

WOODHULL & CLAFLIN'S WEEKLY.

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BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. 4.—No. 20.—Whole No. 98.

NEW YORK, MARCH 30, 1872.

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86-1f

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Subject to increase to.....1,000,000

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AND
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89-1f

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78 to 108.

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CONTENTS.

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

Book II. Some characteristics of the Phenomena.

Book III. Physical manifestations.

Book IV. Identity of Spirits.

Book V. The Crowning Proof of Immortality.

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

The scope of this book is broad. One-fourth of it is
occupied by an Address to the Protestant Clergy, re-
viewing the present attitude of the religious world in
connection with modern science and with modern
ideas touching the reign of law, human infallibility,
plenary inspiration, miracles, spiritual gifts. It sets
forth the successes and reverses of early Protestant-
ism and asks their explanation. It inquires whether
it is Protestant theology or Christianity that has been
losing ground, for three hundred years, against the
Church of Rome. It discusses the effects on morality
and civilization and spiritual growth of such doctrines
as vicarious atonement, original depravity, a personal
devil, an eternal hell. It inquires whether religion is
a progressive science. It contrasts Calvinism, Lu-
theranism, Paulism, with Christianity. Inspiration
it regards as not infallible, yet an inestimable gift of
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gift pre-eminently appearing in the Author of our re-
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But the main object of the book is to afford conclu-
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CORRESPONDENCE, by WARREN CHASE, St. Louis,
Mo. WESTERN LOCALS, by CEPHAS B. LYNN.

MESSAGE DEPARTMENT.—A page of Spirit-Mes-
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Subscribers are informed that twenty-six numbers
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wrapper. These figures stand as an index, showing
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line for the first, and fifteen cents per line for each
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All communications intended for publication,
or in any way connected with the Editorial Depart-
ment, should be addressed to the Editor. Letters to
the Editor not intended for publication should be
marked "private."

All Business Letters must be addressed:
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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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The Great Social Problem of Labor and Capital, speech by Victoria C. Woodhull;	
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Practical View of Political Equality, speech by Tennie C. Claflin;	
Majority and Minority Report of the Judiciary Committee on the Woodhull Memorial;	
The Principles of Social Freedom;	
Carpenter and Carter Reviewed—A Speech before the Suffrage Convention at Washington;	
Each per copy;	10
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POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, March 30, 1872, will close at this office on Wednesday at 11 A. M., on Thursday at 11 A. M., and on Saturday at 7 A. M.

P. H. JONES, Postmaster.

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.

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).—Meets in 66 and 68 Fourth street, in the N. Y. Turn Halle, every Thursday evening at 8 o'clock.
- 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).—Meets every Thursday at the N. W. corner of Fortieth street and Park avenue, at 8 P. M.
- 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. Laugrand, 335 Fourth avenue, New York.
- Spanish Corresponding Secretary, Majin Janer, 112 Lexington avenue, Brooklyn.
- Italian Corresponding Secretary, Antonio Brumi, 621 East Twelfth street, New York.

CONUNDRUM.

BY BEN ZINE.

Why is it, that a man marrying the woman of his choice is liable to a short life?
Because he has a trophy (atrophy) of the heart.

THE INTERNATIONALS.

THE "UNEMPLOYED" IN COUNCIL AT TOMPKINS SQUARE.

LIBERTE, EGALITE, FRATERNITE.

THE RED FLAG UNFURLED—COMPLETE POLITICAL AND SOCIAL REFORM DEMANDED—THE GOVERNMENT MUST FIND WORK—SPEECHES, BANNERS, AND MOTTOES—SYMPATHETIC LETTER FROM VICTORIA C. WOODHULL—A LADY DELEGATE FROM LONDON.

(From New York Herald.)

The promoters of the International movement in this city called together, by the circulation of a vast number of handbills, a large concourse of people, in Tompkins square, yesterday afternoon. The music pagoda was chosen as the dais from which the speakers were to address the crowd, and it seemed as though a worse spot could not have been selected, for the ground was soft with spongy mud, except in a few places where the snow had not quite thawed. Around the pagoda and upon a wagon placed to the left were hung, in a manner that was very picturesque, a number of crimson banners, upon which were inscribed in white letters various mottoes, such as "Eight Hours Our First Right," "Eight Hours, Peaceably if We Can, Forcefully if We Must," "Equal Rights, Opportunities and Compensation," "Public Employment a Remedy for Strikers," "The Unemployed Demand Work of the Government," "Eight Hours We Demand," "Products of the Past should be an inheritance to the Living Generation," "The Laws Must be Submitted to the People." In another wagon was the music, if music it can be called, for it only consisted of one great gong, doubtless chosen out of compliment to the olivaster children of the flowery land, whom the Internationalists wish to enroll under their banners. Soon after the tocsin sounded, a swarm of persons gathered about the little turreted pagoda, and by the time the speakers gained the platform, the benches in the vicinity of the rostrum were all occupied, and a

had flowed in from all parts of the city and environs it. It was a motley gathering, truly, such a one, as no doubt, might frequently have been seen in poor Paris during her late troubles, but which is seldom visible upon the soil of Manhattan. To say that the majority of the men who composed the audience were of the *cor populi* might be going a little too far, but not much, as it was only here and there that a face could be detected that bore the semblance of intellectuality. Hard-featured, burly, ill-clad and unwashed, they seemed more like men who would have a decided preference to loitering than to earning their daily bread by toil, as their leaders assumed they were all willing to do. With the gentlemen who were to address the meeting arrived

MRS. HULEK.

a delegate from the General Council in London. This lady is of medium stature and has a rather prepossessing countenance, her features being regular and her dark eyes bright and scintillant. She was tastefully attired in a dark dress, over which she wore an Astrachan cloak, fastened at the throat by a simple gold brooch, the only piece of jewelry discernible. Her black hair was neatly braided and surmounted by one of those jaunty little fur caps that usually form part of a lady's skating costume. With a few appropriate words she presented to the League a very handsome flag, that was the work of her own hands. Upon a blood-red ground it bore the following inscriptions, in white letters:

I. W. A. SECTION 35.
JUSTICE. TRUTH.
MORALITY. SOLIDARITY.
UNIVERSAL BROTHERHOOD.

After the banner had been duly received Mrs. Hulek busied herself distributing programmes of the meeting to those gentlemen who occupied places on the platform. The multitude, which had been steadily increasing since the advent of the leaders of the organization, now became somewhat impatient, doubtless thinking the preliminaries had occupied a sufficient time, and knowing that their feet were rapidly becoming benumbed with cold, so a terrific tap on the gong called the meeting to order, and the more solid business was proceeded with.

CALL TO ORDER.

Theodore H. Banks asked the attention of those assembled, and nominated as chairman, George W. Maddox, who was elected with deafening acclamation. Mr. Maddox, really a very intelligent looking person, and one quite glib of speech, returned thanks for the honor conferred, and adroitly advised that resolutions had been prepared to express their sentiments, and that several speakers had been obtained who would cover the whole ground of their grievances and point out the way how they could find labor and receive honest pay for such. He then introduced Mr. George R. Allen, who read the following resolutions, headed

WHAT THE PEOPLE DEMAND:

WHEREAS, At all times, and especially in the most inclement season of the year, thousands of men and women are unable to find employment, and are without food, clothing or home, while many are supported at the public expense, and as paupers and criminals; and whereas the individual system of every man for himself bears unequally upon society, allowing the skilled and crafty to appropriate to themselves the labor of those less skilled or more honest, and practice upon them fraud and deceit by manufacturing base imitations, and adulterating and poisoning of food and drink; and whereas, the natural wealth of the country, such as land, mines and water courses, not being the product of human labor, but a common inheritance to all, is unjustly appropriated and trafficked in by individuals, thereby defrauding the mass of humanity of its birthright and monopolizing the advantages of life; and whereas, contrary to the spirit of the Declaration of Independence, one-half of our citizens are defrauded of the right to make or amend the laws under which they live and thereby are held in subjection to class; and whereas, our legislators have power given them to pass laws, grant charters and make appropriations without referring their acts to the people for approval or rejection; and whereas, ameliorating plasters, salves and emollients have failed to heal the social ulcers in the shape of poverty, crime and inequality; that temporary expedients only complicate the disorders; that under the present system these evils cannot be remedied, but must accumulate in force; and believing, as we do, that all penniless, houseless, involuntary idle persons, without regard to nationality or previous condition, are properly the wards of the nation, and should not be suffered to roam through the streets of our towns and cities uncared for and neglected.

We hereby demand of the government that a National Labor Bureau be established for the purpose of instituting all the various branches of useful industry, guaranteeing employment to all persons who can not find it elsewhere, upon equitable

principles of time (not exceeding eight hours per day), and compensation, and that the products be sold to the people at cost.

That railroads, mines, canals, gas works, expresses, telegraphs, etc., be owned and run by the government in the interest of the people at cost.

That the further sale of the unoccupied public domain be at once prohibited, and that the government shall either employ thereon the actual settler, and superintend the cultivation thereof, or dispose of it in limited quantities to actual settlers, and aid such settlers by loans of money, implements of industry and provisions necessary for immediate use.

That measures be taken to amend the Constitution of the United States and of the several States and municipalities, so that all acts of legislation may be submitted to the people for approval or rejection, thus making the people sovereign and one with the government.

That for the immediate relief of the thousands in this city we demand of the authorities employment to the full extent of the powers granted by the city charter.

These resolutions were adopted with a howl of commendation only heard coming from such strong lunged individuals, indicating that the sentiments expressed and demands made met their fullest approval. The chairman then, in a neat speech, introduced Ira B. Davis, whose greatest recommendation was that he "worked sixteen hours a day." Mr. Davis was very forcible in his manner, and soon was *en rapport* with his hearers. He said in substance:—"Workmen, you from whose hands the wealth of society is produced, who make the gorgeous palaces all about us, and embellish them with everything beautiful that wealth can command; you upon whose shoulders the community rests; but why do you not enjoy them? Why do men who are not productive revel in them and you live in hovels? The redress for this is in your own hands, and you can change the whole nature of the laws, putting the men who labor not where they ought to be. This vast wealth should go into our pockets; you should have the fruits of your own industry. You have been slaves long enough and should not ever put these things out of your reach. There is no reason why you should always live in tenement houses, your children squalid and with not enough to eat, while those who live in Fifth avenue and other aristocratic quarters, clothed in fine linen, never doing any work, send their children to colleges—thus taking advantage of your labor. He had been ashamed that they, having the power of peaceful revolution did not organize and work for the end in view. It was folly to send to the halls of legislation to be protected. Organization was demanded that they should have what rightly belonged to the producer. Their share must be had. All men were created equal with inalienable rights; they had the right to breathe the air without—and here Mr. Davis became excited—"the interference of any damned rascal who thinks he is the Lord himself." Mr. Davis continued in this same vein until he was tapped on the shoulder, reminding him his time was up.

Mr. Theodore H. Banks then addressed the meeting. He said that there are two classes in the country, as in every other, although it is a republic—the aristocrat who enjoys a monopoly of every thing that is good and pleasant, and the workingman, who has not even a guarantee of that whereon to live. He was there to advocate the opinion that every man of the former was a thief and a rascal, and ought to be put out of the way whenever he stood between the poor man and his bread and butter.

Mr. Thomas A. Devyr, formerly an English chartist, the next speaker, referred to the question of labor and capital and gave a history of the political condition of this country. He used strong language in denouncing the legislation that granted subsidies to the Pacific railway and kindred public improvements, which he held was taking the bread out of honest, hard working men's mouths to enrich the already bloated, swelled and corrupt monopolists.

Mr. Leander Thompson said that New York was one of the richest cities in the world, and that the revenues of the city railroads and other corporations should not go into the pockets of a few, but be devoted to the payment of salaries of city officials and of the firemen and the police, which would reduce taxation, consequently making rents less and the cost of living smaller. The demon of intemperance, the speaker asserted, among workingmen was often attributed to their poverty.

Henry Beene, on being introduced, followed much in the same vein as the previous speaker, when loud cries were made for "Vic Woodhull." This lady had promised to be in attendance, but up to this time had not put in an appearance. "Vic! Oh, where is Vic?" cried one enthusiastic International. The chairman soothed the crowd by explaining that word had been sent to her, and it was expected she would soon be with them. At this moment, very opportunely, a letter from Mrs. Woodhull was handed to the secretary, addressed to the assemblage. The announcement was hailed with vociferous applause. The letter, as read by Secretary Allen, was as follows:

44 BROAD STREET, March 14, 1872.

To the Mass Meeting of the Unemployed, Tompkins Square:

CITIZENS.—It was my intention to have been present with you, and by my voice given evidence of sympathy for you; but my labors have been heavy lately, and I must send you my words of greeting in this way. Ever since I became interested in reform movements, I have always been awake to the condition of those who depend upon their daily labor for the support of themselves and families. In all my writings and speeches, and in every possible private conversation, I always urge the duty of the government to have a care over their condition until the

SYSTEM OF WAGES SLAVERY

shall be abolished and a more humanitarian one adopted in its place. The government should be to its citizens what good parents are to the family. It should never permit any of its people to be subjected to want and famine through the lack of employment. It should not permit the employer to fatten from the labor of the people in the favorable season of the year, and when dull times come cast them out to beg or steal to supply their daily wants. My position upon these questions of human welfare cannot be misunderstood. In a new constitution lately proposed special provisions were inserted looking to the amelioration of this, your present condition. It is simply folly to expect our present government to make any movement in this matter. They are too much engaged in contriving to

SECURE THEIR RE-ELECTIONS

to have the time to think whether 50,000 people are on the verge of famine in this great city or not. Go to them with petitions and they will spit upon you; but when election time comes they will fawn upon you for your votes. There is but one thing for you to do. Stop appealing to the men whom you have thoughtlessly voted into power, and go before the people demanding such revision of our organic law as shall make it impossible for the "upper ten" to reduce the "lower millions" to a condition worse than slavery was. The slaves were always fed, clothed and sheltered by their masters. Do your masters see that you have comfortable clothing and proper shelter? No! They do not care for you, except it be to get the greatest amount of labor for the smallest price. They do not go to your homes when you have no work and ask

if you have food. It is none of their business how you live, whether

YOU STARVE OR STEAL;

but if you steal to prevent starvation, they will spend their money freely enough to erect safe places in which to punish you for endeavoring to preserve your lives. But I must tell you that you are not altogether blameless in the matter. The laborers of the country outnumber the capitalists seven to one; but yet you permit the small proportion to make all your laws. You see, this is a matter of legislation to be remedied, by making better laws. Therefore, when you elect men to office who do not understand your condition, you simply rivet your own chains more heavily upon yourselves. Don't complain of others, but confess your own faults, and in the future be sure you do not repeat them. Demand in the most emphatic terms present relief, and look for the remedy when next you go to the ballot. Ballots are more powerful in this country than bullets, but if there should come those who oppose your ballots, why, give them bullets instead, and my voice shall ever be heard in your behalf. VICTORIA C. WOODHULL.

The sentiments contained in this letter were heartily approved of by the Internationals, and the cheers that followed must have been gratifying to Victoria, who, meanwhile, had driven to the park in a close carriage, but wisely refrained from alighting.

Other speakers then addressed the meeting, among them Richard C. Matthews, R. W. T. Hill, and R. W. Hume, after which the meeting was declared dissolved, and the multitude dispersed to their various habitations or the lager beer saloons in the vicinity, to wash down and digest the revolutionary sentiments so freely uttered by the leaders of the organization to which they have the honor to belong.

"L'INTERNATIONALE."

ANNIVERSARY OF THE UPRISING OF THE COMMUNE—BANQUET, BALL AND SPEECHES—VICTORIA WOODHULL'S SPEECH.

[From the New York Herald.]

The anniversary of the uprising of the Commune was celebrated last evening by the various sections of the Internationalists having organizations in this city, at the Houston Street Casino, by a banquet, a succession of short orations and a ball. The room was very tastefully decorated with red banners and inscriptions. Among the latter were the following:—"Full employment a remedy for strikes." "Interest money a direct tax upon labor to support Wealthy Paupers." "Equal Rights, Opportunities and Compensation." "And They Had All Things in Common." The flag which was borne five miles by Miss Tennie Claflin in the International procession was among the bannerets, bearing the following inscription:—"Complete Social and Political Equality for Both Sexes—September 12." The meeting was presided over by Mr. T. Banks, who introduced Victoria Woodhull as the first speaker.

Mrs. WOODHULL said:—

CITIZENS, INTERNATIONALS—I thank you for the privilege you have extended me of making the opening address upon this memorable occasion—the first anniversary of an epoch in history. One year ago to-day the Paris Commune had its birth. Thousands of French citizens, women as well as men, led by a patriotic zeal that knew no such thing as expediency, moved for a complete emancipation from the yoke of tyranny. They weighed the possibilities of their cause, and though they could not have been the most promising they did not hesitate to strike! They did strike, and had not their enemies been more than they of their own race, it had not been in vain. They lost, but they nobly shed their blood, and future generations will look back upon the terrible scenes they passed through and realize the great work they did for human liberty. And when we remember the dying words of the gallant Rossel, to whom we recently paid the last testimonial of earthly respect, how can our soul be otherwise than filled with the same noble enthusiasm that he brought to the cause. The Commune was only really born when Rossel died. From the moment his voice fled his words lived in the hearts of thousands who, when opportunity shall offer, will give evidence that he did not speak, did not die in vain. There have been a great many battles fought, and lives paid for freedom. But the most fearful slavery which ever existed still remains with its iron grasp upon the neck of a great proportion of humanity. Perhaps few yet realize this, but its knowledge is spreading with almost fearful rapidity at this time. And one of the most dangerous questions which the immediate future must settle is, how shall this tyranny be conquered? Heretofore there has been but one way for freedom to assert itself, and that by the arbitration of war, brought about by revolution. Even upon our own soil, to break the chains of slavery for the negro, a hundred thousand lives and three billions of treasure were paid. It is by no means an inappropriate question as to how much blood and treasure shall be required to conquer this still more subtle, but none the less terrible, slavery which we are now contemplating. Yet I hope that none of us are determined that it shall be bought with blood unless all other prices are first offered and refused.

Those who are interested in this larger freedom are a large majority of the people of this country, and every man of them at the polls has just as much power as every man who is his enemy. The trouble is, that heretofore the slaves of labor have cast their votes for the wrong men, who have assisted to rivet the chains still more closely upon them. You see, my friends, that this despotism which is maintained over the people is a political one, through unequal and unjust laws. If these laws did not exist, the despotism could not be. If the present laws were replaced by those founded upon human rights all our miseries would cease, since their causes would be abolished. It seems to me, then, that the question before us is, first the conquest of political power which in this country may be achieved by the ballot. If this be so, it is the duty of the Internationals to give the country to understand that they intend to achieve their freedom by political organization. I hear some say we don't want to organize politically. Well, if we don't organize politically to conquer by the ballot, we must organize as a military body to conquer by revolution. But if we should be well organized politically and fail to accomplish emancipation, it would be the best possible framework for a military organization to try the other method. So in either case it seems to me that we must become a political body whose organization cannot be begun too soon. I sincerely hope that the various sections and the federal council will discuss this great question calmly and wisely and come to the right conclusion; and when it is done let me ask them to remember the women of the French Commune, and that they have sisters in this country who can, if called to do so, lay down their lives upon the altar of human rights. You must

pardon me for having spoken to you upon this grave subject at a time when you might have expected something more in harmony with the spirit of the occasion. But others will follow me and make amends for my gravity by flashes of genial humor and wit which will move your souls and sharpen the dull edge which I have given to your festivities. But if I have been grave you shall not also say I have been tedious.

The meeting was afterwards addressed by several delegates, including Mr. Ward, Ira B. Davis and Mr. Maddox.

The very enthusiastic party did not break up until a late hour.

The subjoined toast, from the French section, in Boston, Mass., came at 12 o'clock, midnight, too late to be drank at the banquet:

Boston, March 18, 1872.

To the Internationals at their Banquet at the Casino, East Houston street, New York.

Toast to be drank in silence to the thirty thousand dead of the Commune!

The I. W. A. of Boston.

THE SOCIAL QUESTION IN EUROPE.

In a recent meeting of the "Allgemeiner Arbeiterverein," in Berlin, the woman question was the subject for discussion.

The *Volkszeitung*, organ of the National Liberal Party and bootblack par excellence to his excellency, Prince Bismark, gives a report of this meeting, which, of course, is not interlarded with frequent malicious insinuations, base calumnies and gross misrepresentations worthy of the paper and the party of Liberals (?) which it represents.

From out of the chaff and rubbish of the imbecile and ignorant reporter we select the following grains:

"The meeting was held in the so-called Schillerhalle. Mr. Hasselman, editor of the *Neuer Socialdemokrat*, was first to mount the rostrum. He held up in a lengthy speech the condition of woman in antiquity, and the mediæval ages. After passing to the Mormons, he expressed his opinion that the modern woman was "a ware in the market," just the same as the workingman, who is exploited and robbed by the capitalist. The woman question, therefore, was in close connection with that of labor, and could be only solved when the working classes would take hold of the reins of government. Everything that was proposed to-day to better the condition of the women, their occupation at railroad and telegraph offices, etc., was only a palliative measure.

The misery of woman, the speaker continued, has its origin in our modern system of production and the exploitation of labor by capital. As soon as this coil would be removed and the social democratic workmen's state established, with complete equality for both sexes, women should no longer be compelled to compete with man on the field of labor at all, but should be restored to her natural sphere. Marriage would then be abandoned, as marriage was an altogether inadmissible form for the union of the sexes.

Mr. Hasselman then advocated woman community (*Weiber gemeinschaft*) which in his estimation was not general prostitution, but whereby the union of man and woman would rest entirely on a moral basis.

His remarks were frequently interrupted by applause. Succeding speakers thought that celibacy was the highest moral development of humanity, and marriage a punishable monopoly. The priests, remarked one, in their greed want to levy a tax even on the union between man and woman.

Mr. Zielowski contended that the whole mummery of religion must be thrown overboard. The last consequence of woman community were drawn by Mr. Jonissen. Marriage, he said is perfected prostitution. The wife, whether dressed in silk or in rags, is, and remains a slave; the young girl alone is the free woman in the State; she can enter into alliance with a man when and wherever she pleases. The speaker then exposed the subjection of woman and her inhuman exploitation by capital, and received much applause. *E pure si muove!*

THE FRENCH INTERNATIONAL.

[From the New York Star, March 18.]

LONDON, March 17.—The bill recently passed by the French National Assembly, making it a penal offense to be connected in any manner with the International Society, causes intense excitement among the members of the Society.

In retaliation the Society now proposes to combine every element of strength within the organization to effect the complete overthrow of the present Government of France.

PARADE IN HONOR OF MAZZINI.

ROME, March 17.—The workmen of this city did honor to the memory of Mazzini to-day by means of a grand demonstration, in which nearly all the different trades and labor organizations were represented. A procession was formed and marched through the principal streets, accompanied by bands of music, a bust of Mazzini being borne at the head of the line. At the conclusion of the parade an immense mass meeting was held, at which several speeches were delivered, the speakers referring in highly-eulogistic terms to Mazzini and the cause which he advocated. The speakers were frequently applauded and the greatest enthusiasm characterized the proceedings.

THE INTERNATIONAL SOCIETY—QUESTIONS REGARDING IT IN THE BRITISH PARLIAMENT.

[From the New York "Telegram," of the 16th inst.]

During the proceedings of the House of Commons on Monday, February 26, Baillie Cochrane asked the First Lord of the Treasury whether he would lay upon the table any communications which had passed between Her Majesty's government and foreign governments, or any correspondence with Her Majesty's representatives abroad on the subject of the International Society.

Mr. Gladstone—I presume that the question of the honorable member refers mainly to communications containing information respecting the International Society; and with regard

to those communications I have no information to give the honorable member, because they have been furnished to the government in a confidential manner, and therefore it is not within their discretion to lay them before the House. The communications we have received on the subject are in reference to matters in which foreign governments are principally interested, and, therefore, it is with those foreign governments to determine the conditions upon which those communications shall be made public. There has been, however, one occasion on which a suggestion came from a foreign government as to legislation upon the subject of the International Society, and unless Her Majesty's government are placed under restraint they will have no objection to produce that paper.

Mr. Baillie Cochrane reminded the right honorable gentleman that he had asked particularly as to communications that had been received, not so much from foreign governments as from Her Majesty's representatives abroad.

Mr. Gladstone—There have been communications from Her Majesty's representatives abroad, but the information contained in them having been obtained from foreign authorities, must be regarded as being of a confidential nature.

"PEACE," THE GOSPEL OF LABOR.

The following letter is taken from the New York *World* of the 16th, inst. It is the answer of the thoughtful workingmen and workingwomen of Europe, to the blood and iron theory of Prince Bismark. It is well worthy of the earnest attention of the women of this country, and merits to be commended to them for careful perusal. American statesmen will also do well to remember before they amuse themselves with playing again the game of battle, that, warned by the past, the people will sternly demand that, in all future wars, property be drafted "to pay" before they will permit men to be drafted "to fight."

THE LEAGUE OF PEACE AND LIBERTY.

The European League of Peace and Liberty, to the People of the United States of America:

CITIZENS,—One of the vice-presidents of our league, Mr. Amand Goegg, comes to your country with the intention to interest you in our cause. We beg you to give him the welcome his devotedness deserves.

The International League of Peace and Liberty, founded in Geneva in September, 1867, under the presidency of General Garibaldi, has already held five congresses—at Geneva, at Bern, at Basle, at Lausanne, and during three years it has published in French and German a paper called *Les Etats Unis d'Europe*, "The United States of Europe." Like the other peace societies, we wish the extinction of war, but our chief object is to establish peace upon political and social liberty, in the creation of a republican federation of the European nation.

Recently your country gave a bright example in the way of avoiding wars, by submitting to arbitration the difficult question of the Alabama claims, and you have chosen, with England, as the seat of your tribunal, a Swiss town, the very same which was and now is the cradle and the actual seat of our league.

But we wish to go further. We do not want to leave to the caprice of governments to accept or to refuse their arbitration. We wish to see the nations adopt means of pacific justice by which are settled affairs between private parties. We should like the more advanced and free nations of Europe to constitute themselves into a federation, which in leaving them their independence and their autonomy, would insure to them exterior and interior security by the creation of an executive power, of an assembly, a tribunal, and a federal army. This would gain peace by liberty, the only one which can become universal and permanent.

This is the aim to which we devote ourselves, without any other means but discussion and persuasion. To you, citizens, who for nearly a century have given to the world the practical example of those political and moral truths which we try to teach in old Europe, to you we come to ask help and assistance.

Help us to hasten the day when the Stars of the United States of Europe will mingle freely with the Stars of the United States of America; then peace will be settled between the nations.

GENEVA, January 25, 1872.

THE CENTRAL COMMITTEE.

AMAND GOEGG, Vice-President, Germany.
CHARLES LEMMONIER, France.
J. ROLLANDAY, Secretary and Treasurer, Switzerland.
W. F. COWELL STEPKY, England.
UMILTA, Italian.
MILEKOWSKI, Poland.
EYTEL, Switzerland.
MME. MARIE GOEGG, Germany.
GUST. VOOT, Switzerland.
ED. MONTAUT, France.
MARCHANT (of Bern), Switzerland.
BELLENGER, France.
CHAFFUIS VICHAUD, Switzerland.
CHARLES MENN, Switzerland.

COMMUNICATION FROM SECTION 2.

Editors of Woodhull and Claflin's Weekly:

MESDAMES:—As the objects of the I. W. A. are so well exposed and its principles so well defended by your organ, will you kindly insert the following, which is an example of the means by which our association attempts to carry out its fundamental principle, viz: "That all who live should labor;" or in other words, that those who consume shall give in return to society an equivalent for that which they consume.

Our definition of aristocrat is, one who lives at the expense of another—one who eats the bread which another has earned, and whether he be found in the ranks of the rich or the poor, be king or beggar, the result is precisely the same.

Hence, Section 2 of New York, in conformity with Article 2 of its By-Laws, and after having fulfilled the conditions of Article 7, at its meeting on the 3d March, 1872, by a majority vote of 48 to 2, expelled from its body Peter Papin, for the following reasons:

1st. Living without labor, by getting into debt and not paying, and deceiving those who had placed confidence in him.
2. Having falsely represented himself in Philadelphia as delegate from the Federal Council for the purpose of capturing the confidence of the working class of that city.
3. Having used the name of influential persons without their permission, and to their detriment, falsely representing as his

friends or associates, in order to capture the confidence of other citizens and draw them into his schemes, thereby making them the instruments by which to expect or derive public confidence.

In consequence of which section 2 has decided by unanimous vote that this expulsion shall be published in the organs of the Internationals.

The foregoing is a translation from the "Socialist" organ of the French speaking section of the I. W. A., published in New York.

Signed,

E. PRAND.

HUMAN WELL-BEING.

ART. III.—TRANSITION.

In society's unfolding there are four initial or transitional stages; one in passing from chaos and its concomitants, to the first: one in passing from the first to the second; one in passing from the second to the third, and one in passing from the third to the fourth harmonic stage.

In the first transitional stage, the presiding aspiration and the dominating principles of the first harmonic stage contended with chaos and its concomitants, and as they ascended to dominancy, the first harmonic stage was unfolded, and in like manner it was, and will be, in each transitional stage. In each the new ascendancy contend with the old incumbents till they are subjected.

We are now in the second traditional stage. In it the aspiration for individual rights is contending with the aspiration for individual pre-eminence; the republican principle of compact, with the despotic; the compensative principle of dispensation, with the compulsory; the representative principle of rule, with the arbitrary; the comparative principle of commerce, with the dictatorial; the industrial principle of familism, with the patriarchal; the competitive principle of service, with the chattel; the agreement principle of religion, with the authoritative; and the honesty principle of morality, with the obedience principle; and thus the principles of the first harmonic stage have been and are being modified by the principle of the second.

By these modifications the despotic principle of compact has become political; the compulsory principle of dispensation has become the monetary; the arbitrary principle of rule has become the party; the dictatorial principle of commerce has become the trade; the patriarchal principle of familism has become the partnership; the chattel principle of service has become the hireling; the authority principle of religion has become the credal; and the obedience principle of morality has become the duty principle.

The political, the monetary, the party, the trade, the partnership, the hireling, the credal and the duty principles are only modified extensions of the despotic, the compulsory, the arbitrary, the dictatorial, the patriarchal, the chattel, the authority and the obedience principles in their order.

In the second harmonic stage political despotisms will give place to genuine republics; monetary compulsion to genuine compensation; party arbitration to genuine representation; trade dictation to genuine comparison; credal authority to genuine agreement; and dutiful obedience to genuine honesty.

The polygamic marriage compact was a pure despotism and a perfect model of all despotic institutions, and therefore it was the pivotal institution of the first harmonic stage.

Marriage modified by masculine suitage became monogamic. Monogamic marriage is a politico-despotic compact, and as such it is the pivotal institution of the second or present transitional stage.

In the second harmonic stage monogamic marriage will be superseded by suitage.

On entering the second harmonic stage, groups will be organized by the election of representative leaders and as the patriarchal family was the sequence of marriage group so the industrial family will be the sequence of suitage groups.

The suitage group can organize the industrial families into productive unions, by the election of representatives to a board of production.

The boards of production can organize the industrial unions, into commercial unions, and into a universal union by the election of representatives to a commercial tribunal; and this will complete the organization of a genuine, universal, industrial republic; in which the individual rights of all will be recognized and maintained.

Thus organized each man, woman, child, or representative can be duly debited and credited for service received or rendered and solvency will then be a reliable test of suffrage right.

In this way, children and all others will become self-invested, self-possessed, self-controlled, and self-represented persons; productive capitalists and not slaves personally or industrially.

For the balancing of accounts, bills of credit may be used of convenient denominations to serve as a labor currency; measured by time and not money.

The products of industry can be stored in convenient places where it may be drawn in exchange for bills of credit duly endorsed.

A savings bank may be instituted, where may be deposited any surplus credit to serve as a fund from which to advance credit to children and others in need, and then after a suitable industrial basis has been accomplished, each individual, old or young, will be requested to provide only for their own personal expenses. Taxes and fines will then be levied only on the basis of service rendered or of damage done.

Voting will be done in journal and balanced in ledger so that every rightful voter may vote while no fraud can be committed. The accomplishment of all this, and its like, can find commencement only in the substitution of suitage for marriage.

S. T. FOWLER.

"UNE AFFAIRE D'AMOUR POUR PASSER LE TEMPS."

BY BELLA EVANS WASHBURN.

And this is love? A glowing moment, filled
With burning words and vows of constancy,
When e'en the breath and throbbing heart seem stilled,
O'erburdened by its wild intensity.

When all that's good, and beautiful, and true,
Are concentrated in one thought of thee,
And worlds of glory spring forth into view,
Created from the fire that's wrought in me.

When all of life—of heaven—or of hell,
Seem faded into nothingness; so great
The harmonies that from our beings swell,
They fill all space—defying fate!

And this is love! Oh, can a power so vast,
So Godlike in its attributes, e'er die,
Or join the silent legions of the past?
Why is it so? Aye, Echo answers—why!

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.]

SPIRITUALISTIC.

AD HULLEMS.

DEAR WEEKLY:

I have many times since retiring from the *Crucible*, thought it my duty to sit down and gossip a little for you, but as Paul would say: "I have been *let* hitherto." Now I will steal the time from other duties and have a social chat. Of course you are not interested in matters that are none of your business, but do you notice how quickly those who took my elephant from me starved it to death? you have read in *Æsop's* fables of the fools who killed the goose that laid the golden egg. Parties in my employ that could have had a situation for a thousand years if they had lived so long, were not satisfied; they took (I had like to have said, stole) the goose and killed it; you know the rest.

I have been spending the winter in the South, have had a good time generally. Spiritualists are not so numerous as in the North. There are thousands of people of moderate intelligence that regard Spiritualism as a "Northern invention," a kind of a "Yankee trick" to humbug the South and take away its rights. As for real reformers, those who go in soul and body for tearing down old forms and re-forming, it would be good for the sore eyes to look at one. There are some there, but I could count all I found on my fingers, and then have *digits* to spare.

Speaking of reform reminds me that many Spiritualists, even in the North, have some important lessons to learn. I am informed, not officially, however, but by private letter, that I can't speak any more in Apollo Hall. Would you know the reason? It is because I have swallowed "that notorious woman, Mrs. Woodhull." Oh! ye crocodiles, come and help me weep! I should think that if endorsing Mrs. Woodhull was a sufficient ground to cause the Apollo Hall society to cut the acquaintance of speakers, that it would soon have to suspend or keep Mrs. Livermore and a force of orthodox ministers in reserve. I happen to know that our good Bro. Thomas Gales Forster, who now so ably and satisfactorily fills their desk, secretly, and I guess publicly, has a great deal of sympathy with the Woodhull movement. Permit me to recommend Hudson Tuttle or I. R. Bailey to the Apollo Hall society. I think they can either of them preach as long without saying anything on that or any other question as any one I know. They had better apply soon as Cincinnati is just now in search of a speaker who does not endorse "the new departure," and I have recommended them these. However, there are two qualifications that Cincinnati requires that neither of these men are overstocked with; these are "energy and ability." I think Apollo Hall will have a good chance. These men are the only two that I can warrant to be sound on the Woodhull question. Like the *moquils* of Apollo Hall, they are strictly *virtuosos*.

Laying all jokes aside, it is really laughable, or would be so if it were not so serious a matter to see how hard old foggyism dies. If it will only stay dead when it gets there, we could endure its groans and kicks better. Never mind, the nineteenth century will, by and by, dawn upon even the Tutttles and Baileys.

Well, the present Congress is not going to pass the declaratory act. Another illustration that the mills of the gods, though they grind small, grind exceedingly slow. Very well, those who gave their voices and their votes against this manifestly just and constitutional right have the mark of Cain set upon them. They will yet call in vain for the votes of those to whom they now turn a worse than deaf ear. There are many deaths ahead of them.

I can't write without *tattling* about somebody, and as I am not telling tales on anybody else when talking about myself, I may as well let *age* assert its rights. I am now having a three months' siege in Louisville, Ky. Audiences large and interest good. It could not be different when I was preceded by such good workers as Sister Laura Cuppy Smith and Bros. Forster, Peebles and Wheeler. It is always a real treat to follow such speakers. Among the best mediums I ever saw are in this city. I hardly know how to account for it, but there are more good mediums here than can be found among ten times the number of Spiritualists in any other place I have visited. I find all the work I can do in the country around, or rather just "over the river" in Indiana. I have already been at Liberty, Lotus and Richmond, in that State, and now have invitations to visit Salem and Bedford, Ind., and Dayton, Ohio; that, with attending the discussion between D. W. Hull, and Elder Jewell, at Crawfordsville, and holding a discussion myself with Rev. Mr. Parker, in the city, will keep me quite busy during my stay here.

You have learned ere this that Elvira, my "better half," has entered the lecture field. Everywhere her lectures are highly spoken of. All who have heard her want to hear her again. You know she is the very soul of radicalism; be assured she does not keep any of it back. It is not her design to make a regular business of lecturing, yet she feels the great truths of to-day, what Peter would call, "The present truth," and cannot keep silent.

I am glad to know of a proposition to get Mrs. Woodhull to lecture in Louisville: hope she will come while I am here.

I cannot help but admire the spirit in which A. E. Newton writes to Mrs. Woodhull. Mr. Newton is every inch a gentleman and could not write any other than a gentlemanly letter. Some of his points, too, are well taken. If I do not mistake, the readers of WOODHULL & CLAFLIN'S WEEKLY will have a rich treat in the reply. Hurry it up, many of your Louisville friends anxiously await your answer.

Pardon the *scatteredness* manifested in this letter, and I will be tempted to repeat this sin. You may in future find much use for the pardoning power, as I may write often.

MOSES HULL.

WOMEN'S EXALTATION.

"And there appeared another, 'wonder' in heaven, a woman clothed with the sun."

Utters the beloved revelator John, in his great serial vision of human progress out from a spiritual and political vassalage, toward individual and absolute freedom. Without noting the modern sectional interpretation of the foregoing intimated

"wonder," which accepts the woman as the symbol simply of a church, corrupt mayhap, or an ecclesiastical power, we are just impressed with the fact, so barbarous in its effects, of the long studies and matured system practiced in and out of the church among all peoples to keep woman in the background, to esteem her even when not a drudge and a slave, of but little account, gotten up solely for man, her lord's accommodation, and to administer to his convenience, and whims, note the low and ignoble estimate in which she, though the "mother of all living" was held by the ancients. Even when the human race had progressed sufficiently away from the animal to embrace and accept in their religious nature the fact of human immortality, their idea of the angel world appears to have been it was peopled only with men; hence quite all the angels who appeared to the ancient patriarchs do so in the form of "men," never women.

None at least in the Jewish line appear sufficiently free to break down the strongly cemented wall of prejudice so long dividing the social privileges of the sexes, until the appearance upon the scene of the "Man Christ Jesus." A man finely unfolded in his emotional nature. A man possessing the endearing tenderness of woman. With his birth a more liberal era dawned for woman. So that though the character of women before was not sufficiently esteemed to even symbolize anything good, it slowly became allowed that woman, if not quite an angel already, she might, by care, and through much suffering eventually become one as well as her lord. And even the bigoted old bachelor, Paul, admitted, when in a liberal mood, that "she may be in child bearing." But we leave Paul and come into rapport with a more womanly media, John, the tender, loving and beloved; we find woman and progress prefiguring the highest, most heavenly and noble conditions of humanity. Some of the angels of his great vision appear as a noble type of a strong, well developed, vigorous manhood. Yet the crowning of his grand spiritual serial is the effulgent appearance on earth of the New Jerusalem prepared as a bride adorned for her husband.

But, beyond all this, to us, is the sublime and ennobling position that woman shall fill in the near future, when by the intellectual, scientific unfolding of all her powers, men and nations will realize the full meaning, and more, of the seer's beautiful vision of a "woman clothed with the sun."

How befitting and beautiful the transparent, effulgent garment. "A woman standing in the sun" we have it in another place. How indicative of the necessity of the absence of all that is hurtful or impure, and the possession of truth and the "beauty of holiness." For, surely, in such a position there can be nothing hid. But the light of intellectual science shall reveal to us all things, and woman, such a woman, acting in Church and State, side by side with man, his recognized equal, so redemptive and and refining in all her better influences, shall prove his best saviour.

REICHER.

POEM.

BY F. O. HYZER.

Mesdames Woodhull & Claflin:

DEAR FRIENDS,—Knowing you as friends of justice and right, I write you to correct an error which occurred in your paper of March 9th, on page twelve where a beautiful poem is credited to F. C. Flynn. The poem was written by F. O. Hyzer, then living in Vermont, as published by me in my autobiography, "The Life Line of the Lone One," and has been read in public by me scores of times as containing my sentiments as well as hers. It will be found recorded on the 145th page of the above book. Please give the author credit.

Yours truly,

WARREN CHASE.

St. Louis, March 5.

[In justice to Mrs. Hyzer we republish the "Poem." The error occurred through the oversight of our proof-reader.]

That impulse rising in the soul
Which needeth form or chain
Its warm outgushing to control,
Which reason must restrain,
Lest it should make defrauding claim
I would not clothe with love's sweet name.
I would not call that love which could
Be poisoned, marred or stained;
Which could by any wealth be bought;
By any power be chained;
Which could not take unerring flight,
Guided by its own magnates bright.
O, no, thou pearl-winged dove go forth!
I'd scorn to check thy flight—
Soar onward where'er thou wilt—
Where ere thou wilt, alight.
I know thine own God-given powers
Will guide thee to celestial bowers.
Go forth in freedom, seek no guide
Save that deep pulse within,
Which swelleth like an ocean tide
When thou hath found thy kin.
Then fill thy cup with love divine,
Thou can'st not drink what is not thine.
Trust thy attractions, and in turn,
Attract what'er thou wilt.
I know within thy bosom burns,
No flame of lust or guilt.
Thou could'st fold up thy wings and rest
Within the purest angel's breast.
When man can make the new-born spring
Withhold her fragrant breath—
Or the eternal Spirit bring
An offering unto death—
Then thy white wing may feel the chain
Which now is forged for thee in vain.
Go forth! Enraptured I behold
Thee spread thy snowy wing;
So will I love the fragrant dew,
Thou ere dost from it fling.
Go! Naught can chain the thee, spirit dove
Wert thou not free, thou wert not love.

THE BASIS OF REFORM.

NUMBER VIII.

SOUL EQUILIBRATION.

This is the most difficult part of my lesson to the world, but it will be understood and appreciated by some, and I am glad to have the opportunity to present it.

I have spoken of the physical and mental organisms; there is also a soul organism or body, corresponding to some measure of the mental organism, but much more refined; it is an organization of the most perfect character, moved by interior faculties, and although it is associated with, and for a time encased in the mental and physical organisms, and is very much influenced by these, still it is individualized and has peculiar characteristics of its own that I shall refer to.

The function of the soul is to perceive the interior soul of things; everything has an interior soul, but the consciousness of this, either in the thing itself, or in others, begins with the human and does not extend to anything below this.

The human body takes cognizance of other bodies on the material plane corresponding to it; impressions made by these elements are conveyed to the interior where there is a perception of them.

The influence of one is compared with that of another, and thus a knowledge is obtained of their relations to each other.

Mental impressions, ideas and thoughts impinge upon the mental organization and are conveyed to its interior, where a still more perfect process of comparison takes place and the relation of these ideas to each other is comprehended. Interior to this however, and deeper than all, are to be found principles which impinge on man's soul nature, and the impressions of these in the form of institutions reach the inmost of his nature, and if conditions are favorable are returned to the outraged consciousness, giving clearer and better impressions on each plane of man's being.

In too many instances, however, these are all confused and their nice distinctions are not realized.

In order to cultivate soul equilibration, a person must first have some consciousness of the existence of a soul within them, having several distinct faculties, each of which is capable of cultivation. The first faculty which is usually awakened is that which comprehends the interior or soul nature of mineral or inanimate substances. Whenever this is realized it may easily be cultivated by withdrawing from all disturbing influences, and concentrating the interior thoughts upon these. Another faculty of the soul takes cognizance of the interior nature of the life force in plants and animals, and whenever this is realized it may be cultivated in like manner. Another faculty, still more important in its action, recognizes the existence and character of the soul of our fellow men. A glorious faculty this, an attribute making man more God-like than any other, and one which it shall be our grand privilege to cultivate through all the endless cycles of eternity, and from which we shall derive sweeter joys, grander and more sublime realities than from anything else.

I would have you contemplate man as I have pictured him in this trinity of his nature, and which each has its appropriate sphere of action; let it ever be understood that the equilibration of all these is the highest and grandest point of attainment that can be reached, and in all the steps of your career the unfolding into harmony and equilibration of all these will ever form the basis of all reform.

ARISTOTLE.

ABOU BEN ADHEM.

BY LEIGH HUNT.

About Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw within the moonlight of his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said:
"What writest thou?" The vision sweet his head,
And, with a look made of all sweet accord,
Answered: "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one who loves his fellow-men."
The angel wrote and vanished. The next night,
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest!

VICTORIA C. WOODHULL.

[From New York Department of The Present Age.]

This brave little woman is indefatigably at work in all directions. Now in Boston in Music Hall, from there way down east, then on to Washington, thence to Pennsylvania, back to this city to address a crowd at the Academy of Music on the 20th upon the "Impending Revolution." What cares she for the critics who assail her or detractors who throw filth at her! She has thrown her whole soul into the cause she represents—the cause of humanity—and with a lofty serenity of soul and a courage that nothing can daunt, she walks steadily forward upon the path marked out for her by her invisible guides. Who can read her replies to her critics and assailants and not admire their spirit. Who can fail to see that she towers more than head and shoulders above them all. And she is rapidly being recognized, too, by the bravest and noblest of the land. We have seen letters of appreciation and encouragement written to this brave little woman by some of the foremost men and women of the times. She has no petty personal ambitions to serve. She is an enthusiast in the cause in which she has enlisted and were it to require to-morrow the sacrifice of her life, she would unhesitatingly give her body to the consuming fire of the martyr's stake, so entirely does she sink her own selfishness in the

great interests of the cause she has at heart. Who can read her article in *Woodhull & Claflin's Weekly* for February 10th, entitled "Personal and Presidential," and her reply to Emma Hardinge Britten in the *Banner of Light* under the heading, "Impersonal Reform," and not recognize the true spirit of the woman!

Toil on, brave and noble soul, and thou shalt surely win, and enfranchised and redeemed thousands of thine own sex shall at no very distant day rise up and call thee blessed.

MRS. ANNA M. MIDDLEBROOK.

Owing to the extreme weather of yesterday there was not a very large audience assembled at Wilgus Hall to hear Mrs. Middlebrook's lecture, although a larger number of people assembled than was anticipated. Her subject, "The aspiration of the human soul and inspirations of God," was presented in an interesting and truly striking manner. Mrs. Middlebrook is very intelligent and commanding in appearance, is eloquent and fluent, and her arguments, on the special subjects which she treats, are well handled and strongly convincing. In the evening Mrs. Middlebrook drew a large audience, and her lecture was a decided success. The more you see and hear her the more personal interest is enlisted in her favor as a prominent successful woman lecturer. Socially, she is remarkably pleasant in conversation, and in her mission and the advocacy of the principles which she believes to be right she is an ardent vigorous and convincing worker. She is accompanied by Mrs. Marsh, an estimable lady of McLean. The next lecture by Mrs. Middlebrook will take place on the 19th of this month.—*Albion Daily Leader*, February 6, 1871.

MISS HARDINGE'S "HOME."

In a letter addressed to her friends in America, Miss Hardinge makes a statement of the causes that have postponed the realization of her wishes for a home for outcasts. In answer to the query of "theoretical reformers" why she did not with the two thousand dollars raised, begin a home on a small scale, she makes answer that money is needed at the start, sufficient to pay for the estate, and support the family three years. For this, Miss H. has demonstrated by practical experiment, at the cost of "all her own substance"—but none of the money contributed.

"That a piece of ground, large or small, cannot become remunerative to the cultivator under two or three years, and that the hire of the necessary help for its cultivation, together with the expenses attendant upon the formation and maintenance of a country home on the smallest scale, is a vortex that swallows up a steady income of about three times the amount of the purchase money of the estate at first. That such a home (made by effort and time productive in every department,) might ultimately become self-sustaining, I am more than ever assured; but whilst I should invest my two thousand dollars collected in part of the purchase money, and give a mortgage for the rest, where is the yearly interest on that to come from? To say nothing of house, land and family expenses, which, I repeat, I have proved by experiment would swallow up a far larger income for the first few years than the purchase money for the estate."

This conclusion Miss Hardinge assures us she has proved "conclusively."

While we do not doubt either the earnestness of Miss H.'s trial or the sincerity of her conviction, there are, we think, a few thousand practical men and women over the country who will believe that the experiment has conclusively demonstrated no such broad and sweeping theory. That in inexperienced hands a country home is such a "vortex" we cannot doubt; but the mass of evidence and the almost universal experience is rather against the statement.—*Herald of Progress*, A. J. Davis, Editor, September 19, 1863.

Query. If Miss Hardinge expended "all her substance" upon the aforesaid practical experiments, how could she have had any left to devote to the publication of her book upon which she recently declares she spent all her earnings? Query No. 2. Where is the Home located that Miss H. made the scene of her experiment? Query No. 3 and last. Where is the three thousand dollars? MARCIA.

THE CONSISTENCY OF THE WORLD.

MRS. VICTORIA WOODHULL.—Madam: How dare you give expression to your thoughts? Don't you know that you have no right to think, even, much less are you entitled to a place upon the rostrum at the Cooper Institute, where so many able as well as unable men have poured forth torrents of eloquence and floods of nonsense, and uttered thoughts that thrilled the souls of those present with sensations of various kinds? You don't seem to know that it is your "duty to go to church" and listen to and believe all that the Rev. Mr. Fog tells you. He knows, Madam, because he was there and saw it all. He must have been. He does not say he "thinks" or "believes," but asserting all that he tells you, the natural inference is that he knows. And does he not explain all things as clearly as you can see the eclipse of the sun through a sheet of lead at noon-day? Look at the "worshippers," Madam, behold the height of their foreheads, the sparkle of their intelligent eyes, the expression of their noble countenances, and when such as these pronounce Mr. Fog to be a smart man—man, Madam—how can you gainsay what they know as well as they know anything? Again, Mrs. Woodhull, that extraordinary man, Fog, is paid to do your thinking for you; he gets a salary for so doing all the year round, during the Saratoga season and during the religious season. What business have you to think, then, and worse still, to utter aloud your thoughts. Such audacity! But you go farther, you not only presume to think and speak out in meeting, but you publish your thoughts. And worse still, you seem to think that you must tell the truth at all times about everything and everybody. It is clearly evident that you have learned nothing in this respect from the orators of the pulpit. Their profound discourses and deep down erudition and lofty flights of eloquence and lucid explanations of their several plans or conclusions, each clearly proving to his own satisfaction, if not conviction, that his is the "only" plan, or programme, or arrangement, whereby it is possible to be saved, appears to have been lost upon your obstinate ears. You go away from church, madam, and so does Jennie C. Claflin, with thoughts as free and boundless as the ocean. What, trouble for nothing, when you could if you would, do as others do—leave all that kind of thing to the man who is fain to do it for you. But it is more than a waste of time to say anything more about it, for I presume you will both go on thinking for yourselves and talking for yourselves and publishing disagreeable facts, and unpalatable truths and startling theories which shake the nerves of the feeble minded and make the strong man see stars. So no more from WILLIAM JONES.

ARISE.

Arise! Ob, doubting spirit,
Cast all thy fears away,
Life is not all a shadow—
Nor yet perpetual day;
Though clouds may swiftly gather,
And angry tempests roar—
Faint not, if thou would'st anchor
Safe on the peaceful shore.

Though life may seem a burden,
And those you trust untrue,
While friends you love and cherish
Oft coldly turn from you;
And if your highest efforts,
They fail to comprehend,
The law of compensation
Your pathway shall attend.

Though the tidal wave of slander
Heap high upon thy head,
Suspicious without number
Vindictively may spread,
Remember in thy sorrow
The hour will surely come,
When all our wrongs be righted
And Justice shall be done.

If thou art sad and weary,
With hopes for age deferred,
If the present seemeth dreary—
Or like a "prisoned bird"
You pine to rise in freedom
From fetters worn so long,
That you have ceased to warble
Your simple native song;

Then sing again in gladness
The joyous songs of yore,
Arise in strength and courage
And burst thy prison door;
Conditions may not bind us
Nor social caste control
The freedom God has given
To every human soul.

BATTLE CREEK, Mich.

L. E. BATES.

SALEM WITCHCRAFT.

BY HORACE DRESSER.

Who would believe that in the quiet town
Of Salem, and amid the trees that crown
The neighboring hillsides, and the sunny farms
That fold it safe in their paternal arms—
Who would believe that in those peaceful streets,
Where the great elms shut out the summer heat,
Where quiet reigns, and breathes through brain and breast
The benediction of unbroken rest—
Who would believe such deeds could find a place
As those whose tragic history we trace? —LONGFELLOW.

A late number of the *Atlantic Monthly*, in its book notice department, announced the publication of a volume of popular accounts of the history and traditions of persons and places, and remarkable events, entitled, "New England Legends," the name indicating the locality of their occurrence, written by Harriet Prescott Spafford. The writer of this notice of publication mentions one of the sketches of the book concerning "The Salem Witchcraft" as being of especial interest and importance, charging the phenomena and philosophy thereof as delusion, thus:

The witchcraft delusion is satisfactorily disposed of, and its origin is quite as clearly and convincingly defined as in the more elaborate works published, that are devoted exclusively to this subject.

How can that marked day of popular ignorance and priestly persecution, in which so many mediums and Spiritualists were immolated as witches on the Moloch altars of the Puritan Church ever be forgotten? We Spiritualists who live to-day can see in the light of the historic past what would have been our lot had we lived in Salem 200 years ago. How little has the church altered its tone or changed its temper towards Spiritualism in these two centuries? Their leaders would repeat the same scenes if they could!

A few years since Mr. Longfellow, also in his poem, "The New England Tragedies," and his publisher, in his advertisement unfortunately, characterized the so-called witchcraft as a delusion, in that there was no delusion; the delusion was on the side of the clerical persecution.

Delusions of the days that once have been,
Witchcraft and wonders of the world unseen,
That crushed the weak and awed the stoutest hearts,
These are our theme.

There is too much true Spiritualism in much of his poetry to warrant him thus to misapply the term. He well knows that the substantial, scientific Spiritualism of to-day and that which the ignorance and bigotry of Mather and his ministerial associates denominated witchcraft, are identical, and evinced by the same spiritual phenomena, and are no delusions. His beautiful poems, "Footsteps of Angels," "Haunted Houses," etc., have been received into the sacred uses of song and sentiment by Spiritualism. Is what he has sung so sweetly in this behalf mere fancy, and allowable only under poetic license?

This volume of poems, upon which I have drawn in the quotations above, is very appropriately named *Tragedies*. It exhibits the atrocities of Puritanism towards the Spiritualists and Quakers of the early days and settlement of this country. But *tempora mutantur et nos mutamur in illis*; otherwise we should see enacted in our midst the same scenes toward the Spiritualists of this generation. The animus of Cromwell's Puritans in New England, with their God-service in the use of gibbets, and in their songs and benediction of the blessed institution the scaffold, uttered with "nasal twang of conventicle," and the heart-throbs of Charies, cavaliers in the Carolinas, and elsewhere in the South, in the establishment of slavery as a divine institution, with their indulgence in bacchanalian orgies as wassailings in its praise and worship, are discernible to-day in their descendants, but powerless in the uses of halter at Salem, or of the lash and chains at Jamestown, to annihilate

Spiritualism in the one place, or to perpetuate slavery in the other.

I am glad that the muse of poetry has crystalized the facts and the circumstances of the days of Cotton Mather and his cruel church compeers into gems of immortal verse, by which, as in a mirror, the malignities and inhumanities of priest-craft may be forever reflected through the ages, to stir up detestation of their enormities and of the theology that incited them. Let every Spiritualist open the pages of "Mather's Magnalia," if he can endure such nausea as it will provoke, and see what a specimen it is of pedantry, intolerance and ignorance of science, spiritual and natural. What man of the least scientific attainment can help laughing at him on reading his nonsensical jargon on the philosophy of thunder and lightning, delivered to his congregation, on occasion of their escape from destruction by a terrific thunder storm.

I have some evidence which I propose to offer to the reader, showing who were the *deluded* persons—some testimony which I received through a distinguished medium in New York City, Mr. J. V. Mansfield, from the spirit world, settling the question of *delusion*, charged upon us and our brethren of other days, by the religious sects.

The reader, not acquainted with Mr. M., and uninformed of the methods through which are made to appear his astonishingly spiritual gifts and powers, may be interested as well as profited by an illustration founded on actual occurrence, and within my own spiritual researches.

Indulging his taste for things curious and antiquated, or historically associated, the reception rooms of Mr. M., besides their spiritual prestige to render them attractive to visitors, have much of the air and style of a miniature picture gallery, or well-arranged museum of carefully selected and curious articles, artificial and natural. Among the many valuable and choice curiosities here clustering, may be seen suspended from the wall of the parlors, an article thus labeled:

"This cane belonged to Judge Ward, who condemned and hanged the so-called witches, in Salem, Mass., A. D. 1650."

How suggestive this historic memorandum and its subject! A while ago, while thinking I might, perhaps, get a response to an inquiry concerning the above mentioned cane or walking stick, on the occasion of a call at these parlors, and finding Mr. M. disengaged and willing, at the time, to allow me a few moments, he bade me sit at his table and write. So long time ago was it since I examined the cane and the note attached thereto, that I really had forgotten the name of the reputed ancient owner. I revolved it in my mind whether it would be consistent, with that abundant caution demanded by skeptics, for me to arise and examine the cane and its label; though not skeptical myself, nor believing it possible for my medium friend to deceive me in any respect, but for the sake of others, however, to whom I might relate my adventure, I deemed it best to remain sitting, and to proceed with my letter addressed in blank. While writing, the medium sat on the opposite side of the room, at a distance rendering it impossible to discern what I wrote. When finished, I folded my writing so as to render it impossible to be read by any mortal eye, and gave it to Mr. M. He proceeded further to fold my paper, looking on vacancy or out at the window, folding and unfolding the same till its folds were eight in number, being reduced to small dimensions; roll he enveloped in another like paper, with several more enfoldments. I sat in his presence and saw his every motion till the reply was written, and well know that he could not and did not see, or learn from me in any way, the contents of my letter. The following is a copy of the enfolded writing:

"Will Judge —, the reputed owner of the walking stick, or rather bludgeon, now kept in these parlors as a curiosity by my friend Mansfield, please to inform me whether the stick is the veritable one with which he used to walk in his earth-life? Also please to state whether the facts and circumstances of his day, denominated then and now delusions, by the clergy and churches, (which allow me to call the successors of the old Scribes and Pharisees,) were such indeed, or were they realities, and deserving our credence as Spiritualists? and to make any other statements which he may deem advisable in this behalf.

HORACE DRESSER."

The above was answered as follows:

"MY STRANGER FRIEND.—Have you thought to invoke my spirit to earth again, after more than one hundred and seventy-five years a dweller of the land of souls? the object of which I see, is to verify records or footprints of the past. Yes, that is the identical oak suppling I cut with my own hand, on or near the place where several *innocent* people were hanged for that which they could not help any more than they could help breathing. I sat in judgment over them, but verily thought I was doing God service when I condemned them to die. Mather and others influenced me, no doubt, much to do as I did. Yes, that is the identical cane used by me as a walking stick. I am, JOSHUA WARD.

To Horace Dresser.

It would seem that in this my opinion, the grave official, in his communication above fully concurs.

From its beginning, having been "called to be an apostle" of Spiritualism, Mr. M. has been identified with that greatest movement of the present age, as a test writing Medium. This is his *forte*. There is no better exponent of the evidences of the truth and divinity of this new Religion. Its foundations rest on spiritual phenomena. Their examination leads into the vast fields of Philosophy and Science. In their explanation are involved the laws which govern universal mind and matter. Through him most largely have been contributed invaluable testimonies from the Spirit Realm, to establish its claims upon the credence of all mankind. This age of the world is fast making history—Spiritualism is already historical—and Mr. M. is one of its most marked and worthy characters.

Spiritualism, notwithstanding the hatred and hostility toward it of the churches and their bigoted clerical teachers, is

fast permeating the hearts and minds of the people. The conduct of these teachers is in manifest conflict with the doctrines of Paul, the apostle, to whom they pretend to give heed. He declares to them, "Now, concerning spiritual phenomena, brethren, I would not have you ignorant."—1 Cor., xii: 1.

Let us rejoice! The eclipse of Old Error is passing away from the heavens; the beams of the Sun of Righteousness, with healing in his wings, are brightening the expanse; truth, fallen prostrate on the earth, shall have glorious resurrection; the great fountains of joy to humanity are flung open and are streaming forth their glad waters for the healing of all peoples,—"and Siloa's brook that flowed

Fast by the oracle of God."

SPIRIT FACES AT DR. SLADE'S.

The thousands upon thousands of Spiritualists and others throughout the land who have read of the materialization of spirits, so as to present themselves in form by the well-known and reliable mediumship of Dr. Slade, will be rejoiced to learn that these "manifestations" still continue, the purely fabricated false report of certain suspicionists to the contrary notwithstanding.

Those who desire to get at the facts in this matter, will, we think, find sufficient evidence in this number of our paper to satisfy any candid mind, how utterly groundless was the falsehood whispered with such apparent innocence by Mrs. Case at first, and eagerly caught up and spread by others, with an industry most commendable in any decent business.

We hope Spiritualists will note the testimony of Mr. Morton, where he speaks of what his wife said of Mrs. Case under influence, weeks and weeks before this woman undertook the nice little job of getting "sweet revenge," by engaging in the "suspicion" business. We have some corroborating testimony to add to the truthfully prophetic statement of Mrs. Morton. Weeks before the pretended discovery of Mrs. Case, that the manifestations by Dr. Slade were "humbug," a medium in Michigan stated to a cousin of ours living there, and who is an old friend of Dr. Slade's, that the woman, Mrs. Case, then staying at Dr. Slade's, would cause him trouble. So impressed was our cousin that such would be the fact, she wrote Dr. Slade what the medium said to put him on his guard. So the spirits in Boston and in Michigan, "about the same time, through two mediums, neither of whom had ever seen Mrs. Case, prophesied the same thing, at it came to pass.

Mrs. Case made haste to declare before the conference, where she retailed, her fearful, dark suspicions, that "she was not a Spiritualist." Considering her capacity to go "snooping round the house," the hospitality of which she was enjoying, upon a claim of friendship—her superior ability to suspect an old friend of dishonesty, while in his kindness he cared for her for weeks, as an invalid, in his home, making her as welcome as an own sister, and especially considering the brilliant, effective manner in which she retailed her suspicions and peddled her gossip and falsehoods, we are decidedly pleased that she defined her position as "not being a Spiritualist."

The most surprising part of this farce of pretended exposure is, that any number of Spiritualists could be found who would give the least credence to mere suspicion as against a well known, and for fifteen years thoroughly proved, faithful medium and honest man. But such seems to be the height of ambition, of some persons calling themselves Spiritualists.

Well and truly did the controlling intelligence of Thomas Gales Forster, say of that class last Sunday in his morning lecture. "Some Spiritualists seem as determined to prove their mediums false and guilty of deception, as the orthodox are, to have somebody to be damned!"

"But," shriek the "suspicionists," "if the manifestations of Slade are not humbug, why don't he have them now?" How do you know he does not have them? Have you been to see, any one of you who have repeated the falsehood that they have ceased?

Whoever says the physical manifestations by Dr. Slade, which Mrs. Case by the assistance of others, pretended to expose, have ever ceased for one moment on that account, either knowingly and purposely does what the boy did, when he lied, or ignorant of the facts, with neither candor, fairness or prudence repeat a falsehood.

We speak positively because we have the evidence to sustain us. And, here, with a brief statement of what we have seen quite recently, we call upon all Spiritualists and fair-minded persons to give these manifestations a fair, thorough trial, and we have not the least doubt that each and every one will be fully satisfied of the honesty of Dr. Slade, and the genuineness of the truly wonderful manifestations that are daily occurring at his residence, No. 210 West Forty-third street, New York City.

On Tuesday evening, March 12, we unexpectedly had a sitting with Dr. Slade. The fullest opportunity was given us to examine everything in the room. We did so minutely; assisted in putting up the cord (not wire) upon which the loose, piece of cambric is hung for a screen. We saw two spirit faces—or human faces plainly; one a young lady, and one an Indian. They came and disappeared in such a manner as to render it utterly impossible to be done by any human contrivance. The face of the young lady came three times—the last time more distinctly, and remained several moments. They disappeared by going out, or dissolving like a cloud.

We have given this subject the attention we have, because of its importance. We have examined it thoroughly, and are satisfied that it is one of a series of grand manifestations of spirit-power, that shall bless humanity with the knowledge of a future existence.

A. A. W.

New York Mediums.

DR. SLADE, Clairvoyant, is now located at 210 West Forty-third street, New York.

JAMES V. MANSFIELD, Test Medium, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps.

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VICTORIA C. WOODHULL AND TENNIE C. CLAFLIN,
EDITORS AND PROPRIETORS.

TO FRIENDS IN THE WEST.

I desire to express sincere thanks for the numerous urgent calls constantly coming to me from my good friends in the Great West to lecture among them upon "Social Freedom and The Impending Revolution." I had intended making a western tour during the spring months, but the arduous toils of the winter have made such drafts upon my physical strength that I fear to attempt any further labors, other than such as necessarily devolve upon me at home.

But permit me to remind you all that May is approaching with its anniversary week, during which every body of reformers of whatever name, should be represented here in the Grand Convention, which is to inaugurate a political revolution that shall sweep over the country like a purifying fire and institute the reign of justice and equity by all the people. After this is done there will be a definite purpose, an organized cause, for which to labor, when every person who has the welfare of humanity more at heart than mere self interest, will be in the field, their voices everywhere rousing the people into action, to throw off the despotism which has settled over them in their thoughtless reverence for the mere theory of political freedom.

Then gather up your strength, and let the May Convention sound the death knell to the present government conspiracy which has usurped the rights of the people, and now presumes to deal them out according to the expediences of the hour and the exigencies of party needs.

After the summer heats are over, if no untoward circumstances prevent, I shall gratify a long cherished desire and go West, to urge on the Impending Revolution and to speak the beautiful truths of Social Freedom.

VICTORIA C. WOODHULL.

TENNIE C. CLAFLIN.

At the Academy of Music, on the 29th of this month, Tennie C. Claflin will make her debut on the rostrum upon the subject of, "The Ethics of the Relations of the Sexes: or, Behind the Scenes in Wall Street," which will be the most searching analysis of present conditions that has as yet been presented to the public. As there is a very general desire to hear this lecture, it will undoubtedly draw an audience similar to that which lately greeted the "Impending Revolution" at the same place. Those who would make sure of obtaining ingress to the Academy, should secure seats at once at 44 Broad Street, and remember that the doors will open at fifteen minutes past seven o'clock.

JURORS.

The trial of Mayor Hall, which has thus far occupied two weeks, and was to have been continued yesterday, received a sudden interruption on the opening of the court, through the illness of one of the jurors, and the probability at present is that all the labor expended in the matter, so far as the purposes of the trial are concerned, has been for naught, and that the case will have to be begun anew.

Ah! is this juror a woman or an African? It cannot be possible that a "white male citizen" could be taken sick in such an important crisis? If such things must need be, how can the ends of justice ever be reached in our courts? Nature clearly indicates man's unfitness for such positions.

THE MAY CONVENTION.

Just as we are going to press we receive the following call for insertion, which, for want of space, we are obliged to publish minus the long lists of signers attached to them. These lists, when made public, will convince the most skeptical that a political revolution is already well under way. We had hoped that the various reformatory movements, since they propose to work for a common purpose, would have made a common call. This, however, will be no barrier to concert of action against the common enemy. In the meantime, those who have not already signed either call are earnestly requested to at once forward lists of names, those to be added to the first, to Mrs. Isabella B. Hooker, Hartford, Conn.; and to the second, to Victoria C. Woodhull, 44 Broad street, New York City:

PEOPLE'S CONVENTION.

The undersigned citizens of the United States, responding to the invitation of the National Woman Suffrage Association propose to hold a Convention at Steinway Hall, in the city of New York the 9th and 10th of May.

We believe the time has come for the formation of a new political party whose principles shall meet the issues of the hour, and represent equal rights for all.

As women of the country are to take part for the first time in political action, we propose that the initiative steps in the Convention shall be taken by them, that their opinions and methods may be fairly set forth, and considered by the representatives from many reform movements now ready for united action; such as the Internationals, and other Labor Reformers,—the friends of peace, temperance, and education, and by all those who believe that the time has come to carry the principles of true morality and religion into the State House, the Court and the market place.

This Convention will declare the platform of the People's Party, and consider the nomination of candidates for President and Vice-President of the United States, who shall be the best possible exponents of political and industrial reform.

The Republican party, in destroying slavery, accomplished its entire mission. In denying that "citizen" means political equality, it has been false to its own definition of Republican Government; and in fostering land, railroad and money monopolies, it is building up a commercial feudalism dangerous to the liberty of the people.

The Democratic party, false to its name and mission, died in the attempt to sustain slavery, and is buried beyond all hope of resurrection.

Even that portion of the Labor party which met recently at Columbus, proved its incapacity to frame a national platform to meet the demands of the hour.

We therefore invite all citizens, who believe in the idea of self-government; who demand an honest administration; the reform of political and social abuses; the emancipation of labor, and the enfranchisement of woman, to join with us and inaugurate a political revolution, which shall secure justice, liberty and equality to every citizen of the United States.

THE PARTY OF THE PEOPLE TO SECURE AND MAINTAIN HUMAN RIGHTS, TO BE INAUGURATED IN THE U. S., IN MAY, 1872.

We, the undersigned citizens of the United States, believing the time has come for the formation of an entirely new party whose principles shall meet the vital issues of the hour purpose to hold a Convention in the city of New York, on the 9th and 10th of May, 1872, for the purpose of constructing a platform and considering nominations for President and Vice-President—the first so broad as to include every human right, and the last, the best possible exponents of every branch of reform.

Some of the reasons, which render this step necessary, are as follows:

We charge on the present Government, that in so far as it has not secured freedom, maintained equality and administered justice to each citizen, it has proven a failure; and since it exists without the consent of the governed, therefore, that it is not a republican government.

We charge it with being a political despotism, inasmuch as the minority have usurped the whole political power, and by its unscrupulous use prevent the majority from participation in the government, nevertheless compelling them to contribute to its maintenance and holding them amenable to the laws, which condition was described by its founders.

We charge it with being a financial and military despotism; using usurped power to coerce the people.

We charge it with using and abusing millions of citizens who, by the cunningly devised legislation of the privileged classes, are condemned to lives of continuous servitude and want, being always half fed and half clothed, and often half sheltered.

We charge it with gross and wicked neglect of its children, permitting them to be reared to lives of ignorance, vice and crime; as a result of which it now has more than five and a half millions of citizens over ten years of age who can neither read nor write.

We charge it with having degenerated from its once high estate into a mere conspiracy of office-holders, money-lenders, land-grabbers rings and lobbies, against the mechanic, the farmer and the laborer, by which the former yearly rob the latter of all they produce.

And finally we indict it as a whole, as unworthy of longer toleration, since rivers of human blood, and centuries of human toil, are too costly prices to be demanded of a people who have already paid the price of freedom; nevertheless, such was the price demanded and paid for a slavery, which, in point of

human wretchedness, was comparatively as nothing to that which still exists, to abolish which it promises to demand still more blood and greater servitude and toil.

In view of these conditions, which are a reproach upon our civilization, all persons residing within the United States, regardless of race, sex, nationality or previous condition; and especially Labor, Land, Peace and Temperance reformers, and Internationals and Woman Suffragists—including all the various Suffrage Associations—as well as all others who believe the time has come when the principles of eternal justice and human equity should be carried into our halls of legislation, our courts and market-places, instead of longer insisting that they shall exist merely as indefinite, negative and purposeless theories as matters of faith, separate from works, are earnestly invited to respond to this call and, through properly constituted delegations to join with us, and in concert with the National Woman Suffrage Association to help us to inaugurate the great and good work of reformation.

This reformation, properly begun, will expand into a political revolution which shall sweep over the country and purify it of demagogism, official corruption and party despotism; after which the reign of all the people may be possible through a truly republican government which shall not only recognize but guarantee equal political and social rights to all men and women, and which shall secure equal opportunities for education to all children.

Last week we published the introductory chapter of "Emanuel; or, News from the North Pole." We are obliged to lay over the first chapter until next week. But we would call the special attention of our readers to it as being in regard to its conception and execution, as well as in its happy advocacy of the various reformatory movements of the day, an intensely interesting romance.

ROYAL WOMEN AND THE SUFFRAGE—"TRIBUNE" LOGIC.

We open the secular papers with a moral certainty of finding some sophism or slang on the woman question. It is useless to follow these besotted creatures with the hope of beating feeling into their souls (?) or sense into their heads. The *Tribune* of Wednesday enters into a detailed history of numerous queens and courtiers who have exerted their powers for selfish and sinister purposes, and deduces therefrom that, if women get the ballot, they will all become corrupt tyrants. This, of course, is a clincher, particularly to such brainless people as those who run the *Tribune*.

Nothing is said of Zenobia, Elizabeth, Victoria, or even Joan of Arc, who, with many others, are illustrious exceptions. A few things are certain:

1. Women, on an average, are better than men. No sane or honest man denies or doubts this. More ruling queens, proportionately, than ruling kings have been wise, prudent, good. All our prison statistics show the superiority of women. They are more in number than the men, and yet not 10 per cent. of all the offenders are women. The ballot would not enhance their despotisms. To-day they could organize a government, repudiate the despotisms of a man-made government, and set up for themselves. All it needs is the determination, and every home could be made a hotter hell than it now is. To this they may be driven. The right of ownership must be transferred from the man to the woman. The woman must be permitted to own herself, the product of her hands, and the fruit of her body. We say, this justice must be done, even if we tumble down the whole social and political fabric about the heads of the usurping tyrants.

2. There are at least ten men to one woman who violate the legal marriage contract. What would our liege lords, on whom these obligations rest so lightly, say, if they knew that one woman in ten was doing as the men in this respect!! And yet they, by precept and example, are forcing women into this condition.

3. The ballot in the hands of women cannot be more abused than in the hands of men. Ignorance and corruption, bad laws, and worse administration, prevail everywhere. We need only refer to the press for the proof and concession of these allegations. The government is rotten from base to capital; from the official bootblack to the President, there is incompetency or corruption—usually both. Once it was deemed an honor to represent the people in Congress—now no man who has any regard for his reputation or posthumous fame, allows himself to indulge in the aspiration. Politician is only another name for corrupt villain. And yet the ballot is in the hands of nearly all the ignorant brutes, black and white. Among the most towering, gigantic instrumentalities of this condition is the New York *Tribune*. It has always been sufficiently partizan to prevent the most perfect freedom and justice. It lent its all-powerful influence to the election of the present party to power. It hesitates now to do its whole duty. It is willing that the present investigation shall be partial—not general, thorough. The *Tribune* knows that the responsibility for the custom-house abuses is with the Secretary Boutwell and the President; that the corruption and rascality of the U. S. District Courts, lies at the same doors, and yet no demand is made to investigate Boutwell.

We do not pretend that women will always use the ballot well or wisely. But we do say that they cannot do worse than the men if they try, and call the infernal regions to their aid.

COMPENSATION.—The Virginia Military Academy boasts a colored professor who teaches the art of scientific murder during six days, and the seventh he tries to teach the arts of peace to a colored Sunday-school. The same duties were performed by Stonewall Jackson. We cannot say that in the end the account will balance on the day of judgment, but we can say that it looks incongruous.

IS OUR CHARGE EITHER FALSE OR OVERWROUGHT?

We have recently spoken several times, in different cities upon the Impending Revolution, which we admit is somewhat revolutionary in its tendencies. It is true we charge that the accumulated wealth of the world is largely held by those who have neither moral or equitable right to it, since they neither produced it by their own labor, or obtained it by an equitable exchange of their own labor or the results of it. We charge that almost all the laws which stand upon our statute books were framed with the idea of, and that the result is, giving increased power to the few to be exercised at the expense of the many.

It is true that we claim that individuals have no right to ownership in the soil, and consequently no right to hold the land in large tracts to the exclusion of numbers of others. Every form of natural wealth we claim belongs to the people as a whole, or as a nation. This, of course, includes not merely the land, but all the gold, silver, copper, iron and other mineral, and coal oil and salt, lands, which should be operated for the benefit of the public through its paid agents. Under the application of this principle there would be no possibility of a person becoming immensely rich through the rise of property, which he never either created or caused to advance in value, since all such advance would belong to the public.

We also contend that no person has a right to speculate in the results of another's labor. That is, a person who produces a barrel of flour has the right to receive the full price paid by the consumer, less only the actual expenses of effecting the exchange; or that the consumer has the right to obtain the flour at the price paid to the producer, plus the cost of effecting the exchange.

This presupposes that the exchange is to be effected by the paid agents of the producer or consumer, or of both acting conjointly, through the medium of governmental transportation at cost or maintained at the general public expense; as our highways are now maintained for the benefit of the public, irrespective as to who does or does not make use of them. The person who makes constant use of a certain highway, running over it a hundred teams, pays no more for its maintenance than does the person who never passes over it even on foot. The compensation in this is to be found in the general benefit to the public which accrues from the business transacted by the teams, which redounds to the benefit of the person who makes no use of it, in enhancing the value of his peculiar business or trade.

If this result is obtainable, and it is a just one in regard to our common highways, why should it not obtain in a still more special manner in reference to our special highways—our railroads and water courses? These are becoming even more important methods of communication than the common roads of the country. Then why should the proposition that they be operated for the public benefit be such a preposterous one, as the comments upon it by the press, would seem to indicate it to be?

It is also contended that the people who have contrived to obtain possession of all the money of the country have no right to absorb the result of productive industry through the false pretense of payment for its use, in the form of interest; since if tribute ought to be paid for its use, which we deny, it should be paid to the public for the use of its own money, and thus reduce the burdensome system of taxation which including interest, renders this country a mere commercial appendage to Great Britain.

We also object to education being monopolized by a special set. Without a monopoly of educational intelligence it would be impossible to keep the various schemes, by which the results of labor are aggregated in the hands of the few, in operation. Indeed, the intellectual despotism which is maintained over the mass of all the people, is something quite alarming to contemplate. It has usurped the place once occupied by mere force. The divine right of kings to rule, has given place in republican countries to the divine right of intelligence to the full control of everything affecting the masses of the people, who lack the capacity to comprehend the despotism.

Therefore, we claim that the public should guarantee to every person, to become a citizen, the same and equal opportunities to all educational privileges, so that when arrived at adult age all shall be ushered into individual responsibility and public duty, possessed of equal capabilities for public and private good.

But all of these claims are readily entertained compared to the further one that we make that the wealth which is in the hands of the few, should be returned to the public, upon the principle that the public and not the individuals holding it produced it. This we have clearly shown to be the fact, and justice sustains us in making this demand for the people. We have said that all wealth is only held in trust by individuals for the people; and that the time would come wherein they would be required to render an account of their stewardship. To this demand a general and prolonged shout of indignation goes up from press, pulpit and from individuals—we are "insane;" we are "revolutionists seeking to disturb the foundations of society;" we are "presumptuous women meddling with that which is none of our business for the mere sake of a vulgar notoriety;" we are retailers of mendacious abuse against men "who have made us no presents," we are "universally foolish women" "devoting our time to the unnecessary labor of proving our folly;" and, in short, we are of "no possible consequence" whatever, except to inflame the minds of "the cattle" who gather to listen to "our nonsense. Thus we have waited patiently, gentlemen, for you

to spit out all your vituperative bitterness. We knew you would spit and expect it in even more fearful torrents than it has been showered upon us. But we also knew that "whom the gods would destroy they first make mad," and that these acts of yours would prove you mad instead of proving us insane.

You claim to be Christian gentlemen, and believers in and followers after the doctrines and precepts of Christ, his disciples and apostles. But your claim is false. You are none of his. And you Reverend Signors, you too, have also been made mad, since in the very face of your Bible, which you make such loud professions about, and in direct contravention of the words recorded therein as the sayings of those whom you profess to honor and worship; you, too, have denied your master and defamed the principles of Christianity as inculcated by the Lord and his immediate followers.

You have measured out your vials of wrath upon us until thousands of innocent people have come to regard us as something only a little less than the devils with whom you seem to be so familiar; and of whom you make such unsparring use to save souls. But you shall hear our justification, which at the same time will also be your condemnation. And we need not go outside of the Book you present as the Infallible Word of God to accomplish all this. Go with us to that Book; open its pages, turn to the writings of a "servant of God and of the Lord Jesus Christ," and read:

"Go too, now, ye rich men, weep and howl for your miseries that shall come upon you." "Your riches are corrupted, and your garments are moth-eaten." "Your gold and silver is cankered; and the rust of them shall be a witness against you and shall eat your flesh as it were by fire. Ye have heaped treasure together for the last days." "Behold the hire of the laborers who have reaped your fields, which you have kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James v: 1, 2, 3, 4.

We commend these words to your careful consideration before you again vomit forth your abusive epithets upon us, because we, with "James, the servant of God," maintain that the rich have kept back, by fraud, the hire of the laborers who have reaped down their fields and performed all the other labors; the results of which behold in your hands—gold and silver, which is a witness against you. And let the clergymen who have felt called upon to lift up their holy voices, in warning against our unholy teaching, preach: "Go sell all thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me," and see if their professing hearers do not turn sorrowfully away, on account of their great possessions. And when they do, preach again: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," and how few shall there be who will say: "Behold, we have forsaken all and followed thee."

WOMEN IN THE PULPIT!

"TO BE OR NOT TO BE?"

"Shall women be clothed with full ministerial functions?" is a question knocking at the doors of all Protestant churches for answer. We are not umpires, nevertheless, we have a common interest, and have our say. The Methodist churches have always admitted women to the subordinate duties of the ministry. The Quaker church has no external ordinances or ceremonies, and hence if a woman, moved by the spirit, is impelled to speak, there is no canon to silence her. The Presbyterian church has enacted that she shall not exercise Ministerial functions. This of course means within and by the sanction of that church. It is this rule that Dr. Cuyler is supposed to have transgressed in admitting a lady to his pulpit. He did not admit her as a Presbyterian; this he could not do. It was not in his power to confer orders any more on a woman than a man. She did not administer any of the special ordinances of the Presbyterian church; and being in good standing in her own church, and exercising functions allowed in that church, any censure on Dr. Cuyler, is an insult to the Quaker church, an ex-cathedra sentence of condemnation; a refusal of Christian sympathy and affiliation; but this is by no means pertinent to the main issues. In the New Testament there is no special prohibition; and unless the prohibition came from the Master direct, it would have no binding authority. He did not direct, or make any provision for the organization of a church. "These signs shall follow them that believe on my name" applied to men and women alike—they were all to be endowed with the power of miracles.

If, then, the Holy Spirit conferred the gifts of healing and prophecy alike on men and women, it seems but just that all should proclaim the truth alike; and hence the inference is inevitable that it was so intended. The organization of a church with ordinances was an after consideration, which was not once named during the public ministry of Christ. What virtue there is in baptism, the Lord's supper, or matrimony by masculine hands, more than by feminine hands we fail to see. And unless the male men of the ministry can show that they can do this work better, that the sacraments are more sacred, that the virtue is more virtuous, the grace more gracious in their hands than they would be in the hands of women, they will certainly be defeated in their efforts to continue the monopoly they have always held in church perquisites.

We shall not stultify ourselves as does the *Times*, by alleging that woman's purity is a disqualification for teaching the sublime morality of Jesus, (we will admit that her purity should protect her from the brutality of her husband.) Nor will we assert that vice in men is an essential qualification. Nor yet, if vice is necessary, that it leaves on her a stain that it does not

leave on man. Is it not true that men will heed men more than women as teachers? Miss Smiley is a case in point. Wherever she goes an unction and power is with her, while the male ministers seem wholly at fault. Why do crowds go to see her, and why is the multitude moved to tears? Will the *Times* answer?

We close our remarks by a case in point: Within the parish of Dr. Guthrie—Edinburg, Scotland,—was a self-appointed female missionary preacher. He bade her call and see him—she bade him call on her. He took the hint; found her in the vilest part of the city. Standing without, he heard a voice in prayer; it was a woman's voice, pleading as only woman could plead, for the vilest of the vile. Then she opened the book and read. She took a text and expounded. He was astonished—confounded. As he walked from the place, without attempting the homily intended, he soliloquized thus: "If God so endowed a woman to preach, He has certainly called her, and it is not for me, or any body of men to forbid her." We commend this simple conclusion to the consideration of those dear brethren who are lashed into fury over an imaginary violation of a rule which would disgrace the dark ages. Perhaps it is well to add that they might get religion if they would sit a few times under the droppings of the sanctuary of a woman's inspirations.

The American Labor Reform League will hold its annual Convention in New York City, Sunday and Monday, May 5th and 6th. The New England Labor Reform Convention will be held in Boston, Sunday and Monday, May 26th and 27th.

NEWSPAPER COURTESY.—Missouri editors are much like the *Times* and *Tribune*. They are so economical of the truth that there is little trouble in proving the lie direct on all parties. We thought contact with the red man had civilized Western editors, but our exchanges show them as demoralized as New York editors. Lord have mercy on the world!

At the Tompkin's Square mass meeting called by Section 9 of the Internationals, one of the speakers asserted that if the workers would only unite, in the near future, instead of producers running around asking for work, they could reverse the picture, and compel the non-producers to come to them, and solicit leave to be idle. This is what Dogberry would call "Flat Burglary."

NOT OUR MISTAKE.—We were betrayed by the all perfection masculine editors into publishing a charge against Rev. Huston of Balt, who denies the truthfulness of every allegation, and asks suspension of judgment until his defence appears. All of which is just and right, and should prevail in all cases. But the hungry cormorants of the secular press, unable to grapple with the great questions of the hour, are compelled to grabble in the garbage for all sorts of filth, with which to regale their palms, who of course delight in such delicious viands or they would not devour them so eagerly and pay so high for them.

THE JUNIUS LETTERS.—We should think that Spiritualists might find something better to do than hunting after the author of those remarkable letters. If he saw fit to conceal his name, and left no record from which such an important fact could be proved. Now if the author did not wish his secret divulged when alive; if he preferred that the truth that he uttered should have no authority beyond itself, of what value will the discovery be to him or us? Will it enforce his truth; will it cancel his errors, if there were any? Why then thus waste of time and work, in wrangling over the mouldering bones of the dead past? But the joke of the dispute lies not in the proof or disproof of the matter in controversy. The disputants differ seriously on a minor point—the time of the death of Paine's wife. His wife did not die; she was thrown from a horse in the suburbs of Philadelphia and killed before he married her; and it was said of him that his affection for his betrothed was so strong that he forever after eschewed matrimony and resisted the blandishments of the fair sex. In this respect he differed from most men. Now we hope some carping critic will not dispute this; we really don't care whether the one or the other is correct, and shall not attempt to maintain either. We only allude to the subject for the purpose of ridiculing sharp controversy on *blunt* subjects.

The New York *Times*, in a lugubrious article, makes a clean breast of what it plainly sees that men are coming to. Women are demanding the right to enter colleges and receive the benefits of education upon an equality with their brothers. Hence, when two men apply for admission at "Vassar," they must be admitted, or the principle upon which women found their right to collegiate education will be denied. This would be true, if the premises in both cases are the same, but if women ask that colleges be opened to them in the real desire for education, and these two men apply to "Vassar" merely for the novelty of the thing, it by no means follows that they should be admitted upon the same principle that women base their claim upon. It shows the strait into which the men of the *Times* stripe are driven, when they argue that men must be admitted to the few colleges for women when there are hundreds open, with plenty of room, for their exclusive use. But the *Times* is not far from right when it recognizes that the general law of extremes will probably be operative in the instance of women. One extreme usually passes to the other extreme. The rule of men should be naturally succeeded by the rule of women. Men have disfranchised women, women must disfranchise men. Such is the law, and if it come, men should only blame themselves for having in the first instance instituted the opposite extreme.

POLITICAL.

BASIS OF A NEW PARTY.

In the external dominance of the Republican party and the actual dominance within it—*imperium in imperio*—of the Murphy-Conklin-Grant, or office-holding, caucus-governing, intriguing element, an attempt to organize, or even to anticipate the basis on which should or will be organized a new party, may seem premature or perhaps Quixotic; yet there are considerations indicating not only the demand for such a party, but the elements available for its composition; and there are methods by which on a large scale such a party could work as effectively as did the labor party in New Hampshire, secure the balance of power, which is the power of option, and by judicious management ultimately the power of domination.

Democracy has evidently followed Whigism to a grave whence there is no resurrection even by miracle. Its live members may rally around a nucleus not embodying impossibilities, a platform which common folks can understand, concurring with the Internationals in the main as to objects, but adapted to American needs and actualities—the same product with different factors.

Let us summarize those factors which, multiplied by each other, will eventuate in a true Democracy, a broad and secure basis for "Liberty, Equality, Fraternity," and general intelligence:

1. *Civil Service Reform.* Notwithstanding the appointment of commissioners and recommendation in message, the killing of Trumbull's motion, Grant's actions, and, still more, his inaction, and the extent to which government employees are not only allowed, but urged to interfere in elections, demonstrate conclusively that neither Grant nor Congress desire such reforms in the civil service as would be of marked benefit. Efficient and intelligent clerks in the departments here (Washington) regard the late manifesto of the Civil Service Commission, secured at a cost of several thousand dollars, as a mountain in labor, etc., embodying facts which any intelligent and experienced clerk could have got up in three weeks, besides attending to his usual duties.

2. *Land Reform.* Grant now says, Railroad land grants have gone far enough. It may be well to lock the stable door before all the horses have been stolen; it would have been better to have locked it before any had been. Grant unhesitatingly signed all the land grants passed by last Congress; but when it came to a bill to secure to actual settlers the value of their improvements in case of their ejection by railroad or land companies, he let it "go over" at the instance of railroad-man, Delano, Secretary of the Interior. Years ago the Southern (now Texas) Pacific, asked of Congress only the right of way through an almost worthless territory; they couldn't get it; the road had to have land grants in order to make "grease" for Congress men; then, the bill passed on condition that the Company should build a first-class road. The land grant, in posse and in esse, has probably put back the building of the road for years. Sixty miles of the California branch (between San Bernardino and Los Angeles) would probably have been constructed independently by this time. The land grant last year came just in time to kill that much.

3. *Finance.* Most Congressmen are the merest tyros in finance, and could not see anything wrong in National Banks drawing interest on the bonds and using the same bonds as capital on which to issue notes by which to draw another interest from speculators to whom they are loaned. If by some means a few Congressmen might see this it would not be difficult to supply blinders enough to secure a majority; and then there are any amount of newspaper men ready to prove black to be white for a comparatively moderate compensation. The issue of National bonds drawing 3 65-100 per cent. interest, as proposed by the Tribune and Albert Brisbane, would subvert every purpose of National Banks (except one) at about a sixth of the cost to the people. The average Congressional mind is too opaque to see this at present; but a large class of people would be less so, and would form a powerful element in a new party.

4. *Woman Suffrage.* A new party would cause very lively bidding; but as long as the Republican party has all its own way it will carefully keep in the old tracks and discourage new issues. Should present plans for woman suffrage fail, its advocates, everywhere in a voting minority, must consolidate with other minorities to secure success.

Religion and Sociology. Grant, in persecuting the Mormons by means of a Methodist chaplain, a Methodist judge, and unprincipled office-holders, has given just umbrage to every free-religionist, "Infidel," Unitarian, Universalist, Socialist, Civil service reformer, to every advocate of "untrammelled lives;" for all these (except perhaps the penultimate) are thereby threatened with more or less, positive or negative, direct or indirect, persecution, by the menaces of a State church, "God in the Constitution," favoritism to one or more religious bodies, etc. Every pretence of legislators or religionists to interfere with purely private matters, either religious or social, should be resented as an attack on liberty of conscience, on the inalienable right of "life, liberty, and the pursuit of happiness," the latter by methods which no one person and no number of persons has or have the right to define for another. When a Philadelphia judge decides that a bequest to an infidel society is invalid, and Pennsylvania courts deliberately set aside Girard's will, which excluded clergymen and religious institutions from his college, and introduce both, there is evidently nothing which intolerant religionists will not attempt, and it is difficult to limit their success, now that the principle of State aid to religious bodies and State discouragement to irreligious ones is established by State legislatures and State courts.

6. Eight hour and other legislation for the protection of labor against capital.

7. *Minority Representation.* the most important, but to which a separate article must be devoted. Thinkers are taking hold of it; workers will soon follow.

8. *A secret ballot.* The present vote by ballot is a sham; securing the intimidation of open voting with the frauds incidental to secret voting has the advantage of neither.

All persons interested in the preceding reforms should, and probably would, vote with a new party, based on these seven points or planks. This, then, is the proposed platform or "Charter" of the

AMERICAN CHARTISTS.

1. *Civil Service Reform:* no appointments or dismissals on political or religious grounds; no employee of the United States to vote at any election for Congressmen or State officers, or to be granted leave of absence during any election in

*NOTE.—It is reported that one member of the Commission himself failed to pass examination within a few years and that another, until recently was quite illiterate. I merely give this as an on dit.

a State in which he is entitled to vote. Examinations of candidates for any office conferred by appointment to include all consuls and postmasters, to be practical in their character, and in the case of consuls, etc., to include moderate proficiency in the language of the country to which they are sent, if in Europe, America or to a European colony.

2. *Public lands* to be granted only to actual settlers under the pre-emption and homestead laws; titles to "swamp lands" (fraudulently so-called) to be void, except so far as they may now be occupied by cultivators; all railroad grants to revert within five years to the United States, excepting so far as they may be under cultivation by owners; and in so reverting to be available for settlement by pre-emption, proceeds of sale being paid to railroads.

The principle to be gradually asserted by legislation that ownership of land is contingent and consequent upon cultivation. No protection to be given by the U. S. to land speculators against settlers.

3. *Money* to be issued exclusively by the U. S.; the profits of its issue to ensure exclusively to the U. S. and its accommodations to the people, on the 3 65-100 per cent basis.

4. Equal rights to all, politically, socially, educationally and industrially.

5. No favors, no grants, and no discouragements by the State to any religious or irreligious denomination, or class; no grants to any college or school in which there is any religious teaching. Public schools to be wholly secular, and attendance three hours daily to be compulsory, unless private tuition is adequate or sanitary reasons compel absence. No state intervention in social matters to secure rights of minors and against fraud.

6 and 7. Eight hours and other legislation for the protection of labor, and a representation of minorities. Twenty or forty thousand voters all over a State are as justly entitled to a representation as if they all resided in one district, and it can just as well be done.

8. Precautions to insure the secrecy of the ballot, including penalties for all who seek to violate the secrecy. I suggest that each voter be supplied on registering with a plain envelope in which he is to write the names of his candidates, and present it sealed on depositing his vote.

How could the new party now operate efficiently.

By log-rolling; every one interested in any of these reforms working and voting for the whole, "all for each and each for all." All candidates to be asked to give their views on the charter, and if opposed, a third candidate to be nominated, even if election seems hopeless. When existing parties (or those which may exist) find that there is a large minority which will vote for either or neither of two parties to secure success, one or the other will be sure to put in liberal bids. It has been said that Americans worship one God—the regular nomination, and fear one devil, *bolting*; this is as great a superstition as the theological God and devil. Both devils must be cast out; both idols dethroned and reason and justice rise superior to party and sect.

It may be said that many in favor of one or two planks may be opposed to the rest; but it is believed that this divergence is more apparent than real, and that the real is lessening. Labor reformers have accorded (in public at least) equal industrial rights to women, and most of them would accept the charter entire. Civil service reformers must co-operate with other elements of opposition in order to overcome the politicians. Land reformers are so in the interest of labor, and were land titles contingent wholly on cultivation, the labor question would settle itself very quickly. As an instance of the conveying tendency of the various planks may be adduced the anti-Mormon crusade, which is as much a real estate speculation as a Methodist and political movement, made possible only by the degraded condition of the civil service. Four of the seven planks are thus directly concerned in that matter (1, 2, 4, and 5). The fifth plank interferes with no rights of any religious denomination, but simply insists on fair play and "hands off."

Let it be generally circulated by all reformatory papers that Free Thinkers and Spiritualists alone hold the balance of power to-day, and can, by voting all on one side, as Catholics generally do, defeat any Presidential candidate who persecutes or favors on religious or social grounds; and that a combination of all those classes cannot only defeat an obnoxious candidate, but secure the nomination of one whom they can afterwards elect, who will not officially or indirectly sanction or permit any violation of those principles so far as his prerogatives may extend. Similarly in regard to legislators and all elective officials. Even those elected on another basis would, in many cases, find it politic to conciliate the American Chartists.

If neither candidate is explicit or satisfactory, nominate a third. If this third candidate secures a moderate minority of voters, at the next election one or both of the other parties will nominate a candidate acceptable to the Chartists. If neither of our next Presidential candidates comes up to the mark, secure in every electoral district a candidate who would, if elected,

VOTE FOR VICTORIA C. WOODHULL

for President; and it may be found that the number so voting will far exceed expectations, and even if failing to elect would constitute too large a minority to be ignored. In view, however, of general dissatisfaction with the administration, smothered by caucusses and primary meetings, success is more than possible, and with faith, would be probable.

ANTI-PROCRUSTES.

P. S.—Progressive papers please copy and comment, in order that something in the nature of concerted action may be achieved.

"CONSISTENCY IS A JEWEL."

So thinks Senator Carpenter, of Wisconsin, who reported for the Judiciary Committee against permitting women to exercise their right to vote, and now endeavors to take from men the right to live, by engineering a bill through the Senate granting lands worth two millions of dollars to a railroad in Wisconsin, which grant has twice previously passed the Senate but not the House. Who voted for it? It is fitting that those who "take the children's bread and cast it to the dogs" should also do their worst to prevent the mothers from exercising a check upon their proceedings. If the mothers of Wisconsin voted, would this miscreant have dared thus to rob their children? But it is fitting that he who robs mothers of their votes should rob their children of bread.

Esau is censured for selling his own birthright for a mess of pottage. What price is to be paid Carpenter and his Senatorial co-operators for giving away other people's birthrights? Would a halter be appropriate and sufficient? What is the use of a Senate?

ANTI-PROCRUSTES.

THIS IS THE QUESTION; WHO'LL ANSWER IT?

BUFFALO, February 5, 1872.

Mrs. Woodhull & Claflin:

I read with much interest the proceedings of the Washington convention, and was particularly careful to notice the remarks of Mrs. Woodhull, as reported by the newspapers connected with that event. The earnest efforts of Mrs. Woodhull and the noble women who sympathize with her in the great advance movement for the elevation of humanity, cannot long continue without results. The labors and sacrifices of great and good men throughout the past ages have brought the world to its present advanced condition. With all its intelligence, refinement, civilization, philosophy, science and religion, the world is yet filled with sorrow, want, and woe. As sure as there is a God, there must be some remedy for these calamities, and I believe you, with the noble women acting with you, have discovered the panacea for their cure in the elevation of woman from her present degraded social and political condition. Wrong cannot always resist right successfully, and hence the true friends of human progress need have no fears that the report of any Senate Committee can stay the great tidal wave that is steadily wafting humanity nearer and more near to God. The political sophistry of imperious Senators and the putty of the devil must yield to the designs and brains of God. In the eleventh century Peter the Hermit commenced preaching the crusades, for the rescue of the holy sepulchre from the possession of the barbarian infidels, and the efforts of this one devoted man moved hundreds of thousands of men from all parts of Europe into Palestine who, after shedding oceans of blood, captured Jerusalem. If fanatical bull-headed humanity could be so moved in 1093 for the possession of a material sepulchre, what may not be expected of an intelligent humanity in the year 1872 in their forward movement for the salvation and rescue of the human soul? There is power enough in the progressive reform element of this country, which can be concentrated to rescue the White House at Washington and the Senate Chamber from their present occupants if they oppose the true rights of humanity and the disenfranchisement of woman. Let us see. The State of New York has 60,000 voting Spiritualists, Pennsylvania 45,000, Ohio 45,000, Indiana 25,000, Michigan 30,000, Illinois 40,000, Wisconsin 20,000, Iowa 20,000, Missouri 25,000. While, proportionately to the population, the number of Spiritualists in the New England States is still larger. Through the influence of the recognized Spiritual newspapers of the country, and their thousand effective, earnest lecturers, who are talking to the people two or three times a week, this political strength can be directed for the right. In the States mentioned, full ninety-five per cent. of the Spiritualists are Republicans. As a class, Spiritualists are not office seekers, but patriotic, honest men, who will act from their convictions of right rather than obey the imperious behest of any political party. Should the Spiritualists of this country, next November, omit to vote the Republican ticket, what would become of the candidates of that party for the presidency? It is easy to foretell the answer to this question, as the result would be certain defeat. All Spiritualists are not in favor of woman suffrage, but there are many who favor that advancement, who are not Spiritualists; hence by concentrating the progressive reform voting element of the whole country in the proper direction, the political rights of woman may be attained. And conservative mercenary old fogies may be forced to acknowledge her citizenship. I am a Republican, and have been all through the rebellion, but if that party that has done so much for human progress, proposes now to "wait for the wagon" loaded with conservative fossils and the putrid carcasses of dead issues, whitewashed Secretaries of the Treasury and swindling syndicates, I do not propose to tarry with it, but rather to take passage in the great drawing-room car of progress, filled and freighted with the joys, hopes and happiness of the whole human race.

Heaven bless you in your noble efforts to elevate and save woman, and through the salvation of woman to save all humanity. God, angels and good women and men commend your devotion to the cause you have so unselfishly espoused.

"We travel not back for the Eden of old,
Bright garden so famous in story,
But forward, to gain with the noble and bold
The oncoming Eden of Glory."

SELAH

HOW HAVE THE MIGHTY FALLEN?

"We notice that Mrs. Victoria Woodhull, who really has become as preposterous and intolerable a bore as George Francis Train or the Count Johannes, signifies her purpose of sending out five hundred female orators to make shrill and incoherent the coming Presidential campaign. Perhaps she can do it. Who knows? If so, it will add picturesqueness to a crusade which has hitherto been somewhat bleak from the lack of those alluring and attractive elements," etc., etc., *et ad nauseum*.—*New York Tribune*.

In whatever aspect we contemplate the recent course of the *New York Tribune*, it is sad and deplorable beyond expression. From being the leader of the advanced and radical idea of the age, it has voluntarily become, not merely the mouth-piece of conservatism, but has descended to the disgusting billingsgate of a pot-house politician. When we remember the *Tribune* of former years, bravely battling for the truth, defending the inalienable right of woman, even to the extent of the franchise, and then turn to its present course, it almost shocks one's faith in human nature. But ill as the cause of progress and reform can afford to lose the brave championship of Mr. Greeley through the columns of the ablest and most popular newspaper in the land, yet the struggling hosts of freedom can vastly better spare Mr. Greeley than he can afford to lose the moral power he once possessed in the advocacy of eternal principle.

But it is not my purpose, at this time, to moralize or philosophize upon the causes that have led the prophet of the *Tribune* into his downward career, or the effect his defection may have upon the progress of liberal ideas, but to call attention to a few

historical facts which it is well to keep before the public; that the popular mind be not led wholly astray by the base insinuations, low jests, and base insinuations against woman by philosophers (?) of the *Tribune* stripe.

When the great moral struggle in opposition to American slavery was going on in this nation, the aid received from the women of the country in behalf of justice to the negro, was most invaluable, as Mr. Greeley knows full well. Without the help of such earnest workers as Sarah and Angelina Grimke, Lucretia Mott, Mrs. Stanton, Abbey Kelly Foster, Ernestine L. Rose, Lucy Stone, and many others equally worthy, we might still be debating the question, whether the negro on a southern plantation, be a "chattel personal," or an immortal being. But, when, by the efficient aid of these God-inspired and God-ordained helpers, the mighty conflict between chattel slavery and human freedom was inaugurated by an appeal to brute force, and victory and defeat hung suspended in the balance even poised, it was by the continued aid and incessant appeals of these messengers of truth, aided and assisted by scores of others, whom the occasion called forth from their obscurity, that truth, and freedom and righteousness finally triumphed over error, oppression and human degradation; and *Horace Greeley knows it.*

As it is conjectured by some that the editor in chief of the *Tribune* has some faint aspirations for a seat in the "White House," it may not be amiss to call his attention to a brief historical reminiscence. In the darkest days of the rebellion, when it was greatly feared the defection of the democratic party might carry some of the N. E. states over to the support of despotism. Anna Dickinson was employed by the leaders of the Republican party in N. H. to canvass the state in behalf of freedom. One of the Republican aspirants for a seat in Congress, evidently holding woman in the same estimation as the leading spirit of the *Tribune*, wrote the chairman of the State Central Com. "Don't send that d—d woman into my district to defeat my election." The request of the astute candidate was respected. The result was, that he of all the Republican candidates was elected to stay at home. This little incident has its moral. But politicians, blind as bats and moles, never learn anything from history. New Hampshire saved to the Union, the brave champion of freedom, through whose untiring efforts the good work had been accomplished, was called to Connecticut, where was the boast of the Democracy that they could carry the election by ten thousand votes, and the full understanding was, that once under the Democratic rule the state would vote no more men or money to carry on the war. There too, so great was the moral prestige of the orator of Freedom, that the masses flocked to the Republican standard and this state also was saved to the cause of liberty! But ere a decade passes, the leaders of the very party that was saved from route and utter annihilation by the eloquence, logic and moral power of female lecturers, belittle the cause they advocate and sink themselves below the contempt of respectability by their sneering flings about "another deluge of talking virgins," and kindred gibberish, that would bring the blush of shame to any cheek, where prejudice and spite had not got the better of manhood.

Without claiming any illumination or the prophetic faculty, my hope and my prediction is, that no man who sneers at the sincere, honest efforts of women to better the condition of her sex, will ever be the choice of the American people for the highest seat in the nation.

SOUTH NEWBERRY, O

FAMILIAR CONVERSATIONS ON WOMAN'S RIGHTS.

ELIZABETHTON, CARTER CO., East Tenn. February 28, 1872.

"Friend E., you say that those who would forsake the 'advanced female of the age,' would in a slave country, object to the emancipation of the slave. Though there is little similarity between the two, yet who is more benefitted by the abolition of slavery, the white or the black? No one can doubt that it was the death-warrant to the black race, and when I wish to see this globe depopulated, no one will be more in favor of equal rights than I."

"I must be allowed to differ from my friend C. on one or two points. I think there is a great similarity between the two questions. If the slave was a 'man and a brother,' a citizen, a human being, entitled to the rights and privileges of humanity; these rights are inalienable, and no law should be tolerated that would deprive him of them. If woman is a mother and a sister, a citizen possessing equal rights, to hold, give and bequeath property, the same as man, should she not also have an equal right to help make, and sustain the laws that are made, for the protection of such property. If government derives its just powers from the consent of the governed is it not as just that woman should give her consent, her sanction, her vote, as that the NEGRO MAN should? Freedom may be the death warrant of the black race in this country, but if it should be so, would that freedom be any the less right? Better that never a child should be born to life-long slavery. Better extinction than continued existence upon such terms! If in the 'struggle for existence,' the white race prove the better adapted to surrounding conditions than the black or red races, it will only be one more proof of the law proclaiming 'Survival of the Fittest.' If placing woman on equality with man should depopulate the earth, then let it be depopulated. Let what is right and just take place 'though the heavens fall.' If fewer children are born, let us hope that they will form the nucleus of a wiser and better race—a race which shall eschew rum, whiskey and tobacco, wars, murders and bloodshed, and the thousands of other depopulators which now infest and pollute the world; and then, when men and women live out their three score years and ten, who shall say but that under these higher conditions they may reach to double that age, and will thus make up, in LENGTH of life for what is lost in the lesser number of births? Don't count your chickens too soon friend C., but remember that the shield has two sides to it, and while thy eyes are viewing the copper, the silver lining of the other is hidden from thy gaze. 'But will the power to vote be of any real service to woman, or the country.' 'Is the power to vote of any real service to man or the country? If so will it not be equally servicable to both when possessed by woman. What is 'saucy for the goose,' etc."

"The laws we now have are in the advance of the age, and what is the use of having better laws if we could not execute them? Who would see to their enforcement? Would woman?" "What if the laws are in advance of the age? That is just what we want. When the age advances far enough to become self-governing, we shall need no laws at all; but until that time comes, we are forced to have laws, and these laws should always be as far in advance of the age as it is possible to have them; for even then they will not be civilized and enlightened enough to reach the standard of the few whose far-seeing souls are three centuries in the van. A nation's laws are like a nation's gods—the embodiment of their highest and best conceptions of what they deem perfection. As a nation advances in wisdom, virtue, and goodness, so does its laws and its gods advance in the same ratio. As to the execution of the laws,

no one ever expects them all to be executed. No teacher expects his pupils to keep inviolate every rule of the school. He must, at times, be both blind and deaf, if he would use his authority with judgment and discretion. Neither do we expect our Sunday laws to be rigidly enforced; or our laws forbidding the use of profane language; or the law of trespass; or that the post-master will find everyone who writes his name upon the margin of a paper which he mails to a friend. But rest assured, friend C., there will be no greater evasion of the laws after women have the power to make and enforce them, than there is now. She is, and always will be, equal to the situation, and is just as capable of doing all that will be expected or demanded of her, as man is—no more, perhaps; no less, surely.

"O, would the vote of woman do any more than double our vote?"

Would the vote of one half of the men do any more than double the other half? Please disfranchise one half of them and try it. Perhaps you will like being classed with idiots, lunatics, criminals, aliens and women so well that you will "try it a little harder," and disfranchise one half of the remaining half; for it is only doubling the vote of the other half. It is very plain to be seen, that this question of equality has already been discussed until it hasn't two sides any more, save for the few who have been too ignorant, too careless, or too much afraid to look it in the face. MORE ANON.

ELMINA P. DEAKE SLENKER.

TO THE LADIES OF THE JAPANESE EMBASSY.

In the name of the women of America, the undersigned, Representatives of the State Central Woman Suffrage Committee, welcome to our country the women of the Japanese Embassy.

We heartily congratulate you on your safe arrival, and truly hope that your sojourn among us may be both pleasant and profitable.

We recognize in this visit of the Embassy, of which you form a part, not only the enlarging of our commercial interests, but the forming and strengthening of social ties, which make of all nations one family.

The women of Japan and America have, we feel, great reason for encouragement, in view of the marked change in both of these countries in favor of enlarging the educational advantages of women.

Your visit to this country has an especial significance to those women of America who have been and still are laboring for the rights and privileges belonging to a broader field of action than has before been open to them; and they rejoice that this movement is simultaneous in Japan and other enlightened nations, marking, as it does, a new era in the history of the world.

With best wishes and kindest regards,

MRS. ELIZABETH T. SCHENCK, Pres't.
MISS JENNIE PHELPS, Secretary.

THE GIANT'S PANTALOONS.

BY EMMA TUTTLE.

We will have our rights. We say no longer by your leave. * * * As surely as one year passes, from this day, and this right is not fully, frankly and unequivocally conceded, we shall proceed to erect * * * a new government. * * * We are plotting revolution; we will overthrow this bogus republic. * * * We rebel against, denounce and defy this arbitrary, usurping and tyrannical government.—(Victoria C. Woodhull, Apollo Hall, May 11, 1871.)

A great giant sat in his palace one day,
Not any related to Bluebeard of old,
So rusty and ugly and savage and cold,
Nor yet to those Jack slew with valor so bold,
But an elegant giant in princely array.

A giant of culture, and wisdom and strength,
Yet most was he loved for his kindness of heart,
And into his life with a wonderful art
He wove from the soul of each subject a part
'Till his life was the life of a nation at length.

The winter winds laughed 'round his palace in glee,
And bade the white snow-flakes watch out for some fun;
"Look far down the street—see that small dot of dun?"
'Tis a queer little girl coming up on a run
To the palace. "What think you her errand can be?"

She carried in one hand a little black whip;
The other was all knotted up in a fist;
Her short hair stood up 'round her face like a mist;
Her red lips forgot that they ever were kissed,
And she cried: "Let me in! I take nobody's lip!"

"I come here, a mouthpiece of Justice and Right;
I ask equal right to your great pantaloons!
Demur, and your eyes shall stand out like full moons;
Your legs—I will make them as crooked as spoons
If I am denied this! I warn you of fight!"

"I give you, usurper, one year to reflect,
I needed the use of those pants long ago!
While other girls plead with their brows bended low
I walk in on my ear! I desire you to know
If I am refused what 'tis yours to expect."

"Now look here, little girl," said the giant and smiled,
"You never can walk in these great pants of mine.
Could a rose wear the bark of an overgrown pine?
Or a pumpkin be born on a strawberry vine?
As well could these long pants be worn by a child."

"'Tis the want of your clothes, sir, which makes me so small;
If I'd worn them as many long years as yourself
I should be quite as large, and lain high on the shelf
Were my wee pantalooties. 'Tis your tyrannous self
Who keeps me slim and short while you grow large and tall."

"But I warn you, I warn you, in this little breast
The seeds of rebellion are ready to sprout,
Their blossoms will soon hang their red banners out,
And some one get hurt if you still march about
In the suit I am asking for. Dust on your crest!"

"Now, what do you mean," said the little girl's friends;
"Are you of an angry rebellion the bud?
Would you stain your hands in the great giant's blood?"
"Not a bit of it! no! I was just throwing mud
To show up my spunk and the way the thing tends."

"If I get the pants and am somewhat too small
To fill them up well I'll attract—and I can—
From the previous occupant. That my plan—
The force of attraction shall conquer the man.
Be sure, friends, I did not mean bloodshed at all."

WOMAN SUFFRAGE CONVENTION

UNDER THE AUSPICES OF THE

MARYLAND EQUAL RIGHTS PARTY.

HELD AT RAINE'S HALL, BALTIMORE, FEB. 28TH AND 29TH, 1872.

Crowded Houses—Great Enthusiasm—The Equal Rights Party Organizing for the Coming Presidential Campaign.

WEDNESDAY, FEBRUARY 28TH.—MORNING SESSION.

Raine's Hall was crowded this morning by an intelligent audience of ladies and gentlemen. Long before the hour appointed for the commencement of the convention, the seats were all filled and all available standing room. A few minutes before 10 o'clock the leaders made their appearance on the rostrum. Up to this hour only a few of the speakers from abroad had arrived. On the rostrum we noticed Belva A. Lockwood, A.M., the lady lawyer of Washington; Mrs. E. C. Curtis, the former queen of California; Addie L. Ballou, of Minnesota; and Mercy Clark, of Baltimore.

The convention was called to order by Lavinia C. Dundore, President of the Maryland Equal Rights Society, who announced that the audience would be favored with some singing by a volunteer choir, after which the President opened the proceedings by reading a sketch of the history of the society.

Mrs. E. C. Curtis, the former queen of California, then entertained the audience with a short address. She argued that women could not expect to receive that for which they did not ask. There are prejudices which many do not dare encounter, although, if they would look into their own hearts, they would be compelled to admit that they had the same secret aspirations which she had. It is right to aspire to be good; it is right to aspire to be a citizen, to take part in the affairs of government, to make the government purer and better; these are noble aspirations of which no one should be ashamed. A very amusing piece of pleasantry, in this lady's address, was the persistency with which the said gentlemen and ladies, out of courtesy to the masculine part of the audience.

[This lady is a practical farmer, and we would advise Horace Greeley to call upon her for some practical ideas, should he again attempt to write about farming.]

The next speaker introduced was Mrs. Addie L. Ballou, of Minnesota. Mrs. Ballou said that woman has no rights which she does not enjoy in common with man. Whatever enlarges her sphere of action and improves her condition will also be for the benefit of man. There has never yet been a reform movement that did not at first meet with ridicule and scorn. It has been the fate of all great beneficent measures to first encounter reproach, then to command a respectful hearing, and then to triumph. Before the adjournment of this Convention she hoped that some men would be convinced that women "have rights which men are bound to respect." All just laws are derived from the consent of the governed; "all men are created equal." Women are embraced under the generic term "men" by all the rules of construction. Our State Constitutions are in direct violation of the letter and spirit of the Constitution of the United States. One half of the people of this country are made subject to laws to which they have not given their consent; they have no voice in the Legislative bodies which enacted them. They have never given their consent that men should legislate for them and govern them. They have never authorized men to tax them and take away their property. After commenting on the injustice of making women amenable to laws, in the enacting of which they had no part, Mrs. Ballou remarked that she denounced the tyranny, "not that she loved men the less, but she loved her sisters more."

Belva Lockwood, A.M., was next introduced as the *Lady Lawyer of Washington*; she spoke as follows:

Mrs. President, Ladies and Gentlemen,—We come to you with the broadest humanitarian spirit to awaken an interest, and to ask for sympathy and co-operation in a work, which we believe to be vital not only to our own individual interest, but to the whole country. Nor do we wish to narrow it down, but like the religion of our fathers we wish it given for all women, for all time. We would disarm prejudice, and bring women face to face with themselves; lead them to see their present helplessness, dependence, inaction—I had almost said imbecility—bound up in silks and laces, with bodies enfeebled, and intellects dwarfed. These on one hand, and what they might have been with the proper use and culture of the talent which God has given them on the other.

Let us snap the chains which have bound us and step forth free; raise up from the sleep of ages and dare to assert our own individuality. [Applause.] This movement for the emancipation of woman is based upon a structure whose foundation stones are right and justice. It will succeed because it contains a germ now already far developed, which must shoot upward to greet the sunlight of Heaven, and the result of its temporary suppression is but to give it added force. Congress may deny us a hearing at the House or the Senate, it may leave our bills in the hands of committees and ignore our petitions, unconscious that their very indifference is rousing to life and energy every woman in the land, and with their own hands they are adding fuel to the flame they would suppress. [Applause.]

Benjamin F. Butler said on receiving the petition signed by 35,000 names for a *declaratory law*: "This at present is the only means you have of voting. Send me 11,000 more names and I will present them." The sacred right of petition is one of the foundation stones of our republican government. "The right of the people peaceably to assemble and petition Congress" was one of the rights which the people reserved for themselves. But, friends, we want to send up to Benjamin F. Butler at an early day 100,000 names. [Applause.] They say to us when the women of the land demand this right they will get it. We wish to show them that they do demand it, and we desire every friend of woman suffrage in the room to take one of our petition headings, and secure the signature of as many persons as are willing to sign them and send them to us, not that we see any logic in the assertion that the right of one woman petitioner is not and should not be as sacred as the right of a million, but we are willing, and believe that we are able, to beat our opponents on their own ground. Besides, we want these names for other purposes. We want a woman suffrage census taken of the country; we want to count our strength and number our friends; we want to send them campaign documents and statistics; we want them to understand law, logic and Constitution; we want them to organize for vigorous and effective work. [Applause.] We are about to become a political power in the land, and we want this power so directed that the machinery which it moves shall work out woman's regeneration, that the happiness and prosperity of the body politic shall be enhanced. This living incubus known as woman has hung on the hands of the nation long enough. We want it electrified into a moral, political and spiritual power. The means are at our hands—the time has come. [Applause.]

Why not organize in every election district and send our delegates to the Presidential Conventions, and ask that they be received there? If refused we can call our own convention,

nominate our own candidate, and rally our friends around our standard. [Applause.] The anti-slavery party as a political power originated in this way; and the present Republican party, starting off with the hobby of free soil, gathered nucleus around them which soon developed into a wide spread political power and became the dominant party in the nation. From the disintegration of the old Federal party was formed the afterward powerful Whig party under the leadership of Henry Clay, with the three very prominent planks of "Protective Tariff," "Internal Improvement" and "United States Bank." So the constant mingling of new elements, new interests and new ideas are constantly involving new issues, and the progressive tendency of the age cannot long ignore the wants and demands of the people. To do this would be to invite revolution. This was the fatal mistake of Louis XVI. the unwise policy of the English Parliament before the Revolution, and the insane idea of the South to found an aristocracy with slavery as the corner stone. Truth and right, exact justice, a government of the people by the people are the only safeguards against revolution. Power may oppress, but sooner or later the wheel rolls around and grinds the oppressor.

The question of suffrage for women, is the question of questions to-day, because it underlies her social equality, her physical development, her moral and mental strength, and directly implicates in its rise and fall the whole human family, is the question which must continue to agitate the public mind until its final solution. Women have long enough stitched their lives into shirts at ten cents apiece, on the one hand, and dwarfed their souls in crocheting and embroidery on the other. The widow and the orphan have long enough been robbed by lawyers and administrators, and the hard earnings of a wife without children given to her husband's heirs. The descendants of the wealthy of this generation will form the paupers of the next. Economy, thrift, industry, production, are the only safeguards against the reverses of fortune; and a knowledge of our laws and voice in framing those laws is the only remedy which can save women from continued imposition and oppression. And why not, ladies, understand that which so intimately concerns your bread and butter? It is all very nice to be shielded, and petted, and protected, and provided for, but the father, the husband, the brother will die, and the pitiless blasts of misfortune beat the harder on your defenceless head, where it finds you unfitted to meet it. [Prolonged applause and continued cries of go on.]

The President announced the following committees: Committee on Organization, Mrs. E. C. Stanton, Lavinia C. Dundore, Addie L. Ballou; Committee on Finance, Helen O. Easley, James Frist; Committee on Resolutions, J. N. Gardner, Belva Lockwood, A. M., Mrs. E. C. Curtis, Mercy Clark. The Convention then took a recess till 2.30 p. m.

AFTERNOON SESSION.

At 2.30 the Convention re-assembled, the attendance being as large as at the morning session. After a song by the choir, the President, Mrs. Dundore, recited some of the struggles of the Woman's Rights party in Baltimore in early days when the cause was more unpopular than now. Mrs. Lockwood then presented a strong legal argument, clearly proving thereby the right of woman to vote under the Fourteenth and Fifteenth Amendments. At the conclusion of her address she submitted the following preamble and resolutions:

WHEREAS, This Government was founded to promote the common interest of Society, is based on equal rights of man in its generic sense, founded in reason and justice; and as woman is a component part thereof, and as every civil grows out of a natural right, we deny any authority to deprive her of those prerogatives which were expressed in the Declaration of Independence, "Life, liberty and the pursuit of happiness."

Resolved, That as the Fourteenth Amendment declares that all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State in which they reside, no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States. And as the Fifteenth Amendment declares that the right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude, that the immunities and privileges of American citizenship, however derived, are national in character and paramount to State authority.

Resolved, That justice and equity can only be attained by enacting laws to govern men and women based upon the equality of the sexes.

Resolved, That we invite the co-operation of all those who have human rights and the righting of human wrongs at heart, and throwing aside all minor differences will work as with one mind for measures tending to ameliorate human suffering, and to create powers in Society, whose exercise shall be peace on earth, good will towards men.

The President announced that no action would be taken on the resolutions at that time, but they were open for debate.

Mrs. Addie L. Ballou then addressed the audience on the constitutional right of woman suffrage. After a song by the choir the convention adjourned at 7 1/2 p. m.

EVENING SESSION.

There was not as large an audience present as in the morning and afternoon session; we expect it was on account of there being an admission fee of 25 cents for the evening sessions.

Mr. A. B. Davis read a poem entitled, "Woman the Hope of the World."

Mrs. Addie L. Ballou again addressed the audience, followed by Belva Lockwood, with one of her logical arguments in favor of equal rights. Mercy Clark, of Baltimore, concluded the evening with a short but spicy speech. She thought the men have had control of the government so long that everything was in disorder, and it was now necessary for women to step in, and with her refining influence help put things to rights. She made a very good point when she described the condition of a house a month after it had been deserted by woman, and man had undisputed sway—the dish cloth on the centre-table and the gridiron on the sofa. Our governmental house is in the same condition of disorder [applause]; it needs cleaning out [immense applause]. Let us enter into it with our brooms and scrubbing-brushes [laughter and applause].

Belva Lockwood announced that she would be glad to meet the teachers of the public schools at the afternoon session tomorrow (Thursday). She also announced that Andrew Jackson Davis and wife would be present to-morrow.

SECOND DAYS PROCEEDING.

The second day of the Convention opened auspiciously, the hall was filled with a large and intelligent audience, there were more ladies present than the previous day.

MORNING SESSION.

The president (Mrs. Dundore) announced that they had received "heavy reinforcements" from Washington and was pleased to state that the audience would have the pleasure of listening to addresses from Andrew Jackson and Mary F. Davis, and Giles Stebbins. The announcement of their names was received with applause. Mary F. Davis then proceeded to address the Convention in a strong appeal for the rights of her sex, at the close of which she proposed that the following resolution, adopted at the Washington Convention, be added to the series of resolutions already presented. On motion it was accepted.

Resolved, That the movement for the enfranchisement of woman is the movement of universal humanity; that the great questions now looming upon the political horizon can only find their peaceful solution by the infusion of the feminine element into the councils of the nations. Man representing force would continue in the future as in the past, in the new world as in the old, to settle all questions by war; but woman, representing affection, would, in her true development, harmonize intellect and action,

and weld together all the interests of the human family; in other words, help to organize the science of social, religious and political life.

Giles Stebbins of Michigan was then introduced and presented an unanswerable argument in favor of Equal Rights, and closed by presenting some of the benefits expected by giving the ballot to woman. The President announced A. J. Davis as first speaker of the afternoon session. The Convention then adjourned until 2.30 p. m.

AFTERNOON SESSION.

The hall was densely crowded, numbers having a desire to hear from the great seer of the 19th century, Andrew Jackson Davis. The President announced that Mrs. Chambers of Washington would address the Convention in the evening, and then introduced Andrew Jackson Davis, who was received with immense applause. Mr. Davis arraigned the clergymen for not being present at these meetings, and heeding the injunction of Paul, "Try all things and hold fast that which is good." He claimed that this movement was not foreign to true religion; he said that the churches and even some of the members of the higher church (Spiritualists), of which he claimed to be a minister, called this movement a side issue. Well, he said, if Genesis is correct, a man was placed in a deep sleep, and a woman was formed from a rib, so he thought that explained the cause of it being termed a side issue [laughter and applause.] [We are sorry that our space will not permit a full report of his address.]

Mrs. Addie L. Ballou then announced to the audience that she had Reverend attached to her name, and was recognized as such for she was sometimes called upon to tie the matrimonial knot, and would have no objections of having some business in that direction before she left.

Mrs. Belva Lockwood answered several questions, that were propounded by persons in the audience. In answer to whether this was an anti-Grant Convention, she said if Grant would announce himself fairly and squarely on the Equal Rights Platform, she would vote and work for him; otherwise she was anti-Grant. In answer to the question, by what plan the women proposed to obtain the exercise of their right to the ballot? she said by organization! repeating organize! organize! [applause] She then delivered an interesting address to the school teachers, which our space will not permit to publish. The President announced that this evening session would close the Convention and invited all to be present, and wind up with a regular Hallelujah time. Convention then adjourned till 7.30 p. m.

EVENING SESSION.

After some excellent singing by the Choir, the President read a telegram from Victoria C. Woodhull, in which she said (Mrs. W.) had trusted until the last to be present, but that she was so worn out by work that her strength had failed her, and she was compelled to remain at home.

Mrs. Boone Chambers of Washington, was then introduced, and addressed the audience at some length on the capacity of woman for all positions in the battle of life, illustrating her arguments as to their fitness for the various professions in the world by apt and graceful references to the professional ladies who were seated on the platform; in conclusion she exhorted her audience to give this subject a calm and unprejudiced consideration, asserting that the granting of the right of suffrage to women in the State of Maryland will open up to this great State, to this Nation, a career of universal prosperity, morally, socially, and financially, and that it will hasten the day when wars shall cease. [Applause.]

The resolutions were then read and unanimously adopted. A. J. Davis was then called upon for a speech but he declined saying that "we men have held sway so long I am in favor of now giving the woman a chance, and as Mary is the most eloquent member of our family I will let her do the talking."

Mary F. Davis was called by the President, and proceeded to disclaim the high talent which her husband had claimed for her and desired to be excused, when she was assured by Mr. Davis that there need be no fear of a quarrel, so she had better continue. She then spoke of the immense opposition to woman suffrage, the wrongs inflicted on women in the lower walks of life. She claimed that the tendency of society, especially among women, was towards an aristocracy, and it was necessary for the women of the land to obtain the ballot to preserve our Democratic institutions, for the ballot being an equalizer of man, would naturally perform the same office among women.

A resolution of thanks to the Press of Baltimore for their faithful and correct reports, to the choir, to the organist and to the friends who had entertained the audience, and made the arrangements for the Convention, was then adopted. A resolution was offered thanking the speakers from Washington and elsewhere, and also a resolution to send ten delegates to the Equal Rights Convention which is to be held in New York city in May, and they were both adopted.

Dr. E. B. Wright, of Washington, then addressed the convention briefly, speaking of the women's rights movement as one of the reforms of the day.

The President then stated that a gentleman on the platform demanded his right to speak, and they had concluded to give him an opportunity. Mr. Alph Briggs Davis was then introduced.

Mr. E. G. Granville, by request, sang a piece entitled Equal Rights.

Mrs. Curtis, the farmer queen, being called for, made a few remarks in regard to her life on the farm. After which the convention adjourned sine die.

During the convention Belva Lockwood circulated a petition to Congress for a Declaratory Act, and received a large number of signatures.

OHIO SUFFRAGE CONVENTION.

In your issue of the 9th instant, I noticed an extract taken from the Cincinnati Commercial commenting upon the Columbus Convention of the 15th ult., giving reasons why that meeting proved such an unhappy failure.

Perhaps a little more insight into the facts of the case may interest and benefit those interested in the cause in Ohio and elsewhere, for experience ought to be a good teacher, and if we in Ohio have failed by adopting a disastrous course, others, if wise, should profit by our experience. I hope I may not be accused of "telling tales out of school," if I disclose a little of the workings of the American Association in Ohio.

Two years ago we held one of the most enthusiastic conventions ever held in any State. Mrs. Cutler presided over the body with dignity and tact, receiving the highest compliments for her executive ability. Lucy Stone, Mrs. Cole, Mrs. E. D. Stewart, besides several other prominent speakers, were in attendance, and considerable public interest was manifested. In order to bring the subject before the members of the Legislature, permission was asked and obtained to hold an evening session in the Senate Chamber, and the attendance was so large that only a portion of the audience could find standing room. In order to give all a hearing, part of the speakers adjourned to the Hall of Representatives and that was filled with

interested listeners. Such was the success of the convention of 1870.

During that year the suffrage leaders in Ohio began to define more closely their position upon the great social issues of the day, and at the same time they, in their zeal for the church and its tenants, commenced the process of excluding, as co-workers, all those that were tainted, real or imaginary, with Liberalism, Spiritualism or Woodhullism.

This proscription resulted in driving out our best workers from the organization. That was the first step towards separating the sheep from the goats, and making the American strictly an orthodox suffrage ring. Many noble and energetic laborers were snubbed out of the association, and this snubbing out process continued until the convention in 1871 was anything but a success. Can we wonder that the convention of 1872 was little less than a sublime fizzle, with hardly enough delegates to fill out a baker's dozen. Verily, the adage that "whom the Gods wish to destroy, they first make mad," has been most wonderfully and singularly verified.

And thus it will ever be when the grand and sublime truths of the 19th century are repudiated and trodden under foot by the fogies of past ages. The purpose of the 1872 convention seemed not so much to gather into the folds of the American association all the earnest advocates of woman suffrage, and to adopt the best means to increase the interest of equal rights to all, irrespective of sex, as to purge the convention and the association of Ohio from the influences of Victoria C. Woodhull, her isms and adherents. The best plan of advertising yet discovered? Fortunate Victoria, that her name and the glorious principles she advocates should be the popular theme of the day. Such is a brief history of the rise and fall of the American Suffrage Association of Ohio. But few present would have been led to believe that the object of this memorable convention was to scatter the seeds of woman's suffrage, for Mrs. Swisshelm was imported for the ostensible purpose of catching the orthodox suffragists, not having a sufficient number of those in our own State that could be relied upon. She denounced in unmeasured terms the idea of universal suffrage, frankly acknowledging that if the Five Point women of New York city and other large cities voted, she never wanted the ballot. In other words, she wanted none to vote but strictly virtuous orthodox women.

Shades of departed revolutionary heroes; have we so progressed, that virtue and theological belief must be the qualifications for suffrage? How many voters would the United States produce, if none but virtuous men cast the ballot? Who would be the Judge; and what ordeal would they pass through to become qualified? I would advise Mrs. Swisshelm to publish "what she knows about suffrage;" and without doubt thousands would rally round her flag. Who would not desire to be qualified as a virtuous voter? Methinks but few women then would object to woman suffrage. Is this kind of a qualified suffrage, as expounded by Mrs. Swisshelm, to be the watchword of the American Association in Ohio? If this is the programme, and that anti-Woodhullism and a qualified suffrage is to be the test of membership, then the society has become powerless for good, and dead to the true interests of the question, and it will become necessary for these unfortunate excommunicated ones to take a New Departure. We must work; we shall work here in Ohio; and we shall strike hands with any man, woman or party that will rally round the flag of woman suffrage, be they Jew or Gentile, Infidel or Mormon. Even those self-righteous Swisshelmites shall be welcomed to our ranks, unproscribed. We can afford to be liberal, for our theology covers the isms of humanity, irrespective of race, condition, creed or opinion. The issue is woman suffrage, and we shall strike down the man or party that refuses to acknowledge our demand.

We have petitioned the State Legislatures; we have demanded our rights of the Congress of the United States; but all our efforts have been futile. We have no hope, or no other alternative left, but to fight it out through party organization.

The Presidential Prohibition Ticket has volunteered to aid us, and let every one in favor of suffrage prepare for the conflict; neither take or give quarter at the hands of the Republican party until they are hurled from power. If every voter that favored temperance and suffrage would throw their influence in favor of that ticket no one party could withstand the shock. The very atmosphere that surrounds us seems impregnated with antagonistic elements, and the political horizon is dotted over with new issues that represent themselves for public consideration. One has assumed the trine form of an orthodox God; another the shape of Labor Reform; another comes under the guise of we can't give up the spoils of office; another despondingly wishes for the days of "Auld Lang Syne;" another asks that temperance be legally restricted, and lastly, though not the least among these, our women ask for equal rights, and that there be no taxation without representation.

The great question now to be considered is—what next? MAJOR.

CAMPAIGNING IN MICHIGAN.

The advocacy for Mrs. Woodhull and her claims for the presidency of the U. S. meets with favor. Whenever I deliver lectures upon the subject of "Victoria C. Woodhull and her defamers" I take a vote. Only in one place did any considerable number vote against my candidate, and that was away up in Isabella county, Mich., in a village called "Salt River." Had often heard of the place and concluded to "go up" there and engage a burial place for Gen. Grant, tool of the constitutional God Christians. On my way to that celebrated, and in this case not mythical region, every stage-passenger, except myself,

"From a little black bottle took something to drink!" I knew there would be some votes against Mrs. Woodhull in such a locality! But there are some good people in Salt River, who save it from a fire-shower, a la Sodom. They are strong enough to out-vote whiskeyites and church-members. It is my purpose to present as frequently as possible, until election, the claims of the "First Woman Candidate" for the presidency. W. F. JAMIESON.

ACROSTIC.

Press on undaunted spirit, press, nor yield thee to despair;
Honors must be won with toil if honors thou wouldst wear;
On many a thorn thy feet may press, through many a desert waste,
Ere thou shalt reach the summit where thy dearest hopes are placed.
But press on in thy noble work, oppression's wrongs assuage;
Each obstacle will surely yield when earnest hearts engage.
Many a prayer is breathed for thee, and eyes with kindling ray
Keep ceaseless vigils o'er the path were duty bids the stray.
Each step which brings thee nearer to thy fond ambition's goal,
Lights up with yet a brighter face the weary, fainting soul.
Speed on undaunted spirit, speed, a glorious mission's thine;
Each day may bright'ning gleams of Hope around thy pathway shine;
Yet cheering on thy panting soul towards Heaven's sacred shrine.

A. M. N.

MISCELLANEOUS.

JOHN W. DAY.

In the Boston *Journal* we find an account of the 52d anniversary of the Mechanic's Apprentice Library Association, in which the name of our esteemed friend and brother, John W. Day, of *The Banner of Light*, stands prominent. Mr. Day is one of the ablest of writers, but one of the most modest of men. Some of the choicest bits of poetry fall from his inspired pen, while his other writings evince a profundity of thought which promise eminence, when talent becomes the best of fitness.

The anniversary of the day which ushered into being the "Father of his Country" was also the natal day of an institution, which, under the fostering care of the Massachusetts Charitable Mechanic's Association, has done more than any other to stimulate the young mechanic of Boston to a laudable ambition in the study and practice of the mechanic arts. A quarter of a century has passed since many of the now active business and professional men of this city were wont to assemble in the old rooms in Phillips place, a location now lost to sight and almost to memory, which witnessed the early public declamatory efforts of young men who have since made their mark in the arena of scientific and political debate.

The audience were welcomed by the President of the Association, P. H. Shey. He expressed the hope that these gatherings would always be remembered, and introduced as the orator of the evening Mr. John W. Day, an honorary member of the Association.

Mr. Day commenced his address by expressing his happiness at meeting the friends of the Association, and extended a cordial welcome to all, especially to those who were not members, with the hope that they might leave the hall with a higher appreciation of the value of the institution than they had previously entertained. He likened the occasion to a marriage ceremony, since it celebrated the fifty-second anniversary of the Association. The subject of his address was the "Lessons of the Hour," and in taking up his subject, he drew a happy illustration from an ancient looking-glass, enclosed in carved and gilded frame, on which the artist had blended all the little episodes of humble life, from the cradle to the grave. The present was reflected in the mirror, but the past, a grander picture, was hidden behind it. He paid a tribute to the founder of the Association, and pronounced him a true man, whose efforts were not for an age, but for all time. Declaring the lesson of the hour to be "Progress," he proceeded to say that this Association and its success were indicative of the progress of the hour. Tracing man, from the earliest period of archæology through the different forms of government to the present time, the result shows what liberty will do to induce the student, who makes a proper use of his opportunities, to help him in the right direction in life. Heroditus, the father of history, in his travels entered a hall, wherein was set up a statue of every High Priest of Egypt for a period of 1100 years. These were preserved as a means for representing history, but in these modern times it is in the power of every member of this Association in the land to enter a grander hall of history, and we have no occasion to blush for the record of those who have risen from the struggling masses of the people—men like Humphrey Davy, Hugh Miller, Franklin, Livingston and others.

The example of these men was cited to encourage those who would respond to the call of ambition. To those who took a practical view of life he had something to say, and referred to the lessons inculcated by the success of men whose virtues of honesty, patience, fidelity to solemn and binding obligations, and of that morality which transcends all creed, and appeals to the universal human race.

At the close of the oration, which was a finished production, a poem was read by Mr. A. C. Daly, a graduate of the association of 1859.

The festivities ended with a supper served in the hall beneath the library.

The President welcomed the company, which included Col. Albert J. Wright, President of the Massachusetts Charitable Mechanics' Association, Geo. Coolidge, Esq., Joseph Hill, President of the Common Council of Charlestown, Dr. W. O. Johnson, and several other honorary members of the Association. Morris Denman was introduced as toast-master, and he announced as the first regular sentiment, "Our fifty-second anniversary." This was responded to by Mr. Miles, who called to mind the fact that thirty-eight years ago he had the honor of delivering the annual address in Chauncey Hall, a structure which has now disappeared.

Mr. John W. Day was the next speaker. He said that he who has a trade has an estate, and he who has educated his hand as well as his brain has something to depend upon in the day of adversity. His own experience had proved this, for after the war, being in the Western country without employment, he found a place in a printing office, where it was as much a variety to find a printer as it was an office.

"The Government of the United States" was the next toast, and to this W. O. Anderson responded.

Mr. Hill, of Charlestown, responded for the Past members, and Col. Wright for the Parent Association.

The company was also addressed by Dr. Johnson and several of the active members of the association, which is represented as being in a flourishing condition. There are 225 members on the roll; 5,000 volumes in the library, to which, under an appropriation of \$400 from the M. C. M. Association, 200 more volumes will be added.

RALPH WALDO EMERSON

ON ONE OF THE ABSORBING QUESTIONS OF THE DAY.

Mr. Emerson, in his last volume of essays, entitled "Society and Solitude," says in a chapter on Books: "In novels the most serious questions are beginning to be discussed. What made the popularity of 'Jane Eyre' but that a central question was in some sort answered?"

"The question in regard to a vicious marriage will always be decided according to the habit of the party. A person of commanding individualism will answer it as Rochester does, as Cleopatra and Milton, and George Sand do; magnifying the exception into a rule. A person of less courage will answer it as Jane Eyre does, giving way to conventionalism, fate and the customary practices of men and women."

In his article on Swedenborg in "Representative Men," Mr. Emerson, in speaking of Swedenborg's noble theory of "conjugal love," says: "Yet Swedenborg, after his mode, pinned his theory to a temporary form. He exaggerates the circumstance of marriage, and though he finds false marriages on earth, fancies a wiser choice in heaven. But of progressive souls, all loves and friendships are temporary. Do you love me? means do you see the same truth. If you do we are

happy with the same happiness; but presently one of us passes into the perception of new truth; we are divorced, and no tension in nature can hold us together.

I know how delicious is this cup of love—I existing for you, you existing for me. But it is the child clinging to his toy; an attempt to eternize the fireside and nuptial chamber.

The out-door landscape remembered from the evening fireside, seems cold and desolate, but once abroad again we pity those who can forego its magnificence for candles and fire-light. So far from there being anything divine in the low and proprietary sense of *do you love me?* it is only when you leave and lose me by casting yourself on a sentiment that is higher than both of us, that I draw near and find myself on your side. I am repelled if you fix your eye on me and demand love."

CHARLES DICKENS.

BY EMMA HARDINGE BRITTEN.

[Improvised at the close of Mrs. Hardinge's lecture on Charles Dickens, given in Portland, Me.]

What tho' his form lies mouldering in the grave,
What tho' the summer grasses o'er his ashes wave,
The soul of the good man ne'er slumbers in the grave;
But still goes marching on.

His voice is not hushed in the silence of the ground;
His eye is not dimmed in the grave's green mound,
Being dead he yet speaketh and his works shall be found,
Like his soul, still marching on.

We hear him in the echoes of the good words he has said;
We see him in the memory of the shining life he led,
And the pages full of living truth the millions all have read,
As his pen went marching on.

For the friendless and the outcast for the helpless and the old;
For the widow and the orphan, for the hungry and the cold,
With the ink of tender pity and the page as true as gold,
His pen went marching on.

With fearless hand he tore the mask from proud oppressions face;
With piercing words he made the tyrant tremble in his place,
In the game of reformation he has nobly won the race,
As his soul went marching on.

Little children bid God bless him, he in holiest, purest phrase,
Has pleaded for your helplessness, has pictured out your ways.
Let your precious little voices join the chorus in his praise,
As his soul goes marching on.

From the cradle of the sunlight from the old and distant East,
O'er the pathless waste of waters to the land of farthest West,
From the mighty throbbing heart of every nation of the earth,
Where e'er the noble printing press or sciences have birth,
A cry of fervent blessing rends the skies above our head,
God bless the brave reformer, God bless the mighty dead,
May his hand amidst the starry worlds fresh living scriptures write
And publish thro' eternity his name in endless light,
As his soul goes marching on.

"THE FIFTH AVENUE JOURNAL."

"Don't put all that you know into your first sermon," said an old divine to a neophyte. Judging from the four numbers before us, we are led to think the proprietor of the *Fifth Avenue Journal* must have had a similar mentor. There was a manifest place in this city for just such a paper as this assumes to be, but the first number was certainly nothing more than the promissory note of the publisher that the demand was to be supplied. The last numbers, however, satisfy us that we are to have a journal neither too rapid nor too heavy for the class (too strong for "society" milk and too weak for strong meat) it is intended for. The editorials are suitable, and evidently from various pens. Two serial stories, one of them in *Le Fanu's* most sensational style; the other a translation from the German, furnish the romance. Mrs. Shepard gives some deliciously tinted pictures of "Bush life in Australia." The fashion articles are capital. We strongly incline to think the Old Stager and Bob Rattle are at least twin brothers, if not one and the same person, and that all the wit and humor that bubble up and "slop over" in those columns might be produced from an empty jug. The typography of the paper is good, and the whole get up of it highly creditable to the taste as well as business tact of its publisher, Mr. Augustus P. Dunlop.

ADIEU.

At a special meeting of Cosmopolitan Publishing Company, held Thursday, March 7th, it was resolved to discontinue the publishing of the *Crucible*, and offer the property of the company for sale. The *Crucible* started with good prospects of success, but it has been killed by the extravagance and mismanagement of those having charge of its publication. Numbers of letters are daily received expressing a regret that we were compelled to suspend, and at this late hour we are receiving names of new subscribers. If the parties employed by the Company to superintend its affairs and publish the paper had given it their personal attention as they had agreed to do when employed, there is no doubt, but that the *Crucible* would have been in a flourishing condition, financially to-day. Thanking our patrons and friends for their generous support, we now very reluctantly bid you adieu.

Cos. Pub. Co.

THAT TEXT.

Those persons who are unwilling to admit that there can be any purity in love relations unless they have legal sanction, are fond of quoting the text: "Whom God hath joined together let no man put asunder." The friends of social freedom endorse that grand declaration fully, but they go still further and say: "Whom God puts asunder let no man (or set of men) hold together." Is not one requirement as just as the other? In fact does not the second logically follow the first? Simple and concise, the two cover the whole broad platform which the advocates of social freedom and purity occupy. They have only to insist further that the two persons interested are the only ones competent to decide whether God has joined them together or whether he has put them asunder, and ought to act accordingly, without referring the matter to lawyer or priest for decision.

O. F. S.

ANCOBA, N. J.

STRAY SHOTS.

Three more Communists, Fedel, Questel and Girard, were shot to death at Satory, on the 16th inst. The Bourgeoisie of France are piling on the agony; the impulsive force they have used to overthrow Communism is terrific. Have they not good reason to fear the rebound? "*Hodie mihi, cras tibi.*"

His Excellency Stephen Lowery, (brother of Henry Berry Lowery, the king of the Carolina swamps), who signs his name with a X, has put salt on the tail of the *Herald* correspondent, who sought to interview him. The *Herald* consequently cries out lustily for war against His Majesty Henry the First, of North Carolina.

AT IT AGAIN.—By telegram of the 18th instant, we are informed that the Archbishop of Cologne has excommunicated four professors of the University of Bonn for denying the doctrine of Papal Infallibility. Another telegram of a previous date instructs us that the Abbe Michaud, a prominent French priest, has given in his adhesion to St. Dollinger. Unquestionably he will be cursed next.

The New York *World* of the 16th inst., is guilty of the following criminal insinuation:

"Horse-worship threatens to convert all the churches in the city into livery stables. Sixth street has a stable now in which pulpit orators once thundered until they became hoarse, which accounts for the metamorphosis."

It is evident that the impudent punster means to convey the idea that some of our city clergy are distantly related to the animal that preached a sermon to the prophet Baalam! Verily, his donkeyism is worse than Darwinism.

In one week, during the late war, Congress authorized the issue of six hundred millions of dollars. Put into a labor form these would represent "orders" for a hundred millions of pairs of boots. This was all our legislative lawyers could do; it takes the Knights of St. Crispin to issue the boots, and a tough time they have in doing it. Commissioner Wells is right; rich are becoming richer, and the poor poorer. Workers are beginning to find out that two billions of bogus labor in the shape of public bonds could not be thrown into the labor market without its depreciating the value of all labor, and consequently reducing the comforts of all producers.

Now that the abolitionist pioneers have cleared the road, the papists and the methodists are arraying their forces for a couple of grand forays upon their colored brethren in the South. If the negro is wise, he will look on the battle which must occur between them as the frontiersman's wife did when her husband fought the bear; she said "it was little matter which won." Both religions will suit the African; they are both strong doses, and, like Cuddie Headrigg's soup, they are both hot. There is some very pretty spiritual sparring between the "*Freeman's Journal*" and the "*Methodist*" on the subject in their issues of the past week.

TIRALEUR.

A WOMAN'S COLUMN.

Miss Clara Gottschalk, a sister of the great pianist, has made her appearance in London, and been received with considerable favor by the musical critics.

Miss Alcott remarks, that in the West the air is full of woman. To which the New York *World* replies: "In the East it is just the reverse—the women are full of airs."

The first woman who voted in Wyoming was a lady of seventy, who did her duty on her way from the baker's, and went to the polls with a yeast pitcher in one hand and a ballot in the other.—*Exchange.*

The *Woman's Journal* says: "At the dedication of the Methodist Episcopal Grace Church, Worcester, one of the speakers, a leading member, said that the building would never have been erected had it not been for the perseverance of the women of the society. It also stated that of those who had failed to pay their subscription, the proportion of women was less than men."

Mr. Beecher says that women should preach if they are qualified to do so. So they should. It would be a capital thing to have some of the handsomest and cleverest women ordained, and would fill the churches every Sabbath. We remember hearing Harriet Livermore preach, almost half a century ago—and a capital sermon she gave us, one that was heard by one of the greatest congregations that ever assembled in the town where she then was, and not half of those who sought admission could obtain it. Women in the pulpit would fill the pews.—*Traveller.*

A few weeks ago, the School Board of Pottsville, Pa., published an advertisement for a teacher, "all applicants to be examined in addition to the common branches, in algebra, American literature, botany, geometry, constitution, trigonometry, surveying, geology, physiology, natural philosophy, chemistry, mineralogy, astronomy and rhetoric;" for all of which requirements the magnificent sum of \$35 per month was to be paid any female teacher who would pass a favorable examination. The result was there were no female applicants, and the board has increased the salary 100 per cent., and engaged the services of a man, without asking him to undergo any such examination.—*Investigator.*

The *Congregationalist* has a department headed, "What the Women are Doing," in which it commends women as conductors on railroads, approves of the election of Mrs. Dr. Williams, as city physician of Springfield; also a young lady for learning the jeweler's trade; another for reading Ward Beecher's sermons to a county congregation; and the reference of a case between a man and a woman by the Superior Court of Plymouth County, to a board of referees, consisting of one man, "of no account of course," it suggests, and four women. What are we coming to, when so sober-sided a journal puts such radical items into a square or two, and even makes a permanent department of the theme.—*Zion's Herald.*

MUSIC AND THE DRAMA.

Nearly eighteen years ago Mrs. John Wood made her first appearance in this country, on the occasion of the opening of the Boston Theatre. She immediately became a favorite, and ere she left that city, could turn away more people on a benefit night than Boston's especial pet, Julia Bennett Barrow, was able to do on similar occasions. Her career in this city is less remote, and familiar to most theatre-goers. She is now playing an engagement at Niblo's, supported by members of the company from her own theatre—the St. James' London. The Mrs. Wood of to-day possesses all the attractions of eighteen years ago. While the furrows of care have set their impress upon her own visage, she seems to have defied the power of old Father Time. The pleasant face and exquisite form again enchain her audiences, as of yore. Mrs. Wood's face is not expressive, and she is hardly one of those burlesque actresses who are never otherwise than jolly; but an occasional movement of foot or head or arm will convulse an audience more than the continued exuberance of any of her imitators. Her voice, indeed, gives some signs of hard usage, but it is still agreeable in the songs that are allotted to her. During her present engagement she has only appeared in a single part—that of "Pocahontas," in Brougham's burlesque of "La Belle Sauvage," in which she displays an exquisite toilet and sings and acts very charmingly. Next week we are promised Bernard's new burlesque of "Poll and partner Joe," in which Mrs. Wood will sing "For his Heart was True to his Poll," a song which she has made peculiarly her own, and her rendition of which is irresistibly funny. Mrs. Wood is well supported by Mark Smith, who is a glorious "Powhattan," and Messrs. Anson and Young, who give very droll conceptions of the characters of "Capt. John Smith" and "Count Rolfe."

On Saturday evening the long season of "Julius Caesar," at Booth's Theatre, was brought to a close with the eighty-fifth performance, a large and intelligent audience testifying their pleasure and appreciation. Since the commencement of the season this play has been presented with three different casts of the principal characters, each change bringing fresh interest and patronage. "Brutus" has been performed by Edwin Booth, Mr. Creswick and F. C. Bangs. "Cassius" has had four representatives—Lawrence Barrett, J. B. Booth, Edwin Booth and Wm. Creswick. "Marc Antony" has been forcibly rendered by Mr. Bangs until the closing week, when Mr. Edwin Booth assumed the role, giving a much more finished and effective impersonation. Mr. Booth's weakest assumption in "Julius Caesar" was "Brutus," which he performed for a much longer period than either of the other parts. His "Cassius" was a superb performance throughout, and fully entitled to rank with his "Iago." Mr. Creswick, a relic of the past, did "Brutus" fairly, and "Cassius" by no means well. Not that he was in anything especially faulty, but in both face and figure he is entirely unsuited to the character, and the fire of youth has long since departed from him. Mr. Bangs is very painful, taking, and his performances are quite enjoyable, although he is inclined to exaggeration. We have previously alluded to the superb manner in which the piece was placed upon the stage. In it we also see conclusive evidence of the wonderful talent possessed by Mr. Booth in the management of his supernumeraries. This week Mr. Booth appears in "The Iron Chest" and "The Fool's Revenge."

One of the musical events of the season was the concert of the Ninth Regiment Band, in connection with the Mulder-Fabbi Opera Company, on Sunday evening, at the Grand Opera House. The programme consisted of miscellaneous pieces of a high order, for the first part, and selections from Rossini's "Stabat Mater" for the second. The band played as only the Ninth Regiment Band can, and except in such pieces as Mendelssohn's "Midsummer Night's Dream" where, for the most part, the music is especially fairy-like and delicate, the absence of strings is not noticeable. The overture to "Zampa" was particularly fine, and the "Wedding March" glorious. The great feature of the evening, however, was the "Stabat Mater," and the selections were the very best. "Cujus Animam" was sung by Mr. George Simpson in his best style, which is pure, unaffected and perfectly satisfying. "Quis est Homo" was indifferently—nay, very badly rendered, by Mme. Fabbi and Miss Pearl, neither seeming to enter into the spirit of the piece, and the former, at the commencement, singing badly out of tune. "Pro Peccatis" was superbly sung by Mr. Muller, whose baritone voice is one of the best we ever heard, and peculiarly adapted to sacred music. The "Mater Dolorosa" was exquisitely given by the above quartette in effective style, the "Inflamatus" by a double quartette in effective style. The accompaniments were rather loud for the voices, but otherwise unobjectionable. Miss Elzer, whose reputed youth is a matter of wonder and doubt, sang a little song called "La Mandolinata," with much vivacity and gained an encore, for which she gave the "Last Rose of Summer," to the extreme delight of the audience. Her voice is remarkable if she is only fifteen, but it cannot grow in power or sweetness, if such is the case, nor will it last much longer. The house overflowed with an attentive, quiet, music-loving audience, and as these concerts are the only respectable Sunday evening entertainments in the city they well deserve all the favor and patronage they have attained, and we congratulate Mr. Jackson and his associates that their efforts in this line have been so thoroughly successful.

Ladies desirous of becoming learned ladies will please to take notice that they may become students in the Wesleyan University at Middletown, if they please. Thus far they do not please; for though they are free to enter that Seminary, in an annual catalogue of 163 students, the name of not one young or old woman appears. The Wesleyan is a highly respectable institution in which students hungry for Greek, Latin and Mathematics may receive a due supply of that kind of intellectual nourishment. But this, after all, is no great novelty. What woman, seriously determined upon learning Greek, or even Hebrew, was ever prevented from doing so by anything in the present educational arrangements? The fact is, it is one thing to say (in a convention speech or resolution) that you want to learn Greek but are prevented by the wicked men from doing so, and quite another thing to buy a Greek grammar and lexicon and go at it with a will.

A MERCILESS HUSBAND

URNS HIS WIFE AND FOUR CHILDREN INTO THE STREET TO PERISH.

["Herald" of the 16th.]

John Schneider, residing at the corner of Fifty-eighth street and Sixth avenue, on Wednesday last, threw his wife and four young children out into the street. Justice Coulter, who happened to be passing by at the time, was a witness of the merciless act, and ordered a policeman to reinstate her in her home, and to warn the brutal husband not to interfere again with the poor mother and children. Yesterday he did repeat the operation, however, but was arrested and taken before Justice Coulter, at the Yorkville Police Court, where he was committed in default of \$500 to keep the peace. John is a little light in his head, so his wife says, as he gets into the clutches of the green-eyed monster once in a while, and when in this condition she does not so much blame him, for he knows not what he does. A little imprisonment will, perhaps, cool him down and make a better man of him.

A MARRYING MAN.

["Herald" of the 16th.]

Terrence Farley, a handsome-looking man, with nut-chop whiskers, was arrested last week and locked up at the Jefferson Market Police Court, on a charge of abandonment, in default of providing his wife with \$3 per week for her support and the support of her three children. Since his confinement she has ascertained the reason of his desertion, i.e. that he had become a Mormonite, and took unto himself another wife. Both females appeared at the Jefferson Market Police Court yesterday afternoon and preferred a complaint of bigamy against him. The first wife, Annie Farley, who resides at 686 Greenwich street, testified that on the 9th of May, 1866, she was married to the prisoner by Father Flanagan, at Ramonon, County Donegal, Ireland, and had three children, of which he was the father. The second and last wife, Catharine Quigly, testified that on the 13th day of February last, in St. Stephen's church, she was married to the prisoner by Father Lynch, and had lived with him up to the time of his arrest for abandonment, when she ascertained he had another wife living. The prisoner had nothing to say in reference to the charge, but was fully committed for trial.

THE LOST HEIR OF LINLITHGOW is the name of a new book by Mrs. Emma D. E. N. Southworth, just published by T. B. Peterson & Brothers, Philadelphia.

It will command a very large sale, as it is one of Mrs. Southworth's most powerfully written efforts, exciting and sensational, and is fully equal, if not superior, to "Tried for Her Life," "Cruel as the Grave," "The Maiden Widow," "The Family Doom," "The Changed Brides," "The Bride's Fate," "Fair Play," and "How He Won Her," which have proved to be eight of the most popular novels ever published, and which are having unprecedented sales, for Mrs. Southworth, as a novelist, stands at the head of all female writers. Mrs. Southworth possesses an exhaustless fund of originality, and commands popularity by always aiming to improve in every new effort upon her last production. This work, like all her writings, is full of startling situations. It is one of the best of her novels, and will prove one of the most popular. The characters are drawn with skill and boldness, and all are life-like and natural. There are some charming descriptive sketches in the book, which are as fresh as the scenery they portray. It is full of strange and startling incidents, sustained interest, stirring adventure, touching pathos, and glowing dialogue, all provocative of quickened impulses, sometimes laughter, but oftentimes of tears to the rapid reader, whose interest never for a moment flags. "The Lost Heir of Linlithgow" equals the best of the novels of Mrs. Southworth, and will prove very successful. It is issued in a large duodecimo volume, and sold at the low price of \$1.75 in cloth, or \$1.50 in paper cover; or copies will be sent by mail, to any place, post-paid, by the publishers, on receipt of the price of the work in a letter to them.

"THE WORD," a monthly journal of reform, edited by E. H. Heywood, and to be issued by the Co-operative Publishing Co., Princeton, Mass., May, 1872.

That the outward expressions of life, its public opinion, its institutions and policies are not what is demanded by the common sense of right, is apparent, since many bad things are defended as "necessary" by those who would not approve them as essentially just. Religion itself is vitiated by this general despair of human nature, this demoralizing supposition that what is right is not practical. Thinking that teachers and text books, governments, churches, Bibles, philosophies and the man-made God, should be brought into court to answer for crime defended in their name, we respectfully send up a vote of want of confidence, and appeal to the real law-giver of the world, Free Inquiry.

Believing in equity and self-help, aiming to voice natural right as against partial interest, the "Word" will make that great anti-theft movement, Labor Reform, a leading specialty, holding that, except they represent work done or risk incurred, interest is extortion, rent robbery, and profit only another name for plunder. Since labor is the source of wealth, and the true basis of exchange, the right to hold and expend property to the extent of one's earnings is unquestionable; but the right of one to an income without work is purely imaginary; and whoever sells a thing for more than he gives, in labor, money, or other values, is a thief. We shall therefore urge the denial by statute of the assumed right to own land or water courses—the labor expended thereon being the only commodity equitably vendible—the abolition of railway, telegraphic, banking, trades union, or other corporations, charging more than the actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest. Regarding the free consent of citizens as the source and rightful master of civil authority, the "Word" will assail uncompromisingly the subjection of women, majority despotisms, the war system, State creeds, State currencies, State marriage, State land tenures and State states, all arbitrary invasions of individual or social liberty, as repulsive to personal sanctity, subversive of public order, hostile to free enterprise and destructive of common honesty.

Though not its organ or responsible for its action, the "Word" will zealously defend the principles of the Labor Reform League, and give in its first number a brief statement of its proceedings and purposes as reported by its executive committee. To the many intelligent lecturers and writers in behalf of labor

woman's rights and peace reform, we shall render all possible assistance in diffusing their ideas; and we solicit their friendly aid, and the aid of all lovers of equity, to enable us, by securing subscribers, to speedily place our venture on a self-supporting basis. Terms: 75 cents annually, payable in advance; 5 copies, \$3.00; 10 copies, \$5.00; 20 copies, \$10.00; 50 copies, \$22.50; 100 copies, \$40.00. Address "THE WORD," Princeton, Mass.

We extract the following notice and partial review of Mr. Andrews' great work, (850 pages, price \$5.00), now just published and beginning to receive the attention of the press, from the New York Evening Post, of February 28. It is a book destined to call forth many and diverse criticisms, and will require time to get its true estimate.

A UNIVERSAL SCIENCE.—We have not been deterred by the cumbersome and repulsive machinery of words, in which Mr. Andrews has involved his thoughts, "The Basic Outline of Universology," just published by Dion Thomas, 141 Fulton street, from giving them a more or less protracted perusal. His neologisms and strange terminologies lend an air of charlatanism to the whole work, as if, after making the most prodigious pretensions to discovery, he endeavored to bury the proof of it under an enormous heap of verbiage. He seems to say, Here is a science that unlocks the mysteries of all other sciences, that is a criterion of truth in every department of thought, that fulfills the wishes and expectations of the universal geniuses of all time, and renders access to the most secret processes of nature free and open road for the future; but when you penetrate his enclosure you find it bristling with brambles and thorns, overhung with stupendous rocks, fissured by vast caverns, and everywhere presenting obstacles to your passage, that, if not insuperable, are at any rate almost as difficult and frightful as those which Bunyan encountered in his course to the Heavenly City.

Nevertheless, an author has a right to present his thoughts in his own way, and if he has found it impossible to present it in the usual language and by the established methods, we are not to accuse him of playing with our hopes when he adopts a language and method of his own. A universal science, indeed, capable of comprehending and explaining all existing sciences, is not to be set forth in a few graceful essays; the intelligence of it is not to be grasped by tyros and the ordinary readers of novels; and as we give laborious days and nights to the acquisition of mathematics, chemistry, political economy and even the keeping of accounts, so it is not to be expected that one should pick up a key to the world by merely bending his knees, or unravel all its obscurities as we take apart a Chinese puzzle.

What Mr. Andrews aims at, and professes to have discovered, is what the great speculative geniuses from the earliest ages have groped after in vain—the single principle or rather system of principles which resolves the many problems of human and natural existence; or, in other words, the unity that underlies the vast variety of sensible and intelligible being. Twenty-four hundred years ago Pythagoras proclaimed, with a depth of mystic insight that has never been surpassed, that number was the controlling element of law, form and harmony in the stupendous order of things, to which he was the first to give the name of Kosmos. The systems of the Eleatics and Atomists, who came after him, were a logical evolution of his fundamental doctrine of the One and the Many. It is difficult to say, however, in the paucity of original documents, what the real opinions of most of these ancient sages were. Their thought descends to us mostly at second hand and with the glosses and explanations added by subsequent and not always friendly thinkers. We can only state, in general terms, that what they all endeavored to find was the one substance or essence which involved and implicated all forms, or that primary unity out of which is developed all duality and plurality. Aristotle, a more scientific intellect than any of his predecessors, forsaking the search for an absolute, confined his speculations to what he called the categories, or to an attempt to define and classify the ultimate or undeniable relations of thought. His conspicuous and wonderful genius for analysis enabled him to deduce a scheme of generalization which imposed itself upon the world for thousands of years, and which was scarcely altered till the advent of a kindred genius, the German Kant, whose new distribution of the spheres and limits of knowledge was for a time almost universally received.

But the progress of natural science has since introduced other theories, which, if they have not superseded Kant's, have caused them to be forgotten for the moment. Among these, none has more vogue at present than Herbert Spencer's doctrine of evolution, or the development of the universal phenomena of being out of the single primordial motor which he denominates force. Mr. Spencer has illustrated his tenet with a prodigious accumulation of historical and scientific knowledge, but not, in our opinion, with an unquestionable success. His system, with its many merits, will, like others, have its day, and then, like others, because of its many defects, fade in the light of a more comprehensive and satisfactory solution.

This laborious inquiry into fundamental principles is by no means absurd; for, as all material substances are analyzed into sixty elements, most of which are likely compounds; as all words may be reduced to the twenty-four letters of the alphabet; as all colors are composed of seven primary colors, or, as some allege, three; as all musical sounds arise from seven primary notes; as all arithmetical combinations consist of zero and the nine digits, so the immense, intricate, manifold and seemingly contradictory manifestations of matter, mind and movement may be but the unfolding of one, two or three original elements. If the universe be, as the great majority of philosophers and religionists hold, only a variety in unity, it follows as an inevitable consequence that the variety must be developed from the unity, or, at any rate, involve the unity, according to some uniform law of structure and function. The whole progress of modern scientific discovery, indeed, consists of the resolution of widely disparate facts into general principles, of innumerable apparently antagonistic forces into a few simple forces, and of the myriad diversities of unsymmetrical forms into simple relations of points, lines and surfaces.

The overwhelming shows of the world, which to the untutored eye are a kaleidoscope of ever-changing hues and figures, become to the eye of a science the regular, harmonious and beautiful reflections of a few bright pebbles in the mirror of the human mind. In their view, "Life," as Shelley impressively expresses it, is but

—"a dome of many-colored thought."

"Stains the white radiance of eternity."

We are not disposed, then, to laugh at Mr. Andrews' very ambitious effort, as doubtless many will be who glance at his formidable vocabularies, or who lose themselves at the first bound in his wilderness of barbarisms. They will, of course, repel us from the endeavor to learn their clew (for a daily editor has little time for studies that more immediately concern his avocation, and much less for the investigations of a new science, though it be a universal science), and we can only refer his labor to the professional people who have both leisure and knowledge for the undertaking. It will be for them to pronounce upon its worthlessness or its worth, to inform us how much of it may be valuable—how much of it is bald pretension; how much of it may lie in the direction of legitimate research, or how much may be the illusion of ignorance and vanity. For ourselves we express no opinion, because we have none; we feel ourselves incompetent to judge it, even in the most superficial manner, after some considerable study, but we are quite sure that a book exhibiting such obvious research and painstaking will somewhere find an adequate criticism.

The demand for the Halford Leicestershire Table Sauce by guests who best understand how to make most palatable their soups, fish and meats, induces all the best hotel proprietors in the country to place it constantly upon their tables.

Flowers are one of the few things in life that bring us unmixed pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of feasting as in the house of mourning. 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 garbled 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.

MRS. PITT STEVENS, and Mrs. George H. Loomis visited the S. F. Stock Exchange last week, introduced by Mr. Peckham. The on dit is that they are about to open a branch of "WOODHULL & CLAFLIN'S" in New York, on the Pacific Coast. The ladies took voluminous notes of the doings of the Board of Brokers.

["Pioneer."]

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COSMOPOLITAN CONFERENCE meets every Sunday at 2:30 P. M. in the nicely fitted up and spacious hall, southwest corner of Bleeker street and the Bowery. Seats free, a collection being taken up to defray expenses of hall and advertising. Council of Conference every Wednesday evening, at the house of Ira B. Davis, 35 East Twenty-seventh street, near Fourth avenue.

THE NEW YORK LIBERAL CLUB meets every Friday evening at 8 o'clock, for the discussion of Scientific and other interesting subjects. Good speaking and entertaining discussions may always be expected.

THE CELTIC WEEKLY.—This new literary journal has been received by the press and the people with a warmth of welcome which indicates its worth and merit. From a host of press notices we select the following:

"The Celtic Weekly" is the taking title of a new paper, starting in a new path, with the well grounded hope of securing a class of readers which no other like publication has yet reached. In size and style it is similar to the "Ledger." Its columns are filled with a variety of entertaining matter—stories and poems—in which the Celtic element appears, but does not overshadow all else; notes on literature, art, etc.; woodcuts embellish the pages, and we doubt not the new paper will find numerous admirers. It is published by M. J. O'Leary & Co., and mailed to subscribers for \$2.50 a year.—New York Evening Mail.

"THE CELTIC WEEKLY.—The first number of a new illustrated romantic and patriotic paper, entitled 'The Celtic Weekly,' has been received. It contains eight pages of five broad columns each, and is replete with spirited and irreproachable tales of fiction, which are admirably illustrated, sketches, bits of humor, history, wit and wisdom, and records of pleasing and marvellous adventures are also given. John Locke is the editor, M. J. O'Leary & Co., New York, are the proprietors. Among the authors are John Locke, Dr. Waters, Dennis Holland, Dr. Julius Rodenberg, Mrs. D. Madigan (nee Callanan), Marie O'Farrell and others. The subscription price is \$2.50 a year, and the price per number is six cents.—Brooklyn Eagle.

The paper is for sale by all newsdealers throughout the United States and Canada. Mail subscribers address M. J. O'Leary & Co., P. O. Box 6,074, New York City. Agents wanted in every town in the Union. Liberal terms given.

BILLIARD TABLES.

The game of billiards has become one of the permanent institutions of the world. Perhaps no game combines so many of the requisites of amusement, exercise, and intellectual discipline as does this. It has none of the objections urged against many other sorts of amusement. Even the religious people who abjure cards play billiards. One of the necessities of a good game of billiards is a good table. No matter how excellent a player a person may be, he will play a poor game upon a poor table. It may seem almost superfluous to call attention to the fact, since it is so well known; nevertheless, we may re-echo the general sentiment when we say to our readers, if you want to purchase a billiard table, be sure and buy one of the PHILAN & COLLANDER manufacture, and it will not disappoint you.

A book for the times. "The Clergy a Source of Danger to the American Republic." Sold by subscription only. Agents wanted. Address W. F. Jamieson, 10 North Jefferson street, Chicago, Ill.

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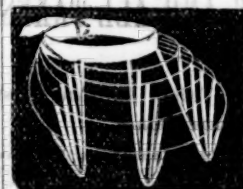
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- IV.—The Social Problem Reviewed.

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-pronounced, grammatical English. We have our own ideas about woman's mission and how far she unsexes 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 spiritual 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. PEARODY, Chairman Relief Committee Y. M. C. Association. Omaha Republican*.

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

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

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

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