating that the strike for the eight hours had been successful, thanks to the resolution and determination of the men.

It was also announced that branches were being organized in Plymouth, Huddersfield, and Hinckley, in Leicestershire.

JOHN HALES, General Secretary.

A WORD OF CHEER.

BY WILLIAM BRUNTON.

I fain would sing a word of cheer to all whose lives are crost,
To all who struggle sore with sin, and count their labor lost,
I look and see, 'tis sadly true, that men despise your aim,
And load you down with scorn and sneer, while seeking purer name.
Perhaps you deem the poet blest, and free from such dark care ;
The world a scene of hateful strife, he king-like cannot share !
But, brothers, he must fight the field, and bear its weight of dole,
Behold oppress in heart and mind, and sick to death in soul !
He knows the pain of keenest wrong—the hatefulness of scorn,
The crime of lies and false report, by which our hearts are torn.
Through these afflictions courage came, and made him brave and strong,
The friend to all who need his word to stem the tide of wrong.
And now he sings to you the lay that set his nature free :
Dare child of God as well as man, dare God-like man to be ;
Arise from dwarfing fretfulness, from retribution's smart ;
Arise with saving cheerfulness, and boldly do thy part,
Downcast, downtrod, arise, and grace and worth shall crown thy heart !

Right well we know you fought not here, as soldiers might have done,
That there you lost the battle field, where better men have won !
We know your passions ruled, and in your weakness bore the crown,
But they disturb the proud estate of Pharisees who frown.
We know you cannot feel content with loathsome sin and shame,
And, therefore, man besmeared with dirt, come claim thy manly name !
Let deep the lesson ever be, thy sorrow wrote in fire,
And learn henceforth to curb thy will and waywardness desire !
Remember angels love thee still, and pause in thy descent,
Ascend the glorious height of good, where thy forefathers went !
Here's work for thee of royal sort, here's richer peace in store,
Here's life of freedom, wealth and worth, here's joy for evermore !
Throw craven fear into the sea, cast meanness all aside,
Let justice, right and love abound, instead of sin and pride !
Arise from shades of saddest gloom, to where the day-beams dart ;
Arise to life of manliness, and boldly do thy part ;
Downcast, downtrod, arise, and grace and worth shall bless thy heart.

BOSTON, MASS.

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.]

A NOBLE CHARITY.

This age has been one of experimental reforms. The charities it has inaugurated and sustained for the relief of human suffering have been manifold, and contributed much to the great objects in view. But a great deal remains to be accomplished. I desire to present for consideration, the claims of a class of persons on whom rests to-day a slavery more systematic and oppressive than ever challenged the sympathy of the North on the negro chattel question. I allude to those persons known as "sewing women," so numerous in all our great cities and smaller towns, whose labor, while it exhausts with sedentary toil, has contributed rather to the increase of fortune of merchants and wealthy speculators, than to the essential support of the poor operatives. Thousands of those women, toiling day and night with the sewing-machine, sink after a few years of such labor, from spinal affections and nervous maladies, into irremediable conditions that death alone can relieve.

It is an ascertained fact, that whilst the Southern slave could serve his owners profitably on the cotton fields for from seven to ten years on an average, a girl who works the sewing-machine with that persistent industry necessary to obtain the pittance that scarcely sustains life, is wrecked in health and stamina in two or three years.

A distinguished French physician, writing on kindred subjects, says: "All who are acquainted with the condition to which women are subjected in the present state of society, with respect to labor and its remuneration, have for a long time acknowledged the fact that herein lies one of the most fruitful sources of prostitution, and consequently of the propagation of disease. Therefore, to ameliorate the condition of women with respect to labor, is to do a kind office as well in relation to humanity as to morals and public hygiene."

The class of persons I allude to are so numerous, and have so long and often challenged human sympathy, that even Christian charity has exhausted itself and turned away in despair from them. I feel assured that if relief ever comes, it must be on some system of labor that, whilst it is organized on the basis of a charity will, at the same time and in connection therewith, render their labor remunerative, and thus secure them a more abundant living.

The scheme that suggests itself to my mind as most feasible, is to raise a sufficient sum to erect a suitable building for a Working Woman's Bureau, in an eligible locality in the city, and also an abundant supply of such materials of merchandise as women usually work up for the customers of merchant tailors and clothing establishments.

Let the goods to be so provided be sold to customers who purchase clothing at such Bureau, at cost or a slight advance, so as to secure the largest possible compensation to those women who seek employment at such places. I have not matured, nor do I present the details of the project.

As soon as it becomes known that the Bureau is operated as a charity, the benevolent portion of citizens would certainly be induced to extend to the institution their hearty patronage.

At the same time public sentiment, if it could be extended in favor of any object that was deserving, would certainly frown on all competition directed to prevent its success.

When we remember that the children of those who are rich in the present generation, may and often do constitute the poor of the succeeding generation ; all that feel an interest in posterity would assuently regard as a privilege, nay even a duty to assist in establishing such an institution for the women that have to labor for a support.

When one Bureau is made a success the general introduction into all the great cities and large towns will be assured. Even the Sunday religious denominations will be thus persuaded to enlist in such objects as a high christian duty. It would be wise, however, in those inaugurating this scheme to provide against its being perverted to sectarian purposes, and make it as free as the rain and sunshine of God, which falls and shines alike on the saint and the sinner.

PROPHECIES.

In a book called the Educator, prepared and published by JOHN M. SPEAR, that remarkable man and medium, many years ago, and not now in market, being out of print, may be seen on page 504, the following series of prophetic announcements made by the late Hon. Robert Rantoul, member of Congress from Massachusetts. He died in Washington some twenty years ago. It was during a Session of Congress, when he was taken ill, if memory serves truly, with erysipelas, culminating in malignant pustule, and resulting in short time in his departure from this life. He was a distinguished Democratic politician and statesman. The date of these declarations is Dec. 30, 1853.

HORACE DRESSER.

It is now permitted to be prophetically declared that the following events are at hand, and that they will transpire without the aid of miracle, and without suspension of nature's laws :

1. Several nations, holding important and highly influential positions on your earth, will soon be engaged in most acrimonious and sanguinary strife.
2. The American nation will not be excepted from the great commotions which are at hand.
3. The more especially oppressed, enslaved, and hunted will, of absolute necessity, be emancipated.
4. There will be dissolutions, and unions, and new governments, as necessary results of the mighty national struggles; and among these unions and disunions there will be a union of the United States with the Canadas and neighboring provinces. These unions will cause a dismemberment of some of the now confederated States, and, as a consequence of that dismemberment, there will arise a new and glorious republic which shall have for its basis Justice, Equality, and Universal Freedom."
5. Prominent persons will be placed at the helm of the new ship of State, whose motto shall be "Eternal Principles, not Parties."
6. A new religion shall take the place of dead forms, which shall lead to high, energetic action, and to wise endeavors to elevate the oppressed and instruct the uninformed.
7. The new republic will invite to its broad shores the greatly enlightened of all the nations of your earth, and, by new combinations of character, thought, and action, there shall be a new and higher order of beings than has at any former period inhabited your earth.

These prophecies are presented at this present moment, that greatly spiritualized persons may be wisely informed and somewhat prepared for the important things which are at hand, and also that they may be unmoved and undisturbed when they transpire.

ROBERT RANTOUL.

THE SOCIAL PROBLEM.

NO VII.

The fundamental principle of the solution of the social problem consists in the fact that that solution necessarily transcends and lies outside of the political sphere proper. No changes in the civil law can really and fully meet the immense needs of this hour. Many and great changes in the law of the land are necessary beyond all question ; bad laws to be abolished, better laws to be enacted in their place—in the place of some of them ; but when the few good laws are made, and the many bad laws are all abolished, that will have been but the smallest part of the task imposed upon this age, for the real task is nothing less than the reconstruction of Religion, Education and Morals. This is indeed the veritable solution of all the several parts or phases of the social problem, which, treated, as they commonly are treated, as separate and independent questions, are in fact and must for ever remain, radically insoluble.

Many elements of our social life absolutely need organizing and regulating which, nevertheless, cannot by any possibility be organized and regulated by Legislatures and Police Courts. The organization and regulation are almost infinitely important—but human liberty is even more important.

No amount of improvement or ideal perfection in the civil government could dispense with the necessity for the higher and subtler form of regulation. For, indeed, it has long been justly felt that the true progress of our civilization involved, if it did not even in great measure consist in, the growing restriction of the sphere of action permitted to what I will call the temporal government. Yet it were indeed a narrow view of human life and human destiny which attributed the perfection of our mundane existence to the reign of mere individual caprice? The reign of a profound willingness, yes, certainly, but an organized and regulated willingness—A willingness, in a word, organized and regulated by those forces of wisdom and love, freely recognized as such by each.

Our industrial life for example, certainly cannot continue to consist in a cruel and wicked exploitation of the many for the delectation of a few, were that few fully as worthy and estimable as our actual wealthy class is, in the main, vile and despicable. And just as certainly will not that industrial life be degraded to a barren individualist isolation. Infallibly must it ultimately become a noble and free co-operation, a social co-operation, animated by a social spirit, and in view of social ends. A co-operation, moreover, really free; free as to all its functionaries; the functionaries of direction and administration no more enslaved to the workers than the workers enslaved to them. But such an organization evidently implies a far higher order of intelligence than prevails to-day, especially among our lettered classes. The real solution, therefore, the only possible real solution, of the industrial side of the great problem evidently demands a very radical reconstruction of education.

Or take the marriage question and the relation of the sexes for another example. What can be more obvious than that the best interests, the highest progress of the human race need most urgently that all this delicate order of human relations be pre-eminently regulated? Well, there is one thing even more obvious still, if possible, and that is that the civil government—any civil government whatever—is totally incompetent usefully to interfere in the matter at all as it is, indeed in all questions of morals as well as of education and of religion. Morals, education and religion, must be organized and regulated entirely independently of the political sphere proper; of any and every civil government.

That which true progress demands, in fact, is that the civil government limit itself exclusively to keeping the peace and regulating material interests. In other words, it has to secure the freedom of each and every citizen against all forms of encroachment on the part of all other citizens whomsoever. This accomplished, all it has to do with our several moral relations is to take its rough and heavy hands off and keep them off. Every attempt of the civil government to regulate any matter of morality, or in anywise to interfere in it, manifestly results in infinite demoralization. See, for example, the vile and abominable proceedings of our Federal Government in Utah.

It is plain enough that in marriage there are two elements; one, a civil contract, relating to the material interests of the conjugal association, the other, a moral relation. The civil contract is within the sphere of the civil government; not, indeed, to dictate what the contract shall be, but to carry it out according to the intentions of the parties. The moral relation is wholly outside the sphere of the civil government, and any interference whatever with it on the part of that government is a usurpation to be henceforth resisted by all who believe in human progress, and a really noble morality.

Yet, not one of the human relatives is in more urgent need of wise regulation than just this one of marriage, and the relation between the sexes generally. Upon the wise regulation of this relation, indeed, more than upon anything else depends the future improvement of mankind. But, most assuredly, this regulation must be one in which the will of every individual coming under the regulation entirely concurs. From the very nature of the case, any attempted regulation not in conformity with this condition would be nugatory—obviously self-defeated. A huge morality is simply impossible as long as the civil law pretends to interfere in the matter at all. For who cannot see that marriage is one thing for the cultivated and refined, the really moralized; and quite another thing for the semi-bruta herd.

The real solution, therefore, of the social problem, one and indivisible at bottom, notwithstanding its many and varied, and seemingly separate and independent aspects, consists in the organization of this higher and subtler and more refined regulation, one that may on every ground be so well denominated the Spiritual Government. The supreme want of the age is a codified Higher Law. It was a grand and a noble thing on the part of our abolitionist Forerunners—whose labors let us ever remember with veneration and gratitude—to proclaim, even in the most vague and general way, the existence of the Higher Law, its supremacy over all the lower Law. But it is not for us to leave the conception vague and misty as it naturally was at its birth. It is ours to attach it to positive natural laws if, indeed, in this region—the region of our social relations and our moral nature—any such be discovered.

It is manifest, at all events, that the Higher Law can systematically govern men only after it shall have found its code. Nay, more ; until it shall also have found its appropriate organ. Ideas cannot execute themselves ; cannot even propagate themselves. To prevail they need a suitable social embodiment.

The task thus indicated is unquestionably vast. It is indeed of a magnitude that may well seem appalling when we consider that its fulfilment alone stands between us and chaos. Blind is the thinker who cannot see this to be the fact. For what manifestly must be accomplished is the radical recon- cilement of freedom with regulation, of an indispensable individual liberty with social organization, or, simply to vary the expression, the idea at bottom remaining the same, of ORDER with PROGRESS.

HENRY EDGER.

We never yet have seen so mean a woman, but what within a stones throw we could match her with a meaner man.

In the Boston Horticultural Hall series of Sunday lectures, by representative minds of liberal thought, Mrs. Livermore withdraws from the course, and Dr. Bartol will take her place for the concluding lecture, discussing the subject "Sex."

WHAT CONSTITUTES TRUE MARRIAGE?

Spiritual consociation, or love, is mental union, nurtured, and sustained by constant manifestations; or, by an assured faith in the devotion of one to another, through all possible conditions. This is almost impossible to be known, where the lusts of the flesh destroy the spiritual element. A partial congeniality may make a kind of pleasurable bond for a while, but the true spirit bond cannot be broken.

There is an ecstasy of feeling even in thought, though oceans divide the parties, which excels all else, in which the mind may ever participate. A true love relation is an imperishable treasure, a holy contemplation that vivifies, and sheds a halo of such power, that the scintillations, with telegraphic speed, intensifies life in the loved one. A marriage union, for eternity, requires a high spiritual development. The marriage of earth, or, union in the flesh, has its definite use in the perpetuation of the race. Action beyond its use is a drain on the spiritual juices, or the animating constituent in the animal organism. Hence, the reason, and necessity for agitation, and amendment of the present legal bond. This bond is now but a license for prostitution, and the unfolding of natural laws reveal it to be the worst kind of prostitution, because it not only reduces the tone of the participants, but it develops a deteriorated offspring.

The child, animated by the dregs of a prostituted love-life, is depleted of its proper natural force at birth, and enters the arena of life unprepared to wrestle with either physical or mental disorders.

The enunciation of this unwelcome truth should be heard; it should permeate the intellectual and spiritual atmosphere around us, until those whose lives are sacrificed through its neglect shall bear testimony to its purifying effect upon fallen humanity.

One cannot deal with this monstrous evil gently. It is a tree of evil, whose roots must no longer be suffered to distil poison and destroy the true vitalizing principle.

The prostitution which exists under the legal bond, called marriage, should no longer have an abiding place in the appreciation of the enlightened intellect of the nineteenth century.

The individual suffers none the less from the infringement of a natural law, because of the sanction given by authority of either ecclesiastical or civil courts.

I know the rugged coasts into which truth would steer the life-boat. Already I perceive the breakers—symbols of the waves of passion—that rise in seeming majesty and power; but if Truth is at the helm, breaker after breaker will be safely passed, and, growing stronger by resistance, it will become mighty to save those who abide in the light of truth.

The Christ, the representative of truth, is made to say: "The beasts of the field and the fowls of the air have each an abiding place, but the Son of Man"—or the representative of truth, the offspring of God—"hath not where to lay his head." Ah! lovers of the truth, will ye not open your hearts to the beloved one? Cherish the truth, and man's regeneration has begun. If he has given the Saviour a lodging-place, there will the seed of the woman bruise the serpent's head. This symbolizes the capacity of the parent by entertaining truth, which is tempest toned, as it has been in the harbor of your own hearts; and man's regeneration is begun. The Saviour has found a dwelling-place, then will "the seed of the woman bruise the serpent's head." This symbolizes the capacity of the parent; by entertaining truth, which is to give life and activity, to transmit to the offspring the strength to conquer the fascinations of the perverted love life which the serpent symbolizes. This perversion debases and prostrates humanity. Parents think what a high and holy trust is yours, to so live as to transmit qualities and powers that shall give glory to God. On the other hand, the power is with you to mar and distort the image of the creator. It belongs to true parentage to give the giant intellect, which shall bless the world, the moral force that can easily stem the surging power of evil in the world, and the strength of body that can save from disease and premature death, which, like the plague of Egypt, cuts off our little ones in a night.

Waste not life's vigor in your own lives, and so that you may not dwarf your child's capacity or clog his spirit career, whose progression is dependent on the great law of attraction which is governed by the inherent properties of spirit as of matter. Man cannot now apprehend the faintest outline of the effect on the spirit-world attendant on a correct life in the beginning. The beginning is in thought. Thoughts stamp themselves upon the elementary germs which enter into the organism of a new being.

A. Z.

PUBLIC AFFAIRS.

BUFFALO, February 1, 1872.

Messdames Woodhull & Claflin:

The report of the Judiciary Committee of the United States Senate adverse to Woman Suffrage should prove no cause for alarm to the friends of progress. The partizan politicians at Washington are more intent on perpetuating a dynasty that will enable them to enjoy the spoils of office, than influenced by any considerations of justice to humanity, and hence they put such construction upon the amendments to the constitution as they think will best serve their selfish purposes. The Committee of Ways and Means of the House of Representatives in their report relative to the unauthorized operations of the Secretary of the Treasury with the Syndicate, were quite as ready to whitewash and cover up a transaction by which it was admitted, interest at the rate of eleven per cent. per annum had been paid for three months on \$130,000,000,

as were the Judiciary Committee of the Senate by their report to ignore the plain constitutional rights of 17,000,000 of women. The usurious and unauthorized interest on \$130,000,000, which Secretary Boutwell admits was paid by the government, amounts to nearly \$2,000,000, every dollar of which has to be wrung from the sweat and productive industry of the toiling millions. As it was an infamous crime to permit the Shylocks, with whom the government has dealings, to defraud labor of \$2,000,000, it was more infamous for the Committee of Ways and Means to report the crime a necessary virtue. The corruption and rottenness being now developed, as existing in the Custom House, at New York, is no more, proportionately, than exists in the Custom House of Buffalo, and, perhaps, in all the Custom Houses and internal revenue departments of the whole country. Specific and plain charges of the stealing of government property have been made in a respectful manner against Government officials, to the Treasury Department at Washington, and no notice whatever has been taken by Secretary Boutwell of such charges, but the thieving officials have been retained, and are now in office enjoying the proceeds of their plunder. With facts like these staring the people in the face, is it at all remarkable that honest Republicans should become dissatisfied and bolt the party? Is the re-election of Grant as President, of Roscoe Conkling as United States Senator, or Geo. S. Boutwell's retention in his present position at the head of the Treasury Department, of more consequence to the country than the very integrity of the people. The rottenness connected with the Buffalo Custom-house can be easily shown up and made plain to any committee Congress may choose to appoint to examine into the subject. The names of the thieves and the dates of their stealings can be given. There are enough honest men in the country who are voting with the Republican party, who do not want office, and who cannot be intimidated, that will certainly rebuke this Administration at the polls next November, unless a more positive disposition is promptly manifested to reform present inexcusable abuses. As there seem to be no hope of such reform at the hands of the present Republican party, does it not become the imperative duty of every friend of humanity and progress, to cast his vote in such direction as will free the whole people from the political vampires who today are seeking the life-blood of the nation? The New York Herald's Washington correspondent has stated that the commissions on the new loan, through the kindly offices of the Syndicate, would amount to about \$64,000,000, which amount if applied to corrupting the purchasable portion of the people would be fraught with great evil. With the public domain all gobbled up by gigantic corporate monopolies, large subsidies granted to enrich the already rich men of the country engaged in foreign commerce, one half of the whole revenue of the country stolen or used to perpetuate the present power of the dominant political party, in the name of God what is to become of the great laboring interest that produces the whole wealth?

"What woods uncult! What fields unploughed!
The laborer is God's heir."
Who steal his proud inheritance?
Who are the thieves, and where?

Who lock up nature's boundless wealth,
Nor heed the needy's cry?
They are man's greatest enemies;
And they or we must die."

SELAH.

A STRAW.

Messdames Editors:

I feel it a duty I owe myself and the cause of humanity, to give freely my mite in support of the great progressive measures of this age, while the cause of justice seems to tremble in the balance. And even those who in their heart of hearts are true to the spirit of present movement, and yearn for deliverance from the shackles and bands that so long have fettered free expression, and dare not face the storm of indignation and thus give that comfort and support to those differently constituted, who dare brave the host of "enemies" in and out of the ranks of professed reform.

But this is really a crisis in the affairs of earth, "the crooked path is being made straight, and the rough places made smooth." There is a noble work to be done, and there truly are noble hands ready to do it.

As strange and startling as some of your positions are to many, and as fraught with danger, to old chaos, as may be the construction of a new heaven, and a new earth, there is no construction, the danger is confined to chaos, not to the new heaven or new earth.

And while you, my brave sisters, with many other noble sisters and brothers, are tracing the past, or formative development of the old earth, digging fossils from their antiquated beds and classifying them in their natural order, and prognosticating from existing conditions, let me assure you that many in the west heartily sympathize with you in all your movements, and feel confident of ultimate success.

There is a deep, strong, irresistible feeling among the thinking masses that the old order of things have about had their day, that the present systems (so-called) have out lived their usefulness, and that there is an imperative demand for a true system of universal reform in all the affairs of life,—social, political, religious, individual and universal.

If I mistake not, the harvest is ripe, and the reapers are here. Their sickles are in their hands and they "will gather the wheat into the granary."

Go on, "act well your part, for there the honor lies."

I have read with great interest the proceedings of the Washington Convention.

That convention was one of the glories of this age, a monu-

ment to the memory of woman upon which coming generations will work with exultation and pride.

I have also read with care that immortal defense of woman's legal rights by Sister Victoria. Before I was through it, I began to be glad—or proud, that I was a woman.

I also have carefully read the proposed new Constitution, and have been instrumental in placing it before my neighbors.

We will all "vote the straight ticket."

I have also read with mingled interest and suspense, some of the criticisms and "Bulls of excommunication" issued with a hearty gusto from where? Even from those who should be foremost in the ranks of reform! And no doubt really think they are!

They talk about "enthusiasts," "fanatics," "with vagaries," "utopian," etc., as do other people. There are those who have long and eloquently talked of harmonial philosophy, progression, and spiritual development, that now seem frightened at the magnitude of the structure, and cry, "Hold, enough."

They forget that they did not inaugurate this great Spiritual work. They have not guided it to its present immense proportions.

It is the work of stronger arms, and higher wisdom. A strength and wisdom that will guide it to completion, even should many who feel strong, prove unable to stand the pressure.

Some even in the ranks of reform, seem to feel highly indignant that this work should be ordained of Heaven, and not be committed to their keeping, and they the sole agents for distributing the favors. That indignation is old.

Have not the churches asked often "why if these things be of God have they not been revealed to us, are we not the chosen people of God? Don't we pray long and loud? Don't we give freely to the Lord? Are we not regenerated? Haven't we done much for Christianity? Verily, this work must be of the Devil."

To such I would only ask, is not your vessel full, what now would you ask of heaven? If others have vessels containing more, is heaven unjust? "There are many things in heaven and earth not dreamed of in thy philosophy, Horatio." All the reformatory movements of the age are tending to one common centre; it is an irresistible power than no puny arm can stay—nor can its Christ be betrayed with a kiss; its Christ is now "lifted up" and "will draw all men unto him." The fearful and unbelieving will not obstruct the wheels of progress—the great work will go on—bigotry and intolerance is doomed to exposure, tyranny and oppression to tumble in the balances. Truth and justice will again wield the sceptre. The earth will then rejoice, and the nations will gladden at the reign of peace and good will.

Go on, unmask the batteries, expose the enemies' works, and success will crown with unfading laurels, all noble defenders of the truth.

Yours for truth,

MARY E. FARLEY.

ELSAH. Jersey Co. Ill.

FRIENDLY WORDS.

My Brave Sister:

Christians talk about feeling the glory of God in their souls causing them to shout glory hallelujah! I know something about that feeling, this morning; since reading your editorials in your last WEEKLY, I feel the glory of the God in your grand soul, and I want to shout, not exactly in the old religious way, but to speak with the deepest utterances of my being. Thank God that He has at length raised up a woman who, while she exercises the broadest charity, at the same time utters fearlessly the most terrible truths. James Russell Lowell says, "Call tyrants, tyrants?" So say I. At the same time our philosophy finds charity, even for their tyranny, in the fact of their ignorance; and while we are teaching them the valuable lessons of life through stern and severe discipline, we can, at the same time, pour over their souls the pure waters of our Free Love which ever flows most freely where most needed. People are often offended when the physician announces to them the fact that they have the small pox, and strive to avert it, but its unmistakable blotches appear; their cry then is, "Oh, Doctor! what shall we do to be saved?" So of society, religious, political, and particularly social. When you and other brave physicians who perceive the truth, tell them their condition, they are at first angry, but strong, broad shoulders of strength and womanly daring applied, lo! it moves from its old base, rolling on with a might and force not to be described. As it passes, the base upon which it moves is covered with the crushed and mangled bodies of those who said "don't, don't," let the world stand just where God put it, not knowing that it had been obstructed from its natural movements by just such trash as they had thrown in its way—and themselves. Not perceiving that the very formation of the earth, being round, indicated that God intended it to move.

All that can now be done for them is to take up their mangled remains and give them a decent burial, ridding the workers of the stench that must otherwise poison the air. On you go with your labor, as time passes on, and they learn by their own aches and pains the truth, they will cry, "What shall we do to be saved?" Indeed, I have heard this question asked for years, but have been so limited in my means for prescribing that my practice has not been very extensive. Yet, I thank God for what little I have been able to do, and now, that I see you in your might rise up like a new-born saviour to the world, I am more than thankful.

In vision, I see the world as a large globe, representing the truth in all its phases apparently poised upon some base where it had long rested. Under it, at one side, I see numbers of persons

with their shoulders against it, trying to make it move. They have only caused it to sway a little until you come along, and with your garments on, sleeves rolled up, and the glow of health from such exercise upon your cheeks. No long, nasty trails impede your progress, no hump on your back weakens your back bone; no false mass of stuff burdens your brain; and, then, a true natural woman, you dance along over all sorts of things, only crying: "Out of the way, conservatives! The world is moving!" No matter if the people do not bow and scrape; or, if they do, 'tis all the same. You have no time for such nonsense, but must be up—up with the world. Bye and bye, when it is generally accepted that the world moves, and people know enough to keep from under, they begin to crowd nearer to you, to offer their tributes of praise; but in the same child-like, Godlike innocence, you exclaim: I only added a little of my strength in addition to others, and—the world moved itself! All you have to do, is to go and do likewise. Get the rubbish of ignorance out of the way, and the machinery of Nature will move its own worlds, whether large or small. Freedom is Nature's element, and when clear, all things must be beautiful.

Poor, insignificant creatures are those who strut about, peacock-like, expecting the world is going to pause in its onward course, that its inhabitants may bow at their shrine. How easily they disappear, dropping their gaudy feathers, and showing their big feet, as they run from the moving world in its onward march.

I think I know you are true to your great conception of principles, and without any policy save that of doing (your) right, are working for the speedy elevation of a long-suffering human race. You aspire to no worldly honors save those which flow from grateful hearts, offered because, like our martyred President Lincoln, you have helped to break the cold fetters from their mental and moral limbs, emancipating them from the damnable slavery in which they have groined for centuries—honors which will last eternally, and shine more brightly when summer grasses shall wave over the mortal dust that now cumbers your immortal spirit.

If you deem this matter worthy a place in your valuable columns, I shall be pleased to see it there, and thankful that my name may be known with yours as an earnest thinker though feeble worker in the same cause.

M. S. TOWNSEND HOADLEY.

THE BASIS OF REFORM.

NO. VII.

Equilibration in the physical, as we have seen, is dependant upon a due observance of the laws of life, and is influenced by our surroundings; all material forms have an effect upon this; your mental and spiritual associations are continually developing or disturbing your faculties; it is, therefore, of the highest importance that these be most judiciously and harmoniously arranged.

Mental equilibration depends upon both the interior and exterior forces. The mental organization is not a myth but a reality connected with the physical body in this world, and with the more refined physical body which is carried into the world beyond. To us, as spirits, the mental organization is as visible as is the physical body to you; it is composed of organs through which its interior faculties act, and we recognize not only the act, but witness the operations; for instance, you think you clothe your thought in words, perhaps to yourself alone those thoughts make or mar the harmony of your mental organization. You may think and speak ill of a brother, it may never reach him, but it has already hurt you. As a man thinketh, so he is. When this is realized as it should be, we shall have no more inharmonious expressions, no idle words, no slanders, and the thoughts that would be clothed in them would be banished.

We have seen that equilibration in the physical depends upon the proper action of the entire system, so it is in the mental; and unless all the faculties express themselves in their appropriate degree and manner on this plan, the highest condition cannot be attained.

It is therefore of the utmost importance that each individual should study to the fullest extent of their ability, the capacities of their own minds, and endeavor to bring all these out in the best and most harmonious manner; as aids to this, your mental surroundings are of vast importance. You will find individuals who seem to close up your faculties and for a time destroy all your powers of thought, while others call you out in many directions and inspire you with grand thoughts. This important lesson cannot be too strongly impressed upon you, and the necessity of observing it strictly. There are material and physical conditions which interfere with, or aid mental equilibration, and these should be as carefully studied as possible, that you may avoid the one and have the benefit of the other.

When you realize the important fact that the air you breathe, the material elements which surround you, and especially the mental conditions which are around you, are all influencing you, and when you resolve to take a firm stand, and gather only the good and cast aside the evil, declaring that so far as in you lies, you will take only that which feeds your mental nature, and avoid that which starves or injures you, and when in addition to this you shall so regulate the interior forces as to produce the highest harmony, there will be rapid progression, and with each new round of the ladder that you ascend, will come a power to lift yourselves still higher into the clearer and purer atmosphere that lies above you, and in which you can realize something of the glory and beauty of mental equilibration.

As physical equilibration is productive of the highest health and happiness upon this plane, so mental equilibration leads the way to the unfoldment of the most sublime conceptions of mentality in which the human mind takes in universes and grapples with the problems of infinity.

ARISTOTLE.

COMMUNISM—THE WAY IT WORKED.

ARTICLE III.

I knew nothing then about INDIVIDUALITY. I had, indeed, heard that individual ownership was one of the great roots of human evil, and that Communism was to be the remedy. The idea of individuality being the germ of "intellectual anarchy" had not yet reached this country, where we were asleep like the man in the boat that was silently gliding over the cataract of Niagara. I had heard of the monarch who, in reply to a proposition to educate the people, said "he did not want learned opponents; he wanted obedient subjects." There certainly can be no "intellectual anarchy" where there is no intellect. The monarch was right in his conclusions from his premises: if one mind is to govern millions, these millions must have no minds; but like dried herrings on a stick, their intellectual eyes must be punched out, all life must be extinguished, and they must all be dried and fixed to one pattern. As I have said, knowing nothing about INDIVIDUALITY (as the great, supreme, divine law of order, progress and repose); I had plunged my hand into scalding water and suddenly withdrew it, and was now ready to plunge into it over head and ears.

I began to prepare for joining Mr. Owen at New Harmony, Indiana. Among my customers were some very good friends who endeavored to dissuade me from the contemplated step. One said, "Now, it isn't possible, is it, that thee is going to break up thy nice, comfortable home and business, and risk all in an untried experiment that may disappoint thee at last?"

"O, my dear, sir, it is because it is untried that it requires to be tried. I don't fear that I shall ever want for business; and besides, in the present condition of things and people in general, life has no charms for me."

"But, then, how can thee succeed, when thee knows that minds differ so much from each other, they cannot agree, and how can they walk together unless they be agreed?"

"O, my friend, we must yield these little differences for the great general good."

"Well, I hope thee will not be disappointed, but I fear thee will."

Several other friends went over just about the same ground with me, and though I fully appreciated their kindness I thought my replies ought (in view of the public good) to over-balance their objections. My wife, too, a most careful and judicious woman, was as much in favor of the movement as I was, and I began to sell off and give away some of the goods in the store, and send other notions to be sold at auction, let my house for year, bought a "flat boat" and floated down the Ohio river, bag and baggage, and reached New Harmony about the first of May, 1825.

JOSIAH WARREN.

PRINCETON, MASS.

* By the word divine, I mean that which is not the work of man, whatever may be thought to be its origin.

MOSES HULL AND THE "CRUCIBLE."

To the Editors of Woodhull & Claflin's Weekly:

In your paper of February 17 is an editorial notice to the effect that my highly-esteemed friend, Moses Hull, is denied a hearing in the paper which he inaugurated. I have no personal acquaintance with the present manager or managers of that sheet; but as that is the course it takes, it is cowardly as an orthodox minister, and as short-sighted as Horace Greeley on the woman question. I can not recommend such a paper. None but independent papers should be supported by Liberalists. The *Golden Age*, *Present Age*, *WOODHULL & CLAFLIN'S WEEKLY*, and a few others of like stamp, supply the need of fearless reformers.

W. F. JAMIESON.

MRS. WOODHULL.

The brave little woman came to the suffrage convention and as usual captured the whole assemblage. We know of many who came to curse, but departed to praise her. She seems to be the central figure of a great and almost irresistible spiritual power. Whether this power be the old orator of Athens alone, a band of orators, or her single mental strength, we have no means of determining, but this we deem demonstrated. She is a remarkable woman, and apparently has before her a remarkable destiny.—"Room," "Room."

Mrs. Woodhull, however, must learn the grace of patience. She seems to expect too much now. This Congress will not pass the "declaratory act." Let her bear the scorn of fools and the taunts of knaves yet a little longer. God is in no hurry.

Once upon a time a pious clergyman undertook in his pulpit to illustrate to his flock the grace of patience as exhibited by Jesus Christ. He assumed an attitude of meekness and desired the congregation to pelt him with missiles. One graceless wretch threw a moistened quid of tobacco which hit him on the cheek; the preacher calmly wiped it off. Another similar abomination struck him in the eyes, still no murmur of complaint. At last a villain in the gallery who, by some means, had become possessed of a stale egg, launched it squarely against the parson's nose. This was too much. Taking out his watch and pointing at the dial he exclaimed, "Look here brothering, this Jesus Christ business will last three minutes more, and then I am going to lick the cuss who threw that egg."

We hope Mrs. Woodhull will not move until the time is up.

J. C. SMITH.

WASHINGTON, D. C.

THE PLYMOUTH CHURCH MARVEL.

The table began to move to and fro, slowly at first and then faster, with weird tremulous, sliding motion, that stirred the souls of those who looked on with solemn awe.—"New York Herald."

'Tis coming with its rays of light,
In dark and shadowy places,
And what is still a fairer sight,
In happy homes and faces.

'Tis coming, and we cannot keep
The fiery flambeau under—
And those who nightly Vigils keep,
Look up with awe and wonder.

The priest who chants his Vesper song,
In cloisters dim and hoary,
Will start, to see its light ere long
Blaze out in all its glory.

The embers falling here and there,
Each in a new direction,
Must spread the flame and every where
Be seen the bright reflection.

In the churches where men sit,
In prayerful devotion,
They view with eye-brows firmly knit,
The sudden strange commotion.

Surely the powers of darkness reign,
Even in God's holy places—
Is written intelligently, and plain,
On terror-stricken faces.

Some subtle mechanism lies
Within that "wondrous table,"
And each one wise, and sagely tries,
The mystery to unravel.

A thing of life it seems to be,
So constantly in motion,
And the responses all agree,
With prayerful devotion.

Bent on a mission of its own,
Of some unlooked for meaning,
As thoughts sometimes at random thrown,
Are deeper than their seeming.

The high priest at the altar stands,
Proclaiming his great mission—
But in his soul he understands
His perilous position.

Homage and wealth are at his feet,
No bounds, or limits knowing—
Thus are the seeds of vain conceit,
Due to the people's sowing.

The sceptred priest with mitred head,
Cares not to roll the stone,
But here are the spirits of the dead
Unaided and alone!

They bring the evidence and proof
Of life beyond the tomb—
And ask you not to stand aloof,
Amid the cloister's gloom.

So thin the curtain, and so near,
They almost seem to touch—
And in the light of day, appear
The friends we love so much.

The light now breaking in the East
The far, far West is nearing,
And souls from bondage are released
With loud acclaim and cheering!

The unseen hosts have led the way,
In spite of priestly fetter—
If men their teachings but obey,
The world will soon grow better.

Now comes the question of the hour,
What of these great divines—
Who take unto themselves the power
Of swaying human minds.

But men are wiser than they know,
Better than their creed,
And all this wavering to and fro,
Is but for worldly greed.

Wealth and position, and the nod
Of every passer by
Has higher claims on them, than God—
For this they live and die.

But ah! he has such power and sway,
Such penetrating mind,
That where he points, must be the way,
The way, for all mankind!

His words so eloquent and grand,
Like streams of honey flow,
And then his voice, so soft and bland,
Appeals to the feelings so.

Mistaken souls, is not to you
Natures birth-right given—
Ears to hear, and eyes to view
The great high way to heaven?

Making heaven, and earth, and all
Subservient to them,
Seeking to trammel and enthrall
The consciences of men.

The church, the lonely prison cell,
Are biding but their time,
The spirit band the day foretell
When there shall be no crime!

When men will walk, the earth like men,
Nor fear to give expression
To the great thoughts that come to them
Innate, or by impression.

When the higher law will reign
In every land and nation,
And truth will be the highest aim,
The Saviour and salvation!

JANE SENIER.

MAZOMANIE, JANUARY, 1872.

CRITICISM.

(From the American Spiritualist.)

In a private note, one of our old and able contributors incidentally makes the following bit of criticism, concerning matters, which have appeared in these columns. He says:

Waiting the appearance and reading of THE AMERICAN SPIRITUALIST, I have delayed writing until the present time. I was anxious to know the views and sense the objections of Mr. Tuttle, towards Mrs. Woodhull and her position, thinking that his second, and, perhaps, more sober thought, would be an improvement on his article in the R. P. Journal. How far I was and am disappointed, I cannot state in a letter, and I have no intention of inflicting an article upon you just now; but, this I can say truly, I regret for his sake and the credit of the cause he professes to serve, that he meddled with the subject at all, for it is as commonplace in conception as it is in adequate to the ends of a philosophic discussion. I am not surprised, therefore that the Weekly declines to enter into a discussion on the subject with him, seeing that two or more articles have brought forth nothing but personality and Grundy conventionalism.

The issue on the American Association, however, should be met by some member of that body, because silence will be mistaken for inability to meet the statements of the reviewer. Had I been at the Troy meeting I would have done so ere this, but not being at the Convention nor a member of the Association, it would not be right for me to do so. I hope, therefore, that friend Wheelock or some other party will feel inclined to take the matter in hand, and attend to it.

HANDS UP AND HEADS OFF.

BY MRS. H. F. M. BROWN.

When I was young, we juveniles had a game called "hands up and heads off." This was the way of the game. We formed a ring, one of us repeated a sentence and then asked: "Who will spell the words and give a definition?" Those who felt confident to spell and define, raised hands; if one failed, he or she was put out of the ring, which meant "heads off." Lexicographers did not always agree. Worcester was the authority of one, Webster of another. What squalls and squabbles these two book-men engendered! What pulling and hauling for decapitated heads! The present time rings—political, religious, social—bring vividly to mind our youthful rings, our "hands up and heads off" games. I am not sure that we, grown and overgrown children, are wiser than were the young ones of a generation ago. Let us take a look among the various rings and see if the old world have outgrown its swaddling clothes and baby bickerings. For instance, some one reads a religious riddle. Who can solve it? Up go hands and off go heads. Then comes the "tug of war." One turns to Paul, another to John; the old apostles differ as widely as Webster and Worcester. After a time some of the beheaded are headed again, and go rejoicing on their way. Sphinx-like to propound other questions. There is one: "Shall the Bible be read in common schools?" Up go hands and answer, "No, no!" Off go heads with a "Yes," and a foolish fiat, "at your peril you seek to expel the Bible from the public schools." Rev. A. D. Mayo says, in an ought-to-be-condemned speech:

"This Republic is not an atheistic or socialistic Utopia, but is a practical government, made by practical men, who believe in Almighty God, who have the wisdom to maintain, and, if need be, the strong arms to defend it. We sent 500,000 soldiers to heaven, and sunk uncounted millions of dollars in the sea, to defend American civilization for an aristocracy proclaiming the divine right of human slavery. And, if need be, we have a million more young men and the rest of our property to protect our civilization against that anarchy which begins with rebellion against Almighty God."

This man once lost his evangelical head; the hope is that the old head is all right, but, by some blunder, it has got on to other shoulders, and the over liberal preacher has been covered with the head of a bigot.

The angels have been reading new scriptures to this generation. Who can solve the questions they contain? Who spell aright this new word? Up go a thousand hands, Calvin, Luther, Wesley and Murray are consulted. The new does not accord with the old, so away go heads. We, like the old-time children, contend for our heads, and get them too. How soon will we, of branded brows, find ourselves propounding questions and crying "heads off."

Among the new words in the new gospels we find "freedom, liberty, equality." What do they mean? Up go hands with the reply, "Freedom from chattel slavery, liberty to enjoy life and the blessings that life brings, equality means that all men are equal before the law—simply this, and nothing more." By and by there comes another version of the new scriptures. Freedom, according to the new, threw wide open the gates to the soul seeking rest and salvation; liberty said, "go free from every chain; fidelity to the soul is fealty to God; equality meant equality regardless of race, sex, color, or previous condition of servitude." The reading of the new scriptural version was the signal for the cry to battle. Hands went up, heads went down. What a stir and what confusion have come of the new rendering of freedom! Babylon is rampant. "What," said the old law and gospel-exponents, "do women intend to get the franchise and start off on election-day, leaving from four to forty children to the tender mercy of a broken-hearted husband? Will they trail skirts in unclean political pools, bet on elections, make stump speeches, frequent lager beer saloons, and go to Congress?" And then, in sorrow be it said, the women who could brave the jeers, scorn, and ridicule of penny-a-liners without wincing, could not work hand in hand together. They have read the "amendments" forward and backward. Hands go up, heads go off. But the pity of it is, that the leading women are so like the "bugs in a

basket." Filching the parable, and giving it a twist tells the story. There were a lot of busy bugs in a basket; some were red, some were blue, some like me and you. It is said there were crumbs but for two. The green ones said "We will eat the bread, that is what we'll do." The bugs in blue, strength from weakness drew, and conquered the green and those like me and you. Then the ousted green cried aloud, "See, see the blue have unclean hands, it will never, NEVER do!" Then the bugs in blue peered and pried, and lo! the bugs in green were found to be among the mortals, and loaded with mortal sins. They had captured the "tables of stone" and broken them into fragments. Ah, pity 'tis, 'tis true.

The hue and cry just now comes from the new rendering of freedom. Religious and political freedom is no longer a bug-bear to frighten the lovers of light, but it is a will-o'-the-wisp leading the lover of lovers into swamps. How the hands ply up, what cry of "our homes are being invaded, our heart-altars broken. The dear little children will be cast homeless into street, if the statute law does not defend and protect." All this outcry means, men do not love their homes, wives hate husbands, children are not tethered heart-to-heart by love-links, total depravity comes in with the marriage-ring, and love goes out. Heaven help us—hands, and heads, and hearts.

SPIRIT COMMUNICATION ON PROSTITUTION.

(THROUGH A. C.)

"In considering how to remove an evil we must examine not only its causes but the modification it may effect on other evils. Now the common and superficial method is to prevent or conceal results, making this the pivot point. But we must go deeper, and when we reach causes we shall be attacked on all sides. Were we to say that prostitution is attributed mainly to too great sternness in sexual moralities, we should be denounced by press and pulpit. Yet considering the matter scientifically, critically and in a matter-of-fact manner, we can reach no other conclusion. It is merely the old case of keeping the bow always bent, nothing more or less. Puritanism and profligacy are as inevitable causes and effects as evaporation and rain, though far less beautiful in their methods of operation. Reason and law pervade all nature, and (in a sense) all society; and when nature cannot do the best, she can do the second best; and when even that, by man's poverty, is rendered impossible, she will still—driven to less desirable methods of operation—do what she can to mitigate the mistakes of man and the resultant unavoidable evils. Prostitution is simply an escape from work evils, even as the luxuriant vegetation of the jungle with its poisonous miasma, its deadly serpents and ferocious beasts, is better than the desolation of Tartarean plains, or the icy wastes of Northern Siberia. But as the arts of civilization, the superior energies of human effort, or the slow but resistless operations of geological change, eradicate the miasma from the wilderness, make the desert rejoice and even moderate the rigor of arctic climes, so may human efforts in another direction—the social—first mitigate, then cure, the social evils of which this is but one. But it must be done by working with nature, not against it—by direction, not by supposition; by providing legitimate and natural methods of gratifying desires that are also legitimate and natural. And these methods are not of necessity restricted to that only which a puritanical or fashionable morality may endorse, but refer to natural laws as far above conservative conceptions as are the highest achievements of floriculture or horticulture above the conception of the Siberian savage or the London costermonger. We see that what is commonly termed vice is often the highest virtue; that lives you consider "lost" are rich in the experience of centuries; that nothing can be moral which carries one's existence into a nut-shell and presents but a desolate uniformity of indefatigable Grundyism for the mixture of good and evil, of success and failure, of hope and despair, which go to constitute the existence of a human being—not an automaton. We know that true riches often exist in external poverty; that existence is often more valuable than blameless nothingness; that life has its lessons in various books, and cannot well be restricted to a primer; that experiences should be as varied as individuals, and standards of morality as changeable as climates, one principle underlying all these changes in detail, as a universal growth under diversified conditions, just as the love of the beautiful may be universal, but varying in form of manifestation from savage to saint, from barbarian to savant.

Hence we advocate no pigmy standard whereby to reduce virtue or vice to forms and lines. As in the spontaneity of nature are original plants of infinite diversity, so should the spontaneity of man outcrop in varied social forms, all resting on the right of the individual to life, liberty and the pursuit of happiness in his own way, at his own time and by his own efforts. Truth is not universal, but protean; justice is not only invariable, but many-sided; both must be sought for as great laws pervading the universe, but infinite in their forms of manifestation, as is gravitation in forming the dew-drop, and in elaborating the world. The infinitely great of human life, in its thousands of millions, must be subject to the same laws as the pulsation of one poor little human heart in city pulpit—the laws alike, the forms of manifestation alone varied.

And so we may learn to love all, to consider none "outcast"; but all within the pale of a fraternal love, as well as a paternal. In this spirit alone can we successfully undertake to remedy an evil almost co-eval with man, numbering its thousands of years, and millions of subjects.

SPIRITUAL COMMUNICATION ON "UNTRAMMELED LIVES."

"He that hath ears to hear, let him hear."

In respect to emancipation from control by statute or by pub-

lic opinion, the unmixed result might be esoterically attained; but how is anything like a general emancipation to be effected without some publicity? Somebody must dare, that anybody may do; and that many may be helped, some may be hindered. Whoso seeks only to save self and a few kindred souls, may find himself overcome by barbaric onslaught of the unredeemed, such still outnumbering the brave and the true, vastly more than the barbarians outnumbered Roman civilizes. Where are the results of free thought in the past? Buried as completely as Herculaneum, because not popularized. * * * The world wakes, and prefers trumpet blasts to murmurs of Aeolian harps. Raise the war cry, beat the long roll, and response will come from thousands of true souls stifling in inaction. Reason with those who seek reason; act with those who desire action; wait with those who can wait; but halt not till the work is done. The problem can be solved, and mankind await with impatience the man or woman who can cut the Gordian knot.

Mrs. WOODHULL: I have no doubt of the final and speedy triumph of your cause. It will come in one of two ways. I cannot now see in which—but both processes will evolve the same result, and which ever one of the two precedes, will be speedily followed by the other. The same course of action, in the main, is equally necessary to the result in either, and to labor for both calls for no divergence of force from one to the other.

The great slave case of Somerville, decided in England in the latter part of the last century, is present to my mind, and will serve to illustrate what I am presently to propose.

The philanthropists of Great Britain had labored for many years in arousing the public sentiment of the nation, and bringing that sentiment to the point of demanding the immediate abolition of chattel slavery in England and the Colonies. The slaveholding oligarchy of the Colonies had acquired a tremendous influence in the Home government, and, as at a later period in the history of our own country, had so entrenched itself in both church and state, and became so complicated with the immense financial and commercial interests of the nation, as to threaten their destruction in its downfall.

The British philanthropists demanded the immediate abolition of slavery by act of Parliament: and by their appeals in behalf of justice and humanity, soon brought the moral power of the thinking portion of the English people to their side. That sense of justice and fair play, so long the boast of the Anglo-Saxon race, came to their aid, and right triumphed over wrong. But it was not at first through Act of Parliament that their triumph came. It was the Judiciary, that least mobile of all British institutions, that first succumbed to the demands of the awakened conscience of the nation; and it was Lord Chief Justice Mansfield, the most conservative judge of the most conservative court, in the most conservative age of the English nation, that was compelled to yield to the popular demand, and, most reluctantly, and against his personal views and private sympathies, to decree, in the case of Somerville, that in the spirit of English Law—slaves could not breathe the air or tread the soil of England, and that James Somerville, was a free-man. And although many years elapsed before the full effect of this decision was felt by the colonies, or its legitimate and consequent deductions were enforced by act of Parliament through the British Dominions, this was the true date of the downfall of chattel slavery in England, her colonies, and, I may add, the whole civilized world.

It may be that even the present Congress may see what all sound thinkers and wise statesmen do see, that the end is inevitable, and that justice and fidelity to constitute enactments demand the passage of a declaratory act, and that it cannot be but a question of time, and a very short time at that, before such an act must be passed, and that even the limited foresight of the mere politician may indicate to him that it would be good policy to secure the advantage that naturally would follow an early adherence to a principle that must soon be in the ascendancy, and the advocacy of a cause soon to be a popular one, and that thus the end shall be attained without a prolonged struggle, but I do not feel so confident of so immediate success. I see that it is within the possibilities in this day of rapid evolutions, but I do not think it certain or highly probable. Mountains of doubt and prejudice must first be removed or overcome.

Therefore I say, while pressing the question upon the legislative, do not neglect the judicial branch of the government. Press forward to a decision those cases which are now before the courts. The decisions may be, at present, doubtless, will be adverse. No matter, bring up new ones. And this evolves my suggestion which may or may not be new, but which I have never seen or heard presented.

There are cases, one or more, in New York city, in Philadelphia, in Washington, and perhaps other cities, already pending, which may, in one form or other, be used to bring the issue before the tribunal of last resort. But these cases are sporadic and isolated. We need organized effort. Let there be such a case where ever there can be found a true woman so situated that she can be the center of a similar movement. In the State of New York are about 11,000 election districts. If there are not now, there soon will be found to be one such woman in each of those districts. Not only in every great city, but in each county, in each town, in each election district in the State, and in every State, I would have the necessary steps taken to bring the issue into the courts, and in such a shape as must essentially bring it before the higher tribunals for final adjudication.

Few women, even with the co-operation and assistance of their husbands or friends, have the pecuniary means requisite for such an undertaking, and thence comes the necessity for organization—for association.

There are, throughout the country, many thousands of women who would rejoice to see such action taken, yet who are too timid to be the individual movers and prominent actors in the necessary movements, but who would cheerfully contribute, in proportion to their pecuniary ability, to defray the expenses attending the prosecution of each case to a final issue; and many thousands of men, inside and outside of the great labor movement, would unite with them in pecuniary as well as moral support to such movements. From these sources, near and remote, would arise from many small sums a fund large enough in the aggregate, with which the expenses of each case, including the employment of the ablest legal assistance, would be met.

From each adverse decision something would be learned to advantage for the management of the next case; and, failing all else, we would put in practice the suggestions of the Great Teacher from Nazareth, in his parable of the unjust judge and importunate widow, and win a righteous decision by a ceaseless and wearying importunity. Long before such a fund, as I believe, would be collected in one year, should be thus expended, either Congress or the Supreme Court would surrender in self-defense.

This then is my suggestion, including the three ideas—organization—association—agitation, terminable, but with final triumph. Yours, fraternally,

WILSON MILLAR.

WASHINGTON, D. C.

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THE MARYLAND CONVENTION.

The Radicals of Maryland are to hold an Equal Rights Convention in Baltimore, on Wednesday and Thursday, February 28th and 29th. It is understood that this Convention will take action looking to being represented in the Grand Combination Convention, to be held here in May. Thus the ball rolls on!

THE COMING COMBINATION CONVENTION.

There is a proposition under consideration by the representatives of the various reformatory elements of the country looking to a grand consolidated convention to be held in this city in May next, during Anniversary week. The recent actions and avowals of the leaders of the Republican party make it impossible for any citizen of liberal tendencies to any longer maintain or affiliate with it. In its self-consciousness of the power of position, and having the control of all the patronage of the government, it ignores the demands of a large body of its adherents. It imagines it can stand and defy them. It thinks they will not desert from its folds. It does not believe there can be another party organized of sufficient strength to endanger its success in the next election, beyond which even its most sanguine adherents do not profess hope for it.

The Republican party grew into power, not because it was the representative of freedom as an abstract principle, but because freedom was right, and its application demanded to cure an existing ill. It sprung into existence, boldly undertook its task and as grandly accomplished it. But the people cannot stand still. With the expurgation of the foul blot of Negro Slavery, all other human ills did not cease. Its extinction only made the remaining despotisms the more apparent, and gave new impetus to other reforms, the magnitude of which slavery for a time eclipsed. These now come to the front and make the same demand upon the people that was made for the slavery infamy; and as that demand was regarded by the powers of that time, so is the more recent one regarded by the powers of the present. Since in their beginning and development the two cases are so similar, we have the right to conclude the latter will continue similar in its progression until it shall have secured its ends. The Republican party was the consolidation of all the more radical elements of the country. It conquered political power and the defeated party rebelled, from which followed a terrible conflict, such as was never before known. The new party whose organization is now under consideration, has the same elements of success for its foundation, and the same promise of triumph that the Republican party had. It will conquer political power, a rebellion will follow, and the rebels will come to grief as came those who rebelled against the triumph of the Republican party. And yet Republicans learn no wisdom from the lesson as taught to others by themselves! But the radicals of to-day do learn wisdom from the experience of the past.

They remember that the Abolitionists did not work inside of the then existing parties to secure the freedom of the slaves. They came out from both parties and stood squarely and alone upon the issue made. It was right. It was a positive position, having the elements of strength and success. And they did succeed, not by going to others, but by bringing others to them. The indifferent success which The National Labor Union Party has attained, is due to the confined action of the laboring men with the other parties. Had the first few come out and taken a bold and distinctly avowed stand, they would by virtue of such positive stand, have become a power. But their sell-out policy for a few scattering crumbs which fell from the overladen party tables, has established the fact in the

minds of others that they will always be satisfied with such insignificant compensation, and that they can always be bought for similar prices.

The people who demand the abolition of slavery—the complete emancipation of woman and labor—will not follow where this party has led. Nor will they waste their time and fritter away their strength by coalitions begotten of simple revenge, and managed to administer a lesson from which nothing of good to them can be expected. Suppose all Radicals should join with the Democratic party to secure the defeat of General Grant, what better off would they be with that purpose accomplished? Whatever there might be predicted as likely to flow from such a course, much more would surely follow from an open magnanimous and independent one upon a distinct policy of their own.

Indeed, if this convention in May acts wisely, who can say that the fragments of the defunct Democracy may not come to it, as the remnants of the Whig party embraced Republicanism, and thereby insure its success.

We trust, therefore, that every individual who loves equality and justice, and who prizes truth and principle more than the Republican or the Democratic party, will come out from them and take part in the proposed convention.

Every body of Radicals everywhere in the United States should as soon as the call is made public, take immediate steps to be represented in it. No body should wait for somebody else to take the initiative. Everybody should become a special committee of one to act, and without delay. And if everybody who really desires the success of the new party, will put forth an individual effort, a revolution can be accomplished that will astonish even those who are now most hopeful.

To this general proposition there may be local exceptions, as in the States of New Hampshire and Connecticut, where a slight change of votes will defeat the republican party. Our friends in these States must decide this for themselves. If disorganization can be carried into the republican ranks by the success of the democracy, it is quite plain that their weight should be given for that purpose. Nor can it be foretold what might result from the defeat of the republicans in those States. The demoralization, begun there, might spread far and wide, and be the beginning of the end of that once powerful organization.

"AS OTHERS SEE US."

The New York Tribune, of the 19th of February, has an article under the above caption, in which the usual consistency of that journal is strictly adhered to. The article, it appears, was called out by something which a Frenchman, who recently visited this country, has written touching our society. From this, the Tribune quotes certain points about various things, existing, as every one well knows, in fashionable circles, and then quietly disposes of all its causes by virtually shifting all their responsibility to the shoulders of the "Woodhull Brigade."

But hear this petifoggish pretender to honest journalism: "As regards dress, our author asserts that men are properly clothed; but the women are neither decent, nor cleanly. They grease and stiffen their hair (neither the managing editor of the Tribune, nor any of his assistants, do that, either to hair or moustache, but the 'Woodhull Brigade' do), inserting flowers and feathers in the nasty mass, and daub their faces with various earths and paints. In their public feasts and dances, the exposure of their persons is shamefully lewd." [Nothing of this kind is seen in the society in which the Tribune men mingle; but among the women of the Woodhull Brigade is where such dressing, daubing and exposure are found.]

"Men, he asserts are exceedingly unchaste, often keeping more than one wife, though unacknowledged; marriage is in fact among those classes only a civil contract, made on the grounds of expediency or aggrandizement, rather than affection. There are certain among them who think it a hardship to be compelled to continue married to the same person (how many to the same person?) for any length of time. How is it possible, they say, for a man to be subject to the bonds of marriage? Don't you see how little reason you have. My wife is not pleased with me; neither am I at ease with her. My neighbor may like her better, and I may like his, who does not care so much for him. Why should you oblige us to live like cat and dog, when, by changing one with another, we can live at quiet? Thus, their argument proceeds in favor of their brutishness."

Now we are not going to question the facts presented; but we intend to show that the Tribune takes them to the wrong mill. It is men, who are indicted by this Frenchman. Who are they that do not know men often keep more than one wife; and even more who much oftener, contribute to a sort of common keeping of many others, to whom the Tribune is not wont to apply so respectable a term as wife. It was scarcely necessary that the Tribune should have suggested that this view of the case must have been obtained by this Frenchman from the "Woodhull Brigade of the Advanced Female Cohorts." To our positive knowledge, this information might have been obtained, quite as authoritatively, if not experimentally, from "the sanctum" of the Tribune as any where else. Why then, should the Tribune attempt to evince ignorance, and shift the source of information to those of the opposite sex? However, any other course, from the Tribune, would be a remarkable departure from its usual one, and we ought not to be surprised. Moreover we may, without trespassing upon privilege, recommend to the next Frenchman who seeks information about

American society, to apply to the Tribune for a guide with whom to "make the rounds of the city," and then he will be under no necessity of applying to the "Woodhull Brigade" for knowledge regarding the chastity of married men, and for that matter, going a little out of the "common rounds," of married women also. The marriage consisting only of a civil contract for life, is the marriage openly advocated, at all times, by the Tribune, of what then has it to find fault with this Frenchman? It never loses an opportunity to exalt the virtue and the godliness which flow from a strictly legal affair of this kind. Marriage is, to use the language of the Tribune, "a legal union for life." Upon this, as a basis, all the theories and arguments which the Tribune advances about marriage are founded. It is "expediency and aggrandizement, and not affection" which constitute the sum total of the Tribune's theory of marriage. It is never expedient, so the Tribune says, to separate, though the affections are blighted by the enforced relation. Is not that something differing from affection? But this, the Tribune says, is the argument of the Woodhull brigade. Even the accustomed readers of the Tribune who have accepted its doctrines as law and gospel until it is second nature to them, will scarcely fail to see the point of such assertion, since they have too often been told by the Tribune that the marriage of the "Woodhull Brigade" consists entirely of affection and never a bit of either expediency or aggrandizement.

And to this we will here add: That we depreciate prostitution in all its forms; no less in marriages of expediency than in the expediences to which "women of the town," thrust out of all other methods, are compelled to resort. With this modification, however, always understood, if not always expressed; that the necessities of the last are, in comparison, white as snow to the calculatory and brutish expediency and aggrandizement of the first.

We must, however, confess to being somewhat puzzled over the Tribune's interest in the use made of the concluding sentences of the quotations made from the Frenchman. At first we were inclined to think the intellectual perceptions of the Tribune, were at fault in not seeing that they are rather bad arguments, proving quite too much; in fact hard questions to answer from the standpoint of common sense and logic. But upon second thought we dismissed the impeachment, and concluded that, like Nast, in Harper, it really intended to inculcate the very doctrine it apparently denounces, thinking that none but those whom the "shoe pinches" would be likely to solve the paradox.

If from two unhappy mismatched, mischievous and cursed marriages, two, full of harmony, evolved from mutual love, can be created, is there any human law that should prevent; or any divine law, that would condemn? Indeed, why should our people live like cats and dogs together, bringing up their undesired children in the midst of that living hell, when, by the simplest changes, homes of heavenly peace and harmony may be substituted? We hope the Tribune will continue in its good work; but we insist it shall do it not under cover of others' batteries. Pray desist presenting such arguments, and supplementing them by calling them "brutish." Rather let it say what it really means, and what everybody will say—if they say what they know—that the unchanged, and not the changed, conditions are brutishness; since the comparison to cats and dogs is well taken. It is too true.

MINORITY REPRESENTATION.

The World, of Saturday last, in an article called "Charter Reform," makes the following remarks, which are evidently intended to make minority representation, which is one of the principle tenets of the Cosmopolitical Organization, appear as a matter of insignificant importance—the italics being our own:

Cumulative voting, which lies at the basis of the Seventy's proposed charter, may be a very interesting experiment; but it meets none of the evils of which the public complained as resulting from the Tammany charter. The worst vice of Tweed's charter was that it entrenched an executive ring in office for five years, and gave them unlimited power to saddle the city with new debts. These evils should be met at once by strictly appropriate remedies, and the wide field of theoretical experiments may safely be left for future and more leisurely consideration.

We make the proposition, after long and careful consideration of the abuses of popular representation, that the crying evils from which we suffer result mainly from the fact that our system of representation almost compels all the people to separate into two great and opposite parties. To not be on one, or the other side of a single dividing party line, is to be perfectly neutral in active politics, but when representatives of any great principle separate from either party and act independently they become educators of the people, and are not wholly without influence. Therefore, in all great political parties, there are always large bodies of people-representatives of ideas and principles, differing widely from those which constitute their platforms. With such bodies, it is "Hobson's choice." They must go with the crowd or go not at all. While this practice is the only one out of which parties which become overshadowing powers can evolve; it is also the only one that can produce the general corrupting practices of official patronage, which now disgrace our government. It is not strange that a large portion of the time of a large portion of Congress is devoted to investigating alleged corruptions and whitewashing the parties involved, upon the perfectness of which operation future party success so largely depends.

Now there are competent producers causes for all the ills under whose bane we, as a government, suffer. But the people have, as yet, very little idea of searching for causes. They

"doctor" the effects and the effects continue to flow, making continuous remedial application necessary to a continued existence of our system. People become so wedded to the "old with age" institutions, that they forget it may be barely possible that all of which they complain may be directly attributable to them. So true is this that people may groan under the yoke of oppression, a natural outgrowth of a system of government, and still hold so great reverence for the government that they prefer to suffer rather than to amend it.

We hold, that under a truly Republican Government, it should be impossible for corrupt practices to obtain a hold upon the reins of its administration. "The Ideal Republic" is the government of the people, by the people. Our Government is endeavoring to maintain the incongruous position of being a republican form, while, at the same time, it contends it is something outside of, and above the people. The fact that there are unredressed grievances existing, is proof that ours is not a government of the people, but of an assuming part of them, who have made use of the possibilities of our system to foist themselves upon the people under the pretense of being their officers, while, in fact, they aspire to become their rulers; and indeed, do so become, still holding the name of public officers.

It should be one of the first duties that citizens should perform, to break down party lines; and this is only possible by instituting a new system of representation. And the *World* makes an egregious blunder when it belittles a system which will secure that end. Permit the representation of minorities, and every minority amounting to a representation, would be represented. Would not that be a desirable thing to obtain? Yes! to all but those who desire to administer the affairs of the government in their own interest, instead of in the interests of the people whom they ought to represent.

The rights of minorities are receiving considerable attention. In two States they are already admitted, but practice has not yet demonstrated whether the objects will be gained by the system adopted. Although almost any change from the present system must be an advantage.

As an illustration of our present system let us take the State of Massachusetts, which has eleven representatives in Congress, and all republicans. One who would know nothing about the case would conclude, and legitimately, too, that all the people of that State are republicans, while the fact is there are about one-third democrats who have no representation in the national councils. Now, a just system of representation would give at least three of the eleven congressmen to the democrats; but it would also do a great deal more than that; it would disband the republican party, since in that State, as well as elsewhere, this party is made up of all sorts of radicals and reformers who congregate thus rather than fritter away their power by dividing into several divers parties, representative of their peculiarisms, which would give the entire congressional delegation to the democrats.

The people of Massachusetts are really divided somewhat as follows: Democrats, one-third, who, we suspect, will always be democrats; while the remainder are about equally divided between Labor Reform, Temperance, Woman Suffrage and Spiritualists; which, if thus represented in Congress, the delegation, instead of being eleven Republicans, would be three Democrats; two labor-reformers; two woman-suffragists, and two Spiritualists, while the Republican party would be represented by the Federal office-holders. A just system of representation would result in such a delegation. The object to be aimed then, by a change from which justice might ensue, would be to adopt a system of voting that would secure that result. The system known as cumulative voting would not necessarily result in perfect representation, unless it were definitely known in advance how many voters would vote the several party tickets. That system would permit a voter in Massachusetts to cast one vote for eleven representatives to Congress, or eleven votes for one.

The fault of this question is this: a larger number of people may concentrate upon one representative than are required to elect him; even enough to elect three, thus throwing away two representatives. The remedy for this fault would be for each voter to vote for eleven representatives, each party being entitled to a just proportion of the delegation; to be determined by the number of votes of each party, as compared to the sum total of all votes of all parties; that is to say, if in Massachusetts the Democratic ticket receives one-third of the entire number of votes, that party should be entitled to one-third of the delegation to Congress; and each other party to its proportion. In this way there may be eleven different parties in that state and each party have a representative in Congress, instead of the entire delegation being, as it now is, Republican, or there may be ten Republicans and one Democrat; in any case there would be a just representation of the people.

If it be asked how it shall be determined which of the candidates shall be elected it may be answered thus: Each voter will designate his first, second, third, and so on, up to his eleventh choice. That candidate receiving the largest number of first choice votes; and others, the largest number of second, third and fourth choice votes, and so on, up to the number to which each party is entitled, would be the elected candidates.

In the number of this paper, dated April 22, 1861, this system was presented. Since then, it has been explained to various persons, and in no single instance has it failed to secure entire approbation. It is believed to be the most perfect system that can be formulated for a representative government. An electoral college, consisting of three hundred members, elected under it, having one dominant party of one hundred and forty-nine members, the remainder divided into a dozen factions, the one hundred and fifty one electors of all the small parties in combination would elect a President who,

of course, would be the indirect choice of a majority of all the people of the whole country. Such representation would at once abolish the necessity of concentrating into two great parties, and of course would also abolish all the ills of party strife, both for power and its retention when obtained, which is the bane of our system of government.

Therefore, to secure minority representation should be one of the most prominent of political reforms. Whether it is from a failure to comprehend its importance, or whether from prospect of loss of party prestige that the *World* makes light of it we cannot decide. Its importance is not generally appreciated, and had it been the *Tribune* calling it a "wide field for experiment," we should not have wondered so much. But it being the *World*, we must confess to not a little surprise. We hope it may review its position on this question and press upon the Legislature the absolute necessity of reform in this direction.

PERIODICAL SPASMS.

It would be a most laughable thing for the "knowing ones," if it were not so transparent in its hypocrisy, to witness the periodical spasms of virtue by which the women of Ohio are afflicted. We cannot help feeling that there is precious little natural love represented by the marriages in that State; since these women cannot permit a single assembling of their forces to pass without uttering their protests against free, and in favor of legal love. Legality lies so much nearer the hearts (God save the name for such things) of these women than morality, that we really pity the poor souls on account of the impending prospect. It shows morality stripped of all legal disguise standing out in bold relief, and upon its own footing. Then will all women, including these Ohio Epileptics, be judged by the virtue that they possess rather than by that which they affect: by that which will stand or fall in utter disregard of every enacted law, rather than by that which requires the protection of the law to maintain its existence. Then will it be shown what proportion of existing marriages have been made by God and what by law. We do not wonder that the women referred to are put in a tumult over the principles of social freedom, since their inauguration will show who have been prostituting themselves for support and a home and who have been married in the sight of Heaven. If these women desire to work for suffrage only, why don't they do it at once and cease abusing the public ear by professions that they are "going to do it," which they prove to have been hypocritical at every possible opportunity?

STREET CAR THEOLOGY.

All sorts of wares are peddled in the street cars by all sorts of people. Among these are often found pious wares, which are thrust without much courtesy on the passengers. One of this class of peddlers insisted on selling his tracts to a lady friend, who could not see it in that light. "Why," said Tract vender, "not purchase?" Quoth the lady, because I have been unable to find the slightest truth in your tracts. You pretend to tell us about the other world when you have not been there, don't pretend to know any body who has been there, and therefore don't know any more about that country than myself. Besides my religion is more humanitarian than theological; we have a church built out of human beings instead of creeds and dogmas.

Now we do not object to people distributing their specimen creeds, but we do think that a few such answers will teach them a little modesty of manner.

THE MAY CONVENTION.

Already from the brief notice in last week's issue relative to this convention, communications are pouring upon us from all quarters making suggestions and inquiries. None of these can be answered by us, except that there will be such a convention. Its platform however will be constructed by the convention itself, and not by a clique of wire workers. Let all people who are opposed to the present political status, turn out, and in a solid body confront the living vital issue of the hour, and teach politicians a lesson they will ever remember.

DR. MARY WALKER.

In a private letter from Matilda Joselyn Gage, she says "that this indefatigable worker was before the Senate Military Committee on Thursday last, claiming payment for the services of women who were in the army."

NEW STATES.—The bill now pending requires each new State to have population for one representative. This will exclude all the territory except the new territories created out of the District of Columbia and Utah. The Gentiles oppose a State of Utah, because the Mormons would control it at present; and they want the protection of the general government while they are persecuting the Mormons. They will hardly attempt to make a State out of the old district. But the would-be Senators of Colorado propose a union of the territories so as to make at least two new States, with Colorado the base of one and Utah the other, while railroads and population are to be pushed into New Mexico, and Arizona to make a third. Cunning foxes are they, not to be cheated out of their prey when it seemed within easy grasp.

STEALING FOR CHRIST SAKE.—A Divinity student at Cincinnati, stole books to instruct him in his divine mission of saving souls. He repented, restored the books and will be ordained. That fellow will certainly get to Heaven if he has to steal his way in.

THE ACADEMY OF MUSIC DEMONSTRATION.

THE REVOLUTION ALREADY BEGUN.

TWELVE THOUSAND PEOPLE RESPOND.

The most important and imposing gathering that has been known for many a day took place at the Academy of Music, on Tuesday evening last, the occasion being the lecture of Victoria C. Woodhull on

"THE IMPENDING REVOLUTION."

Six thousand men and women were crowded together within the auditorium of that immense building, while as many more made ineffectual attempts to gain admission. The whole length and breadth of Irving Place, from Fourteenth to Fifteenth streets, as well as the wide pavements from Fourth to Third avenues, was literally packed with a living, swaying mass of people. Some estimated the crowd outside at ten thousand souls.

Neither was the chief significance of this gathering in its numbers, but in the spirit which animated it. Of course, there were some rude and vulgar persons in it, but the great mass were honest, toiling citizens, who came there to hear the analysis of the wrongs under which they suffer, while there were not a few of the representatives of accumulated wealth also, and every one of each class seemed to vie with every other in efforts to gain the main door-way. When it became evident that no more could crowd their way inside, large sums, from one to ten dollars, for reserved seats, and twenty to thirty dollars for private boxes were offered; and only when it was learned that not another seat was vacant did the immense throng slowly and reluctantly turn their faces homeward.

Ordinarily such a remarkable outpouring of the people would have received respectful attention from the press. Had it been some vulgar show; some great artiste in music or the drama; some reverend divine, speaking upon a commonplace subject; some noted personage, denouncing freedom and equal political rights for women, why, whole columns with headings, immensely displayed, would have been proffered their readers. But this occasion was only an inquiry about matters, into which the "monopolists" of all sorts do not desire that the people shall inquire; hence the press is muzzled; the people must not know too much. The speaker of Tuesday evening, however, could not have been more highly complimented than by the silence of all the Republican journals Wednesday morning. None of them had heard that the largest mass of people ever called out to inquire into political affairs, gathered Tuesday night in and around the largest hall in the city; and great was the astonishment of the "six thousand" who failed to gain admission to it, as they in vain searched the columns of the *Tribune*, *Times* and *Standard*, for some account of what, to them, had been something quite out of the ordinary channels of events. The people can afford to have these papers ignore them; but if the whole truth were known, the papers cannot afford to do it.

It is true the *Tribune* contained a poor attempt at ridicule, referring to a recent utterance made at Washington, which we quote for the enlightenment of our readers, as to the general character of what was once a dignified and honorably conducted paper. So far as its apeing in print, the vulgar brutality of the high moral toned *Day's Doings*, the illustrated *Police Gazette* and other pictorials of that ilk is concerned, we are perfectly indifferent, since we are not responsible for its tastes. Nature will out, and there is nothing that so quickly demonstrates the brutal vulgarity of a person as the attempt to ridicule another of the opposite sex. In this sense there is no mistaking the author of the following poetic and aesthetic effort of the *Tribune*:

We notice that Mrs. Victoria Woodhull, who has really become as preposterous and as intolerable a bore as George Francis Train or the Count Johannes, signifies her purpose of sending out 500 female orators to make shrill and incoherent the coming Presidential campaign. Perhaps she can do it. Who knows? If so, it will add petticoats and picturesqueness to a crusade which has hitherto been somewhat bleak from the lack of those alluring and attractive elements. The twinkle of a No. 2 gaiter with a high heel upon the rostrum would doubtless tickle the great mass-meeting-imagination, stupefied by long contemplation of No. 14 brogans doubled soled; but we don't think the discourses of the wearers of these bewildering boots would amount to much. It is seriously to be hoped that Mrs. W. will reconsider her alarming resolution and not wantonly flood the land with another deluge of talking virgins. There are surely enough now. With babble of them is the world filled, and of most of them the emptiness is as the emptiness of innumerable. Of the other sort, so far as heard from, it would appear that they desire to have as little to do with Mrs. Woodhull as possible.

We only desire to inquire of this high-minded honorable(?) gentleman if it is to the "twelve thousand" who congregated in Irving Place that "Mrs. Woodhull" has become "an intolerable bore." We have no doubt she has become intolerable to this writer; and if she has not she makes no doubt she will before "The Impending Revolution" is consummated. Remember there is not a single allusion in the above to the demonstration at the Academy.

Even the *Herald*, usually independent, makes a tremendous effort to say nothing, and succeeds admirably. Although it could not ignore the crowd it endeavored to belittle its character:

"VICTORIA" ON THE STUMP.

She says Christ was a Communist and does not believe in Hell or Damnation—Pitches into A. T. Stewart and Astor—Tom Scott gets a "Show" and so does Vanderbilt.

Last evening the Academy of Music was crowded to overflowing with a fashionable audience of ladies and gentlemen who came to listen to Victoria Woodhull in her new lecture entitled, "The Impending Revolution." The aisles of the

large auditorium were packed with ladies, who were forced to stand up packed like herrings in a barrel. Many of these ladies were afterward carried out fainting into the open air. Irving Place at as early as seven o'clock was filled with a moving mass of people of both sexes who were either endeavoring to force their way in at fifty cents ahead or were fighting their way out, having found out that there was not even standing room for them. The proscenium boxes were many of them filled with the owners and their families and guests, who had come for the first time to hear the terrible Victoria Woodhull. It can safely be concluded that there were as many people turned away last evening from the doors of the Academy as there were persons who found accommodation within the walls of the temple of music. Mrs. Woodhull came on the stage in a quiet black dress, her hair cut short and allowed to float freely on her shoulders. There was a pleased flush on her cheeks as she looked first into the parquette, then into the dress circle, and finally into the amphitheatre, and smiled "victoriously" at the tiers upon tiers of eager faces. It was a noticeable fact that many bald-headed men were among the audience. Mrs. Rose McKinley, Miss Jennie C. Claflin, Mrs. Miles, sister to Mrs. Woodhull, and other strong-minded females were present in the boxes. It may here be observed that the bald-headed men were nearly all sitting in the front rows. Victoria read from her notes slowly and with precision, and so distinctly that she was heard all over the Academy. It is a popular belief that Victoria Woodhull is a sort of a Bacchante, out on the bias, with low neck and short sleeves. Whatever she may be she has achieved success and has at last secured an audience. There were but few interruptions last night, and when they occurred it was only to encourage her to proceed.

"She has at last secured an audience." Has the *Herald* forgotten her and innocent Lincoln Hall, Washington, of 2,500 persons; at Cooper Institute, shortly after, of 3,000 persons; at the Rink, Cleveland, of 4,000 persons; at Steinway Hall, according to its own report, of 3,000 persons; and at Music Hall, Boston, of 3,000 persons? Verily it is convenient for this great paper to be slightly oblivious to facts contained in its own columns.

The *Sun*, always sensational, did its best to break the effect of the meeting, upon its large number of readers, and at the same time retain its consistency. There was a great crowd—in fact, a jam; but it was an earnest, and not a "chaffing," crowd, unless a few low specimens are to determine the character of the whole:

MRS. WOODHULL'S LECTURE, A TREMENDOUS JAM IN IRVING PLACE.

Victoria C. Woodhull read her lecture, "The Impending Revolution," in the Academy, last evening, to one of the largest assemblages ever seen in that hall. An hour before the opening of the doors people began to congregate in Irving place, and fifteen minutes before eight o'clock the multitude filled up the street, extending out to Fourteenth street. The crowd was in good humor, and the chaffing was lively and amusing.

Women and girls were wedged in so tight that they were helpless beyond uttering pitiful screams, indicative of disaster to toilets, and unaccustomed abrasions of knees and shoulders, while several fat old gentlemen nearly lost their tempers, as some broad-footed republican sovereign stood for an instant on a favorite corn.

Many were carried utterly off their feet, and so conveyed along with the surge into the vestibule. The door-keeper could hardly take and separate the tickets.

THE RUSH INTO THE ACADEMY.

As the time for the lecture drew near the police became almost overpowered, and finally the doors were thrown open, and then the terrified rushed in with a roar and crash as loud as thunder. They jammed into the galleries and into the dress circle, overflowed into the parquette, and then the impetus was such that the mass of half-frantic people clambered over into the orchestra and filled it in a moment. The aisles were filled with men and women, who bravely stood it out to the last moment.

THE AUDIENCE DEMONSTRATIVE.

The audience kept up a fearful din of chaffing, stamping and hooting. Numberless facetious remarks were exchanged from one gallery to another, and many interruptions of the lecture were made by uneasy individuals, one malcontent wanting to know what the speaker thought of free-love by this time. Several peremptory demands were made that she should speak louder, and some of her interrogatories were promptly answered by wise persons at the top of the house.

Several passages of the speech were enthusiastically applauded, as much of what she said appealed directly to the prejudices of the audience.

The *World*, formerly fair, but more recently in matters pertaining to the radical branch of reformers, brutal, deigned to denominate the crowd a "motley crew" etc., as follows:

THE IMPENDING REVOLUTION.

Lecture by Victoria C. Woodhull.—The Academy of Music Filled with an Immense Audience.

The crowd which had gathered last evening at the Academy of Music to hear Mrs. Woodhull deliver her lecture on "The Impending Revolution" was immense. Long before eight o'clock, the hour appointed for the lecture, Irving place was filled with a motley crew of all sorts of people, crowding and pushing each other about, surging up the steps which lead to the entrance, and pressing against the doors, which were then unopened, and receiving accessions of every kind from every direction. Speculators elbowed their way as best they could through the jam, shouting their offers of tickets at far less than the advertised price, and when the doors were thrown open it seemed that scarcely any whatever were needed. The crowd pressed by the door-keeper with such force that it was utterly impossible for the small force of police present to offer any hindrance, and collecting tickets was out of the question. Instantly every seat in the parquette and the gallery was taken, the aisles speedily filled with persons of both sexes, and every inch of standing room occupied. Soon after the lecturer commenced the boxes were thrown open and immediately filled. The entrances were jammed, and even then many were obliged to go away unable to get within ear shot of the speaker. The immense audience was far from a respectful one, and the interruptions frequent, even the applause being of a dubious character. The lecturer was attired very simply in a dark dress, with a cut-away jacket, and wearing a large blue necktie. She was unaccompanied by any one. After introducing her subject and explaining that by the "impending revolution" she meant "the strife for the mastery between the authority, despotism, inequalities, and injustices of the present, and freedom, equality and justice in their broad and perfect sense, based on the proposition that humanity is one, which is the complete statement of the religion of Jesus Christ unadulterated by his professional followers, the speaker touched at length on

what she called the different forms of despotism which now enslave humanity. Among these, she referred to the absolute slavery of the laboring classes, as she termed their present condition, the railroad monopolies for which she prophesied a speedy downfall, the monopoly of money, the reduction of the public debt, minority representation, and the relation of Christianity to politics. At the close of the lecture the audience remained seated, amid many shouts for the appearance of "Tennie Claflin" and "Tilton." After five or ten minutes had elapsed, however, the gas was lowered and the effect was visible enough, the Academy being speedily cleared.

The *Star*, whose fading light betokens an early setting, whose chief delight has been to fatten on Tammany pap and defend Tammany thieves; which purloins or invents messages; whose editor writes in the *Sunday Star*, sketching coarse cuts to illustrate his coarser ideas, still more coarsely expressed, gives a hypothetical and burlesque exaggeration as an account of the greatest gathering ever held in the Academy as follows:

THE IMPENDING REVOLUTION.

The Academy of Music presented an unusual scene last evening, it being the occasion of a lecture delivered by the famous Mrs. Woodhull, on the "Impending Revolution." Rich revelations being expected from the fair orator, thousands of people of both sexes gathered around the building, in order to obtain admittance. By 7.15 P.M. the street opposite the building was almost impassable, and many an earnest wish was then expressed that the doors might be opened in order to prevent a jam, which was sure to occur in a very short time. The crowd continually increased until about 7.30, when the doors were thrown open, and a headlong rush commenced. After the first score or so had entered, a perfect wedge of human beings was continually being formed in the hall for about an hour. The rate at which this mass of human beings advanced did not exceed a yard in two minutes, and it took nearly twenty minutes, in some instances, from the time a person would leave the sidewalk till his entrance to the main part of the building. During this trying ordeal touching scenes occurred. Women were shrieking and fainting, and wishing Mrs. Woodhull and her lecture were gone to glory. Men were shouting and jeering the free-lovers, and hoping that Vic. would wait with her lecture till they had crossed the Jordan and got inside, while cries of "my ribs are going in!" "my sore arm!" "my pocket!" "my corset!" "my hoops!" and "my poor sore feet!" resounded throughout the walls of the Academy. Inside the scene was no less ludicrous, the seats nearest the doors were first, of course, occupied, and that quickly, too, while the reserved seats in the parquette were nearly empty. Seeing this, someone gave the mandate to enter the latter. Immediately a headlong rush was made, men and women falling over each other in the most inelegant manner. One of the gallery-doors next gave way, and in poured the crowd of the surging mass till the place was full to repletion. The private boxes were also taken possession of despite rules to the contrary; cheering, yelling, whistling, and Kentish fire were now brought into requisition, until the fair orator made her appearance on the platform. On her coming forward, cheer after cheer again resounded through the edifice, she bowing all the time in recognition. Vic. was neatly dressed in black, and her hair was in accordance with the style of the empress of Austria. There was great enthusiasm manifested throughout her remarks,

HISSING AND CHEERING

viewing with each other at the lapse of every few moments. Her principal aim throughout was to have all on equal footing; to do away with monopolists of every kind, and to obliterate hell. She said that to have these ideas carried out, a revolution was sure to come, which would be triumphant in like manner to that which swept slavery off the land. At the conclusion of her remarks she was loudly and

REPEATEDLY CHEERED

and bouquets to any quantity were showered on the platform, some of those which were thrown rather late were afterwards taken off by her daughter, who was also called on for a "speech." Before the end of the lecture several squads of police arrived to see that order prevailed and to save the Academy from destruction.

And such is the press of New York city, without capacity to construct or execute a sound political economy; without honesty to expose the dishonesty and incompetency of partisans; without courage to utter the truth or permit its free expression; for a time, and only a short time will these monopolists maintain their thrones on the necks of the people. Instead of approving of what is good, and disapproving that which is not tenable or practicable in the remedies now being offered for the wrongs which none but fools or knaves deny, they suppress all that is good and valuable, and misrepresent and ridicule both the good and bad alike. These men forget that the people will find out that newspapers and politicians are equally guilty of the wrongs which make reforms and revolutions necessary at this hour; and when the expurgation shall come, they will be included among the common enemies who have bartered great principles—human rights, and the well being of the world, for a mess of pottage—political pap.

As we have said, the Academy of Music was crowded. Of course, there were rowdies there; but the great body of the audience was composed of the bone and sinew of this great city, well dressed, well behaved, thoughtful people who are anxiously asking the way out of this wilderness of political incompetency and dishonesty. Notwithstanding the most radical and revolutionary doctrines were enunciated, the great mass of that great audience accepted them, and the great mass of the people will accept them when permitted to hear dispassionately. They may not approve of our methods, but our purposes and principles are so in accord with the spirit, necessities, and tendencies of the age that the people can only be made to reject them because they are not allowed to fairly consider them.

If the press do not, the people do, concede that our civilization and our religion are failures. The purposes of government are not accomplished, the design of the church is not met. But this is not the worst. The intelligence of the age, represented in editors and politicians, is wholly unable to solve the simplest problem in the purposes of government. They do not understand any of the great questions demanding answer, in the hands of a people ready for remedy or revolution. Scurrility, slander, ridicule are fit weapons in the hands of such men, and for a time conceal their ignorance, incompetency, malevolence, and dishonesty, but the mask must fall, and

then the people will lose confidence in editors just as they have in political hucksters and tricksters.

We do not object, we court, fair and honorable criticism. We are ready to publish such criticism; for we have no interest in error. But such the press of New York is incompetent or unwilling to render. A horse neighs—a hog grunts—a dog barks—it is their nature. So editors steeped in corruption—the creatures of party and plunder—educated in the school that accepts as axiomatic: "To the victor belong the spoils." what more can we expect than dishonorable and dishonest renderings. But the day of retribution is at hand, and not one who has bartered principle for political or party purposes shall escape. And so we bear patiently, and wait cheerfully for that law of compensation which enforces even-handed justice.

There was another fact connected with the meeting which, though of considerable significance, was not noticed by the press.

On the stage were two large banners, bearing the following inscriptions:

What lack I yet? Jesus said unto him; go sell all thou hast and give to the poor.—St. Matthew XIX., 21, 22. Neither said any that what he possessed was his own; but they had all things common.—The Acts V., 32.

[Note.—The "Times" of Thursday, has a long editorial, entitled "A Lamp Without Oil," regarding this lecture, to which we shall give attention next week.]

INCOMPATIBILITIES RESPECTIVE OF THE NEW YORK "TRIBUNE."

"Civilization has nothing to do with the matter—it is the marriage yoke that is out of gear, in England as well as with us, and needs to be strengthened or broken altogether."—*Tribune*.

Once in a long time the *Tribune* by accident, or sheer necessity, stumbles on a truth; but even then it is so besmeared with glittering generalities, ambiguities and contradictions that one needs a search-warrant or microscope to bring it into visible form. Take the above quotation as a sample. The first allegation contains a positive falsehood, and the writer knows it. Marriage is a civil contract, is a part of our civilization, and affects human conduct favorably or unfavorably in proportion as the conditions and penalties are founded on a true conception of the marital relations. The second declaration is so ambiguous as to defy the most astute reasoner. By the yoke we may understand the legal relations of matrimony, or the moral relations. Essentially marriage is the same in England as here. But that which strikes us most forcibly is the logical deduction. The yoke should be strengthened or broken altogether. But which? that's the question we want to understand. Will the evils which the *Tribune* cites be obviated by making the yoke stronger—so strong that it cannot be broken even for infidelity on the part of either?

The *Tribune* knows that the "out of gear" is not the result of looseness in the matrimonial formula, ecclesiastical or civil; nor yet in the lack of difficulties in the way of breaking "the yoke," nor yet the lightness of the penalties for disregarding "the yoke." It is the fact there is a yoke, that makes the relation a burden, where there is not compatibility; that makes the whole trouble. If there were compatibility, there would be no yoke—and if there were no yoke there would be no desire or effort to break the yoke, or escape by murder, suicide or flight.

Legal force cannot reconcile natural incompatibility; but *The Tribune* would make it impossible to break the yoke legally! the yoke should be strengthened. We would like now to propound a problem: If there are an hundred of murders and suicides produced by the present yoke, how many less would there be if death were the only way to break the yoke?

The answer to this drives the *Tribune* to the other alternative only to be impaled. The remedy is break to the yoke altogether "and let the oppressed go free."

"The Criminal Courts are crowded with the records of ill-assorted matches." What's the matter? asks this erudite philosopher? Our ancestors quarrelled and got over it without appealing to the Courts, and so should we. But he forgets that Moses provided a divorce—that the husband could divorce his wife *sans ceremony*,—that he could divorce his servant, and that the woman could if she had three reasons, depart without ceremony or formal dissolution of the yoke, because the man "acted deceitfully; and that even Jesus himself recognized divorce as a Justice; but the *Tribune*, wiser than Moses (inspired), Jesus (God manifest in the flesh); and all human governments, would bind incompatibilities through all their natural lives at the expense of society, of discordant incompatible children born of incompatible conditions, and the wreck of the only valuable purpose of live and matrimony, the happiness of human beings.

"But there were no divorces, no murders, no morphia." But what of David who killed Uriah? What of Henry the Eighth who made short work of seven women? and a thousand others. Was there ever ignorance so profound or falsehood more brazen?

"These complaints came only from the cities," and yet "our civilization has nothing to do with the matter." More ignorance and more falsehood! "The secret we believe to be in the differing education given to young girls from that of their grand mothers;" but education is no part of our civilization, and therefore our civilization is not responsible for female education. "She knew (one hundred years ago) as little of her soul as her stomach." Blissful ignorance! "She lived the same objective life to the end."

If his sensitive nature was jarred by violence or cross purpose, she "skulked or scolded, or worked or wept, or prayed," and so atoned for the wrongs she endured, and put in a smile

ing face for face." The out the vite that; their soul) delect sufferings t "She do any." Not the burden women do breeding n libertines v that Greele male descen would de women who ful and m women, we tell? It kn male in eve Bible and l Here aga the end? V its legal an Here again for a pilot. Such ign and tergiver paper. And wholly unce workings of know that t

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Hon. S. S. of the animal mistake; it w known in Am the Syndica Jay Cooke & C all of which s

ing face for her liege lord. "It always came to the surface." There are no secret heart-burnings; no cancers eating out the vitals—no, no. They were too ignorant of souls for that; their lives were "objective realities," for the sole (not soul) delectation of husbands. Regardless of all feuds and sufferings they put on a mask and wrote "beloved friend."

"She does not whip her children, for she does not have any." Not she. Too smart for that. But this seems always the burden of the *Tribune*. Children are too few! The women do not submit to be only "objective" creatures—mere breeding machines for the lusts, passions and insults of male libertines who violate the law with impunity. We are glad that Greeley has made a failure in this line; that he has no male descendant to perpetuate his name or breed, as a few such would demoralize a whole nation. But "it is always the women who appear in the Courts." Another falsehood, willful and malicious. That a majority of the applicants are women, we admit. But why? and why does not the *Tribune* tell? It knows that there are ten male criminals to one female in every department of crime; and particularly in the Bible and legal ground of divorce.

Here again is downright dishonesty. But "what is to be the end? Will education put an end to marriage or enforce its legal and exact fulfilment, regardless of compatibility?" Here again the *Tribune* goes off into fog, and rings the bell for a pilot.

Such ignorance, falsehood, injustice, dishonesty, sophistry and tergiversation, cannot be found in any respectable country paper. And yet the poor fools who pay for such stuff are wholly unconscious of its frothiness. They know no more the workings of their soul than of their stomachs, and can hardly know that they have souls—Selah.

RADICAL RECONSTRUCTION.—The government has been run for ten years by the party now in power. To that party we owe a large part of the present public debt as the direct result of their management. When the South rebelled they undertook to whip them in, instead of into Union. In this they failed and were compelled to acknowledge them as out of the Union. To justify the first blunder, they undertook to reconstruct them as in the Union, instead of treating them as conquered provinces.

The confiscation of private property was among the penalties inflicted, but so bunglingly done, that they are now compelled to reimburse the legal representatives of General Lee, for the Arlington estate, because they did not understand the Constitution. They did more. They refused, and still refuse to pay honorable debts to loyal citizens for actual supplies taken and used, because those loyal citizens were within the Confederate lines for a few hours, by the fact that the rebels took and held the territory for those few hours.

In sight of the Capitol, and within the District of Columbia, in that part unconstitutionally retroceded, to wit: in the City of Alexandria, this same radical party seized, used and destroyed in the public service, the property of one Matilda Shields, a colored woman, formerly a slave, and now in extreme old age, and almost a pauper; and for this they refuse to pay solely because the rebels held Alexandria a few hours.

All this is not surprising when we know that Boutwell decides in advance that every claim is a fraud, that all claimants are scoundrels, that all claims are to be resisted; that one honest claim must not be paid, as a precedent for another honest claim; and that in this way the public debt must be reduced to the credit of his financial skill.

MRS. WHARTON was honorably acquitted. Science proved a miserable humbug. The testimony of the chemist, like the same who scientifically convicted Schœppe, was demonstrated to be wholly unreliable. From the hour Mrs. W. was arrested up to the trial, the entire press under the control of God-like manhood, howled for her blood equal to a pack of hungry wolves after a hunted buffalo. In law she was guiltless until her conviction. If the press has any testimony not had by the Court, they should now be silent.

We ask, was not their course libellous? are they not more guilty in manufacturing a perfect furor against this woman in advance of any proof, jeopardizing her life, taking from her her liberty, and inflicting sufferings more intolerable than death, than she would have been had the charge been clearly proven? Who will compensate this woman for all the wrongs she has suffered at the hands of the press and the law? And this is the justice of modern christian civilization!!

FREE TRADE AND TARIFF.—Virginia and Tennessee are alarmed at the prospective reduction of the Tariff on their iron; New Jersey protests on behalf of its silk manufactures; New York wants salt protected: and when we simmer it down, everybody wants protection for his specialty—raw material and manufactures. The Labor Congress, in detail, has voted protection—generally it was free trade, but compromised by resolving on Tariff for Revenue. All of which shows that selfishness and not sense is the mainspring of human action. Now, in our humble opinion, the expenses of government should be collected by a direct ad valorem tax, and the Tariff, if any, should be for protection, and that alone. Thus separated from all entangling alliances we could judge and adjust it to meet the justice of the case.

Hon. S. S. Cox in quoting Sir John Mandeville's description of the animals he found on the Chinese wall, made a slight mistake; it was not a scindicut but a scindi-cat, commonly known in America as a skunk or polecat. A fit illustration of the Scyndicates, as well as the other Treasury operations of Jay Cooke & Co., including the Northern Pacific Land Grab, all of which smell horribly in the nostrils of all just men.

THE WOMAN QUESTION IN CONGRESS.

The women can have no reason to complain of the reception which the question has thus far met in Congress. "Little by little, as the acorn said. There are ripples that indicate the rising" breeze. No great reform was ever successful in a day or a year. Male suffrage has had its struggles also. It ascended slowly to the solid plane which it now occupies. At length all men in this country vote. That was a great stride. It was a new thing under the sun. We have it, and we cease to be surprised at it. We hardly speak of it now as a reform. We rather regard it as having occurred as a matter of course. It will be so with this question. The mothers of the land, when they speak, as they will speak in the fullness of time, will be heard and heeded. Their voice will be more potent than all other voices. Nearly every one says it is right that women should vote if they wish to. That admission settles the question. No great right, which belongs to any portion of the people of this nation, can go unrecognized for a series of years. Time, patience and earnest endeavor on the part of the advocates of this reform are all that is necessary to crown it with success."—*Washington Chronicle*.

SPIRITUAL RELATIONSHIP.

(From the American Spiritualist.)

A Boston daily recently reported the sad and terrible accident which occurred in Somerville to a French family named Belcourt, consisting of a mother and two children—one, a boy three years old, and the other about one year old, the husband and father being at work in a neighboring State; an accident by which both of the little ones lost their hold on mortal existence, the mother barely escaping with her life. The report concludes as follows:

"The husband and father had just sent for his family to go to Connecticut, they receiving the letter yesterday; but from some cause which he could not himself explain, he started himself in less than twenty-four hours after the letter was sent, and arrived home this morning, a few minutes after his wife had started for Boston to telegraph the sad news to him."

What we wish to call attention to, in this connection, is found in the quoted paragraph.

The casual reader on perusing such an item, especially if unacquainted with the operation of spiritual laws, would see nothing but a deplorable accident which appealed to his tenderest sympathies, his susceptibility to feel for those who were called upon to suffer from the loss of darling children; entirely overlooking perhaps the significance of that which in another, would quickly cause his faculties to be exercised in a direction wherein observation and reflection might furnish rich returns in valuable hints and practical suggestions, the final flower of which would be spiritual wisdom. Who does not want to know more

"Of that deep insight which detects
All great things in the small,
And learn how each one's life affects
The spiritual life of all."

Underlying, as it were, the principles of our existence, runs the law of spiritual relationship which seeks to assert itself on every possible occasion. The artificial unnatural lives we physiologically lead, the false conditions we spiritually create, too often prove an effectual barrier to any satisfactory expression of this law, inherent in the spiritual nature of man. At certain times, however, through and over all our mixed material surroundings, there is plainly visible an assertive power or manifestation of this kinship of souls which speaks with an authority as peculiar as it is unmistakable. A cropping out of this spiritual relationship, a partial exhibition only of this inner mystery, is seen in the account rendered above where the husband and father, after sending for his family to come to him, was compelled, from some cause which he could not explain, to go immediately to them, arriving a few minutes after his wife had started to telegraph him of the terrible death of both his little ones.

Now, what was it that so wrought upon the father as to make him do such an unusual thing—the very reverse of what he had decided upon, and, in fact, written to bring about? And, furthermore, how was it communicated to his consciousness? These are queries which the mere scientist, dealing only with ponderable matter, finds beyond his ken.

While within the spiritual ranks, similar experiences can be duplicated without number with yet greater emphasis and minuteness, all of which are clearly recognized as referable to a law pertaining to the spiritual nature of man, the materialist, with his inevitable limitations, dogmatism, and snap-judgment, pronounces with a toss of his head such occurrences merely as coincidences and of no real moment or consequence to any one. Give him your ear, and he will probably repeat many like specimens which, according to his philosophy, are traceable to nothing but some singular happenment, a fortuitous event—to chance; an explanation as devoid of reason or sound sense as to affirm that no intelligence *per se* governs the outworkings of nature. Our spiritual relations can alone explain the spiritual phenomena of our lives.

G. A. B.

Texas is blest with a Senator who bribed and swore his way into the Hall of the Senate; Kansas has a Senator who seems to have bought the entire legislature; Nebraska has a Governor who is not Governor; New York city officials shame the Devil; the Commissioners of Public Buildings at Albany seem to have been building churches, monuments, private residences, and public highways from the building funds; the New York Custom House is a den of thieves; Dr. Corcoran of the Quarantine, is running that institution profitably to himself and pets, and Grant has ordered the prosecution of merchants for paying the officials to do their duty. Beautiful, O! how beautiful!

SCIENTIFIC GENERATION OF MAN.

It appears to be the prevailing belief among writers on the scientific generation of man, that a system analogous in its nature to that practiced by the improvers of our domesticated animals and plants, namely: "breeding from the fittest," etc., is absolutely essential to the successful improvement of the human race by means of scientific propagation; and hence, in the many respects wherein our present social system conflicts with the adoption of such a practice, it must undergo a radical change, or perhaps even perish altogether. This is our extreme view of the case and although not entirely without a foundation in fact as to utility, yet it is by no means an absolute necessity, and as it is not the nature of man to fly socially from one extreme to another, without intermediate gradational changes, we must have a science of procreation based upon somewhat different principles, if we desire society to accept and apply it extensively without procreating for many generations.

Then what we really need at present is a science which may be universal in its application rather than partial; one which is suitable to our present wants. Such being the case, let us hastily glance at a few of the more important principles or laws presented by modern science, the existence of which is substantiated by ample data, and see if they afford sufficient material for the construction of such a science. These principles are: First, the law of inheritance, Second, that of crossing, Third, that of the transmission of acquired peculiarities, and organs affected by use or disease, Fourth, that of the influence of the maternal mind upon the embryo it fosters *in utero*.

We will briefly consider them in the order of citation.

The application of the principle of inheritance, in generation, to its fullest extent would lead undoubtedly to the exclusion of many persons, even those comparatively able and sound, from the privileges of parentage, yet without necessarily resorting to such an extreme it is of the utmost consequence. A thorough knowledge and appreciation of the nature of this principle, which prevails in every department of the organic world, is essential to the ultimate success of any endeavor. It is the substratum upon which every scheme of scientific generation must be founded, for by its agency we are able to accumulate or strengthen in offspring any desirable characteristic or quality; or, on the contrary to counterbalance or perhaps eradicate an unfavorable one, etc.

The efficacy of crossing is undeniable. In fact, the union of persons of different temperaments in marriage so highly recommended by some physiologists, is but the application of this principle in a lesser degree. Those nations, either of ancient or modern times, which have become the most potent in war or advanced in peace, were formed by the mixture of a great number of tribes or races. Among the former the Grecians and Romans furnish excellent illustrations of the truth of this assertion. The one produced the finest scholars and the other the bravest warriors of antiquity. The Grecians were composed of a most remarkable conglomeration of people, Pelases, Hellenes, Phœnicians, Carians, Thracians, Illyrians, Upper and Lower Egyptians, Phrygians, etc.; while the Romans were composed of heterogeneous elements furnished by the numerous races of nearly all Europe. In more recent times we have but to contrast the existing mixed races of Europe or America with the comparatively pure one of Asia and Africa to be convinced of the beneficial results of an obedience to this principle.

Why this manifest superiority consequent upon the mixture of different races of men? The answer is, that there is a law of vital as well as chemical affinity, and like the latter the former is the strongest and consequently the most fruitful in results, when the elements or organisms combined differ most widely in their nature, subject, however, in the one case to certain limitations as to species.

It is an established fact, and one bearing directly upon the formation of this science; that acquired peculiarities and altered characteristics are transmissible from parent to offspring. In other words, that the constitution of progeny partake of the temporary condition of the parental system at the period of conception or gestation. That is, should the parents happen at this momentous time to be unusually strong and healthy, the offspring will, as a rule, be their superior; for its constitution will compare favorably with that of the parents in their best condition, while it will be much superior to theirs in its ordinary state. However, should the parents at this time be unusually weak, or sickly, the child is almost certain to be their inferior. Thus we perceive that persons should prepare themselves for the performance of the parental function as carefully as boatmen do for the race, or prize fighters for the ring; for mental or physical qualities or organs, which have been improved by judicious exercise or careful habits, are transmissible to offspring in the improved condition. Many examples in proof of this could be adduced, would space permit.

The subtle and mysterious, though powerful influence of the maternal mind or "imagination" upon the plastic nature of the unborn child is no less important than it is remarkable. That varied impressions made upon the mother's mind are capable of being photographed, as it were, upon the brain or body of the child in utero, we have the authority of the most distinguished physiologists and physicians, of the present day as well as the past, for believing. It has been the common belief of mankind since the days of Hippocrates and Galen, and doubtless much earlier. This influence operates beneficially as well as injuriously. Genius on the one hand, and idiocy on the other, has been the fruit of it. There is little doubt that many of the brightest lights which have illuminated the intellectual world derived much of their natural greatness from the parental influence of maternal thoughts. Or to speak more plainly, they were partially educated before birth to fill the sphere subsequently occupied by them. Now the relation which this important fact holds to scientific propagation is this: that the mother can voluntarily stamp upon her unborn babe the impress of greatness! she has the power to educate her child so thoroughly as to breed the lessons in its bones.

The truth is, this field for human improvement is so extensive that there is abundant room for persons of all casts of mind and conditions of body to practice scientific generation agreeably to their various predilections. They have the choice of the extremes of Stupiculture or principles more in accordance with the present state of social progress. Yet before we can designate with certainty the best mode of accomplishing the object of this science, we must pass through the bitter but enlightening ordeal of experiment.

COSMOPOLITE.

GEORGE STRONG'S COLUMN.

Mrs. Victoria C. Woodhull is the bravest woman alive, for she alone of all her sex dares to say just what she thinks spite of the hydra-headed editorial opinion.

Mrs. Elizabeth Cady Stanton is the wisest woman that ever lived, for it was she that uttered that truest of all truisms, "That the existing public sentiment on any subject is money."

Susan B. Anthony is the handsomest woman living, because she has reduced herself from affluence to poverty in a just, though unpopular cause.

It would be idiotical to ask God to bless them, because He cannot help doing it.

The working men's song,
Eight hours to work,
Eight hours to study and play,
And eight hours with—
My spouse to lay.

How ridiculous all of these I am holier-than-thou people make themselves in denouncing Women's Rights men and women, and Free Religionists, because forsooth all the agitators of these questions are not double distilled and embalmed saints. Don't the idiots know that truth is more of a gem found in a dunghill where it was least expected, than wrapped up in a piece of satin whose magnificence will partially obscure its rays.

Now that the momentous question has been decided, that if Elijah did go up to heaven, he went kinder slantendicular and the theologians are out of business; as they take no interest in woman suffrage, the abolition of wars, civil service reforms, anti-tobacco, temperance, divorce and other kindred questions, we will propound one which is just suited to their wise heads, and we expect they will spend the next fifty years on it.

Question: Was the apple that Eve ate a Baldwin or a Spitzenberger? Did she eat it skin and all, or was it paired, and if so, how? With a table or pocket knife or with a patent pairer; and if paired, did she throw the pairing at anyones head to see what letter it would make? and if thrown, did it make let-ter Be, or let-ter Rip?

Open thine heart, nay, thine inmost soul to thy friend, that he may give thee the like confidence. What matters it that he may sometime be thy foe: thou wilt feel the better for having trusted him, and he will have the less to say against thee if thou hast shown him thine inner-self. For there is no man but what has a streak of godness within him, and at times there will come into his head the thought that thou once loved him well, and that thou implicitly trusted him. Then will he grow honest and ask thy pardon, which thou must readily grant him, and then will he be doubly thy friend, who but now wast thine enemy.

Even if thou wert never reconciled it were better to trust thy friend wholly. For if thou dost not he will instinctively know that thou art keeping something back. It will grieve at first, and then madden him, to think that thou thinkest that he is not to be trusted, and thou wilt then be the one that is most to blame for the dissolution of thy friendship. And knowest thou not that the good God knowest thine inmost thoughts, and that he will bless him who lets his soul flow out like a fountain, free and full, not trying to hold back anything from a source which has its being in himself, and is therefore inexhaustible.

A specimen of the Anglo-Saxon woman, and we might as well say of most all people—male and female.

I had, in my possession, several love letters, containing considerable Free Loveism, which I loaned old Mrs. A. for perusal. She, in my presence, held up her hands in holy rapture before my friends; she made a great deal of fun of them, and pronounced the whole pile a heap of nonsensical rubbish, and she sneered at Free Love as being nothing but lust run mad. I was a boarder in her house, and the following night at a very late hour, I went into the parlor in pursuit of matches; or, rather, I started to go in, but drew back on seeing Mrs. A. lying flat on the floor, with my love-letters scattered all around her, and she sobbing and moaning as though her heart would break: "Oh, they are so like! So like those that 'Willie used to write me,'" Mrs. A. married a fool when she was fifteen years old, and from twenty years to forty, this "Will" was her lover. Being prudent and orthodox, she never mentioned his name to acquaintances but this night—the night she was seventy-two. Her heart spoke out, and I probed the secret in spite of her. I shall, "once in a while," give a passage from the letters referred to.

CHARITY.

Bnai Brith is the name of a beneficent Hebrew order which has undertaken the mission of "uniting the sons of Israel for the purpose of promoting the highest interest of humanity and to elevate the mental and moral character of man by the purest principles of philanthropy, honor and patriotism." Nothing certainly could be better than that. Among the "cardinal principles" announced a few days ago by the Bnai Brith in St. Louis, was the following: "Charity for difference of opinion in matters spiritual is one of the noblest attributes of man, and the action of those who are endeavoring to force their peculiar religious views for adoption in the Constitution of the United States of America, will, if successful, destroy the equality of man and take from him the immediate jewel of his soul, civil and religious liberty."

BURNS AND HIGHLAND MARY.

The following lines were written several years ago, under the following circumstances, and we deem them worthy of re-publication at this time. Mrs. Frances E. Hyzer had one day been reading some of her poetical productions to a lady visitor, who asked her if Robert Burns—the lady's favorite poet—had ever communicated through her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked, that she hoped he would sometime make known his presence, and answer a question she had in her mind, which question she did not express.

A few days subsequently, Mrs. Hyzer was influenced to pen the following: which, on being shown to the lady, proved to be an appropriate reply to the question she had in her mind:

Fair lady that I come to you
A stranger bard fu' weel I ken,
For ye've known naught of me save through
The lays I've poured through Scotia's glen;
But when I speak of gliding Ayr,
O' hawthorn shades and fragrant ferns,
O'Doon, and Highland Mary sair,
Mayhap ye'll think o' Robert Burns.

I am the lad—and why I'm here,
I heard the gude dame when she said,
She'd know in joyous spirit spheres
If Burns was wi' his Mary wed—
I sought to tell her o' our joy—
Na muckle impress could I make;
Now, lady, I have flown to see
If ye'd my messageto her take.

Tell her that when I passed from earth,
My angel lassie crowned wi' flowers,
Met me wi' glorious love lit torch,
And led me to the nuptial bowers,
That all we'd dreamed o' wedded bliss—
And more—was meted to us there,
And sweeter was my dearie's kiss,
Than on the flowing banks o' Ayr.

When love's celestial shadows played,
And rose-buds burst and seraphs sang,
And myrtle twined our couch to shade,
I clasped the love I'd mourned sae lang;
And while by angel harps were played,
The bonnie bridal serenade,
Though na gown'd priest the kirk rite said,
Burns was wi' Highland Mary wed.

There's nae destroying death frost here
To nip the hope buds ere they bloom;
The "bridal tour" is thro' the sphere,
Eternity, the "honey moon."
And now fair lady, if ye'll bear
These words unto the anxious dame,
The answer must her sorrow ward
She'll say be joyous that I came.

A LECTURE BY THOMAS GALES FORSTER.

DELIVERED AT APOLLO HALL, SUNDAY MORNING FEBRUARY, 10, 1872.

In entering upon the duties incidental to the position which you have assigned me as your lecturer for the succeeding twelve months, it is but justice to you, to myself and to the cause we all love, that I should, in my normal condition, present a few thoughts as to my conception of the duties that lie before us all, as well as a few words touching the question of Spiritualistic associations, which is somewhat involved in the contemplated existence of so protracted an engagement. Hitherto many Spiritualists have feared the very name of Organization. This dread has naturally arisen from a knowledge of the evils that have grown up in the past, and which still exist to some extent, as consequent upon the arbitrary tendencies of well nigh all the religious organizations known in Christendom. The consolidation of the utterances of previous and darker ages into creeds, and the dogmatic rendering of those creeds obligatory upon those to whom they are presented, irrespective of their own individual experiences and intuitions, have gradually resulted in the formation of great ecclesiastical institutions, fossilized in their ideas and despotic in their tendencies. A self-constituted body of mind exists, intervening between God and the general mind, to whom, under the influence of blind faith so sedulously inculcated by these leaders, has been awarded a monopoly of Heaven and all its Truths. And as a consequence, man is to-day too far estranged from any direct intercourse with Superior beings, and from any reliance upon his own individual consciousness of Right. Being well aware of these facts, the Spiritualists for a length of time, and very naturally too, feared, as I have said, the very name of Organization. But, Spiritualism, in contradistinction to these teachings, inculcates an absolute rejection of the authorities of either the past or present, as such, enjoins the cherishing of a keen skepticism, and the entire ignoring of mere faith, as regards all eschatological conceptions, when disconnected with the actual demonstration of the facts assumed. It declares Inspiration to be Universal; God to be no respecter of persons, and the canon of Revolution to be as fully in exercise as ever it was. It teaches that man's individual soul is normally and forever the highest revelator of God's Truth unto itself; that Truth is seen by any man only through his own convictions, and, indeed, that Truth is found only in these. It teaches further that all men and women are divine by nature, united in one great family, by being participants of the same Divine Spirit. That, just as surely as chemical affinities unite and bind material particles, so, under proper development, moral affinities will eventually unite mankind in a universal brotherhood—the establishment of which, is to my mind, the legitimate end of all reform—since in the wide

scope of its embrace, this glorious brotherhood shall comprehend the loftiest and the lowliest—seraphs and mortals, the denizens of earth and the dwellers in the Summer Land.

Now, it seems to me, my friends, that if we see and feel the great beauty and force of these lessons that we have received from the angel-world, we need not so dread the name of organization, as to forget and neglect the great and glorious advantages, that, it must be admitted, are to be derived from a combined effort and unity of purpose. "In union there is strength," will apply as emphatically and with as much truth to moral and social relations as to political or partizan purposes. Such, I apprehend, is the idea of New York Spiritualists before whom I stand to-day; and for the permanency of whose harmonious conceptions I propose earnestly to labor during the coming year.

I am well aware, as has been often urged, that there is seemingly but little in the past history of the Spiritualists to warrant an attempt at permanent association. The spirit of disintegration seems to have prevailed almost everywhere during the past years of our existence as a body. But to the philosopher the reasons for this inharmony are apparent, and as they have been incidental and not inherent, the evils of the past may, and I trust will, be avoided. One reason of apparent discord exists in a general misconception of one of the fundamental tenets of our glorious religion, viz: the angels are constantly enjoining upon us the cultivation of our individuality, preparatory for another and a brighter sphere; but like all new converts, in our earlier experiences we have somewhat overshot the mark; we have aimed for such an intense individuality ourselves, that we have forgotten to award practically to our brothers and sisters the same glorious privilege. This was somewhat natural from the fact that we had but just emerged from so many different schools of thought, that had so long assumed social and mental control over individual effort and individual desire, and had so long acted upon the principle of social ostracism in time, and damnation in eternity, for mere differences of opinion. But, I trust, we have learned better by this time; and in our present association, and with all who differ with us, we will endeavor, whilst adhering to what we believe to be true ourselves, to cheerfully accord to others: "in essential things, unity—in doubtful things, liberty—and in all things, charity."

Another, and perhaps the greatest difficulty in the past as to practical association throughout the country has been the exercise of an undue ambition as to leadership and individual dictation. Having already broken to pieces all idols of wood and of stone, having utterly ignored likewise all idols built of books, traditions and fine-spun ecclesiastical cobwebs, the Spiritualists, to be consistent, could but ignore the various evidences of personal ambition that have appeared in the past, and the parties to such attempts have successively faded out of sight. A people who no longer call God king, but Father, who no longer call Jesus master, but brother, could but illy brook the various attempts at Lilliputian Popery that have from time to time characterized our history. But, I think, the angel-world is curing us of this evil likewise.

In coming among you as your speaker, nothing is further from my thought than that I am to be esteemed as a leader in the objectionable sense. I am one of you, a co-laborer in the great field of reform. I have no personal ambition to subvert, and shall labor only for the good of our glorious cause. And, my friends, I claim no especial credit for this cause; for my faith in the angel-world and my confidence in their control is such, that I feel satisfied of the fact that, let who will give way to an undue personal ambition in this great field of reform, unseen hands will inevitably snatch the sceptre of control from their possession, however tightly it may be held. The speakers and mediums in the spiritual ranks are but the agents for the transmission of higher thought, and they must assume no other conception than that of according to the great mass of the people the right to determine for themselves as to the truth or falsity of what is presented. If in the growth of personal ambition they assume to do otherwise, the handwriting, traced upon the trembling walls of the reveling Belshazzar, was not more prophetic than is their own overthrow by their own folly.

The present is essentially the age of the rostrum. The sectarian pulpit has evidently failed in its assumed purposes. The Press of the country becomes periodically so universally partizan in its tone, that the great body of the people have more or less lost confidence in its utterances. Books, for the most part, are shelved for the present, and the rostrum seems to be esteemed as the most popular educator of the masses, and, indeed, the most successful teacher, in so far as its appeals eschew dogmatism on the one hand, and on the other, aim to inculcate self-examination and self-culture, since the sum of human knowledge may be comprised in the injunction "know thyself." Which knowledge in its fullness, must inevitably lead to the practical exercise of the golden rule of life—"Whatsoever ye would that men should do unto you, do ye even so to them."

Through the interest of the rostrum, many subjects of interest, and many ideas of reform, are more or less agitating the general mind at the present time, each particular theme constituting the main issue of the hour, to the different shades of opinion which make up the great amalgam of social thought. A reduction in the hours of labor, with a view to the allowance of time for improvement and recreation—a change in the educational system of the country, both as to the method and the control of the same—the abolition of capital punishment, and a change in the jurisprudence of the day, so as to render punishment essentially reformatory in the character—the remodeling of the present system of taxation—the abolition of the standing army, as provocative of war—the adoption of some

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principle of associative production, with a view to the abolition of the present despotic sway of capital over labor; the equality of the sexes before the law, including the right of suffrage, and their right to equal remuneration for labor performed, together with some change in the marriage and divorce laws, so that the moral and social claims of man and woman to individual freedom, shall be equally recognized, with other ramifications of thought and opinion, all, together constitute an array of important themes demanding more or less of deliberation on the part of the philanthropist, the patriot, and the true christian. And, each and all of these, shall, from time to time receive such attention from me, as my spirit guides shall warrant. But, at the same time, I desire to state candidly, that I recognize no one of these as constituting the especial feature of Spiritualism, or the chief theme of my labors.

Spiritualism *per se*, is the theme of my advocacy. And Spiritualism, as I understand it, in its fullest acceptation, is broad enough in its conceptions, and wide enough in the scope of its investigations, to comprehend, more or less distinctly, every principle of reform, of this or any other age, legitimately based upon love to God, and love to man. Spiritualism I esteem to be:

First, a science, declared by the able gentleman who addressed you last Sunday, Dr. Hallock, on the authority of observed facts, demonstrated truths, and inevitable deductions.

Secondly, I esteem it to be a philosophy, in that it reasons from fundamental truths or first principles, to their legitimate and necessary consequences, upon purely rational grounds.

Thirdly, I esteem it to be a religion in that it asserts the immortality and divinity of the race; and inculcates love to God, through love to man—while it seeks to cherish the noblest and most enduring emotions of man's nature—the love of the good, the true, and the beautiful, in the Infinite Unknown, by cultivating a higher and still higher appreciation of all that may be learned of these diviner attributes, through the progressive tendencies of the finite and the human.

There are certain propositions of Spiritualism that are appropriately esteemed as fundamental:

First, God, the Infinite and inexplicable Spirit of the universe, and, I hold, in this connection, that if the universe be deprived of a soul, as has been attempted, there can be but little guarantee for the existence of the spirit of man—and hence, all our teaching and believing would be in vain.

Secondly, the immortality and divinity of the entire human family, as emanations from the Universal Spirit.

Thirdly, an ever present conscious intercourse with the angel world.

Thus Spiritualism is before the world, as a science, as a philosophy, and as a religion. And as such, it underlies and overtops all human interests. It refuses, as a system, to be responsible for all the individual idiosyncrasies that may have been attached to it; and will not be tested alone by isolated facts. Its entire system should be investigated by those who are honestly seeking for truth; and to all such, it promises to establish by actual demonstration, the legitimacy of its claims. Its scientific claims are legitimate, in as much as its theories are sustained by its facts; and its facts, in their very nature, constitute a foundation for the most generous and beautifying theories. Its philosophical claims are warranted by the fact, that its deductions are drawn from correct premises, and are in accordance with all established rules of philosophical inquiry. Its claims as a religion, find substantiation in the fact that, it continually admonishes the soul as to where the sources of Love and Wisdom lie; and constantly points to true moral worth, as

"The golden key,
Which opens the palace of eternity."

whilst it carries upon its face the highest certificate of its truth, in that it persistently urges upon the individual soul the outworking of its own divinity into practical life.

Spiritualism, then, with all its grand and glorious corollaries of thought, with the assistance of my guides, will constitute the alpha and the omega of my year's labor. For Spiritualism, as I estimate it, opens the door of human progress so widely, as I have before intimated, that all reforms can enter, and receive additional impetus toward success. For in its multiplied and various ramifications of thought, this glorious system of ethics embraces all truth relating to the spiritual nature of man, its constitution, capabilities, duties, welfare and destiny; also, all that is, or may be known relative to the spirit world and its inhabitants, to God, the great Father of spirits, to spiritual influences of whatever kind, and to all the occult forces of the universe, which are essentially spiritual in their nature. This broad realm of Truth, therefore, is not, as has been supposed, some mere ephemeral theme or narrow superstition; but is in fact, an all comprehensive system of Truth embodying all true philosophy, all true theosophy, all true Religion, and constitutes the basic foundation of all true science. As such I estimate it, and as such under spiritual guidance, I propose to discuss and advocate it, feeling in the very depths of my soul as I do, that its inculcations are a sovereign balm for all the disappointments and sorrows of time; and a beautiful guide-book likewise, telling of the pathway arched with galaxies and paved with suns, through which the souls of man shall pass to conscious beatitudes in the future.—

"It may be deemed a dreamer's tale,
A theme for the poet's idle page;
Yet, we feel, when human doubts prevail,
And man lies beclouded by the shores of age,
'Twill be sweet to hear from you bright shore
The voice of the loved ones gone before,
Drawing the soul to its anchorage."

Again what a varying thing is the stream of life! How it sparkles and glitters! Now it bounds along the pebbly bed, sometimes in sunshine, and sometimes in shade; sometimes sporting around all things, as if its essence were merriment

and brightness; and sometimes as if awed into silence and sorrow that it could ever have presumed to move so gleefully. Now it runs like a liquid diamond along the meadows of existence; now it plunges in fume and fury over the rocks; now it is clear and limpid as youth and innocence can make it; now it is heavy and turbid with the varying streams of thought, and memory, that are ever flowing into it—each bringing its store of dullness, and perhaps of pollution, as it tends toward its final confluence, in the ocean of eternity. Its voice too, varies as it pursues its meandering pathway; now it sings lightly the song of inexperience; now it soars amid the obstacles that oppose its way; and finally it has no tone, but the dull low murmur of exhausted energy! a purposeless stream, viewed from the standpoint of materialism—coursing o'er the valleys, and through the gorges of time, only to be engulfed in the sea of oblivion! Viewed from the platform of orthodox theology, a crooked current, reflecting the universe, as but a blasphemy and a failure—finally submerged, at last, in an ocean of energyless monotony.

"With everlasting sense that once it was!"

But Spiritualism has a higher and a holier conception of the life of man. Its glorious Philosophy translates into human consciousness the real significance of all the experiences of time. Its phenomena are loudly protesting against the notion of Buckle, as to there being nothing new to be expected; and are rapidly exploding the gloomy theories of Buchner, as to the non-immortality of the soul—whilst the fearful views of the future characteristics of christendom, are being as rapidly dissipated by the unmistakable force of its demonstrations. Under its influence, death no longer fixes the fate of man irrevocably; nor is man but an

"Atom, which God
Had made supernaturally, and needed not
To build creation with."

For this consoling gospel is inculcating the fact that the ills and sorrows, indeed, all the experiences of time are God's methods of education; that the principle, which we term God, is infinite in love and wisdom, infinite in power and design, and that, if any design ever existed in this infinite mind as to his creature man, the relation between them to-day is necessarily what he intended it should be, unchanged from the original purpose by any single man or woman. It is teaching that man was evolved physically, through a long process of development, from the kingdoms before him, as the last of a series of steps in material creation; that, spiritually or interiorly, he possesses all the latent elements of the highest he can possibly attain to, either in the flesh or spirit; that his whole existence, both in the earth and in the future world, is a career of the development of these powers; and that what is termed sin is but the unbalanced and discordant action of these inherent and immortal faculties. And hence, Spiritualism teaches a higher and purer, and a more invariable law of responsibility than the arbitrary one of Christendom which represents the eternal father as dealing with his children on the same terms that a passionate and human parent would; but that man's immediate responsibility for actual sin, either in time or in eternity, is as unalterable and as inseparable as any law of the universe; it is the relation of cause and effect, eternal and unbroken in its successive operations. It teaches further, that man is the creature of an eternally operative law of progress, and hence, that often through the consuming repentance which follows transgression, many are born into purer life. It teaches, that this earth-life is but a gleam of morning light, ushering in the eternal day of existence; that it is not all darkness because man refuses to see the light of truth; that by-and-by, either in time or in eternity, this light will touch the soul with gladness, for relations are changeable, whilst creations remain, until they are replaced by higher, but never by lower ones. The battle and the sacrifice of human experience, therefore, under the inculcations of this glorious gospel, have their uses; they are but blessings in disguise, opening up secret and diviner fountains of power hitherto unsuspected by the soul, and thus preparing it for loftier conceptions and a broader field of possibilities in the future!

The present is the most important epoch in the world's history. The wonderful phenomena of Spiritualism bursting forth in the midst of society, in both Europe and America, have given an impetus and a growing tendency to the human mind, never before manifested. The powers of fascination presented by these phenomena and the legitimate deductions therefrom, cannot be ignored. In vain does atheism on the one hand, and religious fanaticism on the other, cry out that our theories are unintelligible nonsense. The attention of mankind is arrested, despite all previous education or prejudice. Just as the ancient mariner is said to have forced the bridal guests to listen to his wild mysterious song, so do the great truths of Spiritualism compel mankind to stop awhile on the great highway of life and pay attention to phenomena, that charm in spite of their seeming obscurity and alleged absurdity. The unhesitating and exalted thought engendered by the spiritual school, is spreading throughout the length and breadth of many lands; and State enactments and ecclesiastical decrees will be found wholly ineffectual in staying the progress, or even the extravagance of human thought! Under the influence of this system, there is more of spiritual light in the present age, than in any that has preceded it; and too, through generic progress, there is a larger need recognized wherein to absorb it. The expounding spiritual perceptions of the hour are developing truths and arousing hopes, hitherto, by no method of teaching the recognized property of the soul, and the appetites and powers of the soul have grown upon what it has fed to that extent, that, in regard to human aspiration and human destiny, man can never rest where he has stood in the past. Creeds and systems, to which truth has been subordinated, have been too much the outgrowth of that past; and

the aim of Spiritualism is to lift the light of Divine Truth above the mere plain of dogmatism, and to inaugurate it upon the altar of the human heart, and if we allow the mind to recur for a moment to the history of the past quarter of a century—if we look back to a period in our history prior to that at which the first productions of the Poughkeepsie seer, and the wonderful revelations of the honorable gentleman who would have presided at this meeting but for indisposition—Judge Edmunds—was presented to our astonished world, together with the physical manifestations of the Misses Fox; and compare the condition of general apathy touching the soul and its destiny then existing with the liberal and expounding element of thought, characteristic of the present hour, we can but feel encouraged to continue our investigations, and increase our exertions toward the still wider promulgation of the truths already obtained. Many bright and beautiful spirits, freed from the incumbrances of "the muddy vesture of decay, are under the influence of spiritualistic teachings during their earthly existence, now rejoicing in the realms of conscious beatitude—the summer-land of compensation—

That sphere of beauty, home of joy,
There mingles naught of earth's alloy;

whilst millions of human hearts are beating with blissful gratitude in this life under the influence of similar teachings! Yes, millions of earnest, honest, loving and truthful men and women, are to be found all over this continent, as well as numerous other sections of the globe, who, as Spiritualists, are searching for truth as for a hidden treasure, and who are cultivating God's image within their souls; who cannot recognize the alleged fact that God has deserted them because the church has excommunicated them; but who, on the contrary, realize the innate divinity of their own natures forever welling up, and flowing outwardly through the channels of a bitter life—none the less pure, because unendorsed by ecclesiastical authority; who have forever abandoned all subservience to creeds and ceremonies, and who, through spiritual culture and an abiding confidence in the uniform operations of natural law, are reposing trustfully, both for time and eternity, upon infinite love and infinite wisdom.

These men and women constitute the great army of Spiritualists that I have longingly desired to see united in a grand harmonious brotherhood; and toward the accomplishment of which desire I trust my labors shall be forever directed. And I do not think such a glorious consummation wholly impracticable. True, the great body of Spiritualists is composed of individual thinkers; and hence, different shades of opinion and idiosyncrasies of character, may intervene to prevent immediate unity. True, we have no general principle of fear, whereby we may be led into deceiving ourselves into the assumption of the virtue of harmony, although destitute of its essence; and, too, it is true, that we have no arbitrary creeds or confessions of Faith, serving the purposes of centralization. Hence, the harmonizing of the membership of Spiritual Associations, may be difficult, and for a time deferred; but, by no means necessarily impossible. The philosophical points upon which we do agree, are as glorious and as majestic as the attributes of the living God; whilst the points of difference between us are trivial indeed, and surely it requires a very uncharitable microscope to magnify and discover them. Our common faith in the immortality of Spiritual truth should be written as with a diamond's point upon the living rock, and our diversities of opinion as to the varied manifestations of this truth be inscribed as upon the shifting sand, so that the waves of generic progress, as onward they sweep toward the white shores of eternity, shall obliterate all that is merely ephemeral in its character. Look to the firmament above you, the sparkling divinities climbing to their sitting in the breast-plate of infinitude, differ the one from the other in glory. Gather a lesson, too, from the bosom of the common mother—one flower is a rose, another is a violet, and another a lily—the specific development of each is distinct and diversified, but the genuine law of growth is the same. All minerals are essentially the same, but their crystallization varies and diversifies. In the congregation before me each face is a human face, and yet there are not two countenances the same. And so it is likewise in the realm of mind. Nature is replete with analogies, full of instruction to the appreciative mind. The universe is declaratory of the great truth of *diversity in unity*!

Let us, my brothers and sisters, in our efforts at Reform, endeavor to profit by the experiences of the past, and the lessons that are all around us. Let us cast aside the microscope of bigotry and envy, which magnifies our differences upon minor points, and taking up the spiritual telescope of charity and reason, which will bring within the horizon of our view the manifold beauties of the great Truth we are investigating and promulgating, let us press forward trustfully, faithfully and lovingly, in the glorious pathway the angels are pointing out to us. And, in the language of an ascended spirit, "independent of anathemas, in the beauty of conscious rectitude, and in the strength of the invigorating spirit of Truth, let us march on, though it be over the graves of the most revered errors, and though we disturb the repose of the most crippled, grey and upholstered wrongs of antiquity. Let us march on, though we track straight through the greenest pastures of pet-falsehoods, and the ripest orchards of cherished prejudices. On, for the ever-renewing prize of the never-ending labor, whilst cowards sink supine in the refuge of falsehood, and bigots are locked in the close prison of sectarian thought." For, indeed, in this age of expanding thought and energy, more should aim to

"Live in deeds, not years; in thoughts, not breaths;
In feelings, not figures on a dial.
We should count time by heart-throbs. He most lives,
Who thinks most, feels the noblest, acts the best."

LAWS AND RIGHTS.

BY JOHN P. GUILD.

The world, it is said, has been governed too much. The truthfulness of this saying is beyond dispute. There has been too much authoritative dictation and police force, and not enough individual forethought and personal responsibility. The fault has not, perhaps, been more of the governors than of the governed; a fault of either side opens the door to error in the other. The condition of the people is such that coercion is requisite to keep even an appearance of order, decency and justice. It is to be expected, therefore, that the people will often be overborne, for no force always keeps within the bounds prescribed by those who use it. There must be government and law; but neither the form of the government nor the execution of its laws can be perfect unless there be a perfect people. Those philosophers whose imagination picture a world of unlimited individuality and a reign of universal democracy, are right in theory; but their theory will be practicable only in that hoped for good time coming when the wolf shall dwell with the lamb.

Governments, it is true, cannot do much, and the little they can do, is done slowly. The most that is to be hoped of them is an assistance to self-control and education. Even here governments act the part of those unscrupulous physicians who use their skill to keep the patient from getting well, in order to obtain more fees, by keeping the people ignorant that they may remain subjective. When all are whole there will be no physicians; when all are just there will be no governments. Until then give them due credit, and use them as there may be need.

Our claims to be a government of the people for the people, aiming to benefit both rich and poor, the ignorant as well as the wise. The resources of the country are developed conjointly by the thoughtful enterprise of the capitalist, and the skill and industry of the manual laborer. Their interests are mutual, each should respect the other, and the government should protect and encourage both. But the question of "rights" is raised, and it is asked: what right has a government to interfere in individual questions, or to direct personal education? These questions are based upon the false idea that the only proper business of government is protection to persons and property. Those who support this view continually condemn their own narrow theory by asking of government higher measures. It may be answered that government has the same right and authority in these as in other matters: the right that is created by the interest of the people for whom the government exists.

Government has the same right to create that it has to conserve, the same right to encourage that it has to intimidate, the same right to educate that it has to restrain; the same right to teach morality, justice and religion that it has to punish vice, robbery and blasphemy. And more than this, the adjustment of the interests of labor and capital, and above all, the education of the people is the first and principal business of true government; for prevention is better than cure. Even though it were granted that one had, at least, the legal right to do what affected himself alone, yet, as the condition and abilities, disposition and liabilities of each person affects the whole community—the people—by their legislature, have a right, in self-defense, to restrain vice, encourage wealth and promote education.

No one will say that laws against murder, robbery, or other violence, are violations of individual rights, but rather that these rights are preserved by them. There are guardians appointed for the non-compos, asylums for the destitute, idiotic and insane, and prisons for the criminal. All these, though subject to abuse, are eminently wise and proper. The use, sale and manufacture of poisons and intoxicating liquors, are regulated by law, and this too is proper, though not always done in the best manner. There are inspectors for flour, milk, explosives, railroads, etc., and why not for all great or dangerous business where ignorance or cupidity may entail wrong and suffering?

There are laws for contracts, requiring articles of agreement, bills of sales, notes, drafts, wills, deeds, and all kinds of transfers, to be made in due form and fulfilled. Fraudulent transactions are void, and also, the breach of one party releases the other.

Marriage, considered as a contract, is subject to the same rule, and is therefore rightfully required to be acknowledged before deputed authority, and record made. If the welfare of community require it, the law alone should have the power to declare the union a nullity, and should provide to do so whenever there is nothing to be gained by its continuance.

When numbers of persons come, for any reason, under the control of a few, the authority of law justly regulates their respective duties and requirements. Thus, religious and educational societies, commercial and manufacturing firms are incorporated by a charter conferring certain limitations and powers.

The argument that all governmental interferences, excepting for direct protection, are a hindrance to personal energy and individual development, is not conclusive. Its premises are the European forms of government and the condition of the people who live under them. It does not consider the possibilities of popular government and the difference between a subjected and a sovereign people.

The American Government is the instru-

ment, not the chains, of the people. Its purpose is the execution of the people's will, the revealing of their grandest ideals. America is a grand Commune, wherein the individual is neither isolated and lawless, nor absorbed and proscribed. Each person is an integral part of the government, and is at liberty to require of the officers of the government such measures as shall maintain personal integrity, and give play to all the powers of humanity.

Monarchical governments bring everything under the wing or the ban of military or ecclesiastical law, in order to keep the people in subjection. Under such regime the disaffected form juntas, and international sections whose red republicanism is but another name for riot and anarchy. In a truly republican government both despotism and anarchy are avoided. The free school properly conducted, not only imparts practical information but disciplines the scholars in self reliance and self control. The military arm is the people's weapon against oppression. The church is left with the individual, while the State discriminates between vice and crime, and religion.

If there be justice, if there be wisdom, if there be virtue, why should they be left to unknown fate, to blind chance, to a blinder populace, or to the blindest of all, the priest to find them? Is not the combined justice, wisdom, and virtue of the nation able, through its legislative and executive powers, to afford some direction, advice and correction worthy of American civilization? Has order, the law of heaven, no place in the law of the land? If we are to be above the government must not the government protect the brain and cultivate the heart of the laborer, as well as to protect the pocket and cultivate the farm of the capitalist?

WOMEN AND MEDICAL COLLEGES.

Mesdames Woodhull and Claflin?

Believing that the following facts will not prove entirely uninteresting to you, I take the liberty to call your attention to an event somewhat anomalous in its nature, and, as I believe, of more than local interest.

A few days since, the gentlemen students of the medical department of Michigan University, desiring, if possible, to overcome the well-known prejudice existing between the opposite sexes in this and similar institutions, made, almost simultaneously, two attempts to accomplish that laudable object.

Animated by such motives, the members of the Junior Association extended, to the ladies of the corresponding year, a friendly invitation to become active members of that organization. It was cordially accepted by the ladies as a class, and in consequence, several of them applied for, and were admitted to membership. These not only participated in the exercises of the association, but acquitted themselves so ably, as to receive deserved praise from their associates.

As the above invitation did not include the ladies of the senior class, some fifteen or twenty gentlemen, desiring that partiality should not be shown, requested all ladies of the department who choose to co-operate with them in the formation of another society. At the preliminary meeting the ladies numbered quite as many as the gentlemen. Concerning the proceedings of the evening, it is only necessary to state that the official honors were equally divided, and that, without exaggeration, the ladies exhibited equal, if, indeed, not greater business tact and ability than the gentlemen.

Affairs were thus charmingly progressing, and everything appeared propitious; when lo, most ominous clouds began rapidly to appear in the horizon, from a most unexpected quarter, and which were destined to procastinate, at least, the success of these praiseworthy undertakings. In short the Dean interfered and the movements miscarried.

In consequence of this interference, a committee of gentlemen "interviewed" the Dean without delay, and were informed that the Faculty were unanimously opposed to the formation of any society which admitted ladies and gentlemen to membership.

Comment is unnecessary. The illiberality of such a course must be patent to all. The only reason assigned by the Dean for such action was a belief that such organizations would eventually lead to a desire on part of the students, of both sexes, to attend lectures in common, and which was not desirable.

Some uncharitable individuals, in their indignation, have even hinted that should such a catastrophe, as the union of the ladies and gentlemen in the same class occur, the State might possibly save some five hundred dollars a head on each of the professors, with, however, one honorable exception, who prefers, in opposition to the wishes of the faculty; but, nevertheless, with the consent of the Board of Regents, to lecture at the same time to both sexes.

ESCALAPEUS.

THE NATIONAL LABOR CONGRESS.

HORACE H. DAY OF NEW YORK FOR PRESIDENT OF THE UNITED STATES.

The Executive Committee of the Labor Reform party held a meeting last evening, Mr. Delton in the chair. The principal business was the selection of six delegates to represent the city in the National Convention at Columbus, Ohio, on the 21st inst. The following gentlemen were selected: Horace H. Day, Wm. Connolly, John Ennis, Thomas Taylor, Thomas T. Sutcliffe, and John T. Elliott. It being stated that the convention would nominate a candidate for President of the United States, it was unanimously resolved that the New York delegation present the name of Horace H. Day for the position. Mr. Day made a very happy speech in response to the compliment, assuring the committee that his whole mind and energies were consecrated to the cause of labor. The delegates will leave on Monday evening.—The Standard.

THE INTERNATIONAL.

[From the Washington Chronicle.]

A meeting of one of the sections of the Internationals, organized in this city, was held at Union League Hall, Dr. Snodgrass presided.

After unimportant preliminary business, Mrs. Kelsey was introduced. She delivered an address full of point and interest to those involved in the principles and success of the International, of which the following embraces a synopsis:

PHEBE M. KELSEY'S SPEECH.

I find in a letter of John Hale, general secretary of the International Working Men's Association, set down as the first of the cardinal principles of that organization: "The total abolition of all class rule and all class privileges."

Technically, these words might not be supposed to be at all descriptive of any existing facts in our country, for in theory we have no classes. We have been taught from our youth up that in our favored land every citizen is a sovereign—that the vote of the richest may be offset by the vote of the poorest man.

To-day the star-spangled banner is not long enough or wide enough to cover from the sight the wrongs of the bruised millions who are the prey of the capitalist class in this land of the free and home of the brave.

The people need scarcely concern themselves about the name given to those who plunder them; but it is of vast importance to them to know to what extent they are plundered, and how it is done, and by whom.

The more of our earnings our oppressors wring from us, the more likely will we be to resist; and the more we know of the process by which it is done, so much more capable will we be of finding a remedy.

The feudal lord was strong of muscle, and possessed of courage of respectable size, of energy and of brains. The aristocracy of Europe is far superior in all that makes men noble to the upstarts of our own country, who have grown suddenly and immensely rich.

The fact that we have so many rich men, and they so much richer than formerly, is a very plain one indeed; while every intelligent working man past middle age knows full well that it is much harder to make an equally good living now than it was twenty years ago. We handle more dollars of what we call money, but substantial comfort is enjoyed by fewer people, while the proportion of those who live in luxury is growing larger each year.

How long, at the rate of progress in that direction made by us during the last ten years, will it be till the real difference between the different classes will be as great here as in any country on the earth? And how is it that the rich are becoming richer and the poor poorer in all the length and breadth of our fair land; that each invention furnishes the occasion for and the basis of a new monopoly, instead of relieving tired muscles and overtaxed energies?

A given number of men or women engaged in a given business, on the average, may expect to accomplish a great deal more with the help of improved machinery than people without it did in days gone by.

Then, why does the profit of their labor accumulate in the hands of the few, who do not work, instead of being distributed among, or retained by, the producers? Our tariff has built up hosts of money lords in the East, at the expense of the whole country. Our financial legislation has enriched bond-holding bankers in every city within our borders.

Land grants to railroads have robbed the people of the West, and those who have gone there for homes, of hundreds of millions, for the benefit of the most miserable horde of plunderers that ever infested a civilized country. Not content with gobbling the soil that should have been sacredly held for homes for the people, the railroad power has tricked the government—the people—out of millions in bonds, and to-day plots to obtain the control of State Legislatures and the national Congress, and grasps at the power to prostitute the army of the Republic to its own base uses.

The telegraph and railroad—the grandest inventions ever made—have furnished the most plausible, extensive and complete system of extortion.

Republican institutions are on trial. Is the virtue, the energy and the intellect of the people of the United States sufficient to the task of saving our nation from the fate of the republics that have sunk under pecuniary corruption?

The nation's life or death is a question of money. For the last ten years the reign of plunder seems to have swept over us, and to-day we stand aghast at the sights around us.

There must be salvation or destruction. All organizations and appliances seem, thus far, to have been powerless. May we not hope that the I. W. A. is to rescue our country and our posterity? Then let us accept, as first and foremost of all our principles, the total abolition of all class rule and all class privileges.

Then let us all with hands and hearts unite, With justice armed, and battle for the right; Unwearied toil, let each and every one Bend to the task until the work is done; A glorious mission to our eyes unfold; A glorious triumph when we reach the goal; Then free we'll live from despot's iron thrall, With equal rights the heritage of all.

At the conclusion, Thomas F. Durant, Esq., took the stand, and further advocated the ideas, responsibilities and future hopes of the working men.

THINGS IN GENERAL.

PETROLEUM AND IRON.

A complete revolution in the iron trade of the United States, and probably of the whole world, is involved in the result of experiments now in progress in St. Louis, having in view the substitution of petroleum for coal in the conversion of iron ore into pigs. It has long been known that petroleum constitutes the most scientific and economic fuel in existence. It contains, in a condensed, compact form, all the elements of combustion found in coal, and is free from the waste and refuse that occur even in the very best qualities of either anthracite or bituminous coal. These peculiarities have led to important experiments in this country and in England for the use of petroleum as a motor in the generation of steam. But it has been only recently suspected that it possesses some very valuable qualities for the manufacture of iron, that were free from the drawbacks attending the use of coal.

From experiments that have been going on for some months past in the great iron-rolling mills in St. Louis, the most encouraging results have been obtained. A thousand pounds of pig iron that had been smelted with raw Illinois coal, and thrown aside as worthless on account of the debasement of sulphur, were utilized by the new petroleum process, and converted in a single hour into iron of the finest and purest quality. It has been definitely ascertained that common iron Mountain pig iron can be manufactured into plates for iron boilers that will stand the severest test. The tensile strength of the iron thus produced is much above the average, and sheets were produced so thin that 500 were only one inch thick.

It is said that the saving effected in "scrapping" alone, by the use of petroleum in place of coal, not only pays for the entire expense of the fuel, but shows an actual gain. Of 7,950 lbs. of iron placed in the furnace, no less than 7,751 lbs. of manufactured metal were taken out, showing a loss of only 199 lbs. The loss with coal on the same quality of iron was 15 per cent., showing a saving by liquid fuel of 93 lbs., sufficient, at 2 1/2c a pound, to pay the entire cost of the fuel, and leave a net saving of \$3 57. These and other equally satisfactory results were obtained under considerable disadvantages. The furnaces were not suitably adapted to the complete or economic combustion of the gases generated by the liquid fuel. But it was observable that there was almost an entire absence of the cinders, smoke and flame issuing from the stack or chimney where petroleum fuel was used. Other experiments are still in progress, but the results so far attained seem to warrant the most favorable anticipations of a grand industrial triumph that will enable the United States to become the leading iron-producing country in the world. The apparently inexhaustible supplies of petroleum and iron ore give this country an incalculable advantage in the prosecution of this most important branch of human industry. Further results will be looked for with great interest, as embodying issues of the highest possible moment.—N. Y. Bulletin.

SMALL-POX—VACCINATION—PROPHYLACTICS.

BY J. WOLFF.

This loathsome, fatal, and almost unmanageable distemper, has assumed the form of an epidemic both in Europe and America. It is now in nearly all our large cities, and is extending into the country. For two years a bitter controversy has been kept up in England in regard to the value of vaccination as a preventive. England has attempted to compel it by law, and many of the people have resisted. In Germany, for many years, the vaccine ine process has been rigidly applied. In this country it is optional, most persons accepting it voluntarily. The Jenner method has been on trial for a century, and it is about time to compare facts and balance the account. Hitherto, but one side has been heard. Medical science has offered us this relief, and then rested on its honors. No opportunity or inducement has been afforded to bring out the debtor side; I therefore ask that you will open your columns for the discussion of a subject than which few are of more general, permanent and vital importance. In order to bring it fairly and fully out, I submit the following propositions, about the meaning of which there can be no mistake:

1. Prior to vaccination there were no cases of confluent small-pox.
2. The disease was some times so mild as to excite no alarm and require no precautions to prevent its spread.
3. Many persons have died directly from vaccination, and many have been seriously and permanently injured.
4. It is unscientific.
5. It is not a prophylactic—it does not protect from black small-pox (varioid), nor wholly from the common small-pox.
6. It is safe to take it in the natural way; when there is proper treatment the per cent. of fatality will not be beyond ordinary diseases, and the patient will always be free as well as the better for it.
7. There are other and better prophylactics, free from the obnoxious method of introducing the virus into the blood.

These propositions can be maintained by history, fact, philosophy and sound reasoning. I much prefer that any person who deems it worth while to controvert these allegations shall give his or her name.

If the present method is faulty, and this fact is known, it will stimulate to further efforts to find something better; but while we accept this as a finality no such efforts will be made.

It is time that science or common sense should devise some means to escape the barbarities and almost certain death of small-pox hospital.

Persons having facts are respectfully requested to address me, with full statement, name and number, at No. 510 Pearl street, New York city.

We call attention to the advertisement of Mrs. Delafolia, who has opened an office as described. Her proposition to warrant cure of chills and fever looks like business on correct principles. She claims, in addition to her special powers, to have read medicine regularly; so that she combines interior vision with exterior culture.

We copy the following editorial from a Missouri exchange, since our attention was called to Mrs. Logan, by the reception from her of an immense petition to Congress for a Declaratory Act. May all workers go and do likewise:

Mrs. F. A. Logan, according to previous announcement, held forth in the Cong. Church, Tuesday evening, on the subject of Woman's Rights, to a large and attentive audience. She is truly a lady of considerable talent and experience, and let the bombshells fly into the camp of the masculines with firm and steady aim; but very few retreated; like valiant men they stood their ground, manifesting apparently unshaken confidence in woman's ability to vote understandingly, with an eye single to the promotion of the welfare of the world, irrespective of race, sex or color. She argues an equal right to the ballot, equal wages for the same amount of labor performed, and the privilege of condemning man for the same crime that you would condemn woman.

She does not want our breeches, but would like to say "our home," "our house," and allow married women a right to the children, &c., &c.

The lecture in the same church on Wednesday evening, on the subject of temperance, fraught with statistics, point and pathos, was also a success; and we can but wish her as good a hearing and appreciation wherever she may be called upon to speak. She proposes visiting Wausau, Grand Rapids, Waupaca and Weyauwega, the coming week.

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Mrs. Laura Cuppy Smith.

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

SUBJECTS:

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

NOTICES OF THE PRESS.

To those who have not heard this lady lecture, we would say, go by all means if you would desire to hear an earnest, well-spoken discourse, with an unbroken flow of well-organized, grammatical English. We have our own ideas about woman's mission and how far she unsees herself when she ventures to lecture men, yet spite of our prejudice we were carried away by her words last evening at Maguire's Opera House.—*San Francisco News Letter*.

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

She never hesitated an instant for a word, and she has always the most appropriate. Her voice is sweet and melodious, her enunciation pure and distinct, her attitude and gestures very graceful indeed.—*Sacramento Correspondent Santa Clara Argus*.

Mrs. Laura Cuppy Smith gave an interesting and instructive lecture last night to a large assemblage at Maguire's Opera House, which if delivered by some peripatetic male pedagogue with a large reputation, at a dollar per head admission, would have received unbounded eulogiums from the press.—*San Francisco Examiner*.

Laura Cuppy Smith, one of the best educated and most talented lady lecturers we have ever listened to.—*San Francisco Figaro*.

Mrs. Cuppy Smith possesses great talent as a speaker, and, standing before her audience in her simple, yet elegant attire, with a spirituelle face, which seems to index the emotions of her mind, commands the attention and respect of all her hearers.—*San Francisco Morning Call*.

Maguire's Opera House never contained a greater throng than convened to listen to an erudite lecture on Radicalism, by Laura Cuppy Smith, last evening.—*Alta California, San Francisco*.

Mrs. Laura Cuppy Smith has proven herself to be a lady of rare culture, added to great natural eloquence. To say that she ranks among the first of all who have addressed an Omaha audience, whether male or female, is but doing her justice.—*Wm. L. PRABOY, Chairman Relief Committee Y. M. C. Association.—Omaha Republican*.

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

She is a fluent speaker, using elegant language, and with far more than ordinary argumentative powers.—*Omaha Herald*.

She is an educated, refined lady, and one of the best lecturers we ever heard.—*Omaha Republican*.

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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*.

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This edition is an entire new one of "Meister Karl's Sketch Book," and is printed from a new set of stereotype plates, just made from the author's manuscript, received from him from London, and is entirely different from the first edition. Mr. Leland having carefully revised all the matter, canceling some, and adding new sketches to this edition. It is printed on the finest tinted plate paper, bound in morocco cloth, with beveled boards, gilt top, gilt back and sides, and is one of the handsomest volumes ever issued.

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