

WOODHULL & CLAFLIN'S WEEKLY.

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BEAKING THE WAY FOR FUTURE GENERATIONS.

Vol. 4.—No. 18.—Whole No. 96.

NEW YORK, MARCH 16, 1872.

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73-85.

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AND

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76-88.

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78 to 103.

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For use in connection with the ELIXIR TAR, is a combination of the TWO most valuable ALTERNATIVE Medicines known in the Profession, and renders this Pill without exception the very best ever offered.

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A large handsome volume, beautifully printed and bound. Price \$2.

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 appearing in our times.

The scope of this book is broad. One-fourth of it is occupied by an Address to the Protestant Clergy, reviewing 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 Protestantism 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, Lutheranism, Paulism, with Christianity. Inspiration it regards as not infallible, yet an inestimable gift of God and the origin of all religions—a gift for all ages, not confined to one century nor to one church; it pre-eminently appearing in the Author of our religion.

But the main object of the book is to afford conclusive proof, aside from historical evidence, of immortality. It shows that we of to-day have the same evidence on that subject as the Apostles had. More than half the volume consists of narratives in proof of this—narratives that will seem marvellous—incredible, at first sight, to many—yet which are sustained by evidence as strong as that which daily determines, in our courts of law, the life and death of men.

This 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 sustaining 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 book eminently suited to an era like the present, when the debatable land of morals and religion is freely explored, and when men are disposed to prove all things, they hold fast to that which is good. **G. W. CARLETON & Co., Publishers,** Madison Square, New York.

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Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage.

POST OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their Post Office Address and name of State.

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 or 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 method renders it unnecessary for us to send receipts. Those who desire the paper continued should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

Patrons of the BANNER, when renewing their subscriptions, should be careful to always state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, 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 Department, 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.



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
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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 Cartter 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 16, 1872, will close at this office on Wednesday at 5:30 A. M., on Thursday at 11 A. M., and on Saturday at 7 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).—Every Friday, at 805 Third avenue.
- 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. Langrand, 335 Fourth avenue, New York.
- Spanish Corresponding Secretary, Majin Janer, 112 Lexington avenue, Brooklyn.
- Italian Corresponding Secretary, Antonio Bruni, 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.

A LETTER OF GENERAL G. GARIBALDI.

The Corresponding Secretary of Section 35 has received the following letter:

CAPRERA, Italy, February 6, 1872.
My DEAR FRIEND:—Thanks for your gracious conferment of the title of honorary member of Section 35 of the International Workingmen's Association.
Ever yours,
G. GARIBALDI.
To Section 35, I. W. A., New York.

SCANDINAVIAN INTERNATIONALS.

Woodhull, Claflin & Co., New York:

It would probably be interesting to you to know that the largest, and one of the most respectable Scandinavian societies in the West, Society Danica in Chicago, numbering about two hundred members, has lately in its statutes adopted the equality of both sexes. Any Scandinavian woman can become a member of this society with full right to vote, and can be elected to the highest office in the society.

This advance is due to a gentleman, Mr. King, a mercantile man by profession, and also a member of the Scandinavian Section of Internationals.

Of course Mr. King met with some opposition, and it was only with difficulty that he succeeded in convincing the members of the justness of this act. But when the law was established, it was received with great approbation.

When the new statutes of the society Danica are printed, I shall take the liberty to send you a copy.

In case your association will send Mr. King an encouraging letter, I am sure that he will feel very much flattered. In such case his direction is: "JOHN KING, 23 and 25 West Kinzie Street, Chicago Ill."

Your most obedient servant,

JOHN SUNDBERG,

Secretary of the Scandinavian Section No. 1, of the International Workingmen's Association, 282 West Indiana St., Chicago, Ill.

HUMAN WELL-BEING.

ARTICLE I—THE GENERIC PRINCIPLES OF SOCIETY.

The sum of all realities, actual and possible, are comprised in one generative progressive potency, named existence.

Certain of the realities of existence existed primitively as actualities, while all other realities existed primitively only in possibility.

These primitive actualities existed eternally in generative variety, and, therefore, among them were possible a certain variety of generic compositions and an endless variety of individual compositions; and in these varied possibilities of composition are comprised a like variety of possible realities.

By generative composition the possible realities may be unfolded to the actual, and, therefore, actualities may be classed either as primitive or developed.

Creation, so called, exists only in these developments, and something never was created from nothing.

This unfolding of the possible to the actual by generative composition is governed by the orderly requirements of the absolute, uncreated, eternally omnipresent law of possibility.

The law of possibility requires that to be generatively progressive any potency must comprise a certain variety of generative degrees, 32 in number. Just this number is comprised in existence, and they mark the generic degrees of its primitive actualities, from which are generated all developed actualities.

In the work of actualization there are four distinct generative spheres by which all developments, actual and possible, may be classed in four generic worlds, namely: the stellar, the plant, the zoological and the societary.

All the source degrees of existence are comprised in each world as generative coadjutants, but they do not all codominate together.

Of codominacy there are four harmonious grades, and in each grade are comprised eight codominating degrees.

In any generative work only the coadjutants of one grade can dominate together in harmony, and therefore the coadjutants of all other grades must subserve.

Only the coadjutants of one grade drive to dominancy in the stellar, two in the plant, three in the zoological and four in the societary world.

In these worlds each harmonic grade of denominators indicates a harmonic stage of development, and each dominating coadjutant in each stage indicates a generic degree of development.

Over the unfolding of each harmonic stage of development there presides a leading harmonic aspiration, and over the enfolding of each harmonic degree there presides a principle of domination.

The boundaries of each stage are defined by its presiding aspirations, and the boundaries of each generic degree are defined by its presiding principle.

The aspiration for individual pre-eminence presides over the first; for individual rights, over the second; for equal investments, over the third; and for equal benefits, over the fourth harmonic stage of societary development.

In each of these stages are comprised a grade of compacts, of dispensations, of rules, of commerce, of formalism, of service, of religion and of morality, as its generic degrees of development.

As the dominating principles of the first stage, despotism presides over its compacts; compulsion over its dispensations; dictation over its commerce; patriarchalism over its famelism; chattelism over its service; authority over its religion, and obedience over its morality.

As the dominating principles of the second stage, Republicanism dominates over its compacts; compensation over its dispensations; representation over its rule; comparison over its commerce; industry over its famelism; corruption over its service; agreement over its religion, and honesty over its morality.

As the dominating principles of the third stage, Democracy dominates over its compacts; co-operation over its dispensations; majority over its rule; joint stock over its commerce; insurance over its famelism; attraction over its service; popularity over religion, and impartiality over its morality.

As the dominating principles of the fourth stage, fraternity dominates over its compacts; communism over its dispensations; constitutionality over its rule; freedom over its commerce; universality over its famelism; voluntariness over its service; goodness over its religion, and righteousness over its morality.

S. J. FOWLER.

THE AGE OF UNREASON.

Some "female (?) writer seeking after notoriety" and the applause of men, asserts that this woman's rights agitation is substantially a quarrel with the Almighty because we are not all men. Were I the husband of so short sighted a mortal I might, perhaps, be tempted to quarrel with some one because I was not a woman, born to serve man, and so having "all the rights I wanted." Should such a wish be granted, the next move would be to get away as soon as possible from the woman who would quarrel with her own sex.

It would be cruel certainly for women to attempt to quarrel with the Almighty, since He has admitted that He "repenteth making man."

It would be just as reasonable to assert in reply, that because some noble men justly complain of not realizing a return for the deference and generosity sometimes bestowed on our sex, that they would quarrel with their Maker because they are not women.

Mrs. W.

PHILADELPHIA.

BUFFALO, February 22, 1872.

MESDAMES WOODHULL & CLAFLIN:—Is the present attitude and composition of the Republican party favorable for Woman Suffrage? It would seem the Republican party had about accomplished its mission for good and had relapsed into a state of mercenary conservatism, the leading object of which is the perpetuation of its political power, regardless of the means used for such purpose, and it may be likened unto what has been written of the sick worm: "She spins her task, lays her egg and dies." In the election of that great and good man, Abraham Lincoln, and the abolishment of slavery, the Republican party "spun her task;" in the succeeding election of Grant she "laid her egg;" and in her Custom House frauds, Syndicate swindle, the corruption of her Senators, both National and State, her Secretary of the Treasury, her U. S. District Attorney, her special Treasury agents, with her general political demoralization, she reluctantly "dies." It was said of the old Federal party office holders, "few die and none resign;" but such remarks will not truthfully apply to the officials of the Republican party. Within a few months past Collector Murphy, of the New York Custom House, under the strong pressure of public opinion, was induced to resign, and the published evidence of gross official misconduct, bribery, and fraud, on the part of a number of officers connected with that Department, show conclusively that Thomas Murphy, Esq., was not the "right man in the right place." Since Mr. Murphy's resignation, the Collector of the Port of Philadelphia, Mr. Forney, has also resigned, but how the public affairs under his charge have been managed has not transpired. And again, Mr. James Terwilliger, Clerk of the State Senate, Clerk of the Republican State Central Committee, and ex-private Secretary of Collector Murphy, resigns his Senatorial Clerkship.

Naughty, naughty James Terwilliger,
Why did you become a pillager?

From developments recently made at Albany, it is certain several hundreds of thousands of dollars have been fraudulently obtained for State printing, and Mr. James Terwilliger seems to have shared in the amounts thus abstracted from the pockets of the tax-paying people. Senator Wood has had his affairs examined by a legislative committee, on suspicion that he has been influenced in his acts as Senator by Boss Tweed's "filthy lucre," rather than from considerations of patriotism and Senatorial duty. Some four or five other Republican Senators voted with Wood for Tweed's favorite measures in the Senate, and are also strongly suspected of having accepted money for their votes. Besides the unpleasantness that has overtaken Mr. Terwilliger, Secretary of the Republican State Committee, one of the prominent members of that committee, now holding a very responsible office under Grant's administration, has been detected in using thousands of dollars of the public money entrusted to his care for safe keeping, for his own private business purposes, in direct violation of law, and no notice of such crime has been taken, though the fact has been fully known for a long time by the Secretary, Hon. Geo. S. Boutwell. With evidence of such utter corruption on the part of prominent Republican officials, openly sustained and shielded from the consequences of crime by their party, is it to be expected woman's rights, or the rights of the people will be at all respected by these mercenary bad men. The fact that every dollar swindled out of the already over-taxed people through the plausible and mysterious operations of the Syndicate, or is obtained through fraudulent contracts for public printing, comes from the productive industry of the country, and is indirectly filched, without recompense, from the hardy sons of toil, it seems to me, must have influence with honest voters at the next presidential election. Power and the spoils of office have attracted to the republican party so many dishonest political adventurers, that the greed of gain and perpetuation of power are the only considerations that animate action. President Grant, with his present surroundings, is impervious to appeals for justice, and must be taught by the people that he cannot retain dishonest men in office, speculators upon the public treasure, with a knowledge of their iniquities, and escape the responsibility of such direlection of executive duty. The grand rising of an outraged and indignant people in New York for the overthrow of the Tammany robbers, is but the shadowing forth of what the great tidal wave of public opinion will do for the national thieves next November. I notice by an article in the *Banner of Light*, of the 24th inst., from the pen of Hudson Tuttle, that he fears Spiritualism may yet mixed up with politics. God grant it may. The suffrage of every progressive mind and reformer, in the whole country, should be given to the political party who mostly favor the improvement of humanity, and is willing to acknowledge woman as politically human.

SELAH.

MADONNA.

BY FREDERICK R. MARVIN.

Bare was the breast that cradled Christ,
Pierced for the great world's sake;
She said: If men forsake not sin,
This wounded heart must break.

Then down from Heaven a golden light
In robes of music fell;
A voice said: Thou art Queen of Heaven,
But I am King of Hell.

Seven silver flames her crown enclosed,
Their pallid lights were shed
Upon her face, to Heaven upturned,
Like starlight on the dead.

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.]

OUR FOREIGN CORRESPONDENT.

NAPLES, February 1, 1872.

MY DEAR MRS. WOODHULL:—A severe illness bringing me face to face with death, with all the attendant weakness and lassitude, has alone prevented my fulfilling my promise to send you notes from my winter home.

No climate could be more lovely or better adapted to my needs than this.

Here, art and nature have combined to make some things at least perfect, and no dream of the most vivid imagination could exceed the reality.

The bay, fringed with mountains, cities, and villas, and studded with islands, seemed, indeed, a haven of rest, as at sunrise two months ago we entered the harbor, and so it has proved. Locating ourselves where we can look out on its blue water, blending with the blue sky in such an ethereal atmosphere that it is difficult to decide where the one begins and the other ends, it is a "perpetual joy."

We have visited Bai, Cumea, and Pozzuoli, the ruined cities on the west of Naples. They are half buried in the sea, which has risen some twenty feet above its former level to grasp in its hungry maw these beautiful palaces, monuments of taste, splendor, and oppression.

The other portions, decayed and overthrown by earthquakes, compelled us to linger and look back upon the past greatness of what are now only poor little villages, deriving their income from the visitors who are curious and numberless.

On the east side of the city about ten miles away, lies Pompeii, and here our astonishment is challenged by the wonderful works of art, unsurpassed even by the present. But Naples and its people, the living humanity of to-day, interests me more than the dead past, rich as it is in relics of greatness.

The new Government has wrought great changes for the people, but like all changes, there is dissatisfaction, taxes are too high, food too dear, and grumbling is the order of the day.

When visiting last week Madame M., the wife of the Swiss Consul, I asked her how society compared now with the past? Her reply was, "it is spoiled for the higher classes. It was delightful when it was a kingdom and we had foreign ambassadors, a court, etc.; but the people are so much better off that we are glad of the change, even though a loss to us of much that was very entertaining."

Madame M. is a liberalist, an accomplished and noble English woman. She is a sister of Mrs. Josephine Butler, a woman pure as sunlight, and so noble, and true, and great, that she has been enabled to cast out from her own soul the demon of Phariseism, an attainment rarely reached by reformers, till age and experience has mellowed and softened the sharp pungency of a first fermentation. Misunderstood and calumniated by her own sex, hated, abused, scoffed at and slandered by the other, she goes steadily on with her work—a leader of work on all great moral questions—she towers like a giant above her adversaries, nor does she ever turn aside to defend herself, but leaves her reputation in the hands of a loving Father. From my present standpoint of observation this seems the true dignified course for our friends to pursue. Some must break the ground, must launch the new ideas, and must bear the odium. Every advance in physical and moral science has to undergo the same ordeal; and the originators are either demons, witches or impure people, who design to overthrow the past.

"John the Baptist came neither eating nor drinking, and ye say he hath a devil. The Son of man is come eating and drinking; and ye say, Behold a glutton and a wine bibber, a gluttonous man, and a wine bibber, a friend of publicans and sinners. But wisdom is justified of all her children."

It is true that we mean to uproot and overturn all oppression, injustice, false relations and impurities.

Here, where men have no respect or reverence for womanhood; where woman in marriage is sold to the highest bidder, where there is no escape from her bondage, however galling its chains may be; where she herself would look upon it as the highest sin to free herself from the legal relation! What would be the use of talking to her about the right of suffrage, or what could be to her were it attainable?

Madame C——, the reformer, here finds that the only pos-

sible way to enlist attention is to present the practical issues, while she herself grasps the question in all its length and breadth. She wisely urges education for women, leaving the rest to time and development of thought and action.

The women have grown restless, and are demanding more light in order to meet the responsibilities of motherhood. Happiness in the marriage relation they have not, but they are passionately devoted mothers.

The young mothers in the villa interest me intensely. Every day they come there with their little flocks to walk, and I look into their tender, sad, hungry eyes and read whole histories in their expression. Life is not all they dreamed it would be; it is not half what it should be. They are eager to learn; knowledge is their demand. Love such as they imagined ere they were bound by a bond irrevocable, in which they had no voice, rarely comes to them. True to false vows, they ask for something to fill their loss.

The lower classes are better off in one respect, for the labor which makes them important in the household has not been torn from them by machinery. They still "lay their hands to the distaff and their hands hold the spindle." They make fine linen and sell it as they did in the days of King Solomon; this manufacture of cloth gives them importance in the home relation; their spinning is done in the street, and it may be that from this arose the saying in relation to women spinning street yarn. I often stop as I pass up and down the Santa Lucia to watch the groups of workers. They hold the distaff in the left hand, and with the right give the spindle a twirl and then drop it, and pull out the thread which is twisted by the whirling of the spindle. If one rises early enough it is amusing to watch these women as they take possession of the street. The narrow alleys leading down to the broad Lucia which opens on to the bay one side, are scarcely wide enough to admit a narrow carriage, and the houses are very high; of course they scarcely have a ray of sunlight. But they live and multiply; and mornings, these streets swarm out: here comes a woman in sabots, and sets a brazier down with emphasis and then plants a chair beside it, and goes to her work; in five minutes it is surrounded by old and young, knitting, spinning, sewing, etc. Here comes a man with a stove, and very soon he is cooking vegetables, sausages, macaroni, and people gather and take their light breakfast: one, two, or three sous worth will satisfy a Neapolitan. Another set of women come with their washing-tubs and a large flat stone on which they rub the clothes, and are at work without delay; others are ironing, and others dressing their bambinos or combing some old grand-dames hair.

Another side issue is to open employments by which another class can be released from helpless dependence, for there are women here, as everywhere, that rebel against the laws which make them paupers; but, alas! the work which is to be done is so great that only a living faith in the promises of God can bring the least hope that we shall ever see humanity uplifted and purified.

How much we have to be grateful for in our own beautiful country that our day of redemption is so near at hand. If it is deferred for another year or two, if Congress does not give the declaratory act this winter, I, at least, shall not be discouraged. Possibly we need a longer discipline to make us more gentle and sympathizing with those who are further down in the scale of civilization than we are. Certain it is that as a nation we are boastful and pharisaical to a degree that makes us laughed at by all the old world.

Naples is very full of English people this winter; some are of the classes most pleasant to meet. Mrs. Mary Sommerville and her family live but a short distance from me, and I assure you it has been a rare pleasure to make her acquaintance. She is now in her ninety-second year, with an intellect as bright and clear and a heart as warm as that of a young person.

Pardon the rambling manner in which this letter is written, and attribute it to my being compelled to write but a few lines at a time. I wait anxiously for the report of our convention; as yet I have seen only the brief notice in the New York Herald.

Yours for the great cause of womanhood to which you have dedicated yourself. May our good Father shield and bless you.

P. W. DAVIS.

A VERY SINGULAR PEOPLE.

We have been permitted to make the following extracts from an unpublished volume of travels in Central Africa:

We found a very remarkable tribe of people, living in a low country, on a branch of the river Namdi. There were about three thousand of these native Africans, exhibiting a degree of intelligence considerably above many whom we visited. Their country was mostly low and abounded in black mud, and they had a strange habit of throwing this at each other. Friends would call upon each other in the most social and friendly manner, and it was not uncommon when one saw them coming to throw mud at them, and as soon as they parted they would almost always throw mud at each other. In passing along the streets of their villages, they were constantly throwing this at each other, sometimes trying to conceal the act, but mostly quite indifferent about it.

Although a very black race, they had quite a number of Albinos among them, some of whom were peculiarly interesting, being oracles who brought them wise sayings from the gods; they threw mud at these more than at any others. There was one among these Albinos who was a very remarkable character; she was a woman of more than ordinary abilities, who spent much of her time in teaching the people, and for this reason was the target for much of the mud-throwing.

The old Conservatives were terribly shocked at her liberal

doctrines, and a large class, who seek popularity by hanging upon the skirts of the pious ones, but who at heart cared nothing about religion, were all very active in this mud-throwing business.

A singular feature was noticed that while more mud was thrown at this woman, whose name was Zinctoria, than at any one else, yet none of it ever reached her, or stuck upon her garments. This was so remarkable that it soon became a common saying, when any one became very much soiled, "Ha! you have been throwing at Zinctoria!" It was observed that instead of the mud reaching her, it always recoiled upon those who threw it.

There was a man who had distinguished himself very highly as a teacher; his reputation had gone forth to many other tribes; his name was Nosduh. He lived in a castle on the high ground away from this black mud. One day he thought he must amuse himself by going out and throwing mud at Zinctoria.

He went down and made several efforts, but, like all the rest, the mud came tumbling back upon him, and he went home dreadfully soiled.

We remained several months with these people, for there was something very attractive and interesting about them. We found that the common people began to be impressed with the fact that throwing mud was poor business, for even where they could show it upon others, there was more came upon themselves; but it was mostly on account of this wonderful woman who was creating still greater excitement by her practical works of benevolence, and her plain and honest teaching, and who, though she went among all classes, never found herself or her garments soiled.

The result was that one by one they resolved that they would not throw any more mud, and they began to tell each other how much better they felt. Beginning thus with the common people, this reform soon extended among all classes of society, and men and women wisely concluded to devote the time they had spent in throwing mud to cultivating their gardens and fields, and attending to their household duties.

The change was wonderful; the evidence of increased happiness and prosperity was everywhere apparent.

They wanted to make Zinctoria queen, but she positively declined, saying "I am only a teacher, an instrument in the hands of the higher powers, and I give you what they give me. I will continue to do my work; but I must be free, and so must you all, if you would do what is right." ARISTOTLE.

WOMEN AS JUDGES.

Messrs. Woodhull & Claflin:

In your issue of January 20, you speak of Mrs. Esther Morris of Wyoming Territory, as "the first of her sex who ever exercised the functions of a judiciary office." Far be it from me to pluck a single feather from the fair plume of Judge Morris. She was undoubtedly the first lady in America who ever graced a judicial bench; but there was an English lady of the family of the famous Earls of Berkeley, who preceded her by several centuries.

"In the Booth Hall of Gloucester, in the time of Henry the Eighth," as Judge Cowley says, in one of his letters from Europe, in 1868, "was witnessed a scene which is said to be unique in Judicial history. A court of justice with a lady sitting as judge. This Judge was Lady Anne Berkeley, who held a commission from Henry the Eighth (not an extremist by any means on the question of Woman's Rights) to inquire into and determine about certain riots and other misdemeanors. 'Whereupon,' as Fosbroke says in history of Gloucester, 'she came and sat on the bench in the Public Sessions Hall, impanelled a jury, received evidence, found Nicholas Poyuz and Maurice Berkeley and their fellows guilty of divers riots and disorders, and fined them.' She also held a commission as Justice of the Peace." ANTIQUARY.

OPPRESSION OF A "FREE" PRESS.

Strangely inconsistent sentence.

"Yet, may not
Such things be, and overcome us, like a Summer
cloud, without our especial wonder."

Such, at least, was the mental conclusion impelled by reading in a leading reform journal a *critique* severely personal. Not of myself, bless you! no, fortunately we are not sufficiently "lited up" to attract such attention from our fellows. And minds of mark never waste their ammunition on "D.D's" (dead ducks). Please point this as only a "joak."

Of the late reform "*jasco*," (don't know that that word is correct, we are not much on the French,) betwixt a couple of our supposed "big guns," we had nothing to say, though we kept up a great "big thinking" the while. The game was too high for our aim; so our innate modesty, perhaps timidity, kept us silent.

True, we have—to little profit—long engaged quietly in the furtherance of present reforms; we are still shrinkingly obscure. Something has well succeeded to keep us little and unknown, prized and loved by nobody, perhaps. But we cannot prevent the thought that many, not to say the best of us, have yet much to unlearn ere we become capable, attractive teachers of those we deem so deeply shrouded in error. If we assume toward them an air repellent, how shall we convert and heal them?

Now, with the Smiths, the Browns, and the Jones of the reform school we have no personal acquaintance, and in their private interests feel no concern; but when one of them, chancing to possess greater newspaper paper than the other, descends to the veriest "Billingsgate" slang in his expression of personal pique and dislike, we feel (is it naughty in us?) like casting the sheet from us, as fit only, if containing "pearls"

at all, for swine to rend or read. We do not say we act thus, but the serious inquiry is the influence of a journal which induces such a feeling, beneficial, refining, or, indeed, liberating in its tendency on the race of mankind. Ah! if such is the influence of interminable "search after God," we think its standard better be placed higher! A purer utility would prove a better aim.

Brothers, sisters, amid the refining circle of the light, at the close of the nineteenth century, let us not lose sight of the value of keeping the "unity of the spirit in the bond of peace."

The newspaper, the people's Bible, aiming at a high moral tone, should never lend, nay, lower, its standard to the use of personal censure or abuse.

Much has been published, intelligently withal, because having been there, we could testify of what we knew—of the soul-crushing goading and galling trammels of a dreary orthodox pilgrimage through the slavery of darkness, out into the fearless and loving light of spiritual, physical liberty. Oh! then let us not vaunt our weakness, nor disclose to those we have contended, such littleness of soul. Are we strong? Do we suffer wrong? Let us prove our moral strength in either a kind and loving correction, or a dignified, all-conquering silence.

NOTE.—And now, friendly editor, there was a point in our little article, headed "What ails our Reformers," considerably blunted, if not entirely spoiled, we did not term "our Victoria" loan, but the "Loan" of American social liberality.

REICHNER.

PHILADELPHIA, February 25th, 1872.

COMMUNISM, THE WAY IT WORKED AND WHAT IT LED TO.

ARTICLE IV.

Some facts are more strange than fiction, more philosophical than philosophy, more romantic than romance and more conservative than conservatism.

We found New Harmony to be a clean, handsome village with substantial buildings, wood and brick, capable of housing about eight hundred people, most of whom had already arrived. There were very intelligent people from Philadelphia, Washington, London, Paris and other cities, all as enthusiastic as ourselves. Mr. Owen had purchased the whole of the Rappite community which had just left. In the town there was a woollen factory all in running order, a large grist mill, a little outside of the town, twenty eight hundred acres, I believe, of the best of land well timbered. Mr. William McClure, a life-long philanthropist and "the father of geology in this country," with millions of money all ready to embark in the movement, with an immense collection of apparatus for model industrial schools, with a set of Pestalozian teachers whom he had met and engaged in Europe, paying them salaries from the time they started and their passage across the Atlantic. A rare library of very scarce and valuable books, costing perhaps thirty thousand dollars. Mr. Owen had another and particularly a musical library, containing a copy of all the pieces that in London were thought worth having; and, what Mr. Owen playfully termed, "a whole boat load of learning," books without number on the sciences and professors to match. I give these particulars so that our failure can not be attributed to the common explanation, "want of means."

The first step in organization was the formation of what was called "the Preliminary Society." The government was an executive committee of twelve, chosen by Mr. Owen. The members of the society were to work under the direction of this committee or their appointees for one year, and draw their supplies out of the store, where they were credited for their work; and, at the end of the year, the balance was to be struck and the accounts settled.

We had a Constitution (of course) of perhaps about thirty articles: one of which was that all the members were to give their best services for the general interests; but we had no sooner sat down to the committee table and got a subject before us, than we found that we differed widely as to what would best promote the best interests of the society; and the more we talked, the more points of difference were raised (as usual) and we were obliged to leave the decision to Mr. Owen at last. How was king and council at the very outset! This looked ominous, but I supposed it was the best that could be done in the crude state in which we found ourselves.

Every one felt free to express any opinion he or she might entertain on any subject, without fear of a Bastille, or even of offence, and as there was a great deal of active intellect assembled there, and in dead earnest, upon subjects entirely untried, no wonder that we could scarcely find much "unity" of opinion on any subject that came up.

I am not now writing the history of the present time among Reformers, but of Communism in New Harmony in 1825. If one is a description of the other, the fact may help us in the end to a solution that will well pay for the study it may cost.

We could not get things into working order. The people, having no land of their own, could not set themselves to work, but must wait for orders from superintendents; and superintendents must be appointed by the committee, and the committee were not sufficiently familiar with the business to be done nor with the qualifications of persons for superintendents, and besides they were busy with other matters equally embarrassing.

We now heard complaints of "idleness"—a desire to "shun labor,"—but these complaints came from those who, having had an over share of labor all their lives, very naturally would like to escape from it and have a little rest; never even suspecting that the subjects of their criticism wished above all things to be at work, not only for their own personal comfort, but for

the sake of the cause that had brought them there. It was almost impossible to believe one's eyes when they saw two eminent physicians right from their practice in Philadelphia,—the one in the harvest field, in the hot July suns, week after week; and the other, a young and light framed man, rolling logs the whole day long, doing more than the share of one man, among those who had done such work all their lives. J. WARREN.

PRINCETON, MASS.

CUPIDITY OF THE CLERGY.

One of the most damnable cases of the cupidity of church officials has been pretty thoroughly developed by the *Boston Herald*. When Isaac Peck, the millionaire, was about to pass to the Kingdom of Heaven, to which we are informed no rich man shall ever find an entrance, certain reverend leeches found their way to his bedside, and asked if there was no way to restore him to consciousness, as they had in their possession a will which they wished him to sign, and when answered that the case was doubtful, they asked if bleeding would not bring him to consciousness? The Doctor thought there might be one chance in a hundred that he might be restored to consciousness a short time, and one chance in fifty that he might be revived by other restoratives. Dr. Talbot, left the bedside of the dying man to attend to some other duties, but when he returned to his office, he found the following note on his office slate:

"The friends of Mr. Rich have thought best to call in Dr. Storer as an old friend. G. H."

On returning to the bedside of the dying man, he found two Allopathic physicians, who had let a pint of blood from the dying man in the hope that he might recover long enough to cut the thread that held the golden plum from dropping into the theological laps of these officious D.D's. The means were needed in the cause of the Lord, and yet he could not restore the dying man long enough to get them unless aided by these Allopathic physicians. No wonder that the emissaries of this impotent being are anxious to have him recognized in the Constitution of the United States. If the Great God endorses all the meanness done in his name, it is very unimportant that he should even run the gauntlet of our States' Prisons by becoming a citizen of the United States, to say nothing of recognizing him in the Constitution.

The initials on the slate are supposed to stand for Gilbert Haven, D. D., as he with several Mr. Reverends was at the bedside of the dying man and foremost in his suggestions as to the most successful way of restoring him.

We should never feel like referring to such cupidity of the clerical gentry if they were not constantly denouncing every one except themselves, or those who sympathize with them, as immoral. It is time that this hypocrisy was shown up, that the people may see that they are being led around by the nose by a set of arrant hypocrites, who constantly show by their practice that they do not believe what they preach. When they shall cease to traduce character, and attend to their own business, then it shall be ours to pay no further attention to them.

D. W. H.

THE CONSTITUTION OF THE U. S. OF THE WORLD.

I have just finished reading the above document, and can say that to me it is a precious document, the most pleasing thing I ever saw. I reserve any further remarks on it until after the foggy grannies have had their say.

D. W. H.

BUFFALO, February 19, 1872.

Messrs Woodhull & Claflin:

I observe, by the newspapers, that a Woman Suffrage Convention closed its session at Columbus, O., on the 16th inst., and adopted resolutions declaring "that the association was organized for the single purpose of securing suffrage to women; inviting all people, without regard to sex, religious or political condition, to join with them in this work; repudiating all efforts to associate free love theories with the suffrage question." It is evident free love, as understood by the Columbus Convention, was too strong food for that body of well-meaning people; but as free love, in its true sense, is of God, it will not come to naught. There has never yet been any set-back to civilization, or decrease of human happiness by the increase of religious, social, and political privileges among men. The idea that "man has capacity for self-government" is to be received in a genuine sense, and those conservative fossils, who to-day oppose woman suffrage, had they lived in the days of our revolution, would have been ultra Tories. If religious, social, and political advancement, and the genuine increase by law of human privileges, has always been conducive to man's happiness, why should there be conservative fears now that a further advance will be fraught with evil consequences? No true man should fail to act up to his highest convictions of right in all the relations of life; and as all intelligent men acknowledge how unjust to woman are the rulings of society, as at present organized, do not those who oppose the self-evident right of woman to a full equal share in all the blessings and privileges of society and government, stultify their better manhood? It would seem that before further progress in religious, social, or political advancement, can be made, there must be an increase of godliness and integrity among men. "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you," and it may be that free-love is to cure the suffering humanity through woman suffrage, and the latter be the harbinger of the glorious foretold millennium.

SELAN.

AN INCOME TAX.

Based on the surplus products of the labor of the past accumulated capital, could be made to do wonders for the people, and in the interest of property, when applied to the education of all children of the State; food and clothing being apportioned to such, whose parents or natural protectors were unable from want of income, to support them, whilst acquiring such knowledge as would fit them to be intelligent voters in a free government; and then, what need of prisons, when reformatory institutions, asylums for the incompetent, hospitals for the sick, houses of industry for those needing employment, and schools of agriculture and mechanics become State institutions, to which all whose needs demanded, could be sent or admitted? How excellently could the State guard labor from oppression, by supplying work to all who needed, at a fixed rate, proportioned to the cost of comfortable living, for the time, at State farms and houses of labor, thus checking the power of capital to reduce wages below a living rate! And who would reap the ultimate advantage from this condition of affairs? The capitalist, property. How so? The more intelligent and moral a people become, the less the expense to govern them,—reformatory institutions might be made to pay their own way; a vast army of tax collectors would be dispensed with; "rings" would be broken up. The people would grow better as their rights were recognized. Growing intelligence would teach them the folly of licensing persons to poison them with rum and tobacco. It would be a recognition of the "brotherhood of man," thus to deal with the people; and who would be the poorer? Of what benefit to the millionaire are his unused millions? If the State gets back a portion of them in this way, would it not be better than for him to leave them at his death to ruin his children, or be dispensed to charitable institutions, for which we should have no need, were this programme carried out? Are Astor's, Vanderbilt's, Stewart's, or Fisk's, so desirable to the community, that we must continue to allow them to grasp and keep all the surplus of the labor product they can lay their hands on? Cannot some of their surplus be used to good advantage by the State in this way? inquires

ONE OF THE PEOPLE.

HONOR AND CANDOR.

GLEN HOME, Massachusetts, February, 24, 1872.

SISTERS WOODHULL AND CLAFLIN: I felt regret that women were not loyal to each other, when Mrs. C. M. Warner went before the Legislative committee to remonstrate against Woman Suffrage. Her intellectual status was apparent. Though wanting in culture and logical powers of reasoning, she did not lack self esteem. Her harangue was a repetition of the hackneyed assertions which priests and demagogues have always used to damage the cause. She said that ladies did not want to vote, in defiance of the fact that they are petitioning Congress and the State Legislatures by the tens of thousands for a legal recognition of the right. She also said, "If every woman suffragist is not a free lover, every free lover is a woman suffragist. Omniscience alone could determine that, and the silly sneer designed to stigmatize the petitioners and prejudice the committee produced no other effect than pity for her weakness. Suppose the statement had been true, it was wholly irrelevant to the subject, for individual belief is not one of the qualifications of voters. Men of every shade of opinion stand before the ballot box as equals. Mr. Vibbert, a candid liberal clergyman, replied: "The free lovers are the married and unmarried men who trample upon the purity of women; and the principal opponents of woman suffrage are the licentious men and abandoned women. He knows that love is an attitude of Deity and a God-like emotion, while lust is a gross, animal propensity; and, I regret that he should so confound the words. Mrs. Warner is, perhaps, incapable of distinguishing the difference. But I will not repeat her platitudes. Mr. Garrison aptly remarked; "Such looseness and incoherency of speech is unworthy of notice." If the wives of the moneyed men should remonstrate against an increase of the wages of the sewing-girls—many of whom are working at starvation prices—because they don't want remunerative employment, these anti-woman suffragists would see the injustice at once; and their dastardly attempt to defeat the effort to obtain the franchise is not a whit less impertinent or oppressive. No one is obliged to go to the polls unless they choose, and this acting the part of the "Dog in the Manger" is both intolerant and tyrannical. While my property, which is the accumulated product of my muscles and brains, is taxed for the support of government, I shall claim the right of representation and resent the meddling interference of those who are striving to hold me to their level.

MARY OAKES.

THE SPIRIT FACES—THEIR APPEARANCES EXPLAINED.

To the Editors of Woodhull & Claflin's Weekly.

One who has tested many phases of spirit communion, and who has been through varied experiences herself, feels that she can give an explanation of the so-called spirit faces produced by means of paper pictures by Gordon, Slade, and other mediums. Through the science of mesmerism the spirit of our departed friends can, as I believe, act upon the optic nerves of those in the body.

The physis force emanating from the medium forms an atmosphere which acts upon the brain of the sitter, and a real portrait may be thus transfigured in the mind of the sitter, and made to resemble the form of the departed one.

In my own experience, I have been attracted to look at ordinary pictures hanging upon the wall, and my eyes have been somehow affected by the mesmeric influence, until the pictures have been transformed so as to appear to me like the forms of departed friends. This I call the science of magnetic painting.

I believe that Mesmer is now acting upon the earth.

The mysteries of science are yet unfathomed.

Electricity, mesmerism, and magnetism, are combined in this new science, and will carry humanity onward and upward in its search after truth.

March 3d, 1872.

E. H. B.

MISS ANNA DICKINSON'S QUERIES ANSWERED BY HERSELF.

When advocating the emancipation of the colored man, Miss Dickinson was in the habit of answering the impertinent question, "Will he make a good use of his liberty?" with "It is none of your business!" But when pettifoggery in the interest of capital, at 50 cts. a head, "reserved seats one dollar," she becomes extremely anxious, lest the mechanic will abuse his two hours' respite, if the eight hour movement is successful. Really, is that any of her business?

A WORKINGMAN.

"THEM TUTTLES."

I see that Emma and Hudson are throwing mud again with both hands, prose and poetry, at that queer little street girl dressed in dun, with her hair all in a mist. Hudson with his new disgrace, from the office of the *Religio* of February 17th, Emma with poetry from the *Weekly Tribune* of February 14th, 1872. Well, never mind Victory, it won't hurt you. It may spatter your dress a little, but it will all rub off when it gets dry; then you are going to have a new one when that one gets too small, for you are growing, you know; then when that little giant brother of yours grows a little larger, they won't dare throw mud any more. Emma, did you ever read that little story of David, the Giant killer, how he slew the Goliath with a sling. The victory will be to the just, not to the strong. Hudson and Emma, did you ever recognize one fact, that is, you have to look up to see that little girl; she has been invited by the angels to step upon that platform of principles.

Do you take the papers, or have n't your spirit friends told you about a giant babe that was to be born in 1866? and was born at Geneva five years ago the second day of September last? well, he has grown so fast that he is almost as big as Bismark. His father and he came down from the angel world, and they christened him International, which, interpreted, means that he will be a great traveler and visit all nations of the earth in time, for the purpose of setting up the governmental department of the new Jerusalem, whose length, breadth and height are equal, symbolically representing equal justice to all people.

To be sure this child was not born in lawful wedlock—is therefore illegitimate—but he will soon become a law unto himself, like one Christ who was born in the same way and has outgrown that stain, so will this child soon be petted and recognized in the best of society, when kings, emperors and rulers are invited to come down from their thrones and become as other men. Then the people will invite this child when matured to occupy those high seats in the royal garb of divine light, and cast many crowns of intellectual growth upon his head. One day of the last golden September this child to exercise his tender limbs, stepped over into Her Majesty's kingdom and so frightened little Victory, the Queen, that she hallooed lustily for her big brothers in Germany and France to help her stop his growth, for his big feet were trampling down her flower beds. Next we heard of those uncouth feet was that he had put them down in our great city of New York one cool day last December without asking if you please, sir; then the ring composed of those big little men forbade his walking the street, trying to cripple him by taking from him his clothing, but when they took a second view of those feet they returned to him his clothing again, fearing if he would kick with them big feet he would smash their crockery shop all to pieces; then they permitted him to have his walk. Victory, Theodore, Tennie and scores of others walked with him. Tennie triumphantly carried the clothes taken from him and showed them to many people who will long remember the 17th.

Yes, that little queer dun colored girl, Victory, symbolizes a growing principle that will soon be too big for those giant or grant pantalons. The whip in her hand symbolizes chastisement. Emma and Hudson, you need not dodge, she won't strike you, her mission is not to chastise the weak; it is for the chastising of the great and popular principles of usurpation and wrongs of our ruler against the people.

One word to that other Emma from across the big waters; divest yourself of your royal purple robes of self-righteousness, and put on the plain, neat calico dress of Charity, for Victoria may desire to invite you upon the platform to stand beside her; then if your garments should get a little soiled with "Angelism," it will wash easy, you know.

The angels' mediums have always been Magdalens, Beelzebubs, or crazy fanatics, with the uncharitable, and the lack of comprehension among the people. It is as Henry Ward Beecher has said: he discovers that the greatest truths come through such people as the world call crazy. Perhaps the following communication, which came through the mediumship of John M. Spear, some years ago, may explain the sensitiveness of our conservative Spiritualists: Although his garments (with them is a little tarnished) the angel world have not allowed their best mediums to become popular in the past; it would spoil them for their work; popular mediums and Spiritualists must dictate to the other life, exhorting truth to the earth plain, thereby taking the lead which is not of the spirit. I think you can read it by holding it off at arm's length, without soiling your garments. The hour has come when the spiritual movement is to test persons. Test after test has been demanded of the spirit world, and has been given. Now we turn the tables. Now we ask for tests of fidelity to principle; it must be seen and felt that this is an earnest movement.

SYLVANUS WAED.

WESTFIELD, CHAUTAUQUA CO., N. Y.

HYDE PARK, Pa., February 25, 1872.

SIR,—Since I have been here I have worked in the good of the cause all that one man can do. I find that most of the men here feel the necessity of belonging to the I. W. A., and endorse it heartily, but I cannot get any of them to take the initiative as they are afraid of the consequences. The Miner's and Laborer's Benevolent Association is defunct. The companies have made short work with its leaders; this is the main reason why I have hitherto failed to get a quorum together. At present they are like lost sheep. The National Labor Union is organizing here, and will gradually grow into a formidable body. Please inform me how they are related to the I. W. A. Is it (the National Labor Union, I mean) affiliated with us? I wish Section Number Nine to discuss the feasibility of holding a mass meeting here. It would result very favorably, I believe for the good of the cause.

If the Section decides in the affirmative, let me be furnished with credentials to the National Labor Union here to invite their co-operation in the matter.

There are plenty of halls here that could be hired cheap; or the Opera House in Scranton could be had. Let Victoria C. Woodhull come here to discuss the Labor side of the question; Anna E. Dickinson lectured here last week from a Capitalist standpoint. She has earned a deal of ill-feeling. Hoping to hear from you soon, I am yours truly,

JOHN H. DAVIES.

BOX 380, HYDE PARK, PENN.

The insidious workings and attacks of tyrants and usurpers are always covert, and in appearance trifling things, indifferent; the serpent coiled, and in his smallest compass, with the assumed color of the surroundings, and seeming to be what he is not, is not more to be feared by the unsuspecting traveler.

He would be crowned:
How that might change his nature, there's the question!
It is the bright day that brings forth the adder:
And that craves wary walking. Crown him! That:
And then, I grant, we put a sting in him,
That at his will he may do danger with.

We might instance, *ad infinitum*, the strides taken in the unlawful exercise of power, but we pass them now. The black catalogue of abuses and usurpations is absolutely frightful.

The people will know that in theory the sovereignty lies in themselves. But, after all, as government is administered by them, to wit, through their representatives, sovereignty changes place; and, like the beggar on horseback, the representative aids it: poor thing, to—all know where! In theory the people are masters, the officers of government their servants; but in practice the reverse is the truth. The people have been invited to the great festival of freedom, but, as the parable hath it, they make excuse: one has married him a wife, another has much merchandize to look after, and another has bought him oxen. When, indeed, will the people awake to their highest interest—see that they have good government, and not suffer usurpers, in guise of their representatives, to trample them in the dust?—*Horace Dresser.*

—*Dem. Rev.*, Nov. 1858.

THE IDEA OBTAINED FROM THE PRESS.

WARREN, ILL., February 20, 1872.

Mrs. Woodhull—Dear Madam: I had formed an idea from the notices which I saw in the press, of your WEEKLY, that it was too indecent for respectable people, especially the weaker sex, to read; but recently I have had the pleasure of reading your, to me, highly interesting and valuable paper, and have come to the conclusion that you are basely misrepresented by these "gentlemen," because you have so boldly and independently made war upon their pet institutions.

Please find one dollar enclosed, and send me the WEEKLY six months: by that time I hope to be able to renew my subscription.

MRS. EMMA L. VAN DYKE.

L. K. COONLY'S REMARKS AT THE OPENING OF THE CONVENTION, IN CAMDEN, N. J., FEB. 21, 1872.

Members and Friends of the New Jersey State Association of Spiritualists and Friends of Progress:

As your presiding officer, it is deemed advisable to call attention to our position and requirements with reference to the great demands of the times, as we must act our part in the present "conflict of the ages."

Revolution, political, laborial and social is the order of the hour.

Spiritualists and liberals of every grade are everywhere called upon to maintain inviolate the principles of equal rights for all the inhabitants of earth, heaven, or any other place, so far as human influence can be made to reach the position.

The present year is marked for mental conflict, and consequent spiritual growth. That dogmatic assumption, "I am holier than thou," is to receive a fatal blow. Work! Work for God in humanity, is the imperative command welling up in every soul.

Then what is our duty? What can we do best to aid in the fraternization of our race? This is the problem upon which we are called together for deliberation. You have heard the initiatory programme of your executive committee, and it requires your hearty co-operation to make the movement successful.

The finances, or the securing of funds to promote the objects of the association, should claim your serious and earnest attention.

The enunciation of principles, and declarations of purpose are expected of us by the inquiring multitudes.

The labors of the missionaries in proclaiming the heavenly gospel of Spiritualism to the people have engrossed the attention of a large share of our States Associations, as has also that of the National, without satisfactory results. It is believed that with discretionary power given to the Secretary and President, engagements might be made with speakers visiting approximate localities, with the least expense as to time and travel, and secure as favorable results, as by the constant employment of a missionary.

The needs of the hour will develop the mode of procedure. If the present plans of the executive committee are successful, there will soon be needed an enlargement of our constitution and rules of action.

There appears to me another most important matter claiming your serious and immediate attention. I refer to the action of the American Association of Spiritualists in the election of Mrs. Victoria C. Woodhull as its president, and said president's message to the Spiritualists of the country. That important election took place at the eighth annual meeting of said association. It is a most notorious fact that during the eight year's role of that organization, if such it could be called, there has been an acknowledged, almost total failure to accomplish any practical results for the amelioration of human needs. All know how earnestly we have hoped for spiritual aid from that source, and yet how vainly. Our beloved Hudson Tuttle, the great opposer of the new departure, says (in the *Banner of Light*, February 19th), "as a delegated body, organized to represent the millions of Spiritualists on this continent, it is the veriest sham the light of day ever shone upon, and yet," says he, "this body was galvanized into activity. With almost unanimous voice Victoria C. Woodhull was elected president."

Thus, it appears, the signs are auspicious! and the more so as you proceed further on. Mr. Tuttle says, "In her own words, quoting from her address, 'I propose to call to my aid a cabinet of advisers and assistants from among the ablest men and women in the Spiritualists ranks, and in the ranks of those who will co-operate with us, and to divide the field of the objects, your organization contemplates, into distinct departments and bureaus; and while co-operating with the trustees at a congress, to address to the Spiritualists at large, from time to time, messages and reports from the heads of the different departments and bureaus, containing such recommendations as our mutual consultation may suggest; aided, as we hope we shall be, by communications and inspirations from our friends.' Such is her recommendation."

Brothers and sisters of this convention; to me this looks so much like an effort to do something for progress in our holy cause, that I most earnestly recommend that you select a competent committee to devise and propose some plan of co-operation with the money powers of the American Association of Spiritualists, so that we may be worthy of a representative member of that Spiritual and Reform Cabinet. It is no more necessary that all the members of that "Congress" should agree with Mrs. Woodhull to the fulness of her schemes of social freedom, than that all the members of the United States Congress should agree with Mr. Grant about the policy of the Republican party. And further that the faithful ministers of the gospel of Spiritualism, may hold an equal position with the ministers of other religious bodies, I council the appointment of a committee to devise a form of certificate to be issued by authority of this association, appointing ministers of the gospel, in accordance with the laws of this State. I congratulate you on the favorable auspices of our cause, and in consideration of the known charity, perseverance, and generosity of the Spiritualists and friends of progress of the State of New Jersey, we hope to accomplish much this year in behalf of truth and righteousness.

PRESIDENTIAL CONUNDRUM.

BY BEN ZINE.

Why should the self-nominated candidate for the presidency not be elected?

Because it might be unsafe to launch a Ship of State built upon a Wood-hull.

REPLY TO REV. GUILFORD JONES ON SPIRITUALISM.

DELIVERED AT THE GREENLAW OPERA HOUSE, MEMPHIS, TENN., JANUARY 18, 1872, BY ELMIRA L. HULL.

LADIES AND GENTLEMEN: The rostrum is not the most popular place in the world for a woman, yet I cannot be called exactly an innovator. The Rev. Mrs. Hanford, of the Universalists, the Rev. Celiah Burleigh, of the Unitarians, and the Rev. Mrs. Van Cott, of the Methodist Church, have broken the ice, so that I am not exactly navigating strange seas.

My husband's engagements prevented his listening to Rev. Mr. Jones' discourse on Spiritualism and the Bible, so he requested me to go, take notes, and reply; and, as I had been thoroughly drilled in Paul's injunction: "Wives submit yourselves unto your husbands as unto the Lord," I dare not, as a Christian woman rebel against the wishes of my liege lord. I am not a public speaker—seldom appear before the public even with a short address—so I make no claim in that direction. My only claim is that I heard Mr. Jones' discourse, and faithfully reported the portions that particularly interested me, and will, this evening, in a not very methodical or eloquent manner, give you a woman's thought concerning it. I am seldom more deeply interested in any thing than I was in the learned gentleman's discourse. Knowing his position, as a Doctor of Divinity, and his life-long theological studies, I entered the Hernando street Methodist church with my misgivings lest his learning and eloquence should bewilder me. Now, if the question was one of theological knowledge, or ability to band that knowledge to the world, I would make my humble bow and retire before his superior wisdom. But, as it is more a question of fact than of theology, and I happen to know a few facts of Spiritualism, and have a woman's tongue, let me use it.

Whatever ability the learned gentleman may have on other questions, he several times betrayed his want of erudition on the great question of Spiritualism. More than once in his discourse did he boast that he had never heard a Spiritual lecture, or visited a medium. I could but think that if this was the case, he was poorly prepared to oppose Spiritualism.

A wise man once said, "If any man answer a matter before he heareth it, to him it is a folly and a shame." Spiritualism refuses to be longer ignored, and I would gently hint, for I could not attempt to advise so learned a man as his reverence, that he had better see and hear a little of Spiritualism. It will at least enable him to make a more effective warfare against it than he did last Sunday.

I can always guess in three guesses, the text a minister will take when he enters into warfare with the angels ministry, and if I had guessed three times I should have hit him twice in this instance, for he took two out of the three texts I should have guessed. His first text is Isaiah 8, 19, 20: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God; from the living to the dead. To the law and to the testimony, if they speak not according to their word, it is because there is no light in them."

In this text Mr. Jones thinks he finds something pointing forward to Spiritualism, and I am not sure but he does. Isaiah says nothing against seeking to the dead for knowledge. True he admonishes to seek to their God; so do I: so do all Spiritualists. What means that 20th verse? "To the law and to the testimony. If they (the spirits) speak not according to this word, it is because there is no light in them." If spirits cannot speak, why put in an admonition against those who do not speak according to this word? If Mr. Jones does not go to see mediums at all, as he informed us, how is he to decide that there are no spirits who speak according to the word? how is he to obey the apostolic injunction, "try the spirits"? Bro. Jones, if you are to reject all spirit manifestations, and you say you dare not visit a medium, then you have in this instance at least got hold of the wrong text. You are trying to get more out of it than there is in it. Do you not see that you are fairly caught in the meshes of your own net. Ah! you hardly suspected that the "child that was among ye taking notes," would spring your own traps upon you! You ought to have so remembered the story of Haman.

Now to the second text: Let us see if Mr. Jones was any more successful than in the former: 1 Timothy, 4-1. "Now

the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. I hardly suspected that a so-fashionably-conservative man as Mr. Jones, would dare depart so far from his fathers as to use this text against Spiritualism! Has he ever read "Clark's and Benson's Commentaries?" They are certainly Methodist authority, and I presume those authoritative volumes, are in his library. He will find that these great lights of Methodism find an exact fulfillment of this text in Catholicism. Has it come to this? Is the text twice fulfilled? Probably that makes up for some of the other Old and New Testament prophecies that were never fulfilled at all! If Mr. Jones will trouble himself to turn to any Catholic authority, he may be a little surprised to learn that he, himself, fulfills this text—that all Protestantism, in fulfillment of Paul's prediction has "departed from the faith." The sword sheathed in that text has two edges. It always cuts against anything that old fogies wish to oppose. There are few so accommodating declarations in the Bible. Enough! Such texts will do well to set up as scare crows to frighten the ignorant away from facts; thinkers will at least weigh this text well before they let it frighten them away from the rich treat Spiritualism proposes to serve up. I see that Mr. Jones is something of a historian as well as of a Scripturalist; and a man of his candor of course would not deny the truth; so he shows at once his candor and knowledge of history by an acknowledgement that "there always have been people who believed, they held intercourse with the dead."

If he had been interrogated as to facts, he would possibly have referred you to Martin Luther's *tete a tete* with the devil, when he threw an inkstand at him. Further he might have told you of the manifestations in the Wesley family, and that Thomas Dick, and Dr. Adam Clark, believed in the return of the dead; and would possibly quote the good old Catholic and Protestant doctrine of the "communion of saints." Even Mr. Jones intimates that this almost universal belief may be true, for he says that "It is true that there are spiritual beings, and they can possibly communicate with man." In this assertion he is nearer the truth than in some others; and Spiritualists welcome it as an evidence that his Reverence may yet, not simply set the door of truth ajar, but throw it wide open, and walk in and bid his friend follow. In the next assertion, which I thought worthy to note, Mr. Jones was not so fortunate; he says: "Men pretend they do communicate with spirits of the dead—imaginative minds think they do, but it is an outrage upon science and philosophy." Will he please inform his audience next Sunday, what law of science or what philosophic axiom is outraged by communion with the dead? This statement reminds me of statements made by learned men of other ages. I will submit one or two without comment, for his consideration. In the time of Galileo, Francesco Sizzi said, "Moreover the satellites of Jupiter are invisible to the naked eye, and therefore can exercise no influence over the earth, and therefore would be useless, and therefore do not exist."

Martin Korky, another fossil of the Jones' school, said: "If the new planets were acknowledged, what a chaos would ensue? I will never concede his four new planets to that Italian, though I die for it." Such remarks as the above caused Galileo to write to Kepler: "Oh! my beloved Kepler; how I wish we could have one good laugh together. Here at Padua, is the principal Professor of Philosophy, whom I have repeatedly and urgently requested to look at the moon and the planets through my telescope, which he pertinaciously refuses to do! Why, my dear Kepler, are you not here? What shouts of laughter we should have at all this solemn folly."

How true it is, that history repeats itself. The greatest Philosopher of Galileo's time, did not dare to look through Galileo's telescope. Nothing was clearer than that it was one of the Satanic delusions of the last days; and now the Goliath of Memphis pulpits, says he dare not risk himself in a spirit circle, or to hear a Spiritualist lecture. In twenty years from now, people will laugh at the Rev. Guilford Jones, as they now do at his ancient allies. But I must not lose sight of Mr. Jones' remark that a belief in the return of the dead is an outrage on science and philosophy. How Samuel outraged all philosophy by returning and saying, "Why hast thou disquieted me to bring me up?" when a long conversation followed (1. Samuel 28.) How terribly the man of Macedonia shocks Mr. Jones' science by saying to Paul, "Come over into Macedonia, and help us. This is not all. I fear the gentleman's philosophy will not only be outraged, but entirely wrecked before we are done with it. Moses and Elijah without the slightest regard to the gentlemen's feelings or philosophy, talked with Jesus. Will his Reverence read the 17th chapter of Matthew. A few such "outrages" as he will find in that, I trust will improve his philosophy. The truth is, that Spiritualism is *my* religion, sacred as holy writ to me, and my feelings are outraged when ministers make such assertions as the one to which I have just replied. I am compelled to draw the check-ain tightly on his age or reverence, for neither of them would prevent my being just a little sarcastic. He next informed his hearers that men naturally suppose they see spirits, but it is simply a work of imagination. Is it? Let us see how many have been fooled. Paul thought he saw Jesus. Acts 9, 5, 6. Peter thought a spirit came to him. Acts 10, 19. John thought he saw and talked with several, one of them purported to be a brother—a prophet. See Rev. 22, 8. In Job, fourth chapter and 12th to the 17th verses, I read: "Now a thing was secretly brought to me, and mine ear received a little thereof; in thoughts from the visions of the night when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake; then a spirit passed before my face; the hair of my flesh stood up; it stood still but I could not discern the form thereof; an image was before mine eyes; there was silence, and I heard a voice saying: shall mortal man be more just than God? Shall a man be more pure than his Maker?"

Of course this was all in imagination. What a pity that the learned doctor to whom I am replying had not lived six thousand years ago. He might have saved those people the trouble at least of recording what they saw, as, could they have had his instruction they would have put such things down as only mental hallucinations.

Next we are treated to a few learned thoughts on devils: the big one and some of the little ones—but as I have never cultivated the acquaintance of the old, or any of the young devils, I cannot tell whether he has dealt fairly by them or not. I will leave the devils and Mr. Jones to fight their own battles. I have enough to do to defend Spiritualism.

Next, Mr. Jones informs us that he does not know anything about the return of spirits, only what God's word reveals. I suppose when he says God's word, he means the Bible. Very well, will he believe all that says? Should the Bible say, as it does in 2d Chronicles, 21, 12, "And there came a hand writing to him (the King), from Elijah the prophet." If Mr. Jones believes this text, it might stimulate him as it has others, to visit Mrs. Hollis, in this city; there he would get spirit writing when no visible hand touched the pencil. Then he would know for himself, and not be compelled to depend on the Bible.

The next sentence I took from Mr. Jones was that, "God failed to reveal the fact of Spirit Communion." Did he? Who was it then who said: Behold! I send you Elijah, the prophet, before the great and notable day of the Lord comes? Was not this the voice of God? It was, if Paul was correct in saying: God, at sundry times, spake in times past by the prophet. At this point Mr. Jones says the wisest thing in his, in many respects wise discourse, that is, "he will not at this time enter into an argument on Spiritualism." My experience has ever been, that the more the adversaries of Spiritualism ignore arguments in their discourses against Spiritualism, the better for their cause. In place of argument, which Mr. Jones does not seem to like, he supplies the following as a reason for opposing Spiritualism: "Every movement of the kind," says his Reverence, "argues distrust in God's word." What a pity! Do not children distrust God's word when they go to school? Mr. Jones says: "If any man lacks wisdom let him ask of God." Even Mr. Jones, instead of doing that, reads books. Does he say he only uses the means God has appointed to get wisdom? I answer, Spiritualism is a heaven-appointed means of getting a knowledge of the other world. Did Jesus distrust God's word in talking with Moses and Elias? Or John in talking with his brother? If they did, I am willing to do the same. If not, probably I can talk with my apotheized friends without distrusting God's word.

Now, all this talk is the merest trash to keep weak-minded people from looking at the beautiful religion of Spiritualism. Now all are prepared to hear Mr. Jones assert that: "The Bible emphatically declares that persons who deal with familiar spirits shall be put to death. Of course it does, and as he is so terribly afraid that somebody will impudently distrust God's word, I shall expect to see him trust it. Brother Jones, show your faith in God's word by your works. I do embrace every good opportunity to talk with my friends 'over the river.' Will you put me to death? As you have never had anything to do with Spiritualism you are without that sin at least; so you are the proper one to cast the first stone. Again I ask, will you obey the Bible, as interpreted by yourself? Ah! I fear that if it takes obedience to the Bible to make a Christian, you will be weighed in the balance of your own making and found wanting. Remember, he that lacks in one point is guilty of all. Do you say the penalty has been repealed? Then by what authority to you enjoin it upon me to obey the law?"

The learned minister whom I am reviewing, seems to have a fertile mind. He next treats his hearers to a dissertation on "Saul, Samuel and the witch." As the Bible says nothing about a witch being in any way connected with the affair of Saul and Samuel, I take it that he must have had a spirit revelation on that point; but that cannot be, as he is afraid to consult a medium. I hope he will, in his next discourse, tell us how he found out that that lady medium was a witch. Saul died, Mr. Jones informs us, for going to see a witch. The fact is, Saul committed suicide by falling on his own sword. I cannot tell from reading the Bible, which was Saul's greatest sin, refusing to be a murderer or consulting a medium; both are charged against him in 1 Chron., 10—13, and Spiritualists are guilty of both—they do not murder and they do not consult spirits. Mr. Jones next raises the profound inquiry, "How are we to know whether the spirit communicating is good or bad, or whether it is merely the trick of a juggler?" How wonderfully wise these ministers get! How easy it is for them to ask questions. I wonder if they are as good at answering? What would Mr. Jones think of an individual who would refuse to use money because there are broken banks and counterfeit bills? How profound the logic of the individual who would say, "There are bad bills and I do not know the good from the bad, and cannot trouble myself to get a detector; I will never use any money!" Has Mr. Jones not read the injunction, "Try the spirits?" yet in disobedience to the plainest precepts of the Bible he obstinately refuses to try the spirits. What would Mr. Jones think of the individual who would refuse to speak to any one because there are bad people in the world, and he might, in speaking to people, occasionally speak to one that was bad? Nay! let me say there is not a spirit so bad in any world that I would not speak to him. If he or she could not benefit me, possibly I might them. Spirits do not always come back to preach, sometimes they come to listen. There is such a thing as preaching to spirits in prison. Yes, it is possible for bad spirits to come, and as I would welcome the poor drunkard to a temperance society, so I would invite the worst spirit in all *hades* to come and tell his story and let us help him. Spiritualism, like its divine master, came to call sinners, not the righteous, to repentance.

Old Mother Caudle, in her curtain lectures, never found more of a diversity of objections to Caudle, than Mr. Jones does to Spiritualism. Do Spiritualists prove their doctrines by the Bible? Mr. Jones objects, and says the devil tells truths, and quotes the Bible. And should a Spiritualist quote Thomas Paine, the hero-author of the American Revolution, he calls him a drunken debauchee, and his writings profane ribaldry. Such teachings once went down with the public, but now after Mr. Paine has been dead a half century, his writings are more popular than ever before. People have learned that ministers have either ignorantly or wilfully slandered the author of that universally popular sentiment, "The world is my country, and to do good is my religion." I must gently hint to his Reverence that if he has ever read Thomas Paine's writings, he is guilty of wilfully misrepresenting and slandering him. If he has not read him then this is only another instance of his passing judgment on something he knows nothing of. I fear that even his position as a Doctor of Divinity will fail to save him from merited odium, if he has no better argument than to falsely accuse those who differ with him in opinion. Mr. Jones next informed his audience that "There is not one of the objections to the Bible but that falls to dust and ashes when brought to the test." Is that so? Then Mr. Jones is the man to bring them to the test. I know persons that would be glad to have him do so, and I am inclined to think that his own friends would rather see him test these things, than to see him fortify himself in the pulpit—the coward's castle, and boasts of what he can do.

My learned friend next objects to spiritualists claiming and using the title, Rev. Why should he? In all my acquaintance with Spiritual lecturers I do not know one that was ever called Rev. but that got the title as honorably as did the Rev. Guilford Jones himself. Rev. J. M. Peebles, Rev. J. O. Barrett, Rev. J. B. Furgerson, Rev. A. J. Fishback, Rev. Moses Hull and a dozen others that I could mention, filled as high positions in their respective churches, as were ever conferred on any body. But the charge that they desire or have any affiliation with the title Reverend is not true. Hon. J. M. Peebles has several times in his oral discourses, as well as in his editorials, discarded the title, and my own husband who was as popular as an author and minister, as any man of his denomination, wrote the following editorial in the *Crucible* of May 13, 1871.

A TITLE FOR SALE.

When we were only seventeen years of age we were ordained to the ministry and dubbed Eld., Rev., Prof., and sometimes Dr. We have patiently borne one or all of these titles, and

only an occasional sickly effort to rebel for nineteen years. For the last eight years we have all the while contemplated a revolution, but, during this time, titles, especially that of Rev., have gained a firmer hold, and we have lost ground. Naughty Wm. White & Co. inveigled us into putting it on the title page of "Question Settled." Then the editor of the *Universalist* seduced us once more and got it into his paper, meantime it has worked its way on the covers and title pages of four of our books. Now it must down. We are big enough, old enough, and stout enough to go without it. We like the names of Moses, and Hull, our mother gave us the former, our father permitted us to inherit the latter; we will keep them; we prefer to be addressed as "Moses." When any one wishes to distinguish us from our worthy Proto-type or any other of the family of Moses, call us Hull. Now, having given our reasons for offering to sell out, we might offer "splendid inducements" to purchasers. 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EDITORS AND PROPRIETORS.

THE MALE GOD.

The sum and substance of most of the prevailing ideas regarding the Creator are contained in the expression, "Our Father who art in heaven." And it is upon these ideas that all our systems, not only of religion, but also our political and social systems are founded. God is essentially male, is the teaching, which the past has bequeathed us. The male principle, therefore, was made the ruling, the creative power, and is still so held.

But we hold that this is altogether a one-sided view, and one from which all the one-sided ideas of the past have been obtained; and from which women are to this day virtually held in bondage. Indeed it requires but the simplest analysis to show the absurdity of this idea. God, though omnipotent, conforms to immutable law. All His actions are through laws which are eternal. Even God cannot compel an oak to bear apples, or darkness to exist in the presence of light.

He outworks Himself through unchanging methods. But how outworks Himself? Through nature; and outside of nature we have no evidence of His existence. Indeed He exists in nature and it is impossible, even in thought, to divorce Him from nature. Therefore, if we say our Father God, we should not neglect to add, at least in thought, our Mother Nature. Or what would be still nearer the real truth, that our father and mother are the one Living God.

In this view of our origin how blasphemous is the treatment we extend to nature. To exalt and worship our father, we crucify and crush out all the impulses of our mother. We are taught to believe that to make ourselves acceptable to Him, we must put her under our feet; and as a legitimate sequence to such inconsistency, every representative of our Mother God is in bondage to the representatives of our Father God, and this bondage will continue in some form until the present notion that God is not equally male and female is forever banished.

With a true comprehension of God would come the worship of not only the spirit, the power; the evidence of which exist everywhere; but also of that upon which the spirit operates—an equally important part; since, without it, there would be no evidence—without nature for the spirit to manifest itself upon, there would be no existence—we should not have been, to take cognizance of existence.

We have a right to conclude there is a consistency throughout creation, and since we see that whatever is reproduced seems more closely and more necessarily connected with, and more dependant upon its mother than its father, the inference cannot be escaped that mankind are in reality, necessarily even more closely related to its mother than to its father. These things are so, and there is no escape from them, except by assumptions that have no foundation. It is high time for humanity to begin to recognize the claims of its mother upon its reverence and affection. In fact, we have lived under a male God quite long enough; let us turn now our attention to a female God and see, if in the true unity of the two principles we may not find an easy solution for many questions that are now vexing the minds of both men and women. We may, without sacrilege, even amend the Lord's Prayer, and hereafter, when we pray, say: Our Father and our Mother, who art everywhere in the universe, hallowed be thy names,—and still lose none of its elevating or sanctifying influence. In short, while we remember and honor our Father, for whom we have been taught to look heavenward, let us at least not forget to revere our mother, even if we must look earthward for her residence.

POSITIVE AND NEGATIVE REFORM.

There are two sorts of reformers in this world, and both are usually represented in every branch of reform. What we mean by the terms positive and negative in this connection, is well exemplified in the course of the Press of the world. Its different representatives speak through their different mediums only just enough to keep along with the advance of the people. They never even make the attempt to lead. The people invariably lead the Press, and they do not hesitate to admit so much. Go to any of them with an article advocating something in advance of the times, and they will invariably meet you with the objection that although the article may be all well enough and true, yet the world is not ready for it. Hence it is that the Press only follow the lead of the people. Individual project ideas among them, which they discuss and finally adopt; then, after popularity succeeds, the Press take them up and advocate them.

Now what the world should require of the public press, is that they, instead of simply following the lead of positive reformation, should become advocates of positive reform—should become leaders and teachers of the people, which some are still blind enough to imagine they are.

Now just the position in which the press is situated in regard to reform, is also the one assumed by a great many individual reformers. Though admitting a principle involved in a given reform, they still hang their hopes upon some other anchor than a positive assertion and maintenance of that principle. They do not read history and learn wisdom from the experiences of others who have gone before. They must travel over the same road and learn the same things for themselves. It is utterly futile for the advocates of a newly developed principle to think of hitching it to the tale of an existing and decaying system, and expectancy result other than deferred hope.

What is required to ensure the early success of any given principle of right is for its advocates to come boldly forward, and not only assert, but maintain it as well; permitting no adulteration or attenuation of its full significance. Once descend to the realm of expediency, and the cause is half lost. To admit that the truth and right must be maintained by the logic of expedients, is to admit a lack of confidence in the fact of its being truth and right. And to say that we must wait to see what is done by the opposition, is to admit the weakness of our own cause.

Now, what application has the argument to present things? Why, this: Women have made the claim to the rights of citizens, and have proved their right to the exercise of them; from which line of argument and proof there is no escape except in denying the very theory upon which our government is founded. The Republican party has been the special representative and exponent of this principle of right, and of the equality of citizens. But they now deny that it has any application to women, and virtually say to them they have no rights which men are bound to respect. Even more than this, which they proclaim publicly: in private they acknowledge the force of our arguments, but will not admit them now, it being on the eve of a presidential campaign in which, if women were to participate, it might be in danger of going against them; that is to say, women might not appreciate the very distinguished services these self-imposed rulers would render them, sufficiently, to retain them in their present positions.

Now, the bantering of principle with such men can only end in the sale of the principle itself to them. Whatever they may seem to yield will be yielded for the sake of securing their own success, beyond peradventure, by pacifying those with whom they conspire, until that success is insured. They will then turn and say as they now do: it is not expedient to fulfil the conditions. The Republican party is committed against Woman Suffrage and rights attaching to citizenship, and in favor of leaving that matter with the States, which is the same as to consign it to permanent denial; since if women cannot now enforce their rights as citizens under the present laws, men will wait a long time before they will pass laws granting them.

And shall we turn to the Democratic party with hope for better things? That would indeed be jumping from bad to worse. They are in a consistent sense the representatives of the very idea to which Republicans have inconsistently resorted to defeat Woman Suffrage. It is not even to be imagined that the two parties will both prove inconsistent in their relations to this great question. If Republicanism offer little hope for the recognition of the common rights of citizens, Democracy offers none at all. Democrats will gladly make use of the Suffrage question to aid them against the Republicans; and if women think they mean anything else, they are simply mistaken; and we now ask them to remember what we say.

But there are good Democrats and Republicans, who are from principle, in favor of equality in citizenship, beside many in both parties who are more than dissatisfied with present conditions. There is, however, no better resort for them than to remain passively affiliated with these parties. The so-called liberal Republican, and the passive-policy Democratic movements are plainly indications of this. To give either of these movements life, or to find some platform upon which they can unite, would require the enunciation of principles, which neither of present parties accept. Indeed, all the accepted issues now before the country, are entertained by members of both parties. They exist simply as opposing bodies of people with no distinctive difference of representative ideas. Is it to be supposed that a great political contest can be fought out, upon such negative issues as they represent? This is not an age of negations. Nothing simulating to such weakness can hope for success at this time, the sentiment of which, however

much of negation there may be found upon the surface, is down deep in its heart, positive affirmation and a well-defined and boldly advanced and advocated policy.

It is for these considerations that all people, men as well as women, who are more deeply devoted to the principle of right than they are to the prospect of party success, are urged to the advocacy, and establishment of a new party, and the use of all possible arguments to persuade those who are now inside of existing parties to come out from them, and aid in the formation of one that shall possess the element of future, if not of present success. It is nothing less than criminal for those who believe that women are entitled to the suffrage, to remain in either active or passive support of either the Democratic or Republican party. Indeed, it is criminal for them to remain neutral, since that is to passively acquiesce in the continuance of an infamous despotism; but there are thousands of such persons, as well as some who have held aloof from politics so long that they are somewhat unwilling to re-enter the arena. Nevertheless, if a party be formed upon a basis which offers any prospect of a better political condition, all of these people will rally to its support.

Hence, no time should be lost in coming boldly to the front with a well-defined enunciation of what women are determined to do; and the utter repudiation of the fallacy that anybody entertains any further hope of justice from either of the present parties. Every day such action is delayed, gives increased hope to the Republican party that no such question will enter the next campaign; and to the Democrats the hope that a consolidation with disaffected Republicans and Labor Reformers will insure the defeat of the Republicans and their success.

But let the women come out and boldly declare that unless some party shall make woman suffrage, under the Constitution as it is, a plank of their platform, that they will go into the fight determined to induce every man whom they can control to come out from their past affiliations and stand by the principles of equal political and social rights to all citizens without regard to any distinctions whatever, which will almost compel a recognition of their claim. At least Republicans could not afford to ignore it. We would therefore advise those who counsel delay, to dally with political tricksters, that they are endangering the cause they seek to advance. Nevertheless, if they cannot see as others see, who are for immediate and positive action, their failure to comprehend, or their fear of what would result from action, must not delay or hinder those who favor it. And while it is greatly to be desired that there should be a thorough unity, so that all the opposition may move in a solid body upon the enemy's works, yet inaction, delay and dalliance upon a pure question of expediency should be deprecated, and an advance made if it be only a "forlorn hope" which may develop some weak point in the enemy's lines of defence.

And there will be an advance, it may be of a "forlorn hope," whose duty it shall be to plant the ladder against the enemy's works upon which those who are too cowardly or too considerate of hurting somebody, or of being themselves harmed, to join in the first assault may afterward mount to victory. Therefore, we say let everybody show their colors. Let it be known who are positive, and who negative woman suffragists. We have too many Wilsons among us who would have it believed that the people are not ready for the truth and right; but we indignantly hurl the imputation in the teeth of every one who has the cowardice to make such a proposition.

MEDIUMS AND MEDIUMSHIP.

Just at present there is a tremendous howl going up from the secular and religious press against mediums, the edge and point of which have been sensibly sharpened by so-called recent exposures. It may be well to call to memory the fact that, Spiritualism proper has been exposed about a thousand times within the twenty-four years it has had existence; but in spite of all of which it still lives and flourishes as no other religion ever flourished. From the simple "Rochester knocking" it has grown into a vast reformatory movement, and its adherents are numbered by millions. This fact alone is the best possible refutation of the meaning generally attached to the so-called exposures.

We do not believe that mediums as a class are any better, nor much worse, than any other class of people. We have no doubt but there has been, in fact, that there still is, very much palmed off upon the unsuspecting which is sheer imposition, and perhaps it might require a considerable stretch of conscience for any professed medium to boldly declare that all manifestations ever offered were absolutely above and beyond their control. In fact the very essence of mediumship forbids that such absolute separation of subject and object should always be maintained.

The laws of mediumship are very little understood, even by mediums themselves. But everybody is aware that they in no measure depends upon the intellectual or moral condition of the subject, but wholly upon a peculiarity of magnetic conditions, which in turn are dependent upon the physical condition of the body, from which the magnetism emanates. Everybody cannot become a medium; but, we presume it is fair to affirm that no person ever made pretention to public mediumship, who was not in some sense susceptible to spirit influence, the desire to extend which has in many instances led to the manufacture of manifestations.

We say everybody can not be mediums. We mean mediums for the various kinds of tests, whose production depends upon physical conditions. But we believe everybody is susceptible to spirit influence in mental or intellectual form; that is to say, that there is no brain or nervous system existing

so impervious to influence as to be perfectly positive to all approach of spirits. In fact, we have good reasons to believe that many persons, who scout the idea of spirit influence, are continually under their guidance.

We did not, however, intend to touch at length upon their phase of control, but to offer some remarks upon those phases resulting in physical manifestations, from which the present agitation has resulted; having special reference to the cases of Gordon and Slade of this city.

It is too late in the age to assert that external influence of some kind is not present in the so-called manifestations; or that there are no instances in which mediums have been influenced to the performance of things entirely dependent upon a power outside of themselves. Admit these points, and the entire ground for charging deception is yielded; since, if a person can be influenced to perform a single action, independent of his own will, the possibility of every act, ever attributed by him to an external influence, independent of that will as having been thus performed, is also admitted. We know that a charge of intention, on the part of the medium to deceive, unless admitted, cannot be successfully maintained against any medium. We even know of some cases where mediums have been detected performing things they attributed to spirits, in which they were really under the control of spirits, and entranced at the time, and wholly unconscious of any attempt at deception.

All these things should caution us to be careful in our charges of attempts to deceive; and to accept the little, if it be such, that cannot be attributed to deception, as evidence of spirit influence, instead of rejecting the whole, because of the appearance of fraud. In other words, a whole regiment of impostors, and a whole list of impositions, should not weigh down one single, indisputable fact. But we would not have it understood, we desire to shield anybody, when there clearly has been a premeditated preparation to practice deception, as seems to have been the case with Gordon's "materializations." If, as it was testified, he, of his own accord, obtained faces, and through a process of incantation, palmed them off as spirit faces, then there is no possibility for mitigating his responsibility for a bare-faced fraud. Even then it is hard to account why a person having mediumistic powers, as Gordon undoubtedly has, should resort to such impositions, with almost the certainty of ultimate detection staring him in the face. We never visited Gordon but once, and then were not satisfied that the "materialization" was genuine. But of Slade we can speak differently. The manifestations which we saw there, are not explained by the pretended exposure in the *Sun*. In one instance a ball resembling a child's head, gathered in the air before our eyes, being made up of electric sparks coming from various directions. This, however, was dispersed before the formation was complete, filling the room with sparks of electricity. A full materialization was promised at another sitting. Of this promise we availed ourselves, and we are satisfied that it was redeemed; and in this wise:

In the year 1864, a niece having died elsewhere, was brought to our house for burial. The coffin was opened after it came, and a wreath of white roses placed about her head. In the sitting referred to, this spirit appeared, and I recognized the face as that of our niece; it also gave me her name, "Anna," with sufficient distinctness to be audible. Almost immediately it disappeared, but in a moment afterward reappeared with a wreath of roses on her head which so far as our memory serves us, closely resembled the one placed upon her in the coffin.

Now, if we admit that the first appearance was possibly a deception by a face provided for the occasion by the medium, which so greatly resembled a relative as to be recognized, how can the presence of a wreath of roses upon the same face and no movement in the room by which to place it here, be accounted for; and whence came the audible utterance of the name, of which we know the medium was in utter ignorance?

Beside, in the case of Mr. Slade, the other kinds of manifestations are sufficiently convincing to preclude the necessity of his resorting to imposition regarding "materialization." He who can produce intelligibly written communications upon the closed surface of a double slate with which he has no contact whatever, and upon a subject which neither the medium nor the inquirer is acquainted, but which afterward proves to be of great importance, need not resort to questionable sorts of manifestations, to prove the fact of the existence of spirits and their power to communicate.

The general inquiry about materialization, and the undoubted effort being made by spirits to re-appear, however, is only the prophecy of what shall be, since within the present century we shall see and know spirits as we are seen and known by them. The old doctrine of the resurrection was no idle fancy but a thing which is about to be realized. And yet people do not apprehend the approach of "The Impending Revolution," the first faint evidences of which are found in the Moravia manifestations and the materializations through the mediumship of Dr. Slade.

JOURNALISTIC JUSTICE.

The New York Times it will be remembered, in accordance with a general arrangement among the papers, ignored the immense outpouring of the people to hear "The Impending Revolution" at the Academy of Music, while it gave several pages to the Seventy's meeting at Cooper Institute, at which there were some two hundred persons, listeners. But it had space enough to publish the following double-headed editorial the second morning after the meeting:

A LAMP WITHOUT OIL.

Mrs. Victoria C. Woodhull has been married rather more extensively than most American matrons, and hence it might be deemed inappropriate to style her a foolish virgin; yet the characteristics which have made the foolish virgins of the parable famous for nearly nineteen centuries were mental rather than physical, and in her inconsequential methods of reasoning, Mrs. Woodhull closely resembles them. It was the weakness of the foolish virgins of Scripture to believe that there was no necessity of providing their lamps with oil, in order to take part in the illumination in honor of a popular bridegroom. Similarly, Mrs. Woodhull fancies that she is capable of illuminating the dark places of politics and social ethics without the light of reason. It was folly in the Jewish virgin to expect a lamp to burn without oil, it is equally foolish in Mrs. Woodhull to suppose that a tirade of abuse without facts for its foundation, or coherence in its conclusions, can have the effect of an argument. Nevertheless, she persists in this mistake, and devoted an hour or two at the Academy of Music last Tuesday evening to the unnecessary labor of proving her folly, and exhibiting her fondness for scolding men of respectability.

Personally, Mrs. Woodhull is of no possible consequence. Her candidacy for the Presidency is a feeble travesty of Train's maniacal egotism, and in point of political influence, is of less weight than Horace Greeley's. Still, her periodical exhibitions of bitter language upon the platform attract numbers of idle people, among whom are some whose ignorance and envy fit them to receive her folly as though it were words of wisdom. She is, moreover, the accepted representative of a large section of the party which advocates female suffrage, and as such is tacitly supported by men and women who dislike her parade of Communist fanaticism, and abhor her hostility to accepted social morality. She is, therefore, capable of mischief in inflaming the unthinking hostility of the poor to the rich, and in fostering in the minds of the working men who applauded her during her recent lecture, the conviction that capitalists have no rights which working men are bound to respect.

Mrs. Woodhull singles out for especial abuse, Messrs. Stewart and Astor—omitting to mention Mr. Vanderbilt among her rich oppressors of the poor. Mr. Stewart, she asserts, has no right to his wealth, because he never produced a dollar of it by his own physical labor; and Mr. Astor, who received his fortune by inheritance, is even a worse criminal. In proof of the iniquity of the latter, she alleges that he actually insists upon receiving rents from tenants to whom his houses are let; while the sinfulness of Mr. Stewart's course is clearly proved by the fact that a smuggler who should attempt to undersell him by offering goods which had escaped the payment of duties, would be arrested and punished. If any meaning whatever can be attached to this sort of abuse, Mrs. Woodhull meant to say, that it is lawful to cheat Mr. Astor out of his rents, and to smuggle goods in order to undersell Mr. Stewart—and that the lawfulness of these acts is due to the possession of wealth by the cheated Astor, and the undersold Stewart.

It would be idle to argue with a person advancing such nonsense as this. It may, however, be permissible to ask Mrs. Woodhull upon what title her own claim to hold property, wear dresses, and accumulate jewels and chignons rests? These are among the blessings which she is understood to enjoy, and she does not profess to have earned them by manual labor. Is there any reason why a gift to Mrs. Woodhull should be more valid than a gift to Mr. Astor? or has she the right to receive the proceeds of a newspaper which she does not write, and a bank which she does not conduct, if Mr. Stewart has no right to the revenues of a business which he has created and continues to manage? If her admirers believe that Mr. Astor should surrender his houses to the carpenters who built them, and Mr. Stewart his goods to the shopmen who sell them, by all means let them also insist that Mrs. Woodhull should yield her possessions to those who gave them to her, or were concerned in their manufacture.

That grand old reformer and dreamer of impossible dreams, SAVONAROLA, once brought the women of Florence to a willingness to despoil themselves of their worldly luxuries. Silks and satins, jewels, fans and laces, were cast into the public bonfires by the women whom the eloquence of SAVONAROLA had turned from gaiety to devotion. Why should not Mrs. Woodhull prove her faith in the theory that property is crime, by emulating the self-sacrifice of the devout women of Florence? Let her kindle a bonfire in Union-square, and head a procession of women like-minded with herself, who will cast their wicked wealth into the flames. When her best black silk and her jaunty sealskin jacket, her diamond rings and her golden necklaces, her dainty high-heeled boots, and her most cherished chignons, have crackled and burned and melted in the fire, the intelligent workmen of the City will at least credit her with a desire not to enjoy luxuries which she has not earned by manual labor. She can then with some consistency denounce those who continue to enjoy wealth which has not accumulated by the literal process of perspiration. That she should be other than an eminently foolish woman when attempting to reason, need not be expected; but at least she ought to consent to mingle a little consistency of action with her rhetorical malice, and her mendacious abuse of men who have made her no presents.

To this editorial I tendered a reply, (which appears below,) which was returned to me with the following note:

NEW YORK, February 29, 1872.

MADAM: We are at present so crowded with Congressional and other matter that we cannot possibly afford the space for your letter, which is *par consequens* returned.

Very Respectfully,

EDITOR OF "TIMES."

PER GEO. H. BASSETT.

To the Editor of the Times:

I must confess to not a little surprise, I may almost say to astonishment, at an editorial in your paper of the 22d instant, entitled "A lamp without oil." The article bears the unmistakable mark of talent, and was doubtless well considered.

It should be remembered, that not even a line of what the article professes to criticize had appeared in the Times. It first ignored the gathering of twelve thousand people to hear a revolutionary speech, and afterward presented a labored argu-

ment, I suppose you call it, to expose its errors. This may be what the Times calls journalistic justice, but I call it by quite a different name. I call it one of the despotisms—one of the monopolies—which I endeavored to show, enslaves the people and ought to be abolished. Had the Times given a fair statement of the subject-matter of the Academy of Music speech, I should not have essayed a reply to its editorial. As it did not, I do ask that the same people to whom it has spoken shall also hear me; since they are perfectly competent to decide whether it is the Times, or I, which is a Tiradist.

My surprise—my astonishment—however, did not arise because the article appeared in the Times, but in regard to the possible standpoint from which it was written. It betrays either a complete ignorance of the subject it professes to analyze, a wilful misrepresentation of the principles involved, or an utter disregard of statement, to accomplish a specific purpose—the last view being strongly maintained by the introductory and concluding paragraphs, which may be regarded as burlesque, if not blackguard.

I cannot afford to dwell upon such a view of the general article, although I might, perhaps, with some show of consistency, read the Times a homily on wife-beating, which would have quite as personal an application as that with which it presents the subject of its editorial to its readers. But I shall treat the matter as if it were intended as good faith.

The Times says:

"It is equally foolish in Mrs. Woodhull to suppose that a tirade of abuse, without facts for its foundation, can have the effect of an argument." "Nevertheless she persists in the unnecessary labor of proving her folly and exhibiting her fondness for scolding men of respectability." "Mrs. Woodhull singled out Messrs. Stewart and Astor, omitting to mention Mr. Vanderbilt." "But at least she ought to mingle a little consistency with her rhetorical malice and her mendacious abuse of men who have made her no presents."

Now, what are the foundations for such statements, allegations and innuendoes as these? They ought to be found in the speech itself. It contains the following paragraph. "A Vanderbilt," mark the name, "may sit in his office and manipulate stocks, or declare dividends, by which, in a few years, he amasses fifty million dollars from the industries of the country, and he is one of the remarkable men of the age. But if a poor, half-starved child should take a loaf of bread from his cupboard to appease her hunger, she would be sent first to the Tombs and thence to Blackwell's Island. The Times says "she omits to mention Mr. Vanderbilt" and presents "a tirade of abuse" without facts for its foundation. Is this statement true or false? The Times says it is false. Judge, ye. Another paragraph is as follows, "An Astor may sit in his sumptuous apartments and watch the property bequeathed him rise in value from one to fifty millions, and everybody bows before his immense power and worships his business capacity. But if a tenant of his whose employer had discharged him because he did not vote the Republican ticket, fails to pay his month's rent to Mr. Astor, the law sets him and his family into the street in midwinter; and whether they die from cold or starvation neither Mr. Astor or anybody else stops to ask, since it is nobody's business but the man's." Again I ask, is that "tirade and abuse," or is it a clear statement of what is occurring all the time? Will the Times deny it? It must, or again stand convicted of — something which I prefer its readers shall infer rather than to designate myself.

Still again: "Mr. Stewart, by business tact and the various practices known to trade, succeeds, in twenty years, in obtaining from customers, whom he entraps into purchasing from him, fifty millions dollars, and with his gains, builds costly public beneficiaries, and straightway the world makes him a philanthropist. But a poor man who should come along with a bolt of cloth, which he had smuggled into the country, and which, consequently, he could sell at a lower price than Mr. Stewart, who paid the tariff, and is thereby authorized by law to add that sum to the price, would be cast into prison." And still again: Will the Times contend there is no foundation for that statement? And again I reply: Let the people judge!

But again quoting from the speech: "Now these three individuals represent three of the principal methods that the privileged classes have invented, by which to monopolize the accumulated wealth of the country." Yet Mrs. Woodhull, in making use of these names as representatives of these classes, "mendaciously abuses men who have made her no presents." Verily, either the Times or Mrs. Woodhull is given to slight obliquity of comprehension! Which it is, since it is my practice to let the people judge, I will leave to the readers of the Times to decide.

But let the Times, and all the other organs of the Monopolists, lists, and all the Monopolists themselves, decry Mrs. Woodhull as much, and as loudly as they please, they can never alter this fact; that these three classes of people, together with the money-lenders, do manage, in one way or another, to finally acquire all the surplus wealth, while the thirteen million, who produce it, are as bare of wealth at the end of their lives as at the beginning. Hence I repeat that the "lower million" consume their lives in efforts to create wealth, while the "upper ten" consume theirs, in artifices and contrivances to steal (that is the only term which expresses it completely) it from them. This, I say, is the result; but I do not stop to enquire whether this is done legally or otherwise; since a law, or a system of laws, which will permit such results is as infamous as if it made specific provisions that the people should surrender all their products to the already wealthy. If such consummation be "equal and exact justice," be divinely right, I confess that my ideas are at fault, since I hold that such equity consists first, in the possession of whatever the individual produces, and secondly, in the possession of what is obtained through an equitable exchange of some individual production. And everything outside of that is obtaining with-

ARBOROS.—The Legislature is about to pass a bill against lotteries. Pray what will our pious friends do for frauds at fairs, for fabulous prices for fancy articles with fanciful values?

CHRISTIAN CHARITIES.—Lotteries, rafflings, votings for fancy bibles, scientific exhibitions of laughing gas, voting for ministerial canes, are the methods used to amuse and stimulate the dormant sense of justice, in the shape of pusillanimous charity, in the thoracic viscera of the modern friends of the Nazarene, whose followers had all things in common, and never lacked anything, though the most of them were very poor.

out giving an equivalent. It is the exchanges made that are not equitable; and which permit a single person during his life to obtain the surplus productions of a hundred thousand persons toiling all their lives, of which people have cause to complain. Speculating in the results of labor, is only another and more insidious form of slavery than negro slavery was. The interests of both producers and consumers, demand the abolition of such speculation; and the substitution, in its place, of a magnificent system which shall effect the exchange of products between them, at cost, instead of at the prices of merchant princes, which they now pay. The *Times* says such a proposition is a tirade of abuse; an unreasonable thing; that it demonstrates the insanity and foolishness of the proposer, that it is an inconsequential method of reasoning; and that it is an incoherent conclusion. I suppose it would also deny the assertion that labor and not accumulated wealth pay all the taxes and all the public debt. Now observe: the Administration has paid off several hundred millions of the public debt; but mark you, the capitalists have just as much money as they had, reinforced by the amount of the debt paid, while the laborers, having produced what has paid the debt, are as destitute as before it was paid. If the landlord, the merchant, or the money-lender is taxed, he adds the amount of the tax to his rent, his goods, or to his interest; he never takes it from his lands, his stock in trade, or his bank account. The eyes of the *Times* may not be sharp enough to discover this process, but the working-people are beginning to catch faint glimpses of it, and to see it more plainly was, what that twelve thousand congregated for. It may be "communistic fanaticism," and "hostility to social morality," but I find that the people like it nevertheless. But why should the *Times* endeavor to make it appear that I condemned representative individuals, while, in fact, precaution was taken to distinguish between them and cunningly devised legislation, which first permits and then protects the present arbitrary distributions of wealth? I did say, and I still maintain that the children of a large landholder, who do nothing to enhance the value of the possessions, but which are greatly enhanced by the combined action of the general people, have no just claim to inherit those possessions; but in fact that they belong to the people who make them valuable; and that, instead of reverting to the children, they should return to the people. I did not say to any individual of the people. The doctrine of the divine right of kings and their heirs to the succession, and the divine right of the wealthy and their heirs to the succession, are equally repudiated by me. If the first is against the rights of the people, so also is the last equally so. Indeed, the first without the last would mean nothing. Hence it is the last that is the real despotism. This statement may prove my folly. If so, I am content. But, let me assure the *Times* that "the idle and ignorant" do not altogether reject its truth.

I also endeavored to show that our railroad kings have no human right to filch from the industries of the country, because the people have permitted them to build railroads. And I repeat that a system of law which will permit these to "water" their stocks until the productive capacities of the country would be taxed a thousand million dollars, to pay dividends upon such watered stock, is not a whit better than a system would be, that would permit the same persons to levy a direct tax upon the people, to the same amount. Can any proposition be more simple, or less clear than that? Yet just such operations are being practised upon the people continually, and are sanctioned as strictly legal; while I say they ought, and deserved to be denounced as infamous. Still the *Times* would have the people continue to think there is nothing wrong going on, and that the laws which permit such theiving are just and right. Why, Tammany was nothing in comparison to this greater infamy. A single line of railroad leading from this city to Chicago, takes from the people to pay dividends on fictitious stock, more money every year than Tammany has stolen from the city. Extend the same fact to every other railroad and it becomes something frightful to contemplate. The *Times* may feel justified in calling those who inform the people regarding these things, and point out their iniquities, retailers of "rhetorical malice," and "mendacious abuse." I am willing to rest under the imputation until the whole subject shall be investigated, and judgment passed by the people, and, if that be against my "inconsistencies" and fondness for "folly," the sentence will be mine, and not the *Times*, to endure.

I also attempted to show there is no justice in compelling every working person who should not be taxed a single dollar, to pay an advance of ten, twenty, aye, even one hundred per cent. upon the cost of almost everything he purchases; simply that the money-lenders may be able to obtain their enormous rates of interest for the use of money. I call the legalizing of interest a huge vampire, which continually sucks, sucks, sucks the very life, the vitality of the country. I said that the people must have free money to emancipate them from their bondage to capital. And I ask the *Times* if free money would not do all that?

I never objected to the accumulation of wealth, I want everybody to have all the wealth of which he can make good use; and if equal conditions are secured, everybody may have that amount. But I did, and always shall until it is remedied, object to a certain few holding all the wealth, while the producing multitude barely escape starvation. If this be foolishness, I prefer it to the wisdom of the *Times*.

I make no war upon wealth simply as such; want none of it burned, and none destroyed. But I object to wealth being made to increase by its own use. Use should depreciate its value instead of increasing it. A person should give, instead of receive, for the safe keeping of his possessions. Let those who possess wealth, live from it, by using it; by consuming it;

but do not permit them to make such use of it as to virtually enslave others, not so fortunate. In other words, one class of people have no right, first to monopolize all the wealth, and afterward to put labor in bondage by its power; and this is equally true of all forms of wealth, whether of lands, houses, merchandize, money, railroads, or education.

I see no comparison between the cases presented by the *Times*. Mrs. Woodhull does not monopolize either dresses, jewels, or chignons; since of the first she only possesses sufficient to render her comfortable, while with the last two she has nothing to do. Neither does she receive and keep the proceeds of a "newspaper which she does not write," or of a "bank which she does not conduct." When Mrs. Woodhull conducts her paper and bank under cover of legal contrivances, so that she shall enslave a million people and be enabled to tax the entire country, to increase her possessions from the common necessities of life to many millions more than her demands require, then the *Times* may consistently put her in comparison with Mr. Astor and Mr. Stewart. If Mrs. Woodhull had the wealth of these men and, as she does, should see thousands absolutely begging for employment by which to escape want, and failing to obtain it, she would feel condemned as an accessory, after the fact, to a cruel inhumanity.

Mrs. Woodhull does not believe that such things as do exist are evidences, either of a high degree of civilization or of a pure Christianity. She deduces entirely different conditions from the life, teachings and practices of Christ, who commanded the rich man to "Go sell all thou hast and give to the poor;" and whose disciples and the multitude that gathered with them "neither said any that what he possessed was his own, but they had all things common."

Now, true Christianity either teaches or disproves the common brotherhood of humanity. If it teach it, it has a deep and mighty significance, which is utterly ignored by the professed Christians of to-day; since the churches do not teach what Christ taught about these things. He looked around upon the multitude and recognized them as his mother, his sister and his brother. He sunk the relations of consanguinity in the broader ones of humanity.

Mrs. Woodhull may be everything bad which the *Times* would make her appear to be, for attempting to show the people the first principles of a true religion, and endeavoring to have them adopt the practices of Christ and his disciples; nevertheless, she chooses to continue rather than desist, because of the exhortations of the *Times*. She believes humanity is capable of rising into a higher, nobler, and more perfect life than that which makes Money its God. She believes money should be simply the means to better ends, and not the end itself; and she does not believe that anybody would suffer either hardship or injustice by the institution of such life among humanity.

The *Times* may not be sufficiently Christ-like and humanitarian to desire such conditions. This is not Mrs. Woodhull's fault any more than it was Christ's fault that the Jews would not receive him. She has regularly supplied her paper to the *Times*, and if it has failed to imbibe its spirit and to comprehend its teachings, it should not abuse her for its incapacity. Her "bitter words" have never extended beyond: "O, ye generation of vipers, how can ye escape the damnation of hell," and if their periodical exhibition is distasteful to the *Times*, she is sorry for the *Times*, but glad that they are not distasteful to the multitude. But she begs the *Times* to remember that her ideas of individual freedom permit her to speak her distasteful words whenever she pleases, if she does not force them upon unwilling ears. There are few who can comprehend that idea of freedom, nevertheless it is rapidly growing; even the *Times* may be able to grasp it "in the fullness of times."

The *Times* has also read her paper to bad advantage since it professes not to know the purposes for which Mrs. Woodhull's candidacy was announced, which have repeatedly been set forth both in her paper and public speeches. The continued presence of that "ghost" in the mind's eye of the *Times* is rather strong evidence that danger to the party to which the *Times* belongs, lurks within the advocacy of Mrs. Woodhull's principles. Theories which have no foundation in fact; reasonings which are entirely inconsequent, and lumps which will burn, whether they have oil or no, may personally be of no consequence; but even the *Times* is compelled to admit them capable of mischief since they do not enforce "the conviction upon working men that capitalists have no rights which they are bound to respect," but that working people have rights which capital never has respected, and which the *Times* and other papers conducted in the interests of bond-holders, money-lenders and Republican officials, are determined never shall be recognized. And this is the issue which is becoming well defined, and which, before the next election, will be fully joined with present despotisms. And I do not fear for the result.

VICTORIA C. WOODHULL.

15 East Thirty-eighth Street, New York, February 25th, 1872.

It is related of the eminent actor, Edmund Kean, that on one occasion, when performing before an ignorant and unappreciative provincial audience, he was first hissed and then pelted with apples. The great tragedian stood this for a time, but getting out of patience, he picked up some of the apples, and thus addressed his opponents: "Gentlemen, as much goose as you please, but no apple sauce!" So, when the press discourses of the exceeding dignity of woman, her omnipotence in the home circle, the only sphere of her proper duties, etc., and, under cover of this, sanction laws which deprive her of her name and individuality, and rob her of her legal and political rights, she would do well to answer such opponents in the words of the above-mentioned actor: "Gentlemen, as much goose as you please, but no apple sauce."

THE NEW CONSTITUTION.

X, the special correspondent of the *Banner of Light*, from whom we should have expected something of considerable weight, attempts a criticism of the new constitution, recently published in these columns. We are sorry that the principles upon which it is predicated were not indicated, and that the criticism was not reduced to an analysis, since in the form in which it was presented there is no opportunity to gather the general tenor of the instrument.

The remarks are as follows:

DEAR BANNER—Mrs. Woodhull has recently promulgated in print what she proposes as a new Constitution for the United States of America, upon the assumption that it is a decided improvement upon the venerable instrument now in force as the organic law of the republic. I took it up expecting as much, and that it would as clearly express and as perfectly define her object, as her famous memorial to Congress upon the question of the franchise, but confess myself sadly disappointed. Instead of an improvement, it is a fearful compound of absurdities which no nation could enforce and live. This document proposes to perpetuate the present form of a senate, based upon States, large or small, instead of upon population, thus maintaining a monstrous inequality of representation, inasmuch as one voter in Nevada is equal to nearly two hundred electors in New York; as bad, in one sense, as "repeating and ballot-box stuffing" by wholesale. Instead of remedying such an evil, it proposes to rather increase it by making ex-presidents members of the senate—a fossilizing process, surely. Instead of six subordinate departments, as now, Mrs. Woodhull proposes to increase the number to nineteen, and make them co-ordinate branches of the government—the head of each to be elected by a popular vote—the effect of which will be to give us twenty presidents instead of one, as now, producing "confusion worse confounded." The Chinese empire has thirty-two departments, each one of which is larger than our whole governmental establishment; but the Chinese are a nation of details, a people who most seriously object even to the aggregation of two atoms, and out of a simple and common vegetable are able to prepare hundreds of different dishes; and the catalogue alone of their Imperial library numbers twelve hundred monstrous volumes. God preserve us from such an attenuated and complicated civilization, or any move toward it in any direction. But in brief: This lady proposes to incorporate into the organic law of the Republic the insane theories of the Pantarchy, the Government to own all the railroads, and carry persons and freight at cost, or for nothing; to support the indigent and the lazy; regulate the price of beef-steak; loan money to the people, and compel the Astors, the Stewarts and the Vanderbilts to divide with their scavengers, porters and clerks; all real estate to be divided equally; inflate the currency enormously, to the extent of converting all the printing paper into promises to pay; prevent the accumulation of property, etc., etc.

By a singular arrangement—a jumping-jack method—the whole country, excepting our vast possessions in Alaska, which are so far north as to be left out in the cold entirely, is divided up into Congressional Districts—not of contiguous territory, however—Maine, Texas, Nevada and the territories of Arizona and Washington constituting a part of the first. Vermont is joined in wedlock to California, Kansas, Colorado, etc., as the second district, etc., etc., etc. The only merit of this proposed "new constitution" is, that it establishes equal rights among men and women as to the suffrage; but, under the leadership of Mrs. Woodhull, we claim that for our present organic law, and do not like to abandon that strong point, either directly or by implication, by supporting or encouraging any new movement in opposition, but will stick to the old until a better is proposed.

Now let us inquire into this "fearful compound of absurdities" and apply the rule found in Proverbs, xviii, 17: "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."

We are left to suppose that the citations made are to be taken as the best illustrations of this "fearful compound." The first is regarding the continuation of the United States Senate. But X forgot to state that there is a provision in the instrument looking to the abolition of the Senate; indeed, of all second bodies. Not only this but the desire to misrepresent is too plainly manifested in another way, to leave much room for doubt as to whether that provision was unobserved. Had X dealt justly it would not have been stated that, "This document proposes to perpetuate the present form of a Senate," since it is not true. The sphere of the proposed Senate is reduced simply to an advisory branch of Congress, having no power to defeat the legislation of the House of Representatives. Indeed, it is deprived of jurisdiction upon the Presidential veto, and its present terrible power over the civil service is absolutely destroyed; it merely being left the confirmation of foreign officials. What relation the proposition to make the Ex-Presidents members of the Senate can have to the inequality of Senatorial representation is altogether too distant for us to perceive. X certainly could not have remembered how terribly the Senate would be burdened with Presidential Senators at this time, were that provision now a part of the organic law.

Again. The acquaintance of X with the present subordinate departments of the government manifested in the assertion that there are "six" in an excellent prophecy regarding the capacity to understand, the "nineteen" whose heads are to be "elected by popular vote." We have always supposed there were seven subordinate departments; but, as we stated, the intimate knowledge X has of the present system, makes an excellent judge of the merits of that proposed. X is evidently opposed to taking the control of the heads of departments away from the President and giving it to the people. That is where the Democracy of X differs from ours.

But it seems to us that X would have shown a little more consistency and candor, had the uselessness of the proposed "nineteen" departments been shown. X does not seem to understand that the whole system of government is in reality changed by the proposed Constitution; does not seem to grasp the idea of reducing it from a power over the people to be an exponent of the will of the people, as well as to have the care of them as a kind mother would care for her children. All this is evidently distasteful to X. Nevertheless in our estima-

tion it is the sphere of government to do just that. And to do that requires even more than the proposed nineteen departments, none of the heads of which can assume the prerogative over the affairs of a department which the President can assume. Hence X's comparison is an extremely unfortunate, or a terrible spiteful one. And we beg to inform X that a mere statement in bitter expletives is no argument that a government conducted by the people will be either "confusion worse confounded" or "an attenuated and complicated civilization."

But the height of recklessness is reached by X when it is charged that the "insane theories of the Pantarchy" are the foundations of the proposed Constitution; and the lame attempt at burlesque points to the solution of the professed criticism as surely as the weathercock points the direction in which the air moves. Is it anything so terribly removed from our present practice, to propose that government should run the railroads, even free? Are not our public highways under the control of the government, and maintained by the people as a whole, whether the individual makes use of them or not? Our railroads are of even more importance than the public highways, and ought to be reduced to common use, and maintained by the people for that use. The query arises, Is X a railroad monopolist?

The same rejoinder applies to the reference to public markets. They should be conducted for the benefit of the people, and not be made a vast scheme for speculating in their results and wares.

Yes! the government should loan money to the people. It now loans it to the banks, paying them some thirty million dollars per annum to take it; while the banks, in turn, lend it to the people at the largest possible rates. Or they furnish the funds to brokers who take all possible advantages of the borrowers necessities, and who divides the spoils over and above regular rates with the bank officers. Why then, should not all the people make a money and loan it directly to the individuals of them who require it, at cost, instead of its going through several hands, each of which makes an enormous profit for accommodating(?) the people? Perhaps X can answer? or is X a bank official?

"And compel the Astors, the Stewarts, and the Vanderbilts to divide with their scavengers, porters and clerks." And, why not? If the scavengers, porters and clerks assist them to accumulate their wealth, are they not justly entitled to share it? Perhaps X may be able to prove a negative. To us it is one of the simplest statements of equity.

"All real estate to be divided equally," which is a willful misstatement. There is no such thing aimed at in the Constitution; but on the contrary, all real estate is to be held as an undivided whole by all the people, individuals occupying it paying a fixed rate of taxation therefor. All natural wealth belongs to all the people. What a person cannot create or evolve, he should have no power to monopolize. The land, the air, and the water are natural wealth, of which every individual is entitled to a sufficient quantity from which to maintain life.

This writer's knowledge of finance is scarcely worth the noticing, since a statement is made in utter disregard of every principle involved in the proposed reform. It is neither proposed to "inflate the currency enormously," nor "to convert all paper into promises to pay," but only just so much as the people require and have the capacity to secure, which in itself, regulates the volume thereof. X may not be able to grasp that proposition; that, however, is not our fault.

If to limit the accumulation of property to the possibilities of strict justice in production and exchange be what X means, then we agree, and repeat, yes: "to prevent the accumulation of property," should be one of the first protections a government should afford its citizens.

But the most barefaced misstatement we have reserved till now; "to support the indigent and the lazy." After what we have passed in review, we ought not to be surprised at such a statement, but we do confess to not a little astonishment that the *Banner of Light* should print such a misrepresentation unrebuked, when the language of the instrument is directly the reverse of what X asserts. Instead of supporting the indigent and the lazy, it distinctly provides that they shall be compelled to support themselves instead of living and begging from individuals, as they are now left to do. If X has any regard for honesty, for truth, or for justice, this unworthy assertion will be withdrawn.

But this writer finally admits everything against which all possible prevarications had previously been used as follows:

MRS. WOODHULL'S LECTURE.

The Academy of Music was crowded almost to suffocation on Tuesday evening to hear Mrs. Woodhull upon "The Impending Revolution." It certainly marks an epoch in our history, when a woman can gather together such an immense audience, and hold them for an hour and a half attentive listeners to her discourse upon such a startling subject, in which she maintained that civilization and society were failures; our system of government a monstrous despotism; the poor the slaves of the rich; the millionaires robbers and the working-men serfs; our constitution an evil to be destroyed; and declared herself, with God and Christ, a communist; that all real estate should be held in common. The children of the wealthy should not inherit property, only the government should stand between the barn of the producer in Nebraska and the stomach of the consumer in New York. My comments in another place upon her proposed constitution will also reply to her lecture. She is an able woman, with immense power in reserve; and it would not be surprising if, at one day, she should preside over this republic, after she has outgrown her present theories, however; when she sets them all aside, and comes down to the "hard pan," the solid granite of human life, and from that builds to the clouds instead of building from the upper air toward the earth. She is now too much of a dreamer and deals too much in abstractions based upon a false conception of the order of nature. She is sowing the seeds of a sen-

timent that will sooner or later destroy this city and elevate a mob, the most despicable of despotisms, into control of public affairs.

If all but the lowest and most ignorant of men are monsters robbers, oppressors and the like, to be got out of the way somebody must take the hint some day and put such a theory to the test. The fact that Mr. Stewart establishes a business and piles up millions of dollars, while his porters earn by hard work only enough to keep body and soul together, does not make the former a criminal any more than the fact that Mrs. Woodhull by talking an hour and pocketing half a thousand dollars is guilty of a criminal act, while her seamstress can only earn in the same time a few pennies. It would be folly to expect the former to lecture at the rate of six cents an hour, as it would for the latter to earn with her needle five hundred dollars. After all is said, I still believe that whatever is, is essential, and in the end an even balance will be struck between all men—no one to have any advantage of the other, but the experience of one is relatively the experience of all. The millionaire must be a pauper some day, and *vice versa*. At all events I do not see the necessity of troubling ourselves about this apparent inequality, as we cannot make the rich divide with the poor, and we all know that an equal division of property is impossible, and even if possible, there would be no equality unless there was a division every hour. To-day some men are richer in log-cabins than others in palaces, and would not exchange places. Millions might make some men happy, but would make others miserable. Diogenes in his tub was gratified and satisfied, and the only thing the wealthy and willing prince could do for him was to "stand out of his sunlight," to use his own words, for the philosopher would not accept of any other favor when offered him. He was superior to all material accumulations and conveniences, sublimely satisfied to simply exist, and after all he was the millionaire, and possessed that which money cannot buy, supreme contentment, and a philosophy to comprehend the true value of all earthly possessions.

Of all this we have nothing to say except to ask the careful comparison of the whole of the quotation with the whole of the former, and to call special attention to the incapacity of X to distinguish between different conditions. In the statement regarding Mr. Stewart's business and Mrs. Woodhull's lecture, X fails to see the utter dissimilarity of the two. Mr. Stewart transacts a business, in which the laws conspire with him to compel people to pay him immense profits, when if beside him there were another person dealing, unrestricted by laws, such profits would be saved to the consumer. In the process Mr. Stewart virtually enslaves a large number of persons, who do not share in the profits; but simply exist from the aid rendered him.

In the case of Mrs. Woodhull's lecture, she simply hired the Academy of Music in which to deliver a speech in the manufacture of which nobody else was concerned, to people who, of their own free will, should come to listen to her. In the first instance, it is all constraint by legal means; in the last, it is freedom from all constraint. And unless those who listened complain that what they heard was not an equivalent for what they paid, the principle of equitable exchange is not even violated. Can X now appreciate the distinction which is ignored in the criticism? We repeat that we invite honest criticism, but the inconsequent manner in which X proceeds, leaves the question of candor an open one. If X is really seeking to show what it is considered are the fallacies of the proposed Constitution, we invite discussion in our own columns. And any position which we have assumed that we cannot maintain, we will gladly yield, and be extremely obliged to X for being our teacher; while we perfectly agree with X that what the world generally considers as wealth, is not by any means true wealth in the best sense of the term; and, indeed, in no sense under the principle upon which the New Constitution is constructed—A Universal Brotherhood, in which all things must be held in common.

THE NEW YORK "TRIBUNE," AND THE WOMAN QUESTION.

The *Tribune* allows no opportunity to pass without slurring the efforts of women to obtain their social and natural, (if not their legal) rights. We are not aware that women more than men, are all resolved to be "Brigadier Generals." It was said by recruiters, during the late war, that it was very easy to raise an entire regiment of officers, owing to this natural proclivity in men, to desire to lead—whether qualified or not.

The *Tribune* itself aims to be a leader, in social, political, moral, theological, and all other sciences. The philosopher himself would not decline even the Presidency. Like Judge Davis, the non-workingman's candidate, he thinks that no American citizen should decline such an honor.

The *Revolution* has died, and the *Women's Journal* may be sickly, with its thousands from bazaars; and a thousand more may shoot out like rockets, and expire; but the causes which impel these spasmodic efforts, are gathering force, and the real revolution moves forward with the regularity of the earth's rotation, and will not be stayed by the *Tribune*, any more than by unsuccessful efforts. Will the *Tribune* tell how many thousand masculine newspaper enterprizes have failed since the *Revolution* advented? Will the *Tribune* tell how many of the men it had endorsed and supported were simple-minded, humble, modest unpretending, unambitious, angelic masculine pinks of perfection, forced into position, to leadership, spontaneously, by the people, and in repugnance to their "rank and file" inherent virtues, patriotic pure proclivities? Will the *Tribune* tell why it has for months refused, neglected, failed, on information, and the offer of information, to urge on Congress the appointment of a committee to investigate Boutwell's Treasury management? Was it because this "Brigadier" was of the *Tribune's* choosing? Was it because the *Tribune* did not believe that the rottenness of the Custom House implied the rottenness of the Treasury, and that that institution, more than all others, needs renovating?

APOLLO HALL LECTURES.

Thomas Gales Forster continues his able arguments upon human advancement every Sunday morning and evening, at the above hall. From the synopsis of his last Sunday's lectures, in another column, the reader may gather some idea of what scope his labor in this city will include.

MORAL AMAUROSIS.

Thomas Gales Forster, in his lecture on Sunday night on "Joan of Arc," said, "It is a great misfortune that at certain periods in the intellectual and moral history of the race, there has prevailed an especial epidemic, ultimating fatally in well nigh every instance as to position and assumed leadership. I allude to a kind of *moral amaurosis*, which renders the *ego* or the letter I the largest in the alphabet. This disease has a reflex action—as the object enlarges in size, the interested observer swells gradually in his own estimation, until he finally loses the regard and esteem of those to whom he would become dictator. Heaven forbid we should ever have any indications of this disease in the works of Spiritualism."

IS THE CHARGE A FALSE ONE?

We charge that this is a government of men who are simply tyrants, not merely politically, but in all other respects. The following letter is a sample of what we constantly receive from our male governors, the heads of families, who not only assume to, but do dictate, what their *slaves* shall and shall not read. We have frequently received orders for the *WEEKLY* from women members of a family, and soon after a peremptory order to stop the "vile sheet" from its master and ruler. We say show them up!

HARTFORD, CONN., March 2, 1872.

MESSRS. WOODHULL & CLAFLIN—I have to-day received two numbers of the so-called WOODHULL & CLAFLIN'S WEEKLY. I request a discontinuance of it, as, having partially perused a former number lent me by a friend, I cannot permit it to be read by my family.

H. C. CURELEY.

MRS. MADELEINE V. DAHLGREN.

Although Mrs. Dahlgren leads the van of the opposition to woman suffrage, it is worthy of notice that she demonstrates, by her own action, the capacity of woman for many of the duties ordinarily monopolized by men. As the widow of the inventor of the invaluable heavy Dahlgren guns and light howitzers, and as the mother of his now fatherless children, she has prepared and presented to Congress a petition for the compensation which seems to be justly due to the late Admiral Dahlgren, for the use of these famous inventions by our navy, especially during the rebellion. She acts as her own counsel in this matter, and lately appeared before the Naval Committee to press her claim in person. When a woman can act as administratrix, lawyer, memorialist, etc., it seems putting too fine a point on it to say that she ought not to vote.

PAINTER'S LODGE NO. 5.

Victoria C. Woodhull delivered an address, on the last evening of February, before this lodge, upon "Finance, and the relation of labor and capital," to a large and enthusiastic audience. It is believed that this is the first time in the history of these unions, that a woman was invited to speak before them. To this lodge belongs the praise of breaking the way in this direction. All honor to them!

Recently, Mrs. Woodhull was mentioning to some Congressmen that she was going to speak before this lodge on finance. One of them remarked, "Speak to the laborers on finance? Why, you might as well talk Latin to cattle." She retorted, "Be careful lest you wake up to find that these people, and not you, do understand the question of finance."

DEATH!

Why do we die? Is it because we are cowards, or fools? It has been said that Biblical history records three instances of men who never underwent the process of death; Enoch, Elijah, and the Saviour. Other histories record other instances. If it is possible for a few men to be taken away without dying, why may not a race of men be translated in the same manner? Or instead of being taken away at all, why may we not exist forever on this earth? Why instead of seeking heaven in unknown regions may we not bring it here? This at least is worth striving for. We must first learn to view death as a calamity and not a blessing. With this view ever before us we can so mould our social systems and statutes as to promote life if not render it perpetual. Death is condemned by the scriptures. We read that "the wages of sin is death," from which we may of course, easily infer that were there no sin there would be no death. It is a sin to establish any doctrine or creed which recognizes death. One of the speediest and most effectual methods of abolishing an evil is not to acknowledge its existence. It will then disappear for want of nourishment. There are many avenues to death that may at once be closed up, and one of these is the wish to die.

One of the most prominent of all religious creeds teaches that our bodies and souls will be re-united hereafter. Of what advantage then is the temporary dissolution?

All the elements of life are in the earth, air, and water. These are constantly at our disposal. To refuse to make them available is simply criminal, not religious.

and few. And, too, what is more beautiful than the fanaticism of love? Whether it exists in the breast of a noble woman, battling either on the physical or moral plane for the rights of humanity; or in the bosom of a cloistered nun, wrapped in visions of her Divine Bridegroom; or in the heart of a self-sacrificing wife, or a faithful slave, or even that of a poor dog, who stretches himself across his master's grave and dies! Such self-abnegating love still lives, still burns on, even amid the utilitarian heartlessness that surrounds it; and it will continue to burn on, even until death, and, too, beyond it, in the glories hereafter, the beautiful summer land where all true love, every good affection, all benevolent dreams and all divine aspirations will be found to have been prophecies; and where, too, they shall be eventually and abundantly realized.

The history of Joan of Arc, said Mr. F., is of importance when considered merely from a material standpoint. The active part taken by her during an exciting period in the annals of France, and the wonderful fortitude with which she sustained herself throughout the whole of her career, can but arouse to enthusiasm any mind capable of fully appreciating the devotion of the woman, or the self-sacrificing services of a true lover of her country. But her history, he continued, assumes its greatest significance when considered in relation to many facts in her experience, which are strikingly analogous to innumerable incidents of the present age, of almost hourly occurrence; an investigation of which is developing hopes and truths by no means dreamed to be the property of the human soul in the century referred to; but which, from their illuminating influences in the present, are contributing to the conviction that as far as the history of the Maid of Orleans is concerned,

"The best prophet of the future is the past."

for the present age is replete with just such phenomena as those which, through her organism, aroused statesmen into reflection, and startled churchmen of the fifteenth century with apprehensions that are yet to be realized, in the downfall of ecclesiastical despotism.

After speaking at some length of the mediumistic incidents of her life—the striking analogy which they bear to many facts in the New Testament, as well as to the numerous spiritual phenomena of the present day—adverting with some eloquence to her noble devotion and daring courage, as well as to the indefatigability that characterized the Maid of Orleans, together with the success that attended her efforts, Mr. F. made a thrilling appeal in behalf of the noble women of the present day, who, upon the rostrum and elsewhere, are battling for the rights of humanity; for said he, those who are struggling for the equality of women before the law, and for the rights of the wives and mothers of the day, are God's almoners to the entire race, and worthy successors of the beautiful Maid of Orleans. She assumed a military armor, and inspired by "her voices," fought upon a material plane for her country and her home. The heroines of to-day, consciously and unconsciously inspired from angel life, and actuated by the nobleness of their own natures,

"—have put on
The surest armor availed in the shop
Of passive fortitude."

and are battling, each according to her own conception of right, in behalf of humanity. As yet, they are met with persecutions, inquisitions, and calumnies; but still, the magnetism of the truths they utter is rapidly winning its way. The denouncers and opposers of these moral heroines will eventually find themselves far in the rear, in the great battle-field of ideas. True, we may not always assent to all that may be uttered. But we should look to the motive, and properly estimate the true spirit of these laborers in the reformatory warfare now in progress. The logic of events is rapidly bringing about a material change as to the individual, social, political and religious rights of woman. And, in an age in which Elizabeth Browning has sung, Charlotte Brontë spoken, Harriet Hosmer chiselled, Mary Lyon taught, and Florence Nightingale lived, not to mention the names of many noble workers all around us, the cavillers of the day will find that it is too late for the successful opposition of prejudice or custom. Let our sisters, then, take courage! Armed with the breastplate of conscious rectitude, and with the helmet of Truth, let them still work on, battling, as did the Maid of Orleans, for what they feel in their souls to be right, and victory shall yet perch upon their banner, and happiness and peace dwell in their households. For, ever the Right will come uppermost, and the door is already standing wide open, through which woman shall yet advance to the gratification of her holiest hopes, and to the consummation of the laudable ambition of her diviner nature. Mr. F. closed with an appropriate poem.

WOMAN SUFFRAGE AND POLITICAL ACTION.

One of the most vitally important questions of the age, and one, too, that presses upon the American people for immediate answer is, shall the friends of woman suffrage unite in political action and organize a new party, having for its special object the full enfranchisement of women? To this inquiry we unhesitatingly make response in the affirmative, confident that the hour is at hand to utilize the sympathy, utilize the strength, and inaugurate political action, to render practical this movement of the age.

In the light and truth "Once to every man and nation comes the moment to decide," do we realize the opportunities of the present for the woman's cause which is alike the cause of humanity, to strike for its imperiled liberty. The golden opportunity to conserve the labor of years in behalf of equality is now presented for the first time. A spontaneous invitation extends itself to all people to practicalize what has already been gained. What value is it to the world, though "new occasions teach new duties," without these occasions are rightly proved? Must emancipation in America mourn another last opportunity?

The necessity for concentration of effort and harmonious action—never so desired as now—has long been felt from one

extreme of the country to the other, not only by those directly interested but by the innumerable host of well-wishers scattered all up and down the land, the only consideration being as to the arrival of the sacred hour. Let those, then, who realize the availability of the present, arise in the majesty of personal conviction, and demand, with united voice, the establishment of freedom, equality and justice. Better postpone all other matters than this. Now is the only point in duration which belongs to us. Now is the only syllable ticking from the clock of eternity. The adjustment of time's balances have been watched and waited for with anxiety as ceaseless as its certainty was morally significant. There is no mistaking the present ripeness of political conditions. Verily, it is the appointed and the accepted time.

The objections sought to be raised by the timid or time-serving against any union of forces for the furtherance of this moral conflict, are not worth the time consumed in stating them. They are born of fear or ignorance. Without the development and infusion of new elements into our national life, the political reformer is "without hope in the world." Radical changes in our political affairs must be demanded with an earnestness that will not be denied. No longer subjection to political slavery. Equality for women in every department of human activity and usefulness.

Hitherto in its character and operation the woman's movement has had to be diffusive. Hereafter, to be effective, it must be concentrated. It behooves those who unselfishly seek to elevate the condition of parties and of the race generally, to immediately band themselves together as one, and go to work earnestly, plan wisely, and execute promptly. Success attends upon the ability to harmonize the various elements and organize all the forces into one channel.

We are approaching the centennial anniversary of our nation's birth. Let not the dawn of that memorable day appear and find more than half of the citizens of these United States deprived of their primal right to vote. Who does not feel inspired to labor for the establishment of a principle so sacred? What heart but responds to this call for justice, this effort to proclaim liberty to all the people?

G. A. BACON.

WELL DONE.

We do not remember to have seen a more thorough castigation ever given, nor do we believe one was ever more truly deserved than the following, from the *Oil City Times*, in regard to Olive Logan's recent declarations upon female suffrage. We hope the gentle Olive will be able to get a glimpse of her beautiful self in this graphic picture, so as to realize somewhat the suggestive lines of Burns—

Oh wad some power the giftie gie us
To see oursel's as others see us.

We mind the time when Olive Logan was lecturing on "The Girl of the Period," or some such too-suggestive theme, that she went out of her way in the talk, to announce her belief in womanhood suffrage as right and expedient; she boldly announced that she expected to live to vote for Anna Dickinson for President.

Olive has changed front suddenly, and "gone back on" her previous principles. The reason she gives is, that "unclean hands have been laid on the suffrage question." That is to say, immoral persons believe in universal suffrage. Olive Logan has never been accused, so far as we have heard, of being a strong-minded woman; her lectures are far from strong. Yet she has brains enough to know that the excuse she gives for apostasy is insufficient; that it does not alter the justice or expediency of the principle she once advocated to have people of the loose ideas of the marriage relation to take up with them. It is the old exploded argument which the churches of America brought against the anti-slavery reform; they called all abolitionists infidels because Garrison and other anti-slavery leaders were free-thinkers on religion. Olive's objection is too frivolous for even her to make.

No, there is something else back of it. She objects that "Woodhull, Claflin & Co." advocate more freedom of divorce. It is asserted that both Olive Logan and Wirt Sikes, her last husband, have been through the divorce court themselves. How long is it since they arrived at such strict views of divorce? And how long, judging from the past, before they will again become converts to free divorce? There have long been scandals afloat regarding herself and Sikes, the same as she now retails from the rostrum regarding Tilton and the Claflin-Woodhull party. Does she invite equal freedom of criticism on her domestic life from the stage?

This whole "new departure" of Olive Logan is, we believe, an advertising dodge. This may seem uncharitable; but look at the circumstances. Her marriage was widely heralded beforehand, to get her notoriety. Then she sent invitations to the wedding to all prominent, and hundreds of insignificant papers in the country; the suggestive "R. S. V. P." (please respond) being a hint for a free puff. She didn't know one in ten of these editors. People who have such delicate ideas of the sanctity of private life don't peddle out invitations to the event of their lives to Tom, Dick and Harry, in that way.

A "swell" wedding, with a "popular" minister, imported all the way from Chicago to give it *ecclat*, followed, and was abundantly written up by New York "Jenkinses," both before and after.

Then to make it more eccentric and conspicuous she whirled off to a town near by the same evening to lecture, and capped the climax of the whole "loud" proceeding by advertising the ceremony that had taken place that day as "her protest against free love." It would trouble any one to see *hote* this "swell" wedding is a protest against "free love." If the last marriage "sticks" better than the former ones, and both parties remain true to their vows, it may in course of years amount to a "protest against free love." At present nothing of the kind appears.

Now Olive Logan has the bad taste, at every place she lectures on "Nice Young Men," to introduce Wirt Sikes as the model of her theme.

This is the sort of thing she deals out in her lecture:

"If female suffrage means free love, then I am a devoted opponent of female suffrage. I believe marriage a holy rite; and social happiness above all earthly blessings. Within the space of days—not weeks—I have been united in marriage to Wirt Sikes for his manliness, noble bearing and affection, and I wish to be understood that I am adverse in every sense to the policy of female suffrage as advocated by Tilton, Woodhull and Claflin, or the exponents of free love."

All this is simply a bid for the sympathy and shipplasters of conservatives on the woman question. If it comes to a point where she can make more money by taking the other track she is certain to make another "new departure." The exceedingly wordy character of the "holy rite" she has indulged in, and the rather delicate tone of some parts of her lecture, plainly marked that she has no very deep reverence for or delicate appreciation of the sanctity of love, marriage, and domestic

retirement and happiness. If she is so extremely conservative on the question of woman's sphere why does she not "go the whole figure" and consistently retire to her own home and go to raising children? She would thus better commend her conservatism; thus she would put in a more telling "protest" against "woman's rights shriekers" than by herself going through the country shrieking with not extreme feminine delicacy the Saul-like conversion of herself and her paragon Sikes.

SERVING THE TRUTH.

The opposition to new and progressive views, and the hostility to the men who proclaim them, are correctly illustrated in the following account, written by Theodore Parker of himself and his experiences:

As fast as I found a new truth I preached it, to gladden other hearts in my parish, and elsewhere, when I spoke in the pulpits of my friends. The neighboring ministers became familiar with my opinions and my practice, but seldom uttered a reproach. At length, on the 19th of May, 1841, at the ordination of Mr. Shackford, a thoughtful and promising young man, at South Boston, I preached a "Discourse of the transient and permanent in Christianity." The Trinitarian ministers who were present joined in a public protest; a great outcry was raised against the sermon and its author. Theological and commercial newspapers rung with animadversion against its wickedness. "Unbeliever," "Infidel," "Atheist," were the titles bestowed on me by my brothers in the Christian ministry. A venerable minister, who heard the report in an adjoining county, printed his letter in one of the most widely circulated journals in New England, called on the attorney-general to prosecute, grand jury to indict, and the judge to sentence me to three years' confinement in the State prison for blasphemy!

I printed the sermon, but no bookseller in Boston would put his name to the title-page: Unitarian ministers had been ready with their advice. The Swedenborgian printers volunteered the protection of their names. The little pamphlet was thus published, sold, and vehemently denounced. Most of my clerical friends fell off; some would not speak to me in the street, and refused to take me by the hand. In their public meetings they left their sofas or benches when I sat down, and withdrew from me as Jews from contact with a leper. In a few months most of my former ministerial coadjutors forsook me, and there were only six who would allow me to enter their pulpits. But yet, one Unitarian minister, Rev. John L. Russell, though a stranger till then, presently came and offered me his help in my time of need! The controlling men of the denomination determined "This young man must be silenced!" The Unitarian periodicals were shut against me and my friends—the public must not read what I wrote.

Attempts were secretly made to alienate my little congregation, and expel me from my obscure station at West Roxbury. But I had not gone to war without counting the cost. I well knew beforehand what awaited me, and had determined to fight the battle through, and never thought of yielding or being silenced. I told my opponents the only man who could "put me down" was myself, and I trusted I should do nothing to bring about the result. If thrust out of my own pulpit, I made up my mind to lecture from city to city, from town to town, from village to village—nay, if need were, from house to house, well assured that I should not thus go over the hamlets of New England till something was come. But the little society came generously to my support and defence, giving me the heartiest sympathy, and offered me all the indulgence in their power. Some ministers and generous-minded laymen stood up on my side, and preached or wrote in defence of free thought and free speech, even in the pulpit. Friendly persons, both men and women, wrote me letters to cheer and encourage, also to warn—this against fear, that against excess and violence. Some of them never gave me their names.—*Extract from his Biography.*

DISHONESTY OF THE NEW YORK "TRIBUNE."

Editors of Woodhull and Claflin's Weekly:

The following appeared in the *Tribune* of February 21, and fairly exhibits the dishonesty of the editor in treating the all-pervading subject of Spiritualism:

Half the stories told in support of "Spiritualism" are the merest gossip, or sometimes worse. Thus we are informed that Mrs. Lincoln lately, in a neighboring city, waited incognito and closely veiled upon a "medium," and was discovered by an immediate communication from the late President. There isn't probably one word of truth in this tale; at least, we have not a particle of evidence that there is; yet it will go meandering up and down in the newspapers, making a great impression upon foolishly accommodating minds. You object to the vagaries of "the Spiritists" that they lack precision, and you are at once set down by some such feeble, limping, and flabby bit of "evidence" as this. Then you register a great vow never to debate "Spiritism" again, and presently break it.

Half the stories told "are the merest gossip." But that is not a greater proportion of gossip than is related about almost any other subject of any moment—even politics; and would apply perhaps to the *Tribune* opposition to General Grant, or to its treatment to "Tammany rings." But suppose, the other half of the stories are not "the merest gossip" on any other subject than Spiritualism, the *Tribune* will seize upon them for what they are worth. Now, suppose the story referred to by the *Tribune* is not gossip, but the real truth! "Ah!" says the *Tribune*, "there is not probably one word of truth in this tale, at least we have not a particle of evidence that there is," and that is enough for the *Tribune* to pronounce it "gossip," without trying to learn whether it is gossip or truth. This is the dishonest way that paper has of arguing down what it don't like. There are thousands upon thousands of good and honest people who know that just such cases as reported about Mrs. Lincoln have happened, and the *Tribune* ought to know it. If it can't deal with more honest candor with any subject, it ought never again to break its vow, not to refer to it at all. The *Tribune* will learn that this subject cannot be sneered down by this style of "arguments," because there are too many people who take pains to know whether things reported of Spiritualism are "gossip" or truth. The *Tribune* forfeits its character for candor and a fair treatment of both sides of all important questions by this kind of dodging and and ridicule. Its own patrons, so many of whom are Spiritualists, won't endorse it with their support much longer.

FAIR PLAY.

LEGAL MARRIAGE.

It seems the design of all that is pursued at present on the plane of the external, to be to unsettle and upset man in his spirit-consciousness. For there, at least, he must be right or to eternity never find a right. Hence, whatever there is in the external that is not in harmony with this consciousness in the individual, can never be desirable as a social regulation. As it now is, both men and women live false to themselves by overlooking the conscious interest of the individual, in order to accommodate the ill-begotten brut, yecept society. Whoever may imagine that this opens out into a general looseness of life, does not yet comprehend the sacredness of the individual, to him or herself. For this pole-star of eternal interest is lost to sight, the instant we set out to conform to the requirements, and starch off an artificial society. In this way, it would seem that man is swindled in every particular, and in no one feature, perhaps, as much victimized as in marriage, for neither men or women belong to themselves after they are legally yoked. They must consult each other, obey each other, serve each other, think in concert, laugh for each other, cry for each other and second each other in everything, or face the shivers until the offense is forgotten; for the devils who first invented the infernal institution knew just what use they intended to make of it. Love has undoubtedly been the inspiring incentive, while thoughtlessness and custom have canonized the subtle fraud. But love, like everything else, is dependent upon conditions, and really more liable to be nipped with the frost than anything else, since it is the very exquisite of tenderness itself. Yet love, in one sense, is indomitable. It will overcome any and all obstacles in reaching the object of its devotions. But, let this object recoil, and no law can ever cure the breach; no external band replace an internal, laughing, fitness; no iron mandate from authority supply the place of attraction; no palavering answer instead of the intrinsic values of love. For love has a way of its own. And that, too, where tenderness meets tenderness, and congeniality nestles in the rarest delights with its fellow. Hence, for a man and woman to swear fidelity in matters of the heart for a time; when they have only had an acquaintance through the smiles of a brilliant sunshine is the sheerest folly imaginable. They, of course, think they can depend upon each other's good qualities for a perpetuity of the most amiable and exquisitely delicate of relations. But they forget that they have no longer the individual control of themselves. This has been merged by a bond. But they cannot bind their love for each other. And if they could, they could not make it exclusive. For the first congenial soul, either shall meet, will instinctively hold a natural claim upon them, and they will love, even if they exert their utmost capacity to smother the teeming beauties that answer to the instant promptings of their mission. Love is the leader and inspirer of a beautiful life, not the craven that should go in leading-strings. Chain the lightning with a tow string, dam up Niagara with a feather, and hurl Jupiter from his orbit; but make no contracts for love! It is a spontaneity; the rarest, highest and holiest volition of the human soul, and will not even brook the smallest interference. Oh, how madly man has consented to live! By custom, by advice, by approval and by rules, under the dominion of authority, and always in the dark. If there is any other hell, it must certainly be better than this; it cannot be worse. Is the question asked: "If I write of married life from my own experience in it?" No. But from the essential nature of a compact that has the temerity to attempt to bind love for a single hour. We talk of eligible matches. There are none where there is a single obligation assumed, presumed, created or attempted to be fastened on the parties. And as the world grows older, these matters will manifest themselves more palpably in the frequency of marriage explosions. And there is no harm in them unless the parties are foolish enough to act the same thing over again with others. If one trial in a bad cause is not sufficient, they should be encouraged to try again with the old party, and not attempt to embitter a new life, for the difficulties were not so much in the dispositions of the individuals as in the abstract claims under which they presumed to hold each other. Let it be distinctly understood that love cannot be coaxed under bonds, and this subject

will directly assume a new phase. The human heart is everywhere affected with conscious grief to-day, because the lover and the sweetheart have not been perpetuated in the husband and the wife. It is not the fault of the parties, for the honied fondness of the lover's and sweetheart's lives would not be rashly thrust from either; but it is the fault of the canonized, legal conservatism that permits their association, and allows them to hold a place in that cheap concern called society.

Auburn, Dec. 29, 1871.

E. W.

EUGENIE'S RING.

A singular circumstance connected with the recent sale of the Empress Eugenie's personal effects has just happened to confirm the superstitious in their belief in the supernatural.

It will be remembered that on the last gay season at Fontainebleau much clamor was raised, and many stories told concerning the loss of a ring to which the Empress attached value, as having been received from a certain weird woman when her Majesty was in Scotland on a visit a few years ago. The legend attached to the ring, (whose value, by the way, is purely nominal—being merely a thin gold wire, ornamented with a small russet-colored Scotch pebble)—was founded on the assurance made by the weird woman, that so long as her Majesty wore the ring, so long should ill luck and misfortune be kept at bay. The despair was great, therefore, when on returning one evening from a jovial party in the woods of Fontainebleau, the ring was missing. The most minute search was made over every inch of the ground trodden by the Empress on that day, and although the search was without hope, it was conscientiously made. The most generous reward was offered, placards were stuck up all over the town, and the drummer was sent round to the very remotest suburb. All without avail—the ring was lost, there could be no doubt of that, and many a time has the Empress reverted to the loss since her misfortunes began. Curious enough, at the sale which took place recently, the lady artist patronized by the Empress had attended in order to procure one of the morning costumes worn by her Majesty, so that a certain portrait begun in happier days, and hidden away during the Commune, might be finished and sent to Madame Montijo, by whom it had been ordered. The Fontainebleau uniform—a sort of amazons of buff-colored silk, trimmed with green, which had been adopted by the Empress and the ladies of her suite, was chosen by the artist just for the sake of the pleasant memories it conjured up. And lo! in one of the pockets of the mousquetaire jacket lay the weird woman's ring. The thin gold wire had broken, and the ring had evidently slipped from the finger when the Empress had drawn forth her handkerchief. The kind little artist was overjoyed. She instantly telegraphed to the Emperor, and a telegram was dispatched to her Majesty at her country chateau in Estramadura, and no doubt by this time the conviction of a restoration to the Tuileries has once more returned to the Imperial mind.

GLEANINGS.

LAURA DE FORCE GORDON.

Mrs. Laura De Force Gordon, who ran for State Senator of California, will deliver her lecture entitled "A Crisis in Politics," at Lincoln Hall on Wednesday evening next.

The "State Capital Reporter," of Sacramento, California, says of her effort there: "The Assembly passed a resolution inviting Laura De Force Gordon to address them upon the proposed amendment to the State constitution—striking out the word male. A special session was held Tuesday evening to listen to her lecture, which was one of the most exhaustive and logical arguments upon the subject of woman's enfranchisement ever heard in the State. The Assembly Room was literally packed by an interested audience, who gave that attention that even grave Senators might have envied."

VICTORIA C. WOODHULL.

The lecture of this fearless and outspoken representative woman attracted a large audience on Friday evening at Lincoln Hall, and those who heard were not disappointed because of any lack of earnest and demonstrative views upon the subject she selected for her theme, "The Impending revolution." Mrs. Woodhull said this was imminent because of our short comings in Government, and as a professed Christian people. She uttered prophecies of coming events of a startling character, which caused, at times, hearty responses from large numbers in the audience. Altogether the lecture was throughout novel and radical, and threatened the speedy uprooting of alleged political and social evils by violence and blood unless corrected.—Sunday (Wash.) Herald.

Flowers are one of the few things in life that bring us unmixt pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of feasting as in the house of mourning. Florists are thus in a sense public benefactors. Hodgson, at No. 403 Fifth avenue, from among the palaces takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets.

Of all the ornaments now devised for beautifying gentlemen's grounds, there are none that can surpass rustic work, either in grandeur, beauty, utility or durability. It may be introduced almost anywhere if the surroundings are in the least rural; in many cases it can be placed where nothing else could be, often times converting an eyesore into a place of great beauty, and yet ornamental and useful. As it is, there are few that have either the taste or good judgment for the judicious arrangement of the materials out of which the best rustic is made. To make or design rustic objects, the maker or designer must exercise good judgment as to

the best place for his object—whether it is a house, bridge, vase, basket, or any of the many objects that may be formed of rustic work—for if the object is in a bad position, be the object ever so good, it loses half the effect, or even becomes an eyesore. There must be something rural in the locality, something in tone with the object. Perfect taste is required for the form of any object, although in anything rustic the form will be much modified; yet there must be an original design to give meaning and grace to the object. In all cases, unless working with straight material, nature must be followed as nearly as possible, avoiding right angles or anything that looks formal; every piece should look as if joined by nature. This not only gives beauty but stability to the work. To all this must be combined the skill of the builder, to give strength, finish and neatness to the whole work. Many people think that as a matter of course carpenters can build rustic, but there are few if any that can give that natural rusticity so necessary to it. It is a trade by itself, and requires men with a natural taste and inventive genius. Some men work at it for years and cannot do it creditably.

There is nothing that may not be made in rustic work, from a dwelling house to a cage, a bridge to a card basket. Many of the vases are filled with plants and look very handsome, with ivy half hiding the wood-work, and fine flowering plants capping the whole and making it a thing complete in itself. There are also many fine baskets filled. Certainly nothing could be more ornamental or better in a window than one of these. But these things to be appreciated must be seen; for large constructions, we would advise any one to visit the grounds of Mr. Hoey, at Long Branch, or Peter B. King, Esq., on the Palisades overlooking the Hudson, or General Ward's estate.

RESTAURATION.

We are often asked by our women friends, where they can best "lunch" when they are "down town?" Without hesitation, we answer, at Kurtz's, 60 Broadway. Kurtz has a private dining room expressly for women, and the most polite and attentive of waiters, as well as all the "delicacies" of the various seasons.

VENETIA TRELAWEY; OR, THE "FOURTH SERIES" OF THE "MYSTERIES OF THE COURT OF LONDON." By George W. M. Reynolds.

T. B. Peterson & Brothers, Philadelphia, publish this day, "Venetia Trelawney," or the "Fourth Series" of the "Mysteries of the Court of London," by George W. M. Reynolds. There never has been a work which so completely tore away the veil from the deeds and misdeeds, the profligacies and the vices, the crimes and the iniquities of George III.'s family, as the "Mysteries of the Court of London" series, ending with "Venetia Trelawney," by Mr. Reynolds. There are incidents and episodes of the most thrilling, startling and interesting description, varied by touches of the deepest pathos. We have been hitherto taught to look upon the Court of Louis XV. as the most profligate that has ever existed in modern times; but Mr. Reynolds' book proves to us that it was out-heroded by the Court of George III. It is surprising what life, energy and talent he throws into his works; how like the canyons, which glow instinct with life and beauty beneath the touch of a master painter, the commonest scenes of life are invested with surpassing interest by his pen. "Venetia Trelawney," or the "Fourth Series" of the "Mysteries of the Court of London," is undoubtedly his greatest work, and is having a most unprecedented run, only to be compared, perhaps, with the early popularity of Eugene Sue's "Wandering Jew," and the "Mysteries of Paris," which it excels in deep and thrilling interest. "Venetia Trelawney," or the "Fourth Series" of the "Mysteries of the Court of London," is issued in a large octavo volume, with an illustrated cover, price \$1.00, and is for sale by all booksellers, or copies will be sent to any one, post paid, by the publishers, on receipt of price.

THE AMERICAN JOURNAL OF PHONOGRAPHY, devoted to the interests of phonetic shorthand; Eliza Burns Ed. Burns & Co. Phonographic and Outline Engraver and Publisher, 33 Park Row, New York City.

We notice this monthly for two reasons: First, it is edited and conducted by a woman; thus demonstrating the capacity of women to compete with men in extraordinary as well as legitimate branches of business; and secondly, for the practical common sense view she takes of the present struggle. That matrimony, in some shape, is the ultimate destiny of most women, and all men, we do not question; nor do we doubt that most young women would prefer a proper husband and the proper babies, with proper assurances of proper treatment, and permanent, comfortable supply of the common necessities of life, to any thriving business. But what of the ten or fifteen children, with destitution, suffering and ill-treatment from the father of these children, who is incompetent, drunken, or naturally brutal?

What has the "New York Dispatch" to say about theoretical men, who exist in this community by the 10,000; who never do or say anything practical or useful, and who are continually lying in wait to devour any thing that comes within their reach? There are one hundred theoretical men to one theoretical woman. It is just this class that make and execute our laws, collect and steal our revenues, and prostitute all elements and powers to their theories which are concentrated in self.

The Halford Leicestershire Table Sauce is one of the most agreeable condiments that has been placed before the public. It has already taken the precedence of other similar preparations upon the tables of our principal hotels throughout the country. It possesses a very fine flavor, not too pungent, and sufficiently delicate to please the palate of the most fastidious. We can testify from experience as to its excellent properties, and can most heartily commend it to housekeepers, hotel-keepers and others who cater to the public.—Boston Transcript.

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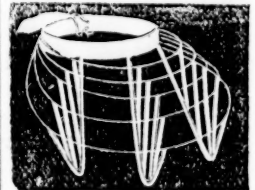
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This lady, who has spent six years in California, receiving the highest encomiums from the press of the Pacific coast, cannot fail to please Associations desiring an earnest, eloquent and entertaining lecture.

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- 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-pondered, grammatical English. We have our own ideas about woman's mission and how far she has unfolded 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 Figure*.

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. Peabody, Chairman Relief Committee Y. M. C. Association, Omaha Republican*.

Walking majestically through the splendid gardens of literature and philosophy, culled 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, endorsed 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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