

WOODHULL & CLARLIN'S WEEKLY.

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Vol. 4.—No. 21.—Whole No. 99.

NEW YORK, APRIL 6, 1872.

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Its length is 42 miles, its cost about \$40,000 per mile, and it is mortgaged for less than \$12,000 per mile; the balance of the funds required for its construction having been raised by subscription to the capital stock.

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For INHALATION, without application of HEAT. A remarkably VALUABLE discovery, as the whole apparatus can be carried in the vest pocket, ready at any time for the most effectual and positively curative use in **All Diseases of the NOSE, THROAT and LUNGS.**

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11.

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SUBJECT:
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The Principles of Government, by Victoria C. Woodhull;	\$2 00
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Majority and Minority Report of the Judiciary Committee on the Woodhull Memorial;	
The Principles of Social Freedom;	
Carpenter and Carter Reviewed—A Speech before the Suffrage Convention at Washington;	
Each per copy;	10
per 100;	5 00

POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, April 6, 1872, will close at this office on Wednesday at 11 A. M., on Thursday at 11 A. M., and on Saturday at 11 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.

WOMAN'S RIGHTS.

[New York Herald, March 22.]

A large meeting was held last night in the Turner Hall, in Fourth street, for the purpose of forming a German Woman's Rights Association. The meeting was addressed by Mrs. Mathilde Wendel, Dr. Augusta Lilienthal, and Mme. Clara Neymann. At the conclusion of these addresses, there was a very lively debate.

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 Princee 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, 624 East Twelfth street, New York.

THE INTERNATIONAL HERALD.

We are indebted to our friend G. E. Harris, of London, for the first number of the new journal, the *International Herald*. At last the Internationals have an organ in England, from which their principles and propositions may be authoritatively obtained. We scarcely need say that we are most gratified by the examination of this number. It promises to be an able and earnest advocate of those all-sided principles which alone can have any claim to universal application. We gladly copy the following from its columns, which from the first to the last page are filled with words of wisdom:

INTERNATIONAL WORKINGMEN'S ASSOCIATION.

The General Council of the International Workingmen's Association held its usual weekly meeting on Tuesday, February 20, at the Council Rooms, 256, High Holborn, W. C., Citizen Longuet (late member of the Commune of Paris), in the chair.

A report was received from the Federal Council of North America, from which it appeared the progress of the association in the States had been very great indeed. There are now forty-one sections in active operation. The Federal Council had drafted a set of rules, of which a copy was enclosed to be submitted to the General Council for approval. The Federal Council had been invited by the Stair Builders' and Joiners' Union to urge upon the Government the importance of establishing a Labor Commission, as proposed in Congress by Mr. Hoar. The matter had been referred to the sections, along with a suggestion, that a member of the International should be appointed upon the Commission. Section 15 of New Orleans had projected an International Agricultural Colony to give help and comfort to emigrants arriving in that locality.

In Philadelphia the sections proposed to establish an organ to be called the *Labor Champion*. While in Baltimore the aid of the *Crucible* had been given to the association, the editor, Mr. A. B. Davis, having joined the Baltimore sections. Another paper was also to be issued for the first time on the 18th of March, which day was to be celebrated by a grand banquet, under the auspices of the French Citizens. One French section laid a proposition before the Federal Council, asking that the 18th of March should be declared a regular International holiday.

In trade matters there was not much to report. Work had been reasonably plenty during the winter, and disputes had been few. The operative plasterers of New York were only working eight hours a day, and it appeared to be the general impression that a demand for the eight hours would be made in the coming session in Congress. "The National Labor Party" were to meet at the beginning of the present month at Columbus to nominate candidates for the presidency and vice-presidency.

Citizen Jung proposed "That a committee be appointed to arrange a meeting to celebrate the revolution of the 18th of March." It was the first success of the workmen, and showed that the working-classes were thoroughly qualified to govern themselves. Citizen Bourne seconded the motion, and Citizen Boon supported it. It was carried unanimously, and it was decided that all bodies of working men should be invited to co-operate with the committee to carry out the object in view.

The Council then took into consideration the outrage committed upon Citizen Outine in Switzerland, and, after a short discussion, unanimously adopted the following declaration, which was ordered to be inserted in all the organs of the association:

Declaration of the General Council of the International Workingmen's Association.

The Swiss authorities have thought proper, upon a simple reclamation of the Russian Foreign office, sent in violation of the Federal Constitution direct to a magistrate at Iverdun, to search the house of Citizen Outine at Geneva under the infamous pretext that he might be implicated in the forgery of Russian paper money—a scandalous affair, in which, wonderful to say, the Russian State Councillor, Kamensky, charged to prosecute the forgers, figures at the same time as their ring-leader. They seized the papers of Outine, and exposed all his Russian, German, and English correspondence to the scrutiny of a Russian translator, whose very name they refuse to give. Citizen Outine, up to December, 1871, was editor of the International organ, *L'Egalite*, and consequently his correspondence was for the greater part of the time International, and provided with the stamps of its different committees. Had it not been for the interference of his legal adviser, Citizen Amberg, to whom the council tenders its best thanks, Outine's papers and himself would have been handed over to the Russian government, with which Switzerland has not even a treaty of extradition.

The Russian government, met at home by a daily growing opposition, has taken advantage of the sham conspiracies of men like Netchayeff, who did not belong to the International, to prosecute opponents at home under the pretext of being Internationals. Now it takes another step in advance. Supported by its faithful vassal, Prussia, it commences an intervention in the internal concerns of Western nations by calling upon their magistrates to hunt down in its service the International. It opens its campaign in a Republic, and the Republican authorities hastened to make themselves the humble servants of Russia. The General Council consider it sufficient to denounce the designs of the Russian Cabinet, and the subserving of its Western helpmates to the workmen of all nations.

THE ALARM IN EUROPE.

The following significant circular, proposing a combination of all the European governments to suppress the International, was issued by the Spanish Minister of State to all Spanish representatives in foreign countries:

THE INTERNATIONAL.

PROPOSED COMBINATION OF EUROPEAN GOVERNMENTS TO SUPPRESS IT—IMPORTANT CIRCULAR FROM THE SPANISH MINISTER OF STATE TO ALL FOREIGN COUNTRIES.

The Spanish Minister of State, Senator De Blas, has addressed the following circular to the Spanish representatives in foreign countries, England included, on the Internationals:

YOUR EXCELLENCY,—A grave debate occurred in the Spanish Congress during the last Legislature, which was one of the most important ever sustained in any legislative assembly. Its object was to define, from the political, and, consequently, eminently practical, point of view the real condition of the International Association of Workingmen. The powerful and formidable organization, and the rapid development it has at-

tained in a few years, invite the serious attention of all who are interested in the preservation of social order. The latter is menaced in its very foundations by the Internationals, which break up all the traditions of humanity, erases from thought the very name of God, of the life of the family, and of inheritance, which also erases that of nations from the civilized world, and aspires to increase the prosperity of the working classes on the basis of equality. It was, therefore, necessary to examine and decide how far we could tolerate, even under the most liberal of political institutions, the existence of an association which commenced by declaring itself the enemy of every political school, and incompatible with all existing forms of government.

We submit to the Congress the question whether the respect due to liberty and to the rights confirmed by the Spanish Democratic Constitution should be extended to its abusive exercise, permitting those to avail themselves of it who struggle to destroy it, or whether, to defend this very liberty, properly understood, we ought to ally to the encounter of the disturbing and revolutionary tendencies of the International, declaring it inimical to the security of the State, and therefore included in the prohibitions of article 10 of the Constitution. You will doubtless have followed, with the same interest that it created everywhere, this long and brilliant discussion, sustained so loftily by our principal orators. It is, therefore, unnecessary for me to remind you of the point of view under which the Government of his Majesty have looked upon the question. They obtained by a solemn vote in the Parliament a declaration favorable to their intentions.

From this preface you will have no doubts as to the ideas of the Government respecting the International. The circular of my colleague, the Minister of the Home Department, to the authorities of the provinces will have made known to you the conduct they decided to pursue.

The Government, resting on the declarations of the representatives of the country who have passed judgment on the International, and voted it outside of the constitution and liable under the penal code, are resolved to repress all its manifestations and all its other ostensible acts which might alter the public peace; and are also resolved, if circumstances require it, to submit to the Cortes a project of law dissolving the said association in conformity with the constitution.

The Government do not direct themselves to you to-day through me with any other object than to explain to you their ideas, already well known, respecting the International, and the rules by which you ought to guide your conduct in this question. As regards the interior administration of the nation they have other views. Knowing that you are entirely identified with them, they hope that in the discharge of the high mission confided to you, you will contribute efficaciously, in your relations with the government to which you are accredited, to procure that the measures necessary to arrive at a satisfactory result may be taken by common accord. This accord is required by the very nature of the association, for its character of universality is exactly that which makes it the more dangerous.

It will not suffice that one Government alone shall take respecting it separately the most severe dispositions, neither will it suffice that its sections should be made to disappear from one single nation by means of its laws, nor by the co-operation and individual initiative (the importance of which, nevertheless, cannot be overrated) of all classes interested in the conservation of society. There will always remain some fanatical adherents, who, on the first favorable occasion, will serve as the nucleus for its prompt reorganization, toward which the General Council will powerfully aid with the extraordinary publicity the newspaper press affords in our days, and the rapidity of communication between all civilized people. The Commune of Paris is an eloquent example of this. A large part, and perhaps not the least influential, of those who directed the events there was composed of foreigners who were not resident in France at the fall of the Empire.

To put down the evil it is necessary that all governments labor at once to the same end. All are equally interested—may, the others are even more interested than Spain, where the International has not taken such profound root and does not count such a great number of adherents as in other nations of the two continents. The administration of each nation permits it to adopt legislative disposition, which, however different they may be, will be equally efficacious to preserve them from the cataclysm of a social revolution.

The imminence and gravity of the danger are powerful motives to induce statesmen to devote their serious attention to this object. This was claimed of them last year by the circular of the minister of Foreign Affairs of the French Republic. That nation has just passed through a terrible crisis. It is possible that the severe blow inflicted on the agitators of Paris after the victories secured by the troops of Versailles has an ill-founded confidence in the other governments of Europe. Nevertheless, the organs of the International, and the declarations of its friends in the clubs, and even in State Parliaments, quickly proved that the defeat suffered was considered by them as a merely transitory contretemps; and so far from condemning the horrors of the Commune of Paris, they proclaimed with pride their share in the responsibility, and manifested themselves disposed to reproduce those horrors anew, by working to extend the sphere of their action with more perseverance than ever.

It is therefore to be hoped that, in view of the gravity of the circumstances, every State will benevolently and sympathetically lend its aid to the work of defense against the International. This will be all the more easy if one of the great powers undertakes to sketch the basis of a common agreement and of a universal and simultaneous action.

It is also to be desired that the nations who have not yet concluded a treaty of extradition with Spain should enter into a special agreement as to whatever relates to the International.

You will please let me know whether the Minister of Foreign Affairs is disposed to take these suggestions into consideration, and I beg you to read this dispatch to him and leave a copy with him.

"Convinced of the zeal of your Excellency in the service of the State, I am sure you will avail yourself of the good relations which exist between the Government of — and that of his Majesty, to obtain the most prompt and efficacious support the latter needs abroad, in respect to the measures it judges prudent to adopt.

"Receive the expression of my deepest consideration, etc.,

"BONIFACIO DE BLAS,

"Minister of State (Foreign Affairs).

"MADRID, February, 1872."

The Chronopher is the name of an instrument which supplies all England with the correct time. It is in direct communication with the Greenwich Observatory and with sixteen of the principle cities of the kingdom, and precisely at ten A. M., the hour is flashed, not only to these stations, but to every post-office in the country, so that all the time is regulated to the twentieth part of a second.

PUT THEM ON THE RECORD.

The time will come when the Internationals will want to know the past record of the various papers. For this purpose we enter up the *Commercial Advertiser*, first extracting its personalities, out of which some people will find it impossible to rise until the thin mask to their own social villainess is rent asunder and they stand revealed in their true light.

SUNDAY PROCESSIONS—A SIGNIFICANT CONTRAST.

To the Editor of the *Commercial Advertiser*:

Some months ago an affair occurred in this city which will not soon be forgotten. Several classes or combinations of persons, who assumed the name of "Internationals," combined to commemorate the murder of the Archbishop of Paris by the "Communists," who also destroyed the Column Vendôme, burned the Palace of the Tuileries, and committed almost every other conceivable atrocity. These "Internationals" were composed of Infidels, Agrarians, and others not less discreditably notorious. For the proposed demonstration the admirers of French Communism determined to desecrate the Sabbath. No other day was good enough for their bad purposes. At such a revolting exhibition on the Sabbath day, all good citizens protested. But the police authorities not only refused to prohibit the procession, but adopted a resolution promising the "Internationals" their protection.

Sunday last, the 17th, was the anniversary of St. Patrick. This day is everywhere celebrated as a festive and religious anniversary by Irishmen and Catholics. In view of its occurrence this year on Sunday, Archbishop McCloskey, in consultation with neighboring Bishops and Priests, advised that the anniversary of their patron saint should be commemorated not on Sunday, the 17th, but on Monday, the 18th day of March. This truly Christian suggestion of the Prelates and Priesthood was universally and cheerfully acted upon. We had therefore, on Monday last, an imposing, impressive and orderly demonstration from all the patriotic, religious, mechanical, temperance, civic and festive Hibernian societies and associations of the City. The conduct, therefore, of our Irish fellow-citizens in "remembering the Sabbath day" stands out in creditable relief against the dark shadow which infidels and agrarians cast upon the city. W.

THE INTERNATIONAL IN CHICAGO, ILLINOIS.

CHICAGO, March 19, 1872.

MESDAMES WOODHULL & CLAFLIN:—The Chicago sections of the International held their first public meeting here on Sunday the 17th, in the Globe Theatre. There were between four and five hundred persons present, and among them sprinkled here and there were a few ladies. The whole appearance was very good, they being all well dressed and well behaved. Pendant from one of the gallery boxes was a red flag with a white fringe border on which was inscribed, "Workingmen of all Nations, be United." The meeting was addressed by a number of speakers, but as I have never studied any but my native language I could only report the English speakers. They were two in number. Under the circumstances the best I could do was to secure the names of the other speakers. The meeting was called to order about 3 o'clock, by Mr. Zimpel, who assumed the chair. The first speaker was Mr. Carl Klings; he spoke in German at considerable length. Mr. Egan then addressed the meeting in Swedish. Mr. Trainer was the next speaker; by his accent I took him to be a German. He spoke in English. He said the International had not alone to work against the press and capital, but against the workingmen themselves; he said they did not seem to comprehend what the principles of the International were, and would not always co-operate for their own interests. He thought it would take a good while to instruct the people as to the principles of the society, but that they would in the end succeed. He said opposition was good in the main, as it kept them from making many mistakes. He exhorted them to continue in their good work of the emancipation of the working classes, and that they would have the satisfaction of knowing that their children if not themselves, would be the happier for it. Mr. Cronse next spoke in German; after him came Mr. Thomas Watson, who spoke somewhat as follows: "We hear a great deal of talk about freedom and brotherly love, and equality, but it is a much easier thing to preach than practice. We live in an age of freedom in a certain sense, it is true; but there are forms of slavery far worse than that from which the black slaves of the South have been freed. There are thousands of white slaves who spend their whole lives in making money to put into the pockets of the few, and when they get old are no better off than they were in their youth. How long is this state of things to continue? If workingmen wished to have a change for the better, they should adopt the principles of the International Workingmen's Association. You all know very well that there has always been a natural antagonism between capital and labor, and the object of this society is to release the laborer from the bondage imposed on him by capital, and to obtain for him his true freedom in every sense of the word; and any society that seeks to effect this purpose should be supported. So, therefore, I call on you all as men and as fellow beings to take hold of this good work and try and make the world somewhat better than it is at present."

Mr. Watson is an eloquent speaker, with an earnestness that carries conviction with it. After several other addresses the meeting adjourned.

The above is but a short synopsis of some of the remarks made by the gentlemen. They were greeted with frequent showers of applause which showed that the sympathies of the audience were enlisted.

O, by the way, Mr. Watson is a staunch Spiritualist and a leader of the Chicago Progressive Lyceum (Spiritualist). I suppose if they follow out the philosophy of Hudson Tuttle and some others, the Lyceum will proceed to hold a conference and excommunicate Watson for daring, as a Spiritualist, or harmonial philosopher, to believe and adopt anything outside of the fact that the "intercommunion of the two worlds is irresistible," or that "man is an immortal spirit retaining identity and individuality after separation from the physical form and possessing the power to communicate with earth."

To be sure, as Tuttle says, there is a "dependent philosophy of spirit life," but of course no one must make any practical application of their deductions from that philosophy. More anon.

OUR JACK.

HUMAN WELL-BEING.

ART. IV.—MARRIAGE.

The word marry is traceable to the Arabic, where it is derived from *marra* which signifies masculine and brave.

Masculine is derived from master, and master is a modification of mater, to indicate a male who subjects and holds in possession and control, a human mater or female.

Mother is a corruption of the word mater, and female is a

compound of fee and male, to indicate a mater who is held as a fee, or in fee simple by a human male.

Ma is the root or both male and mater.

The written or printed letters of our language were invented by ancient learned men called Hierophants, as elements of a secret symbolic language. They are picture signs to represent ideas and were called hieroglyphs, because invented by Hierophants.

These letters or hieroglyphic pictures are composed of certain geometric elements or figures that have natural significations that served as the analogical basis of the secret symbolism of a written secret language that finally became the basis of a general language.

The original words of this hierophantic language were composed of these hieroglyphic characters or figures; according to their symbolic significance, as known by the learned hierophants and secreted from the common people.

The simplicity and beauty of this language has been mostly destroyed by the many modifications accomplished by those ignorant of the original significations of letters, and thus, ideas, letters and words have been confounded and confused.

In mater and male, M signifies unity of source; A, unity of power; L, ability to beget; T, ability to conceive; E, prolification; and R, to give birth.

Ma signifies one of the human species; Mal, one of the begetting gender; Mat, one of the conceptive gender; Male, one who has the power to procreate by impregnation; Mate, one who has the power to procreate by gestation; and Mater, one who has given birth to life.

The S in master, indicates subjection, possession and control.

Brave is also an original word, and could be analysed in the same manner, if room would allow.

Originally, brave was the crest or cap of a wave of the sea, when raging over shoal, shore rock or crag.

According to Webster, brave in quality signifies big, bold, vigorous, strong, furious, daring, and fearless; as a thing, a hatchel; or a daring, turbulent, insolent, overbearing, aggressive male man; and as an action, to stand out, to swell, to encounter arrogantly, to rake or hatchel, and to act defiantly or menacingly.

The original and proper significance of marry was to take, subject, and hold in possession a human mater (or female) by husbandry as a chattel; for tillage and use; and marriage is a combination of husband-mastery, and chattel wifery.

Wife is a compound of wave and waif; wave signifies that which is driven along or cast about, and waif signifies that which is driven along or cast about.

Waive is a human mater, deprived of protection by relinquishment; and legally defined, a wife is a woman put beyond the protection of law by the coverture of a husband.

All the words that belong to the marriage vocabulary give similar indications of its nature. The word court is a cherished sample, derived from the Arabic *kaura* which signifies to gather, cut and bind, as in harvesting grain with a sickle.

Court has the sense of cutting off and separating by enclosing and shutting in; and hence a tight high fence is called a court, and a yard thus enclosed is called a court-yard; also in judicial use court has a like sense. As the antecedent of marriage it signifies a cutting off from society and binding to self for selfish purposes.

Primitive, pure, unalloyed marriage was polygamic and this was the first possibility of human society.

Monogamy is marriage modified by the male aspiration for, and the masculine idea of individual rights; and is an attempt at maleine or masculine suitage.

As polygamic marriage was the perfect pattern and the only possible pivot of all individual despotisms; so monogamic marriage is the perfect pattern and the only pivot of any political or republicanised despotism.

Harlotry is a necessary accompaniment of monogamic marriage and political despotisms. In it woman would realize more of the suitage idea than she does in marriage of either sort; and this is it immoral, damning feature, immoral and damning because it endangers marriage and with it all despotisms whether pure or mixed.

To prevent the speedy extinction of marriage and all despotisms balanced thereon, it was, and is yet necessary to persecute the harlot in every possible way, shutting her out from the society of other women, rendering her an outlaw and heaping on her all possible odium and foul epithets; and to secure a supply for demands in that direction it was necessary to shut her out from all other industries so far as was possible; and these are the secrets of prostitution so-called.

Well did the Nazarene say that in Heaven there is neither marrying or giving in marriage and that the publicans and harlots were nearer the heaven than the scribes and pharisees. To-day marriage is the only real bar to genuine Republicanism, and individual suitage is the only passport to it.

Marriage has served well its uses, rob it not of its name or character, but in all things give to it credit where credit is due, and a parting blessing for the good it has done, rather than kicks and cuffs for the good it has not done or could not do.

S. T. FOWLER.

"MIND YOUR OWN BUSINESS."

The older I grow the more I am convinced that the virtue and sense of this old, old maxim is not appreciated, and certainly not acted upon, or many of the ills of life, with the falsities and lies, might, could and would be avoided. There are many whose affairs in life are so entangled, that to admit of a justification of their own cases, without committing the affairs of others, is simply impossible. We have no right to do this, and to avoid it, lies are often resorted to. I don't justify the lying, but I do say the age we live in, while it deprecates the system of lying, really fosters it. When people become educated to the dignity and humanity of minding their own business and letting other people's alone, much of the hypocrisy and lying will cease, and O, who can count the sum of human suffering and agony that will be spared to human hearts by every one simply minding their own business. The above is peculiarly applicable at the present time, when we want to unite mankind in harmony. Our earthly affairs have not been conducted on a system warranted to throw the life pages of all open to the gaze of the curious, and this fact ought to be dwelt upon and remembered by those who are active in reform. Were all known of life as it is to-day, the suffering, the untold agony of human hearts, would far outweigh the offense done, and how much of this misery is borne by persons who are guiltless. God only knows. Justice, truth and humanity demand now, more than ever, that the above golden rule should be considered.

March 11, 1872.

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.

BLACK QUAKERS.

We have been permitted to make another extract from an unpublished work of travels in Central Africa.

On the north branch of the Gonii river in a secluded country we found a colony of Quakers or friends. They were a very isolated people, having little intercourse with the tribes around them. They used the plain language and never resorted to arms, being non-resistants. In their government they had very admirable police arrangements. The force was composed of strong athletic men and women, who used no weapons but acted the part of care-takers of the insane. These people believed that any one who violated the rights of others or committed any crime was of unsound mind and to a certain extent insane, and it was considered to be a duty to restrain these until they gave evidence of restoration to health. They denied that there was any right to punish any one, the law carrying its penalties with it, and the compunction of conscience being greater where human authority did not interfere and attempt to punish.

They claimed the right and the power to restrain any person when they acted in a manner that was injurious to themselves or to others. They used just sufficient restraint to prevent this, and in doing this they were always very careful to avoid any appearance of vindictive feelings or punishment towards those on whom it was used.

Their police arrangement worked so quietly that one would scarcely know of its existence; great care was taken to avoid any public manifestations, under the belief that they were not beneficial to society, and they kept all such things sacredly quiet, and persons were often restrained for a time and came forth without its being known to any except those who have kindly cared for them.

In their dealings with one another they were strictly honest, preferring each other in all things.

Their mode of worship was like that of the friends in civilized countries. They came together every day in a social manner, and sat in silent meditation until some one, either man, or woman, or child, was moved to speak. There was a solemn dignity about their meetings, which was felt by all. The remarks of the young children even were often very feeling and impressive. Their meetings closed with social greetings, conversation and gymnastic exercises.

They claimed to be influenced directly by the holy spirit. Their religious views were very plain and simple, always avoiding unpleasant controversies. There was a general feeling of love, and forbearance prevailed.

They believed in one God, the great central ruling power of the universe and the Holy Spirit which they believe was sent by God to comfort them and enlighten them in their everyday duties. They carried their religion into all departments of life, and had no observances of days and times; believing all days to be alike holy they did not set apart one day in seven as is done by most religious denominations.

They considered oaths as an abomination, and held that every person was sacredly bound to speak the truth at all times and under all circumstances, and hence, had no idea of going through any form to make a person, under special conditions, tell the truth; for, said they, this would be an admission that they might tell falsehoods all the rest of the time. They were exceedingly plain and exemplary in regard to their dress, while all were left free. The rule generally adopted was economy, utility and comfort. There was no rigid rule confining any one to a particular form or color; each one was left to follow their taste and inclinations.

There was a great deal of freedom and sociability among them; living pure lives, their intercourse was free and without any suspicion, and hence they were a very happy people. Individual conscience was respected always as the real standard, and each one was left free to act according to their highest and best impressions and the dictates of their consciences, with no other restraint than those we have referred to in regard to the rights of others and injury to themselves.

Their form of government was very simple. Each individual being a law unto themselves. There was very little need of any external laws. Their education was universal, and by common consent all children were sent to school, the boys and girls together, and they were taught such branches of knowledge as were calculated to strengthen and develop their minds, while the physical was also properly attended to. This spirit of equality, based upon capacity, was carried out in all departments, and women stood side by side with man, a participant in all things according to capacity. No arbitrary standard of equality was professed, but the divine equality of right measured by capacity alone, was the standard universally accepted.

Though they were a simple minded people, they were not devoid of artistic taste in their houses and in the laying out and cultivation of their gardens.

The country, being a very fertile one, produced spontaneously almost every thing that was needed for their subsistence.

Yet, unlike most persons who live in such countries, they were an industrious people, having an innate sense of the necessity of working in natural things in order to develop their own powers. There were no very wealthy persons, and no poor. They were not allowed to hold any more land than they could properly cultivate, and their habits were such that avarice was not at all fostered in any one, and any manifestation of it was considered an evidence of unsoundness of mind and a subject for moral restraint first, and if it did not stop with this, the restraint was carried further.

The purity of their lives, the freedom of their intercourse, and the happy relations they sustained to each other in their families and as a community, presented features which we had never witnessed in any other country.

We asked some of them why they did not mingle with other tribes; they remarked that they had not found any other people who were willing to live as they did, and therefore, it seemed best to them to keep their community isolated, and the tribes around had not yet attained to a position to comprehend and live out the principles which they felt called upon to manifest in their lives, to the world. Their idea was—that they were descendants of two families of very good men and women, who settled in that country many years ago. ARISTOTLE.

TRUE MORALITY.

LAPORTE, Ind.

Mrs. WOODHULL—Dear Sister:—The sympathies of my woman nature have been so awakened in reading the number of your journal dated August, that I feel deeply impressed to write you. Calm reflection bids me yield to the impression for several reasons. 1st. My circumstances and conditions in life at present are such that I need the sympathy and encouragement of a true, brave woman like yourself. 2d. I feel it my duty to give a word of cheer to "the woman who dares." Yes, dares to be true to the individuality of noble womanhood! instead of a slave to the tyrant St. Custom. I, too, like yourself, have suffered persecution and ridicule because I am a friend and a sister to the father of my children, from whom, for the deepest and most conscientious motives I divorced myself as a wife.

Dr. J. K. Bailey and myself determined to heroically prove the truth, that because two persons cannot live harmoniously in a conjugal relation, is no reason they may not in a fraternal one; therefore my home is his home; where I teach my children to love and respect their father. He tries to do his duty by his children; while at the same time he is to me a friend and brother, entertaining for me the highest and purest respect; thus I consider that my course toward him is but simple justice, and when I read your truthful words that a similar act of your life, you considered one of the most noble, I burst into tears of joy. Oh! thank God, said I, I am not all alone, there is one true sister stands for me. I will not ask you, who have so many important duties to perform to use your precious time in reading a recital of the trials I have braved—of the loneliness I have suffered; all I ask is one word of sympathy and encouragement. Do not think me weak if I say that the opposition at times is almost more than I can endure. Do you wonder when I say that Spiritualists here tell me it will not do for them to give me any prominent position in their society or lyceum, while I persist in the course above mentioned?

I reply that I am willing to work in the most humble position in the lyceum or society; I know that others cannot place me in as high a position as I have placed myself—when I asserted the individuality of my true womanhood.

My spiritual friends answer: "we know your principle is right, but we are afraid our cause will be injured." I reply "true Spiritualism cannot be injured, but spirits of freedom, love and light will let no organization long succeed while the members sacrifice individual freedom for the sake of respectability of society."

There are faithful, earnest, pure, blessed souls here, who are noble, persevering workers in our cause; each is fulfilling his and her mission in the cause of truth.

The peace of mind within my bosom bids me to never blame but ever praise; to never curse but ever bless; to never revenge but ever forgive; thus living out the Christ principle in my every day life. But I can never yield my God-given rights to freedom and equality for the sake of respectability or popularity.

The Puritan's voice arose upon Plymouth rock in thanksgiving for the land of Columbia where all men and women could worship God according to the dictates of conscience. The God I worship is the divinity within my soul, and within that divinity dwells the sacred virtue of my womanhood, which virtue can alone be maintained in the light of Purity's freedom and freedom's purity.

The day of woman's equality is dawning upon the world, but that it may beam in the perfection of its glorious light, a few brave women must stem the tide of popular custom, slander, and persecution, and unflinchingly assert the self-hood of women!

Angels attend thee, my sister. Truly has our noble Frances Brown named thee "The new prophetess of the world."

Stand for the right! though falsehood rail
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the right! and with clean hands
Exalt the truth on high!
Thou'lt find warm sympathizing hearts
Among the passers by.

Those who have seen, and thought, and felt,
Yet could not boldly dare
The battle's brunt—but by thy side
Will every danger share.

Stand for the right! proclaim it loud,
Thou'lt find an answering tone
In honest hearts, and thou no more
Be doomed to stand alone.

Truly, thy sister and co-laborer,

SARA BAILEY.

PERSONS AND PRINCIPLES.

BY MRS. H. F. M. BROWN.

E. V. Wilson has interviewed Emma Hardinge Britten. She assures him that a progressive war is to be inaugurated "under the direction and advice of spiritual intelligences." For this new angel movement let us give thanks. I am ready to hail with hosannas, any word, work, or worker, that will in any way give life, light or strength to souls adrift. I am ready to push with the new party, or to stand aside with the rejected.

I trust that none of us poor associationists, will ever attempt to throw back the stones and tufts of grass that have well nigh brought us to the ground. And if in the course of human events, it so happen that a member of the new association in any way departs from old paths, let us not violate the principles of our faith by crying "stand aside," or "unclean." It is wise to remember "God moves in a mysterious way, His wonders to perform." Mrs. Hardinge Britten has a vast amount of will, zeal, and energy; with these powers she may work wonders, I remember years ago the work she begun in behalf of "fallen women."

Her faith, hope and charity, convinced us all of her divine calling. May she not, by angel aid, help those who are trying hard not to fall? The weak, blind, ignorant, need open eyes, strong hands, true hearts. We hope the needed helpers will join Mrs. Britten in her enterprise, and that the new institution will be broad enough to take in all castes, classes and creeds; deep enough to reach the foundations of hell; high enough to take in the thrones of the church.

The American Association arrived at something of this sort, but I am sorry to say, we have as yet done but little of the needed work. The main work on Educational institutions has advanced very slowly. But we may, in our way, do something yet worthy the name we bear.

But while I rejoice in the prospect of a movement that promises the collecting and holding those who ignore our work, I am deeply pained by the threats and stabs at reputations. It ill-becomes us, who have struggled against wind and tide—who have been charged with all manner of evil doings—when fair names have been blackened by friends at home, and by foes abroad, to defame woman, especially one who has come up through great tribulation; whose robes have been whitened by sorrow—tears; a woman who like some others, has passed through the furnace of domestic affliction; a woman who has craved, again and again, the sweet shelter of the grave. I mean Victoria Woodhull, and if she is all that her traducers claim that she is, is it for us Spiritualists to damn without mercy a woman who is struggling for a foothold upon God's green earth?

Suppose I do not endorse Mrs. Woodhull's faith; what of it? She may not accept my hobbies, but she has no right, human or divine, to throw foul water upon the robes I wear, nor I upon hers?

Dr. Bailey, Mrs. Hardinge, E. V. Wilson and Hudson Tuttle, are all mediums, all, very likely, commissioned by high Heaven to feed the famishing world. Why may they not go their way, do the work given into their hands to do, and not stop to weigh, measure, judge, and condemn another worker, claiming, like themselves, to be angel-sent to do a certain other work.

In this personal contest we are overlooking principles that are as vital as heart's blood.

The I-am-worthier-than-thou spirit, is not in harmony with angel teachings. Let us all, henceforth and evermore, cease denouncing person, and begin the battle for principle.

THE ABSENT.

BY BISHOP A. BEALS.

How oft, as the day is deepening,
My thoughts reach outward to thee,
Like summer-air, tenderly sweetening
The landscape of Nature and sea.

How oft dear memories come nestling
Like baby-eyes brimming with love,
When my heart with sorrow is wrestling
To lead me peacefully above.

How often, in love's sweet re-union,
Do our spirits mingle the same,
Like flowers that blend in communion
Beneath the baptism of rain.

How oft, when tired and weary
With the labor of every day,
Do I come from the archway dreary,
And reach for thy spirit away.

How sadly the shadows are falling
Around my spirit to-night,
While over its waves I am calling
For thy presence of sweetest delight.

How sacred the picture I'm painting:
Its colors the rainbow outvie,
'Tis strength to my spirit when fainting,
To feel thy spirit is nigh.

"WOODHULL & CLAFLIN'S WEEKLY."

[From the American Spiritualist.]

In the midst of a press which panders to mere popularity, it is remarkable as it is refreshing and righteous, to find one journal, like unto *Woodhull and Claflin's Weekly*, powerful in influence and extensive in circulation, consistently devoted to the advancing interests of humanity. There is no discounting its courage, its independence or its adherence to the fundamental principles which underlie all political, social and religious progress. As a public journal, it is distinctive, original and radical—*sui generis*.

The wondrous power of generalization and profound insight which characterize the writings of Mrs. Woodhull, are well complemented by the subtle discrimination, keen perception and analytical acumen of Col. Blood, and the vivacity, freshness and piquancy of Jennie C. Claflin, which added to their valuable corps of independent contributors, gives the journal a position which commands the respectful favor of thousands of readers, despite their professions of opposition to its particular views.

Let everybody take the *Weekly* and thus enrich themselves by a variety of radical thought, argument and conclusion, to be found to an equal extent nowhere else.

A valued friend and faithful co-worker in Missouri writes: "The *WEEKLY* is rapidly becoming the most influential paper in the country. It makes an impression wherever it falls. I wish I could find language to express my gratitude for the noble work that is being done for humanity. Conservative bigots may denounce you (as they do me in this community), but I know you are right, and knowing this, whenever I have an opportunity I speak not only of you but also of the principles you advocate. And it is with great satisfaction that I see most of my friends joining with me, and I trust that this list of subscribers is only the beginning of what I shall send you. The opposition here has been bitter, especially among some who claim to be Spiritualists. The *R. P. Journal* has helped them a great deal. Several weeks ago I sent a letter to the *Journal* which has not been answered yet, if it is not soon, I shall send you a copy. It is with great satisfaction that I count many of my friends who still belong to the church, and know scarcely nothing of Spiritualism, as warm friends of Mrs. Woodhull, and of course friendly to the social and political principles she is promulgating."

POLITICAL.

LEGAL VICTORY FOR WOMEN.

[Daily News, March 22.]

SPRINGFIELD, Ill., March 22.

A Woman's Rights bill was finally passed in the house, yesterday, by a vote of 96 to 43, after first being defeated by 86 to 33. It provides that no person shall be precluded from any occupation, profession or employment, except military, on account of sex, provided that the act shall not be construed to affect eligibility to office; but nothing in the act shall be construed to require females to work on the streets or roads or to serve on juries.

THE BEGINNING OF THE END.

We clip the following editorial leader from the *New Haven Evening Union*, the official organ of the Labor party, edited by Alex. Troup, one of the very ablest of the recognized leaders of that party. Its meaning is unmistakable. We see in it the key note to the approaching dissolution of the bargain and sale into which the Columbus convention degenerated. The Labor party has been sold out for the last time. It will be found that a few political tricksters cannot command the votes of the honest masses. We wait patiently for the approaching denouement which will open the way for the labor movement to be officially represented in the assembling of the people in convention in this city, in May, to inaugurate the party of Human Rights, irrespective of any distinctions which have heretofore been maintained in politics and government:

SPEAK OUT DAVIS AND PARKER.

One month ago yesterday, the Labor Reformers adopted a platform of principles, and nominated Judge David Davis, of Illinois, for President, and Gov. Joel Parker, of New Jersey, for Vice President. The delegates who presented their names to the convention, stated that they knew them to be in favor of the principles proclaimed in the platform, but could not say positively in reference to their accepting the nominations, although they believed they would. The members of the convention, after the nomination of Judge Davis, were so anxious for a reply that the Chairman was instructed to telegraph him forthwith, requesting an immediate answer. The reply came, that "The Chief Magistracy of the Republic should neither be sought nor declined by an American citizen." This seemed to be perfectly satisfactory. After the nomination of Governor Joel Parker for Vice-President, a committee consisting of Messrs. Groom, of New York, Cameron of Illinois, Puett of Indiana, Chamberlin of Massachusetts, and Day of New York, were appointed to wait upon the candidates, present them the platform and tender them the nominations. Now we are informed that Messrs. Groom, Puett and Cameron have been to Washington, have had an interview with Judge Davis, and that he accepts both the nomination and the platform, and it's "all right." Well, it may be "all right" to these gentlemen, and we are pleased to hear that it is so, but the workingmen desire it direct from the nominees. We then asked, "Did you tender the nomination and platform to Judge Davis, as requested by the Convention, and receive his answer?" To this question we are answered that it has not been formally presented, that they only called on the Judge informally; but it's "all right." The duty of this Committee is plain, viz.: to present the platform and tender the nominations to these gentlemen, and publish their replies to the world. The Labor Reformers of this State protest against any further delay; time enough has been granted the candidates to consider the matter in all its bearings, and they are as well able to answer now as one month hence. If they believe in the principles and are ready to adopt them, why hesitate? if they do not it is time the workingmen should know it. But there is a motive in this delay, and that is to trim their sails for the nominations of the Liberal Republicans and Democrats, and that to our mind is the obstacle in the way of immediate acceptance. Now we have no objection whatever to the candidates receiving any and every nomination, provided they stand squarely on the Labor platform. It is not men that we are after but principle. We have been led to look upon Davis and Parker as the representatives of the principles embodied in the Labor platform, and the financial measures proposed therein have been repudiated by both parties, and the leaders of the Liberal Republican movement, such as Sumner, Trumbull and Schurz, are among the strongest advocates in Congress for a specie currency, and a return to specie payments. But we have yet to learn from these gentlemen how they propose to return to specie payments. Against this monetary system are arrayed both the old parties and the Liberal Republicans also, and they are willing to concede everything else, but will not surrender their present hold without a fearful struggle. On this point we are very anxious to hear from Messrs. Davis and Parker, and we desire to hear before the assembling the Cincinnati Convention. The question of the Labor Reformers desire to ask Messrs. Davis and Parker is this: "Do you accept the Labor nomination and platform, and will you run whether you receive any nomination or not?" Nothing short of an affirmative answer to this will satisfy the Labor Reformers of this State. If there is anything in the platform inconsistent with their views, let them name it, so as there may be a complete understanding between the workingmen and their nominees. One of the committee said to the editor of this paper, "I should like to have you go down to Washington and see Davis: I feel satisfied he would convince you that all is right. Well, we don't dispute it, but that would only satisfy one person, while the foregoing question being propounded, and if answered affirmatively would satisfy all. Now, we do not wish to be understood as acting with any undue haste, or asking for anything that is unreasonable; but that we are actuated solely by what we believe to be right. We are at a loss to see how Judge Davis and Joel Parker can accept the financial plank of the Labor platform, and expect the nomination of the Liberal Republican Convention when the leaders of that movement have fought our monetary system at any and every opportunity. We are aware that nothing has been said derogatory about the candidates by the partisan press, but the financial plank has been attacked and denounced by every organ of the bondholders and National Banks from Maine to California and from the Lakes to the Gulf, without distinction of party.

Supposing the committee should by their procrastination and delay wait until after the Cincinnati Convention, to present the nomination and platform of the Labor Party, and Davis and Parker should be endorsed by the Cincinnati Convention on a different platform. What then? What platform would they adopt, and to which party would they owe allegiance? We care nothing for Davis and Parker, save as the

representatives of the principles the Labor Party are advocating. If they honestly believe in those principles and desire to further them by the use of their names they can do it now as well as a week or a month hence. An intimate friend of Gov. Parker writes us that the Governor endorses the platform anywhere and everywhere, but he has received no official call from the Committee as yet. We call upon the Committee to immediately present to the candidates a copy of the platform and tender them the nominations, and publish their replies. We likewise call upon every delegate to the Columbus Convention to immediately write to Mr. Groom, inquiring why this delay, and call upon him to either carry out the will of the Convention, or resign, and have some one else appointed, who will perform the work. It is time that the Labor Reformers knew from their nominees directly (not second-handed) whether they accepted their nominations, and would stand upon the platform.

THE WORLD FOR CENTRALIZATION OF LEGISLATION.

This Democratic beacon light is in danger of floating from its moorings in the small but snug harbor of State sovereignty and rights, where it has so long been fastened, and of seeking safety from the social storms and tempests which rage therein, in the more capacious harbor of national unity.

It has just occurred to the *World* what a blessing it might be if there were a National Divorce law, common to all the States and Territories. This view of the question is one which we have labored assiduously to show, not only as regards marriage and divorce, but of all other social questions, involved in common law or criminal jurisprudence. We have hopes, even of the *World*, since it has dawned upon its sight, which is so carefully guarded about by conservatism and time-honored customs and screens, that a common divorce law would do away with a deal of legal prostitution and designing practices to obtain divorces, that it will also, in time, surrender its other equally restricted views of legislation, and look for harmony, security and prosperity in one general system of laws for the whole country, to be enacted by the Congress of the United States. This would virtually abolish the State Legislatures and Legislative bribery, and at the same time the venal attaches to immense monied-monopolies, which a large part of them are at present. The *World* says:

More tinkering at Albany with the marriage laws, notwithstanding the failure of previous attempts. The divorce laws of the various States of the Union are little creditable to their legislators. Unfortunately, many as are the advantages of the Federal system it has its drawbacks, and here is one of them. Be the laws, say of New York, ever so stringent upon the subject of divorce, dissatisfied persons can go to reside in Connecticut, or New Jersey, or Pennsylvania, or any State which afford them more immunities from molestation in severing the bonds of conjugal life. Indeed men can do business in New York and reside in other States, thus having an almost complete bar against the more stringent laws. In consequence all manner of "dodges" are tried to evade just laws. Divorces are obtained in States where neither party to them has resided, and our system is made a complete mockery. It will be necessary at the earliest practicable moment to put a stop to such proceedings by the enactment of the most stringent penal provisions against those who directly or indirectly procure such divorces, as well as by the unification of the legal provisions upon that subject. The best attainable law upon marriage and divorce ought to be made general throughout the Union.

Unification in law is what we want, not degradation. We want a most perfect system of laws for the whole country, to be everywhere administered by servants elected by the people among whom they are to officiate. And while the laws shall have but one supreme centre of supervisory control, they shall see to it that every person is protected in the full and free use of the right to life, liberty and to the pursuits of happiness. Such laws formed by a Congress, elected by the votes of all citizens, and approved by the same, through the medium of the referendum would secure a permanency which is unknown to this and all other representative governments. We commend to the *World* a further relaxation of its limits to sovereignty.

MISCELLANEOUS.

(Continued.)

EMMANUELO;

OR,

NEWS FROM THE NORTH POLE.

[CHAPTER THE FIRST.

"This is as strange a maze as e'er men trod;
And there is in this business more than nature
Was ever conduct of; some oracle
Must rectify our knowledge."

—SHAKESPEARE, supplied by J. M.

THE NARRATIVE OF IVAN KORNIKOFF, OF RUSSIA; YACOB PETROLAVSKI, A POLISH JEW; ADRIAN CIRCOVICH, A HUNGARIAN; AND WALTER GEDDES, OF GREAT BRITAIN; CONCLUDING WITH THEIR SAFE ARRIVAL AT EMMANUELO.

In the interior of Asiatic Russia many events take place, which are not noted by the press of Europe. Furthermore, it may be said, sometimes transactions of considerable magnitude, and known to the secret police, are not recorded in the Russian newspapers. In that country it is deemed unnecessary to trouble the people with details of incipient revolts and abortive revolutions. When such attempts can be put down without exciting the public, it is considered wise to cover them with oblivion. It is therefore not to be expected that the rising planned by Petrolavski, in the city of Tobolsk in 1871, will be found mentioned in the history of modern Russia. But it took place nevertheless, and for it we, the subscribers, in common with twenty-three other conspirators, were condemned to labor in the mines of Niska, near the town of Novoskoi, for the remainder of our lives.

Having far more important matters to speak of, we will not disturb the reader (if this manuscript ever finds one) with the hardships we underwent the first year of our captivity. Our good conduct and attention attracted the notice of the head goaler or master miner, and he promoted us to do the work, principally sledging, outside the mines. After a time we were sent on short excursions to fetch provisions and other neces-

saries to the village of Nicolaiev, which is on the Olensk river, and lies south of the town of the same name; the latter being situated in latitude 73° North, or about six degrees within the Arctic Circle. We had long determined to take the first chance that offered for our escape, but it was three long weary years before an opportunity occurred. At length, however, we found one. Some extensive repairs were needed for the shafts of the mine, and we were dispatched to bring the timber from Nicolaiev. We carried our provisions with us to last us the trip, the common black bread used in the mines. We were not allowed fire-arms, but sometimes managed to trap game where we put up for the night; this was all the flesh food we got. We caught a rabbit occasionally, and did not turn our back upon a fox. Having arrived at Nicolaiev, we set about executing our plan. It was simple enough; viz: to seize, in the dusk of the evening, the likeliest fishing smack we could find and trust ourselves to the mercy of the river.

This was our intention, but when we came to put it in practice we found the craft were all so well guarded by dogs, that it was quite impossible to execute it. Geddes then proposed that we should trust ourselves to a raft, and not tempt the dogs, lest their barking should bring the fishermen upon us. No sooner said than done; the raft was made of three squared logs of pine timber, strongly bound together with the strips of hide we commonly carried in our sleds. Then bringing our bread in the leather bags in which we kept it, we placed it on board, launched our raft, and were soon floating down the Olensk. The current of the river must have been running at least six knots, yet it seemed an age before we passed out of sight of the village. Although we could not secure a boat, we had obtained two oars, which we borrowed from the host of the Red Cross, the inn where our horses were put up. We had not been six hours on our journey, and it was just beginning to get grey, when on turning a reach in the river, we came upon a sloop which was moored off a cottage of rather superior pretensions. We steered the raft for it, intending to have a fight for it if it was guarded. But there was no one on board, though we found preparations had been made for a long cruise. We soon exchanged craft, hauled up the anchor, and setting the mainsail, went merrily on our way.

When we were at Nicolaiev, we had noticed a small paddle wheel steamer lying there, which plied between that village and Olensk. She did not make more than six trips a year, and we knew it was about her time to start now, seeing that it was late in the fall, being near the end of September, although the weather had been singularly open. We naturally felt afraid of her overhauling us on the river, especially when we were on the raft. Even now we doubted whether we should escape. We were right in so doing, for about noon we heard her pass on her way to Olensk. Fortunately for us, there was a heavy fog on the river, so dense that we could not see even her chimney. Had it not been for that circumstance, we should doubtless have been recognized by our prison dresses, and recaptured.

We made the town of Olensk the following day about noon, but we stood off from it and reconnoitred until dusk, for we knew our escape from Nicolaiev would be reported by the steamer, which we saw alongside the wharf. Amongst the craft we noticed a schooner anchored out in mid stream, apparently ready for sea. From her size, we estimated there would not be more men than we could manage on board of her, so we thought it best to attempt her capture. Our design was to run down the coast to the mouth of the Lena River, scuttle the schooner, and make for the first village we could find. We also expected to find some seamen's clothes in her, which would enable us to disguise ourselves, so that we should not be recognized as government prisoners. As soon as it was dark we put our plan into operation. There was a light in her cabin, and in it we found a man and a boy, both asleep. We very quickly captured them, and then set to work to heave anchor. Geddes, who was an experienced mariner, found some charts in a locker in the cabin, and told us we had to run down about seven degrees of east longitude before we should arrive at our proposed destination. But, as a degree of longitude in that latitude is only about twenty-five miles, he thought, if we had luck, we could do it in two days. Happily for us, we found the schooner was laden with rye flour and bears hams, so that we should not want for provisions. There were also a chest of clothes, such as are worn by Russian sailors; one complete fur suit, which we judged belonged to the captain, as it had been worn; and plenty of good bear skins. When we arrived at the headland on the eastern side of the mouth of the river, we set adrift in our little craft, the man and boy we had captured, feeling, that by the time they again reached Olensk, we should be too far away to be pursued. Immediately after they left us, the wind veered round southerly, and it commenced to blow a gale. We close reefed the mainsail, but soon found that the only chance we had was to run before it. The first day we managed to hold our course N. N. E., and fell in with land, which we took to be the Island of Koselnoi, but the gale increasing and the wind falling off southerly, we were compelled to scud before it due north. During the next twenty-four hours we fell in with ice. The wind increased in violence and beat down the sea; except a very slight roll, there was no motion in our little vessel, she seemed to be pinned down to her work, but we could judge the terrific speed at which we were going, by listening to the suction of the water at her sides.

To add to the horrors of our situation, at this crisis, the daylight began to fail us, for we were entering the regions of the long nights of the pole. Although we felt we were advancing on destruction, and could hear the icebergs grinding, crashing, and toppling around us, the gale compelled us to go forward. It became also intensely cold. Fortunately, we had an abundance of fuel, and kept a good fire, and lamps constantly lighted in the cabin; while on deck, the man at the wheel was relieved every hour. In the glimmer of light we had at noon of the fifth day, we discovered ourselves drifting through a vast fissure, about fifty fathoms wide, lying between the ice mountains that girdle the North Pole. It was evident that this had been made quite recently, for the ice formations on either side exactly corresponded. Here, except the sound of the gale, no other noise was heard. The wind itself was our pilot, for the helm was frozen. According to our judgment we were about forty-eight hours in this fearful fissure. After that the wind began sensibly to abate.

Now another danger beset us, for as the wind fell, the field ice began to form. The schooner was already cumbered with it, and consequently made slow way. At the same time the narrow passage in which we were, appeared to be closing up. This movement of the mountain giants really helped us, for it prevented the formation of field ice, which would have effectually destroyed us. Although the wind was yet high, we seemed to crawl along on our journey. We were hours passing a point, and had almost begun to give up in despair, when the moon, which for six months is the sun of the Pole, rising in silver glory before us, exposed to our view, not six ship's lengths ahead of us, the open sea.

It was as many hours, however, before we reached it. When we did, we began also to notice a sensible diminution of the cold. Although we gradually gained in speed, making

probably two knots an hour, we felt there was a current against us. Before the moon set, Geddes called our attention to the fact that the ice on the rigging was commencing to melt, and on examining the bows of the vessel we noticed large icicles falling off into the sea. Hearing a noise like the reverberations of distant thunder, in our wake, we looked behind us and beheld the receding of the fissure by which we had entered. We knew it proceeded from thence from witnessing the commotion of the crests of the icebergs, some of which we judged to have been eight hundred feet high. The view before us was one of superhuman brilliancy. The ice wall appeared to us like a city of glass filled with a thousand cathedrals. Here and there might be seen plateaus of snow, of billions of tons in weight, yet so light and feathery in appearance that they looked like down beds for antediluvian giants. Although we knew that we were shut out forever from the world we had known, the escape from imminent present dangers made us welcome the future with delight. We felt it to be impossible that a place so grand and so magnificent should not have an island within it suitable for the home of man. At the same time feeling full of gratitude for our escape we returned our common thanks, irrespective of our creeds, and held on our course rejoicing.

We had not proceeded far before there arose before us an appearance like a luminous silver mist rising on the horizon. The northern lights were around us, occasionally shooting forth from every point of the compass, their sparkling spires of light almost to the zenith, and anon spreading out into innumerable ramifications of supernatural delicacy. But the halo in our front was steady, increasing in volume and brilliancy as we advanced towards it. We soon began to perceive that it did not rise from the line of the horizon, but rather above it, and that beneath it there was certainly the land. In a few hours we were close in shore, but could perceive nothing but rocks before us, which appeared to be almost, if not quite, perpendicular. Seeing that it was impossible to make a landing, we coasted along by them for some distance, hoping to find an inlet or harbor where we could anchor. We were not successful in our search; but, on rounding a bluff headland, a boat, or from its size it would probably be more proper to term it a ship, shot out between us.

The vessel appeared to be of a different construction from any we had previously seen. Her breath was disproportioned to her length, and her bows did not appear to rise more than three or four feet above the water line. She had two masts, standing parallel, and placed about one-third of her length from her prow. From these depended two large sails with yards and booms in shape like those of the mainsails of sloops. The wind being favorable, both these were spread, and she bore down upon us with singular velocity. Immediately on her perceiving us, two lights of great brilliancy were lit on her bows, which made every object around her distinctly visible. On board of our schooner the shadows were as clear and well-defined as those cast under a mid-day sun. As she came nearer to us we noted that, in the after part of the vessel, the cabins were built upon the deck, for lights in some were occasionally visible. It was not long before we were hailed by an old man with a beard, who came to the fore part of the vessel, and at the same time, a flag was displayed, on which was painted in bright colors a serpent twining round a cross. To our great joy, Yacob Petrolavski understood the hail, which he told us was Hebrew; and, being a scholar, answered it in the same language. Very soon others came before the light, where we could see them distinctly, and joined the man who had hailed us. Petrolavski kept up a conversation with the Captain (for so we took him to be), and translated for us what was said. The purport was that we were yet four hours' sail from Joppa the nearest port. Furthermore, that the same was not a natural but an artificial port, having been made by beveling the rocks some six feet below the water line at low tide; that they would pilot us to it, and that we should be there before the rising of the moon.

In addition to this we were informed that the name of the vessel was "The Dorcas," and that she was appointed by government to render aid and assistance to any craft that might be in need of stores or help of any kind whatever. As near as we could judge, she appeared to be about one hundred feet in length, whilst her breadth of beam was at least thirty feet. She had for a figure head a graceful female, crowned with flowers, with its arms stretched forth and its hands open, as though in the act of distribution. The feet of the same almost touched the water over which it seemed to glide in majestic beauty. In color, it was dark, apparently of bronze, relieved here and there with gold edging, producing a pleasing effect. A line of a similar color terminating with a gold band (the former being about a foot and the latter not more than four inches in width) marked the form of the vessel, whilst under these, arranged perpendicularly amidships, and then gradually falling off to the shape of the bow and the stern, were a series of lines of various bright colors too numerous to specify. On her coming nearer, we could perceive that the men on board of her were mostly dressed in tunics, which reached a little below the knee, though some there were who wore long mantles nearly touching the ground. They had on their feet sandals, fastened round their ankles with strips of leather or cloth. The features of many of them were decidedly of the Jewish type, but their countenances were open, and quite devoid of that eager and cunning look which sometimes distinguishes the children of Israel among us.

It is unnecessary here to specify any further in regard to the people of Emmannuelo, into whose pleasant land we were then about to enter; with whom we have since passed many happy years; and amongst whom we desire our ashes to repose. Full descriptions of the island and its inhabitants, of their history, their laws, their manners and their customs, will be found in their proper places in the enclosed document. In this case, to anticipate matters would be to disarrange them, which would not be profitable. It is enough here to state, that, in a short space of time, we made the port of Joppa, and were most kindly entertained, and all our wants attended to by the inhabitants thereof. The next chapter will be devoted to a condensed account of the History of Emmannuelo.

[TO BE CONTINUED.]

The legislature of California has presented to Congress resolutions against Chinese labor, and requests a revision of our treaty regulations so as effectually to exclude it in future. As the United States Senate has placed itself upon record against the naturalization of John Chinaman, in spite of the terms of the treaty, it will be worth watching on this occasion. Come, you earnest republicans and sympathizers with liberty, Messrs. Nye of Nevada, Morton of Indiana, Williams of Oregon, and Wilson of Massachusetts, the American world is waiting, in painful suspense to see you again "Jump Jim Crow." If the United States Senate was right in decreeing John Chinaman's exclusion from the benefit of naturalization, the legislature of California is justified in demanding his exclusion from the country. We want no re-establishment here of political slavery by the special friends of the negro.

DEAR MRS. W. After a long what seemed a passed on to a side room filled with writing; a moment long flights of st ledgers, journals Here the General pressed much p lady to visit the a Sister of Mercy full of motherly dove's.

In this room w little conversation an inner apartm expression of per of these "sisters house.

Passing out of mitory where we spotted muslin s these little beds one month in ag nurse who had cl in good health a mothers to the li

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I inquired the told by both sup ceeded twenty-fi the children's be the Romagna, w the cleanliness a ures. The room were all open to

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Leaving the rooms, which oc first room was a handsome marbl tiled floors and p looking young w perfect freedom.

no ornaments, there we enter th Madonna most e school! A royal heavy and tast

As we came ou dinner, not with institutions; they The *Salon* was forms to sit up white covered tu toes, which they

The dinner ov the work hour; observed, those v industriously.

In the next ro and embroidery. that I noticed, an room embroidery. One girl told me cover; she design a black lace flou her own pattern study drawing, lessons. Some these girls never away, was the r a little dowery, w send away the H race we saw sev found that they grown old in the love they had ev

What become

OUR EUROPEAN CORRESPONDENCE.

NAPLES, March 2, 1872.

DEAR MRS. WOODHULL.—I have just returned from a visit to the Annunziati, the foundling hospital of Naples.

After a long drive we entered a large court-yard and saw what seemed a fine palace. Admitted by the porter we were passed on to a person of a little higher grade, who came from a side room filled with huge volumes in which clerks were writing; a moment waiting and then we followed him up three long flights of stairs into another office, filled with day books, ledgers, journals and a half dozen clerks, all men, by the way. Here the General Superintendent received us graciously, expressed much pleasure at having an American and English lady to visit them, and himself guided us to the chief matron, a Sister of Mercy. A large noble looking woman with a face full of motherly affection and a voice as soft and cooing as a dove's.

In this room were several ladies and some children. After a little conversation with her, a bell summoned two Sisters from an inner apartment. Like the mother, these women had the expression of persons entirely satisfied with their work; to one of these sisters we were transferred for guidance over the house.

Passing out of the matron's office we entered the first dormitory where were ranged fifteen cribs, each hung with white spotted muslin and covered with white spreads. In each of these little beds nestled two, sometimes three *bambino*, all under one month in age. Behind each crib stood the bed for the nurse who had charge of the infants. These women all looked in good health and perfectly competent to fill the place of mothers to the little outcasts.

They are always examined before being received as nurses, and if there is any taint apparent, are rejected. A woman with a cough would fail an appointment as nurse to the children of the Madonna, no matter what other qualification she might possess; for Neapolitans think consumption contagious, and are so particular about it that they new paint, paper, and furnish a room where a consumptive dies, while for small pox they would hardly fumigate an apartment.

On entering the next room we observed over the door a picture of the Madonna and that our guide made reverence to it, and turning we observed there was one over the door we had passed. These are the children of the holy mother, said our guide, they all come to her, and are forever hers. Here were twenty cribs, with the same furnishings, and the same arrangements for the nurses, and in each crib three children, excepting one or two where death had made a vacancy.

It was curious to see the way the little heads nestled together, but what a chorus of weak cries, and oh! the din of baby talk among the nurses. Another room had forty cribs all filled or at least having one or more occupants.

There were but few among all these infants over six months old; inquiring the reason of this we learned that large numbers were adopted by ladies who make vows to the Madonna to do this service for her. If they have been prosperous, or saved from any danger or suffering, they offer her their vows and adopt one of her children, which is often regarded with more fondness than the children of the house.

Returning to the first nursery we found one of the ladies we had seen in the mothers' room, nursing and caressing a baby which she doubtless carried away with her. Others were there upon the same errand.

I inquired of the chief matron if infanticide was a common crime in Naples. She did not seem to comprehend my question; accordingly I asked the physician, and his reply was it was very rare so far as his observation went. An intelligent physician with an extensive practice outside, in reply to the same question, said it is more common than the doctor at the Annunziati supposes; nevertheless it is rare when compared with English and American cities; it is a vice of their higher civilization. If the wholesale slaughter of the innocents is a necessity of our civilization, it seems questionable whether it is wise to attain to such remarkable altitudes.

I inquired the rate of mortality among the infants, and was told by both superintendent and physician, that it rarely exceeded twenty-five per cent. This low rate they attributed to the children's being nourished at the breast, and not fed as in the Romagna, with cows' milk. He might also have added, the cleanliness and the excellent ventilation as sanitary measures. The rooms are very high, and the doors and windows were all open to admit air and the loving warmth of the sun.

Occasionally we saw a nurse with a baby all unrolled from its swaddling clothes, stretching itself in the genial warmth, cooing and enlarging its animal life in the freest way. This was usually on the wide open balcony which ran completely round the inner court. It is a marvel how the human system can adapt itself to bandages in which these children are swathed.

Leaving the narrow floors we were shown the amusement rooms, which occupy the whole of one side of the court. The first room was a magnificent hall at least twenty feet high with handsome marble pillars, frescoed walls, and ceiling colored, tiled floors and pictures on the wall. Here several quiet, tidy looking young women were promenading and chatting with perfect freedom. The next hall was floored with red tile, had no ornaments, and here younger girls were at play. From there we enter the chapel, where were a few good pictures and a Madonna most elegantly dressed, the work of the girls of the school! A royal purple velvet wrought with gold in a rich heavy and tasteful pattern.

As we came out of the chapel a bell rang and they went into dinner, not with a rush, nor yet with a drilled air as in most institutions; they acted as freely as children in a home.

The *Salon* was furnished with marble top tables, and simple forms to sit upon. Before each girl was placed a blue and white covered tureen filled with macaroni, cooked with tomatoes, which they ate *a la Neapolitan* with their fingers.

The dinner over we were taken to the school rooms. It was the work hour; in the first room were the little girls, and, as I observed, those with weak eyes; there they were knitting most industriously.

In the next room was glove sewing, artificial flower working and embroidery. A hunch back girl seemed much delighted that I noticed, and praised her exquisite flowers. In the next room embroidery and lace making of the most beautiful kinds. One girl told me she had been six months at work on a parasol cover; she designed her pattern for it. Another was making a black lace flounce nearly half a yard deep; she also designed her own pattern. We then went into the room where they study drawing, and twice a week have a master to give them lessons. Some of the patterns were very beautiful. I asked if these girls never left the institution. They are never sent away, was the reply. They sometimes marry when they have a little dowry, which has been saved for them. We could not send away the Holy Mothers' children. Going out on the terrace we saw several old women with gentle, childish faces, and found that they were really the Madonna's children that had grown old in the only home they ever knew, and amid the only love they had ever had.

What becomes of the boys, I asked. Oh, those that are

not taken out on the vows are sent to another institution of the Mothers', where they are educated. What think you for?—for nothing other than the army—which at this moment is marching to the sound of music beneath my balcony. Three or four times a day the troops pass, and as I look at them I think for this then you were rescued in infancy now to be food for powder.

I can not tell you who was the founder of this institution or how endowed. The attendants did not know, they seemed satisfied to accept the now, and let the past go. They declined the money offered and only accepted our thanks; hence I judge it must be very rich, for it is the only place where money has not seemed the very first thought and desire.

A few days since I met Madame Louvier who has written some very able letters to American papers. She says in one I am not a Communist, I do not know any of them, but I like to see justice done, and they, the Communists, have been shamefully misunderstood by Americans. She is a brave, noble woman and will do her part toward making our people understand that the Communists fought a brave battle for the right to self-government, the right to hold their municipal elections, in short, the right to freedom.

She says during their government good order prevailed, and the most perfect justice. No monopolies of provisions were allowed; but, she continues, the most horrible atrocities were perpetrated by the beseigers.

The fifty-two day's siege is unequalled in history for its barbarities, but the outrages upon humanity when they entered the city as far exceeds the horrors of St. Bartholomew's day, as that did all past horrors.

Slowly but surely the truth will work its way, and this sham government will fall as others have done before. The sycophantic old man at its head may live to see his schemes fail even yet. The elections of the provinces are a warning to him. I had talked an hour with Madam, and in our sympathies had drawn very near each other when I asked her if the Communists would have given woman suffrage. This opened that question in which I found her well posted. Soon after I handed her the history of the movement; glancing at it she said, are you the author? Oh! I have known you for years, and now such a hand shaking and cordial greeting one does not often have. But I am spinning out my letter too long. Adieu.

P. W. D.

STRAY SHOTS.

The New York *Sun* reports that "a judge in St. Louis has appeared on the bench in a black gown," and subsequently condemns the aristocratic innovation on our Republican simplicity. St. Louis has already infamously distinguished herself in copying European snobbery, by sanctioning prostitution by law. The fashion of unsexing her judges by frocking them is only another step in the same direction.

"THE ANNIVERSARY OF THE COMMUNE.—PARIS, March 18. To-day being the anniversary of the uprising of the Commune, it is feared that demonstrations attended with disorder may be made in this city, to celebrate the event, and the government has taken precautions for the suppression of all disturbances."

Notwithstanding the long ten months fusillade at Sartory, the Parisian Communists are not all killed yet. When they triumph, and they most assuredly will in the near future, let us hope, that, notwithstanding the horrible butcheries they have suffered, they will remember the dying advice of their great leader Rossel, and forgive their malignant and ignorant enemies.

Senor De Blas, the Spanish Minister of State, has addressed a circular to the governments of Europe proposing to them to combine their efforts to crush the Internationals. Well, Austria has tried that game scientifically from the commencement, and all the other great European powers spasmodically—but the International shines on. As to the effort on the part of Senor De Blas it will prove to be merely a modern illustration of Don Quixote attacking the wind-mills, and will result for him, in a similar discomfiture. The great Austrian statesman, Count Buesst, is wiser than the Don, for, when questioned on the subject of the Internationals by a *Herald* correspondent, we are informed "he switched off the track, evidently not intending to reveal any thing upon this point."

"PRINTERS DEMANDING FULL PAY FOR WOMEN PRINTERS.—The Syracuse *Courier* of the 5th says: The male printers in the establishment of Masters, Lee & Stone, struck yesterday against the employment of female compositors at low wages upon the *Northern Christian Advocate*, lately removed from Auburn. The men disclaim any hostility on their part toward the female compositors, as printers are too gallant to oppress the weaker sex; on the contrary, they only ask that where females are employed they should receive a fair price for their work."

The above is taken from the *Daily Times*, of Scranton, Pa. The Knights of St. Crispin have twice defended successfully the Daughters of St. Crispin against unjust discriminations. When the type's understand their best interests they will do likewise. The WEEKLY pays it women compositors the same as men receive.

"At Lexington, Mich., a week or two since, Mr. Wideman, the township treasurer, visited the house of Mr. William Stoner, in Davisville, for the purpose of collecting tax on a dog. He was deemed, however, an interloper by the ladies of the domicile and treated accordingly. They took the precaution to lock the door first, to prevent his escape with the goods, and then proceeded to belabor him, one with a good sized hickory club, another with an ax, and another with a kettle of hot water ready, as they said, to scald the hog as soon as the others had killed him. The climate was altogether too warm for his comfort and he was only too glad to escape with a whole skin. A reinforcement visited the place the next day, and the tables were turned and the belligerent females were compelled to pay the tax, and the costs and expenses incurred. They state in extenuation of their conduct, that they had been advised that the tax was illegal, and that they had a right to take extreme measures in the protection of their property from a levy."

If the dog belonged to the women, according to the fathers, they would be right, for, "taxation without representation is tyranny." The New York *News* is the reporter of the above item.

TIRAILLEUR.

MUSIC AND THE DRAMA.

Nilsson's season of opera at the Academy of Music has at last come to a close, and will be recorded as one of the most pronounced financial successes this country has ever seen. Thanks to the good management of the brothers Strakosch, backed up by the powerful aid of Dr. Doremus, the fashionable world of this city early pronounced her a success, and other cities promptly endorsed that opinion. No lady of fashion considered it proper to absent herself from these performances, and the Academy has nightly presented an array of elegant toilets such as is rarely seen within its walls. That she has been entirely an artistic success we are not prepared to admit, but her winning ways, the extremely artistic manner in which she has used her fast waning organ and her promptness in crushing out anything approaching rivalry on the part of those of her company who were fairly entitled to share her honors, have kept her the attraction of the season.

Next week the house will be occupied by the Parepa-Rosa grand combination for the production of Italian Opera. Parepa-Rosa, Adelaide Philipps, Santley and Wachtel will form a quartette such as has rarely, if ever, been equalled in the world. Four rich, full, fresh voices! none of the thin, French organs are here, and no one of them can overpower the rest, but the house will be filled with a quantity of tone to which it has heretofore been unfamiliar.

The Church Music Association are busily engaged in rehearsing for their closing concert of the season, under the direction of Dr. James Peck, Beethoven's Mass in D, the most difficult vocal work ever written. It is to be given for the first time in this country. We fear Dr. Peck has undertaken too much in attempting the production of this work by a society only three years old. An entire season of practice would hardly master its enormous difficulties. If persistent work on the part of the conductor can accomplish it, however, we may look for satisfactory results; we cannot but regret that no more satisfactory soprano has been selected than the lady who is now rehearsing for the part. The graceful and attractive music of Mendelssohn's unfinished opera of "Loreley," will also be given.

The remarkable enterprise of Mr. Jas. Steele Mackaye, at the St. James Theatre, will come to a close with the present week. During the season he has produced two new pieces, one being a romantic drama possessing some claims to originality, with much that was uninteresting and extravagant, and the other a society play abounding in the most advanced doctrines of free love. "Marriage" was well placed upon the stage and Miss Griswold made many really fine points as the heroine. It is rumored that Mr. Mackaye's friends propose building him a theatre, but we hardly anticipate its accomplishment.

The friends of Mrs. John Wood have visited Niblo's in somewhat diminished numbers during the week to witness the well-worn burlesque of "Pocahontas," the production of "Poll and Partner Joe" having been unavoidably deferred until next week. Mrs. Wood has been quite ill, but has bravely gone through her part with all the vim of perfect health.

At Booth's Theatre, Miss Carlotta Le Clercq commenced an engagement on Monday evening, appearing as "Rosalind" in "As You Like It." We are inclined to pronounce her the best actress, in her line, in the country, and she is worthy of liberal patronage, which she will doubtless receive. We shall speak more fully of her in a future issue.

Mr. Daly has revived "Frou-Frou" for a week, with Miss Agnes Ethel in her original character, at that most delightfully fashionable little theatre, the Fifth avenue.

It is to be followed by the production of Mr. Daly's new piece, adapted from the French, entitled "Article 47."

The attractions presented by Mr. Jackson and his associates for last Sunday evening's concert at the Grand Opera House drew an immense audience. The Ninth Regiment Band, Capoul and Mlle Duval were worthy of the ovation, and the entertainment was a thoroughly enjoyable one.

At the Grand Opera House Mr. Cole is being liberally rewarded for his lavish expenditure in the production of the new spectacle of "Lalla Rookh" It is pronounced gorgeous in the extreme. More anon.

Wallack's continues to be crowded nightly, and in consequence "The Veteran" will not be withdrawn until some indefinite period in the future.

At Bryant's Opera House a new burlesque on "Julius Caesar" is having a successful run in combination with the usual variety of song and dance.

THE UNIVERSAL BOOK MARK.—This ingenious device, as its name indicates, is universal in its application and use, and for the purpose designed is at once unique, novel and complete. See advertisement.

WHERE TO DINE.

In reply to the many inquiries made by the readers of the WEEKLY, "Where shall I dine when 'down town?'" we reply, emphatically, at Kurtz's, 60 Broadway. We have never heard any of the objections to "Kurtz" that come to our ears about other prominent places. Everything that is required to satisfy the cravings of the "inner man" is served up by Kurtz in the best style, while special attention is given to "dinner parties," to whom extra inducements are offered.

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

THE TWENTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

We had prepared copy for the announcement of the coming Anniversary, and supposed, until too late to remedy the defect, that the paper of last Saturday contained it. We sincerely regret this oversight, and herewith make such reparation as lies in our power at this late moment.

The twenty-fourth Anniversary of Modern Spiritualism will be celebrated at Apollo Hall, Sunday afternoon, March 31st, 1872, at two o'clock. Margaret Fox Kane, one of the original "Fox Sisters" will be present, and doubtless, the Spirit World will give a manifestation through her, of the raps which startled the public a quarter of a century ago, and ushered in the Spiritual Dispensation.

The following eminent Speakers will be present and deliver short addresses: Hon. J. W. Edmonds, Dr. R. T. Hallock, Victoria C. Woodhull, C. Fannie Allyn, Anna M. Middlebrook, Nettie C. Maynard, Warren L. Barlow, A. A. Wheelock, Fred. L. H. Willis and Thomas Gales Forster. Music and singing by the Society's choir. Tickets twenty-five cents. John J. Tyler, President; Dr. O. R. Gross, Secretary.

BOARD OF TRUSTEES.

The following are the newly elected "Board of Trustees" of the New York Spiritualist Society, holding meetings at Apollo Hall: John Tyler, John Keyser, Dr. Andrews, W. S. Barnard, Dr. O. R. Gross, J. A. Cozeno, F. M. Clark, J. H. Newton, E. S. Creamer. At a meeting of the Board of Trustees, the following committee on Anniversary was appointed: W. S. BARNARD, Dr. O. R. GROSS, E. S. CREAMER, J. A. COZENO.

THE MAY CONVENTION.

Every day the evidence, that the convention called for the 9th and 10th of May, by representatives of the various reforms, to meet in Steinway Hall, is to be a spontaneous uprising of the people, increases in volume, interest and enthusiasm. Already many prominent men and women who have never taken part, even in the suffrage movement, are coming forward favoring the formation of a new party, which shall meet the demands of all really reformatory movements; while an active work is going forward looking to the complete transfer of an already organized movement to the support of the new one. Many names of prominent persons engaged in this are withheld until the work is complete, when a thunder-bolt will be let loose which will open the eyes of the people who at least affect to believe, that the Republican party is securely fixed upon the country.

From all parts of the country—from Maine to California—from Minnesota to Louisiana—come inquiries as to how representation can be had in the Convention. These inquiries were called out by the simple announcement in these columns that there was to be a Convention broad enough to include all Human Rights. They are answered by the calls themselves—by authorized delegations. People are sick of present political conditions and are ready to bolt en masse from them, and embrace that which, at least, promises freedom, equality and justice to all people, and which will permit of favoritism to none, either as individuals or as combinations of individuals.

Then let the whole country ring with the coming doom, and every individual who believes in humanity rather than in individuals, send on names to be added to either of the two "calls" which appear in another column.

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.

ELIZABETH CADY STANTON.
ISABELLA B. HOOKER.
SUSAN B. ANTHONY.
MATILDA JOSLYN GAGE.

You are respectfully requested to authorize, at your earliest convenience, the use of your name to the above call, addressing your reply yes! or no! to Mrs. Isabella B. Hooker, 10 Hubbard st., New Haven, Conn.

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 as absolute bondage.

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, regard

less 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.

NOTE:—You are earnestly requested to unite in this movement and authorize the use of your name to support the above call; and also to secure and forward the names of as many other suitable persons as it may be possible for you to obtain, and return the same at the earliest practicable moment, too:

VICTORIA C. WOODHULL,
44 Broad street, New York City.

WHAT DOES SPIRITUALISM MEAN?

Of late years we have cherished the hope that the world had at last evolved something that would never admit of restriction; something that would grow and expand until all the needs of humanity should be encompassed by it; until every principle of justice, every truth of philosophy, and every demonstration of science should be formulated within the circle of its all-embracing theory and practice.

This is what we had predicted for Spiritualism. But we are now surprised into a revision of our premises; a re-analysis of the causes from which we expected such results to flow; and are compelled to inquire if indeed Spiritualism do mean all that; or is it to repeat the oft-told tale of Sectarianism?

From the nature of the foundation upon which Spiritualism is built it ought not to be sectarian; indeed, Spiritualism, in the broad sense of universal intercommunication between the inhabitants of the material and spiritual spheres, cannot be sectarian since it presumes upon communion between persons of every possible shade of difference in intellect, morals and culture. Then who shall say what shall constitute a Spiritualist? And if this cannot be done, whence the cry raised as to what belief and practices shall be permitted for the elect? And who have been deputed as the conservators of the faith? It seems to us that there is a deep meaning in the fact that Spirit communion is no respecter of persons. If the facts upon which it is built recognize no distinction among persons, how can the faith growing out of it be made sectarian? And if it cannot be made sectarian, are Sectarians Spiritualists? And if not, are those who are attempting to hedge it, anything more than Sectarians? Spiritualism is universal. Sectarianism is limitation; and this is the difference.

Now, what is the logic of this? If Spiritualism is a universal religion, does it not naturally and unavoidably lead to the conclusion that it is also humanitarian? Universality is humanitarian; and humanitarianism includes all the needs of humanity.

And what are human needs? First, they are material. The needs of the flesh, out of which all others grow, must be provided for, in order that the intellectual and moral nature may have sustenance. In order to make any practical use of Spiritualism its logical deductions must be outwrought in every day life.

One of the very first things upon which the welfare of humanity depends, is its proper organization. Organization of humanity is its government. If government then be imperfect, if indeed it be despotic, it necessarily follows that Spiritualism, in beginning at the foundation of society to evolve it to better conditions, should first endeavor to correct governmental abuses. Moreover, if governments, under which Spiritualism has burst forth, are falsely organized, are built upon principles which are not humanitarian, then should its whole efforts be directed to the construction of a better one to take the place of the old. How then can those who are entitled to the name of Spiritualist as believers in the religion of humanity, say they have nothing to do with government as such? Should not the principles of religion enter into the construction of the government? Should it not be such as to permit and protect human rights? Should it be not be built upon justice and equity; and are they not elements of Spiritualism as a religion?

We should consider ourselves very bad Spiritualists if, because the government permitted us to usurp the rights of others, as our present government does a portion of their nat-

ural rights, we should usurp them and at the same time make loud professions of devotion to human welfare. This is a serious question, one which the true humanitarian cannot evade. It is useless for any to say that they may be consistent humanitarians and at the same time eschew their duty and rights as citizens. Nor will it do for them to profess that they are devoted to humanity, and at the same time co-operate with a political party which conspires for the interests of the few against the interests of the great majority of the people. They cannot say, and be consistent, that they believe woman, as a constituent part of society and acknowledged citizens of the Government, can be deprived of her rights as such and at the same time support the party which enforces that despotism. Far be it from us to desire or attempt to compel any person to act politically, against the Republican party. But we have the right to expose the inconsistency of those who profess one thing, and live in action something quite different. It is no better to profess justice and equality and live their opposites, than it is to make a long face of serving God of a Sunday, and live to the devil all the week. And if we, as Spiritualists, make no more consistent application of our professions than do our Presbyterian brethren, what better are we than they; what does our Spiritualism—our religion—profit us more than theirs?

We, therefore, conceive it to be our duty to urge upon Spiritualists the work of reorganizing our Government so that it shall be administered upon the principles of strict human justice. Nor shall people hinder us by crying out that we want to sectarianize politics. We have never before found Spiritualists who were willing to admit that Spiritualism was a sectarian religion, or that they were sectarians. But some have thoughtlessly, we think, announced that they are sectarians and that Spiritualism is, like all other isms, sectarian.

But it remains to be seen whether the great mass of Spiritualists will permit such an imputation to be permanently fastened upon them, and whether they will remain contentedly and unconcernedly watching the gross abuses that have grown up under our Government and never raise their hands to stop their practice.

We believe that Spiritualists, as a body, have a care as to what sort of a government exists. We believe that they interpret Spiritualism to mean the religion of humanity, and that in caring for humanity they cannot remain indifferent spectators to their enslavement, be it of whatever subtleties it may, even if it be that which was spoken of by the Apostle and "servant of God," James, when he said "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud." This same kind of fraud is practiced upon the laborers everywhere in this country, and shall Spiritualists stand by and let it continue?

Nor shall the cry that we wish to make use of Spiritualists to accomplish our own selfish purposes deter us from the work we are assigned to do. It matters not to us, except that we pity those who entertain the sentiment, if some do maintain the proposition that we labor for self, instead of for humanity. We have this knowledge, however, that if we do by false pretenses so labor, that they who assert it, can by no possibility be so well informed of our motives as to be warranted in the assertion. They do not know whether they speak falsely or truly. They should comfort themselves, however, in this, that if what they assert be true our efforts will come to naught. It so occurs that we care but little for mere personalities. Whatever people may assert of us personally we endeavor to leave out of the question; but we are ever ready to defend the principles we advocate, or to acknowledge our errors when we find them. Hence we would say to our personal enemies cease your personal denunciations and question our principles. And in this particular matter of political action, into which we urge upon Spiritualists to enter, the principles of justice and human rights would be better subverted than by sticking to the Democratic and Republican parties. Let them remember that the question is not, whether we are urging this movement for personal ends or for purely humanitarian motives; but whether the movement is right or wrong? If it be wrong in itself there could be no possible excuse for Spiritualists to forward it by their support; but if it be right of itself, there can be no excuse for opposing it, even if we are its advocates. In the last instance it is those who would oppose it that would be acting from personal motives; they would oppose it because a particular person is its advocate. And we earnestly recommend that Spiritualists consider this distinction, which perhaps may not have occurred to them previously.

WHAT IS IT ALL ABOUT?

The National Labor Reformers seem to be criminally slow in notifying "the object of their choice" of the results of the Columbus Convention. It is questionable whether they have not even now laid themselves open to a couple of actions for damages for "breach of promise." But why need they fear to declare their intentions? Has not "ye dark Judge of the Supreme Court, asserted in a letter, that he deems it a duty to refuse no honorable offer; and, as for "Ye Governor of ye Jerseys," did not he lately half signify his acquiescence to the Pacolet of the New York Herald, in such beautiful language, that the question of the latter, and the answer of the former can only be expressed in poetry thus:

"Why don't you marry then, my pretty maid?
Nobody asked me (the Governor) said."

But really this dilatoriness in the National Labor Reformers is no laughing matter. If they have no respect for the feelings of Judge Davis and Gov. Parker, they ought to have some for the people. They are certainly not justified in keeping "hundreds" of our citizens in cruel suspense, hanging like Mahomet's coffin, between heaven and earth.

THE REASON AND THE DIFFERENCE.

We need only refer to the fact to have it clearly understood by our readers, that the *Religio-Philosophical Journal* has been our most determined and bitter opponent, because we have dared, as President of the American Association, to advise to urge, Spiritualists to form a political party based upon the principles of justice and equality, in fact to give the political professions of the *Journal* an opportunity for exercise. Ever since our message to Spiritualists, week after week it has contained some unkind reference to us.

But we are now rejoiced to find it, if not acknowledging its errors in so many words, advocating governmental questions with quite as much force and profundity as we were ever guilty of doing. We may have been wrong, since we occupied the position referred to; to issue a message, and to urge Spiritualists to act justly, politically; but it may be right for the *Journal* to do the same thing, simply as a journal. We don't pretend to be competent to decide this question, and will leave it entirely to Brother Jones. We are only too glad to perceive that the same cause we entertain with so much earnestness, finds in the *Journal* so able and faithful an advocate. Brother Jones does not oppose the advocacy of governmental, political questions. Though he opposes our being permitted to advocate them, we are happy to know that it is the person and not the principle which is the cause of it. So after all we work in harmony, since if the principle can succeed, we shall be glad, even to be excused from advocating it and permitted to retire to the ranks from which we were, to ourselves, so unexpectedly called.

Does any one doubt what we have said? Let us go to the *Journal* and let it speak for itself. Surely we have a right to its words to sustain our hopeful position. In its issue of March 9, is an editorial under the caption of "What governments ought to do for children." We confess to having been surprised at seeing such a subject presented, since we had been led to the belief that all interference with governmental or political questions was entirely out of place for a Spiritual paper like the *Journal* so deeply engaged in searching after God. Not that we thought the *Journal* had no regard for children, but that it could think government could possibly have any thing to do with them was an entire surprise. No body questions that children ought to have the very best education and care, but that the *Journal*, a religious paper, could advocate it and at the same time say that Spiritualists as such should not meddle with political questions, was what we were anxious to learn the explanation of.

It went on to explain:

"Government owes a duty to every soul that is born under its fostering care; to see that each is trained from early infancy in that line of development that shall make it a useful member of society."

Precisely what we have urged upon every proper occasion. But we have not only urged the proposition as an abstract right—but, and this is where we differ from the *Journal*, we have shown how to accomplish the desired result. We have urged Spiritualists to concentrate their entire vote in such a way as to elect persons to make such laws as will provide just what the *Journal* says the government ought to do. But we are attempting to sectarianize politics when we urge Spiritualists to take the political action that will secure it! Or does the *Journal* hold that it is the province of Spiritualists to teach and not to practice? For our part we have always held that preaching, without practicing, was inexcusable bad taste, since it opens the door to a charge of hypocrisy. Our government does not care for the education of children. The *Journal* says it ought to do so and stops there. We not only say it ought to do so, but also urge Spiritualists to make it a duty of the government to do so. Which is the more consistent?

But if we were agreeably surprised by the presentation so forcibly, of what government ought to do, we were confounded at this, its further proposition: "The moral aspect of the subject never presents itself to their teachers' consideration. Indeed their moral faculties have never been awakened upon the subject. Such faculties in them are absolutely obtuse. . . . Indeed, they have been robbed of the very life element that would develop them."

Indeed, then the moral faculties, as well as the intellectual, should be the subject of education! So says the *Journal*, and it becomes highly suggestive, if not instructive. It is but a step from this to include religion. In fact, as between morality and religion, it is generally considered there is but little difference.

But what shall a government be considered that neglects the intellectual and moral culture of its children? Let the *Journal* answer.

"Is it not obvious that a government that would thus neglect the highest duty that can devolve upon it, by providing for, rearing and developing the best men and women it is capable of, to take the place of those who so rapidly pass away, is recreant to its highest interests, and void of that wisdom which should guide it for the greatest good of all."

And it continues to say when the government shall not neglect its "highest interests" that it will be the ushering in of the millennial age. And still farther, "Modern Spiritualism is being ushered into the world to quicken thought, to rouse men and women to action."

But as it progresses it becomes still more explicit and defines Spiritualism itself thus:

"The difference between Spiritualism and religion is this:—Spiritualism presents science, philosophy and action, as a remedy for all social as well as temporal evils. Religion presents blind adherence to church dogmas."

And yet in another column of the self-same paper it takes the American Association to task in the most bitter language for proposing the very action, which it says, Spiritualism was ushered into the world to bring about. It certainly follows

according to the *Journal*, if it makes any professions to consistency, that the American Association are Religionists, instead of Spiritualists. Thus, we learn, after several weeks of fruitless search what the *Journal's* course means. We are not Spiritualists, and as sectarian religionists, we have no right to urge, or take political action, since, if we were Spiritualists; we might according to the *Journal* do so. And we ask every professing Spiritualist to note this position and argument of the *Journal*, and not be frightened from political action because sectarian religionists professing to be Spiritualists, are advocating it without the right to do so. This, from the *Journal* may also explain what Emma Hardinge Britten meant when she spoke of the necessity of calling a convention to see who are, and who are not Spiritualists, and what they may, and may not believe and advocate.

But the issue of the *Journal* of the 23d instant still further enlightens us about politics and government. Under a caption "Governments are instituted for the welfare of the people" it proceeds to inform us what governments are, as follows: "Hence, when we speak of a government we mean the people who live under specific laws and legislative enactments, imposed by common consent." Again, this is just what we have claimed. We said in our speech of last May that women have no government, and called upon them to come forward next May if they were not taken into the present government before, and inaugurate a government for themselves, with the hope that they would make one so much better than the present one, that many men would desert from the less, to the more perfect.

And, as if to clinch, past escape, the previous declaration of the objects of Spiritualism, the *Journal* again declares:

"The mission of Spiritualism is to enlighten the people, to induce thought, to arouse action, to break down partition walls that divide men from one another, and to unite in every great and good work. It has no warfare against individuals(???) anywhere, but its warfare is against institutions everywhere which tend to caste in society, or negatively allow ignorance to exist."

We could not possibly demand a broader platform for Spiritualism; and as we said before, we are glad, indeed, to know that the *Journal* agrees with us so perfectly as to what Spiritualism is; and as to what Spiritualists should do; in fact, so glad that we readily overlook the various ill-tempered things it has been surprised into saying about us and against what it advocates so warmly and powerfully in its calmer moments, when reason, instead of prejudice, has the mastery.

The mission of Spiritualism is "warfare against institutions everywhere, which tend to caste in society, or which negatively allow ignorance to exist." The very broadest interpretation of the most radical political action we have ever advocated was not a whit in advance of this that the *Journal* advocates. But we also hold that Spiritualists do not perform their highest duty if they do not carry on this "warfare," when by not doing so they "negatively allow ignorance to exist." We commend a review of the situation to the *Journal*; and to Spiritualists, the careful, calm and serious consideration of this duty urged upon them by so ably conducted a journal as the *Religio-Philosophical*.

PIOUS MANIA.

WHO IS RESPONSIBLE?—Through the preaching of an insane orthodox ranter, who espoused the doctrine of Christian perfection, as attainable in this life, multitudes of people in Illinois have caught the frenzy, and have been conducting themselves in such a disorderly way that the police and friends have been compelled to break the "spell" by legal interference. We have here in this city the "Sons and Daughters of God," who are only another stripe of this mania. These demented creatures claim not the perfection of humanity; but the perfection of God. Sin is not sin to them. No matter what act they commit, it brings no consciousness of guilt. The Doctrine of Christian perfection, as held by the Armenians, and the doctrine of election as held by the Presbyterians, are substantially the same, notwithstanding the hair-splitting, and head-splitting of the disputants. Periodically this doctrine breaks out like an epidemic—much after the fashion of small-pox and cholera, and about as fatal, though it attacks the higher domain of mind.

The presumption and insanity of these miserable dupes is manifest in their profanity, violation of the laws of health, and entire freedom from a nice moral discrimination.

We believe there is a branch of the Methodist church in this city which, we are told, is increasing wonderfully under the auspices of this higher perfection.

Now we wish to know who is responsible for all this erratic conduct—this wild delusion, this foolish conceit, this pious mania? People are rendered unfit for the duties and responsibilities of life thereby, and somebody should be held responsible. We think the Spiritualists are the guilty parties, and pray our pious friends not to wrest from us the honor of causing all the wrongs in the universe.

MAINE FIRST; MASSACHUSETTS NEXT.

The proposition to submit to the people an amendment to the State Constitutions of these States striking out the word "male," has been defeated. If in these States, where it would naturally be expected that the most favorable sentiments regarding the equality of women and their fitness for participation in government would exist, the Legislatures will not submit the question to the male citizens who have possessed themselves of the ruling power, what can we expect of such States as Pennsylvania and Kentucky?

In the first-mentioned States the question was lost by a considerable vote. Had it been passed by this Legislature, the men would have voted it down by as large, if not a larger majority

than the white men of New York voted down the State proposition to enfranchise negroes, since woman's equality is even more unpopular with men than negro equality was with white men. It is nothing short of sheer madness to attempt to hide this hostility on the part of our male Governors, to woman's obtaining the use and power of the ballot, and they who flatter the aspirants for freedom from political despotism by the specious promises that the fact is otherwise than it really is, are damaging the cause.

Had there been unity among all woman suffragists during the past year, and had their efforts been directed upon the key to the position—Congress—it had been gained this session.

In spite of all the opposition to this method fifty thousand names have been enrolled asking Congress to pass a Declaratory Act. But knowing that there is division among women themselves, no action has thus far been taken. Had our opponents done what they say they could have done—obtained twice as many more names, Congress would scarcely have dared to ignore their united voices. One hundred and fifty thousand petitioners would have been such a demonstration as is unknown in governmental affairs. Last winter we were told if we could obtain ten thousand petitioners, our request would be granted. We answered by five times as many and are refused. Such is the justice that men dispense. And woman will not fail to note it down in their memories for future reference. We did not intend to speak upon this phase of the question, but to present the proceedings in the Massachusetts legislature preceding the vote which defeated the question of submission in that State.

UNUSUAL SCENE IN THE MASSACHUSETTS HOUSE OF REPRESENTATIVES—A SINGULAR PRAYER BY THE CHAPLAIN—WOMAN'S RIGHTS (From the Boston Herald.)

For some time past remarks have been common among the members of the House of Representatives that the prayers offered by the Chaplain, Rev. W. H. Cudworth, were not in good taste, as in many instances he alluded in unmistakable terms to particular matters of legislation in the order of the day, and which, of course, had not been disposed of. Yesterday, on the opening of the session of the House, he offered the following prayer:

"The earth is thine, O Lord, and the fullness thereof, the world and they that dwell therein; and now another of the world's great questions presses into this chamber for an answer. What can we do for women? and clamor answers 'Let her vote.' Clamor answers again, 'Don't let her vote.' Clamor thunders, clamor whines, clamor prays, clamor jeers. Shall we hear the jeer of clamor? God forbid! If there be any stain of a right withheld from bright, blessed beings, those who as mothers, wives, sisters, daughters, companions and friends, make up so much of the happiness of the Commonwealth homes, give us wisdom clear enough to see and will strong enough to expunge that stain from the records of our otherwise prosperous State."

As soon as the chaplain had finished Mr. Kimball of Boston, inquired of the speaker whether it was in order for a person not a member of the House to speak on questions which were before the House, and the speaker said it was not in order.

Mr. Newell of Boston asked whether the ruling of the chair applied to the prayer of the Chaplain to God, when the speaker replied that it applied to no person. Mr. Porter of Revere then asked whether it was in order for a member to raise a point of order when the question was before the House, but the speaker declined to rule on abstract questions.

Mr. Cogswell of Yarmouth said that some of the prayers he had heard in the House by the chaplain were in a tone of levity unbecoming the solemnity of the service, and he did not question the propriety of any member of the House to interfere and criticize.

Mr. Porter of Revere said he thought the attack on the chaplain was cowardly, as the rebuke might have been given in private—the member from Boston who made it not having the moral courage to make it directly.

Mr. Sears of Barnstable had heard the prayer of the day, and as it was a clear instruction to the House how to vote on the woman suffrage question, he should vote against it.

The speaker here stopped the debate by stating that he had been in doubt as to whether the resolve was in order or not, but an examination convinced him that it was not in order, and he so ruled.

Mr. Loring took an appeal from this decision, but his own vote was the only one in favor of the appeal, and so the excitement ended.

HENRY C. BOWEN.

It will be remembered by our readers that immediately after the May Convention of last year this honest, pious, devout and holy Christian editor of the religio-commercial *Independent* came out in an attack upon us, which for infamous villainy and canting hypocrisy was scarcely ever equalled. It will also be remembered when we challenged him to make his assertions good, he slunk away like a dirty cur dog in silence, which he has maintained to this day, excepting an occasional slur flung at us.

But there is a compensation in and for all things. Every act brings its just reward, be that for good performed or for evil. And this quintessence of perfection, with all his godliness, is not exempted from the common law. Hear the New York *Tribune*:

GENERAL ORDER TRADING.

Mr. Bowen, who lately set up as a judge on the *Tribune's* course in exposing general order irregularities, has suddenly found more pressing work. Yesterday he spent in trying to rub the general order filth off his own garments; and this morning we give him all the space he asks for the wash. At best, it is unsavory work; and, such as it is, he has ill luck at it.

We published documents, over his own signature, showing him to have been concerned in farming out the East River general order business for a payment of thirty per cent. of the gross receipts to himself and his associates, in return for political influence.

"Squire and Johnson, parties of the first part, and Henry C. Bowen, E. E. Bowen and Frederick Lambert, parties of the second part, do hereby agree that the parties of the first part shall pay to the parties of the second part, or their heirs and assigns, thirty per cent. on the storage of all general order or unclaimed goods sent to the store of the parties of the first part on and after this date, in monthly payments as the goods

go out, so long as the direction of general order or unclaimed goods is subject to the control of said parties of the second part. And said parties of the second part do agree that the parties of the first part shall continue in undisturbed receipt of said unclaimed goods during the time above specified."

The first name signed to this agreement was that of Henry C. Bowen; and he wrote besides an individual letter, now in our possession, giving his individual "consent and sanction to the arrangement," and proffering assurance that he had made it right with the Collector. Well: Mr. Bowen admits it all; but claims that he did it solely for his associates.—Providence having about that time shown him that he must devote his own talents to a religious newspaper;—and enters besides the plea-in-bar that, anyway, the thirty per cent. amounted to but a beggarly sum. We need go no further. Doubtless, Mr. Bowen's successors have improved on his methods and are able to make more out of the plum; but he admits himself the first of the Leets. He exacted thirty per cent. from the commerce on the East River, which went to General Order stores, giving in return nothing whatever but political influence. He says he didn't get the money himself. Mr. Johnson, with whom the bargain was made, thinks he got his share of it. That is their affair, and is of no consequence to the public.

It only remains to note that ex-Collector Barney flatly repudiates Mr. Bowen's professed authority to make any bargain about the matter at all. This, if accepted, would seem to the carnal mind to reduce the whole transaction to the level of a confidence game. But we do not care to pursue it. Mr. Bowen appears to have some pretty lively issues of fact on his hands, with ex-Collector Barney, and with "party of the second part" Johnson. He has two newspapers, which he is welcome to devote to the discussion. Our purpose is attained in satisfying the public that he is not the person to undertake impugning anything *The Tribune* has said or may say on the subject of General Order.

Comments are superfluous. The late Custom House expose shows how the thing was done.

MAGNIFICENT BEATS vs. MAGNIFICENT HUSSIES.

An article entitled "Magnificent Hussies," appeared in Sunday's *World*, of the 9th of March. It was inspired, no doubt, by the late attempt of Miss Couch to secure a permanent living out of a person, by so-called false pretences (?) even as the parson gets a living out of his congregation by a no less wicked hypocrisy. No scolding is so fierce as that of the guilty who would cover up their crimes by vociferate abuse of those of others. This article in the *World* is a wholly one-sided piece of manly invective in which the female who avenges the oppressions of her sex upon man, by what is called blackmailing, is given over to public detestation with utter forgetfulness of the intolerable wrongs which compel her to this desperate defence, even as Rob Roy, the great Scottish blackmailer, was urged to this resort as his only method of sustaining himself against his enemies.

Self-defence is the first law of Nature, and when men of the highest social position, claiming to be gentlemen, deliberately rob women by false pretences, why are not they as much deserving punishment as the unfortunate wretches who attack them in turn by such methods as desperation suggests?

My woman's nature is fired with indignation at the utter injustice of these wholly male statements, and since men (as editorials and communications in nearly all the papers have demonstrated) are howling unmercifully against those of my sex who have recourse to this only method of righting themselves, I must needs take up the pen to state the whole truth of the case, and show that men, having first impelled women to prostitution, then try to cheat them out of their hard-earned living, and so drive them to right themselves as they may. You know what Byron says about a woman's rage when wronged. I am in just such a frenzy and shall give full vent to the detestation I feel for the villainy which tries to shield itself by raising an outcry against the natural defence of its victim.

It is first to be stated that we live in an entirely male civilization, in which for the most part all women who are not greatly favored by fortune, have to use the coarse but expressive phrase of the sailor, no more chance than "a cat in hell without claws." We have male laws, male legislation, male judges, and male public opinion, in which no judgment is too severe for the woman who rebels against these male ordinances, and no leniency too light for the male who wrongs a woman.

If you tread upon a worm it will turn; and these women who resort to the device of blackmailing have, by base treatment of the other sex, had all the love of their natures converted into hate. Magnificent hussies are then but the opposite pole of magnificent beats, as thieves are the protest by nature's law of compensation against the unequal distribution of property. Blackmailing, as it is called, is a natural consequence of "beats," a judgment which men have taught women to execute. As long as man is only a cunning animal, and exercises no other faculty in his intercourse with such women as he dares to outrage, can it be expected that they will not meet cunning with cunning, and fraud with fraud. If the laws will not protect women, they must protect themselves by the same crude justice that invented the blackmail system of the Scottish borders.

If the term "beat" is a technicality not familiar to such of my readers as have not come in contact with this animal that preys upon women, let me explain it. It is an individual who adopts every device to cheat women out of those favors which so many of them are forced to sell as their only means of maintenance.

Beats are to be found in every grade of society, but more especially in its most showy and outwardly reputable and respectable ranks. There are clergymen beats, single and married men beats, brokers, bankers, lawyers, etc. A beat may be described as a man with a hooked nose, some depth of eyelid uncovered, indicating acquisitiveness, little conscientiousness, small generosity and large amativeness. The juvenile "beats" are the most handsomely dressed men in the city, live at the

principal hotels, have a box at the opera, drive fast horses and are obliged to pay for all their pleasures, except those enjoyed at the expense of women whom they are able to deceive. A dandified lad of this type I have now in my mind's eye, who, as he pursues his beat system bare-facedly, and boasts of the number of women whom he has so gulled, deserves to be immortalized in your paper. His father is a man of great reputed wealth. A more graceless and dishonorable scamp than the son, never put foot into ladies boudoir, or kissed the cheek of a blushing damsel who thought herself loved and dreamed of a future in which she would be tenderly cared for. This youthful Minotaur is always superbly attired. Every device of the tailor is exhausted upon his person. His throat is enveloped by the most exquisite of neckties. His feet, neat and tidy, are encased in the most delicate of *chaussures*, his little hands squeezed into the most elegant of gloves. He is a good looking boy, and at first sight, as he dawns on one's vision attired like Beau Brummel, and opening his voluptuously red lips, expressly to display some dazzling white teeth, and utter with an alluring simper some of the few French phrases of which he is master, one is impelled to exclaim, *Oh! qu'il est beau*. The unknown woman would imagine that goodness beamed from his large blue eyes, but I would tell her that the eyes of this boy, and all other eyes that may be like his, indicate voracity, greediness and selfishness. Note him as he takes off his hat; that front head instead of towering, Shakespearean like, is like that of a snake, flat and receding, showing him destitute of all breath of nature, without either generosity or veneration—in fine, that he was cut by nature for a "beat."

He has been known to treat his cynthians of the minute to an occasional supper, but even in this his habitual "beat" nature protrudes itself, for not only does he "beat" his mistress, but any susceptible male friend to whom he will declaim of the beautiful woman he possesses "all for love." The curiosity of his companion is excited who accepts an invitation to call with him and look upon his goddesses. We will go to supper he proposes, for which of course the friend is made to pay. He is fond of writing brief billet doux, and knows all the petit *sois* of the daughter, but he never has any money and travels entirely on his dainty little figure. "Pa," he says, "has cut him short." Many women have been captivated by the acts and address of this juvenile rake, and have listened to his beguilements, till finding themselves deceived, used and abandoned, they have appealed to pa, stating their *amour* with the son, and begging for some assistance. Pa is surprised; asks his son, "What does this signify?" "O, nothing, pa! only an attempt at blackmail."

Women goaded to desperation by cruelty such as this, and on the verge of starvation, adopt this method of obtaining money. If these unfortunates merit such condign punishment, as according to the newspapers, should be meted out to them, what sufficient retribution can there be inflicted upon the real authors of the evil, unless they should be made to undergo the fate of Abelard, and be deprived of the powers they have used so vilely.

Let every "beat" who has been blackmailed remember how many more times by his cheating of women he has deserved a repetition of this treatment. I know a man of wealth in this city, a wholesale dealer in an article, of which he is said to enjoy a monopoly. He is, I am told, a deacon of the church, and a man of family. He has one name to the church and the business world, but with women with whom he associates privately, he passes under an incognito. He is an ignorant fellow, and fond of that bawdy talk, which is pure obscenity, without any relief of wit or humor. A young girl, with whom I am acquainted, being absolutely forced by necessity to obtain money at any cost, made up her mind to go to an assignation-house. Never having been to such a place before, she requested me to go with her. As I believe that all places should be known to the wise, I did not hesitate to accompany her. She was there introduced to Schank, who, after treating us to wine, retired with my companion. This rich and pious deacon gave to this necessitous girl, to her terrible disappointment, but half the price usual in the house. She complained to me, and but for my remonstrance he would not have given the balance, which he afterwards did.

Away with the nonsense about personalities! This attempt to cover up the crimes of individuals against defenceless women is criminal. General statements are of no avail. The mask must be stripped from the visages of these hypocrites and night prowlers, who are raising in the newspapers the cry of blackmail to cover up their own scoundrelisms, that women may not be able to say to them effectively, so as to touch that fear of the world's opinion, which is their only conscience and restraint, "Let him, who is without sin among you, throw the first stone." Indeed, I say to my sex, "Have you been deceived, maltreated, abandoned, or to comprise it all in one word—beat, write out your experience, state the plain truth, give names and incidents with all possible particularity. Send these statements to WOODHULL & CLAFLIN'S WEEKLY that they may be published and sent broadcast over the land; that like Cain whenever one of these men go, his infamy may follow him, or that the publicity of his crime may incite him to retrieve his dishonor, or deter others from like acts."

Let me give you another instance of this scoundrelism in high places, which, when I think of it, fills me with rage and horror. A friend, dear to my heart, was forced by adverse circumstances and immediate necessities to a life of degradation, taking refuge from the terrors of starvation in the shame of prostitution. This is her first night's experience: One of the wealthiest men of Wall street called, with a friend. My friend was not in a fit sanitary condition to accept the particular attention of either of these harpies, but they indulged largely in wine and kept her for several hours at the piano, entertaining them, as she is an accomplished singer and performer. For the use and amusement of these two men, two other women were sent for. As the small hours of the night were approaching, my poor friend, desperate and sad, imbibed too much, and lost all self-possession. In this humor they compelled her to divest herself of all her garments and stand before them entirely nude. They paid the woman for the wine, but my friend received nothing. O, Victoria, I weep as I think of woman's servitude and man's brutality! More in my next.

ONE WHO KNOWS.

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THE ETHICS OF SEXUAL EQUALITY.

A LECTURE BY TENNIE C. CLAFLIN.

At the Academy of Music, Friday Evening March 29, 1872.

If society were to become aware of the existence of an insidious plague in incipient form, making ready to sweep over the world and distill its subtle poison into the atmosphere, from which the people generally would unconsciously imbibe it, and which, though not alarmingly fatal in its immediate consequences, would, nevertheless, gradually and surely sap humanity's great fountain of health, would it not be consistent to suppose that every possible effort would be put forth to analyze its causes, its modes of operation and its effects, and to stop it early in its career? But should the doctors of divinity, of law and of medicine, and the professors of respectability, together with all the reverend and honorable mistresses of the land, cry out against it and denounce the investigation, would it be right for those who should be engaged in it to stop short in their efforts because of such opposition, and should they quietly step aside and permit it to pass unnoticed in its destructive course? And should some bold spirit more daring than the rest, caring more for the welfare of the multitude than for its approval, irresistibly rush to the front and proclaim the impending evil, would she not be justified in so doing, even in the very faces of the opposition? Yes! Everybody except the opposers would consider it the highest possible duty that an individual could perform—the highest possible duty for the few who should understand the threatening monster—persistently to continue her efforts against any and all opposition, until she should compel the people to listen and learn the real character of the impending danger. Now, just such a condition as this actually exists in our very midst to-day; and yet scarcely anybody seems to be aware of its existence, while the few who do really suspect it, are deterred from entering upon its investigation, by the terrible persecutions and denunciations which are heaped upon, and hurled at, the individuals who are bold enough to stand out and defy the self-assumed conservators of the moral health of society, who, dagger in hand, are ever ready to strike as well as to defame.

And it is the more terrible that this disease to which I refer is arbitrarily, and without a single good reason, assigned to the realm of morality, and held to be a lack of morals, to be cured by preaching, rather than a lack of physical health, to be cured by a complete understanding of the laws which govern physical life.

But those who so blindly attempt to controvert the laws of nature, do not stop to consider that a genuine morality cannot have root in, and existence upon, a diseased physique. A truly moral condition must spring from a condition of genuine physical health. We hold this to be inevitable, since morals are the outgrowth of physical structure. As well might we expect perfect fruit from a decaying tree as to expect pure morality from a diseased physical structure. It is possible that a low moral condition may accompany a high degree of physical health; but the converse does not follow, although there may be seeming exceptions to the rule.

One of the very first and most important of all considerations for humanity, then, is physical health. With that as a foundation, all other things are possible; without that as a foundation, all other things are improbable. But how obstinately do all classes of teachers ignore this self-evident truth. Not one of them devotes even a thought to the subject. True, our physicians with their vile stuffs profess to, and in some instances think they do, cure disease. But I can assure them they have never yet cured any disease. They may have modified its symptoms, even have caused the effects to cease, but the causes are always left untouched; since next to nothing is known of causes.

With physics it is the same as it is in all other departments. People are intent in dealing with present effects, never seeming to care if the cause continue. Indeed it sometimes appears as if they do not want the removal of causes; since if they were to be removed then their effects would cease, and numberless professors, like Othello, would find their occupation gone. In other words, we are generally content when we find a branch, bearing bad fruit to cut it from the body of the tree, leaving it to produce similar branches, rather than to dig it up by the root, and absolutely destroy the capacity to produce.

Human life is not different in absolute existence from the other forms of life. The same general laws govern its manifestations, though in a higher stage of development. And when we seek to discover the laws which govern it we must proceed by the same rules of analysis and deduction as when we discover laws in other forms of life. But up to this time the practice has been entirely different, and now, when it is proposed to subject human life to a common form of investigation, a terrific tumult is raised, and almost the whole world raises its hands and its voices in holy horror at the proposed sacrilege. Natural laws are recognized in everything else; but the very highest department of life is forcibly divorced from all control of natural law, and left to the mercy of the arbitrary impositions of a standard called moral, but which is really the result of the very conditions it is framed to heal.

If there are unfortunate conditions existing, which none deny, it is not because people have failed to live up to the public standard of morals; but because they have failed to live after the requirements of the natural laws; have failed to follow conditions in the direction of higher attainment. Whenever these laws are ignored, in the attempt to conform to the other sort, then the legitimate results follow; and they are always against the highest good of the subject.

The primal error that is made by society, and it is one that almost everybody makes, is in attempting to compel all sorts of people to conform to the same rules of life—a thing which is not only impossible in itself, but which everybody knows is impossible. It is an absolute law, everywhere in the universe, that every condition has its own controlling laws; and it is impossible to compel the law of one sort of conditions to apply to conditions of an entirely different character. It would be considered the height of absurdity to say, because some

individuals are dyspeptic, hence every individual should subsist on Graham flour. But that would be no more absurd than are nearly all the rules laid down for the government of society in its most fundamental relations.

Finding certain effects existing in its body, society attempts to compel underlying principles to conform to them. Now that is all wrong, and nothing but misfortune can possibly flow from it. The only true mode is to discover the principles and laws which underlie all things, and then to formulate rules of government in conformity to them, in utter disregard of whatever may have been or whatever is.

I have said there is a terrible disease being engendered in society, which all "the powers that be" are exerting their utmost efforts to conceal, and to prevent inquiry being made about it. Those who presume, even to hint, that our sexual rules and regulations are not perfect, and their results are not sound, are at once branded as revolutionists, who desire to demoralize society by their immoral teachings, or who desire to excuse their own lives by advocating rules of conduct conforming to them. It seems to be wholly ignored that the same kind of effects which exist in society now have always existed. Discords and incompatibilities have always accompanied the relations of the sexes, and always will until the laws that govern them are discovered and applied. But until they are discovered people must be left free to investigate, else no proper cure can be expected. Suppose experiments upon rail-roading had been prohibited by the laws which apply to the stage coach and the draft horse, would we now have been able to travel across this continent in six days? In all these minor conditions of life, everything is left free and open. But the very moment we step into the relations of life itself, the very name of freedom to investigate is expunged from its language.

Now, I hold that this is all wrong. I hold that the same rules which we apply to the conditions of life should also be applied to life itself. And I assert, in the broadest and most positive terms possible, that our entire social system, which is the foundation of all life, is toppling with decay and rottenness, because we are not consistent and wise in regard to its administration. There is to be a complete revolution in it, and not so much as one stone shall be left standing upon another that shall not be thrown down.

But instead of examining the principles upon which the new structure shall and must be built, I will first analyze the various parts of the present system, or dissect the old carcass preparatory to its entire destruction, which must be accomplished before the new and true one can be erected in the place where now the old one rears its frowning head.

The first thing that we encounter when we examine the present social system, and which is its chief corner-stone, is marriage, or the union of the sexes. At the outset the question arises as to what marriage is. Is it a natural condition or an artificial production? Is it governed by natural or by artificial laws? Does it exist in the common order of the universe, or did mankind invent it in order that they might have its use?

Now, in this lies the whole question, since, if it exist naturally, it must be governed by natural laws, with which men ought not to interfere. But if it is an artificial product, why then its governing rules must be formulated from the laws through which it was produced.

That is to say, if marriage is a natural condition, which would exist whether there were any artificial laws or not, then, since it exists and there are laws, the laws which govern it should be such as to harmonize with those which govern it in its natural condition. But if marriage is an artificial production, invented to serve specific purposes, as the watch is invented to mark time, then the laws by which it should be governed should be those which will best produce the purposes for which it was invented.

Now, is marriage an invention or is it a natural condition existing in the common order of things? It is scarcely necessary that I should say it is not in any sense of the word an invention made by man. Hence it follows that the same laws which would govern it in its purely natural state, or in its primitive condition, must be carried into its higher conditions and rule them. To illustrate: If a tree or a plant or a flower be found growing wild, in a purely natural state, which, on account of its beauty or its use, it is desirable should be transplanted to superior, or to cultivated conditions, the laws by which it is found existing must accompany it into its higher relations. It cannot be transplanted to them and be subjected to entirely different laws of growth, since it has certain laws, of its own which cannot be set aside, and still retain the capacities which first recommended it to favor. A water-lily cannot be transplanted and made to flourish beside the rose-bush. It must have its natural relations, from which to draw its natural aliment.

So it is with marriage. Man found the principle of marriage existing in men and women before there were any rules of society. In transplanting it into civilized society the same laws which governed its manifestations should have accompanied it. It will not flourish and bear natural fruit unless the laws of its natural existence are maintained.

But, laying aside this part of the subject, let us inquire into the objects to be attained by marriage. But first let us analyze the results that are attained. The first grand attempt is to induce two persons, opposite in sex, to think so much of each other that they feel willing, in order to accomplish a present wish, to promise to love each other till death do them part. At the very introduction to the happy state, they are compelled to give a solemn pledge that they will perform something which there can be no human means of determining in advance, whether they can or cannot redeem. The only value a promise or a contract has, is the ability which is involved to fulfill it. That is all the value any pecuniary contract ever had. It is all the value any contract has. If two people contract to perform something they do not know they can perform, but which they must enter upon before their ability to perform it can be tested, I say they are merely experi-

menting; and any rule that shall attempt to say that experiments, even if unsuccessful, shall stand in force as the rule of life, to depart from which is moral death, is a curse upon society.

In all other departments of life the most complete experiments are made and tests are applied before the adoption of a new theory. But in this, the most important of them all, people are required to shut their eyes, or be blindfolded, and walk straight in, in the most complete and blissful ignorance of what the results are to be; but experience teaches us that neither the bliss nor the ignorance lasts a great while. Rapid enlightenment and sudden dissipation of dreamy visions are the general rule. I believe that a large proportion of married people will agree with me that, as compared to what they anticipated, marriage is a stupendous failure—a gigantic fraud. But they don't realize this until the blow is struck—until the deed is done—from which, twist it as they may, there is no escape. Some rebel, and a life-long contest follows; but the general result is, that the situation, bad as it may be, is accepted as incurable, and the most there is to be made of a bad bargain is made. The common result is the utter waste of all that is really grand and noble in life, sacrificed to satisfy a custom which the self-styled conservators of morality impose upon society. And the reason this sacrifice is made is because the moral courage to do differently is lacking. It is ostracism to do differently. The important crisis passed, the first incident of importance by which they are overtaken is, that the wife unexpectedly finds herself in a strange condition, and wonders what the symptoms mean. Satisfied at length that something is wrong, the services of a Madam Restell, if the parties have the means to obtain *entree* to her august presence, are secured, and the situation is usually successfully relieved, in a scientific manner. But lacking the *open sesame* to this aristocratic relief, second, third and fourth rate resorts, according to cost, are put in demand. And when the information, means and courage to do either of these are lacking, then washes, teas, tonics and various sorts of appliances known to the initiated, are resorted to, either of which, if successful, inevitably induces a long list of complaints and weaknesses, the prevalence of which to-day is a standing reproach upon, and a permanent indictment against, American women. Thus, in the very first year of their new departure experiments, the health of the wife is thoroughly ruined, and in a manner which prevents its ever being regained. And not only her health, but her beauty, as well of temper as of form and feature.

The next circumstance that usually turns up, when all resorts fail, is, wives find themselves with babies on their hands. How they came by them they are usually only a little less ignorant of than of the care to which they are entitled. These are things too unimportant in their character to have been a subject of consideration in education. In fact, so immodest as to have been utterly precluded from thought. And when natural curiosity may have incited children to obtain, by stealth, some information, when discovered by their parents they were probably flogged, or at least severely reprimanded, for their tendencies to immorality.

Now, my second indictment against marriage is, that it compels women to become mothers against their wish and will, and to maintain sexual relations with men for whom their love is not sufficiently deep to always make them happy at the prospect of reproducing themselves in children. I assert it as my earnest and well-established conviction that no woman should ever hold sexual relations with any man from the possible consequences of which she might desire to escape.

But this raises a relative question as to what shall take the place of present marriage customs, since, so long as women depend upon the fact of their sex for support, marriage of some sort seems indispensable. And it is altogether too true that a very large proportion of the relations between the sexes are contracted almost solely with the idea of support.

Scarcely any woman deems it dishonorable to assert that she married for a home, or that if it were not for support she would not remain with her husband; but the same woman will denounce a poor unfortunate, who cannot obtain a husband, because she sustains sexual relations, for the same purposes, with a man to whom she is not legally married.

It is, without doubt, the most unfortunate condition to which women are subject, that, as a general rule, they are compelled to rely upon their sex to gain favor with men. Nothing else which women may possess is any recommendation with men. The only stock a woman has in which to deal is her person. She must sell that to a man for life, or to men indiscriminately, in order to obtain the means of living.

But a great change must come. The total order of society must be reversed. It must be reconstructed so as to make women equally independent with men. Women must be educated as men are—to self-support; and the idea that they are only born and grown to become the sexual slaves of some man, or a number of men, must be forever banished from the thoughts of women and from the thoughts of men that they can be so.

If women, when they arrive at their majority, are like men capable of self-maintenance, marriage or sexual relations would only be entered upon from motives other than making them a means of support. They will not surrender their freedom except for love, which should be the motive of all sexual relations. And I say that any relations which are sustained for any other motive than love are prostitution, since it is a use of human powers, not indicated by the laws which govern them—in which they are made to subserve other purposes than those for which by nature they are intended. Nature never intended that woman should sell her soul, by prostituting her body, to maintain the wants of soul and body.

It is to be inferred from this that I do not believe that enacted law can ever sanction marriage unless it first receive the sanction of natural law. Hence, I hold that all sexual unions which are maintained that would dissolve did the law not prevent it, are little, if any, better than downright and open promiscuity. In fact, their effects may often be even more deleterious.

I often hear it remarked that the general health of woman is deter-

iorating from what it once was. I believe it to be true. I know, from a large experience, that not one woman in ten is perfectly healthful sexually. Now, what is the meaning of all this? There must be a cause somewhere—some general cause—since the same effects exist upon every hand. And they are sufficiently alarming to justify the most searching analysis, and to make proper the most plain speech.

A long practice in female complaints entitles me to speak authoritatively. And I unhesitatingly assert that I never knew a woman suffering from "weaknesses" who was perfectly content—who was happy and suitably married. And I never knew a perfectly healthy woman who was unhappily mated. Men and women unite their lives because they are sexually opposites. The difference in sex is the foundation of all union, and it is simple folly to attempt to ignore the logic of that fact, since I do not care how much, to all external appearances, men and women may be married, if they are not really united in the foundation upon which the marriage is predicated, then disease will most surely follow a continuation of the relation. In perfect sexual unity only can perfect marriage exist, and the issue may be dodged for all the reasons it is possible to invent, to this at last will we all have to come. And you all know I am telling you the truth, though perhaps you have not got the courage to admit it, even to yourselves.

But it is full time that the question be discussed, since it is that one upon which the health of the coming generation depends. And if I am denounced, as I am, for compelling attention to it, I shall have the satisfaction, as I do, of knowing I perform a duty, though it be a most thankless one.

But I am asked, why has not this condition been discovered before, and why should different results follow from sexual relations now than formerly, when most women were as healthy as most men were? The explanation is very simple, but very complete. It was not till very recently—say within a score of years—that a thought of sexual freedom dawned within the hearts of women. They knew nothing—thought nothing—but absolute obedience to their husbands. At length a light began to dawn upon their souls, which taught them that they were individuals, and as such, entitled to rights. With that lesson rebellion began. Up to that time they had not felt their condition of slavery. But, beginning to feel it, it spread through their whole being, and though they still yielded obedience to the conditions, an involuntary revolution began, which has culminated in the present dreadful results. I am safe in saying that at least one-half of all married women are to-day in open revolt against the conditions imposed on them by the marriage state, by which they are compelled to submit to sexual commerce against their own desires. And do you think such things can exist and not engender discord—not produce disease? Do you imagine that the penalty of violated law can be escaped?

And it must not be concluded that women only are sufferers. Men also pay the penalty of all attempts to interfere with the modes of nature. Thousands are now suffering this penalty, wondering from what it came. They do not know that unreciprocated sexuality destroys itself in time. Neither do they realize, when they seek promiscuity—when they support the fashionable houses of prostitution—that they are selling all their future for the merest pretense of present change. Verily does nature compensate to the utmost farthing for all bad uses made of her bountiful and beautiful provisions. She knows no such inconsequent thing as forgiveness of violated law, or remission of incurred penalty. Her demand is measure for measure; and it is always honored. Her account is never closed, except upon the final rendition of what belongs to herself.

And here and now I impeach that class of so-called public servants who affix M. D. to their names—first, for their persistent silence upon this subject; and, if they object to this, secondly, for their ignorance and want of capacity, since, uneducated in book physiology as I am, and girl as I was, one of the very first facts that attracted my attention, connected with the class of diseases resulting from sexual abuses, was this one of which I speak. Certainly, older, wiser and more learned heads must have learned more than I did. But never a word do they let drop giving a suspicion that there is such a thing as unfortunate results, which legitimately flow to women from our present marriage system, and to men, from its attendant fact of prostitution. Therefore it is that those to whom we have confided the most important circumstances of our lives, for safety, have proved wholly recreant to their trust.

A very learned and wise physician, to whom I once suggested these facts, explained them to me thus: He said, "Our whole system of practice is wrongly based, because it is the direct interest of the physician that sickness shall prevail, since the people pay the doctors for treatment, not for health; and since their income is in direct proportion to the amount of sickness for which the people require treatment; while the people, instead of paying most, for the best health, pay best, for the most sickness."

A nation whom we denominate "heathen" are wiser than we in this regard, since they contract by the year for treatment, which makes it the direct interest of the physician to preserve them in the best possible health; and not only this, but to study into and discover the causes of disease, for which, under our present system, there is no direct inducement.

Now, I am prepared to make a further, a more unfortunate and still more sweeping indictment, which not only involves all men, but, indirectly and negatively, all women. Men are presuming despots, while women are morally their willing slaves. Don't wince under the terms used, until I show you their force, and then you may take them directly home. In the first place, men have had the making of all the laws by which we are controlled, while women have ever simply acquiesced in them. These few words maintain the whole indictment.

But what are the details? Women find every avenue for distinction shut in their faces by these laws, with which they have nothing to do but yield obedience. There is no distinction for women except to marry. This is so definite and so unexceptionable that if you ask one

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hundred misses in their teens for what they are preparing, ninety-nine will answer "for marriage!" And everything that can be done to assist them to "make their market," and to obtain the very highest market price, or the best man, measured by his wealth, is done. What difference in principle is there between this and the old system of exposure in market and actual sale to the highest cash bidder? We should not boast so much of our civilization, as being superior to that of Asia, until we analyze it carefully, to see if there really is, after all, any very great difference.

And it does not alter the case at all whether the men are prostitutes, or whether they are what it is required that women shall be, only there is a common saying that a "fast" man stands the best chance with women. While I am not prepared to assert this is the rule, rather than the exception, this I do assert: that it is commonly accepted that a reformed male prostitute makes the best husband. And I am not certain but there are good reasons for it, since if a man have gone through all the hollowness and falsity of promiscuity with women of the town, he must be able to appreciate the purity and sacredness of genuine love and perfect marriage.

And I say that in the order of things it is a foul libel upon nature to assume if a man be "a fallen man," that he can never rise out of that condition. But I also assert, if it is a libel upon nature to assume that of man, it is a still more infamous libel to assert it of woman. If reformed rakes make the best husbands, so also will reformed prostitutes make the best wives, and for the same reason. But you never hear a man called a prostitute, nor see him banished from society, for illegal sexual relations with women; therefore I demand that the word prostitute, as applied to women, shall be banished from our vocabulary.

Suppose that the beautiful women who fill houses of fashionable resort, to the frequenters of which you do not hesitate to marry your daughters, had the same opportunities to marry your sons, do you think that foul word would long be hurled upon them? I tell you nay! A foul—an infamous—despotism exists, by which women are made to bear the sins, not only of themselves, but also of men, and that, too, for the very things forced upon them by men.

And I propose to descend into the lowest depth to which my sex have been hurled, and rescue the words so daubed and damned by which they have been branded, and place them where the world shall be compelled to give them equal justice, without regard to their application to sex. It shall no longer stand recorded that a woman, following the instincts of her nature and the dictation of her soul, shall be consigned to everlasting infamy, while he who stands by her side, equally partaking, shall pass to other conquests honored and respected.

Virtue in woman must mean the same thing that it means in man. The time has already been too much extended in which the same words have different and sometimes contradictory meanings, as used by, and applied to, different people, and especially to different sexes. That these different meanings and applications exist, reveals a whole history of untold woe—a whole philosophy of unknown truth. They tell us just where the world stands in absolute development. These two uses of the word virtue tell a sad tale for woman. The word was originally derived from the Latin *vir*, meaning manliness. In the crude, ancient times womanliness was left out of the question. It was the warlike quality of physical strength which was denominated virtue.

But in this age—more cultured intellectually and more refined spiritually—virtue, as applied to men, has a higher significance, and means moral goodness. But it is still confined to a narrow and insulting speciality when applied to women. It has no relation, in her case, except to one thing—her sexual nature. Apart from that nature, a woman may be all that is noble, generous and good—may even be a pattern of religious inspiration, devotion and emotion, and she is not virtuous, and never can become so; but if she is sound in that special regard, if she come up to the standard that way, or if she succeed in making people believe she comes up to it, she may be a perfect virago, a thief even, a fiendish hag, but she is perfectly virtuous—she is to be prized above rubies.

All this is simply diabolism. It is a degrading, insulting mockery to define woman's virtue in this way, or in any way different from man's virtue. But women seem to accept this disparaging discrimination, enforced by an organized social despotism, with but little reluctance, since upon the faintest intimation of *impropriety* women shrink with a terrible dread and in the most abject horror. But while we can never render the terms "libertine" and "rake" as opprobrious as men have made "strumpet" and "whore," let us resort to the opposite tactics and take the sting out of these words by shrinking from no imputation to which we may for a time be subjected, by living our highest and best life. We are now enslaved by the mere fear of an epithet, and just so long as the world can throw any vile term at us, before which we cower, it will maintain its enslavement.

But we must not permit it to be understood that it is free love alone that woman must grow strong enough to defy, but every other term intended to degrade. I do not intend that she shall or shall not be what these words are supposed to convey; but merely that she shall let the world know that it is simply none of its business what she is in this regard, and that woman's virtue must hereafter mean something very different—in short, that it means just what makes a man virtuous and good.

But there are other general words which need to be discarded from the language before inequalities can disappear. And to none do I object, as having a contemptible inference, more strongly than to Seduction. Women are always the poor and despised objects of seduction. Men are strong and powerful; they are never seduced. Women are weak and submissive. They always fall.

Now, I say that is an infamous lie. I say that it is oftener the man who is seduced than it is the woman. And, in these later days, I am free to confess that woman's chief employment, after arriving at adult age, is to seduce men into marriage. It is the natural and even the

legitimate course for women under our present system of society. They have nothing else to do.

First, they must contrive to entrap some man into marriage. And it is really amusing to take an inventory of the various appliances of which use is made. From the top of the head to the bottom of the heel there is nothing perceptible but artificial contrivances to add to their natural charms, or to hide their natural deformities. No person may be able to determine how much of the bump paraded upon the head of the woman he thinks of marrying is natural, or how much false; he does not know whether the flush upon her cheek is that of health or the result of *rouge*; he does not know whether that beautifully developed bust is the graceful proportions of nature or the result of the ingenious contrivances so well known to the initiated; and, after descending below the chest, all hope, even for supposition, is lost in the most unfathomable complexity of artificialities; even the leg, if by any incident it be revealed to sight before the legal right to closer analysis is obtained, he is equally at fault about, since does he not remember how faultless were those of Black Crook memory; and how preposterous to imagine that such perfection of the superior, could accompany such unsightly presentation of inferior, extremities as were there made to belong to one and the same individual.

But all of these possibilities have become a necessary part of almost every lady's wardrobe; in fact, so general that fashionable women may well be said to be a huge bundle of false pretenses. If a law which it was found necessary to put in force in the Seventeenth Century in England were to be resumed to-day, it would cause an immense change in female appearances. It was as follows: "All women, of whatever age, rank, profession or degree, whether virgins, wives or widows, that shall, from and after this Act, impose upon, seduce and betray into matrimony any of his Majesty's male subjects, by scents, paints, cosmetics, washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes or bolstered hips, shall incur the penalty of the laws in force against witchcraft, sorcery and the like, and that the marriage, upon conviction, shall stand null and void." You see these tricks are no new things by which women attempt to seduce men. They are only at present becoming a little more fashionable and a great deal more necessary than they have been since the men were compelled to enact that law to protect themselves against their too outrageous deceptions. Gravely ask yourselves the question: How many marriages are constantly contracted by the use of these and similar means, and then say, if you can, that women's chief employment is not seduction.

I know of a recent case of a young lady, a very fashionable and a very virtuous lady of nineteen, who not only seduced a man of seventy-two into marriage by various artificial means, but she compelled him to settle one hundred thousand dollars upon her before she would permit the ceremony.

Now, I say that the poor prostitute, suffering for bread and naked for clothes, who sells herself to some man for a few hours to obtain the few dollars with which to procure them, and thus sustain her life; or the young maiden involuntarily yielding herself up to him to whom her young heart goes out in purity, is an angel compared to this woman who sold herself during her natural life to the man she detested, for one hundred thousand dollars. If the first, is a case of simple prostitution, the last is a deed against which every true woman's soul will revolt. But such is the force of public opinion that, while the first would be kicked from the door-step of the last, and the second turned from her father's home, being a sister of the last, the last is a worshiped belle of New York—a virtuous woman.

My friends, do you think the world will be permitted much longer to enforce such customs? Again I tell you, nay! The times are ripe for social revolution. So long as God shall give me strength I will never shut my mouth; no, not until that revolution is precipitated.

I know a poor distracted girl, scarcely out of her teens, who has an aged mother, an infirm father, and three small children dependent upon her. She works at her trade in New York, earning six dollars per week. It costs her double that sum to provide for her dependents; the other six she earns by selling herself to a married man of high standing for one night every week. And that man would let her starve before he would give her a single dollar, unless she thus remained the slave to his passion, which she loathes with the utmost abhorrence, for she loves another, and he desires to marry her; but this church-going Christian tells her if she attempt to do that, he will expose her to him. In a time of the most extreme need this delicate, refined, sensitive and pure-souled girl, to save her from being turned out of this man's house into the streets with her family, to beg or to starve, because she could not pay his rent, submitted to his only alternative. And, my friends, there are thousands of similar cases all over the world.

It is said of Christ that he gave his life to save mankind, and he is revered for having done it. What do you think should be the reward for this poor woman, for giving what to her is more than life that the lives of those she loves may be saved? Let me say to you, my friends, there are many Christs to-day giving their lives for others in more ways than we have been in the habit of thinking; but, nevertheless, they are Christs and are giving their lives.

But to return to seduction. It is and ought to be mutual. In its last analysis it is simply sexual charm—the delight which one sex feels in the presence of the other when love draws them together. No love is without seductive power. It is, indeed, the very essence of love, and in this regard woman is the grand seductive force; but they are taught by a school of sharp practice, which men have instituted for them, to throw the blame upon men.

But society itself is directly responsible for the crime which attaches to seduction, since it should permit no girl to develop into womanhood ignorant of anything that pertains to the sexual relations. The restriction in regard to education in these, the most important facts of life, is truly astonishing, and what is called seduction will continue until this ignorance is banished by a common-sense system of the most

careful and minute education. Do you suppose, with a full knowledge of all the possibilities of sexual intercourse, that any woman could ever be seduced? Then let us learn, that as in all other things so also is it in this, that safety and security lie only in its perfect understanding. Have this, and seduction will be forever banished, since women will be equally responsible with men.

Illegitimacy is another opprobrious term, coined and fastened upon another class of innocent victims to public opinion. If a woman bear a child outside of legality, that child is illegitimate—is a bastard. Now I ask, in the name of all consistency, why should a person born into this world without consenting thereto be held responsible for the manner of that coming? It is not enough that the mother is eternally damned, but her child must also bear the stain of shame. It matters not what marks of great promise the child may possess; he may be a perfect specimen of young humanity in form, features, mind and soul; he may be the most intelligent, have the quickest perception, the keenest understanding, the profoundest comparison, and the most comprehensive intellectual grasp of all his mates, and yet after all he is only a bastard at last. While he may be surrounded by sickly, puling, partially idiotic and half-made-up children of legality, and they will taunt him with his shame.

I say out upon such morality! Shame is no name for such infernalism; and I also say that the woman who is blessed in being the mother of a noble specimen of humanity—I do not care whether married or not—has wisely and purely performed her chiefest mission of motherhood, to which she is commissioned by God himself. And I further assert it as my firm and well-grounded belief, that the woman who bears half-made-up children, even if it be in marriage, is guilty of illegitimacy, since illegitimacy in the sight of Heaven and Nature is in having imperfect children.

And right here I must ask your attention to a very pertinent fact connected with this matter. Did any of you ever see an illegitimate who was not a superior child? I am free to confess I never did. And there is a reason for it too, and one that has a whole world of meaning in it. All illegitimate children are conceived under the fullest inspiration of love—under the most perfect natural marriage possible between the sexes. The fruit of such marriages cannot be otherwise than perfect, because all the conditions that determine perfection are present, and their laws obeyed. You see, my friends, healthy and beautiful-souled children are not begotten of legality. They result from conditions which are in harmony with nature; in other words, children are natural, instead of legal, productions.

I will now make an assertion, in which I defy refutation. An unhealthy child, either in body, mind or heart, was never born of a perfectly natural marriage. And to this I will add another with still more positiveness: A healthy child, in body, mind and heart, was never born when all the conditions of natural union were not present, though it were confirmed by all the legality which the law, and all the sanctification which the church could confer.

Now, what is the lesson of all these facts; or do they mean nothing to humanity, struggling along as it is between life and death—more dead than alive, and all disease and misery! It has a lesson, and one which society will not be much longer able to reject, though it now shuts its eyes, ears and hearts against it. The entire practices of marriage will be changed—indeed reversed. Instead of endeavoring to bind two people together all their lives, whether they are married by nature or not, the first and great object will be to make only such marriages legal as first are natural; and, secondly, such as remain so. You may scout this idea, but those of you who shall live for twenty years please remember what I say.

I have said that all the avenues for the exercise of woman's ambition, except through marriage, are closed. If one is brave and strong enough to breast the barriers and force her way into channels occupied by men almost to the complete exclusion of women, she must submit to constant insult and contumely. In my common, everyday pursuits I am called by them to visit men at their business places. After I am gone, notes are frequently sent after me, requesting, when in future I have business, to conduct it by writing. At one time I lost five thousand dollars because I could not visit a firm with whom I was doing some business, because the wife of one of the partners committed the extreme and unfrequent folly of remaining a whole afternoon at his office, he not daring to admit me while she was there. That same man seeks every possible opportunity to press his disgusting sexual beastliness upon women, and makes his brags of the number of different women with whom he has consorted.

Not long since I entered the office of a prominent and wealthy firm in Nassau street, New York, upon a purely business matter. True, I had been there not infrequently before, but had not taken so outspoken a position upon social matters as of late. After completing my business, and being about to depart, the head of the firm said: "Tennie, see here, I don't want you to come here so much; it will be remarked upon in the street." Just as though I was such a suspicious character as to invite unpleasant comment; and as though my visits must mean something wrong, against which these immaculate men stood in fear. As I turned to leave, there appeared a woman bearing a tray of lunch for the bankers. I asked, "Does this woman come here every day?" "Yes," was the reply. "Why don't you make the same rule for her that you require me to follow? Are not you in danger from her, and from those who daily mop your floor and dust your office? Why do you have one rule for me and another for these women?" You see the real objection to me, was, that I was attempting to stand upon an equality with them, to transact business, while these other women were their slaves to wipe up their vile tobacco puddles. I let that firm understand that I understood the matter, you may depend.

And why do these men employ women about their offices instead of men? I will tell you. They can obtain the same services from them for one-half the price they would be obliged to pay men. There is no single kind of labor that is performed by both women and men for

which men do not receive much the higher rate of pay. Even at type-setting, where the work must be the same, men receive forty-five, while women are compelled to accept forty cents, per thousand ems. The best women cooks get twenty dollars per month, at most twenty-five. Men readily command one hundred, and simply because they are men, with no superior fitness over women as to capacity. A tailoress gets seventy-five cents for making a coat, while a man's price is three and a half dollars. Women obtain from three to six dollars per week as saleswomen; men from ten to twenty-five, and women are the acknowledged superiors of men in this industry. But there is great competition for temporary employment to bridge over the time in which they expect to be able to seduce men into supporting them as wives, and to thus obtain a livelihood, rather than by continuing to labor. What would become of the world if men pursued the same policy that women pursue? Why, there would be no such thing as perfection in any branch of industry. All labor would be regarded as a temporary condition, pending the sole aim and end of all life, to be married out of all service to society. And to such unprofitable usages do the present social institutions legitimately tend.

I tell you, my friends, you have no idea to what a woman who attempts to conquer position in business must submit and endure it with patience. I have been in Broad street more than two years. I have seen hundreds of men on the verge of ruin saved by their male friends, who always rally to their relief. But I have quite a different and a sad statement to make. I have yet to find men who will stand by women in a business extremity. They will render no assistance to women, unless they are repaid as only women can repay them.

So it is that women have a fearful task before them—one which it will be impossible for them to conquer, unless they first conquer political power, unless they first acquire the power of the ballot. And it is for this reason that this cause is so persistently advocated by my sister, Victoria C. Woodhull, though she has never spoken so freely of its needs in these directions as I have spoken to you. We have had a strong hope of being able to prevail upon the General Government to grant us our plain constitutional right as citizens, knowing if we gave the full reasons why we put in our claim for it, that it would be refused. But men already see, if women acquire political power, that they, instead of men, will rule. And this is the secret of the opposition to woman's suffrage.

Not long since I was conversing with a prominent man upon these things, to whom I remarked, "When women conquer their freedom, and stand upon an equality with men in all things, they will find their fields of operation somewhat restricted upon those in which they now roam almost *ad libitum*. Woman will then choose the man upon whom she can bestow her favors." "Yes," he replied, "we know that, and it is the reason why we don't intend you shall get your freedom."

We shall now appeal to the women themselves, who are so apathetic, that I sometimes almost despair of their ever becoming conscious, of the deep and humiliating degradation in which they slumber. Why, without knowing it, they are the most complete slaves, living for nothing in the world but to minister to men's brutality and lust, and to bear children when they can't escape them. Analyze the situation carefully, and without bias, and no man or woman will deny what I say.

In conclusion, permit me to observe that women, before they can attain to their true and best relation in the family of man, must secure freedom for themselves, and after that, equality will come, when they will be competent to match men in all departments of life, and never be dependent upon them. And when equality shall be fully ushered in, justice, the sum of all that is desirable for humanity, will gradually appear, with her blinded eyes and truly balanced scales, keeping guard over all, raised into relations which in perfection may be put in comparison with those in which the angels dwell. Then, indeed, will men and women dwell together in unity, and see constantly springing up in their midst beautiful, angelic, God-like children, who, being conceived in joy, gestated in hope, and born to consummate both joy and hope by fullest fruition, shall regenerate the world, since "the seed of the woman shall bruise the serpent's head," and thereby the last enemy, which is death, shall be conquered.

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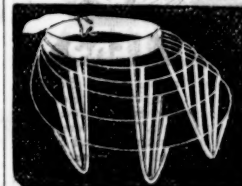
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For Inflammatory and Chronic Rheumatism and Gout, Dyspepsia or Indigestion, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys and Bladder, these Bitters have been most successful. Such Diseases are caused by Vitiated Blood, which is generally produced by derangement of the Digestive Organs.

They are a Gentle Purgative as well as a Tonic, possessing also the peculiar merit of acting as a powerful agent in relieving Congestion or Inflammation of the Liver and Visceral Organs, and in Bilious Diseases.

For Skin Diseases, Eruptions, Tetter, Salt-Rheum, Blotches, Spots, Pimples, Pustules, Boils, Carbuncles, Ring-worms, Scald-Head, Sore Eyes, Erysipelas, Itch, Scurf, Discolorations of the Skin, Humors and Diseases of the Skin, of whatever name or nature, are literally dug up and carried off of the system in a short time by the use of these Bitters. One bottle in such cases will convince the most incredulous of their curative effects.

Cleanse the Vitiated Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions, or Sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul; your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

Grateful thousands proclaim VINEGAR BITTERS the most wonderful Invigorant that ever sustained the sinking system.

Pin, Tape, and other Worms, lurking in the system of so many thousands, are effectually destroyed and removed. Says a distinguished physiologist: There is scarcely an individual upon the face of the earth whose body is exempt from the presence of worms. It is not upon the healthy elements of the body that worms exist, but upon the diseased humors and slimy deposits that breed these living monsters of disease. No system of Medicine, no vermifuges, no anthelmintics, will free the system from worms like these Bitters.

Mechanical Diseases. Persons engaged in Paints and Minerals, such as Plumbers, Type-setters, Gold-beaters, and Miners, as they advance in life, will be subject to paralysis of the Bowels. To guard against this take a dose of WALKER'S VINEGAR BITTERS once or twice a week, as a Preventive.

Bilious, Remittent, and Intermittent Fevers, which are so prevalent in the valleys of our great rivers throughout the United States, especially those of the Mississippi, Ohio, Missouri, Illinois, Tennessee, Cumberland, Arkansas, Red, Colorado, Brazos, Rio Grande, Pearl, Alabama, Mobile, Savannah, Roanoke, James, and many others, with their vast tributaries, throughout our entire country during the Summer and Autumn, and remarkably so during seasons of unusual heat and dryness, are invariably accompanied by extensive derangements of the stomach and liver, and other abdominal viscera. There are always more or less obstructions of the liver, a weakness and irritable state of the stomach, and great torpor of the bowels, being clogged up with vitiated accumulations. In their treatment, a purgative, exerting a powerful influence upon these various organs, is essentially necessary. There is no cathartic for the purpose equal to Dr. J. WALKER'S VINEGAR BITTERS, as they will speedily remove the dark-colored viscid matter with which the bowels are loaded, at the same time stimulating the secretions of the liver, and generally restoring the healthy functions of the digestive organs.

Scrofula, or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goiter, Scrofulous Inflammations, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the Skin, Sore Eyes, etc., etc. In these, as in all other constitutional Diseases, WALKER'S VINEGAR BITTERS have shown their great curative powers in the most obstinate and intractable cases.

Dr. Walker's California Vinegar Bitters act on all these cases in a similar manner. By purifying the blood they remove the cause, and by resolving away the effects of the inflammation (the tubercular deposits) the affected parts receive health, and a permanent cure is effected.

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Directions.—Take of the Bitters on going to bed at night from a half to one and one-half wine-glassfull. Eat good nourishing food, such as beef steak, mutton chop, venison, roast beef, and vegetables, and take out-door exercise. They are composed of purely vegetable ingredients, and contain no spirit.

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