

of the two first mentioned countries; whilst in the latter the astute Russian admits the truth of our surmise by endeavoring to annihilate the language of Poland.

Unity of language is the great central bond of our Republic. It ought to be, and if we are wise will be, more potent than all parchments, more binding than all natural or artificial necessities of position, and more requisite to our national welfare than homogeneity of race or of race. Surely there can be no higher or more patriotic duty devolving upon American citizens, whether they be native or naturalized, than the strengthening of this bond by making every public school child in our Union, of whatever parentage it may be, by force of language an American, by demanding that each and every one shall be trained, not merely to a tolerable command of our native tongue, but to a perfect mastery over it. This can easily be accomplished if a right-thinking public will please to decree that such duties shall be, what they are not now, properly performed.

#### DOWN WITH BABEL.

Of late, an endeavor has been made to debase the public schools of our country by introducing the study of foreign languages therein. The attention of the WEEKLY is called to the fact by a petition presented last week to the New York City Board of Education, the reasons for which are thus stated:

"We are prompted to this humble petition by an earnest desire for the promotion of knowledge, and not because we revere the glorious traditions of our ancestors, or that we wish to resuscitate their language and records; nor is it because we are obliged to hear and speak the language of the nation that has wronged and scourged and outraged our race by its oppression, and made it, like the child of Hagar, a wanderer and stranger among men; but it is because time and scholarship are revealing the fact that the Irish language holds within it elemental qualities which recommend it as a philological study; that it was spoken before Troy or Athens or Carthage had a foundation; that it had its origin in the pre-historic times, and was possibly used in directing the labor at the Pyramids and in commanding the hosts which perished in the pursuit of the Israelites at the crossing of the Red Sea.

But our Irish fellow-citizens are not to be blamed for the step they have thus taken; for the New York *Telegram* commenting on it, says:

"The communication covered eleven pages of legal cap paper, and had appended thirty-six signatures. When the reading of it by the Clerk had been about half through it was moved, seconded and adopted that the reading be dispensed with, and that the document be referred to the Committee on Course of Studies. Considerable merriment was occasioned at the assertions in regard to the grandeur of Ireland's early history; but the purport of the communication was well understood to be a burlesque of the petition of certain Commissioners to have the German language continued as a regular part of the ordinary studies in the higher schools.

If this concerned the City of New York only it would not appear in the columns of the WEEKLY. But it concerns our country. The re-establishment of Babel, or confusion of tongues, is cropping out in our public schools in many cities in the Union. Nothing is more certain than that it ought to be attended to by our people, and at once and forever forbidden.

Speech, the intellectual hand of the mind, is the characteristic which pre-eminently distinguishes man from the lower orders of the animal creation. The broken, feeble and contrived utterings of the savage are sufficient to place infinity between him and the brute creation. As he advances, improvement in speech heralds his way to a higher form of civilization. The adaptability and copiousness of the language used by a people are the best indicators of their refinement and enlightenment. Too much attention, then, can hardly be given in our schools to the cultivation of the arts of speaking and reading—the subjects, or rather subject (for reading is merely speaking from set characters); now under our consideration.

Success in intellectual instruction is best attained by forwarding the efforts of nature. Education pre-supposes willingness on the part of the pupil, and in no wise implies compulsion or force. Let us consult nature. What is generally the first purely intellectual lesson taught by mothers? speaking. "Hark, it says 'ma,' plainly." Is not this lesson daily and hourly repeated? Are mothers ever weary in adding new words to the list contained in their little living lexicons? On the other hand, what are generally the first efforts of the recipients in this connection? To second their attempts at speech by appropriate gestures and actions. The lips and the eyes are first called into play, but very soon the hands are brought into active use. It is only when children enter the doors of the school-house that the natural graces given them for the adornment and perfection of their language are repressed.

This neglect of seconding the efforts of nature, or rather this repression of them, is the reason why so few of our public speakers deliver their discourses with grace and dignity. Almost all of them, when little children, speak easily and naturally, why not in after life? The gift has been neglected—it has departed—it cannot be recalled. It may safely be asserted that speaking and reading do not receive in our schools that attention their importance demands. It is also self-evident that without close attention to these main channels of knowledge, to these real foundations of science, other intellectual attainments must necessarily be very superficial.

We are told, that in the period immediately succeeding the flood, "the human world was of one language and one speech."

#### THE COMING WOMAN.

To the Leavenworth, Kansas, *Daily Commercial* we are indebted for the following admirable and timely remarks on the above subject:

"Woman seems to be passing a transition period, and the question in the heart of every man and in the hearts of some of the women, too, is, what is she coming to? But this question is asked by different persons with different feelings. With some it is asked with hope and joy; with others in fear and alarm; with some in doubt and unbelief; with others in faith and confidence. The world moves forward with vast strides, and carries with it not only art, science, literature, government, and society, but even the very construction of the human mind seems to be changed at times. A great overruling power seems to be bringing all the human family slowly and surely up to one common level. It is very plain that women are not to be slaves and drudges as among uncivilized nations. Neither are they designed to be shut up in the house and veiled from the sight of the world as things not to be trusted; but guarded sacredly and kept to minister to man's pleasure and passions. The periods when they were held in such positions have passed. Women who yesterday were guarded and shielded for fear the winds of heaven would blow upon them, to-day face without fear the tumult of the rabble, speak eloquently in public and pray fervently in the presence of their scornful enemy. What has caused this sudden change, and are these women less womanly since? Ask their husbands. No one will detect a waning femininity and a growing masculinity in a woman so quick as a husband. Or are they less gentle and loving? Ask their sweet hearts. Or are they less tender and kind? Ask their children. No, these women, while they have grown in power, have not lost one womanly feeling or instinct.

"The coming woman, then, will be no less a woman and no more a man. She will be no less loving and no more bitter; no less lovely and no more hateful.

"The coming woman will be less trifling, more earnest, less oppressed, down-trodden and abused, more respected by the right and feared by the wrong, less circumscribed in her work and her duties, and more powerful to accomplish all the good that her heart naturally prompts her to attempt.

"The coming woman will be set free from all the unnatural legal and social restraints under which she now labors.

"The coming woman will be free under God to exercise all the power with which she is so bountifully and so beautifully clothed. This is the coming woman."

This bold sketch of the "Woman of the Future" we cheerfully indorse and republish. When woman stands on a level with man politically, legally and socially, our work will be accomplished, but not till then. It may be that so great a change as we demand can be peacefully established. We hope so; but the signs of the times around us assure us that it must and will be made, and that right speedily. Even the present attitude of the masses of women in the temperance (or rather abstinence) crusade is a step toward the inevitable revolution. It is a wild blow for political and legal liberty, which will be scotched but not killed, for the right of self-rule underlying it will soon make itself felt again in a more potent manner. In the meantime tens of thousands of women on our platforms, in our public schools, and in our granges are handling the reins of power. It is plain that the old eastern slavery over woman, pirated by the Egyptians from the Hindoos, and stolen from the former by the great Jewish legislator, Moses, is damned and doomed.

Woman is going forth conquering and to conquer. The pent-up agonies of thousands of years are pouring over the civilized world through a thousand crevasses, and will overwhelm the corrupt systems which have debauched and are debauching all the peoples on the globe. Foremost of these is the Moslem social and sexual system, which degrades woman by depriving her of her sovereignty in the domain of the affections. Before the human race can be improved, and the bestial social condition which has commenced to depopulate the world be abrogated, the personal rights of woman must be established. Man is equally interested with woman in this momentous change. The sexes rise or fall together. If, for four thousand or more years man has fastened a chain round the wrists of woman, the other end of it is tightly clasped round his own neck. He has therefore been probably the greater sufferer in this long battle of the sexes.

But it is the belief of the WEEKLY that the dark night of misery is nearly over, and the sun of personal freedom is already rising in the West. It is fitting that the order of

orthodox marriage seems to be the past, while Christianity up take a back seat, and occasional of the second. Our readers in making the above assertions than the presses of the times v ensable in an established, free the *Investigator*, to crowd its col Spiritualism; as it did last wee live papers, like that assuredly remarks. It is the old fossil. Like the dry bones in Ezekiel's dox skeletons are rattling togeth being clothed with living flesh with circling blood. As a proof we extract a poem lately publish we take the liberty of baptizing

#### PROSPECTIVE SONG.

Grandmother Grey by the  
And looked at the setting  
And watched the cows as they  
From the pasture, one by  
And back again to the 'lo  
Her memory traveled fast  
While the dim eyes closed  
Through the scenes of the  
Let me see," she murmured  
It was there by the path  
That Robin, with milking  
For my coming used to v  
It was just a week of our v  
That he felt so sick—and  
And I hid my heart in the  
And loved none other be  
But ah! it was for my father  
That I wedded Farmer G  
And we've both been tend  
As the years have slipped  
But I wonder much when I  
And my soul be called at  
Shall I, as the wife of Par  
Seek Robin, my only lov  
And the sun went down in  
And the cows came safel  
As Grandmother Grey by  
While her thoughts seem  
But the angels came for her  
While the twilight shades  
And Grandmother Grey, th  
With Robin has gone to

We are glad to find that our willing to make room in the Our friend Cupid. This is better th subject found in the answer ma the Pharisees on the same impo lieving as we do, that he meant legalization—not of affection—w is with diffidence we quote it orthodox neighbor.

"For, when they rise from th nor are given in marriage; but in heaven."

The grave question here is, "dition of disembodied spirits?" feet freedom?" The great Naz they are not bound in marriage given away as many women on tries at present, more's the p above statement no reason to emotions of the sexes are to be which we hold is, that neither as we know, spirits are in power sexual affinities, and solemnly human beings who have tried to love by law in one sphere will experiences, to repeat the same affirm that the many will be of and prefer a change, and are gl subject is indorsed both in the section of the above poem in *Harpe*

#### TO OUR FRIENDS AND

Having now passed safely thro which our personal liberties were all who are in any manner whate personally or in the doctrines adv come forward to its support. A of our recent lecture tours of o has been exhausted in securing a fore we ask, with a certainty o friends and readers will at once ing by us in the present exigency tions and send in new subscribe not less than it is your duty, sin we have fought and won,

the name of "A Co-operative Union of Farmers and Patrons of Industry," before us the Constitution and Rules of the same, adopted by the National Grand Council of Chicago, and them much to admire, but at the same time some condemn. Even under "Membership," which males and females, we think the distinction in the illusions. Although we note no rule which forbids to hold office, we notice the omission of the pronoun "he" ought to follow *his*, if women and men are to be on terms of equality. We object to the Constitution which makes a distinction between the sexes in the monthly dues. As to rule second, assumptions which appear to us ridiculous. It is an officer shall be entitled to a female assistant, to be amended by adding "or male" after female, "herself" after himself. With these additions, add we do its necessity and usefulness, we should above-mentioned Order speedy success and pros-

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Furthermore, we are informed that "confusion of tongues" was imposed upon mankind as a penalty for their impiety and arrogance. Whether this be correct or not, it is certain that of all the causes of woe and sorrow to our race, division of language has been the most prolific. It is questionable if a nation composed of peoples speaking different languages ought to be deemed worthy of being considered a true political unit. Although Great Britain, Austria and Russia may appear to have succeeded in overcoming the difficulty, the East Indian and the Irishman, the Hungarian and the Croat are constantly disputing the soundness of such solution in the two first mentioned countries; whilst in the latter the astute Russian admits the truth of our surmise by endeavoring to annihilate the language of Poland.

Unity of language is the great central bond of our Republic. It ought to be, and if we are wise will be, more potent than all parchments, more binding than all natural or artificial necessities of position, and more requisite to our national welfare than homogeneity of law or of race. Surely there can be no higher or more patriotic duty devolving upon American citizens, whether they be native or naturalized, than the strengthening of this bond by making every public school child in our Union, of whatever parentage it may be, by force of language an American, by demanding that each and every one shall be trained, not merely to a tolerable command of our native tongue, but to a perfect mastery over it. This can easily be accomplished if a right-thinking public will please to decree that such duties shall be, what they are not now, properly performed.

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This bold sketch of the "Woman of the Future" we cheerfully endorse and republish. When woman stands on a level with man politically, legally and socially, our work will be accomplished, but not till then. It may be that so

nature should be reversed, and that the moral luminary should first make its appearance in that quarter. Let us hail its advent there with a devotion greater than was ever known to the Magi of Persia, for it portends, and must effect, the revivification of the human race.

## A DANIEL COME TO JUDGMENT.

It is both instructive and encouraging to note how social reform and Spiritualism are continually cropping out in the literature of the time. In the presence of the first, old, staid, orthodox marriage seems to be already becoming a myth of the past; while Christianity appears ready and willing to take a back seat, and occasionally makes a low bow in honor of the second. Our readers may think us rather sanguine in making the above assertions, but they are not stronger than the presences of the times warrant. Of course it is excusable in an established, free-thinking press, like the Boston *Investigator*, to crowd its columns with dissertations on Spiritualism, as it did last week; but we do not allude to live papers, like that assuredly is, in making the above remarks. It is the old fossils that we have alluded to. Like the dry bones in Ezekiel's Valley of Vision, old orthodox skeletons are rattling together, and are again, as it were, being clothed with living flesh, ramified and invigorated with circling blood. As a proof that our remarks are just, we extract a poem lately published in *Harper's Weekly*, which we take the liberty of baptizing

## PROSPECTIVE SOCIAL REFORM.

Grandmother Grey by the window sat  
And looked at the setting sun;  
And watched the cows as they slowly came  
From the pasture, one by one.  
And back again to the "long ago"  
Her memory traveled fast,  
While the dim eyes closed as she lived again  
Through the scenes of the happy past.

"Let me see," she murmured; "Ah, yes, I know;  
It was there by the pasture gate  
That Robin, with milking pail and stool,  
For my coming used to wait.  
It was just a week of our wedding day  
That he fell so sick—and died;  
And I laid my heart in the grave with him,  
And loved none other beside."

"But ah! it was for my father's sake  
That I wedded Farmer Grey,  
And we've both been tender and true and kind,  
As the years have slipped away.  
But I wonder much when the time shall come  
And my soul be called above,  
Shall I, as the wife of Farmer Grey,  
Seek Robin, my only love?"

And the sun went down in the golden west,  
And the cows came safely home,  
As Grandmother Grey by the window sat,  
While her thoughts seemed yet to roam.  
But the angels came for her waiting soul  
While the twilight shadows fell;  
And Grandmother Grey, the farmer's wife,  
With Robin has gone to dwell!

We are glad to find that our respected contemporary is willing to make room in the Christian's heaven for our little friend Cupid. This is better than the cold dictum on the subject found in the answer made by the great Nazarene to the Pharisees on the same important subject, although, believing as we do, that he meant by it to eliminate the idea of legalization—not of affection—we deem it to be correct. It is with diffidence we quote it for the instruction of our orthodox neighbor:

"For, when they rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven."

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