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Vol. 4.—No. 21.—Whole No. 101.

NEW YORK, APRIL 20, 1872.

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78 to 103.

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6-113

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89-12

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Volatile Solution of Tar
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

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1004.

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67-79



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

The Principles of Government, by Victoria C. Woodhull;	\$2 00
Constitutional Equality, by Tennie C. Claflin;	1 50
Woman Suffrage guaranteed by the Constitution, speech by Victoria C. Woodhull;	
The Great Social Problem of Labor and Capital, speech by Victoria C. Woodhull;	
The Principles of Finance, speech by Victoria C. Woodhull;	
Practical View of Political Equality, speech by Tennie C. Claflin;	
Majority and Minority Report of the Judiciary Committee on the Woodhull Memorial;	
The Principles of Social Freedom;	
Carpenter and Carter Reviewed—A Speech before the Suffrage Convention at Washington;	
Each per copy;	10
per 100;	5 00

POST OFFICE NOTICE.

The mails for Europe, during the week ending Saturday, April 20, 1872, will close at this office on Wednesday at 10 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.

THE INTERNATIONAL.

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

- Section 1 (German).—Sunday, 8 P. M., at the Tenth Ward Hotel, corner of Broome and Forsyth streets.
- Section 2 (French).—Sunday, 9:30 A. M., at No. 100 Prince street.
- Section 6 (German).—Meets in 66 and 68 Fourth street, in the N. Y. Turn Halle, every Thursday evening at 8 o'clock.
- Section 7 (Irish).—First and third Sundays at 3 p. m., at 26 Delancy street.
- Section 8 (German).—Sunday, 3 p. m., at No. 53 Union avenue, Williamsburgh, L. I.
- Section 9 (American).—Wednesday, 8 p. m., at No 35 East Twenty-seventh street.
- Section 10 (French).—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 Thirtieth street, between Eighth and Ninth avenues, at Hessel's.
- [Section 12 (American) will not meet again until the members receive a special notice.]
- Section 13 (German).—Every Friday, at 805 Third avenue.
- Section 22 (French).—The second and fourth Friday in each month, 8 p. m., at Constant's, 68 Grand street.
- Section 35 (English).—Meets every Friday evening at Myers', 129 Spring street, at 8 o'clock.

INTERNATIONAL WORKINGMEN'S ASSOCIATION.

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

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

OUR WORKINGWOMEN:

THEIR WANTS AND WAGES; THEIR WOES AND WRONGS.

A LECTURE BY MRS JANE S. GRIFFIN, AT COOPER INSTITUTE, ON TUESDAY EVENING, APRIL 9, 1872.

LADIES AND GENTLEMEN: I will preface what I intend saying to you this evening with a request for your kind forbearance and attention, as well as your calm and dispassionate judgment on what I may advance, particularly if I wander away from the beaten track in which you may have followed others, whose words may have been culled to please, to amuse, or to flatter,—to fondle the fixed habits which may have become the pets of our second nature, and the little darlings of our choice from which we would not be separated.

Nature has imposed upon woman the task of training and nursing the *slaves and masters* of the world; and yet how few of the mothers of the world have been allowed a voice in the framing of laws, or the forming of customs, traditions, or habits which have ruled, and misruled our sex for centuries! In the earlier ages of the world's history the position of woman was simply the drudge and domestic scullion,—the mere plaything of man in his peaceful moods, but looked upon as his slave, not by conquest, or purchase, but by natural right. The swarthy Arab regarded her as the next best animal to his horse; the Mahometan held her as a caged pet, which his money might have purchased in the world's slave marts, or his ruthless sword wrested from the home of her childhood, from blazing roof-trees and murdered relatives; a being like his own mother to whom he denied the possession of a soul, and yet whose creed promised her as one of the choicest spiritual blessings of his paradise. Alas! alas! through the mad passions and ignorant self-love of these soul-monopolizing brutes, how many of our unfortunate sex have been forcibly thrust out of existence, or thinking it mercy when the sack, the bow-string and the gurgling flood, set them free from the curse of life, surrounded as it was by such unbearable evils. Of whatever waters of petrefied human afflictions the dark floods of Lethe may be composed, whose powers could erase the deep marked troubles of the weary mortal brain, and hide away all of life's painful memories in oblivion, I think we may be assured that the streams of Bosphorus or Euphrates, of Tigris, Tiber, or the Thames, Ganges, Gambia, Mississippi, or the restless waves washing our Island of Manhattan, east and west, and the throwing up from time to time the ghastly remains of "one more unfortunate," can never be supposed to be tributaries to that river of forgetfulness!

As savage life has given to civilization its rude models, so has paganism transmitted to Christianity its customs and observances, its old and fixed notions creeping through improved laws and religious ceremonies. We find kings and commoners united in degrading woman, and priests, and nobles, have plotted together that they might use her in teaching creeds and fallacies to her offspring. Whether they are butchered by whole tribes, as we read of in the books of Moses, that maternity might be prevented or seized on as virgins to replace the murdered mothers, and minister to the lusts of unthinking brutes who were mere passive tools in the hands of men more cunning than themselves; or whether (as is the custom of to-day) we see miserly fathers or plotting mammas, intriguing in the matrimonial market to trade off to some unprincipled libertine, or wealthy and worn-out debauchee, their pure, simple and virtuous daughters, or it may be children (spoiled through bad example) whose mental powers are made up of life's fripperies—fashionable and artificial, and whose youthful aspirations in matrimonial hopes must not rise beyond or sink below the fixed intention of never refusing a wealthy snitor, no matter how old, vicious, or unamiable he may be. The question of love being reciprocated, or thoughts, feelings, tastes, or habits being in unison, is never reckoned in the family calendar. Whether heathen or Christian, rolling in wealth, or crawling in want still! still! I affirm that woman has been denied her rightful position as the better half of humanity, and the improvement of the human race has been kept back centuries behind the swift-footed advances it would have made on the road to progress were women the free and untrammelled overseers on the highways and byways of life. Even our Christian creeds which our sanctified preachers tell us are as far above all other creeds hitherto ever fashioned, and as much superior to all others that may come with change-bringing time, as the true God is above the false—even this immaculate doctrine tells us to believe that "woman was made for man's use and benefit"! Now anything which is made for the use and benefit of another, must be inferior to that for which it was made, and this we are told is God's own teachings revealed to us by his prophets; and these prophets in all cases are men, who in God's name have tried to secure for themselves in *holy writ*, a patent right for their sex to be valued. If we were made for man's use and benefit, and only valued in the use he puts us to, and the benefits he derives from said uses, then man may be right to use us and keep us in that belief as long as he is not wise enough to be ashamed, or noble enough to have better sense. But ignorant and selfish thoughts are the parents of rude actions, and the founders of bad habits and false creeds. Look at woman—the noblest and most finished of all God's works, and ask your own souls if she was merely "created for man's use and benefit"! Will not heaven's wisdom impelling your human nature tell you that she is the superior part of humanity, and that man, the rude auxiliary moiety whose motions has to be guided and purified by her, and whose nature and destiny is a blank until she fills it by her presence and leads him to

that true dignity of his nature which he never could acquire without her aid? A blemish in the character of woman is a future degradation to man; where women are degraded, men never raise themselves above the vulgar indecencies of semi-brute life. If the nature of woman was as low and prone to gross passions and corrupt tastes, such filthy habits and brutal instincts as men are, by what standard could we now measure the status of society and the morals of the age we live in? If opium and tobacco, and the many poisonous liquids that stupify men and prompts them to make war on the decencies of life, are not more universally indulged in, it is not owing to man's sense of moral cleanliness or self respect. If woman were to practice and encourage among her sex the filthy habits of smoking, chewing, snuffing, swearing, drinking, gambling, lying, fighting, cheating and other manly vices without entailing on her a total loss of character, what would the consequences be to herself, to society, and to the whole human race? That she is not, she need not thank man for the purity of his example or the one-sided laws he enacts, that denies her natural rights and privileges, or the effects of established customs, old and partial, that regards with pettish fondness the failings and moral blemishes of man, and with the grim look of unrelenting doom the same faults in woman; nor is it owing to the creed that gives her a master for whose "use and benefit" she was created, who may be false and filthy to her while she must be constant and pure to him or condemned forever. No, it is not any of these! It is her purer nature seeking higher aims and grander ends than any her grovelling lord and master has yet attained. She would lead him to believe that if there be any acknowledged superiority in the dual humanities sexed in man and woman, and which if not united are nothing, that superiority belongs to her who was last created, taking the story as we get it from the Garden of their first inheritance. She would lead him to believe that *to be, to do and to suffer* was the equal lot of both; that to him was given strength of limb and courage of heart, powers of action and endurance of fatigue; the task to labor and the art to increase his reward; and to her was given strength of love and the wisdom of forethought, guided by a mild and steady courage peculiarly woman's, which quietly leads her through doubts, difficulties and troubles, which man would shrink from facing, and would from many of her trials flee like a very suicide. Man, by dint of labor and imitation, may provide himself in a slovenly manner with the necessities of life. Woman, as if by instinct, picks its luxuries from the very deserts of poverty and surrounds herself with objects of taste and refinement, of which she seems blended in as a part. Man makes the laws that gives him the right of being master, and woman has to obey them. She sees herself daily in the center of a rushing, whirling vortex of crime, want and human suffering, much of which might be alleviated, and more, by striking at the root of the evil, might be obliterated: that which enriches the few and impoverishes the many might be remedied at the ballot box by making a proper use of the power of suffrage. But woman has no rights at the ballot box. It is only enfranchised citizens who are worthy of that honor. The lords of the brewery, the distillery and the rum shop may deluge the land with liquid ruin and place a devil in every house to make frantic mothers and ruin-families; to fill jails with murderers, and asylums with lunatics. But the brewer and the distiller, the jail bird and the rum-seller who secured his release, can visit the ballot box and perpetuate their reign of terror and ruin. Official thieves who have grown nabobs on the squandered taxes of the public, and who run up house rents on tenements swarmed with over worked paupers until want makes wolfish the honest working-man, and crime lurks on the stairs and in the shadows round his door step. But they crawl to the ballot box uttering the old cry and vote to keep things as they are and deny woman the right of suffrage. The capitalist goes to the polls and makes stronger the system by which he can command labor, and bring bone and sinew, ingenuity and pervergency to his own terms at all times. As the wants of the workingman increase so does the employers profit increase until the first has no choice and the last no mercy. If capital could get slave labor it would get it. If it cannot it will get the next thing to it—Coolie labor—and if it cannot get that it will do the next best thing to net its profits, and that is to bring its fellow citizen, the mechanic, his wife, daughter or sister down to the Coolie. And yet these mechanics and working men are the voting majority and suffer this! But as the wives, daughters and sisters have no access to the ballot box, the evil must be laid at the door of those who have. Woman's labor in many of the mechanical branches hitherto entirely monopolized by men, is as quickly and as well done by the former as by the latter, such as type-setting, telegraphing, tailoring, shoe and boot fitting, card cutting, burnishing, confectionary, torpedo making, copying, cigar making, book binding, tent making and a hundred other occupations which until very lately were performed by men, then, and now, at nearly double the wages paid to women. Now why is it that in the variety of work I have just mentioned, where women do it as quick, and as well, and in many branches I am told, do it even much better than the average of the other sex, that their pay is not the same, instead of being only one-half of that paid to men. How can employers have the brazen effrontery to do such a thing, simply because the labor was performed by a woman. Among honorable men, and in society where honesty might be considered as an ornament to have attached to one's name, we would be inclined to think that a woman performing the same labor as a man, and in the same time, and as well executed, should get *more* pay instead of less, and gallantry prompt her manly employers to praise and encourage her in her efforts; but for the soul of

me I cannot see how an employer can be so mean as to offer her half. Are not a thousand em's of type, well set by the fingers of a woman, worth as much to the foreman as a thousand em's set by a man? Is not a telegraph message sent by a woman's fingers, and for which the capitalist may receive two and a half, three, five, or ten dollars, just the same as if sent by a man? Is it not, as a mere matter of wages, worth as much to the one as to the other? By what style of left-handed honesty does he manage to get her to do for ten dollars per week that for which he would have to pay a man twenty-five dollars? Is it that woman's work is not reliable? If she is as well posted in the ticky-mysteries of telegraphy, sitting alone before the loquacious instrument, with no one to distract her attention from the shocking tongue she is wagging so freely; if her ear is as well trained and her fingers have acquired the accuracy of touch of the man operator, can it be, we repeat, that her work, like the employer's pay, is not reliable? It is not said so or proven so. I have never heard of a case of female telegraphy coming under this head but one, and I will leave it to your good sense to say if that one was or was not reliable, when I relate the incident.

An Irish laborer had the misfortune to lose his brother by typhoid fever in St. Louis, and wishing to let a first cousin of his, who lived in Baltimore, know of the sad event in time to attend the funeral, went to the telegraph office, and filling up a blank form of message with the required wording, passed it in with a five-dollar bill to the female operator, got his change, and waited patiently with a friend for about half an hour, watching everything the young woman done. At last he said, in a very humble voice, scarcely above a whisper, "Plaze, miss, will ye soon send it, for its life an' deth, ye know?" "Oh, you mean the message you have just given me?" "Yes, miss." "Why, it's gone!" "Gone, is it?" said he, with an incredulous look at the operator. Then, turning to his friend, "Do ye hear that Dick, she sez, its gone; now, if a man tould me that such a young lady as that wud a purty face, the very pictur of thruth, could tell lies, I'd brake his nose! Now, I'll ax her agin," and turning to the young lady, he shouted, "Will you soon send the message I gev ye?" The young girl answered very sharply, "I am not deaf if you are. I have already told you that I sent it. It is now a full half-hour gone." "How the devil can it be half an hour gone when there it is hangin' on the hook yet, while you wor clickin' and fidlin' with that little brass play-toy there?"

Now, this is the only unreliable case of a female operator I have ever heard of. But I will say, "How is it that the company pays that girl only half price for sending such a message, as well as giving a civil explanation of its being still hanging on the hook, and pays a man double as much for sending it no better, and who, perhaps, might send the man who was so anxious about it, to that old gentleman whose name has been already mentioned?"

But getting paid half as much as the men for the same work is not the worst of it, for even that is better than the payment received for work that men cannot or would not do. Among the seventy-six thousand working-women, over fifteen years of age, in New York, the worst paid are those who ply the needle.

The horrors attached to the needle in woman's fingers are more terrible than those endured by the early navigators who followed its magnetic pointings over seas unknown. They had the spirit of adventure to hold up the mirror of hope to their daily vision wherein they could often feast their eyes on fancy's mirages of bays, islands, peninsulas and continents, that often turned their dreams into realities. But the needle-woman who, using up her own dear bought spool-thread as well as rolling of the thread of life from the spool of times weary years, at the rate of fourteen hours per day, Sundays included, that she may on Monday morning receive four dollars, thankful if she gets it without a scolding. Oh! one hour of this unfortunate's review of the past, and blank despair of the future would be harder to bear than a month's imaginings of the sea-tossed mariners.

Think of making torpedoes from morning until night, and from Monday to Saturday, at three or four dollars per week. Surely the words of Holy Writ can find no application in this business: "In the midst of life we are in death." It is death on all sides of the poor torpedo-maker: it is moral and physical death in her wages, and a chance of sudden death in her work.

The linen-dusters which gentlemen wear in summer are made by poverty's domestic convicts, at the rate of sixty-four cents per dozen, with a rise which you may be sure in its highest altitude cannot be seen above poverty point. What a comfortable feeling it would be for young gentlemen if they could only think how the traditional skeleton, said to be in every house, took the airy form of a duster and accompanied them through the streets.

My next subject is one that comes home to the bosom of every man, and if there is any comfort in cheapness, he can take that to his bosom, also with his shirt, aye, let him take it home under his shirt! and as the uneasy feeling rouses up his slumbering conscience, let him hold an inquest on that shroud that covers many a dead heart, and return as a verdict over its glossy front, its pleats and buttonholes, "Made for fifteen-pence," and then let him hear the ghostly sigh still heaving the world from the feeling heart of Tom Hood as he caught it up from the livid lips of the poor shirtmakers of London.

Can human misery be more intensified than that which asks the question, "But why do I talk of death that phantom of grisly bone?" Yes, it is a puzzle to the poor wretch after such a long familiarity with "that terrible shape that seems so like her own," to know why she fears it. But no, she does not fear it! She would welcome it were it to come as a conductor to lead her away from the scene of her suffering, but not to sit

beside her, as a shadow mimicing herself, and blasting life with its premature presence. Oh! if we were to explore the dangerous reefs, the shoals and quicksands of life as pointed out by the sewing-needle to what straits of misery would it lead us. Those who finish the work began by others, receive it in the rough to put that glass of newness and neatness which makes it so good to look at in store windows. They are called finishers, and earn about three or four dollars per week. Such work as that would soon finish the finishers.

Cap makers receive from three to four dollars per week, and we may suppose the unfortunate makers often sigh for the "wishing Cap of Fortunatus" while they are making these brain-covers that are wearing out their own. One of these caps set to catch a poor sewing woman, I'm afraid would be a bad bait, as she would not think it a safe speculation to commit matrimony with the owner.

Vest makers get from thirty-seven, to forty cents a piece for each vest: what an investment for youth, health, and hopes to study through the late and early hours, this remunerative art! The weary feet pressing the tread-mill sewing machine; the boss anxious to secure his profits, pressing for the last half half dozen he thinks he can sell, the landlord pressing for a months rent; the weary eyelids of the poor waistcoat-maker pressing together in sleep that will be no longer denied; and disease pressing on in the vanguard of death claiming the life and wasted energies of the poor waistcoat-maker!

Copyists are employed as Recording Clerks at the Register's office. They get five cents per folio of one hundred words, but often the parties giving out the work do not know how many words in the instrument, but sooner than give short reckoning they act generously by throwing in a score or two extra. Following out the noble example set them in the Hall of Records, lawyers, employ twice as many as they want, so that the time spent in working and the time spent in waiting for work is about equal. Those who have the most patience, and who are docile enough to be lamb-like in temper, and who have accustomed themselves to the work take two cents and a half per folio, are promised constant employment and the grand object is accomplished. The poor slave of the pen and ink-bottle perches herself on the stool of repentance through daylight and gaslight, and takes what she can get. And yet society does not look upon this as swindling, petit larceny, theft or any of the proper terms which should be used to define this disgraceful business.

Where a family of grown-up girls can bring in their combined wages, and united with the earnings of brothers, father or mother, they may manage to keep the wolf of want from the door, pay house rent, and by making their own clothing, have garments that may be fit to be seen in at church. But a poor girl who has no friends or relatives in the city, whose nimble fingers must be the ten commandments to guide her through life, morally and physically, and who has to suffer the direct inconvenience of slack times, low wages, surly and dishonest employers, landladies of boarding houses and furnished lodgings, who require prompt payments or quick turning out—the poor creatures have a hard road to travel.

In connection with this latter part of my subject, permit me to draw your attention to an association that for the past few years has blest our city with its existence. I will also mention another, for the mere sake of comparison, that the useful may be illustrated by the useless. One of these organizations may be said to belong to the "Unco gude" and the rigidly righteous, who would proclaim their virtues from the house-tops, and then go down to the cellar to look for a lame cat to waste their sympathies on; while many a ragged mother and starving child might pass them by unnoticed and unpitied. The aim of the other is to do good to humanity, to raise up the fallen and unprotected female, and defend the poor toiler from the attacks of avaricious and unprincipled task-masters. One is fanatically human, the other is charitably divine. One is the Society for the Prevention of Cruelty to Animals, and the other is the Working Woman's Protective Union! One is De Berg looking with an eye of professional pity on Barnum's caged brutes; and as if "a fellow-feeling made him wondrous kind," thinking that the amiable hyena was rather cramped for space, found means to have him placed in limits less secure, from which the animal regained his liberty, and went in pursuit of life and happiness. The other is Mrs. Ferrer of the Woman's Protective Union, who looks through tenement houses where human beings are caged up in dens worse ventilated, worse fed, and more worked than any beast in Barnum's collection. One is misguided sympathy seeking the bubble reputation at the lion's mouth; the other is human love for our fellow creatures,—an impulse as far above the wasted energies and false sympathies of De Berg as man is above the hyena. What man or woman who tries to love their neighbor, and use their efforts to have justice done to their fellow creatures, will ever willingly do harm to one of God's dumb brutes? Why then is the human being neglected, and the lower animals made the especial care of these quadrumanus philanthropists, who lavish time, money, mercy and mock sympathy in this sham organization?

May Heaven bless the noble men and women who organized this Protective Union, and the roll of honor beside whose names are set the generous donations contributed to its support! Were it not that men are accustomed to rule, or organize societies, and can influence each other to help out a good purpose without being called forward, brazen, or getting out of their sphere, I would have provided myself with all the honored names connected with this noble Union. I know these gentlemen do not court notoriety, and good actions repay them with good thoughts. This is true of the ladies also, they are timid of setting their names or persons before

the public, even though it may be for the public good; but in hopes that other ladies may emulate their noble and charitable actions, and become members of this truly grand Union, I will give you the names of the present lady conductors of this organization.

Mrs. Martha W. Ferrer, of McDougal street, is the Superintendent; Miss Susan Y. Seelsbach, Assistant Superintendent, lives in Brooklyn; Miss H. Morley, of Leroy street, is the Financial Assistant; the legal counsel is John H. Parsons, 35 William street, New York. The gentlemen connected with the Union and the ladies whose names I have just given, have, in less than five years, summoned to court, 2,193 delinquent employers, and recovered sums to the amount of \$8,140 44, in the public courts. As many more have been settled on receipt of notice threatening to sue, being sent by the Superintendent, and the amounts paid up without going to court. In all cases the working women getting the full amount sued for, without stoppage of lawyer's fees or any costs whatever.

But perhaps many in this audience may say that I should identify some of the grievances mentioned by fixing them personally on those to whom they belong. I will do so, and give you a few by the way of sample. At Mrs. R. H. Macy's, on Sixth avenue and Fourteenth street, a little girl is employed from early morning until late at night (10 p.m. in holiday times), for which she receives 150—ah, don't guess too high,—it is only 150 cents per week. Mrs. S. De Schlessinger, No. 34 West Twenty-ninth street, who, although she has an annuity of \$1500 per year, refuses to pay her dressmaker who sued and obtained judgment against her for \$100, over one year, ago but the judgment remains still unsatisfied against her.

Barnett Wolf, 361 Canal street, feather dealer, employed a poor married woman (whose husband was sick, leaving her the only support of the family,) to work in his store and afterward refused to pay her the wages promised. She put her case in the hands of the Working Women's Protective Union. That truly benevolent association sent to the den of the delinquent Wolf notice to pay the poor woman the value of her labor as agreed upon between them. On receipt of this notice the Wolf became more Wolfish; went to the office whence he received the notice, and positively refused to pay. He snarled and showed his very Wolfish temper, and said by way of challenge, "that if they could compel him to pay he would donate \$25 to the Working Women's Protective Union." The Union obtained judgment against him. The amount due to the poor woman was paid to her in full; but the wolf has not yet given the promised \$25 which he had so positively "nominated in the bond."

Mr. Alex. O. Jones, No. 2 Second street, ladies' hair dresser and chignon maker, employed a young girl at hair work, and when Alex. O. Jones owed her five dollars, he refused to pay, and said, "he would go five days to jail rather than pay it!" To what terrible extremes some people will go sooner than act honestly. The word prison sounds so familiar to them and rolls so glibly from their tongues that one would be inclined to think it puts them in mind of home. What a pity 'tis that instead of five days it could not be years, or for the term of his unnatural life, or at least until the debt was paid. Oh Jones!!

Mr. Clement Earle, book folder, employed two little girls to work in his store, No. 13 Frankfort street, and refused to pay them, until sued by the Workingwomen's Protective Union. The amount due to one being two dollars and sixty cents, and to the other one dollar and sixteen cents! We should move that a monument be erected to Mr. Clement Earle, or the ignoble Earle, without clemency. It would represent "Avarice preying on Industry," and do Mr. Earle justice at the same time.

But I must stop giving you names, as it might lead parties now coming into the hall for the first time to-night, into very serious mistakes. Some simple persons might imagine I was reading a new calendar of saints, while others might leave in disgust and say, it was the Newgate calendar I was reading. Now, you know, the first would be so wide of the mark that I might be able to change the minds of the parties holding that idea; but the second might take all my powers of persuasion and then not succeed in dispelling the notion.

There is but a narrow boundary between human joy and human sorrow, even when fortune has placed mortals in easy circumstances, but narrower still is the boundary that separates honest poverty from vice and dishonesty, and it becomes imperceptible at last to those whom necessity urges to cross this rubicon of doom where fair name and virtuous purity may be left behind forever. We have many examples of late in proof of what I say, and the worst of it is they are increasing. Day by day we hear of girls giving up their old work in store and factory when slack time comes, or an attempt is made to lower or defraud them out of their wages. Then this last terrible result is tried. A theatre wants an auxiliary ballet troupe or some half-clad supernumeraries for a new sensational spectacle, so many will be engaged while the piece runs, at seventy-five cents or a dollar per night. This is as much as some of them get for working day and night; besides there is amusement in the occupation. They take the offer with the intention of working at the occupation through the day, but how few of all that form such resolutions ever carry them out? Behind the scenes they pick up other habits and acquaintances. Work soon becomes distasteful. The vacancies they left in the old shop are filled by others; but who can fill the vacancies that may be left by the homely firesides which their new pursuits may leave them unworthy to fill in the future. Or, perhaps, getting unblemished through the ordeal of the theatre and hearing how much more money might be made in the concert saloon, as well as the vanity of being called the "pretty waiter girls;" engagements are soon made with the keeper of one

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of those dens, and weekly wages as well as a percentage on drinks are all settled upon. Oh, then begins a career that nothing short of Heaven's intervention can stop its downward tendency! Drink is offered by some man-dragon under the semblance of friendship or good nature, and girls who perhaps never tasted the infernal stuff until now, and now how can they think of refusing, having a percentage on it, and besides, "they must not take a shingle off the Boss's house." Cheap jewelry, and more gaudy dress now takes the place of the old habiliments and decent demeanor; wages is now counted at from fifteen to eighteen dollars per week; cant, and slang, and vulgar innuendoes have taken the place of the harmless joke, and innocent prattle of the shop; old comrades and fellow work-women whisper and shrink back into some open doorway until they pass. They feel that, although there is no ill-feeling, no quarrel, no jealousy between them, yet there is an undefinable something between them worse than all these; they see the jewelry flashing on their fingers; the dashing style of their fashionable gaiters; the glitter of their neck chains and ear rings; but they shudder at the price, and go home happier, far happier, as they are!

But the eternal wear and tear; the great demand and the small supply; the long hours, bringing more work and less pay, higher rents and dearer provisions; the growing contempt shown for the poor, and the restless, rushing fever of speculators to become suddenly rich—rich by any means; the shocking want of honesty in high places; the entire absorption of the poor man's little gains in the Savings Banks; the utter hopelessness of redress by law when honest poverty pleads against wealthy villany; the visible ruler in hall or theatre, in court or church being the almighty dollar, and smart is he or she who gets it by fair means or by foul; for it is the talisman of respect in all grades of society: it is the civil engineer of society that makes all the grades, and those who possess it largely can see nothing but one of God's blanks in the man or woman who do not use all their mind, and soul, and strength, to possess it: there seems to be no lasting degradation for man, except in his poverty: though he has tried day after day, and year after year, to make money unlawfully, even with failure and punishment dogging his footsteps all through life, yet one lucky hour may redeem the ruined gambler, one flaw in the indictment may rescue a thief with his booty; who then will see their faults when the music of gold, or the crispy flutter of bank notes charm the listener or looker on? Who will remind him of his past life, if socially invited within the convivial circle by his present good fortune? But what save eternal oblivion—death self sought, if it comes not otherwise—can hide the past of a fallen woman from the fiendish glare in the eyes of the world's fixed and unforgiving doom decreed on the weaker sex? It matters not what the provocatives to such a step may be: whether she fell from idleness and the over-indulgence of the world's wealth, in the hot blood of youth and amorous passion,—or leaving the shop where her ill-paid labor rated her in society as a domestic convict, she sought the concert saloon as the last resource against starvation, and there in the false excitement, and maddening influences of liquor and licentiousness, to-day drowning down the spectre that rises again more hideous to-morrow, until home, friends, work-room, all that would tempt her memory to cast back longing, lingering looks on the vanished past, and degradation, disease, ruin, and hideous want—a want she never knew until now, the want of a life longer than that which circumstances would seem to clip off so short—and the want of the proper necessities to support that fearful failing life. The terrible and continued warring with life, and warring for it, and the fits of madness at intervals, that may in some rash moment terminate the fearful struggle, and end in suicide, or a life cast away "On the Town."

COMMUNISM—THE WAY IT WORKED.

ARTICLE IV.

We had organization after organization, constitution after constitution, and rules and regulations, only to abolish them, and replace them with others only to be abolished in their turn. A large portion of our time, day and evening, was spent in legislation in general meetings or conversation in detail; but the fruits of all this were only more compulsion and doubt as to our final success. Our confidence gradually gave place to anxiety, especially as some of the most intelligent began to leave.

Mr. McClure withdrew from the connection, and the ownership of the town was divided between him and Mr. Owen.

Here is an item of instruction. Two of the best men in the world, with exactly the same objects in view, could not act in communism together, but were compelled to go back to individuality for the sake of repose.

Mr. McClure then sustained the educational department with his own means, and he spent \$40,000 of his own money in three months, without anything to show for it (at least it was confidently so stated at the time).

One little incident will show how communism destroys harmony and friendship. In this department, one woman had been very low with a nervous fever several weeks, and shortly after she began to recover. Some of the other women thought she was well enough to take her share in the washing and other house work, and continued to have this intimated to her husband; but his wife did not make her appearance in the kitchen, and some of the women agreed among themselves to confront the husband as he came out of the dining room, and to tell him in positive terms that they were for equality, and unless his wife came forward and did her part in the kitchen, they would leave it, and anybody might do the work that had

a mind to. "Well," said the husband, "my wife will not come, at any rate, at present, let the consequences be whatever they may."

In two or three weeks after this, the department broke up, and having returned to individuality, there was nothing between the parties to dispute about.

All organizations had now failed; and we had so completely worn ourselves and each other out by increased legislation, that we could not talk any more on the subject that brought us together. The question then was, what is to be done? A public meeting was called, at which an intelligent gentleman from London (Mr. Whitwell) got up and said, "We have done nothing for the last six weeks but to meet here and make constitutions, laws, rules and regulations and to unmake them—It is now the middle of May* and there is not a seed in the ground; and I propose that all of us immediately put ourselves under the direction of Mr. Owen for one year from this date." This was carried without a single word of debate or one dissenting voice.

Here we are, after having gone through every possible form of organization and government: we had arrived at anarchy, to be succeeded, as always, by despotism—that is, individuality in the deciding power; but it was individuality in the wrong form. It was the denial of the right of individuality in all except the ruler: this led to its inevitable consequences. In three weeks Mr. Owen, though still the best of men, was as unpopular as he had before been beloved: do what he would no body was satisfied; and one man watched the streets a large portion of the time, declaring that his purpose was to meet Mr. Owen and fight him.

Some young men got a coffin and a flag inscribing on it "The Social System" with the intention of having a funeral the next day and burying the social system after parading it through the streets: but to save the feelings of Mr. Owen some one or more broke into the room where the preparations were, (the night previous to the intended funeral,) and destroyed them.

PRINCETON, Mass.
*1826.

J. WARREN.

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.

THE BASIS OF REFORM.

NUMBER IX.

Having presented the general features of man's triune nature, I propose to consider more fully the means by which that true equilibration, which shall elevate him to highest attainable position may be reached.

The theory that man is or is to be physically a microcosm, of the great microcosm, or world on which he lives, has long been intuitively perceived, though not yet practically realized.

That the human physical body will in the future receive into, and assimilate to itself, portions of each of the primates of the globe on which it lives, I firmly believe.

This is not the case, however, at present, for two reasons: first, the race is comparatively in its infancy, although millions of years have passed away since the introduction of man upon the earth. Second, because the primates themselves have not been sufficiently refined and progressed to enter into man's organism without producing disease and death.

I do not think it necessary to argue the first question, that man is in a crude and infantile state, as those who cannot perceive this would scarcely appreciate the argument. I shall consider the latter proposition. The entire food of the lowest plants comes direct from the mineral kingdom, and they are called the lowest from the fact that they are capable of living upon this food.

"The granite rock disorganizes
To feed the hungry moss they bear,
The forest leaves drink daily life
From out the viewless air."

The poet has the true idea here, for man, and all other living beings, are absolutely dependent on at least two mineral products, namely air and water.

Life is a countless variety of levers, each one of which is lifting matter into higher conditions. That which has fed the moss is prepared food for something higher; and thus each step of life is bringing matter up to a plane adapted to the higher forms of life which are to follow.

Man, the last link in the great chain of animated beings can only come upon a planet after all these wonderful and busy workers, that he calls the lower order of creation, have been laboring for millions of years, but he comes before the plant is perfected, and is a co-worker with all these other living beings, his brothers and sisters, in the wilderness, preparing the way for his own and other forms of life to present higher conditions.

Many of the elements that enter into man's physical system have come up through great tribulation and washed their robes in the blood of the vegetable and animal kingdoms, and are thus made ready for the higher kingdom of harmony in his physical system. There are elements that have not been put

into the great hopper of life, which must be crushed and ground in the vegetable and animal kingdoms for ages before man will be invited to come and partake of them. It is pleasant to know that humanity is thus marching on towards higher and better conditions here as well as hereafter, and that your children will live grander lives than are possible for you.

ARISTOTLE.

PROPHECIES.

THE EDUCATOR—JOHN M. SPEAR—MRS. WOODHULL—THE COMING REVOLUTION, ETC., ETC.

I am much pleased to see that Mr. Dresser has called the attention of your readers to that truly remarkable and valuable book "The Educator," and to the not less remarkable medium of communication through whom its contents were given.

It might interest and instruct them to know something of its origin and history, and the special objects had in view by its authors in spirit life. If such should be your views, I will cheerfully accord this knowledge as opportunity and conditions are afforded me.

As, however, Mr. D. has confined his notion of it to a very important prophecy given many years since, I will follow his example at this time in quoting from its pages some statements which may be considered not less prophetic, and which seems to have a bearing upon or allusion to the present times, and to the noble woman who has been called to preside over the American Association of Spiritualists. A very judicious selection as it seems to me.

In passing, however, let me say, that this book was not prepared and published by Mr. Spear, but by that able writer, A. E. Newton, who was purposely selected to do that work by the association in spirit life, called and known as "The General Assembly," of which Benjamin Franklin is President. It is a book of some 700 pages, and treats in a concise and masterly manner, upon all subjects which have a relation to the education, and redemption of the inhabitants of this place. A few copies are still on sale.

On the first day of April, 1853, Mr. Spear, then a resident of Boston, Mass., was requested through the agency of his own power, to visit Cleveland, Ohio; faithful thereto, as he always has been, he proceeded immediately to that city, and while there, under spirit control, made his first public address, in which he spoke as follows: "We come from the higher life to declare things which are soon to take place—which are schemed in wisdom, and will be completed in beneficence. We come to harmonize things apparently discordant, and out of discords to bring concords. We come to instruct the uninstructed of things supereminently practical. We come to inspire the inactive to a high state of activity. We come to promulgate a more critical knowledge of Nature's laws. We come to raise the low to conditions eminently high. We come to introduce by wise schemes, a new and better era. We come to supersede things apparently unimportant by things which are practical and highly useful. We come to institute and organize a new church, to establish a new system of education, to teach of new architectures, to organize new governments, to teach of new garments, to instruct of proper foods, to teach of the more symmetrical unfolding of mortal bodies, and thereby the more perfect unfolding of spiritual bodies. We come to select wise instrumentalities, to execute beneficent schemes.

We come to introduce a new era, unlike the two prominent eras of the past; namely, the Jewish and the Christian. The Jewish was an era of Force; the Christian was an era of Feeling. The third era, which has now commenced, is the era of Wisdom. It will embrace, however, both Force and Feeling, adding a still nobler attribute, making of the three, one grand, beautiful trinity—Force, Feeling, Wisdom. Then no truly useful thing of the past will be lost or demolished. The former eras have been commemorated, and to a very considerable extent perpetuated by the masculine sex, and in the second era one declared, "I suffer not a woman to teach." From the utterance of that unseemly declaration, woman has been denied the right of public teaching. Then has one sex monopolized a power which has been wielded to the highest detriment of the other. The new era, unlike the two preceding, for the purpose of regaining a lost equilibrium, will, for a suitable season, place the feminine element in preponderance, etc., etc., page 43."

How was it twenty years since, when the foregoing announcement was made? There was scarcely a woman in the lecturing and teaching field; how is it now? Does it not appear as if "the feminine element was to be in preponderance?"

On pages 417, 18—in speaking of the American Republic, and the fatal mistake in admitting the idea that man could hold property in man.

They say, "it was an egregious mistake. Better that the ship had been scuttled in the outset. Better to have borne the British yoke, than to have nearly fastened a more cruel yoke on others."

That element is the rock on which this governmental ship is to be dashed to pieces! As the human mind advances in knowledge, in wisdom, in purity, in religion, the monster slavery must be hated more and more. A mighty struggle must come;

(This was said in 1854)—The hour is rapidly approaching; and, alas! alas! for the American Republic, it must sink to rise no more forever. And all this as a consequence of admitting that incongruous element in that hour of perplexity! etc., etc.

Again, when treating of this method of organizing a new government they say—"while, then, the association distinctly perceive that the hour is at hand when a revolution must come in this nation, yet it feels the deepest anxiety when it looks forward to the construction of a new political fabric. There will be a fearful crisis—an hour when the passions of men will be excited to an extent seldom, if ever known before. This association in these discourses prepare to place in the hands of its general agent a series of instructions which will be of the greatest use in that hour of peril.

And when the political elements shall be dissolved, and men shall run to and fro, hither and thither, seeking knowledge, the voice of woman shall be heard saying, "Here is precisely the chart you need to guide you in the stormy and trying hour."

"Connected with this association is a class of eminent statesmen of the past and the present, who have guided the ship of State in perilous times and have learned by experience how to manage in this critical period. That knowledge shall be presented and lodged in the capacious mind of its truthful and unflinching agent who knows naught of fear when a right act is to be done." Page 403 and 404.

If ever there was a time when man was "running to and fro, hither and thither, seeking knowledge," it is the present, and the new constitution which Mrs. Woodhull has just given to the public is indeed the chart which is needed. It is a gift from the heavens, combining the united wisdom and experience of these "eminent statesmen of the past and present."

who are guiding our ship of State in these perilous and trying times. God be praised for such an "agent" and send a woman whose short life and experience already prove that she knows naught of fear when or wherever duty calls.

I will give only one more extract from page 424.

"In closing this series of discourses relating to governments, this association does not hesitate to say, in its associated capacity, that it deeply feels that the hour is rapidly approaching when a new government structure will be required and commenced. We desire its general agent to turn attention in that direction, not only exhibiting the defects existing in ancient and modern systems, but holding up also a position of a new, purer, more comprehensive and harmonious government.

And when a sufficient number of persons can be found having the good qualifications mentioned of in this series of discourses, the agent will deliberately call them together at a convenient location.

Let ancient and modern governmental systems be examined, the reason for a new enterprise stated and certain fundamental principles as a basis of a new government be put forth, and when it is felt that the people are ripe for action, let the decisive blow be struck.

It is for woman to start the next political revolution, which will be the grandest the world has ever witnessed.

Who is at all familiar with the very wise and able writings and speeches of Mrs. Woodhull can but perceive how faithfully and literally the work which is assigned to the agent, has been done by that remarkable woman; and what is peculiar in this age of diversity in opinion and sentiment on all subjects, she has not uttered or set forth a principle antagonistic to those given to the world during the past twenty years by "the Assembly," through Mr. Spear, save upon one subject which will be alluded to hereafter, if so permitted by the publishers of this paper.

Now whether Mrs. W. is the person alluded to in the foregoing extracts, each one must decide for himself. Time, however, will settle the question. But if the spirits could, or that portion of it which interests itself in this Government, as evidenced in those teachings, foresee its destruction, it is hardly presumable that they would omit the important work of selecting, educating and preparing suitable agents or instrumentalities by and through whom they could at least lead us into a Canaan of rest.

A wise master-builder not only makes his plans, prepares his material, but looks well for persons to do the work. I think that "the Assembly" are not less wise or provident than we humans. Certain it is that they have again and again declared the fact of so selecting their instruments and of educating and fitting them for their work when needed, and notwithstanding some of them have rebelled and are rebelling, and others are wholly ignorant of their selection or mission, yet all as needed, will take their places.

Mrs. Woodhull has no acquaintance with Mr. Spear—is wholly ignorant of The Educator, and uninformed as to the vast amount of teachings which have been given through him many years past, a fraction of which only constitute The Educator—and whether the Board of Spirits who control and guide Mrs. W., are in sympathy with "The Assembly," is not given us to know—only as their principles and teachings harmonize.

What is peculiar in Mrs. W., and what places her in advance of others intrusted in the various reformatory movements of the day, is—she Spiritualizes everything—that is—she places the Spiritual idea where it belongs—at the head. In that masterly address, as President of the American Spiritual Association, she closes by saying, "I have no polite terms to make with those who do not accept the Spiritual idea."

At the late Woman's Suffrage Convention at Washington, she does not ask, "with your leave Mr. President!" but as an independent woman, and as the agent of Spiritual Intelligence, she places Spiritualism just where it belongs, as the beginning and end of all efforts for human good, whether they be as so-called religious, political, or humanitarian.

And what is needed now is to spiritualize secularities and to secularize Spiritualities, to write and make one and the same thing, what a false theology has in the past divorced; to make a man good and honest during the entire week, not a saint on Sunday and a devil the rest of the week.

Thus she evinces a devotion to truth and an ability and disposition to place things where they justly belong, and a freedom from the shackles of a vitiated and ignorant public opinion which eminently fit her for the important position which is, and is to be, hers.

And now, while forgetful of self, she never forgets nor omits honoring those whose servant she is; thus will she ever command the love and admiration of the candid and unselfish, however much she may be faulted and criticised by others of a lower or different type.

It is painful indeed to witness the disposition so rife in the community, not only among the opposers of Spiritualism, but of a certain class of undeveloped Spiritualists, to traduce and condemn her. I would say to such, as King David once said to his servants who lacked certain things, "tarry at Jericho" a little while. Yes, friends, wait till all personal, selfish and ambitious feeling and motives are killed out. Wait till longer experience and further education and developments have fully fitted and prepared you to fully understand and appreciate the principles and truths which the angels through this chosen instrument are giving to the world. But knowing that opposition, misinterpretation, misrepresentation and persecution have their divine uses, I would cheerfully acquiesce in whatever occurs, knowing that all things will work together for good to those who love the truth and ever willing at all hazards to follow its best.

So Mrs. Woodhull I bid you God-speed.

J. M. STERLING.

KIANTONE, N. Y., March 5th, 1872.

FATALISM—OF THE BIBLE.

The Bible lover will doubtless deem us unjust when we aver that quite all the religions "and sins" extant to-day, have been foreshadowed with in that book, which, Christendom at least esteems "infallible" and so complete.

We do not believe a system of faith eliminating human immortality to have been the first to which humanity gave credence. Man's earlier religious ideas were quite too crude to elaborate into a system of intelligent belief so sublime a philosophy as spirit commune.

Man's earlier ideas are doubtless well expressed by the author of Ecclesiastes: "That which befalleth the sons of men, befalleth the beasts; even one thing befalleth them; as the one dieth, so dieth the other, yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity, all go unto one place; all are of the dust, and all turn to dust again," "wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his own portion; for who shall bring him to see what shall be after him?"

Bald infidelity, is it not? Scarce recognizing so much of a God as even the execrated theist, Thomas Paine. Infidel cer-

tainly to the fact of the spirit commune, and this is language spoken by one whom orthodoxy extols as their wisest man.

If such, then, was the ignoble sentiment in relation to human destiny, held by the brilliant Solomon, how far more rude and crude must have been man's notions of life thousands of years before his times, when man indeed was less developed, still further from the angel nature and less remove from the beast. Even Moses, though reared amid the splendors of Egyptian civilization, turning his back against the attractive beauties of their religious philosophy, imparted to the Jewish nation little or no hope beyond the possession of the land. "In the sweat of thy face shalt thou eat bread till thou return unto the ground for out of it wast thou taken; for dust thou art and unto dust shalt thou return." And "there is no work, no device nor knowledge, nor wisdom in the grave whither thou goest."

The Jewish faith seems to have exempted no part of man from utter dissolution. For "the soul that sinneth it shall die." Yet prompted by self-approbation and priestly craft, the notion of fanaticism cropped gradually out and seems a sort of half modification of the doctrine of fatalism.

To one of Solomon's lascivious and passionless nature and indulgence, his late consequent conclusion is doubtless a legitimate and natural one: "All is vanity and vexation of spirit." The man whose whole life has been the gratification of his animal nature simply, can scarce attain any other conclusion. Having lived beastly, he can depart only in like manner.

But Moses receiving his mission from the "I am" at the burning bush, legislated Israel a peculiar people, a royal priesthood, a holy nation, chosen of God to be a people favored above all other nations; hence predestination. The making by the great universal potter, some vessels, to honor and others to dishonor. The hardening of Pharaoh's heart so that in consequence of refusing to let Israel go out of slavery, he, with all his host, should be overthrown and destroyed in the red sea. Fitting thus many to wrath, and the select few as vessels of mercy and graces.

All this, however, to Israel's leader was only a physical or temporal feature.

But after, teachers continued the notion into the after life, the life beyond the flood. Arguing that in the case of Jacob and Esau, it was said even before their birth the elder shall serve the younger, so some are predestined to salvation, and others equally born to be damned. Orthodox poets have sung, and prominent preachers taught their thick-skulled devotees that there are infants writhing in the sulphuric torture of an endless hell, less than a span long. "Yea, the sinner and all that do wickedly shall be turned into hell, with all the nations that forget God." And "He shall send the wicked strong delusions that they may believe a lie, and all be damned together." "For the Lord shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of Jesus Christ—who shall be furnished with everlasting destruction." "For straight is the gate and narrow the way that leadeth unto life, and few there be that find it; while wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat."

Now if these texts of the record do not indicate the ultimate prevalence over humanity of the doctrine of fatalism, we possess nothing of infidelity more final and complete. Surely, according to these passages of liberal authority, the fatal and utter ruin of the larger portion of humanity is the fearful rule, the escape of the little handful of the elect the slight exception. And with what seeming inspired unction the second advent materialist strives to enforce this ignoble debasing dogma on our consciences, seeming to exult in our utter destruction from the presence of their lord and the glory of his power. Strange glory, the exercises of such power. But what advantage have they should they ever succeed in substantiating the fact of fatalism, that annihilation is the deserved destiny of the large portion of humanity? What do they gain? Is our ruin their glory, our loss their gain?

Oh, why should any human being cherish a dogma and suffer the expenditure of so much treasure and blood for that rendering them so little even of hope in return as the fatalism taught by the Bible?

Surely a thorough revision of the book, as proposed by advanced divines, who have become ashamed of its glaring inconsistencies and crudities, will leave them but a miniature though clearer chart of faith, beautifying and moving, humanity, albeit none the less divine.

REICHNER.

THE SPIRITUAL-SHAKER CONFERENCE AT TROY.

Mrs. J. C. Woodhull, 44 Broad Street, New York:

"The Car of Progress is moving rapidly forward." We have just had a three days' conference of the Spiritualists and the Shakers. In which the Shakers from Mont Lebanon, Watervliet, and Harvard, Mass., all met in one grand brotherly and sisterly union, with the Spiritualists of Troy. The seances were held in Lyceum Hall, and the ceremonies were very interesting. The hall was filled to overflowing, so that it was not possible to get more into it. Elder Fredrick Evans made one of his radical but truthful speeches, in which he pictured the evils of the present social system. How bad it was to rear children in cities where they could not see any green fields and nature in her loveliness, but were met by paved streets and brick walls. He said those who would have children should come out to the country and raise them. Then he likened the cities unto cancers on the human body, and the hoarding up of wealth by the few as contrary to the teachings of the Bible—as in those olden times, they were wont to divide the land and the flocks equally among all, so he thought it would be in this day. The good old elder is sound in his scriptural views and speaks most effectively, and oftentimes very sarcastically, his arguments cutting like two-edged swords. Speeches were also made by Elder Wm. Leonard, Elder Lomas, the Hon. J. M. Peebles, also two or three of the elders, for the organization of the meeting and some of the preliminaries. We herewith hand extract from the Troy North-ern Budget:

A joint conference of Spiritualists and Shakers, similar to the one last year at Apollo Hall, commenced at Lyceum Hall on Friday evening, and will continue to-day, Sunday. Some thirty Shakers were present, including several elders and addresses. They were welcomed to Troy by Benj. Starbuck, to which welcome Elder Evans of Lebanon, made a graceful response. Elder Wm. Leonard of Harvard, Mass., said he was pleased that the tie of good will between the Spiritualists and Shakers was getting stronger. Shakers considered Spiritualism the offspring of their faith. The hand of God is in Spiritualism, he said, and there is to be more of it. After an inter-

change of sentiments between the greater and lesser lights of the two societies, the conference adjourned until Saturday, when a formal organization was perfected with the following officers: Benj. Starbuck, President; Elisha Waters and J. M. Peebles, Vice Presidents; James E. Briggs, Elder G. A. Lomas and John McDonald, Secretaries. Saturday's session consisted of lectures, singing and general talk upon the reforms of the age, particularly in the matters of war and temperance, and in favor of the general reform movements of the age. Elder Wm. Leonard's remarks went to show that Spiritualism was more ancient than the histories of the world; that the sacred books of all nations have records of visions, dreams, prophecies, healing gifts, revelations, etc. The Shakers, said the Elder, have always been Spiritualists, and have rolls and manuscripts of communications and revelations received a half century before the Rochester knockings were heard. One of his particular points was that "Shakerism is the father of Spiritualism." The meetings to-day, Sunday, promise to be of a most interesting nature. There will be speaking and singing by Shakers and Spiritualists, and if they "feel the gift," the Shakers will march and sing in the very peculiar style characteristic of their sect, and heretofore witnessed only in their own meeting houses.

Troy has also been favored with a most exciting debate on the subject of Spiritualism, brought about in this way: Some time during the month of February, the Rev. G. C. Baldwin, D. D., Pastor of the Third Street Baptist Church, gave a lecture on what he was pleased to term "Misconstrued Scripture" (just as if his construction was proper,) in which he took for his subject the woman of Endor, as described in 1st Samuel xxviii—3-25. After its delivery, the orthodox population, (that class who believe that virgins bear children) very progressive, isn't it? were very much elated, and seemed to think Spiritualism had received its death blow in Troy. But alas! their hopes were doomed to disappointment, for the Hon. J. M. Peebles, picked up the gauntlet in the behalf of Spiritualism, and gave the learned doctor a most scathing rebuke. The next Saturday following, the Young Men's Association had up for debate the following question:

Resolved, That the possibility of Spiritual manifestations is proven by the Bible.

The first night the house was full and great interest manifested. The second night the house was crowded, and one of the orthodox clergymen of the city, a Mr. Simmons, showed his Christian disposition in resorting to personalities, and such Christian-like expressions as "How is that for high." What amused the writer was to hear the poor man talk about the common sense of the Spiritualists and progression. The poor man is nineteen hundred years back of the path of progression. He believes, and preaches, that virgins can bear children who "have never known men." That is progression for you. We would like to see the progression divine; if some of the virgins of his congregation were to come to him and say they had been overshadowed by the Holy Ghost, and were about to be delivered of a child, would he believe them? We rather think he would curl up his lips in disdain, and place the fatherhood of the child to the credit of some modern Joseph, or bold deacon in the church. In closing we would exclaim with the poet—

"If Mary while a virgin bore a child,
Before she was by Hymen's charms beguiled,
Then God must have repealed or modified a clause
In his almighty Procreative Laws."

More anon,

R. H. F.

THE MONEY OF THE CONSTITUTION.

[Vide Art. I. Dem. Rev. Jan. 1858.]

BY HORACE DRESSER, L. L. D.

In that formula of government of the people of these United States known as the Constitution, there are elements of use and ends of arrangement which enter into all its objects and purposes. One of these principal or elemental things belonging to the Federal Government, is denominated currency, or money. Without its use and the power to direct and control such an agent, its officer would be but little better than the dignitaries of the chess-board, the body politic subject to alternate spasms and paralysis, and vigorous and useful administration impossible. It is not claiming too much when it is said that the men who conceived and planned the general government were not only philosophers versed in the economy of political relations and the necessities of society, but persons of great common sense, of large experience, in monetary matters, of careful observation and practical views of affairs. The management of a seven years' war with the giant forces of their great foe, which was of their own home hold, and which in such cases is always most relentless, without money in amount sufficient to meet the exigencies of the occasion and the wants which impelled to a resort to paper issues called Continental money, together with their subsequent conduct of the national interests under the inadequate articles of confederation, had made them learned scholars in numismatic science and the principles of finance, besides proper judges of what system of currency was best adapted to the genius of the government about to be inaugurated. To men of such experience and thus qualified was confided by the people of the States the important task of digesting a plan of government which should answer the demands of an increasing population industriously engaged and commercially inclined, and for whose welfare in all the departments of life, they were bound to make provision. How well they performed the service assigned them, and whether their performance met the public approbation, can be ascertained by a perusal of its pages and a history of the times of its adoption as a constitution of government. It is proposed here to take a view of the question of currency from a constitutional stand-point, and to ascertain if possible what was the intent of those men, and what is the meaning of the instrument which they have left to the generations that come after them, in respect to coinage, currency and the character of the medium which should circulate as money.

The people of the States had had a trial of a general government, which after a continuance thereof during a decade of years, resulted in failure. The need of supremacy in many powers, which had been reserved and kept in abeyance by the confederating parties, had been deeply felt and fully ascertained. The impossibility of administration in many things

where there had been remained in been exercised in new expedients, conveniences. The General Government in respect to the limitation, the sole and exclusive prerogative here all the divided rule and plenary and manifestly as in commercial intercourse. To concede to the age—of the multitude of determining money made in substituted essential concession would readily seem to be an endorsement of a new States.

But the current the country was was not confined was substituted for the transactions. They were received and answered the specific deposits redemption, nor value. They were sent into money is kept may be some of the State substitutes for money in almost all instances to the holder. In a better barbaric highest civilization medium can be nominations, coin of the State to be belonged to them. The right and new government soon as nine tion of that grant of these restraint upon the of alloy and val things relating to had to help cons of things could clashing of inte the Constitution longer to be exer rency was entire and thus an unq States to make n tion covered the tional Governme ture. By positi the mint—the su of all its issues. ernment are, to plain to see that tained; govern mind finds it stantive, or orig ever, to conceiv taining a promi of money, and b sued by act or a make the promi only of coin; it sentative of mor nature of things not of paper. C that function of des of confede national curren the proper and other is lawful by the courts as situation has no had significance merce years an birth; and the cation of the l ideas.

This word is or sortation acc Suitage is a d and is based on That human we sufficient exerci functions, those That, more of the male men; service and requ That functio organic disorde nation. That there c essity without vidual.

Suitage will blood, male-ho development at all disorderly f cated from the I It will lead t ception can be will open the w of angelic intell vidual or group tion in each h present and fut being and the I in the light of a ur Suitage impl divorce, chatte ments.

where there had been but a partial grant of power, or where it had remained in joint tenancy, or tenacity in common, and been exercised concurrently, hastened the necessity of some new expedients, and precipitated the final downfall of such inconveniences. The States stood upon an equal footing with the General Government in the item of striking coin, and only in respect to the extent of its alloy and value was there any limitation, the power of regulating its fitness and worth being sole and exclusive in the Congress. It is unnecessary to enumerate here all the evils and disadvantages consequent upon such divided rule and authority. In nothing was seen the need of plenary and absolute control by the national organization so manifestly as in the currency, upon which depend the commercial intercourse and convenience of the whole country. To concede to the States the continuance of the right of coinage—the multiplication of mints within each of them—and of determining the style and denomination of the pieces of money made in them, would be a surrender of that which constituted essential ingredients of national sovereignty. Such concession would destroy all uniformity of currency, a feature readily seen to be necessary to harmony of action in the government of a nation constituted as is that of the United States.

But the currency during the revolutionary war, and while the country was under the control of the Continental Congress, was not confined to a metallic basis or material. Paper money was substituted for coin, and in the language of those days and the transactions of that body, was designated as bills of credit. They were received into the circulation of trade and commerce, and answered the use and took the place of real money. No specific deposits of coin or bullion were provided for their redemption, nor securities pledged to give them certainty of value. They were dependent on the public faith for conversion into money. That it cannot be denied that public faith is kept may be seen in the history of the financial affairs of some of the States within the last twenty-five years. All such substitutes for money have worked mischief incalculable, and, in almost all instances, ended in depreciation if not entire loss to the holder. The experience of nations, beginning with them in a better barbarism and ending with their elimination in the highest civilization, abundantly teaches that a safe circulating medium can be realized only in coins of certain values and denominations, composed of the precious metals. It was a right of the State to make and use both of these kinds of money; it belonged to them in their individual and separate sovereignty. The right and privilege to do likewise was conferred on the new government by the articles of Confederation of 1778, as soon as nine States signified their assent to the adoption of that paper as a national obligation. The grant of these powers by the States was without any restraint upon themselves, or reservation, except in the matter of alloy and valuation of the coinage, exercising in all other things relating to the currency the same powers which they had to help constitute the new nationality. Such a condition of things could not but be productive of conflicts of power and clashing of interest. But this state of affairs was changed by the Constitution of 1788—these concurrent powers were no longer to be exercised by the States. The control of the currency was entirely transferred to the Federal Government, and thus an unqualified veto was placed upon the power of the States to make money of any kind whatsoever. The prohibition covered the whole area of moneyed production, and the National Government monopolized the entire money manufacture. By positive grant it became the authorized director of the mint—the supreme judge and sole regulator of the value of all its issues. The terms of the grant to the principal Government are, to coin money and regulate the value thereof. It is plain to see that the idea of paper money was never entertained; governed by the language of the grant, the mind finds it impossible to conceive of it as a real, substantive, or original thing of money use. It is possible, however, to conceive of paper in the form of bills of credit containing a promise to pay money, to be a sort of representative of money, and having some value, if perchance emitted or issued by act or authority of one who has money with which to make the promised payment. But Congress can make money only of coin; it has no power to create a substitute or representative of money. Coinage, constitutionally as well as in the nature of things, is predicable only of metallic substances, and not of paper. Congress may not emit any more bills of credit—that function of the government passed away with the old articles of confederation which brought it into exercise. The national currency, therefore, is a currency of coin, of money in the proper and commercial use of the word. Concededly no other is lawful money; none besides is allowed or recognized by the courts as a legal tender in payment of debts. The constitution has not defined what is money, nor was it needful; it had significance and a received meaning in trade and commerce years and indeed ages before this government had its birth; and the men who made it well knew the use and application of the language chosen by them to express their ideas.

HUMAN WELL-BEING.

ART. VI.—SUITAGE.

This word is derived from suit, and signifies an assortment or sortation according to fitness, adaptation or suitableness. Suitage is a demand of the aspiration for individual rights, and is based on the utility of adaptations and it recognizes: That human well-being requires the timely, harmonious and sufficient exercise of every human function; that of all human functions, those based on gender are of the first importance. That, more of these functions devolve on the mater than on the male men; and that, therefore, she has more capability of service and requires more facility. That functional privation leads to functional derangement, organic disorder, lust, violence, misery and premature decaration. That there can and should be a full supply, for human necessity without detracting from the well being of any individual. Suitage will comprise full provision for child-hood, motherhood, male-hood and angel-hood, and it will secure such a development and harmony of functions, that all disease and all disorderly functions, including menstruation, will be eradicated from the human race. It will lead to so perfect a control of function that even conception can be controlled by thought alone. Also, suitage will open the way for so complete a conjunction of the world of angelic intelligences with the world of flesh that an individual or groups of angels may find opportunity for reincarnation in each human embryo, till the consciousness of life, past, present and future shall be so mingled in one that the unity of being and the immortality of life shall be seen and realized in the light of a universal experience. Suitage implies variety, excludes promiscuity, celibacy, divorce, chattelage and orphanage, with all other bereavements.

The institution of suitage groups will furnish the true pattern and fulcrum of all genuine republican compacts, and without it a genuine republic cannot be actualized.

In all genuine suitage groups, and in all genuine republics alike, will human rights, individual and collective, be regarded as sacred; and individual rights will not be sacrificed on the pretense of any collective right.

The rights of angels, men, women and children will be found woven in one web called human rights.

Human rights begin with childhood and ascend through man and womanhood to angelhood.

It is impossible for women to have what is right for them faster than children have what is right for them; also, men cannot have what is right for them faster than women and children have what is right for them; and it is equally impossible for angels to have what is right for them till children, women and men have what is right for them.

The rights of the stronger in each case depends on the rights of the weaker, and therefore, if the strong would secure their rights, they must do it by securing the rights of the weaker.

If men, women and angels will seek and secure children's rights, they will thereby find and secure the rights of all. Also, children become men, women and angels; and wrongs suffered in childhood may wound and deform for a long time.

Therefore, as soon as may be, we should introduce such society arrangements as shall secure each and all in the full enjoyment of every right.

S. T. FOWLER.

AN ULTRA CONSERVATIVE ADVOCATING RADICALISM.

It is an "irrevocable ordinance that a person's mental rank among men is fixed from the hour he is born; that by no temporary or violent effort can he train, though he may seriously injure, the faculties he has; that by no manner of effort can he increase them."—Ruskin, "Fons Clavigera."

Rather strongly put, but on the whole true. The dangers and absurdity of the cramming methods which so largely characterize our present system of teaching, are forcibly and compactly set forth. You can't "make a silk purse out of a sow's ear."

But further; we have a most conservative English thinker, eloquently testifying, as above, to the importance of being born right; while all our more radical thinkers demand the modification of such laws, theories or customs as tend to secure a contrary result, and to leave the field open, so that obscurity as to results may correct past mistakes, and replace hap-hazard by foresight.

ANTI-PROCRUSTES.

A PRIEST OF THE HOLY ROMAN CATHOLIC CHURCH ADDRESSES FATHER HYACINTHE

ST. THOMAS OF CANTERBURY, }
ST. LEONARD ON THE SEA. }

To M. Loyson, formerly Father Hyacinthe of Rome:

SIR: To call you a liar would be to say nothing new, since the devil, the father of all such apostates, was a liar from the beginning. To call you a conspirator would be only to recognize your proper aspirations. To call you a Protestant would be only to apply to you an epithet common to all who have opposed the faith. I prefer then to recognize your proper character as a child of Satan, and to call you damned. By this title I salute you.

As a priest of the Holy Roman Church, Catholic and Apostolic, I experience a supreme pleasure in awaiting the day of death and of the last judgment, when I shall see you and your collaborators of the *Esperance de Rome* cast into the pit and its torments forever. When I reflect on the existence of such apostates as you, I bless the justice of God that it provides a hell. Your career and success in this world will probably be brief. Rome will be delivered from such miscreants, and much sooner than you think.

But, oh! what a glory it will be for the Christian Church when the last judgment shall publicly justify the condemnation of all apostates, even of one so insignificant as you.

(Signed) REV. ALEX. HENRY.

Phew! How fortunate for us, that the Church whose priests hold such uncharitable ideas, are not in power to solace themselves by witnessing on earth the tortures of refractory protestants.

LIFE.

COUNCIL BLUFFS, March 26, 1872.

In reply to an article headed "Death," in your WEEKLY of March 16: Though heaven and earth pass away, the prophecies inspired of God must and will be fulfilled. The time is at hand when death shall commence to be swallowed up in victory. "The last enemy that shall be destroyed is death." What is death? I answer, it is the separation of the spirit from the body, which is designed in the fullness of time to dwell in an immortalized body of flesh. No greater curse can come upon the human family than the separation of the body from the spirit; so long as our bodies are laid in the grave and go back to the earth, so long we have not fulfilled the design of God in our creation, and if it take twenty probations, this must be the ultimate immortality in the flesh, the whole spiritual world to the contrary notwithstanding. If this is so, are not the words of Jesus Christ true, that at "Midnight a cry shall be made," is it midnight now? Is the world in the dark concerning the true purposes of God? Jesus Christ said, concerning the present day "That all *slumbered and slept*," is it so or not? The religious world are mistaken; the spiritual world are mistaken. Isaiah says in relation to the present day: "It shall be as with the priest, so with the people; as with the buyer, so with the seller, etc." Jesus Christ said his coming should be "as a thief in the night." Jesus Christ has come in spirit, and none of the world has yet recognized him. The first glimpse and dawning of the Son of Righteousness is discerned in the East. For as the light shineth from the East to the West, so shall the coming of the Son of Man be the messenger that has come bringing light. Elijah, the prophet, has come. The refiner has come and is sitting to purify as gold is purified by fire. Every system of man not built upon the eternal rock of immutable truth and righteousness will be swept away as with the besom of destruction, and God will no longer be mocked nor the poor trampled like the mire of the streets. The time has come when the "Meek" shall inherit the earth as promised by him whose words cannot fail.

In this generation death shall begin to be destroyed. David in the Psalms says: "The righteous shall have dominion in the morning." What does this mean? I will endeavor to explain: The morning of the millenium has come—the year of jubilee.

Paul says: "We who are alive and remain to the coming of the Lord, shall be caught up," or in other words changed from

Mortality to Immortality in the flesh, or "Redeemed from the Earth" as John in the Revelations says, and be the First Fruits of the Resurrection, not out of literal graves, but from mortality to immortality in the flesh, to dwell on the earth; the theatre whereon the suffering has been endured shall be the theatre where the blessing shall be realized, for the kingdom of God must come, his work be done on earth as in heaven. Job understood this matter when he said, "I know that my Redeemer liveth, and that he shall stand on the earth in the latter day, and though worms destroy this body (in which he then spoke) in my flesh I shall see God."

It was told to Daniel when searching out the mysteries of God concerning the Kingdom of Heaven on Earth, "Go thy way, for thou shalt stand in thy lot at the end of the days," that is, should come again in the flesh, in what is called the last days, or at the end of the reign of wickedness on the earth, when a new Heavens (or new order of God) should be established upon the same earth, which is eternal and must abide, and finally be Celestialized. The fountains of the great deep must be broken up, all the systems of men, every government, now existing on the earth, broken to shivers, beginning with the so-called United States, the most corrupt upon the footstool of all the civilized nations (as a government), and a new, entirely new, building erected on their ruins. God Almighty, even Jesus Christ, the Great Architect, using the living stones, which have been prepared by sufferings and trials, like the material composing the Temple of Solomon, all made ready and prepared for special parts of the Grand Building of God, not made with hands.

ALFRED A. SMITH.

A VOICE FROM OREGON.

BUTTEVILLE, January 12, 1872.

SISTER WOODHULL: Allow us to drop you a line from the backwoods of the world. It has been said that a pebble cast into the middle of a placid lake will move the entire waters of the same, or at least will ripple its surface to the farthest shore. If that be so when such a stone as WOODHULL & CLAFLIN'S WEEKLY is rolled out into the boiling sea of political and domestic troubles we see not a tiny ripple, but a mighty tidal wave, which stops not until it reaches the wild Pacific shore, and then, for aught we know, rolls on toward the Chinaman's flowery kingdom.

Let us assume for arguments sake that individual sovereignty is the motto for the banner at the masthead of the Great Ship of Progress? That in fact—individual sovereignty—is the great panacea for the healing of the nations admitted; then whoever does most for the development of the condition of absolute sovereignty of the individual—a point which may not be reached for ages—is the greater philanthropist; that WOODHULL & CLAFLIN'S WEEKLY is doing more than any other organ in the world at the present time we verily believe; nevertheless, we live too far from the hub to know very much, though one is sometimes enabled to see the fight to better advantage by being on the outside of the ring, or even at a distance. Yours in everything that's right and good.

NORMAL X.

LABOR REFORM STATE COMMITTEE.

The Workingmen's Central Union Labor Reform State Committee met last evening at the Astor House. Resolutions were adopted ignoring the nomination of Davis and Parker as the labor party's candidates. The Executive Committee were instructed to prepare a call for a State Convention to nominate candidates for the Presidency and Vice Presidency, said call to distinctly declare the politics of workingmen at present to demand a high tariff. Officers were elected for the ensuing year, as follows:—President, George W. Gibbons; Vice President, Max Hedmond; Secretary, James M. Hetterton. Mr. McGlone briefly addressed the committee and gave a synopsis of the organization and the work it had accomplished.—*New York Herald*, April 3.

SCOTLAND.

Mr. Bradlaugh lectured in Glasgow on the first of this month, and in the course of his remarks stated he "was in favor of a republican form of government for Great Britain. Parliament, he said, "had bestowed the Crown upon William and Mary, and what it had a right to give it certainly had a right to withhold."

These utterances of Mr. Bradlaugh gave rise to considerable disorder, and an attack was made on the building wherein the lecture was being delivered, and a number of windows and street lamps were broken. Several policemen, who undertook to quell the disturbance, were also stoned by the rioters. No one was seriously injured.

A DEFENCE OF MRS. MANSFIELD.

Victoria Woodhull comes out before the public, as the defender of Josephine Mansfield. If there is any thing that would win us to the side of Woodhull, it would be just that sympathy which she has expressed for one of the most unfortunate of her sex, and for that spirit which prompts her to take upon herself the defense of her sex. It is womanly, and touched the heart. Miss Mansfield has been ground in the vices of the press. Her name has been bandied from tongue to tongues. She has been the theme of the club jest, the butt of the sporting circle, and the chorus to the song of the bacchanal. We have but seen the world's story of her connection with Fisk; when the curtain is drawn aside, and the true tale is told, Justice will be done here.

Victoria Woodhull has this plea for the unfortunate Mansfield: "It is undoubtedly all true that Fisk loved and won Josie Mansfield. How many others, before or since, he may have loved and won, it does not yet appear. But that he represented a very low scale in the order of social freedom there are very good reasons to believe. Who can tell by what terrible deeds he may have tortured Josie Mansfield? Who can or who dare unfold the orgies forced upon her in her own home—given her, it is true, by him, but nevertheless her home. Is it not true that there are things more terrible for the woman's heart to bear than actual loss of love? Imagine your heart's idol in the hands of your enemies, tied to the stake, and the curling flames hungrily licking up the writhing flesh, and yourself a compelled observer, and then say there are no torments worse than to be burned. And after you have imagined that, then still further imagine the same sort of torture continued day after day, until weeks and months are compassed, and afterward consider that Josie Mansfield may have been tortured even unto frenzy, and have seen no avenue for escape."

There is woman in every sentence of the above paragraph. It rings with humanity, and displays one of the noblest impulses of the soul. If Woodhull will devote her life in this direction, the world will be better for her having passed through it.—*From the Springfield (Ohio) Advertiser*, Feb. 7th, 1872.

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

In another column will be found the admirable speech of Jane S. Griffin, at Cooper Institute, on Tuesday evening last, upon certain phases of the labor question. A large audience greeted her appearance, and from the first to the last they evinced an enthusiasm and appreciation which must have been highly gratifying to Mrs. G. We believe this was her first advent upon the rostrum; and if it were, we must confer her success gives great promise of future usefulness in the settlement of the vexed question, of which this lecture was a branch.

CHEAP GOSPEL.—It is said that English Curates buy their sermons made to order, at three and sixpence a piece, and then deal them out to starving souls as the bread of life, derived through their own inspirations. There is only one redeeming feature to this business, and that is, that it is better to preach a borrowed, bought or stolen sermon than a poor one of their own. The inference is legitimate, that he who buys a sermon cannot write a good one himself.

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

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

Victoria C. Woodhull, New York City.
Horace H. Day, New York City.
Anna M. Middlebrook, Bridgeport, Conn.
L. E. De Wolf, Chicago, Ills.
Ellen Dickinson, Vineland, New Jersey.
Theodore H. Banks, New York City.
Mary J. Holmes, Memphis, Tenn.
Ira B. Davis, New York City.
Laura Cuppy Smith, Cal.
E. H. Heywood, Princeton, Mass.
Ellen Goodell Smith, Philadelphia, Penn.
Hon. J. D. Reymert, New York City.
Marilla M. Ricker, Dover, N. H.
Horace Dresser, New York City.
Marie Howland, Hammon, N. J.
A. G. W. Carter, Cincinnati, Ohio.
Addie L. Ballou, Terre Haute, Ind.
Hon. H. C. Dibble, New Orleans, Louisiana.
M. S. Townsend Hoadley, Lynn, Mass.
R. W. Hume, New York City.
Martha P. Jacobs, Worcester, Mass.
John M. Spear, San Francisco, Cal.
E. Hope Whipple, Clyde, Ohio.
J. K. Ingalls, New York City.
C. Fannie Allyn, Washington, D. C.
John Brown Smith, Philadelphia, Penn.
Col. Henry Beeny, New York City.
Elvira Hull, Vineland, N. J.
Dan'l W. Hull, Hobart, Ind.
E. G. Granville, Baltimore, Md.
Jonathan Watson, Titusville, Pa.
Mrs. S. H. Blanchard, Worcester, Mass.
Newman Weeks, Rutland, Vt.
John Beeson, Chapinville, Conn.
Mrs. B. W. Briggs, Rochester, N. Y.
George R. Allen, New York City.
J. H. W. Toohey, Providence, R. I.
Belva A. Lockwood, Washington, D. C.
Jonathan Koons, Taylors Hill, Ill.

W. F. Jamieson, Chicago, Ill.
Dyer D. Lum, Portland, Me.
Thomas W. Organ, Yellow Springs, Ohio.
Mary A. Leland, New York City.
B. Franklin Clark, Brooklyn, N. Y.
Dr. E. P. Gazzam, New York City.
William West, New York City.
Hon. C. C. Cowley, Boston, Mass.
L. K. Conoley, Vineland, N. J.
Moses Hull, Vineland, N. J.
Hon. John M. Howard, New Orleans, La.
Prof. E. Whipple, Clyde, Ohio.
Harvey Lyman, Springfield, Mass.
L. Bush, Jamestown, Tenn.
G. W. Maddox, New York City.
Mrs. J. H. Severance, Milwaukee, Wis.
T. Millot, New York City.
Cornie H. Maynard, Buffalo, N. Y.
B. S. Brown, Buffalo, N. Y.
S. J. Holley, Buffalo, N. Y.
Harriet B. Benton, New York City.
Frances Kingman, New London, Conn.
Hannah J. Hunt, Delta, Ohio.
Fred. S. Cabot, New York City.
T. C. Leland, New York City.
S. J. Fowler, Brooklyn, N. Y.
John Orvis, Boston, Mass.
Carrie Lewis, Cleveland, Ohio.
Jane S. Griffin, New York City.
Michael Scanlon, New York City.
Joshua Rose, New York City.
Louise B. Flanders, Malone, N. Y.
William Hanson, New York City.
Jane M. Wilson, Brooklyn, N. Y.
John Little, New York City.
J. T. Elliott, New York City.
Thomas Haskell, West Gloucester, Mass.
Mrs. A. E. Mossop, Sturges, Mich.
D. B. Marks, Hallsport, N. J.
J. H. Severance, Milwaukee, Wis.
Josiah Warren, Princeton, Mass.
Jane Case, Oswego, N. Y.
Frances Rose McKinley, New York City.
Danvers Doubleday, New York City.
Dr. J. H. Hill, Knightstown, Ind.
Geo. R. Case, Norwich, Conn.
Alfred A. Smith, Council Bluffs, Iowa.
Lucy Coleman, Syracuse, N. Y.
Mrs. Dr. Raymond, Syracuse, N. Y.
Mrs. George, Syracuse, N. Y.
Mr. S. D. Fobes, Syracuse, N. Y.
Mrs. C. B. Forbes, Syracuse, N. Y.
A. Orvis, Rochester, N. Y.
Dr. A. G. Wolf, Mystic River, Ct.
Emily B. Rood, Fredonia, N. Y.
Nathaniel Randall, M. D., Woodstock, Vt.
Thomas Marston, Philadelphia, Pa.
Otis F. Porter, Bridgeport, Ct.
Seward Mitchel, Coonville, Me.
Thos. J. Schofield, Nephi City, Utah.
D. C. Coleman, Philadelphia, Pa.
Daniel Wood, Lebanon, Me.
C. S. Middlebrook, Bridgeport, Ct.
Nettie M. Pease, Chicago, Ill.
Angela T. Heywood, Princeton, Mass.
John Hepburn, Milwaukee, Wis.
W. H. Dibble, Middleton, Ct.
Ellen M. Child, Philadelphia, Pa.
Wm. H. Wescott, Philadelphia, Pa.
Mary J. Thorne, Philadelphia, Pa.
Alfred H. Love, Philadelphia, Pa.
C. B. Rogers, Philadelphia, Pa.
J. H. Rhodes, M. D., Philadelphia, Pa.
Frances Croker, New York City.
Anna Kimball, Parker, New York City.

NOTE.—All who wish to unite in this great movement and who, in good faith, approve this call, will address in writing, with full name, to either of the above—who will immediately verify and forward to the undersigned for the Committee of arrangements in New York.

Tickets of Admittance to the Convention prepared for each Delegate, will be ready by the 8th of May—and to avoid confusion, no person will be admitted to the floor of the Convention without such tickets.

VICTORIA C. WOODHULL,

44 Broad street, New York.

Or, B. FRANKLIN CLARK, Sec'y Com.,

55 Liberty street, New York.

NEW YORK, March 30, 1872.

DR. FREDERICK R. MARVIN ON DEATH.

A large and intelligent audience assembled at Plimpton Hall to hear a lecture on "Physical Death," by Frederick R. Marvin. Long before the hour arrived people began to assemble, and on the appearance of the lecturer not a seat was vacant.

We have not space to report the lecture, which was a remarkable one both for its literary finish and scientific interests, but one paragraph so fully discloses Dr. Marvin's position with regard to the doctrine of immortality that we give it in full.

"The dead are everything! They are everywhere—under our feet, over our heads, and on every side. They are in the solid earth on which we stand, the unfathomed oceans that girt our continents, and through the spaces of the air they ride on every wind. Not formless phantoms changed in the twinkling of an eye; nor spectra wrought from the texture of a dream; nor sentient vapors whose immortality consists in a defiance of the chemist and naturalist; lily and the whiteness of the snow, the motion of the wave, and the hardness of the rock, the richness of the harvest, and the primeval grandeur of the forest."

SOLUTION OF THE INDIAN QUESTION.

The Indians are being vaccinated by the hundred. Only keep this up, from arm to arm, taking the virus from rotten soldiers, and in a few years Mr. Lo will fade away like the melting snow.

Chapter II. of "Emmanuel" will appear next week.

THE FULL STATUE OF MANHOOD.

"In the street the tide of being,
How it surges! How it rolls!
God! What base, ignoble faces,
God! What bodies wanting souls."

—ALEXANDER SMITH.

The question may well be raised, even in this day, whether there really are any men and women yet grown. Indeed, it is doubtful whether what constitutes a full man has ever been defined. We see enough people in all directions bearing the form of manhood, but the great teacher, experience, informs us that this is no test of the possession of those traits of character which go to make up a man. A man is something more than mere flesh, bones, nerves and blood, even more than sensation, intelligence and reason added to them, and constituting a thinking animal; while, to think, is to perform infinitely more than the present arrangement and comparison of ideas; it is evolution of mind, or growth of soul.

But when all these things are present in form, the result may be something very far short of an ideal specimen of humanity. To study, to think, to reason, to deduce, to compare, to analyze, and finally to synthetically arrange the whole into form, is not all the possibilities of the human. One may have done all that even, and still fall below the full statue, since what profiteth it a man to gain the whole world if he make no competent use of it?

All over the world we see the aggregative process in the completest and strongest operation. Everybody wants to monopolize something. If it be not riches, money and lands, then it is intellectual, moral or physical power, which in some instances give quite as much capacity to tyrannize over others as do riches. While another phase of undevelopment consists in the possession of that which, if used, would benefit both the giver and the receiver, but which being hid under a bushel, instead of being set on the hill tops to light up the country around, is negatively nothing. It is just as reprehensible, and just as miserly in the domain of human kindness, to hide an intellectual or a moral light, as it is in the material world to bury riches beyond the reach of human benefit.

If a person have large means and talks proportionately large about his capacity to do, and still fail to do, that person is a braggart; or, in other words, the most despicable sort of a coward. No other evidence of physical cowardice is requisite than the vainglorious boastings of pomposity, which never fail to vanish upon the very first appearance of personal danger. And what is true in a material and physical sense is equally true in a moral and reformatory sense. But profession has so long been the rule by which individuals have been measured, that it has become almost the inevitable condition in all things. People are always ready to, and in most instances do, talk the fullest extent of their capacities. If we were to judge by the ranting pretensions of the world, we might well conclude that everything which humanity requires to elevate it to superlative conditions, would soon transpire. But where are they who dare act, who dare live out practically and openly, what they are so free and frank to pronounce within their doors? They talk grandly of what ought to be done—of what they can do, but when the time for action comes, every conceivable sneaking place is full of the braggarts, while the few who go to the front to engage the enemy, or who assume an advanced position of any kind, find themselves lacking the promised or expected support.

It may be objected to this severely accurate statement of motives, that the present customs and despotisms of society do not permit the full and free expression in action of all that the individual really desires to express. And hear we approach the solution of the query as to what constitutes a man of full statue. On every hand, almost from every individual, we hear the question of expediency raised. It is not quite expedient to do right just yet. It is not quite expedient to speak the truth just now. The world is not yet ready for the definite action that shall ensure justice. The people must be taught to swim before they are brought to the water. They must be fully exercised in the harmony of sound before it will do to entrust them with the principles of thorough-bass. They must endure all the hardships of political despotism before they can comprehend the principles of political economy. They must measure out all the terrors, caprice and wrong, possible of despotism, before it will do to begin to think of equal and exact justice.

Such are the arguments of expediency. But there are still another class of expediency mongers who, even further than these, are removed from the status of manhood, since to the great and general fears for the people, for whom they show such judiciousness, they add the contemptible argument of fear of sacrificing themselves. O! they exclaim, what will the people say if I do what my soul tells me I ought to do? O! what will my wife or my husband, my father or my mother, my sister or my brother think of me if I do this most just thing which my conscience tells me is right, or if I speak the theory which my reason tells me is truth? And my acquaintances, my friends, my society, my minister, why they will all cut me, and all my business arrangements will miscarry; in short, if I speak the truth and be a man or a woman, I shall leave my position either in business or society, and that you know I cannot afford to do at the present time. Wait until the truth becomes popular and then you can rely upon me for all that I am.

And yet such people call themselves men and women, and they strut about the world thinking they deceive everybody while, in fact, it is themselves alone who are duped. Away with such drivelling excuses for men and women. Why, they are nothing better than the most degraded and abject slaves, growing more and more to be detested as the general standard of enlightenment becomes higher. The negro slave was regarded, by those who appreciated his condition, with the deepest commiseration; but his condition was respectable be-

side that of those who are the willing slaves to public opinion. The negro was in servitude because held there by the rough hand of power; but the other kind of slaves are so because they have not got the moral courage to rise in their manhood and walk out of slavery, which nothing but their own cowardly craven hearts prevent them from doing.

Did Christ, of whom many of them make such long professions of following, ever stop to talk of expediency? Did He ever first count the cost to himself of speaking the truth or of doing right? Did He stop to ask what any one would say before raising Lazarus from the dead? Had He done any of these things there had been no Christ for the present generation to pretend to pattern after.

But it is not necessary to go to so revered a person as The Nazarene has come to be, to find illustrious examples of manhood. All along the centuries, here and there, men and women have sprung up who dared not only to speak the truth, but also to live it out in their every day lives. Gallileo, Luther, Calvin, Melancthon, Fox, Harvey, Murray, Parker, Garrison, Mary Wolstoncraft, Ann Lee, Fanny Wright, all approached the full status of manhood, spoke the truth as they saw it, and lived the right as they knew it. And it is to such persons that the world owes the little moral courage it possesses to-day. Their noble examples have not been entirely lost upon humanity. They did not live in vain. Each one in his or her particular sphere was the head and representative of a new idea, or a new development in social, religious or moral science.

But all ideas are not yet evolved. As the years roll on and humanity becomes more and more intimately connected commercially, so do other related ideas press for expression. Out of commercial necessities political action spring, and the time has now come when such action should be decided by some other standard than that of mere general or personal suppositions of expediency. Descent must be made until the principles are found upon which society can be based, with the certainty of being permanent, and then all regulations must be made in harmony with them. Perfect government is perfect social organization; and yet many who know it, shirk the responsibility of taking the initiative and slink behind the egotistical excuse that it is not quite time to have a perfect government; or behind the less defensible one of personal disadvantage.

Nevertheless, the work of human redemption from the ills, and wrongs, and inequalities and injustices from the hands of monopolists, which are made to weigh down the masses of the people, until they are little better than serfs, will go on. Where once there were but single individuals, bold and honest and humanitarian enough to cast aside all personal considerations, and to speak and act the truth for its own sake, there now are hundreds, who form the advanced guard, supporting one another, even at the cost of life; while this fact renders present cowardice which has nothing from which to shrink, except the loss of so ephemeral a thing as reputation, or the fear of personal discomfort, when compared with the ignorance which beset the earlier men and women, so much more degenerate that it is difficult to conceive how it can exist. And how they who are its subjects can look humanity in the face, and though it, while saying they know their sufferings, excuse themselves for their amelioration is, in the light of the past's teachings, utterly incomprehensible. Nevertheless such instances form the general rule, but the exceptions are every day upon the increase, while the hope grows brighter and brighter that the time is at hand when full statured men and women will be the rule rather than the exception.

THE "RELIGIO" AND DR. SLADE.

"SAVE US FROM OUR FRIENDS."

From the beginning until now, mediums have been exposed, and all their manifestations demonstrated to be frauds. But still the world rotates on its axis, and other tricks come up and repeat themselves with wonderful pertinacity, and so our enemies are kept in employment. We can understand why those whose occupation is in danger take up false reports and circulate them to our damage; but why an old established Spiritualist should jump at an opportunity to spread broadcast improved charges against one of our oldest and most useful mediums, is a mystery which even spiritual philosophy fails to explain. Sometime ago the New York Sun, obeying the impulse of its nature, common to the secular and pious press, published a lengthy expose of Dr. Slade. This was hastily copied into the R. P. Journal with great particularity, even to diagrams of the rooms. The haste was indecent. The R. P. Journal, with full knowledge of the history of the secular press, with no authority but a single person—without another man or woman of all the multitudes who are daily witnesses of the wonderful manifestations occurring in the presence of Dr. Slade, coming to her support nevertheless prints this expose. No inquiry was made into the motives, character, or capacity of the witness; but the unsupported allegations of that witness were greedily accepted, as against ten thousand well attested facts, of the most tangible kind. What then could have induced the R. P. Journal to follow the suit of the Sun, except a morbid desire to show the world at large, that the editor of that paper was most ready and eager to expose the slightest attempt to practice on human credulity. Others had and still have the same opportunity as the woman who furnished the Sun report, to visit Dr. Slade, and confirm her statements. But up to this hour a second witness is not found.

If we were surprised at the indecent haste in copying the Sun article appending a suspicious editorial, we were shocked at the course of E. V. Wilson, a medium, against whom the world entertains serious doubts, notwithstanding his

thousands of tests. We will venture right now that Dr. Slade makes fewer failures than Bro. Wilson, and is now doing more to convince sceptics, and does not blow half so much about it. The same may be said of numerous other mediums.

We fail to see what right Bro. Wilson has to indulge in such "plain talk," to any medium, as he administers to Dr. Slade in the last R. P. J. Certainly he is not pope, except in his own conceit, to which conceit we do not object unless it is offensively paraded to the detriment of others.

He arraigns, tries and condemns, denounces him as a fallen man, gives judgment against him on *ex parte* testimony, mourns his fall, kindly offers to take him back, and finally concludes to ask the culprit if he is the villain the judge has made him. "Are you the villain the New York Sun represents you to be, or can you clear your skirts of these charges? If you can, do it without delay."

The innocence of all criminals is assumed until their guilt is proven, all doubts go to the benefit of the prisoner at the bar; he may prove an alibi—and thus establish his innocence; but he is not bound to do this. Ten thousand witnesses stand forth in attestation of Dr. Slade's mediumship—one woman asserts, does not swear, and dare not, that she detected him in frauds. On this the R. P. J. are in general, and E. V. Wilson in particular, accept his guilt, arraign, accuse, denounce, condemn, exhort, lament, *snifle*, and plead for the reformation of the sinner. "Oh Henry, how you have fallen!" All this sounds very much like hypocritical cant.

We are sorry that any Spiritualist paper, or any medium, or any soft pated believer or pretended believer in the new science of life, should be so ready to take up a railing accusation against any medium with no better authority than a common enemy.

"When Jesus was reviled, he reviled not again." Dr. Slade, by advice of his guides, is moving on in the even tenor of his way, giving what he gets and feeling under no obligation to be ready to meet the requirements of any man or woman who may come "a thousand miles to demand that he shall produce her departed husband."

Notwithstanding his unwillingness to attempt to coerce the spirit world, and the material conditions necessary to those manifestations, the spirits continue to come, as numerous competent witnesses are ready to testify. On one occasion the face came forward of the curtain and bowed to the party, and projected a hand holding in it a flower.

We now appeal to the R. P. Journal and E. V. Wilson. "Oh, how ye have fallen!" Who will again have confidence in you? What shall we say to the thousands of the readers of the Journal who have accepted Bro. Jones as their oracle, and of the friends of E. V. Wilson, who have had infallible tests through his infallible mediumship? How are the mighty fallen! The leaders gone astray! the teachers teaching falsehood; the protectors converted into devouring cannibals. Many of your converts and pupils have gone to the Summer Land; imagine their feelings as they contemplate your fallen condition from their starry home! We call upon you in the name of an outraged community, in the name of all the slandered and persecuted mediums in the world, past, present and future—in the name of universal and practical humanity; in the name of all the pure-minded men and women who have read your paper, and whose pure-minded hands you have held in yours while dispensing the bread of life from the angel world; in the name of that justice you have violated, the angels you have grieved, and the living reformers you have insulted. "We call on you to throw off the baleful influence of your surroundings." Bro. Jones and Wilson, "will you do it?" Will you come forth from the shadows and clouds overhanging you from this extraordinary, unprovoked, unnecessary, unjustifiable, wanton attack for which you have allowed yourself to become mediums, on account of your untoward surroundings, purer and better men; or will you "continue in error, losing caste here and hereafter?" Will you heed our call? We will endeavor to forgive you—to overlook every offense, we will take you by the hand, and permit you to stand by our august side, the same as if you were not the fallen creatures you are. Come brethren, let us hear from you. Are you really the fallen things your enemies represent, and that you seem to be from your utter disregard of the common decencies due to mediums not wholly infallible? Can you, will you clear yourself of these accusations that you may again stand by our immaculate side, and be hailed again as brother beloved? Or must we give you over to surroundings and conditions that shall forever separate you from the high, the noble, the grand self conscious, self sustained, self asserting, self-constituted guides and censors of the New Dispensation? We await in sad, awful suspense and uncertainty the response to this our affectionate appeal.

The State Senate of Massachusetts, all but unanimously, has passed a bill to permit divorce after the parties desiring it shall have lived apart for three years. This is a sensible move, and we hope the House of Representatives will concur, and so the bill become law. When the parties are both of one mind, and the interests of children born of their marriage have been rigidly cared for, there is neither sense nor justice in keeping them yoked together in what must be a union of hatred. An unfeeling man, who dislikes his wife, and who is careless of his children's welfare, will abandon his home, and leave his wife to take care of herself; and so there is a practical divorce effected, without any regard for the good of children, who are reduced to a state of practical orphanage. The law should look out for them, and it can do so by making the conditions of divorce different from what they are. It is much to be regretted that there should be even one divorce case in a century, but so long as some husbands and wives will quarrel, the law should step in, and protect from loss and bad treatment their own innocent offspring.—Traveller.

GENTILES VS. MORMONS.

A NEW VIEW OF THE CASE.

A holy horror holds in terrible activity the minds of ten per cent. of the population of Utah. A small part of the ten per cent. is pious—the balance *profane*. Of the latter, some swear, many gamble, most of them drink intoxicating drinks; a large part indulge illegitimately in sexual pleasures, as they have opportunity, with women, white, red and black. Ninety-nine out of every hundred are wandering speculators, adventurers and Arabs, who have no other object than gambling themselves into the possession of fabulous fortunes, with but few conscientious scruples as to how they gain the coveted treasure. All of them willing to take it without rendering an equivalent in actual labor or useful products to society. These are the people, aided by Dr. Newman, and the Protestant sects generally, who are demanding that the whole power of the government shall be exerted in the suppression of the rights of conscience and action on the part of a people, who fled to the wilderness to escape pious persecution, robbery and murder, notwithstanding the libellous denials of *Harper's Weekly*, that Protestant sects do no such things.

The truth is that all this clamor is raised, first, in the interest of needy adventurers, and greedy cormorants whose only object is to get the wealth of this persecuted people for nothing, or for a merely nominal sum; and these people have no particular respect for common morality, much less for eminent piety. Any pretense to the contrary is a bald falsehood. And yet the entire Christian church unites with this crew to obliterate a people, who never did them any harm, and if left to themselves never could have acquired any power to hurt any one.

But there is a new phase of this subject. Under mormon, a man was obliged to support all his wives and concubines, the same as under the Bible rule. These fellows want polygamy abolished so that they can have as many wives as they please, and have license to commit all sorts of lewdness, and be legally bound to support only one woman. Wealth, fraudulently obtained, and unbridled gratification are the main-springs of their action. All the rest is merely bunkum, and very thin. Of the two systems, that of polygamy and that of our orthodox civilization, the mormons' is the better. Under the latter, all wives are supported; under our system, only one has any legal claim. And as women are not the equals of men, have no rights which men are bound to respect; and as their legitimate place is the kitchen, bed and nursery, and their chief use, business and purpose, according to Greeley and others, to produce and raise babies to prevent the world from becoming depopulated, and as they must ever be held as subordinate and inferior to their male masters, and legal rapers, why not give to them that condition which compels provision for all their material wants? And echo answers, Why not? If our pious friends will purge themselves of all damning sins, they will have more charity and less time to waste on matters which do not concern them.

GRANT'S INDIAN POLICY.

We have heard of Grant's Indian policy until our ears are weary of the sound, while our eyes have never been permitted to behold anything that bore the faintest resemblance to a policy. Surely that course cannot be called a policy which has no settled intelligent method of procedure based upon thorough investigation of the facts bearing on the case. If a shifting uncertain course, shaped upon the different suggestions of various influences having conflicting interests, can be called a policy, our President has a policy regarding the Indian matter. As the affairs between the Government and the Indians now stand, the people who have a right to be informed of all matters referring to the common weal, have no means of obtaining correct information regarding the merits of the controversy between the Indians and the settlers. The military do not argue among themselves; the agents are a-loggerheads; Grant listens first to one, and then to another, and shapes his uncertain course accordingly. He has no policy adapted to the management of Indians. He is incompetent to understand the wrongs of either side, or to devise a remedy, and he is intent on re-election to attempt any calm sensible solution of the problem.

From the reports that come to us we glean certain facts, that the settlers want the lands and all the water for navigation; that the government collects the Indians on reservations and allows white settlers to take the water and leave the Indians the alternative of starving or stealing. Mr. Stout, General Indian Agent, declares that he cannot keep his Indians at peace a month longer unless this abuse is corrected. The Indians are willing to work the canal, but cannot do so if the water is turned away from their chance of using it. The settlers thus by innovations on the rights of the Indians gain their hatred and incur their revenge, and then demand that the government shall protect them. It seems to us the manifest duty of the government to protect the Indians in all the rights of their reservations, and to investigate the causes of their hostility and depredations and if those causes rest principally, as they frequently do, in the injustice and dishonesty of the whites towards them, to deal with the prime provoker of the difficulties.

HEAVY SUIT AGAINST A RAILROAD COMPANY.

A suit involving more than a million of dollars against the Logansport, Crawfordville, and South Western Railway Company, et al., is pending in the supreme court of Pennsylvania.

THE MILLENNIUM AT HAND.

Rev. Samuel Hanson Cox, D. D., now nearly eighty years of age, during all the vigor of his manhood, the great controversialist, now pitting against Baptists, and then against Armenians, in his old age and dotage, has concluded that sectarian wrangling is not the thing after all. The creeds contain too much truth to keep christians apart, except on Anniversary week, when the lines should be drawn to show that they have distinctiveness of organization while they retain unity of purpose.

He visited a Methodist Camp Meeting *incognito*—not to controvert, but to see and hear; the scales fell from his ancient eyes, and he saw now only christians. But what seemed to please him most was the august reverential, "simple, grave, and apparently interested" President of the United States. The Rev. Dr. standing on the borders of the Unknown Land, was not only pleased, gratified as to the "manner, matter, order, glad, hopefully benefited—found it good to be there," but was facetious, and perpetrated a pun on the name of Grant. All of which the Methodists accept as proof that the millennium is dawning.

Apropos, Dr. Cox is the man who taught God the classics thus: "O Lord, thou art the *sine qua non* of our desires; the *ne plus ultra* of our aspirations—and the *Ultima Thule* of our hopes." We presume God understood him if the audience did not.

The *Christian Radical* insists on a crusade against spiritual slavery—against those who refuse to let Christian people study and interpret God's word for themselves, without first receiving instruction from sectarian leaders. It demands a place in the churches for the poor and the sick—it finds no room for Jesus or his friends, publicans and harlots, in those august temples of worship; and leans to the opinion that Jesus with his scourges would be a useful institution at this time. In the days of old, "the church was not a place for dress, parade, fine sermons, operatic music, and display of learning; but those times are gone, it is not so now." "If a poor woman, who had been taken in the act of adultery, were to come into some (any) of our temples in quest of Jesus, it would break up the assembly." "Jesus came to call sinners, but the churches are concerned to get the respectable and the righteous, to membership." The same paper confesses that the critical Japanese, who come to learn of our affairs, will not be favorably impressed by our discordant sectarianism, if we cannot stand the test.

We find a church quarrel in Missouri ending in murder under the very altar of worship. We find the Catholics murdering a Protestant in broad daylight on religious grounds. Of course the millennium is at hand. All these confessions and facts demonstrate it beyond doubt.

OBSCURITY OF CHRISTIANITY.—We have always found that defining christianity is not only extremely difficult, but extremely perilous work. Defined truth is no longer a truth; a defined christianity is not worth anybody's regard, nor is it a life and power to any soul.—*Christian Radical*.

If there is no standard and no definition of christianity, then how shall any one know when he has attained the lowest or highest degree of that essential of safety through all the coming ages? According to the above, the more indefinite and vague, the more value it has. Christianity and salvation through that system gain all their power from mystery and incomprehensibility.

The *Congregationalist* defines: "Morality is right living—religion is living with God." But what is living with God?

The *Christian Leader*, Universalist, spreads itself on two and a half long columns to prove that morality is living with God, and the essence of religion.

Prof. Bartlett, learned in divine, incomprehensible, and undefinable things, protests that religion is the foot of all sound morality; that morality can exist without religion; but religion produces necessarily morality. But what religion is, or how it binds us to God, is not set forth.

The *Congregationalist* contends that no amount of goodness, negative of immorality, or practical good works can save us. Hell is our doom without this undefined, incomprehensible spiritual condition and relation to God, which defies all definition and loses its power by becoming known.

The *Leader* insists that there is no need of all this—that practical morality cannot exist without nearness to God, etc. Our conclusion is that there is very little clearness, and very much cloudiness, on a subject about which honest men differ so widely: the corollary to this is that the disputants don't know anything about God, man, their relations, obligations, duties; and nothing about religion or common morality. The secondary corollary is that they have mistaken their calling, imposed on God, and are defrauding society of their labors in some useful productive industry, instead of forcing themselves on God, be attempting to make plain that which he has left in obscurity. This plain, wholesome, tho' unpalatable advice to the disputants are incomprehensible subjects.

Of all things, liberalists and Spiritualists should organize in the interests of their children. No other means will so permanently enhance the interest of human progress, as the proper care of the little ones. To Societies which have not Lyceums we can say that our Bro. Eli F. Brown of Richmond, Ind., adds to his qualifications as a radical lecturer a thorough knowledge of progressive Lyceums. "He is ready, willing and anxious to help where ever he can. He has been working for years in Lyceums, has at all times met with marked success. He lectures in Kansas city, Mo., in May. The Society there are to organize a Lyceum during his engagement. Societies that will start and sustain a school for both old and young will succeed.

THE TRIBUNE ON THE DEVIL.—Our neighbor does not believe in a personal devil and a real hell, and thinks these "material notions are mortifying confessions of human inability, to thoroughly comprehend the spiritual." The logical sequence of this admirable and lenient explanation is that the *Tribune* disbelieving their orthodox and popular tenets does thoroughly comprehend the "spiritual." Hence we shall look with more than ordinary interest to the columns of the *Tribune*, for a thorough explanation of the "spiritual" through which the human soul shall grow and expand without passing through the hells of Evil. The Farmer-Philosopher is muddled enough in party politics to bewilder his readers already, but we are inclined to think that on the origin and uses of evil he will only intensify their mystification. We assure the *Tribune* that the devil is not dead. If he were, there would be fewer scoundrels in the Radical party.

From the New York Standard of the 28th ult.:

ATTEMPTED WIFE MURDER AT THE FOURTH WARD HOTEL.—Herman Jager, who keeps a house of bad repute, known as the Fourth Ward Hotel, Nos. 14 and 16 Catherine slip, quarrelled with his wife, Matilda, whom he shot in the left cheek, inflicting an ugly wound. Jager immediately fled, but was soon found secreted in an adjoining house and locked up.

It is probable that the above named legal guardian had witnessed the fact that some women had no rights the law felt bound to respect, and he thought he would not err in copying its example. He will probably find that, in such cases, the law monopolizes the right of illegal oppression.

WAVELEY, N. Y.—N. Kinney writes us that Mrs. A. E. Mossop has been laboring with most gratifying success in Waverly, drawing out large and enthusiastic audiences. Judging from the eulogiums of Bro. Kinney, Mrs. M. will become one of the most effective workers in the field. The letter closes with the following:

"But thanks to God and the spirit world, the cause of Spiritualism is too far advanced to be overcome by orthodox dirt."

SONNET—THE CRUCIFIX.

BY ALFRED FORD.

O, Christ, sweet friend, if all they say be true,
That when upon the gibbet thou didst hang,
The ready angels waited in thy view,
To seize and save thee from that awful pang,
To kill thy foes and heal thy cruel smart;
And through the world proclaim thy royal right;
What fatal reticence possessed thy heart,
That thou withheld the word of heavenly might?
Hadst thou but spoken!—from what coils of crime,
From what strange folly, sorrow and disgrace,
What fits of error and what pools of slime,
Thou mightst have saved this wretched mortal race.
But now no more are thy mild lessons taught,
For priest and savant make thee a thing of naught.

CELEBRATION OF THE TWENTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

AT

APOLLO HALL, NEW YORK, SUNDAY, MARCH 31, 1872.

Notwithstanding the rain poured in torrents all day long, at 1 P. M., the Spiritualists of New York began to assemble at the above Hall, and at 2 P. M., the hour advertised for the exercises to commence, a large audience had gathered, not only Gotham, but Brooklyn, Williamsburg and other places being represented.

Dr. R. T. Hallock, of New York, was called to the chair. He said Spiritualism, the modern phenomena of which, we this day celebrate, is no new thing, either in philosophy or manifestations. And yet, the particular event we are here to commemorate, transpired twenty-four years ago to-day.

The little rap that so startled the world with wonder and inquiry continues to rap on, while a variety of manifestations have been developed, seemingly from that small beginning, each of which, in their appropriate sphere, are doing their part to convince the world of this great truth, and in the midst of a blind faith, blindly taught, and as blindly believed, doing more than the whole orthodox world, in "bringing immortality to light," and proving that man has a future life.

Not only that my friends, but the influence of our grand philosophy, when once comprehended by the masses, will do more to elevate humanity in the scale of being, than all other systems that have ever been taught. Sweeping away the prejudices and bigotries, established upon the hoary traditions of the mouldering past, this new dispensation of the gospel of Spiritualism has come as the "new wine" which is to enter into each individual life, giving strength and courage to stand up for the truth, regardless of the great influence which King-Craft and Priest-Craft may bring to oppose.

This is seen most plainly in the social, political and religious agitations of the day. And nowhere is it more fully illustrated than in the great and onward movement, of that progressive sentiment of our time, constantly increasing, which proclaims woman the equal of man, not only in religious, but political rights and privileges. Spiritualism brought woman to this high estate, and the spiritual rostrum was the first place where woman found the free and untrammelled exercises of all her powers, and Spiritualists the first to welcome her to the full exercise of them.

And why not, my friends, since it was woman who first brought man in the Garden of Eden, to a realizing sense of his ignorance and degradation, and thence, by partaking of the fruit of the tree of knowledge, to an understanding of his true condition, by which, as the book says, he became as one of the Gods, "knowing good from evil." It was a woman who gave

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according to orthodox teaching, a Savior to the world! And it was a woman, through whom modern Spiritualism made its advent to the world. In fact, from woman, the race has had its grandest lessons in the past, and by woman's intuition and higher inspiration, the world may receive its highest wisdom to-day. But there are others to speak, and I must not trespass upon their time. We celebrate a most important fact, my friends, more important than all other discoveries ever made! Thousands upon thousands rejoice to-day, in celebrating its discovery, as do we, and may we ever with reverent gratitude acknowledge our indebtedness to those bright spirits, who gave us the tiny rap twenty-four years ago, and who continue still the faithful, watchful guardians of our lives.

ADDRESS OF CHARLES PARTRIDGE.

MR. PRESIDENT, Ladies and Gentlemen.—Mankind in its earlier infancy and ignorance knew nothing, and would know nothing except what it obtained through the mere outward manifestations of physical life. Probably many centuries passed before mankind had the benefit of any other knowledge except what came through these manifestations of physical life. History gives us, notwithstanding, positive evidence of the life beyond the grave, and that continued efforts have been made to prove it to mankind. It has been the great labor of those who have passed through this physical degree, to teach us, that there was a life beyond. Now, I say, it has been a hardship for spirits to come back to tell us and to prove to us that there is a life beyond the grave. They made a great effort in the person of Krishna, who lived 600? years before the time of Christ. The history of their lives is very similar, in fact, their lives were so much alike that history proves them to be one and the same person. His sayings are almost precisely the same as those of Jesus Christ. Now, in Jesus Christ was another effort made to do the same. He taught our unpopular doctrine, for truth is most always unpopular. We go to mediums, believe in their teachings, and when away from them, the doctrines they teach are so unpopular, that we deny them as Peter did of old. Then there was Swedenborg. Christ did a great deal to get people to believe in his doctrines, but Swedenborg knew too much to do any good with his knowledge, he knew so much of this world that he tried to make Spiritualism conform to his knowledge of the laws governing this world, and in that way tried to make it popular. Those that preceded him knew too little, he knew too much. In our own time, in 1847, a family residing in Hydesville, near Rochester, were troubled with noises that they could not understand. We are here to-day to celebrate the birth of the effort to build up the kingdom of God on the earth. There were raps on the door, the door was opened and no one was there, they went to the back room and the raps came again, the door was opened again, and no one was there. They closed the door, stood back and held the latch ready to spring out and catch the person who they supposed was knocking, and still the raps came so forcibly as to jar the door.

The door was instantly opened and a man ran around the house, but found no clue to the mystery. After that one of his children screamed out and said that a cold hand was laid on its face, the child was too young to admit of any deception.

The family left and John Fox moved into the house December 1847. They heard the raps and suffered the thing to go on without heed. They were good Methodists and didn't think there was anything bad in it. These manifestations increased so that the building itself would shake, and doors began to open and shut violently. Even that was not enough to arouse them to duty, so bed clothes and movables of all kinds were thrown about the room in the strangest manner. This was a very strange thing.

March 31st, the day we now celebrate, great noises were heard about the house, the whole house shook and caused great disturbance. They all got up and were very much alarmed, little Katie Fox, too young to be afraid, sat in the middle of the floor playing. The spirits took advantage of this and when she snapped her finger, they would make a response to the sounds that she made, showing that the raps were governed by intelligence. Her mother observed this and in answer to her request obtained correctly the number of her children and their ages respectively. That was a good deal of intelligence, and that was the way that the system of communication was inaugurated. She said to the spirit, "if you can rap in this way when you mean no, rap one; when yes, three." She then asked, "Are you a spirit?" one, two, three—yes. That is the way the information was obtained that the intelligence was a spirit.

Whether believers or skeptics—if anybody has asked who or what are you? the answer, "I am a spirit," has been given, and that answer is enough to explain the whole of this theory, in spite of the skeptic. The spirit has been made to declare itself a spirit.

After that Mrs. Fish and Kate Fox came to New York and stopped a short time at Barnes' Hotel where they gave sittings which created a great deal of excitement and interest, they, however, soon returned. On September 11, I went with them to Rochester, where we had very remarkable manifestations, which I have related on former occasions. I wrote down what I had seen and heard, and in company with Dr. Grey made arrangements to hold circles to privately investigate the whole matter. On December 30, 1850, Mrs. Fox and Margaretta came to the city and attended a circle organized at my house. The circle consisted of a number, two of which were appointed by the spirits themselves. The result was that we were satisfied of the fact that the spirits did communicate, and then gave the public an opportunity to come free, and investigate for themselves. Thousands came and were satisfied that they had held communion with their dear friends. Since then it

has spread throughout the world until at the end of twenty-four years only, there is not a spot on the earth where modern Spiritualism has not been heard of. (Applause.)

I am sometimes disturbed as to whether we are not in error. I think we have been in error in spending our time and talent in constantly disputing with skeptics at conferences, etc., as to the facts of spirit communion, and minor matters, so that we are to-day in the same place, still disputing with skeptics, and in consequence those who are convinced have no opportunity to go ahead. I fear we don't come together to progress, but to dispute and to wrangle, instead of trying to strengthen each other. There are plenty of places for skeptics to go to argue and debate. I say there should be progress, or we shall lose. And secondly, we have erred in regard to our treatment of mediums. A medium is a very tender thing, if it were not so, it would be impossible for them to be mediums. Put these beautiful, but delicate and tender flowers before me into ice, or pour boiling hot water upon them, and you know they will suffer, so with our mediums; put a sensitively organized medium in the midst of these disputes and they suffer naturally. Everything has its conditions, and above all, mediumship between this and the other world is a very sensitive thing and not to be abused. We have not protected our mediums so we have few in consequence. We make them shrink from the public and afraid to make themselves known, from the shameful way in which they have been treated. I hope we will see to these things. As this is our anniversary let us make a fresh start, a departure if you choose to call it; let us therefore be up and doing.

ADDRESS OF VICTORIA C. WOODHULL.

In all great movements there is always a competent cause operating by certain methods to produce given results. All movements are parts of one common order of evolution, and are severally related to each other. One movement cannot be abstracted from all others and be considered as something specially belonging to the time in which it falls, and to the people through whom it is developed; since it not only grew out of something that preceded it, but it also leads to something that shall follow it.

It has always seemed to me that in the failure to recognize this *oneness* of purpose, this progressive chain of unfolding life which, link by link, interbound with each other, extends from an eternity backward to an eternity forward, comes the discords that grate upon our souls, from so many quarters, setting them on edge, one against the other.

This failure brings people to imagine that, as individuals, they are the movement in which they are engaged, while in fact, they are only the means of which use is made by the grand power which presides behind all movements, carrying forward the ear of general progress. If this proposition be the true and accepted one, as against the reverse of it, personalities become merged in movements instead of their being merged into personalities.

And we see, wherever the reverse is accepted and practiced—where movements become personalized—they always sink to rise again upon the next tidal wave.

Spiritualism is the last great movement that has appeared in the religious department of humanity. It is, in fact, the beginning of the re-union of all that has gone before, with all that shall follow after; but it does not differ in essence, from those that have preceded it. It resulted from a cause, operates by certain means and produces given results.

It is not an invention made by and patented for individuals. Even the "Fox girls" are not responsible for, though in a great measure they ought to be, and justly are, credited with, its coming. Nevertheless it came in spite of them, and had it not been by them it would have been by some one else, or by others.

From the otherwise insignificant city of Rochester, within twenty-four years, it has spread all over the world, surmounting the most determined obstacles and the most formidable opposition that were ever cast in the way of a grand and great cause.

It has not spread thus and triumphed because of the assistance individuals have rendered it, but in spite of them. It has made individuals; it has done a great deal for them; they, nothing for it, and instead of people claiming so much honor, as some do, for the rapid growth it has made, it would become them much more to say, "I had been nothing except for what Spiritualism has done for me." The honor, if there be any such thing, lies with others; the benefit is ours who are counted worthy to labor in it—who are fit to be called within its mission.

Thus stands Spiritualism to-day, the wonder of the world—the most gigantic innovator of all the ages. To the living past, it unites the present and connects both with the unfathomable future, which under the inspiration it brings, becomes the Star in the East, to lead in straightest, smoothest, broadest paths.

Spiritualism, then, is in the best sense, humanitarian—it embraces all humanity—past as well as present, and future also. In its first analysis, it demonstrates the fact of intercommunication between the spirit and the earth spheres. It presents the possibility of communion, between all who live in one, with all who live in the other. It is no respecter of persons. It knows no high, no low, no rich, no poor. It comes alike to the king upon the throne, and to the poorest laboring peasant; to the most aristocratic virtue, and to the most despised woman of the town. In short it is grand enough; it is large enough, it is glorious enough to gather the whole human family in one great embrace, calling them all children of one Great Mother and Father, and recognizing that if one were lost, one place would be vacant, that humanity would be incomplete.

Spiritualism is something more than a mere name accidentally given to new phenomena. It has a signification excell-

ing in poetic beauty, the sublimest imaginings of the loftiest tuned souls. But it has more than this. It has a divinely practical side as well, which reaches to all the common needs of life, as it ministers to all the higher requirements of the soul. As well attempt to confine the mighty ocean's swell, as to limit the sphere of Spiritualism. Apartments may be constructed to confine it to a respectable size, but it will escape them, and, if you please, descend where it is more needed—to the most degraded conditions, and minister there.

I am constitutionally opposed to all sorts of monopolies; and I do not believe in even attempting to monopolize Spiritualism, which has been given of God for all. Some people talk of constructing a measure by which to determine what is, and what is not Spiritualism; and who are, and who are not Spiritualists; and if perchance, they find any within it whom they can't measure, they propose to incontinently expel them; but if I am not at fault, such persons will soon learn that they have simply made the mistake previously referred to—of supposing their *ism* to be Spiritualism, which swirl and turn it as you may, will never admit of any other prefix. It is large enough to take in Tuttleism, Brittenism, Woodhullism, and all other personalisms and swallow them all in one grand mass. None of us have yet grown to the stature of a God; and until we do Spiritualism will remain larger than we are, and larger than any Constitution and By-Laws by which it may be measured.

Spiritualism, then, cannot be Sectarian. Spiritualists cannot be sectarians. Can the reverse be true? Yes! in so far as sectarianism and sectarians represent Spiritualism; but no farther. Everybody may form a part of Spiritualism; but it can never be a part of anything; since it is the whole of all things pertaining to humanity.

But the error is made in some quarters in attempting to deny others their proper sphere; forgetting there is room and need for all. There is a great principle involved in this proposition which I believe to be the one that should rule all human intercourse, and upon which all organic efforts should be based. And when I advocate it it ought not to be charged that I am advocating Woodhullism, or the isms of the American Association of Spiritualists. That principle is *Individual Freedom*, and it ought to be the rule and guide in all departments of human needs.

I said Spiritualism means humanitarianism, including all the needs of humanity, and these are of various kinds: first, material; second, intellectual; third, religious. Since there are religious, intellectual and material elements in every human being, neither of which can be ignored without doing injury to the others. But the world has attempted to reverse the order of necessity making religious needs the most important. But facts expose the error of this, since the intellect is built upon the material, while a consistent religion must be a result of intellectual comprehension; anything else is blind worship, or idolatry.

It is the mission of Spiritualism to begin at the foundations of society, and see that they are such as will support the structure. A society is an organization of individuals. A proper organization of individuals should include the Government, since the action of individuals, in organic form, is their government. All organization is government.

Therefore, if Spiritualism be indeed that which shall include all human needs, it must begin at the bottom and organize the government of the people upon the principles which should rule their intercourse; and unless this is first done all its endeavors in the higher departments of the intellect and the soul, will prove abortive.

Hence I say that it is the first duty of those who comprehend true reform, in its broad and general sense, to look after our government.

It is useless for them to stand indifferently by and see humanity groaning under the weight of physical bondage, and say they have nothing to do with the matter.

It is unnecessary for me to enumerate the various forms oppression takes. You all know them; and you also know that they result from a failure of government to recognize the true principles of organization—from the fact that the government is administered in the interests of the few, against the interests of the many. Thirteen million people constantly labor all their lives long, only to see its results aggregated in the hands of a select few who labor not at all except to devise schemes by which to make their success more certain and perfect.

Again; one half of all the people are subjects of the other half, who refuse to give them their liberty as members of the organization.

Is that good humanitarianism? Do you say that a man has the right to dictate to me the rules by which I shall conduct my intercourse with the world? If not, neither can it be said that all men shall do the same for all women.

And yet just that, do all men do, and women are powerless! Is that good humanitarianism? It may be for those who want to remain slaves, but it won't do for me; and I think there are many other women, for whom it will not do. We have had Man-itarianism long enough. We want in its stead a little Humanitarianism. But because I advocate this, I am accused of wishing to degrade Spiritualism by politics. But how can the considerations of a human need degrade anything? How can it sectarianize Spiritualism or politics, to advocate correct principles of government? It seems to me, that even among Spiritualists, there is quite too much profession unaccompanied by practice. They cannot consistently advocate justice, and at the same time refuse to act justly, without subjecting themselves to the charge of hypocrisy.

It is true that Spiritualism has already done a mighty work; but a still greater remains undone. It has demonstrated the relations which exist between the spheres. But it has not

even discovered those which *ought* to exist among the inhabitants of this. It has even failed to give a proper consideration to the most vital of all questions—that of the children—how they ought to be born and how educated; and because I have attempted to bring this important subject before the people, a great howl of outraged virtue has gone up against me. Even from this stand I have been denounced as advocating theories to excuse the immoralities of my own life. But for all that, Spiritualism will have to solve the question of the relations of the sexes.

It seems to me that Spiritualists ought not to remain mere theorists any longer. If the principles of Spiritualism make it a good religion, why should not the same principles make a good foundation for organization? In other words, why should not Spiritualism be both a good religion, and a good government?

Spiritualism guarantees to everybody the right to individual belief; carried into government it would guarantee to every one the right to the exercise of all individual rights and secure justice to all. If that can be called the union of church and State, I say the sooner it can be brought about the better it will be for humanity. The church and State are only enemies to human rights when they attempt to enforce despotism upon the people. Neither can ever be oppressive when it seeks to establish and maintain human rights. We have freedom of church. We also want freedom of State tempered with justice. And when we have both it will make but little difference about union or disunion, since, to all intents and purposes, they would be the same in principle and effect.

Hence, if people say, it means religious despotism, to advocate just political action for Spiritualists, for humanitarians—I must say they speak badly for their Spiritualism; since they say there are human interests that it does not include.

On the 9th and 10th of May, there is to be a Convention in this city of all the various branches of radical reform. It is to be a Human Rights Convention, and is called for the purpose of considering the steps that ought to be taken, that human rights may be secured to the people of this country.

I trust that Spiritualists everywhere will feel a deep interest in this question and the movement it is proposed to inaugurate; and that they will take steps to be represented in the Convention.

And I hope that the Spiritualists of New York have a sufficient interest in the general welfare of the people, to desire a government of human equity, in the place of the political despotism under which we now struggle; and that they too will be in the Convention, to give it the aid of their wisdom and influence, and thus pave the way for using their political strength in favor of the principles which they advocate, not as sectarian religionists, but as humanitarian Spiritualists; and by so doing, prepare the material frame work of the structure upon which intellectual and religious adornment will not afterward be wasted.

ADDRESS OF A. A. WHEELLOCK.

MR. CHAIRMAN AND FRIENDS: It has been well observed by the President of this meeting, that from woman we have learned the grandest lessons of the past. So for myself, would prefer to sit in silence and learn from woman, from this platform to-day; but the committee have kindly invited me to occupy a portion of the time this afternoon, and I respond. In the few moments allowed me I could no more than outline the great movement, to celebrate the origin of which, has brought us together. I confess I am happily disappointed, considering the weather, in seeing so large an audience. And may I not infer, that every individual present who could venture through this driving storm to attend this Anniversary meeting, is either a Spiritualist, or desires to be one.

It would seem somewhat singular, however, notwithstanding the weather, if Spiritualists are numbered by the million, as our learned friend Judge Edmonds has published to the world, that one small hall, (and that not full,) should contain all that can be found willing in New York to join this happy throng in your rejoicings to-day! Instead of one hall, if Spiritualism was truly represented in this great city, ten times as many halls would be filled to-day.

But I do not so much wonder at it. I do not think Spiritualists so much different from other people aside from their special views. Humanity is very much alike in its primal, natural, normal condition, the world over. I have found that many who believe in Spiritualism, having the fear of hell removed; such weather as to-day, or a less excuse, is quite sufficient to account for vacant seats, even on such an occasion as this. And then, Spiritualists are so fearfully individualized, that they do not desire to meet, and if they should, as only now and then one can agree, the meeting would necessarily be small.

We are here, tis true, to commemorate the advent of a great phenomenal fact, but there is a practical side to all this theorizing and talk, if there is not, of what avail is our theory? That little rap which so startled the world twenty-four years ago, and has kept rapping on, until it has been heard o'er all the earth, means something else besides talk! If it had not, it would never have disturbed the Fox family or any one else. Many of the Spiritualists of New York, must have failed to appreciate the truth of this, or this Hall would not hold a tenth part of those who should have been here with us.

The great scope of Spiritualism has been presented to you to-day, and I shall only attempt to direct your thoughts to that which is practical in what I may say upon this occasion. The first thought I have to present to you is, that the phenomena we to-day celebrate is a *fact palpable of demonstration*. Think for a moment of the influence of such a truth upon humanity! Here is something tangible at last. How eagerly conscious in-

telligence seizes hold of it. We mean, of course, seize hold of as much as is comprehended—no more.

Hence, phenomenal facts make the alphabet, which every child of Spiritualism *must* learn, they are the "Gates Ajar," through which alone we can enter the blissful abode where our loved ones have gone, and although this is palpable of demonstration to any intelligent person, there are those who will still cling to blind faith, mistaking orthodox chaff, for the bread of Spiritualism.

For almost two thousand years Christianity has only doled out chaff to humanity. In doing this it has deceived humanity. They continue to teach this deception. It is only by contrasting the *fact* of spirit communion, with orthodox teaching, that we discover its real value.

A man said to me to-day, on the street car, as I was coming to this meeting, "Do you believe in this humbug?" I replied, "No, Sir, I don't believe in Spiritualism, if that is what you mean by 'this humbug'; but I *know* something about it, and that its phenomena is true, and will be happy to enlighten you on the subject."

Our chief glory to-day, consists in our positive knowledge that our philosophy is supported by phenomena which all human beings can prove for themselves. We have been offering the incontrovertible proof for twenty-four years. The Spiritualist who can only say, "I believe in spirit communion" has not yet learned its alphabet.

Your chairman has said with truth, that Spiritualism is the most important discovery that has ever been made, and the most productive of beneficial results to humanity. If this is so, how does so important a fact effect you and me? Why do I ask? Because, just as we answer faithfully, this question, each one, we shall show how much practical Spiritualism we have. How do Spiritualists of New York show their appreciation of this great truth? What practical work are you doing? Are you educating even your children, in the beautiful teaching of Spiritualism, and thus saving them from the greedy clutch of orthodoxy?

Alas, not a single Lyceum in this great city, and not less than 20,000 Spiritualists here! The first duty of every Spiritualist is to assist in educating the children. The future of Spiritualism rests upon them.

Again, in a great city like this, if these 20,000, or 10,000, or 5,000 Spiritualists would but do their duty, instead of not having a single Hall to call your own, you would have a whole square upon which would be reared indeed, a "Spiritual Temple," where the educational, and all other interests of a practical character properly belonging to Spiritualism and its advancement, would be carried forward! No wonder the world looks on in derision, if this is the slipshod manner in which we treat our dearest and most vital interests. Are you *practical* in this? Is this the example you wish to show to the world of what Spiritualism does? Of what avail is your Spiritualism if you come to the Anniversary once a year—or once a week to lectures, and do no more? What avails the advocacy of these principles, if you only say, "I am a Spiritualist—I don't fear hell—there is no roaming devil seeking to devour me—because Spiritualism is true—glorious Spiritualism—glorious Spiritualism! and yet you don't do a thing to *make it glorious* to you!

Well, let me tell you, that a time is coming when you won't feel so glorious, for just in proportion as you do not *labor*, you shall not harvest, either in this world or the next.

Only as we take Spiritualism home with us in every day life, will it aid us to harmonize with each other. Have heard it said that Spiritualists do differ in opinion occasionally. Well, let them differ, it need not interfere with the general work. What is the general work? Does it mean to come and sit here and hear a lecture? You all know it means work—you must live it, and work together heart and hand. You all know this to be a plain duty. Don't be looking to your neighbor, look after yourself.

Spiritualists who have witnessed the phenomena for years, need not spend all their blessed time and means, searching for tests! There is something of more importance for you to do. Marvel and wonderment belongs to the skeptic and unlearned, not to you.

We do not run out every spring, and exclaim with surprise, why the flowers have come again. It is an old story. We know they will come with the spring time. We have reached this point in Spiritualism. We need not marvel at these things longer.

But if we do still sit and cry, oh wonderful, wonderful, just to that point will the law of compensation hold us, instead of going on, getting more and more every day. The interests of society demand that we go on. What can I do to benefit humanity is the great question, which comes to the true Spiritualist. When we are willing to make personal sacrifice, and go forward to labor and work for the grand result, all opposition will pass before us, or be crushed, and humanity will rejoice, because of the advent of this great truth.

Then will each and every one realize

That we are living, living.
In a grand and glorious time
In an age, on ages telling.
To be living is sublime.

ADDRESS OF C. FANNIE ALLYN.

I wish to thank you for the cordial reception that you have given me. New York is not one of my stopping places. I have work in other parts of the country. I remember it is said that the Oneida Community has a farm of so great extent that a shower may occur on one part of it, and still there will be room enough in other parts for all to work, the same applies to myself, there is plenty of room, and I ought to be thankful that I can work somewhere else, if not in New York.

You have been told many times to-day that Spiritualism

needs to be practical, consequently we need only remind you of this as preliminary to what we are about to say.

Spiritualism existed long before the date which we now celebrate. Spiritualism to-day has become recognized by some and feared by others. Our theological fathers didn't like to have the railroad run through their property, forgetting that it would be productive of good along the country through which it ran, and be of profit to them as well as others. We do not mind when, we have heard people say, Oh yes, Spiritualism is true, its a very old thing; they had a communication in the Garden of Eden, in the form of a snake, and from that they call the devil the father of all mediums. We say we have got hold of a fact; its manifestations did not cease in the Garden of Eden or with the hand writing on the wall, or with later miracles, or with the Rochester rappings.

The Lyceum movement should be attended to, and the welfare of the children themselves; we know of no school where they are properly taught the evils of intemperance and kindred vices. Is it not time to attend to these things? Spiritualists are the only ones who dare to tell the truth, and they don't always do it.

I would say in communicating with a spirit, don't tell us whether you wear a white or black cap, or carry a cane, etc., etc., but tell us what we can do to progress, to be practical.

In the little verse, "Mary had a little lamb whose fleece was white as snow," &c., the whole secret is apparent why the lamb loved Mary so. Because Mary loved the lamb.

There can be no reform of temperance, Spiritualism, labor, etc., unless like little Mary you love it because, it is for somebody's brother, sister or mother. Love of Spiritualism would make you do the same as you would do for love of your children. If they were in a burning house, you would not sit there and say, "Well, yes, the house is burning." Some Spiritualists are in the sleepy, torpid condition of the old Dutch Judge, who, when asked, "Do you believe in God," said, "Yaw." "Do you believe in Jesus Christ, the Son of God?" "Well, you have got me there, I've heard about the old man, but I don't know anything about the boys." Interest, love of fellow men has saved Chicago. Practical Spiritualism can save the Chicago of Humanity. Your charity should begin at home. When I was lecturing at ———, I told them that Bro. Wheelock was ill, worn out with hard work in this cause—needed subscribers—did not want charity, but needed financial aid in his extremity. You don't know how much glory Bro. Wheelock had, but how little money he received. You say to yourself if any one is in need, if I don't take care of him, somebody else will, so that what is everybody's business is nobody's. This is as it is in the church, he who has the most money sits nearest the minister, and gets naturally a little more religion than his poorer neighbor.

"My country, right or wrong!" has been the watchword of the patriot, "but whether right or wrong, still my country?"

Spiritualists although patriots as well, have a higher aim, and since we know that our spirit friends have been manifesting their anxiety toward us, and laboring for us in such manner as has been apparent for the past twenty-four years, never deceiving us, but promising, and performing still greater things for us, shall we not say humanity, right or wrong, and gird on our armor to do battle for the cause, until the great work is done and love redeemed shall triumph in the earth.

MISCELLANEOUS.

SOCIAL EVIL.

Editors Woodhull and Claflin's Weekly.

Under the above heading I find an editorial in the *Wade Journal*, published in Philadelphia, March 23, D. Rodney King, Managing Editor, in which this "most seeming virtuous King" appears to have an attack of epilepsy on the discovery of, as he supposed, a whole nest full of eggs, deposited by the "social evil."

He begins by saying that Grant in his inaugural address said "that the best way to effect a repeal of an objectionable law, was to enforce strictly its execution" and then argues thusly: "if this is true of an objectionable law, the enforcement of one that is absolutely indispensable to the well being of society is of vastly more importance."

What does he mean? Does he wish his indispensable law enforced so strictly as to cause its repeal? This is surely what his *sillygism* would lead one to infer. But here comes "the cause of all his miseries." He says:

We are led to these remarks by the perusal of a recent number of *Woodhull and Claflin's Weekly*, published in New York. In the issue of the 23d of March is published, *in extenso*, a speech delivered by a person, Frances Rose McKinley, at Irving Hall, New York. We desire, in all humility and in all seriousness, to ask, why, in a community professing, at least, to respect the marriage tie and to discourage by law, sensuality and vice, the law against obscene publications is not enforced against the publishers of this print. The language used is plain and unmistakable, and the ends and aims of the speaker equally so. That we may not be accused of unnecessary severity, we extract at random a few passages from this issue of obscenity, and, in doing so, we feel that an apology is due to our readers for thus sullyng our columns.

After this humble apology, he goes for Mrs. McKinley's speech, and with his vulture bill extracts everything that his corrupt imagination suggested was filthy or obscene, and reproduces it in his "respectable and high-toned" sheet for the perusal of the *unco quid*, whose blind bigotry would never have permitted them to have read such "obscenity" unless printed in a "respectable" sheet, stamped as such by a "respectable" society.

Oh! consistency! thou art a jewel scarcely dreamed of in the Trade Journals "philosophy."

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It will be more tolerable for Woodhull & Claflin's WEEKLY in the day of judgment than for thee—Thou Journal.

Amid his indignation and surprise, he calls upon J. K. Dillon, Esq., "President of the New York Society for the Suppression of Obscene Literature," and in Dillon he "hopes that society may hereafter be saved from the demoralizing tendency of such publications." Having previously read Mrs. MacKintley's speech in the "WEEKLY," I was anxious to see what "obscenity" his "random" shots would produce, but after reading his extracts am still at a loss to see just where the "obscenity" comes in.

Be this as it may, I am very anxious concerning the welfare of our much loved WEEKLY. Do please, somebody, go and coax good Mr. Dillon not to do nothing to it. If Mr. D. Rodney King is in earnest in this matter, I would advise him to peruse a work called the Holy Bible. It is more extensively read than Woodhull & Claflin's WEEKLY. I think he will find obscenity in that work sufficient to necessitate the calling again for help from J. R. Dillon.

If it were not for sully the columns of the weekly, I would read him a chapter of obscenities from that work that would cause even free-lovers to blush to read.

Mr. King, "Wherein condemnest thou another, when thou, thyself, doth all these things." H. C. H.

SARAH JANE.

LIFE AND DEATH OF A WATER STREET OUTCAST.

"Would you please inform me who was Sarah Jane, ma'am?" "Sarah Jane! Poor creature, she was one of the inmates of the Home for Women, and she died here yesterday, Tuesday. And I think she died trusting in the Lord, and having made her peace with the world, bad as it was."

"But then, who was she?" "Well, she was an outcast, and has been so for years. About seven years ago she came up to New York from New Hampshire—excuse me for not stating the exact place—and she was led into the path of temptation, and fell as do many others in THIS TERRIBLE NEIGHBORHOOD."

"And I suppose she never got up again?" "Up again! No. The women who fall here fall irretrievably. Once down they remain down. This poor woman had a good home in New Hampshire: her people are respectable farmers, but she never dared show her face again there. She remained where she had first found her shame for seven long years. She told me when she came here that many a time she had thought of coming before, but something always happened to prevent her."

"Was she a young woman?" "O, yes! and good looking, too. Much more so than the generality of these women. In her manners she had good breeding and quite a good education. In all the intercourse which I held with her she seemed to have an instinctive delicacy which not even her seven years' shame, and shame of the LOWEST, VILEST KIND

had succeeded in doing away with."

"Where had she been all this time?" "In the house next door, Mr. Christopher's 275 Water street. There her ruin was achieved, and there she remained for a long time, perhaps without even a hope of a better future. You have, perhaps, no idea how hard it is for a woman who once gets into one of these places to get out of it."

The person who communicated this intelligence to the *Star* man was a pleasant featured, light-haired,

ENERGETIC LITTLE WOMAN.

She spoke and acted like an enthusiast who had faith in the work she was performing.

To this extract from the New York *Star* of the 28th ult., nothing need be added, except that many will think that the picture of the pleasant-featured, light-haired, energetic little woman, is more worthy of commendation than that of the "respectable farmers" mentioned therein.

THE TWO VITAL QUESTIONS.

The two great problems of the hour are, first, the right of the individual to what he can produce from the gifts of God which are common to all mankind, and, second, the utilization of love. The latter cannot exist without the former; and, hence, common motion on the part of capital, and her zeal to sustain monogamy or the family relation as it exists, for she knows there is nothing on earth more selfish. They are hot beds of selfishness in their very institution, and of licentiousness also, and are necessary to the captivity of the affections. The family institution is inimical to the law of love, as taught by Christ, and the institution is a fossil of the old testament dispensation as has been clearly shown and proven by the writings of J. H. Noyes. There is nothing in the Bible opposed to free love, i. e. freedom, in the full exercise of reason, and love that respects the rights of all mankind. Love that makes woman independent of free lovers in the first place, and endows her with an abundance of all that is necessary to her and her offspring, irrespective of the father of her issue. It insures her amply first. Free lovers, as thus defined, hold in abhorrence such freedom as necessarily exists in families, and condemn what is nearly or quite unusual in the family relation, to-wit: onanism, and protects the female completely from the undesired or hated embrace. Free love, in its true sense, is far less free than married love, and the female is emancipated from the power of lust completely; whereas in the family relation she may be regarded as completely under its power. The cases when she is not, are exceptional and not the rule, and thousands and tens of thousands of wives are the victims of the passions of men, every year, and die sacrifices to their husbands' lusts, and there is no help except in divorce, and tens of thousands rather die than resort to it. We once heard it said by a distinguished minister of the gospel in presence of a large congregation, and without exciting the indignation, or even the surprise of any one apparently, for we noted the fact at the time and was surprised at it. It was as follows: the speaker presumed there never was a couple married who would have not been separated some time in their married lives, if enjoying the perfect liberty to be so. It was not intended of course to include such as spend the honey-moon together, or a less time even, and are then separated by death or otherwise, although no such limit was made in the expression. If this be a fact it is a very important one certainly, and ought to be published all abroad. Let it be noted that lust, on the part of men, is rendered inoperative entirely for once; the female being perfectly secure from it, the staff is in her hand

where reason affirmed it should be; and her protection from man, who in marriage is more brutish than the brutes themselves, is complete; and that he is so, is due to the marriage relation in conjunction with her perocile nature. Nevertheless, than marriage, or monogamy, there was nothing better perhaps, until the new dispensation, although it is not clear by any means that monogamy did not originate in the church of Rome. Neither Christ nor his disciples lent the institution their example or even precept to sustain it beyond his second coming, which in our belief, transpired about the year seventy. The Bible is with and not against us in the matter of free-love. The law of love being without limit as to sex, enjoins it. If it did not, so much the worse for the Bible. Suppose the Bible, railroads, and telegraphs are bad for the human race, *per se*, are necessarily bad, under all circumstances, as at present conducted in the interest of capital entirely; they doubtless are a curse to the race, and we had better return to common roads and the old mail coach, exclusively; but their instrumentalities are capable of redemption when love is free, lust chained, and capital is permitted to remain with him or her who produces it. Through wicked laws, wealth is in the hands of unscrupulous thieves, who are the authors of the laws that enrich them. Our halls of legislation and lobbies swarm with most unscrupulous knaves and thieves, and woman's power and influence are necessary to drive them out. They know this as by instinct, and therefore will not permit her to enter into their secrets while they can permit it. Washington would cease to be a vast brothel, if the half of our Senators and representatives were free and independent women; and the guilty know it well; and defalcations would cease, and there would be economy if women were free, if not in widowhood. Will God hasten the good time of her complete emancipation from the lustful power of man, and she will rise to her true position at once, between men and angels, and will beckon us upward through the power of her purer love.

Let us come up boldly to the defence of human rights, communism and free-love. OHIO, March, 1872.

SELF-EVIDENT TRUTHS.

Mr. Abbot, in his review of your letter in the *Index* of March 9, wants to hold you to your "perverse and brittle" logic, as he terms it, by compelling you to prove that "the sexual contract concerns only the two parties to it," and with an air of triumph he adds, "She cannot prove this."

Of course not, for the simple reason that it is a self-evident truth. As well undertake to prove that all men (and women) are created equal. A century ago when Thomas Paine (or Junius) announced that axiom in England, it was scouted by all the wiseacres. A few years later he got it engrafted in our Declaration of Independence, but even now, many claiming extraordinary intelligence affect to deny it. So many more may deny the natural freedom of the affections, but as a self-evident truth it will yet be recognized and guaranteed. Out of all the faculties of our being, must the single one of love be declared not free?

The birth of new beings, though involved in the marriage contract, is another question. If the nurture and education of an offspring devolves entirely upon the parent and not at all upon society, then our marriage laws are right. But society has already acknowledged, and in a measure performed its duty to maintain and educate the little ones. By and by it will do it to the full extent. It must do so or repudiate the principle of the brotherhood of humanity. Then when the nurture and education of offspring shall no longer haunt the poor woman who wishes to enter into the marriage contract, it will be plain enough to all that "the sexual contract concerns only the two parties to it."

WASHINGTON, D. C., March 11, 1872.

ABUSING DOLLY VARDEN.

BY E. H. KELLOGG.

'Twas Sunday morn and Sol was brightly beaming,
As if to scatter earthly toil and scheming,
While piercing shafts from sparkling eyes were peeping,
And "Dolly Varden's" dusty flags were sweeping.
'Twas near Grace Church, "neath whose majestic portal
I spied a form I thought at first immortal.
A maiden fair, with blushes like the roses
That decked her jockey midst attendant posies;
But, sad to say, a most fantastic stricture
Was shed upon the bearings of the picture,
Which hurled the thoughts that first had soared celestial,
Pegasus like, again to things terrestrial.
Behind the maid, somewhat below her bonnet,
Surged her bustle with a misal on it;
Some knavish imp, the sacred precinct scorning,
Had placed the book there, on that Sabbath morning.

BUFFALO, April 2, 1872.

"TENNIE," MY TRUE AND NOBLE SISTER:—I have just read your glorious effort of Friday evening last, and as I cannot clasp hands with you in any more tangible manner, at this time, hasten to do so through the medium of pen, ink and paper, for I cannot withhold the congratulatory feelings and deep sympathies constantly welling from the depths of my heart and soul for you, in the noble work of reform you are so valiantly striving to achieve. God grant you strength to continue to thus "fight the good fight" to the end; fearing no opposing ill, for the Angel world are with you, my Sister, and they will prevail while you grow strong and brave for truly—

"They are brave who dare to speak
For the fallen and the weak;
They are brave who calmly choose,
Hatred, scoffing and abuse,
Rather than in silence shrink,
From the truth they needs must think;
They are brave who dare to be,
In the right with two or three."

Ever with thee in thy labors for the right, lovingly
Thy Sister,
CONNIE H. MAYNARD,
883 Seneca street.

The Woman Suffrage Association of Webster, Mass., were recently treated, by Mrs. John Flint, at whose house they met, to a pie which was six feet and nine inches in circumference,

Mrs. Amelia Johnson, of Southbury, Conn., who killed her drunken and brutal husband on the 21st of January, has been discharged, the jury holding that she shot him in self-defence.

PARAGRAPHIC—RATIONAL.

COMPILED BY GEORGE A. BACON.

No author can be as moral as his works, and no preacher as pious as his sermons.—*Jean Paul*.

A personal God is not thinkable consistency with philosophical ideas.—*Fichte*.

There is no less invention in aptly applying a thought found in a book, than in being the first author of the thought.—*Bayle*.

When the press is the echo of sages and reformers, it works well; when it is the echo of turbulent cynics, it merely feeds political excitement.—*Lamartine*.

Of actual creation, of origin, of beginning of existence from non-existence, we have no experience, and can therefore form no conception.—*Humboldt*.

He that will determine against what he knows, because there may be something which he knows not, is not to be admitted among reasonable beings.—*Dr. Johnson*.

My life is for itself, and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than it should be glittering and unsteady.—*Emerson*.

Wrongly do the Greeks suppose that aught begins or ceases to be; for nothing comes into being or is destroyed, but all is an aggregation or secretion of pre-existent things.—*Anaxagoras*.

"As there is an abecedian ignorance which precedes knowledge, so there is a doctoral ignorance which succeeds it—an ignorance which knowledge begets at the same time she destroys the first."—*Montaigne*.

"This constant daily self-asserting literature of newspapers and periodicals is acting on us tremulously for good or ill. It has access to us at all hours, and gets itself heard as a preacher cannot."—*Mrs. Stowe*.

He who fears death, either fears that he shall be deprived of all sense, or that he shall have different sensations. Now, in the extinction of all sensation, there can be no such thing as subjection to pain or deprivation.—*Antoninus*.

Time is the cause of what we call Past, Present and Future. Space is the cause of what we call East, West, etc. Both Time and Space being eternal substances and eternal only, it follows that they are never perceptible by the organs of the sense.—*Mix Muller*.

There are periods when the judgment ought to remain in suspense, the data on which a decision might be based being absent. This discipline of suspending the judgment is a common one in science, but not so common as it ought to be elsewhere.—*Tyndall*.

What the sceptic demands, and has a perfect right to demand, of the Church, is, not any probable or tentative, but some most assured knowledge of God; that is to say, he demands, and has a right to demand, a revelation of the divine name ample to conciliate, not merely the spiritual, but the rational, and even the sensuous homage of mankind.—*H. James*.

Wrapped in the darkness of superstition, and consequently of ignorance, it is not difficult to persuade a people that it is for their interest and happiness, present and future, that the voice of the sceptical reasoner should not be heard in the land; and passive obedience and unreasoning faith become elevated to the rank of virtues.—*Emma Martin*.

Neither the Catholic principle of church authority, nor the Protestant principle of scriptural authority, are any longer competent to subjugate the sceptical temper of the age, and therefore if we are to continue regarding Christianity as a veritable divine institution, we must find an enduring basis for it in the acknowledged truths of human nature and science.

To whose guidance shall I commit my mind? Must I be a Christian because I happened to be born in London or in Madrid? Must I be a Mussulman because I was born in Turkey? As it is myself alone that I ought to consult, the choice of a religion is my greatest interest. One man adores God by Mahomet, another by the Grand Lama, and another by the Pope. Weak and foolish men! Adore God by your own reason.—*Voltaire*.

Nothing can be more unphilosophical than to be positive or dogmatical on any subject; and even if excessive scepticism could be maintained, it would not be more destructive to all just reasoning and inquiry. When men are the most sure and arrogant, they are commonly the most mistaken, and have then given views to passion, without that proper deliberation and suspense which can alone secure them from the grossest absurdities.—*Hume*.

No one need expect to be original simply by being absurd. There is a cycle in nonsense which ever and anon brings back the delusions and errors of an earlier time. The follies of the present day are transcripts, unwittingly produced, and with, of course, a few variations, of follies which existed a century ago.—*Hugh Miller*.

FACTS FOR THE SINGLE.

A French philosopher has lately brought to light some curious social statistics compiled from the records of eleven years in France, Belgium and Holland, relative to the longevity of married and single men, which furnish fresh proof of the danger of living. It appears that married men between the ages of twenty-five and thirty years are far more apt to live than unmarried men, the ratio of deaths being in their favor as four to ten and a half in every thousand persons. Here is a powerful argument for early marriages if the law of self-preservation becomes their advocate; but a further development of the records shows that at the same age widowers die at the rate of twenty-two in every thousand, being twice as perishable as their unmarried brethren. When the age advances to between thirty and thirty-five years the case is reversed. Married men die at the rate of eleven and single men at the rate of twelve in every thousand. These figures open a wide field for drawing inferences and moral lessons. Evidently dangers edge about the life of man, but the chief and most apparent warning conveyed by the facts of the case is the necessity of a man carefully preserving the life of a wife, is he one, since her loss increases by about fourfold the imminence of an end to his own career.

DOMESTIC INFELICITY IN BROOKLYN—A WIFE ATTEMPTING TO SHOOT HER HUSBAND.

[From the N. Y. Sun, April 2.]

Last night Mrs. Fidelia Manning attempted to kill her husband, S. W. Manning, at his residence, 300 Clinton street, Brooklyn. The couple have never lived happily together, and were, on account of their quarrels, frequently before the public in the courts. Last October a decree of limited divorce was granted, yet their quarrels continued. Mr. Manning was the proprietor of the drug store at Clinton and Butler streets. This he sold to a Mr. Hull for \$6,500. Mrs. Manning claimed that the store belonged to her.

One day she visited Mr. Mannings house for the purpose of receiving the money allowed by the court for her support. Not finding him in she searched the bureau and he had her arrested for theft. Shortly afterward he proposed through her counsel to give her \$1,000 if she would agree to an absolute divorce. She refused, and he took every occasion to insult her and had others use all manner of threats against her.

Last night, hearing that he had sold all the furniture and was preparing to leave the city, she went to his house and found him packing up the children's clothes. While conversing with him his brother entered the room and, using the most obscene epithets, told Mr. Manning to pay no attention to her. As they were going down the stairway with the trunk, Mrs. Manning drew a pistol and fired. Manning fell on the floor yelling that he was shot. His brother dropped the trunk and ran out yelling for the police. Mrs. Manning was arrested, and on being informed that her husband had not been hit she expressed her gratification.

"WOMAN."

[From the Eastern Post, Feb. 11, London.]

This is the simple and expressive title of a weekly paper devoted to all matters interesting to the sex—excepting, indeed, the fashions, for they find no place in its pages. "Woman" deals clearly and tersely with a large range of subjects—the social and political status of women, female education, female mental and bodily labor, pauperism, the training of children, home influence, &c., and in two numbers which have been issued they are dealt with in a manner that reflects the highest credit on the editor and her staff. The staff, it may be mentioned, is not confined to one sex, nor to one nation, or even continent. Articles are contributed from Germany, France, and North America regularly, and occasionally from Russia, and, skipping over other European countries, from India, Australia, and South America. Thus is insured a variety and an abundance of information not to be found in more pretentious reviews, which, on principle, publish only the lucubrations of a particular "set" of men from this or that college, or even this or that tavern! If "Woman" go on as it has begun, it will soon take an acknowledged position among periodicals of an intellectual class. Even a quarter of a century back such an undertaking would have been impossible; the fact that "Woman" appears now is in itself proof that women are taking a higher position in civilization.

In a cemetery in Sharon Conn., is a family lot in which there are seven graves arranged in a circle. Six stones commemorate six deceased wives of P—S—, while the seventh and more stately slab bears the simple but affecting inscription, "Our Husband."

"Our Husband" is not the only man in the United States who has used up six wives. Why is such a man less worthy hanging than Anton Probst?

C. S. JAMES,

Alma, Buffalo County, Wis.

The above reminds me of a stanza in the Court of Death, which represent the attendants of that grim potentate seeking the office of deputy or vicar.

"A haggard specter from the crew
Crawls forth, and thus asserts his due,
"Thou who taint the sweetest joy,
And in the shape of love destroy;
My shanks, sunk eyes, and noseless face,
Prove my pretensions to the place."

The "haggard specter," I suppose, was Syphilis. But we could amend it much by leaving out the last two lines, and making it represent the cause of all such evils—marriage.

The meeting of the Terre Haute Section of the International at Coopers' Hall last evening was liberally attended and ably counseled by Miss Ballou, Mr. Backus and others. The position of the organization in general was more specifically stated than heretofore. The organization opened for new members, and the meeting adjourned until Thursday evening next.—Terre Haute "Gazette," April 4th.

THE BLOCK COAL FIELDS OF INDIANA.

As has been intimated by a Crawfordsville (Ind.) correspondent, the block coal of Western Indiana is coming rapidly into notice, and the thorough tests applied to it prove it to be a most valuable fuel in the manufacture of iron and Bessemer steel. It has even excited notice among English iron-masters. It is said that under their direction, already careful analyses of the coal have been made, and that the results are in a high degree satisfactory. Already capitalists, East and West, are moving in the matter of erecting works to make steel with this fuel. Several railways now converge on these rich coal fields, or cross them, to give access to market. Both the Terre Haute roads cross them, and other roads are being built to reach them. Within a few months the Logansport, Crawfordsville, and Southwestern Railway, has reached the block coal. Indeed, it comes close to the hills which is found a very superior bituminous coal, which is likely to be valuable for the manufacture of gas, as also for fuel; and twenty-five feet below this is the famous block coal stratum. The road which reaches these rich deposits has an easy connection West, Northwest, North and East, and is already carrying the coal to market in considerable quantities. These coal mines and the sandstone quarries must prove the source of a large income to the road named.

The papers of Indiana state that recently a company of scientific gentlemen, including the State Geologist, Prof. Cox, Prof. Foster of Chicago, Prof. Hovey, and Col. Carrington of Wabash College, and others, visited those coal fields and sandstone quarries in Parke County, which are reached by the Logansport, Crawfordsville and Southwestern Railway, and they make a very favorable report as to the extent and the quality of both the coal and the building stone.

FEMALE SOCIETY.—What is it that makes all those men who associate habitually with women superior to others who do not? What makes that woman who is accustomed and at ease in the society of men, superior to her sex in general? Solely because they are in the habit of free, graceful, continued conversation with the other sex. Women in this way lose their frivolity, the faculties awaken, their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart changes continually. The asperities are rubbed off, their better natures polished and brightened, and their richness, like the gold, is wrought into finer workmanship by the fingers of women than it ever could be by those of men. The iron and steel of their characters are hidden, like the character and armour of a giant, by studs and knots of good and precious stones, when they are not wanted in actual warfare.

SILENT INFLUENCE. We are touching our fellow-beings on all sides. They are effected for good or for evil by what we say or do, even by what we think and feel. Mayflowers in the parlor breathe their fragrance through the atmosphere. We are each of us silently saturating the atmosphere about us with the subtle aroma of our character. In the family circle, beside and beyond all the teaching the daily life of every parent and child mysteriously modifies the life of every person of the household. The same process on a wider scale is going on through the community. No man liveth to himself and no man dieth to himself. Others are built up and straightened by our unconscious deeds; and others may be wrenched out of their places and thrown by our unconscious influence.—"Cong."

A PARTY of Spiritualists is being organized in San Francisco for the purpose of establishing a colony in Santa Barbara county. They will operate on the plan of the Oneida Communists.

SUSAN B. ANTHONY, after half a century's experience, is still unable to get along without a man. She started for Fort Scott a week ago, and at State Line got on the Kansas Pacific train, instead of the Missouri River, Fort Scott and Gulf. She went some distance before she learned her mistake.

A GERMAN obtained a marriage license in Clinton County, Iowa, last October, and thinking the paper done away with the necessity of a ceremony, took his "intended" home with him, and they have been living happily together ever since.

A YOUNG woman delegate in the recent Ohio convention of women suffragists, plumply said: "For my own part, I love men, individually and collectively, better than women; and so, I am sure, does every one of my sex, if they, like me, would utter their real sentiments. I am more anxious for man's elevation and improvement than woman's, and so is every true woman."

RECENTLY Henry Ward Beecher preached a sermon about profanity: "He was sorry to say that women swore—women of culture and eminent in society, women that he knew—and there is a tendency in that direction. He spoke of the alarming prevalence of the vice, and wondered that women, in whose name all that is pure and good is associated, could become so degraded and loathsome; that a mother addicted to profanity would dare look upon her innocent children. Among children the evil was widely spreading, but he hoped he was mistaken in its extent."

[From the N. Y. World, April 2.]

MRS. WISE has succeeded in having her name inscribed on the list of legal voters at St. Joseph, Mo., without any whys or wherefores on the part of the registers.

The effect most desirable from use of a sauce, is that it makes the article in which or upon which it is eaten, taste well. The Halford Leicestershire Table Sauce is the very best of relishes.

We notice that W. S. Dobson & Co. of London, the celebrated manufacturers of cut and fancy glass, have recently opened salesrooms in this city at 166 Fifth avenue, near Twenty-second street.

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

A NOBLE LORD, sequel to "The Lost Heir of Linlithgow," by Mrs. Emma D. E. Southworth, has just been published by T. B. Peterson & Brothers, Philadelphia.

All who have read the most fascinating of modern novels, "The Lost Heir of Linlithgow"—and who has not, as it has passed to four editions in five weeks—will be pleased to learn that its gifted authoress has provided a sequel to the wonderfully interesting story. "A Noble Lord" is the title of the conclusion of the last entrancing narrative from the prolific and graphic pen of Mrs. Southworth. It takes up the thread of the absorbing romance where the final chapter of "The Lost Heir" left it, and from the woof and web of the thrilling incidents, mysterious circumstances, and interesting and sharply individualized characters, the practiced and talented novelist has wrought out a literary masterpiece in the popular field of prose fiction. Those desiring entertaining reading of the highest order should secure both Mrs. Southworth's last great novel and its sequel. Published in uniform, elegant and durable style by P. T. Peterson & Brothers, Philadelphia, Pa.

It is issued in a large duodecimo volume, and sold by all Booksellers at the low price of \$1.75 in cloth, or \$1.50 in paper cover; or copies will be sent by mail, to any place, post-paid, by the publishers, on the receipt of the price of the work in a letter to them.

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

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

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

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

MISCELLANEOUS COMMUNITIES.

ICARIAN COMMUNITY—Queen City, Adams County, Iowa.

EBENEZER COMMUNITY—Ebenezer Colony, Iowa.

RAPPITE COMMUNITY—Economy, near Pittsburg.

SWEDISH COMMUNITY—Swedish Colony, Bishop Hill, Illinois.

SNOWBERGER COMMUNITY—Snowberger Colony, Snow Hill, Pennsylvania.

ZOORITE COMMUNITY—Zoorite's Ford, Ohio.

ONEIDA AND BRANCH COMMUNITIES.

ONEIDA COMMUNITY—LEROX, Madison County, New York.

WILLOW PLACE COMMUNITY—Branch of O. C., Madison County, New York.

WALLINGFORD COMMUNITY—Branch of O. C. Wallingford, Connecticut.

Address Oneida Circle, Oneida, New York.

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

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

Mr. James Brady has now in full operation at his Mailing Agency, 27 Rose street, several beautiful folding machines, the invention of Chambers Bro. & Co. of Philadelphia. We were much pleased and edified by a visit to his establishment and from his urbanity and attention derived a considerable insight into the intricate machinery which (as instance this paper) folds, pastes and trims with such accuracy. To those interested in the progress of invention we promise a rich treat, which will fully repay a visit to the establishment of Mr. Brady.

BILLIARD TABLES.

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

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

Of all the ornaments now devised for beautifying gentlemen's grounds, there are none that can surpass rustic work, either in grandeur, beauty, utility or durability. It may be introduced almost anywhere if the surroundings are in the least rural; in many cases it can be placed where nothing else could be, often times converting an eyesore into a place of great beauty, and yet ornamental and useful. As it is, there are few that have either the taste or good judgment for the judicious arrangement of the materials out of which the best rustic is made. To make or design rustic objects, the maker or designer must exercise good judgment as to the best place for his object—whether it is a house, bridge, vase, basket, or any of the many objects that may be formed of rustic work—for if the object is in a bad position, be the object ever so good, it loses half the effect, or even becomes an eyesore. There must be something rural in the locality, something in tone with the object. Perfect taste is required for the form of any object, although in anything rustic the form will be much modified; yet there must be an original design to give meaning and grace to the object. In all cases, unless working with straight material, nature must be followed as nearly as possible, avoiding right angles or anything that looks formal; every piece should look as if joined by nature. This not only gives beauty but stability to the work. To all this must be combined the skill of the builder, to give strength, finish and neatness to the whole work. Many people think that as a matter of course carpenters can build rustic, but there are few if any that can give that natural rusticity so necessary to it. It is a trade by itself, and requires men with a natural taste and inventive genius. Some men work at it for years and cannot do it creditably.

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

Dr. Amos Johnson's DELICIOUS AMERICAN TOOTH POWDER.—Parties using dentifrice are aware that most of the drug stores are filled with all sorts of crude preparations for the teeth, made by adventurers, merely to make money. Dr. Johnson's powder was made for his patrons, regardless of expense, and forced into the market by druggists. It is the only article that has stood for 25 years the test of science and experience, being the cream of all preparations for the teeth and a perfect luxury. As a delightful mouth cleanser and teeth preserver, for children and adults, it has no equal. It is used by, and has the recommendation of, eminent Chemists, who will not lend their names to any other preparation.—To those who need Artificial Teeth the writer would say, that his artificial teeth are all that art and ingenuity can accomplish in respect of appearance, mastication, and restoration of the contour of the face. Public speakers, especially, who wish to avoid the disagreeable hissing sound of artificial teeth, will find this a perfect triumph over all other methods, while they are decidedly the most healthy and cleanly known to the public.

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NEVADA, Capt. FORSYTH, April 24, at 2:30 A. M.
WYOMING, Capt. WHINERAY, May 1, at 1:00 P. M.
MINNESOTA, Capt. MORGAN, May 8, at 3:00 P. M.
IDAHO, Capt. PRICE, May 15, at 11:30 A. M.
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Steorage passage (Office 29 Broadway), \$30, currency.
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CLAFLIN'S WEEKLY. 94

Mrs. Laura Cuppy Smith.
This lady, who has spent six years in California, re-
ceiving the highest encomiums from the press of the
Pacific coast, cannot fail to please Associations desir-
ing an earnest, eloquent and entertaining lecture.
SUBJECTS:
I.—Woman in the Home, the Church and the State.
II.—One of the World's Needs.
III.—The Religion of the Future.
IV.—The Social Problem Reviewed.

NOTICES OF THE PRESS.
To those who have not heard this lady lecture, we
would say, go by all means if you would desire to
hear an earnest, well-spoken discourse, with an un-
broken flow of well-pronounced, grammatical Eng-
lish. We have our own ideas about woman's mission
and how far she unsexes herself when she ventures to
lecture men, yet spite of our prejudice we were car-
ried away by her words last evening at Maguire's
Opera House.—*San Francisco News Letter.*
This lady pronounced a remarkable address last
night at the Hall opposite the Academy of Music.
Remarkable because of the extreme beauty of lan-
guage and enunciation of fancy, and interesting on ac-
count of its tender and grateful sentiment.—*The Daily
American Flag, San Francisco.*

She never hesitated an instant for a word, and she
has always the most appropriate. Her voice is sweet
and melodious, her enunciation pure and distinct, her
attitude and gestures very graceful indeed.—*Sacra-
mento Correspondent Santa Clara Argus.*
Mrs. Laura Cuppy Smith gave an interesting and
instructive lecture last night to a large assemblage at
Maguire's Opera House, which if delivered by some
peripatetic male pedagogue with a large reputation,
at a dollar per head admission, would have received
unbounded eulogiums from the press.—*San Fran-
cisco Examiner.*

Laura Cuppy Smith, one of the best educated and
most talented lady lecturers we have ever listened to.
—*San Francisco Figaro.*
Mrs. Cuppy Smith possesses great talent as a
speaker, and, standing before her audience in her
simple, yet elegant attire, with a spiritual face, which
seems to index the emotions of her mind, commands
the attention and respect of all her hearers.—*San
Francisco Morning Call.*

Maguire's Opera House never contained a greater
thrill than conveyed to listen to an erudite lecture
on Radicalism, by Laura Cuppy Smith, last evening.
—*Alta California, San Francisco.*
Mrs. Laura Cuppy Smith has proven herself to be a
lady of rare culture, added to great natural eloquence.
To say that she ranks among the first of all who have
addressed an Omaha audience, whether male or fe-
male, is but doing her justice.—*WM. L. PRABODY,*
Chairman Relief Committee Y. M. C. Association.—
Omaha Republican.

Walking majestically through the splendid gardens
of literature and philosophy, culling, as she went rap-
idly on, the richest gems of inspired genius; riveting
the profound attention of all her charmed hearers.
Such women you seldom meet. Her praises are on
the tongues of all the people.—*Omaha Tribune.*
She is a fluent speaker, using elegant language,
and with far more than ordinary argumentative pow-
er.—*Omaha Herald.*

She is an educated, refined lady, and one of the best
lecturers we ever heard.—*Omaha Republican.*
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Vinegar Bitters are not a vile Fancy Drink, made of Poor Rum, Whiskey, Proof Spirits and Refuse Liquors, doctored, spiced, and sweetened to please the taste, called "Tonics," "Appetizers," "Restorers," &c., that lead the tippler on to drunkenness and ruin, but are a true Medicine, made from the native roots and herbs of California, free from all Alcoholic Stimulants. They are the Great Blood Purifier and a Life-giving Principle, a Perfect Renovator and Invigorator of the System, carrying off all poisonous matter and restoring the blood to a healthy condition, enriching it, refreshing and invigorating both mind and body. They are easy of administration, prompt in their action, certain in their results, safe and reliable in all forms of disease.

No Person can take these Bitters according to directions, and remain long unwell, provided their bones are not destroyed by mineral poison or other means, and the vital organs wasted beyond the point of repair.

Dyspepsia or Indigestion. Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the regions of the Kidneys, and a hundred other painful symptoms, are the offspring of Dyspepsia. In these complaints it has no equal, and one bottle will prove a better guarantee of its merits than a lengthy advertisement.

For Female Complaints, in young or old, married or single, at the dawn of womanhood, or the turn of life, these Tonic Bitters display so decided an influence that a marked improvement is soon perceptible.

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, Scurs, Discolorations of the Skin, Humors and Diseases of the Skin, of whatever name or nature, are literally dug up and carried out 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 physician: "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, Gout, 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.

The properties of Dr. WALKER'S VINEGAR BITTERS are Aperient, Diaphoretic and Carminative, Nutritious, Laxative, Diuretic, Sedative, Counter-Irritant, Sudorific, Alterative, and Anti-Bilious.

Fortify the body against disease by purifying all its fluids with VINEGAR BITTERS. No epidemic can take hold of a system thus forearmed. The liver, the stomach, the bowels, the kidneys, and the nerves are rendered disease-proof by this great invigorant.

Directions.—Take of the Bitters on going to bed at night from a half to one and one-half wine-glassful. 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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