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CONTENTS OF THIS NUMBER.

PAGE.	PAGE.
From More to More (Poetry):	The New Haven, Middletown and
Man's Rights; or, How Would	Willimantic, or Air Line Rail-
You Like It..... 1	road; Social Evil..... 8
A School Girl of the Period	The Universal Republic; Person-
(Poetry): Among the White	alities, Slanders, etc.; Stirpi-
Slaves of New York..... 2	culture..... 9
How do you know that? The	The Agony of France; The World
Little Hop Reporter, etc..... 3	on the Labor Movement, etc..... 10
The Sixteenth Amendment..... 4	Woman's Ability to Earn Money;
The Modern Thinker Again; The	Is Poverty a Curse or a Bless-
Science of Organization..... 5	ing; Financial and Commercial;
On the Funding of the National	Letter from Lady Amberly,
Debt; National Labor Union..... 6	Aphorisms, etc..... 11
Farmer John (Poetry): The True	Two Lady Lecturers; For Ladies
Issue of the Woman's Rights	(Poetry); Items about Women,
Question: Napoleon—Vie Vie-	etc..... 12
tis: The Workingwoman's Pro-	Reliable Modern Positions of Spir-
ductive Union..... 7	itualism and Materialism..... 16

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FROM MORE TO MORE.

Toward the north the needle points
With some slight variation;
Now east, now west, it does not rest,
But shows a strange mutation.

Toward the truth opinions lean,
Though differing from each other;
A brighter light makes one man right,
A brighter still another.

We read with wonder, and despise
The thoughts of ancient races;
Some future race, perchance, may trace
"Fool!" writ on all our faces.

Of knowledge and its mighty stream
We babble round the fountain;
For what we know, we take, I trow,
A molehill for a mountain.

Infinity of space or time—
An endless chain or cable—
To comprehend, 'e'en apprehend,
Were more than man is able.

And smaller matters will suffice
For men to puzzle over;
Whilst every sect all sects reject,
And Truth is still a rover.

Shell-fossils on the hill-tops tell
A tale of double meaning;
And truths are found on alien ground
As fossils well worth gleaning.

Old forms are fading, and we know
New forms show flake faces;
May charity, humility,
And patience be our graces.

In Russia many of the common people, and, indeed, military and naval officers, become so accustomed to furs and overcoats in winter that they do not take the trouble or go to the expense of putting on lighter garments in summer. Women wear cool-looking dresses; but one constantly meets men wrapped in great-coats, apparently unconscious of the heat of summer.

MAN'S RIGHTS; OR, HOW WOULD YOU LIKE IT!

BY ANNIE DENTON CRIDGE.

DREAM NO. 3.

Who can divine the philosophy of dreams? Who can account for the fact that persons visit again and again places they have never beheld by physical eyes, and talk with people they have only known in Dreamland? How real become to us the places and the people we have repeatedly visited in our dreams! Who have not experienced something of this reality in their own dreaming?

But it does seem especially remarkable to me, that, after having penned down at midnight one dream, I should, on returning to my pillow, have found myself in the very spot where my late dream ended; again in that strange city, again looking at the large posters headed:

"MAN'S RIGHTS!"

MR. SAMMIE SMILEY, MR. JOHNNIE SMITH, AND OTHERS,
Will address the meeting on the
RIGHTS OF MAN!"

I was pleased on coming to these words: "Discussion is invited." "I will go," I said, and turned to follow the crowd; but, as by magic, was transferred to one of the large cooking-establishments which I saw in my first dream, and soon recognized it to be the same.

There were the huge machines at work cooking dinner, while in a comfortable rocking-chair sat the same gentleman who had in that same dream showed me over the establishment. He was reading a newspaper. "Ah!" he said, as he looked up from his paper, "glad to see you, madam. You see I have time to read while the dinner is cooking. All goes on well. We supply one-eighth of the city with meals, and every one is satisfied: they are delighted with the arrangement; for every poor man is relieved of washing, ironing and cooking. And yet all this is done at less cost than when every house had its little selfish, dirty kitchen."

"And what is this about 'man's rights'?" I asked. "I see posters all over your city, headed, 'Man's Rights!'"

He smiled as he replied, "Well, madam, emancipating man from the drudgery of the kitchen has given him leisure for thought; and, in his thinking, he has discovered that he labors under many wrongs, and is deprived of quite as many rights. The idea of men lecturing, men voting, men holding office, etc., excites considerable ridicule; but ridicule proves nothing."

"Are you going to lecture?" I asked.

"I will go if I have company," he replied; "but it would not look well for me to go alone: besides, I would be afraid to go home so late."

I made no answer; but I thought musingly, "Afraid! afraid of what? of what can these men be afraid? I wonder if there are any wild beasts prowling around this strange city at night. Perhaps there are wolves or mad dogs; but then he is a man, and could carry a revolver and protect himself." But, as by a flash, the truth came to me, and I wondered I had not thought of it before. In this land, woman is the natural protector; and so, of course, he was afraid to go without a lady to take care of him.

I had scarcely arrived at this conclusion, when I found myself *en rapport* with every husband in that city. "I would like to go to the lecture on 'men's rights,'" I heard one man say to his wife very timidly.

"I shall go to no such place," replied his wife loftily; "neither will you. 'Man's rights,' indeed!"

"Let us go to the lecture," said another husband to his wife, with a pleasant smile on his face.

"No, no, my dear," replied the lady; "I like you just as you are; and I don't admire womanish men. Nothing is more disgusting than feminine men. We don't want men running to the polls, and electioneering; what would become of the babies at such times?"

Then I looked in on a bevy of young boys ranging in age from sixteen to twenty. How they did laugh at the very mention of "man's rights," as they put on their pretty coats and hats, looking in the mirror, and turning half round to see how their coat-tails looked!

"Man's rights!" said one. "I have all the rights I want."

"So have I," said a young boy of nineteen. "I don't want any more rights."

"We'll have rights enough, I presume, when we get married," said a tall boy of seventeen, as he touched up the flowers in his pretty hat, and perched it carefully on his head.

"Are you all ready?" said a lady, looking into the room. "Come, I want you all to learn your rights to-night. I warrant that after to-night you will want to carry the purse, don the long robes, and send us ladies into the nursery to take care of the babies!"

Hundreds of ladies and gentlemen were on their way to the meeting; and it rejoiced me greatly to find in the hearts of many of the ladies a profound respect for the rights of man, and a sincere desire that man should enjoy every right equally with themselves.

Then I found myself in the lecture-room, which was well filled with ladies and gentlemen, many of whom seemed greatly amused as they whispered and smiled to each other. Very soon three little gentlemen and one rather tall, thin, pale-faced gentleman walked to the platform, and were received with great demonstrations of applause and suppressed laughter. The audience were evidently not accustomed to hear gentlemen lecture.

"How ridiculous those men look!" I heard one elderly lady say. "What does it look like to see a parcel of men pretending to make speeches, in their tawdry pants and fly-away coat-tails, covered with finery and fur-belows?"

"They sadly lack the dignity," said another female, "that belongs to ladies and long robes."

"They are decidedly out of their sphere," I heard another remark.

The meeting was opened by the tall gentleman being nominated as president, who at once introduced Mr. Sammie Smiley to the audience, remarking that Mr. Sammie Smiley, with whom they were probably all acquainted by reputation, would address the audience on the all-important subject of *Man's Rights*.

"Sammie Smiley!" said a young lady contemptuously. "Suppose we should call ourselves Lizzie instead of Elizabeth, or Maggie instead of Margaret. Their very names lack dignity."

Mr. Sammie Smiley stepped to the front of the platform with remarkable self-possession for one of the gentlemen of that Dreamland. He wore a suit of black silk—coat, vest and pants all alike, bordered with broad black lace. He wore no ornaments, except ear-rings, a plain breastpin, and one or two rings on the fingers. Very good taste, I thought.

"Ladies and gentlemen," he said, "our subject this evening is the *Rights of Man*; but to properly understand this question, it would be well, before considering man's rights, to define his wrongs."

"Hear, hear!" applauded the audience.

"Education," he continued, "commences with childhood; and men's wrongs also commence with childhood, inasmuch as they are restricted from healthful physical exercise. The merry, active boy, that would romp and play like his sister, is told that it would be improper for a boy. How often your little son has to be reminded that a boy must not do so and so; he must be a dear little gentleman, and not rough and boisterous like a girl,

"He is kept in over-heated rooms; seldom breathes the pure air of heaven; and when he is taken out, how different his dress from that of the girl! Look at his flimsy pants and white muslin; look at his flimsy jacket and paper shoes; and contrast them with the warm cloth dress, the substantial overgarments and thick shoes of the girl! Think how seldom the

boy is permitted to inhale the life-giving, open atmosphere! The girl may romp and play in the snow, climb fences and trees, and thus strengthen every muscle; while the little pale-faced boy presses his nose against the window-pane, and wishes—alas! vainly—that he, too, had been a girl.

"The course of training for our boys causes weakness and disease in after-life, and more than a natural degree of muscular inferiority. The pale faces of boys are a sad contrast to the rosy-cheeked girls in the same family. In our boys is laid, not by Nature, but by ignorance and custom, the foundation for bodily weakness, consequently dependence and mental imbecility: in our girls, muscular strength and their accompaniments, independence and vivacity, both of body and mind. Were boys subject to the same physical training as girls (and no valid reason can be given why they should not be), the result would prove that no natural inferiority exists.

"True education I conceive to be the harmonious development of the whole being, both physical and mental. The natural or physical is before the intellectual. First the talk, then the ear, and then the full corn in the ear. Through ignorance of these primary truths, many well-intentioned fathers hurry their children to premature graves.

"Why is it that, of all the children born, one-fifth die annually? Cannot this large mortality be traced to the present ignorance of *males*? Can it not be traced to their flimsy and imperfect educational training? If men had their rights, were all literary institutions as free to one sex as to the other, our young men would be taught what is of the utmost importance for them to know, but what is kept sedulously from them; viz., a knowledge of mental and physical science.

"Let man be educated as liberally as woman; let him be made to feel the value of a sound mind, and that the brightest ornament to man, as well as woman, is intellect: then, and not until then, will he stand forth in all his beauty.

"We frequently hear that woman's mind is superior to man's, and therefore he ought not to have equal educational facilities. If, as is stated by the opponents of man's rights, men are naturally and necessarily inferior to women, it must follow that they should have superior opportunities for mental culture. If, on the other hand, men are by nature mentally equal to women, no reason can be given why they should not have equal educational facilities."

In the midst of the audience, a beautiful, stately woman rose, and said, that, if it was not out of order, she would like to ask a question: Did not the literature written expressly for men—gentlemen's magazines, gentlemen's fashion-books, etc.—prove their inferiority? This question caused a laugh, and round after round of applause; but the little gentleman speaker smilingly replied, that many gentlemen never read the trash prepared for them just as simple reading is prepared for children: but the works written for *women* to read, they study and digest, feeling that they were as much for them as for women. The lecturer then continued by stating the appreciative estimates of the truths of science and philosophy evinced by men as well as women, which would be the case to a still greater extent as the *opportunities* for culture were increased, when gentlemen's books and their flimsy trash would disappear; that even were man weaker in judgment than woman, it did not follow that he should never use it; and, if woman did all the reasoning for man, it would not be surprising if he had lost the power to reason.

"Pretty good, Mr. Sammie Smiley," said a lady near me. "Smiley can reason pretty well: that is pretty good logic," remarked another. Then applause after applause arose, accompanied by stamping and clapping of hands, while some young folks in the back of the hall crowed like roosters.

It was really very funny; but Mr. Sammie Smiley took no notice of the proceeding. He referred to the exclusion of men from nearly all occupations, from governing States to measuring tape; also that men were paid only one-third of the wages of women, even for the same work, their occupations being mainly restricted to sewing and teaching; while women could do both these, and whatever else they chose. He urged the gentlemen to push their way into the employment and professions of women, and be equal sharers in the rights of humanity.

Mr. Johnnie Smith then made an excellent speech on man's civil and political rights; but the discussion that followed so interested me that I cannot at this moment recall it. When he sat down, a lady arose, and said, that, as discussions were allowed, she desired to make a few remarks.

"Take the platform! take the platform!" said several voices, which she accordingly did.

"What ease! what dignity!" said I mentally, as she stood there in her long, flowing robes. "Ah, woman! thou art verily transfigured."

Then I looked around on that audience, and am compelled to say that the comparison between the sexes was anything but flattering to the gentlemen. Woman as I am, I love above all things to behold the beautiful face of a woman; but here was womanly beauty exceeding our highest conceptions; and in profound reverence I said, "Our Father in heaven, I thank thee for human beauty. Teach us the laws of beauty; that we, thy children, may people this earth with beautiful beings. Homeliness is akin to ignorance and sin; while beauty of form and beauty of intellect constitute God's best gifts to mortals.

"Those two gentlemen," said the lady, "have given us many good things to-night. There are very few persons who do not know that our sons and husbands ought to be better

educated and better paid for their labor; but shall we, for this reason, make them presidents and senators? How would they look in the senate-chamber in their style of dress, so lacking of dignity? Why, we should have them quarreling and pulling hair very soon!"

"Ha, ha!" laughed the audience.

"No, no, gentlemen! you can discuss fashion and money-spending far better than national affairs. Besides, what would become of the babies? Do you propose that we, the women, shall take these your duties upon us? Depend upon it, you are wrong, gentlemen: the sphere of man is *home*; and I am decidedly opposed to taking man out of his sphere. Let us for a moment see what Nature teaches on this subject; let us look at man divested of his embroidery and trimming; look at his angular, long form; look at his hairy face. Is he not in his outward structure and appearance more allied to the lower animals? Look at him, and do you not at once think of the monkey? [Hear, hear!] Now turn to women. Look at her! Does not Nature delight in curves as in lines of beauty?"

"See how the planets as they revolve in their orbits delight in curves? It is Nature's perfect method of form and motion. Now look at woman's beautifully curved face and bust, and compare her form in its curved outlines with the angular outlines of man's form, and tell me if Nature herself has not put the stamp of inferiority on man! Ah, woman's face is enough! No mask of hair does she wear; but clear as the sun and fair as the moon shines clearly every feature, thus conclusively attesting her superiority. Again: how well Nature knows the superiority of woman and the inferiority of man, inasmuch as she has chosen woman for maternity. Ah! Nature knew where to find the perfect mould for her handiwork; Nature knew which is the superior sex:

"Very near to the infinite nature,
Very near to the hand of God,
More rich than the hills of Beulah,
Which the white feet of angels tread,
Is the sacred heart of woman;
The nature by which alone
The divine can become embodied,
And the spirit reach its home."

"Let us look at this matter from another stand-point. Nature is harmonious in all her parts. If, as I have proved, woman is physically superior, then she is mentally superior; and as man is physically inferior, so, as he must be harmonious in all his parts, he is necessarily and unmistakably inferior in all other respects."

I thought in my dream that I was greatly dissatisfied with the lady's speech, and I did pity the little gentlemen on the platform who were forced to hear so much about their inferiority.

"One more argument," said the lady, "and I am done; and this argument is also drawn from Nature. Woman has phrenologically a larger organ of language than man. Now, what does this teach us? It teaches us this (and it ought to teach every man the same truth): *that woman is the natural orator*; that it is she who should be the lecturer, the speech-maker, the orator, and not man. It teaches us that women as senators and representatives, as lecturers and orators, are where they belong, where Nature intended they should be. It teaches us more than this: that, as man has smaller language than woman, his sphere is the domestic; is the quiet, the silent, the unobtrusive; is one of *silent* influences, not public and demonstrative like that of woman."

She sat down, and I was really glad. "Woman superior to man!" I exclaimed to myself. "Well, some people can prove anything. I do hope that little gentleman will demolish their sophistry." But, just as Mr. Sammie Smiley arose to reply, I awoke; and, behold! it was all a dream; and I gladly realized, that, in this waking world of ours, man is not considered the inferior of woman, neither is he deprived of his just rights; and I wish sincerely that I could transfer our men to their Dreamland, and that there, at least, in God's universe, there might be one spot where men and women could stand side by side as equals.

[TO BE CONTINUED.]

THE INVASION OF '93.—When France was invaded by the allies of the Bourbons in 1793, she had, according to Louis Blanc, about 400,000 men under arms. This force had to oppose the advance of enemies from Belgium, on the Rhine, on the Alps and on the Pyrennees. The Duke of York was at the head of 20,000 Hanoverians and Austrians, the Prince of Coburg had his 33,000, the Prince of Orange had his 15,000, the Prince of Hohenlohe had his 30,000, and there were 84,000 Germans under other leaders on the Rhine. But then none of the invaders were equal to the supreme command, nor were any of the statesmen who were in the governments which sent them (except William Pitt) equal to the exigencies of such a gigantic crisis. Against them were the vigorous soldiers and statesmen nurtured in the revolutionary crucible of France, with whom success was a duty. Now, France lacks rulers, while Bismarck plans campaigns and organizes victories.

PRUSSIAN MILITARY EDUCATION.—In Prussia colonels of regiments, instead of Congressmen, select cadets from the sons of officers and from deserving non-commissioned officers, for the five military schools. Before they enter upon the prescribed course of study they serve in the ranks nine months, and thus become more practically acquainted with service. Then come three years of laborious study, at the expiration of which about one-third of the class receive commissions, while the rest are sent back into the ranks of the army to serve out their military term. Forty of the best officers thus commissioned pass three years more at the Staff School at Berlin, during which time they not only visit all the fortresses on the frontiers, but quietly reconnoitre adjacent nations.

The United States Agricultural Department has published some general instructions, by following which farmers may manufacture their own fertilizers. The documents may be obtained by writing to the Department at Washington.

A SCHOOL GIRL OF THE PERIOD.

Geography? Yes, there's a lesson each day,
But it's awfully hard to remember.
We've been in South Africa nearly a month;
Perhaps we'll go north by November.

What History have we? It's quite a big book,
Without any pictures—the bother!
To-day I was told I'd sustained a defeat
In the battle of—something or other!

Arithmetic? Oh, it's the bane of my life!
No matter how hard I may study,
My knowledge of dividends, fractions and rules
Continues unchangeably muddly.

Proficient in spelling? I hope that I am,
Though I shine less as writer than talker;
And don't mind confessing how often I use
A pocket edition of Walker.

I write compositions? Of course, once a week—
We've such a dull subject to-morrow!
I manage to spin out a page and a half,
Though lots of girls copy and borrow.

You ask me which lesson of all I prefer?
You'll think my reply quite alarming;
In French we've a *gentleman* teacher, you know,
And somehow it's perfectly charming!

AMONG THE WHITE SLAVES OF NEW YORK.

The Working-Women and their Protective Union.

BY EMILY VERDERY.

(Mrs. Battey.)

AMONG THE CHARITIES—THE PROTECTIVE UNION—FACTS AND FIGURES—WOMAN TO WOMAN IS MERCILESS—THE RUTH, BOAZ AND DIVES OF TO-DAY.

"As far von little candle throws its beams so shines a good deed in a naughty world."—Merchant of Venice.

It is the fashion to write of the corruption and vices of New York. The stranger from a distance who takes up one of our Weeklies or Dailies, upon running his eye over its columns, comes very rightly to the conclusion that there is a vast amount of licentiousness, crime and suffering in our city. But it should be remembered and kept before the public, that for every sin and vice, and woe and want, that arises in this great commercial centre of the American Continent, there springs up some heaven-born charity to meet it. There are hospitals for the poverty stricken sick, houses of refuge for the homeless, houses of mercy for defenceless women and houses of the Good Shepherd for the hapless victims of man's unbridled lust, where those who have lost their soul's best jewel can, under influences gentle as falling dew, restore to its pristine purity the stained warp and woof of their poor outraged womanhood. There are societies for the relief of strangers, and houses for aged, indigent widows; homes for working-women, and "Protective Unions" for women out of employment, or defrauded out of their honest earnings. And last, and best, and greatest of all, there is a foundling asylum to snatch from "Murder's" grasp the children which our laws pronounce illegitimate, and our corrupt society calls children of shame. By the side of the poor painted *dames aux camelias* who promenade our streets, or mingling in the giddy throng that makes up our "Vanity Fair," walk men and women whose lives are prayers. Yes, men who could, if necessary, wear martyrs' crowns; and women whose stories may yet be woven into legends wondrous as that of Godiva, who with hearts brave as hers, go forth, "clothed on with chastity," risking even more than she did, to save the toiling, suffering thousands of their own sex from starvation and degradation.

WHO ARE THE FOUNDERS OF CHARITIES?

It is deeply interesting to visit our various city and church institutions, and, conversing with their inmates and earnest workers, trace their histories back to their origin.

Some are American repetitions of European institutions, whose practical value has been tested by the experience of ages. Others are offshoots of Roman Catholic religious orders, which took their rise in the middle ages, while others have sprung out of the necessities of the present day, and in answer to that deep sense in the heart of humanity, from which is learned the lesson—"new occasions teach new duties." But let us trace their origin to whatever source we may, the earnest inquirer will always find that the impulse that brought them into being was the work of some deeply worshipping spirit, whom "love of God hath blessed" with "love of his fellow-men."

Seven years ago an institution arose in our midst, which sprang into being at once in answer to the necessities of the working-women of New York. This class, always large, had been fearfully increased by the war. The new organization was given the name of

THE WORKING-WOMEN'S PROTECTIVE UNION,

and its rooms are now to be found at 38 Bleecker street. Here these ladies—a Superintendent, Mrs. Ferrer; her assistant, Mrs. Seelbach; and financial assistant, Miss Morley—are always to be found, ready to answer any call made upon them for aid and sympathy, or patience in the way of inquiry.

Perhaps no association in our city has done more for humanity in the last seven years than this.

Though it is supported entirely by private contributions, it cannot be called a charity. It is really a beneficial society, organized for the relief of women asking honorable employment in trades, at wages proportioned to the cost of living,

It also secures protection to working-women from frauds and impositions by employers—legal action being brought for them in case of complaint, free of charge. In various ways through this organization are appeals made to the community for that sympathy and support which is due to the otherwise defenceless condition of working-women. Still, it must be admitted that in this last respect there is scarcely sufficient activity.

Much has been done, but much more remains to be done by the noble men and women interested in The Protective Union.

A FEW FACTS AND FIGURES

will sometimes tell a volume of history.

We extract the following from the last report of the Board of Directors:

During the last seven years this Union has prosecuted to final judgment more than 1,300 cases of fraud against working-women, compelling the payment of wages due and withheld to the amount of over \$5,000. Most of these claims were for exceedingly small amounts—many for sums less than a single dollar—the average sum involved in the whole being scarcely four dollars.

A larger amount—and often in smaller sums—was, during the same period, secured to working-women through the mediation of the Union and without the necessity of prosecution. It is by no means unreasonable to estimate that the direct and indirect influence of the Union secures to working-women the payment of \$10,000 every year, which must otherwise be entirely lost to them. That it has been the means of thus securing to them more than \$50,000 cannot, properly, be questioned.

It is not by the amount of these collections, however, that we measure the beneficial effects accomplished. None but those for whom the service is rendered can understand how much of new life and vigor such timely assistance and encouragement impart. The woman who, without them, must succumb in her great struggle, and cast herself upon society as a useless pauper, or become the victim of an evil worse than pauperism, is thus aided to cross a fearful abyss and plant her feet firmly on solid ground.

During the years 1868 and 1869, the superintendents in charge received 29,102 applications for protection, for advice, and for employment by working-women, and by employers having need for their services.

Of this number, 5,548 applicants were furnished with employment; 2,181 were furnished with the assistance required; 579 with needful legal protection; and 20,794 with such advice and information as they desired, or such as could be extended to them.

Nearly \$2,500 were collected in small sums and paid over to the working-women who had earned them—sums the payment of which was secured only by the interposition of the Union.

In nearly 200 cases of dispute, the claims of the working-women were carried to court at the expense of the Union, and the several sums involved were ultimately collected by process of law, and paid over without the least deduction for the costs and expenses of legal proceedings.

During the same period, the number of working-women who for the first time enjoyed the benefits provided by the Union was 9,310.

The managers of this admirable institution, with the exception of the lady superintendent and her two assistants, are gentlemen. Their names show the substantial character given the enterprise. They are as follows:

President, John D. Wolfe, 13 Madison avenue; Vice-President, James W. Gerard, 17 Gramercy Park; Secretary, William B. Crosby, 25 Pine street; Treasurer, Moses S. Beach, 66 Columbia street, Brooklyn; Counsel and Attorney, John H. Parsons, 35 William street; Bankers, Mutual Benefit Savings Bank, 166 Nassau street.

The very existence of such an association, thus represented, has acted as a check upon employers, and materially increased the pay of women as a class of workers. It has also lessened the hours of labor, but has lacked activity in this respect also. Statistics show that some of the women toilers of New York, the hoop-skirt-factory girls, for instance, labor fourteen hours out of the twenty-four, and, in times of press, eighteen hours a day; while the most favored class of workers, saleswomen, copyists, press-feeders and type-setters, work ten hours per day.

The wages, too, are at starvation rates, in spite of all that has been done.

It is proved by actual statistics that there are

OVER FORTY THOUSAND WOMEN

in the city of New York who are only saved from starvation or the soul-destroying crime of prostitution by the work they may be able to procure.

ONE WEEK'S SICKNESS

would send them to a charity hospital, and, if they could not obtain admittance there, nothing but individual charity would keep them out of the streets.

What a volume of tragedy is contained in these facts and figures! Let us think for a moment of the torturing anxiety, and tear-blurred eyes and aching limbs and breaking hearts and maddening brains these figures stand for. And then let us see who are these sad toilers. Widows, soldiers' widows, the wives of consumption stricken and dying husbands, orphans, half orphans, and homeless, friendless girls, thrown upon the world for a support. Many of them from distant parts of our country, many from the battle-scarred, ruined South, made destitute by the war. Besides, many are from the Old Country, seeking a home and support far from the land that gave them birth.

It would melt a heart of stone to see the places where these women work, and the exhausting nature of the employments given to "God's last best gift to man" in this, the most civilized and progressive city of the world.

Some few work in homes of their own, if the miserable room they occupy in a tenement can be called a home. Some toil in places provided by their employers. In the latter instance, you may see the kind of rooms they work in by visiting any of the great shops, or dressmakers' establishments, or various manufactories for hoop-skirts or corsets or ready-

made clothing, to be found on Broadway or any of the streets crossing that great thoroughfare.

From twenty to one hundred women can be seen working in a room just large enough to give elbow room, frequently up to a late-hour at night in gas-lighted rooms. Many of these rooms are so dark as to be lighted by gas in the day. Each gas-burner has the same effect upon the atmosphere as the work of half-a-dozen pairs of human lungs.

In that fetid foulness, fading and perishing women work—women to whom the God of nature never said, "By the sweat of your brow you shall earn your bread"—women whom God made to be the helpmates, the cherished wives of workers, the mothers of happy children. There, from twelve to fourteen hours a day, shut out from the fresh air and blue sky and glorious sunlight, they toil in the very rooms where frequently many human beings have slept the night before. In the early dawn, before these rooms have been aired, here they come, with waxen hands and sallow faces and lack-lustre eyes, showing the work that has been done by a want of oxygen and the effects of breathing carbonic acid gas.

God help them, for men are brutal to them and

"WOMAN TO WOMAN IS MERCILESS."

Dishonest and shameless as men are in their dealings with women, it is nothing to the impositions practised upon women by women.

A clothier pays, unblushingly, six cents a piece to a poor woman for making blue, checked, cotton shirts, or fifteen cents a piece for linen coats, she finding the thread; but what is that to the fashionable "Modiste," who sells you a garment for fifty or seventy-five dollars, and pays the poor, pale worker, whose delicate fingers fashioned and wrought the dainty garment, taking two weeks of hard labor to finish it, four dollars and a half for her work.

There are more complaints from the girls employed by dress-makers and milliners than any other class of workers.

THEIR EMPLOYMENTS.

Ninety-four different occupations are enumerated as trades in which women are employed in New York.

Here are a few of these employments: Artificial flower-makers, bag-makers, bead-workers, book-folders, brush-makers, caddy-papers, diamond-polishers, dress-makers, fan-makers, governesses? (yes, they are classed and paid and treated as trades-people), sales-women, shoe-pasters, twine-makers—it would take too much space to name them all.

Formerly (and it is too much still the case), when a woman embarked in one of these trades she could never leave it, for of course she cannot take time to look for other or more congenial employment. But the Protective Union has, in a great measure, ameliorated this evil. It finds the new employment for her.

Of the necessity for protecting women from fraud and injustice one can form but little idea who has not looked into the matter. Indeed, it is necessary to become intimately acquainted with the workings of the trades in New York to understand the matter. There is no better place to study this problem than in the society-rooms of the Protective Union. There, at any time, can be heard the cruel story of man's, aye, and woman's inhumanity to woman. Not an hour passes without a call from some homeless or wronged one, or some child of poverty, snatched from the paths of destruction, who has come to testify her gratitude to the superintendent or her assistants.

Here at leisure can be studied the working of

THE GREAT SOCIAL EVIL,

which engrosses the attention of our legislators and philanthropists, and threatens to convulse our whole social and political system.

All honor to the noble men and women who planned and sustained such an institution as the Working-Women's Protective Union. But their work is scarcely begun. Connected with this Union should be a "Home of Rest for Worn-out Working-Women." A place where the "weaker vessel" may, when she breaks down in the battle of life find a home, shelter and a place of perfect rest and security, until her exhausted physical powers will enable her to go forth again to compete with her natural protector for daily bread.

TO THE DIVES OF THE GREAT CITY—

the men who, "clothed in purple and fine linen, fare sumptuously every day—a word, and we shall close. How dare you prate to your wives and daughters about "Woman's sphere" while one sad Ruth goes toiling about the streets of your city, not a gleaner in the fields of Boaz, but a willing worker, sowing, plowing and reaping like a man. Let the Boaz of thirty centuries back speak to your callous, selfish hearts. He said to his reapers: "Let her glean even among the sheaves, and reproach her not; and let fall some handfulls on purpose for her; and leave them, that she may glean, and rebuke her not."

You make the Ruth of your day plow and sow and reap, and you do not "let her glean among the sheaves," and so far from letting "fall some handfulls on purpose for her," you "rebuke her" cruelly if she asks for one of your easy places, or any of your honorable and elevating employments.

Poor girl! She is not a beggar, she is a willing worker. Yet you are not willing by being one of her Protective Union to help her to keep her soul in saintly purity. You grudge the dollar it would cost to extend the influence and work of this institution and similar ones, yet spend it on vicious pleasures degrading to her sex.

Do you not fear that the God who has said, "Let your widows trust in me," may say to you "Vengeance is mine, I will repay"?

HOW DO YOU KNOW THAT?

MESDAMES WOODHULL AND CLAFLIN:

I protest against the course of Mr. Willcox in making such positive assertions as those under head of "Suffrage will not Abolish Marriage," unless supported by some kind of proof, and I repeat the question:

How is it known that suffrage will not abolish marriage? And, what do the "Resolves" of all the members of all the conventions ever held amount to in this connexion? They do not prove anything to the point here.

I am well aware that no practical proof can be given of an unaccomplished fact; nevertheless, we are entitled to the next best, and that is logical proof. I, too, make assertions, but they are made on a basis of facts, and sustained, I imagine, with something like logical reasoning. Let those, then, who choose to take issue with me upon this question support their contradictions with an equal amount of fact^s and reasons for their opinions, or forever after hold their peace. I confess myself unequal to the task of combating bare assertions. SARAH F. NORTON.

THE LITTLE HOP REPORTER.

At a great watering-place—it matters not where—there is published a daily paper, which reports all the arrivals, quarrels with the organs of all the other watering-places, and gets the advertising of the taverns and tradespeople. The editor of this paper is a plain, matter-of-fact Democratic printer, to whom the world of fashion is his oyster, and he has as much enterprise in relating all the new improvements, in chasing up illustrious strangers and advertisements, and making his establishment a success, as the great Pandragon of journalism himself.

It occurred to this plain, democratic manner of man two years ago, that if he were to keep the whole field of journalism in that great spot of fashion, he must be alive to reporting all the balls, parties, toilets, etc., with as much intelligibility and minuteness as the papers of the great cities. So he encouraged his little daughter, no more than fifteen years of age, to apply herself to the study of dress, hair-dressing, jewelry and all the innumerable articles and varieties of the female wardrobe. The little girl buckled down to the task, took lessons from the great milliners and makers of modes, and has become one of the most versatile and reliable fashion reporters in the country. Mistress in art of all the guipure, point, panier and other jargon of dressmakers, if you read the *Daily Flume* after a hop-night, you will see duly related, with skill, grace and conscientiousness, a complete narrative of every lady's toilet down to the manner of buttoning on masters' and misses shoes.

But here comes the part of this incident which most affected me. The old printer, with linen breeches half-way between his knee and his ankle, with an old worn-out of a stove-pipe sort in his hand, with cowhide boots made by the village cobbler, and with a face undoubtedly shaven by himself, so prickly did it look—this Democratic mechanic appeared at the ball considering himself fully as good as anybody who could be found at the great pleasure place, and he had come there with his little girl to take pride in her craft.

"She's wonderful," he said, "I think she's as good as Jennie June. She could write for the *Bezar*, she studied it two years."

And the little girl, in a dress of white Swiss muslin, thin and cheap, in common shoes, with bare arms, looking like a working girl at a Sunday-school picnic, was busy studying up the wardrobes, taking notes and names, as well satisfied with her art as her father with her, while his face beamed in a practiced sort of way, and he thought of the newspaper and daughter together, building far ahead for both. Their clothes were cheap; their work was not the greatest; but they were incapable of being ashamed of it, though the diamonds and the velvets, the large black eyes and the proud nostrils, the wealth and the pretension of amity and a critical multitude filled the ball. Among them all, happiest of all, to unconscious poverty, stood the two delighted Democrats. Let none be ashamed of his craft.—*Newport Letter to Chicago Tribune*.

WENDELL PHILLIPS FOR GOVERNOR.—The State Labor Reform Convention nominated last week the following ticket:

For Governor—Wendell Phillips.

Lieutenant Governor—James Chattawa, of Springfield.

Secretary of State—Stillman B. Pratt, of Boston.

Attorney-General—Charles Cowley, of Lowell.

Treasurer and Auditor-General—M. W. Stoddard.

Among the resolutions passed were those favoring the giving charters to all labor associations, and insisting on the observance by the State Government of the eight-hour law in all public works.

Mr. Phillips is also the candidate of the liquor prohibitionists for the Governorship. The universal respect felt for him throughout Massachusetts is great. He will poll a strong vote, even among those not interested in the Labor question. If women were allowed suffrage, his success would be certain.

A WOMAN JUSTICE OF THE PEACE.—A letter from South Pass City, Wyoming Territory, repeats the old story of a woman justice of the peace in this wise:

Wyoming Territory is the paradise of women's rights. By law, married women, notwithstanding their solemn vows at the altar to love, honor and obey their husbands, are free and equal. Women here can vote and hold office, and, in consequence, we have that rare bird, "a woman justice of the peace." Among the first appointees to office under the Woman's Rights law, passed by a Democratic Legislature and approved by a Republican Governor, was Mrs. Esther Morris, of South Pass City. In her judicial capacity though not an expert in abstruse questions of law, she manifests a disposition to base all her judgments on the broad principles of justice and right, without regard to technicalities or quibbles of law. To pet hoggers she shows no mercy; and, though by no means popular, her decisions are regarded as just.

WOMEN'S RIGHTS IN MAINE.—Miss A. P. Ladd, of Augusta, Me., was on Wednesday appointed by the Governor and Council a Justice of the Peace and Quorum. This is believed to be the first appointment of a lady to this office in New England, and perhaps in the United States, east of Wyoming Territory. This appointment qualifies her to administer oaths, take acknowledgments of deeds and solemnize marriage.

THE SIXTEENTH AMENDMENT.

THE RAPID SPREAD OF THE WOMAN QUESTION.

ITS EXTENT UNAPPRECIATED—EVIDENCES—THE LEAVEN THAT IS LEAVENING THE WHOLE LUMP—PRACTICAL DEMONSTRATION—THE NEXT GENERAL ELECTIONS—WOMAN'S DUTY—ONE MILLION WOMEN TO DEMAND POLITICAL EQUALITY FROM CONGRESS—WILL CONGRESS IGNORE THEM—ARE WOMEN IN EARNEST?

Very few people comprehend the real extent of the Woman Question. It is very young in years still, but its strength and growth are not to be measured by its age; that must be judged from other rules. It is, however, true, that for a long time after the question was mooted as one that was to agitate the sentiment of the country it made but little perceptible progress. There were but a few brave persons who would proclaim what they conceived to be the right and the justice of the points involved. A very great number of persons, who received the new doctrine, harbored it secretly in their minds against the time they were confident it could and would be broadly proclaimed, and in being so would not necessarily injure the reputation of its advocates, nor commit them to the ban of society as dangerous members of it.

One of the best evidences that the time draws near when justice shall know no distinctions of sex is, that where once obloquy attached to the advocacy of "the question" the deepest respect is now commanded from all by its earnest advocates. There are but a very few of the best newspapers that attempt to burlesque it any longer; they treat it as one of the open questions of the day, which, for such constitutional devotees to the popular side of all new questions as they are, is wonderfully refreshing. Even the unreasonable dogmatism of some of the so-called Christians is becoming "leavened," and the signs are promising and numerous that the little "leaven" years ago added to the lump of humanity is rapidly progressing in its work throughout all its strata and ramifications.

Certain it is that, where five years ago one paper in a hundred only contained anything about the progress of the Woman Question, now only one in a hundred can be found that has not a very considerable space devoted to it; and this has only become true to this extent within the present year. This fact is attributable to a variety of causes, but specially to two causes.

Since the settlement of the slavery question and the virtual reconstruction of the country, the radical sentiment of the country that before expended itself in that direction has found vent upon this question, which is the next great question of universal justice that comes up for consideration and adjustment.

Again, it was not until quite recently that the women made any practical application of what had been previously asserted, that they were competent to do whatever man could do, subject only to the limitations of nature, function and constitution. Since women first began to show their capacity for individuality they have done it in such faint and unobtrusive ways that no impression was made by it upon the public mind. The result of all their dress making, fancy store keeping, school teaching, etc., etc., did not amount to sufficient moral force to carry any considerable weight of conviction home to the hearts of practical men.

But now that women boldly advance into the heat and strife of active business life, and show themselves competent to compete with the shrewdest and most experienced men, and also show an administrative capacity equal to all emergencies in all directions, the heretofore matter-of-fact business men begin to open their eyes in amazement and astonishment. Some have already recovered sufficiently from this condition to question themselves whether they have not been doing themselves as well as women an irreparable wrong, by denying them the rights and privileges of a perfect equality. Some even exclaim in the most extravagant terms of admiration regarding capacity, when exhibited by women, and with the utmost readiness and gallantry withdraw all opposition, saying, it is not for me to say any longer what shall be the limits "that woman" shall be confined to.

Talk, fuss and confusion, which is pretty nearly the amount of progress attained by the majority of women advocates, was all very well, and led the way to what should follow; but it required representatives who could do something more than this, and those who have demonstrated the practical side of the Woman Question are the ones that have wrought the recent remarkable change in the treatment of the subject at the hands of the press and public generally. In other words, one ounce of practice has done more than all theoretical teaching, though the teaching necessarily preceded the practice.

Even the demonstration that women are equal to the severest tests of business was not sufficient to accomplish all this, but when it was also demonstrated that women, politically, philosophically and scientifically could be, and were, the equals of men, which capacities were deemed entirely lacking in the sex, then the last possible objection was removed, and the sex in reality was lifted at once into the realm of possibilities common with man.

What is now the practical lesson of this result? It is this: that every woman should mark out for herself some distinct course to pursue, which shall not only be an exemplification of her individual rights and capabilities, but also her contribution to the sum total of efforts and possibilities of the sex. Women will never be lifted from their present positions of

inferiority by man; they must rise from them themselves, and boldly—defiantly if need be—advance, capture and maintain positions of equality. If the capacity to do this is once seen, men will not stand in your way long. If they would they will not be able to resist the general uprising the present decade will witness.

In the coming elections the women should be in the field, and for all important offices should have their candidates, and should advocate their election by all possible means. This will, at least, convince those still stubborn that we are in earnest, which would be a good way toward ultimate victory. We need not fear that the small results will injure the cause. The Abolition party, which grew into the grand, mighty and magnificent Republican party, was once so small that it numbered one advocate. In twenty years that one advocate made it the mightiest power that has yet existed on the face of the western hemisphere. If such results grew from so small a beginning in so short a space of time, what may we not expect for the woman movement in this still later and more rapidly progressive day!

After the next general State elections in the country let it be possible for us to show to the Congress of the United States that there are 1,000,000 earnest and untiring women demanding the right and privilege of suffrage. Then let Congress ignore the question if it dare. This is eminently a practical age, and men require demonstration. This once obtained, the adoption of the thing demonstrated is only a question of time. Women have been most persistently impractical, and for this reason: the claims of the few who have been bold enough to make them for an equality in all things with man have been laughed at as having been made in jest. Let it be no longer possible for this shaft to be hurled against us. Let us convince all men that we are fearfully in earnest, and if it need be, do this in a quarter that will bring them to a perception and consciousness that we mean it. We have the power; let it no longer be wasted in obtaining favor, but applied in demanding equality—first, from gallantry; second, as of right, when gallantry fails. Thousands of women know their power; let these same thousands use it for different purposes, and for the benefit of a suffering humanity, in unloosing the chains that bind women, and thus make her individually her own free self.

SIXTEENTH AMENDMENT ITEMS.

BY J. K. H. WILLCOY.

The population of New London, Conn., is now less than it was in 1860, while the number of families and houses have increased.

The ladies must have rebelled against unwelcome children.

William Hopper, of Paterson, and Mrs. Stevens, of Totowa, have suddenly left their homes, as is supposed for the West. Hopper leaves a wife and two children.

If the deserted wife had a vote, some politician would find her work.

Why should young ladies never wear stays? Because it is so horrid to see a girl "tight."

Is it any better to see a man so?

Though England is deafened with spinning-wheels, her people have not clothes; though she is black with digging of fuel, they die of cold; and though she has sold her soul for grain, they die of hunger.

Then let the fathers of England cease to produce children they cannot clothe, warm nor feed.

A pretty girl at Catskills took the bursting of her trunk so happily that a wealthy young Gothamite was captivated, proposed and was accepted. Now there isn't a girl at the mountains but wishes she could have the same opportunity to show how sweet her temper is.

When will such insults cease? Not a woman in the land has not had a chance to marry. If this insinuation were true it would be a shame on the men who shut women out from work, and force them to seek marriage for bread.

"Do you think," asked Mrs. Pepper, "that a little temper is a bad thing in a woman?" "Certainly not, ma'am," replied a gallant philosopher; "it is a good thing, and she ought never to lose it."

Mr. Pepper should give her no cause.

Cortlandville, N. Y., has disgraced itself by tarring and feathering a prostitute.

Why did its people not give her a chance to earn an honest living?

The women of the district of Columbia are an absolute majority of its people, and disfranchised.

Blank forms of proposals are used by Minnesota ladies when their young men are slow in coming to the point.

They will probably pay for this haste by using blank forms of divorce.

The man who married three sisters in succession excused himself for so doing on the ground that he got off with one mother-in-law.

The poor mother-in-law who has the pluck to protest against her daughter's sufferings is always the scapegoat for a husband's ill temper.

Marriage is a fair transaction on the face of it.—JOSEPH BILLINGS.

When a husband is supposed to own his wife, it must be a bargain, fair or otherwise.

Among the gifts to a lately wedded pair was a broom to the lady, accompanied with the following:

"This trifling gift accept from me,
Its use I would commend;
In sunshine use the brushy part,
In storms the other end."

Did the sender expect the husband to be a wife beater, that he furnished her with a weapon?

A Dutch justice refused to commit a man who had married four wives, saying: "If he lifts mit four wives, he got bunishment enough. I lifts mit wun!" He probably named her scoldings rightly.

A family in Stowe, Vt., should be accounted among the pious, since they obey the scriptural injunction to multiply. An exchange says: "During the same month, a lady and four of her daughters, all living in Stowe, Vt., gave birth to promising heirs."

How did the ladies like it? And how do most women like fulfilling an injunction after its end has been gained and the need for it has passed?

The Revolution is waking up. The Brooklyn Eagle recommends it for wrapping paper; whereupon it replies that it cannot recommend the Eagle for that purpose, having found it only straw.

Charity is not so good as removing the need for it.

Let a hundred thousand women march to the polls this fall, and demand the right to vote.

If women are not allowed to take part in the government, let them form one of their own, with Victoria C. Woodhull for President.

The telegraph companies in Philadelphia have no place for a girl to learn telegraphy, but they "can make one" for a boy.

Can white men be trusted to legislate for black men? If not, how can men be trusted to legislate for woman?

When wives and mothers are shut out from law-making, how can laws be just or wise on their interests?

Why should woman favor a republic? Under despotism she is nearly man's equal; under republics, his slave! She is commonly a monarchist.

The Contagious Diseases acts show what men do without women's help.

Mrs. Ada H. Hepley, of Illinois, is refused admission to the bar. Cause—she is one of the disfranchised class.

An eminent physician says prostitution runs in families like scrofula.

Wife-beaters are now called "Whalers of the Disfranchised."

The war killed so many men that the women are probably a majority of the people. Yet a minority rules the land.

The late John Simmons, of Boston, bequeathed \$1,400,000 to establish a "Simmons Female Seminary," for cultivation in the departments of education customary to the sex.

Why did he not leave it to teach those not customary, and thus make his institution progressive and useful?

Of twenty-four men in Camden (N. J.) County Jail, four are held on charges of rape, two for bigamy; one-fourth for offences against disfranchised women!

Since we have begun exposing Greeley's absurd opposition to woman's freedom, he has tried to revenge himself slyly. He cannot defend himself, so he puts down among things to be regretted about women that they "have been Brokers and Proclaimers of Infinite Truth." You used to fight fairly, Horace.

Morals at Saratoga are so bad that a French gentleman of prominence, and accustomed to the licentiousness of the Imperial Capital, says it is no place for ladies.

Does he want to enjoy himself unrebuked by their presence?

From Washington Territory comes the cry—"Send us wives!" And a thousand unhappy Benedicts reply, "Take ours!" Why? Because the wives have drugged away their beauty, and Benedicts want fresh young ones. Or because they have spoiled their wives' temper by ill-treatment.

A young lady in Illinois saved a young man's life by sucking rattlesnake poison from a wound. The reporter does not state whether the young man rewarded her by marriage and by forcing her to bear a dozen unwelcome babies.

176 new cells in New Jersey State Prison! Explained by the population of Paterson increasing forty per cent. in ten years. If all New Jersey grows like this, plenty of half-starved children will soon crowd the new accommodations.

ORIGINAL SIN.—The state of chronic disgust, revolt and contrariness, bred by the condition of the mother of an unwelcome child during pregnancy.

The majority of women don't want to vote.

If not, they yet may; and they want freedom to do so if they choose.

If the Temperance party in New York wishes to win, they should not have nominated an old fossil like Myron H. Clarke. They should have put up Susan B. Anthony or Elizabeth Cady Stanton.

If the Temperance party in this State mean business, let them withdraw ex-Gov. Clark and nominate Henry Ward Beecher or Theodore Tilton. The women will electioneer for these.

Total depravity.—The incapacity for noble thoughts and deeds shown by a misconceived and unwillingly born child.

The majority of women don't want to vote.

Mistake—they do. They will not tell you; they know you would sneer at them. But they will tell us—and they do.

A deserted wife in Newark is puzzled whether to spend \$100 earned and saved on a sewing machine or a divorce. An interested bachelor friend—her Richardson—advises the latter.

An eloquent anti-suffrage orator triumphantly asked "the women of America to decide whether they would be the Lucretia Motts and Cady Stanton, or the Clara Bartons and Florence Nightingales of their country!" A gentleman in the audience said that as the last two ladies were strong suffragans he did not see the point of the contrast.

Fifty dollars a year is Philadelphia's offer to female compositors. Boys get food and clothing at least.

THE MODERN THINKER STILL AGAIN.

"KING WEALTH COMING." BY D. GOODMAN.

The Positivist Theory of Government and Estimate of our Social Condition.

In two previous articles I have given my attention to the new Magazine of Advanced Thought, entitled THE MODERN THINKER; in the first to its gay colors of ink and paper, and to its high price; in the second to John Fiske's "Jesus of History and Jesus of Dogma." The second article in the THINKER is this of Mr. Goodman, on Wealth as King.

The article has the merit of practical directness and of great boldness—the defect of incompleteness. A whole philosophy can hardly be rendered on three pages. More than has been done in these three terse and vigorous pages could hardly be accomplished by the utmost skill of condensation. Let me extract somewhat largely:

We live in an industrial age, of which the natural leaders are the bankers, manufacturers and merchants. We all complain of the demoralization and corruption of our political life; what we mean is that wealth is becoming as powerful in politics as it is in industry. The great corporations, or rather the wealthy men who control them, are the real rulers, and not the characterless lawyers and politicians whom universal suffrage sends to our legislative halls. There is not a State in the Union through which runs a great railroad, but what is practically in the power of the corporation which controls it. The manufacturers could do what they pleased with any Congress that has sat for the last eight years, and it is quite safe to predict that for the next fifteen years the owners of the Pacific Railroad and the giant consolidated roads which feed it, will be the real masters of the American people. That is to say, no Congress can be any possibility be elected which they will not be able to control.

To this state of affairs no complete Positivist objects. We submit to the inevitable, and can only hope to modify it by a sound philosophy, and the wise, practical activity it enforces. What is needed is the moralization of wealth, and to effect this it must become personal and responsible.

In modern civilization, wealth has become an enormous power, while in this country at least it has no recognized political responsibility or well-defined public duties. The lobby notoriously controls legislation—wealth controls the lobby, but what controls wealth? Nothing but the purely selfish aims of its possessors.

How is this difficulty to be met? Shall we organize against wealth—bind it in fetters, legislate it out of existence, or exile its influence to some sphere outside of political action? We are entering upon an era when all this will be attempted; but, however well meant, every scheme to limit the power of wealth will inevitably fail, and, in the opinion of the writer, ought to fail.

The capitalist is the true king of the industrial era. When war was the normal condition of the race, the great warrior was the ruler, and all the honors in the State were based upon military merit; but among advanced nations of Christendom, industry, and not war, is now the absorbing business of the mass of the population, and hence the banker and the manufacturer are destined to be—nay, are—the real rulers of the people. This may seem to be a preposterous statement, in this age of equal rights and the sovereignty of the people; but it is nevertheless true. Who to-day is supreme in the financial, commercial and manufacturing world? Who owns the telegraph, the railway, the manufactory, the newspaper, the land? The capitalist, of course. He is our boss in the shop, our employer in the field, our landlord, our care-taker on the railroad and steamship; he keeps our money in his bank, and looks after our souls in his churches; for the church of to-day, of all denominations, is the church of the capitalist.

But the capitalists, the owners of the wealth are not content with all this recognized authority; they desire to control, also, the political power of the State and the nation.

Wealth, and the enormous social and political power it wields by its very existence, is one of those facts which cannot be ignored. We must accept it, and see what can be done about it. To destroy wealth, or take away the power it naturally gives its possessor, is impossible. If it could be done, civilization would perish.

What, then, are we to do? Accept the inevitable. Capital has the power. Make it personal, responsible. Put the capitalist in authority, instead of his creatures, the lawyers and politicians, and then—

What then? Hold him responsible [through public opinion]. Here, then, is the Positivist's solution of our political and industrial problems. Wealth, under the foul shapes of the ring or lobby, controls our legislation. We say, Put the holders of this wealth in authority. Make this irresponsible power responsible. You cannot get rid of the power; it is one of the most enormous facts of modern times. It exists, and will control, whether we like it or not, and hence we must make the best of it.

So there are two sides to the story. The capitalist has his excuse for making our legislators scoundrels.

But how is this change to be brought about? The writer gives that conundrum up at once. He really does not see how it is possible to change our republican representative system without a political convulsion. Hence he looks for years of grievous misrule; of future legislative conduct worse than any in the past. A possible solution of the trouble is a bold seizure of the Government by some representative of the capitalist class. The very men who have made our legislative bodies dens of thieves are just the ones to make that corruption an excuse for seizing the Government themselves; for, be it remembered, it is not the kings of the lobby who will be held responsible, but the politicians—the legislators whom they have debauched.

Let it be distinctly understood, then, that there is a class of thinkers in this country who are profound disbelievers in the whole republican or democratic theory of government. But we are not, therefore, either Imperialists or Monarchists. We do not advocate going back to any obsolete political institutions. Progress is our motto. There is something in the future as much better than republicanism as republicanism is better than monarchy, and that is the rule of wealth controlled by moral considerations; in other words, the capitalist in responsible authority, and he under the dominion of a wise, all-powerful public opinion.

Our King has come. He rules already, but it is in such hideous shapes as the Lobby—the Ring. Let us recognize, tame, ennoble him, so that he may serve the highest interests of humanity.

I have said that this article of Mr. Goodman's sins through incompleteness. It is a fair but not a full representation of his own doctrine, as the doctrine of Comte, to say that *Wealth is King*. The doctrine is that Wealth is Viceroy in the domain of Temporalities, but that the Spirit-

ual Power is paramount over it, and is to be so organized and directed as to control the action of the men of wealth; to make them religiously accept the function, of stewards or organs of society in the administration of wealth for the well being of all, as in an incipient way, instance Astor, Peabody, Peter Cooper, Gerrit Smith, A. T. Stewart, etc.

The Spiritual Power is, in the view of Comte, composed of the great body of Scientists in the future, whom he, therefore, constitutes into the Priesthood of the new order, dispensing virtually with the Priesthood or Clergy as it exists in the world now.

Pantarchism, based on Universology, has numerous features in common with the Positivism of Comte; but with a difference more or less essential at almost every point. It, in fact, absorbs the whole of Positivism, overlaying it, surrounding it, deepening its foundations through new and positive discovery, permeating, revivifying and reconstructing it in a thousand ways, and, especially, integrating with it all existing institutions, and all faiths and philosophies, thereby inaugurating THE GRAND RECONCILIATION; rather than founding a new sect.

The particular modification at the point now treated of is this. What Comte calls The Priesthood of the Future is not and never will be a Priesthood. Scientists are not Priests. They are, on the contrary, *true Legislators*; and the natural successors to our existing law-makers. The University of the Pantarchy will be the recognized Legislature of the World; for the business of legislation is to make arbitrary laws and rules for the government of mankind, so long as science has not come to hand to discover the laws existent *a priori* in the nature of things, and working themselves out *a posteriori* and experientially in history. But when science makes its advent and does this, then the business of legislation is transmuted into that of *discovering and promulgating* these inherent laws. Hence, Scientists and the University are the Legislators and the Legislature of the future, and not in any sense Priests; *quad erat*, etc.

The Priests of the Future will be, speaking still from the Pantarchal point of view, precisely the same *class of men* as the priests of to-day; and ministering to the public service in a very similar manner—the same manner, in fact, with a mere modification of the dogma and the cultus; abounding in touching exhortations, sympathetic personal approaches, moral appeals, elevating aspirations and expressions, and the like. Hence the Pantarchy has no fight with the Church. As I have said elsewhere, *not a single pulpit can be spared*.

But pantarchally, as in Positivism, both legislators and priests are parts of *The Spiritual Power*, which is nearer to being King than Wealth or the Temporal Power is or ever should be.

But still, neither is the Spiritual Power, Pure and Simple, and from the pantarchal point of view, ever king. The difference between Comptism and Pantarchism above pointed out, though absolutely important, is relatively trivial, and the Pantarchal view may, perhaps, be claimed as no more than an expansion or a new differentiation of Comte's doctrine of the Spiritual Power. But we come now to a real and important point of divergency between the two systems.

Comte discriminates the Temporal Power—the Lords of Wealth—the Plutocracy on the one hand, and the Spiritual Power, constituted as above described, on the other hand, as the two ascending steps or factors in the constitution of the governmental fabric of the Future. I have said that neither the one nor the other is King.

Universology substitutes everywhere a Trigade Scale of ascension, as governing, instead of the truncated cone, the decapitated Bi-grade Scale, as here recognized and affirmed by Comte.

The Analogue, in the Human Body, for the Wealth-Government, the Temporal Power—the "Men of Substance" in Society, is the buttocks or bottom, with the abdomen and other heavy or substantial parts below the girdle. The Analogue of the Spiritual Power—Lat., *Spirito*, to BREATHE—is the Thorax or Chest and Lungs. We have, therefore, in this whole system of Comte a headless structure, a mere *torso*—Universology comes, then, to cap the climax by furnishing a Head to the image. It is the *Cephalization of Positivism*, resulting in INTEGRALISM, or *whole-body-ism*.

The true King and Headship in Social construction under the guidance of Sciento-Philosophy or Integralism is not Wealth, as Mr. Goodman avers—not Inspirational Spiritism, as held to by the Church and the Spiritualists, and in terms confusedly accepted by Comte, in his readiness to subordinate Logic, which is the true word for the Headlike variety of Spiritual Power; but it is the *Nodal conjunction of Materiality and Spirituality in a Logical Unity*, a Pure system of *a priori* Laws and Principles, and of this with the application of the same in Executive Power, or in action.

In other words, the Trinism which crowns or designates kingship will rest, not with the money lords, nor yet

with mere idealists, either of the legislative or the priestly school, but with the men of composite mould, always few in number, who shall combine and reconcile in themselves the highest powers of thought and affection, with the highest executive ability, and who, by virtue of this happy organization, shall possess in the highest degree the *genius of co-ordination*, or the power to harmonize, organize and direct.

It is thus the genius to co-ordinate the grandest things and the things most diverse, which is the small but potent third term in the hierarchy of rule. The men and women that have it in each succeeding age will reside at the Court of the Pantarchy, and will be of the Privy Council; and he who shall manifest it transcendently will be Pantarch.

STEPHEN PEARL ANDREWS.

The Science of Organization—The Term as Used in the Natural Sciences, and in Sociology.

Organization is a word which abounds in several of the Sciences, and in most of them it is sufficiently understood when it occurs, even by ordinary and unscientific readers. In the Natural Sciences at large we hear no end of talk about *Organization*, *Organisms*, *the Organic World* and the like. Organization means, in that case, the structure or make-up peculiar to *Individual "Living Beings,"* namely, Plants and Animals, which are distinguished from *Inorganic* or merely earthy objects by the possession of *Organs*, that is to say, of *instrumental* parts, or parts fitted for specific functions, as the eye for seeing, etc., instead of merely *fractional* parts, as those into which the clod or the stone breaks when *fractured*.

The general fact that *organization* applies, in this sense, to organic objects or living things as contrasted with inorganic objects or dead things, has become familiar knowledge not only with the learned, but with the great body of intelligent persons. But the other peculiarity which attaches to the meaning of the term *Organization* as used in Natural History and pointed out above, has hardly been observed by any one as anything distinctive—I mean the fact that it applies to individual and consequently to internal structure. It is not, in other words, in this case applied to some regular scheme of the relations of the objects among themselves (as of soldiers in an army), but to the orderly relation of the *parts* or *organs* of the single being, in the structure, mainly internal, of that being.

But—and this is the point now to be indicated of worthy of observation—when we ascend from Natural History at large, or the science of individual organized objects to Sociology, which is the Science of Society as distinguished from that of the lower orders of beings and of man himself considered individually, the term *Organization* re-enters the scientific field in an entirely new sense.

Organization in Sociology no longer means the orderly arrangement of the *parts* of the objects involved, as of the bones and muscles and nerves and viscera of the men and women and children who constitute society; but it does mean, on the contrary, the orderly arrangement of the men and the women and the children, that is to say, the persons—themselves taken as parts—in that *Ideal Framework of Relations* which constitute *society* out of these Individuals. *The Organization of Society* means, therefore, the orderly or scientific arrangement of all the relations or interconnections of the members of society, as of any smaller consociation of individuals, as the army, for instance; and it is because the term *Organization* undergoes this change of meaning from a subjective or internal to an objective or external application, in passing up from the lower to the higher walks of science, that those persons, even men of science, who are accustomed to the use of the word in its lower sense merely, stumble and "bother" over its meaning as it is applied by Sociologists. They halt and hesitate and wonder what it is that these dreamers mean by the *Organization*, and then, again, and especially by the *Re-organization of Society*.

This confusion is somewhat augmented by the fact that Sociologists are not altogether consistent with themselves in the use of these terms. But there is a cause, in the nature of the subject, for this lack of consistency. If society shall be, at any time, recast into the mould which they conceive of as truly orderly or harmonic, will this change, this new birth of society itself and its new form of life, be properly designated as a *Re-organization*, or simply as THE ORGANIZATION of Society? In other words, has Society heretofore been organized in one form, and is the new order of the future simply another form of organization—in which case it will be properly a *Re-organization*? or, on the contrary, has Society hitherto been strictly inorganic or without organization, in which case the new order will be organization merely, or the *first* organic form which Society has exhibited?

Here again the answer depends upon the degree of rigor with which we examine the subject.

It is the characteristic of inorganic things that they result from mere aggregation, not from any nucleus of or-

ganic life, as in the case of true organization. By analogy, then, the old-style order of Human Society has been Inorganic, and it will be only the Pantarchal, Millennial or Harmonic Society of the future, constituted as an outgrowth from a focal centre of principles and structure, which will be the social echo of the organic world in the lower forms of development. In strict scientific verity, therefore, Human Society has never yet been Organic, and when it shall become so, *Organization* will be the word to apply.

But, on the other hand, the Inorganic world has still in itself a certain low form of organization; or, in other words, the term has a sense in which it is applicable within the Inorganic World. For instance, the Solar System is an Organismus. So is a crystal, and even a system of rivers or mountain ranges. In a word, Organization, in some sense, is, everywhere and indispensable—*Inexpugnable*. And in this lower sense there is, and has always been, The Organization of Society. And with a view to this meaning of the word, and this fact, it is that the Harmonic Incoming Constitution of Society under the reign of inherent law, truth and righteousness is rightly spoken of as a *Re-organization*.

The Socialistic idea and aim in respect to the Organization (or Re-organization) of Society is, then, that every human being shall be placed from before birth and till death in precisely right conditions for the fullest development of every power and faculty, and so for the greatest usefulness and happiness; and that to this end Society shall be Scientifically Organized in every particular.

But the very word organization frightens many people, and none more than the great bulk of individualistic reformers; as if under organization the individual must lose or endanger his freedom. This is a natural reaction from the abuses of organization in behalf of despotism. Organization is machinery, and machinery may be directed to the help of mischief as readily as to beneficent purposes; it has been so directed very extensively; men have suffered from it; a burnt child dreads the fire; and the reformers, who are always at first protestants and rebels, come to hate the idea of organization.

But machinery is just as powerful for good as for evil. Organization is indispensable and inevitable. The necessity is to learn to make it perfect in kind, and then to direct it only to the benefit, and not to the injury of mankind. Hence the demand for The Science of Organization. That Science is now discovered as a branch of Universology, and prescribes or founds the Institution of Pantarchism, which is tendered to everybody, imposed on no one.

The TRUE USE of Organization is to provide for and help the enjoyment of the utmost practicable amount of individuality and freedom.

It will require other articles to expound something of THE SCIENCE OF ORGANIZATION.

STEPHEN PEARL ANDREWS.

ON THE FUNDING OF THE NATIONAL DEBT.

Although such is the heading chosen for this article, it is not so much my purpose to treat of the financial question as it is to notice certain important matters connected with the subject. In a previous article on Universal Government, I referred to the testimony of Mr. Charles Bowles, the London banker, before the Committee of Ways and Means, at Washington, on Thursday, the 12th of May, 1870, touching what may be called *The rapid Americanization of European opinion*.

Observe, in the first place, how the gathering spirit of the unity of the interests of the different nations solemnizes and dignifies the utterances of a mere witness upon a financial policy. Mr. Bowles addresses the Committee as follows:

What a wonderful and heartening significance has this coincidental meeting of such immense interests before your Congressional Committee, at the same hour, although without design or even knowledge of each other's presence. What does it mean? It means that, on the 4th day of July, in the year 1876, the United States of America will have completed the 100th year of a national life, and that the present seed-time is that of which the crop will then appear, to crown and declare a second independence far greater than we have yet dared to hope for. These questions are, therefore, the most momentous which were ever submitted to any body of men for legislation. They require that deep and responsible consideration which knows when and how to set aside all personal or party prejudice or bias to seek the truth, and nothing but the truth, awed and humble in the presence of the thus manifest workings of an Almighty Spirit of Good. In this solemn aspect of the case, I openly avow to you, gentlemen, that I would not dare to consciously allow my own petty personal interests to warp my evidence or my judgment.

I am here as a representative of American commercial interests, I am here with the especial purpose or mission of adding, if possible, to your stock of information in regard to the Funding Bill and its practical operation. The general views and wishes of those whom I represent upon the funding of the debt have been already publicly expressed, and may be known to you. I wish now more especially to present the interests and claims of our citizens and friends abroad; and, for want of time to develop other points of the foreign view of our interests, must confine my testimony chiefly to this, which is the point least likely to be familiar, and most likely to be under-estimated in the present legislation.

[The witness is an American, though residing in London.]

But it is mainly in confirmation of the positions which I assumed in the previous article on Universal Government that I have occasion to refer to this important testimony. Mr. Bowles says emphatically:

The time has come for our nation to assert its place as the leading power of the world in the civilization of the present.

In a letter to President Grant on the same subject, Mr. Bowles adds:

One of our prejudices is complicating, if not defeating, the successful and much-to-be-desired funding of our National Debt, by opposing the necessary facilities for its foreign circulation. This is the prejudice against foreign co-operation and capital. We seem to be growing as indifferent as we once were sensitive to other national public opinion, or as if we were or could be independent of it. From our reunited presidencies we are apt to look with self-satisfaction upon our well-tested popular Government and our ocean frontiers, which protect themselves, seemingly regardless of all those abroad who in heart and influence fought with us to secure them, or of the masses of the people of other nations so directly interested in us. We are so lately freed from foreign control that we go to an extreme in avoiding it; we do not see that Europe has not only ceased to lead us, but that the masses of the people are looking to be in turn led by us.

And again:

The underlying masses of European population are to-day looking to this country for sympathy and support, and are ready to co-operate in turn by the placing of our bonds and the maintenance of our credit abroad.

Recent discussions on the effects of the European war upon the prospective leading position of the United States, financially, confirm the views and speculations above indulged in.

STEPHEN PEARL ANDREWS.

NATIONAL LABOR UNION.

As we have published Gov. Geary's reply to the letter of the Executive Committee of the "National Labor Union," we deem it but fair to give the following, which we find in the Chester, Pa. (Delaware County), *Republican*. General Beale takes broad and clear views of the Chinese question, and expresses his opinions in his usual bold and independent manner. It would be fortunate for the country if such men as General Beale could be called into the Cabinet councils of the nation:

LETTER FROM GENERAL E. F. BEALE.

The annexed letter, addressed by our townsman, General Beale, to the President of the National Labor Union, at Detroit, Michigan, will be found of interest to those who watch the current of events in the political world. It is written without reference to politics as a party measure, and discusses with force and freedom the positions taken by the members of the Labor Union, whose proceedings in Convention at Cincinnati, Ohio, have attracted considerable attention. Like everything emanating from the pen of its author, it discusses the subject in a manly, straightforward way, which will commend it to thinking men all over the country:

CHESTER, August 6, 1870.

GENTLEMEN: I have the honor to acknowledge the receipt of your letter of July 26. I regret to say, I differ from you in very many of your principal subjects of discontent; in fact, so much so that I would rather avoid a reply, if silence would not seem to take upon itself the appearance of contempt.

From my view of the whole world, which is based upon personal observation, there is no country, either in Heathendom or Christendom, where the working-class have such entire and equal opportunity with the most favored, as in our own. If I look into the list of wealthy men, I find them, almost without exception, either workingmen, or the sons of workingmen; if, into the sciences or learned professions, I find the same thing there—the workingman who had the ability and genius, has taken his place at the top of the ladder. In Congress, and in the Senate, the leaders have been brought from the ranks of workingmen, and the favorite boast of the Republican party during the late campaign, was, that their candidate was not only the greatest soldier of the age, but that he came to the Presidency from a tannery. If our Legislatures and National Congress are as corrupt as you say, the working men are responsible, and not the Administration, for it is the workingman in our country who makes the Legislatures.

You say "look where you will upon society, you will see those who live by honest industry and legitimate enterprise, and who really produce the wealth and originate and carry forward the improvements of the nation, condemned to unremitting toil and unceasing effort, deprived of the means and the time necessary for intellectual culture and social enjoyment, and, in many instances, destitute of the ordinary comforts of life, while a privileged few riot in luxury, and acquire through means of unwise and corrupt legislation, the larger portion of the products of industry, though they never raised a finger to perform any useful labor, or gave a moment's thought to any subject for the good of society." I do not, and cannot at all agree to this view of our country men; I must reiterate what I have before said, that it is the laborer and "workingman," risen to wealth by his own exertions, who at this very time stands foremost in science, literature and art; and further, that the hereditary wealth which would be necessary to the verity of your position, does not exist in this country; and, moreover, that because of our legislation against a law of primogeniture, such an aristocracy can never obtain under our Government. I venture the assertion, that there was ten times as much aristocratic sentiment and pride among our revolutionary fathers as there is to-day among us.

This is the result of our institutions, and the growing wisdom of the world which is becoming everywhere more democratic daily, and laughing out of countenance the fool who expects to live on the reputation of his grandfather. There are not to-day, twenty of the old families of wealth of fifty years ago, in my neighborhood, to be heard of—their estates have been divided, and there being no aristocratic elder brother to hold together the home nucleus of birth and rank and fortune, they have scattered abroad, and recommended, as "workingmen," the production of families of their own, and are adding their democratic example to the world, by which we show that no privileged class is necessary to the government of a great, civilized people. Unquestionably, I think our working people as a whole, the happiest, freest and best paid and cared for and educated on earth. Of course, there must always be a rich and a poor class, but in our country and under our laws and institutions, those classes are confined with a few exceptions to those who happen to be born with or without capacity, energy, enterprise and integrity. These four qualities given by nature and the opportunity, and the highest position, even the Presidency of the United States, is right on the road to the son of a pauper. Happily we have no recognized higher class or lower class, except that which nature establishes at birth, and which the individual creates for himself.

As to your declaration of principles of government, I do not propose to discuss them. They are not new, having been given to the world frequently before in one form or another, and are, I believe, correct in the abstract, and very good theories; but the people make themselves wise and happy, and prosperous first, without the use or knowledge of theories, and when they have done so, and have the time, which success in life secures, reason back to find out the sources of their wealth and prosperity.

That we have given away vast amounts of public land is true, but we have in exchange for that gift brought into settlement, and the possibility of cultivation, a hundred acres for every one given, and have laid the foundation for the securing of a commerce which will be worth a thousand times more than the land. If we had not given this land we should not have derived the beneficial return of a dozen new States, settled in a country which, without railroads, would have remained a wilderness forever. I think, however, we have done sufficient in that line, and that just where we are we should stop.

As to the bond question, I think we are bound, as honest people, not to tax them, and to pay them as the people, principally our own class—"working people"—who invested in them, thought at the time of their purchase they would be paid—in gold.

I come, in course of answering your letter, to the Chinese question. I have known the Chinese intimately as belonging both to the class you stigmatize and that to which we belong for twenty years. I have had them as wealthy tenants, and employed them as a working people, and have found them admirable as both. They are, as a rule, a most valuable class of emigrants, and certainly the most industrious and quiet operatives. As to their not coming except as servile laborers bound by a contract, that is absurd. They will come just as other emigrants come, if you will let them, and with this difference, that our other emigration brings us nothing, with which we are not already acquainted, whereas these bring with them to us, and for our profit, a thousand new and valuable ideas. They will teach us, if we let them, how to be independent of their own country for tea, by showing us its cultivation, which they have already begun in California. They will show us how to rival and perhaps far outdo China in the growth and manufacture of silk. They will introduce the modes of making their delicate China ware, of which we are now ignorant. They will give us up the hoarded secrets of centuries as agriculturists, by which they are enabled to raise two blades of grass where one grew before. They will set our luxurious and wasteful people an example of domestic economy which is greatly needed. They will utilize and bring into subjection tracts of swamp and marsh and desert lands, which the pampered fastidiousness of our own people would reject with scorn, and they will work over, and send into the currency of the world gold and silver from mines long abandoned by our own miners as worthless. They are indeed a most useful, intelligent, painstaking, frugal and temperate people, and, to my mind, have just as much right to come here as other foreigners. As a general rule, I have found that it is not the "American Workingman" who objects to their coming, but the foreigner, and this seems to me an impotence. This coolie system, as you call it, is identically the same with that adopted in the early settlement of California. Scores of white American men went to California on the written contract that they would remain on wages stipulated, and always less than those current in that country by half, until they had worked out their passage money, and something over principal and interest on it. It is done every day in the year in bringing over people from Europe. The Panama Railroad did it, the Pacific mail did it, and I presume all the Western railroads do it, when they send out a gang of hands to work. This coolie system is simply an agreement, that if you will help me, by advancing my passage money, to a better country than my own, I will repay you, principal and interest, with something over, and thanks to boot. They are no more slaves or servile laborers than you or I, but just as keen to make a bargain for themselves after their contract time is served out, and just as independent as any other laborer. I hire them constantly, just as I do other people, and find them admirable help in every respect, but especially in their cleanliness, industry, frugality and sobriety. I cannot forget that the same outcry was raised against the Irish Catholic laborer, in the reign of George the Second, whereof says the historian: "On this occasion the peace of the kingdom was disturbed by riots in London, occasioned by the presence of Irish laborers, who offered to work for less wages than the English," and I cannot but regret to find the same persecuted individual—the Irish Catholic the most bitter persecutor of his brother emigrant—the Chinese. The same outcry was raised against labor-saving machines, such as the cotton spinning and weaving machinery, patent reapers, etc., which have proved such a blessing to humanity, and with as little reason.

I am surprised to hear you say that "there is greater probability of their Paganizing our institutions, than of our Christianizing the Celestials." I do not believe this. I believe the Rock of Ages, on which Christ built his church, is stronger than the bubble of Mohammed, or the fallacies of Buddha, and will prevail against and utterly overcome all other religions.

According to your letter "the reduction of interest to an equitable rate, will do more to revive industry and encourage enterprise in the development of our resources, than all the tariff laws that ever were enacted." Now I believe labor governs the rate of interest, and it cannot be brought to the condition you think so desirable until labor becomes cheaper, and that can only become so by the increase of the number of laborers, so that I think you are not quite consistent in your argument. When that time arrives, some centuries hence in this immense country, the aggregate amount of wealth will be greater, though the individual laborer may receive less as wages. In Holland the rate of interest is, I believe, less than elsewhere, and labor cheaper, and the wealth of the whole country greater. But the day is so far distant, when this vast Continent will be so populated as to reduce the price of labor materially, that it is expecting legislation to look too far ahead to begin now to provide against its effects.

In conclusion, I give, as you ask, my counsel: that instead of endeavoring to unsettle men's minds by doctrines, excellent for the philosopher, but tedious and uninteresting to the masses, the National Labor Union set about some practical scheme for the revival of American Ship-building and Commerce, which would give work to millions in every branch of industry, labor and capital, and enable some one of the present "workingmen," who have the genius, brains, enterprise and integrity to walk into the next vacant Presidential chair.

With great respect,

Your obedient servant,

E. F. BEALE.

To Messrs. Trevillick, President, and Campbell, Chairman, of the Executive Committee of the National Labor Union, Detroit, Michigan.

The following is from the Detroit Post:

Grim death has taken darling little Jerry, The son of Joseph and Syrena Howells, Seven days he wrestled with the dysentery, And then perished in his little bowels.

It was the Saviour wanted little Jerry, Which suffers little children to come to Him; It's probable now that he's practicing very Assiduous-like his little angel hymn.

Most likely 'twas weaning injured little Jerry, His bottle seemed to damp his stomach's tone; But with the angels he gets plump and merry, For there's no nursing bottles where he's gone.

FARMER JOHN.

Home from his journey Farmer John
Arrived this morning safe and sound,
His black coat off and his old clothes on,
"Now I'm myself," says Farmer John.
And he thinks, "I'll look around."
Up leaps the dog, "Get down you pup!
Are you so glad you would eat me up?"
The old cow lows at the gate to greet him;
The horses prick up their ears to meet him;
"Well, well, old Bay!
Ha, ha, old Gray!
Do you get feed when I'm away?"
"You haven't a rib!" says farmer John;
"The cattle are round and sleek;
The colt is going to be a roan,
And a beauty, too, how he has grown!
We'll wear the colt next week."
Says Farmer John, "When I've been off,
To call you again about the trough,
And watch you and pet you while you drink,
Is a greater comfort than you can think!"
And he pats old Bay,
And he slaps old Gray—
"Ah, this is the comfort of going away!"
"For after all," says Farmer John,
"The best of a journey is getting home.
I've seen great sights—but would I give
This spot and the peaceful life I live
For all their Paris and Rome?
These hills for the city's stifled air,
And big hotels all bustle and glare,
Land all houses and roads all stones,
That deafen your ears and batter your bones?
Would you, old Bay?
Would you, old Gray?
That's what one gets by going away!"
And a happy man is Farmer John—
O, a rich and happy man is he;
He sees the peas and the pumpkins growing,
The corn in tassel, the buckwheat blowing,
And fruit on vine and tree;
The large, kind oxen look their thanks
As he rubs their foreheads and strokes their flanks;
The doves light around him, and shout and coo;
Says Farmer John, "I'll take you too—
And you, old Bay,
And you, old Gray,
Next time I travel so far away!"

THE TRUE ISSUE OF THE WOMAN'S RIGHTS QUESTION.

ARTICLE III.—MARRIAGE—ABSURDITY OF THE SACREDNESS CLAIMED FOR IT.

Although surgery seems a cruel, butchering sort of art in itself, nevertheless its study and practice begets wisdom; and when the surgeon decides that a certain kind of operation is necessary to save life, he does not wait for the approval of the community at large as to his particular manner of doing the work. Neither is he fool enough to act upon the suggestion of ignorance, that "perhaps an operation on some other part of the body would do as well," unless, indeed, caring nothing for the life itself, and being cowardly about touching the repulsive sore, he meanly takes advantage of the suggestion to evade his duty, get his credit and his pay, and, at the same time, throw the responsibility of a death, if it happen, upon somebody else.

Metaphorically speaking, every reformer is a surgeon; and, like surgeons, they all disagree as to the best manner of performing a given work.

Each one thinks his or her way the surest and speediest method of righting all the wrongs of the world and bringing about the millennium. No one is stupid enough, I suppose, in this day of enlightenment, to believe that the millennium means anything else than the highest possible state of civilization to the race.

Fortunately, the questions on which reformers are divided are limited in number.

Naming them in the order of their popularity with the people, these may be summed up under the three general heads of Temperance, Universal Suffrage and the Abolition of Marriage.

There is what might be termed a new-old question called the Pantarchy; but as that includes and covers all of the others, I leave the elucidation of that to the profound originator thereof, except in so far as the treatment of my own special cause may tend to that end.

The specific remedy that I would prescribe for all human ills is freedom!

Not the freedom, so called, that we find exemplified by the Chatham-street clothier, who, having his entire stock made of one size and pattern, fits his customers to the clothes. If they are too small the poor victim is deluded into momentary collapse of himself by being assured that, "skin-tight" is all the fashion! He gets his skin-tight fit and feels finely while the collapse lasts, and the spinal column retains its stiff perpendicular; but once out and away, and nature asserts her right to breathing space and natural curves. The man then finds that he must either continue the unnatural repression and bracing of himself, or destroy his fashionable appearance.

Needless to say, that fashion in the majority of cases conquers; and in conforming temporarily to the capacity of his clothes, the whole man becomes permanently dwarfed—dwarfed mentally, because a broad and full-fledged thought is impossible to the mind that is constantly occupied with the belittling business of breathing short, and keeping the body stiff for the accommodation of its clothes.

Society in this respect is a Chatham-street clothes-dealer, and one of the longest-nosed kind at that. If you die for it you must be fitted to the garment it assigns you!

I shall dispose of the question of Temperance by reminding my readers that it has been preached, and lectured, and talked, from time immemorial, almost without any result, save an increase of the evil; and, furthermore, that no other result need ever be expected so long as children are allowed to be born with morbid appetites, unequally balanced

minds, and weak bodies and so long as a legislation exists whose chief effect is to incite the developed characteristic of these three qualities.

As to universal suffrage, I think I have proved in the preceding articles, not only how inadequate it is to the specific needs of woman, so long as she is bound by marriage to obey man; but also how impossible it is for the really intelligent advocates of woman suffrage to believe that what they publicly claim for it, is all they claim. I say publicly, because there is a vast difference between their public and privately expressed opinions. Very few of them claim anything more or less for suffrage than as the means to an end, and that end is what I now urge as a beginning.

If not proved to the last analysis, I have, at least, preferred such questions and statements as must lead persons to my conclusions, providing they will take the trouble to investigate and think for themselves.

To those who choose to remain unconvinced, or those who "convince against their will, are of the same opinion still," I make no appeal. They can only follow, where, like sheep, one of their own kind leads.

Having disposed of the two first questions upon which reformers are divided, by showing that there is no freedom to be found in suffrage for women and no redemption from intemperance so long as marriage exists in its present form; having shown society, who is the judge, to be an old Jew of the meanest type, and asserted that in the broadest liberty only is to be found the greatest good to the greatest number, it behooves me now to take up the last-named question as its only advocate; or, if not the only one, there are so few that the dispute remains as yet between us and the world at large.

We are not yet strong enough to quarrel among ourselves.

To advocate the abolition of marriage, one must needs begin at the beginning, and the beginning being the Bible, it is necessary to inquire how much Biblical authority is worth. It is at this point that the comparison made in the opening paragraph is especially applicable.

I want, first, to call attention to the ever-recurring controversies that take place over the Bible, almost involuntarily, at every gathering convened for the purposes of advocating suffrage for women, and also to the still more significant fact that the point of the argument, on both sides, is always marriage.

Saint Paul furnishes the pellets for both combatants; and I have seen a whole afternoon's session of a convention consumed in this senseless controversy. I say senseless, because it is asserted that neither the Bible nor marriage has anything to do with suffrage; and if that be true, why does the Bible or marriage form any part of the argument?

SARAH F. NORTON.

NAPOLEON—VAE VICTIS!

Rome still rules. "Woe to the fallen!" cries the world. Great thought, skill, work are naught—if beaten. Editors, spouters, politicians, parsons—his teeth drawn—hound the Lion, whose strong limb at one stroke cleared France of them eighteen years back. Men seem cowards, that dare not speak, when power yields to fate. Yet here and there is found one who does not rate his fellows by the success or failure of the hour.

The mad and bloodthirsty reformers of the age, who are never knowingly near a fight, and seek to force man into their two-cent mould through the bloodshed that they urge at a safe distance, cannot endure the Man of December. The Republicans of France, the men who, in 1850, professed to "submit" to the disfranchisement of three millions of their countrymen—who really aided and abetted it to destroy the peasant vote that had chosen a Bonaparte President over their heads and over their pet Dictator Cavaignac (a dictatorship they seem likely to repeal)—being now, in a moment of fear, trusted with a little brief authority, cannot pardon the first moderate statesman in Europe who planted himself on manhood suffrage and cut the ground from beneath their feet. The thieves of Paris, under whatever party names, hate the man of iron grip who has made riot in that city dangerous to rioters instead of to peaceful men; their mob-hate tries to blot out the thought of the best years of France by tearing down eagles and renaming streets. The dreamer-knaves who kept up the standing army that their dear Cavaignac might enforce their views, who built State shops and taxed the saving to feed the reckless, who cut down all the trees on the Boulevards and replanted them to the same end; cannot forgive him who, when their pretended Republic was breaking up through their scramble for power, outdid them all; seized the handle of the military thrashing machine, whirled chaff away, and gave his country inward peace, free trade and wealth.

If Napoleon's career is ended, it will not be forgotten. He who, born Prince, became beggar—who for twenty-five years studied men from all the points of view of changing fortune, and learned to know them alike in rat-pit and palace—who in jail conned history, statecraft and war—on whose shoulder the eagle that fled him at Strasbourg perched in the Tuileries—who watched events till the moment came, and then leaped on a throne—who kept chafing, restive France quiet eighteen years with a grasp of steel—who relaxed that grasp as fast as safe, taught her freedom that she could keep, and schooled her to make political change without blood—is not the juggler, liar and thief that puppies call him. The world will thank him who has palsied revolution, rescued the Pope from Francis Joseph and Isabella, saved civilized Europe

from Russian Nicholas' Asian hordes, crushed the shell of German tyranny in Italy, Hungary and Poland, and held France back while Bismarck welded Germany. Surprised by a fearful drought that threatened to turn his fast friends, the farmers, into revolutionists, it is not strange that, Germany having refused to join him in disarming, he felt forced to choose between civil and foreign war; even so unprepared that Thiers, the arch foe to German union, voted "No."

The Germans seem a nation of political fools. In 1859 they showed such a united front for the wretch who held that disgrace to man called the Austrian throne that Napoleon had to leave the liberation of Italy half won. In 1849, Frederick William drove peaceful reformers from their native land at the cannon's mouth. In 1854 he stood half-hearted between Asia's despot and Europe's freedom; 1857-70 he claimed divine right to rule and forced payment of taxes at the bayonet's point. If Englishmen or Frenchmen had dealt with him he would have met the death of Charles I. and Louis XVI. Behold to-day the self-styled liberals licking the dust and laying all Central Europe at his feet. Knowing German triumph needful, I mourn the need when I see victors give up their freedom to him whose first act on the outbreak of war was to seize the liberal press.

For one, I would rather be Napoleon, a dethroned exile captive, with all his faults, deserving well of the country that chose him, than the tyrant king whose nod makes Europe quake.

J. K. H. WILLCOX.

THE WORKING-WOMEN'S PROTECTIVE UNION was established in the winter of 1863-64 for the purpose of protecting poor working women and girls from the peculiar hardships to which they were exposed. There is no chivalry in business. It is a fact that women are subjected to petty extortions and indignities at the hands of employers, foremen and even forewomen, from which men are entirely exempt. Their small wages are liable to be reduced by fines for real or fancied irregularities or inefficiency, which are equally illegal and unjustifiable, and which no employer would dare to inflict upon men. In many cases they are withheld on the flimsiest pretext. Nor is this all. There are many branches, such as umbrella, hoop-skirt and artificial flower making, where raw hands may be rendered profitable by a few hours' instruction and the supervision of a few skilled hands. Unprincipled parties have taken advantage of this fact, and advertised for 50, 100 or 200 girls to "learn a trade." These girls would be induced to give three or four or more weeks of their time to "learn a business" which was really acquired in a few hours. They were of course, promised speedy and steady employment at good wages. When the means or the patience of the girls were exhausted their places would be supplied by a relay of new victims. In this way large factories of two or three hundred hands would be run the year through at an expense to the unprincipled employer of the wages of half a dozen skilled instructors.

There is also another evil. Women and girls cannot search for employment as well as men. They are subject in their tour through factories to leers, glances and coarse lascivious remarks, worse than starvation or death to the pure-minded.

During the war an immense number of the wives, widows, daughters and other female relatives of our soldiers in the field were thrown upon their own resources for a livelihood. Their condition was full of hardship. They were willing and eager to work, but knew not how to obtain employment. To this day a large proportion, if not the majority of the working-women of New York are composed of the female relatives of men who gave their lives for their country.

It was to remedy these and other abuses to which female operatives were exposed that the Working-Women's Protective Union was formed in 1863-64 by a few gentlemen whose names should be placed on record. They were: Moses S. Beach, at that time proprietor and editor of the New York Sun, Daniel Walford, William Mackeller, William R. Roberts, Joseph P. Beach, George W. Matsell and Mrs. Brooks. Rooms were hired at 4 Chambers street, and meetings were held in the Cooper Institute. Mrs. Martha W. Ferrer was chosen superintendent, and, as the business of the office increased rapidly, Mrs. Susan Y. Seelbach was appointed to aid in the work.

The Union confined its operations to direct practical results. It ignored theories. Its aims were to protect females from the extortions of unprincipled employers, to aid them in obtaining work and increase the avenues of employment. Its success was great. During the seven years since its formation it has recovered an aggregate of \$5,211.39 from employers in small sums averaging scarcely \$1 each.

It has received a total of 92,203 applications for employment, legal aid and advice; employment or other aid was obtained for 47,481 women and girls; legal protection was extended to 1,301; 5,338 were furnished with assistance, and 21,025 received advice and information about the rates of wages and the modes of obtaining employment.

The claims of many were carried to court, and many cases were settled amicably by the Union. It is to be stated to the credit of the employers of our city that in the majority of cases they were ignorant of the bad conduct of their agents or foremen, and corrected abuses when brought to their notice.

The Union is sustained entirely by voluntary subscriptions. All its services are afforded gratuitously. Its expenses are \$4,000 a year, and are limited to rent of offices, salaries of officers, and trifling incidental charges. Mr. Moses S. Beach, with a view of making the institution self-sustaining, has purchased and fitted up at his own expense the building 38 Bleeker street, where the office is now located. The Board of Directors have under consideration the question of purchasing it on the highly favorable terms offered by Mr. Beach. The rent of the parts of the building not required for its own purposes will then be sufficient to defray all ordinary expenses.

It is believed that no institution in New York has performed so great an amount of good at so small a cost as the Working-Women's Protective Union. Through its agency the rates of wages for female labor have been increased, and new avenues of employment have been opened. Hundreds, and perhaps thousands, have thus been preserved from lives of shame, and homes have been kept from being broken up by its agency.

The Union is greatly indebted to Mr. John H. Parsons, counsellor and attorney, 35 William street, who for a series of years has furnished his legal aid gratuitously. Besides his services in the courts he attends in the office on stated occasions, every week, to hear the complaints of females, give them advice, and, if necessary, obtain for them legal redress.

POTATO "RECONSTRUCTION" IN PARIS.—In Paris they manufacture "new potatoes" out of old ones by the following process: The potatoes are put into tubs half filled with water, and are vigorously stirred about by the feet of workmen until the dark skin has been rubbed off, and they acquire a smooth and satiny appearance. They are then dried, neatly wrapped in paper, and arranged in small baskets, which are sold in the markets for five francs each.

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WOODHULL & CLAFLIN'S
WEEKLY.

OUR FUNDAMENTAL PROPOSITIONS.

1. The Universal Government of the Future—to be the United States of the World—The Pantarchy.
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3. The Universal Home—Palaces for the People—Domestic and Industrial Organization—The Scientific Reconciliation of Labor and Capital—Sociology, or the Science of Society—Universal Reconstruction on a basis of Freedom, Equity, and Universal Fraternity.
4. The Universal Science—Universology, based on the discovery and demonstration of Universal Laws, inherent and necessary in the Nature of Things, permeating all spheres and reconciling all differences; with its accompanying Philosophy of Integralism.
5. The Universal Language of the Future—Alwato (Ahl-wah-to)—The Future Vernacular of the Planet based on and derived from the Principles of Universology.
6. The Universal Canon of Art, derived from the same Principles; and, pre-eminently, the Universal Science of Man (Anthology) as the Exponent of Duty, the Model of Art, the Guide of Social Reconstruction, and the Revelation of the Mysteries of the Universe.
7. The Universal Formula of Universological Science—UNISM, DUISM and TRINISM.
8. The Universal Reconciliation of all differences—The Harmony of the Race, through the Infallibility of Reason, Science and Demonstration—The Co-operation of the Spirit-World with the Mundane Sphere—The Inauguration of the Millennium, through Science, aided by the ripening of the Religious Sentiment in Man, and the confluence of the Two Worlds.

Mr. Andrews' Leading Articles will be found on the Fifth Page.

THE NEW HAVEN, MIDDLETOWN AND WILLIMANTIC,
OR AIR-LINE RAILROAD.

HOW RAILROADS ARE BUILT.

WHERE THE MONEY COMES FROM AND WHERE IT GOES

The Philosopher's Stone of the Keystone State Exhibiting in the Nutmeg State.

The success of any public enterprise, after it has been placed on a secure basis for operation, depends upon the careful and judicious management of its details. This is axiomatic.

THE AIR-LINE RAILROAD

is a fanciful name given to a scheme by which the distance between New York and the "Hub of the Universe" is to be shortened twenty-six miles.

This scheme was projected about a quarter of a century ago, and after a brief but checkered existence of two or

three years it was buried under the ruin brought upon those who intrusted its managers with means to establish its consideration.

It is not more than three years since it was resuscitated under the auspices of an engineer, who, if measured by his own estimate of himself, would outrank the engineering talent of the country, and who would find no difficulty in piling Ossa on Pelion, and encircling them with a spiral railway and spanning their chasms with cobweb bridges.

In this special case he was content to take up and repeat the same tale of "shorter distance to the Hub of the Universe"—supplementing to it the vast advantage which an aerial BRIDGE ACROSS THE HUDSON would give in carrying coal to and beyond the Nutmeg State.

This "Air Line" starts at New Haven, reaches Middletown, and is to terminate at Willimantic, if means therefor can be obtained from the cities of New Haven and Middletown. Between those places the road was opened to use in July last. On that occasion the hope was expressed that New Haven would lend additional aid for its completion to Willimantic. A few days thereafter a meeting was held in New Haven, when the President of the Company honestly said that if that city did not contribute \$500,000 more the work on the road would positively cease. This statement resolved itself into a movement for aid, was debated at some length, and a commission was formed to examine into the condition of the road—not a commission of practical railroad builders, nor of able, honest engineers, whose opinions would have carried weight, possibly not in the desired direction, but of men who were suited to the desired special purpose sought by the appointment. The report was as favorable as a pre-arrangement could have fixed. Notwithstanding this no money was forthcoming. On the contrary an injunction has been obtained against the vote of New Haven. Why?

Because this work has had peculiar management under one—we were about to say head, but no—one man, who occupies the positions of director, engineer, general disburser, agent and financier.

The people of Connecticut pride themselves upon honesty—especially in growing nutmegs—but they cannot bring themselves to believe that a man who possesses such a variety of qualifications can control each one completely and honestly. No nutmeg of theirs has been known to sprout—although watched closely—but that is a single thing, and they feel safe. They are reported to have been equally careful in watching the above-named several individual qualifications. Possibly a sprout has been found in one—a leak in another—in its opposite a great absorbent—and so on, till a blossom of distrust has appeared, and they are watching for the ripening fruit.

The amount estimated as the cost of the complete road and equipment has been furnished and expended, and now one million more is said to be required for finishing the road. Even the Union Pacific can scarce find in its wasteful work a parallel to this error of one million in estimate in any section of fifty-two miles.

If those who furnished the funds will take the pains to investigate, they will find that money has been saved but not to the company; that it has been made by some one, and the data yet to follow may be a key to whom. It may be that a Pennsylvania secret has been discovered in sober Connecticut. That secret is known as the philosopher's stone of the Keystone State. Long sought for by many, it was believed to have been found some few years ago by a railroad engineer, who soon became president of the prominent R.R. of that good old Commonwealth—and with great rapidity transmuted an annual salary of \$5,000 into an invested fortune of several millions. Closely watched by a vice-president, the secret is supposed to have partially escaped, for similar transmutation has gone on in the salary of the latter, until it, too, has assumed proportions in investment even larger than the former. Pennsylvania alchemy has surely stole into Connecticut. If it has not—if no transmutation has gone on, then mismanagement, or ignorance, or waste has supplanted science in railroad making.

That the misapplication of money has been enormous, a few facts will as clearly show as if all were enumerated. The rock cuts between New Haven and Middletown were let to men who had no more experience in working rock than had the beardless and the supercilious boys who acted the part of Division Engineers to superintend them; and thus the rock contracted to be taken out at \$1 80 per cubic yard, cost the company \$12, or nearly seven times as much per cubic yard as estimated and contracted for. Next at the bridge site at Middletown, the contractors, men of limited experience, but not so limited as the smooth-faced youth appointed to superintend, spent the sum, or made the work cost at least \$75,000 more than it should, and to this add the cost of several frolics designated under the more dignified name of a Board of Engineers, and also of culvert at Great Hill and Muddy Gutter, costing \$40,000, when those costing \$16,000 would have been sufficient and permanently useful.

But the waste which those typify is not so bad as the chimerical, if not almost criminal, plan of crossing gorges or ravines by spider web-like bridges, worse than defective in the arrangement of their parts, and over which no sane man with proper perception of danger, or a due regard for life would cross at the speed necessary to establish the reputation of the "shortest line to the Hub of the Universe." Who doubts this should go and look at the Dickenson's Stream Viaduct. Even a casual examination will teach an intelligent observer that it would be madness to attempt the required rate of speed to shorten the time to the "Hub." Instead of doing which it would be far more likely to shorten the time between this and eternity.

It is time that public opinion should compel railroad managers to restrict their engineers to legitimate duties, under such regulations, and, if need be, surveillance, as will keep them from sharing in contracts or entering upon speculations, and certainly from disbursements of company's money.

Railroad science has reached such a condition of established and recorded facts, that there cannot be large errors in the estimated cost of roads, unless through the grossest ignorance or preconceived design. And in this instance, when the estimate of three and a half millions was given as the entire cost of the road and equipment, it was in the power of the directors to test its accuracy. It was their duty also to do so before the bonds of the Company were offered on the market.

Large amounts of these bonds have been sold at prices said to range at, or nearly at, par. The questions will naturally arise:

What are the secret arrangements with the bankers for manipulating the market to advance the bonds to such a price?

How far are bankers liable for representations they make in selling bonds of Companies when these representations are not sustained by actual cost of road, or where they are simply based upon the untested estimates of incompetent parties? We shall go deeper into these subjects as we progress with our exposition of this, and of the several railroad companies in which the public are interested, and may answer clearly these and other questions which suggest themselves relative to banks, bankers and their secret arrangements.

SOCIAL EVILS.

REGENERATION A NECESSITY OF IMPROPER GENERATION.

Philosophically considered, evil is but undeveloped good. Wild, uncultivated fruit is "evil" fruit, because it did not receive the improvement it is possible of at the hands of culture. Cultivated fruit is "good" fruit, because its inherent qualities for improvement have been developed. All the apples on a highly cultivated tree will not be perfect apples; some circumstances will attend the growth of a part of them that will make them imperfect—evil fruit. The best cultured trees need constant trimming and pruning to concentrate their vitality in the best bearing portions; while the best "blooded" stocks require to be equally mated to produce better.

In this brief summary the "good" and "evil" of life, whether physical, mental or moral, is illustrated. The application of the same is true to all the varied departments of the productive universe, and including the production of human beings. Perfect human beings cannot be produced except under perfect conditions. In just the degree the conditions under which they are produced are perfect will they be perfect. "The tree is known by its fruit." A good tree may sometimes bear very bad fruit; but a bad tree can never bear very good fruit. When the great number of very imperfect children there are, in both body and mind, are considered, we are led to the conclusion either that there are a great many very bad parents or that a great many good parents bear a great many very bad children. In either case the fault is in the parents and not in the children.

The fact becomes clear then, that there are a great many children born who should never have been, under the circumstances. It is also evident that so long as imperfect conditions attend generation, regeneration will be necessary; while regeneration with imperfect basic conditions is almost impossible.

Again: Perfection in physical form and function presupposes the possibility of perfection in heart, soul and mind; while imperfection in these renders perfection in heart, soul and mind utterly impossible, for these will be modified by the imperfect surroundings. We aver, then, that of all social evils the bearing of "evil" children is the most damning in its effect upon the human race. But, as is generally true, we trouble ourselves about the small things of life, while the enormous ones, wherein are the roots of all the small ones, are left to flourish as they may. The small evils of life are those consequent upon its living. The great evils of society arise from causes existing prior to the birth of its individual members.

THE UNIVERSAL REPUBLIC.

THE COURSE OF POLITICAL EVENTS.

INDIVIDUALITY THE BASIC PRINCIPLE OF POPULAR GOVERNMENT—THE MEANING OF SYMPATHY FOR FRANCE—OPPOSITION DISHONEST AND HYPOCRITICAL—CAPABILITY FOR SELF-GOVERNMENT—WESTERN EUROPE SOUNDS THE DEATH-KNELL TO THRONES AND CROWNS.

Let the sticklers for monarchy and political aristocracy foam and fume as they may, they can no more prevent the progress of the common course of events by the attempt to form bulwarks of wordy declamation than they could successfully oppose the vast waves of an infuriated ocean by setting their feeble bodies against their onward movements. The course of political events is toward popular government, or to a government subject to the will of the general people. This sentiment instilled into the heart of humanity in the days of ancient Greece and Rome has never been entirely eradicated. It was one of those illustrations of a principle of universal application which once realized could never be obliterated from the sum of accomplished facts.

The ultimate of human existence is to a perfect individuality, and the entire progress of the race has been toward distinctness in this direction. Whenever, in the past, an individual realized that he was a distinct personality—distinct from all allegiance to any other personality—there the spirit of self-government was being developed. The idea of self-government lies at the foundation of a Universal Government under The Universal Republic. The capacity for self-government presupposes the possibility of a Universal Government, in which all peoples shall be joined, while the rapid tendency to assimilation among the different peoples of the earth demonstrates that the present drift is perceptibly toward unity in government and in the principles that are of vital interest to the common people, whether they are fully recognized and comprehended by them or not.

There is a vast and deep meaning in the fact that any attempt on the part of any people in any part of the earth to establish a popular form of government instantly arouses the sympathy and wishes for success in the hearts of those who have already attained such government; this is not only true, but something more is also true and more startling to those who have so long ruled over the people by rights not obtained from the people. The fact that the sentiment of self-government is being rapidly developed in the hearts of the people who are the subjects of despotic governments, finds ample support in the enthusiastic bursts of feeling being exhibited all over the world, for the new French Government. There are in the different European countries a million men who would do nothing so gladly as to go to France to assist her, if need be, to sustain herself under her new Government against the crowns of Europe. These latter, naturally, fear republicanism. It is all they have to fear, and well may King William attempt to ignore the present Government of France, for if it succeeds it means that it will, sooner or later, cross the Rhine and accomplish what Louis Napoleon has so signally failed to accomplish.

Others than kings and cabinets have watched the progress of the Franco-Prussian war. It is proverbial that the mass of people in the world having republican sentiments are the most intellectual part of it—that is, with development of intellectual capacity comes also this sentiment for self-government. These are all habitual readers of the newspapers, which are so abundantly supplied nowadays, and from which is obtained a general knowledge of all that moves in the world, and events of similar character that occur in its various parts are by them construed into a common movement; and the most prominent moving sentiment, finding expression at present in the various parts of the world, is sympathy for the new French Government. From this it is fair and legitimate to conclude that the uppermost thing in the hearts of the people is the idea of a transposition from present existing forms of government to that form wherein the real power will remain in the people.

Some sticklers for independent central power find consolation in continually asserting that the people are not fit for popular government, and that they will fail if it is attempted, as they have before. This argument has two very comfortable shapes. It is like one's whistling to keep one's courage up. Also, like the mother's counsel to her boys: never to go near the water until they had learned to swim. People who make use of these arguments are those who feel the insecurity of their own positions. If they have a desire to see liberty spread among the people, do they expect it to spread while confined by laws that forbid its expression and discussion? How can a people learn to govern themselves while they are governed by some other power? If a people are not perfectly compe-

tent to form a stable government upon republican principles, the only way for them to become so is to try and,

"If at first they don't succeed, try, try again."

The fact that a people generally have a definite conception of freedom, and can so formulate it as to bring the general sentiment into unitary action, is the best possible evidence that that people is fit to try the form of government while such sentiment predicates. That the revolution in France was accomplished in an hour, as it were, and without bloodshed, is one of the most hopeful facts that has ever dawned upon the French people. Followed as it has been by the common adhesion of the people of all parts of the late empire, it shows that while they submitted to personal government, it was only tolerated until a fitting opportunity came in which to give expression to their real sentiments. Such a time has come, and such expression has been given. "Vive la République!" first sounded in Paris, is echoed and re-echoed from every city, village and hamlet in France, while their brothers in feeling in Portugal, Spain, Italy, Austria, Germany, England and Ireland join in the liberty chorus, and together Western Europe rings the death-knell for kings and Emperors for the third and last time.

Yet the new Provisional Government has a fearful duty to perform. It inherits the war from the Empire. It cannot be expected, because the Empire has ceased and a new Government has been formed, that Prussia will desist unasked from pushing her conquest to the extreme. The danger is that the new Government cannot make such proposals as Bismarck will accept, and retain the confidence of the people. In the present condition, however, there is but one course. Prussia must receive some adequate and substantial remuneration for the war, and this France must proffer. Having done this frankly and in the spirit of peaceful desire, she will not only gain the sympathy of all nations, but would be in position to ask something more substantial; while Prussia, in refusing to entertain honorable, and, to other nations, satisfactory propositions, would as surely merit the interposition of the combined world to place a limit upon her vaulting ambition.

The circumstances attending the decay, death and burial of the old, indicate what shall succeed it. When kingdoms, empires and principalities shall have crumbled, no one supposes other kingdoms, empires and principalities will arise to fill their places. The cry of Liberty, Equality and Fraternity is the determining power, and the governments that shall succeed the downfall of the present must be evolved from the sentiments in the hearts of the people who raise the cry, and must be in harmony with them. In other words, when monarchy yields its last vestige of power all the power that has been absorbed by it will have been returned to the people, and they will reconstruct and organize it into such form as will suit the demands of freedom.

In this view, all people seeking this form of government involuntarily turn their eyes to the United States. Already have the United States of Europe been announced. Who can tell when circumstances change with the rapidity that they do now, how soon this announcement may not be an accomplished fact? The United States of America, then the United States of Europe, and next the United States of the World. Such was the beginning, such is the present indication, and such will be the consummation, met, counterparted, and completed by the scientific outworking and organization, centrally and nucleotically, of the Higher or Cardinary Universal Government, in the form of THE PANTARCHY.

Personalities, Slanders, Imputations, Refutations, Friendly Solicitudes and Indifferences—Susan B. Anthony—Ourselves—Sarah F. Norton.

The world has yet almost no conception of a personality and character which stand so secure in their own high purposes, their self-justified freedom, and their consciousness of strength as to meet every event and contingency as they may arise, that there is no fear and no care of what the world may say or think. Precisely that is, however, our position; and we even forget, in our simple earnestness to live true lives and do our work, that there are people in the world, still, to defer to the dictum of Mrs. Grundy. If we are true to ourselves; to our own highest sense of right, we are content. The whispers, or the loud talk, or the sly malicious innuendo are alike indifferent, and if it were not that we are occasionally reminded by the anxiety of a friend that something is buzzing, we should not, on our own account, even have occasion to say "shoo fly!"

The world is for the most part in its babyhood, and in the condition of imperfectly conceived and badly bred babies at that. We have our earnest purpose to accomplish, and by the help of the good angels we shall accomplish it, in good part. It is to cure the mangy carcasses, to

instruct and reform the silly and perverted mentalities, and to elevate and refine the low and sensual appetites of this half rotten humanity about us! but what the said humanity may say or think of us, in the meantime, is of little moment.

We have no contempt but the highest admiration and respect for the possible man and woman. We have no contempt for the actual man and woman; but with a few noble exceptions, and they grow fewer every day with our increased experience, we do not propose to defer to their opinions. We measure the world by high standards, and we find it wanting.

We do not despise, for that is an action and sometimes a fierce sentiment, but we passively disregard and ignore the judgments which the world may pass upon us. Nobody is really entitled to have a judgment upon what they cannot understand, and people bowed and compressed out of all natural shape, cannot, as we said in the beginning of this article, comprehend the feeling even of those whom the truth hath made free.

This course of thoughts has been suggested by a note from a lady friend, who is one of the few whose good opinion we prize, and whose solicitude for our good name we prize also, for her sake, though not for our own. Her free use of personalities we simply assent to as the medium of the unrestrained expression of her thought and feeling; and in this way, we give below her spicy epistle for what each reader may take it to be worth:

MY DEAR MRS. WOODHULL—I have been busily thinking over your account of that call, and its apparent object, from Susan B. Anthony, together with the fact that for a long time I have intended to tell you the same disagreeable things that she did.

Needless for me to say to you that I should have done it more delicately, and from an entirely different motive.

Hers, it seems, was to put you "on nettles," so to speak; mine, I trust you believe, would have been to put you on your defence.

I hesitated so long in my fear and dread of wounding you as to allow of another's inflicting the stab ruthlessly.

This I regret more than you can know, for I am egotistical enough to think my statement of those reports would have robbed them of half their venom, at least, to you, for friendliness and purity of motive dull the sting of the harshest words.

Disagreeable statements from a friend produce but one effect—that of resentment for the fact, and it soon dies out. The same statements from a doubtful friend are really worse than from an avowed enemy—add disgust to resentment, and also destroy, by so much, our faith in humanity. Unfortunately this last effect is enduring; nothing effaces it, and we are all the more likely to be unjust to those who come after, be their merits or motives what they may.

Well, you have heard the worst, and I am not sorry. Now shall I give you the result of my summing up?

Here it is in a nutshell. Those men who say the vicious things of you as reported by Miss Anthony, be assured are men who cannot gain access to you, and that is their method of retaliating.

There are men in the world of so mean mould that to call them "dirty dogs" would be a compliment far beneath our dignity to pay.

So much for that class.

Those others who are not "going to get into any scrapes by having anything to do with Woodhull and Claflin" are the men who have been taught caution by their previous scrapes with what are generally regarded as "nice women," and so being unable to discriminate between the cunning that cloaks itself in the very proper guise of conventionality, and the frank nobleness which courts open investigation, they are more to be pitied than blamed.

Therefore, be charitable and touch them lightly, for they are probably yet smarting from the effects of the very thing they profess to fear.—Yours, for truth, justice and fair dealing.

SARAH F. NORTON.

Stirpiculture, Scientific Propagation; Improvement of the Breeds of Men.

THE CARDINARY WOMAN'S RIGHTS DOCTRINE.

We owe our past advances in civilization more to the division of labor which characterizes civilized countries than to almost anything else. In the organic and harmonic future of humanity, this grand principle of the distribution of function, or of the right man in the right place, will doubtless be extended to the procreation, as it is now to the education, for example, of mankind. The *Sires* or *Begetters* will be the small class of *Nature's True Noblemen*, designated, in part, by scientific indications, which will come to be known and recognized by all as readily as the qualities of the Arabian stallion or mare, or of the Durham bull or cow are now known, and in part by the cultivated and free instincts of the women of the future.

All other men, tainted with a relative "scrubiness" of origin and race, will religiously and gladly, with a feeling more devoted than patriotism, abstain from selfishly perpetuating their inferiority, and would be reprobated by an enlightened public opinion if their petty ambition of personality should be preferred to the public good.

The mere relation of lovers will no more indicate that a man and woman are the proper parties to give origin to new members of the community, than it does now that they are the best qualified to rear and educate the young, and science will enable them to disconnect their amative

delights from the matter now under consideration. We have learned already, and on the grand scale only recently, how much better it is to remit the education of children to professional teachers fitted by special organization and training for that business, than for all sorts of parents to charge themselves with that function. Why not apply the same principle of simple common sense and decent enlightenment to that which lies back of education, like the quality of a soil, which renders a large part of all subsequent efforts at improvement either fruitful or abortive.

Humanity, as it is to-day, is a scrubby, scrawny, mangy, half-rotten flock of animals—to say nothing of the condition of their souls. If religion, unaided, has been able to produce no better result, it is time to see what religion informed and led by science will be able to do.

But blood and race are susceptible of improvement, in degree, in the already existing being. We may, each of us, by right living, and right appliances, become better, physiologically, than we were born. What a tremendous hold, then, will this new order of things take upon the legitimate ambition of *male men* to make themselves worthy to be admitted into the grand aristocracy of the *Sires or Beggetters*, the true Seniors, Senators, Patricians, Conscript Fathers of the Race. And what a stimulus to the quick and searching instincts of the *female men* to search out and know the noblest type of the opposite sex.

After everything of Woman's Rights, it is still the supreme function of the female men (heretofore called women and ladies) to give to each succeeding generation a better progeny, and it is the sole meaning of Woman's Rights that they shall have the freedom and all the conditions provided for doing so, not trammelled by the ignorance, the traditions and the prejudices of past ages—that time of ignorance which "God winked at" on account of the hardness of the people's hearts.

Christ taught us to expect a succession of New Dispensations. The Dispensation of Stirpiculture and the New Catholic Religion are about to arise in the world.

The discussion about polygamy and monogamy is childishness. Both are mere forms of slavery. What the Supreme Rights of Woman, and incidentally of men, and so of all, demand, is Freedom, and then Culture, Refinement, Science, Tenderness of Conscience, Religious Devotion to the well-being of all!

It is the simplest common sense of the subject that there are men among us to-day who could never confer on society such immense benefit in any other way as by leaving to come after them two, four, or six hundred sons and daughters, while, God knows, there are millions who curse the world by leaving a single image of themselves behind them.

The horse King Herod begot, we are told by Mr. NOYES, in THE THINKER, four hundred and ninety-four successful racers. Messenger begot a thousand, and other celebrated horses still more. All the highly valuable horses in America are descended from five or six male ancestors, within the clear testimony of the history of the subject. Man is more than a horse, or as Christ said, more than the lilies of the field. He is the highest animal; and after that more.

STEPHEN PEARL ANDREWS.

THE AGONY OF FRANCE.

This last week has been one of comparative pause in the great drama which is being played out in France. There has been no fighting. The German armies had enough work cut out for them by the surrender of Sedan, and a hundred thousand French prisoners to detain them for some days before that place. In point of fact their very success from its completeness must at that moment have proved somewhat of an embarrassment to them. People prepare, as a rule, for moderate results, whether in the way of success or failure. Great disaster or great prosperity unhinges, because it finds the mind unprepared.

But the German commanders may be pardoned for not having laid their account with having to transport from France a hundred thousand prisoners, and to deal with the war material of a vast or captured army. Nothing like it has ever happened in war. Sedan capitulated on the 2d inst., and it must have taken five days, at least, to dispatch the captured army to Germany, redistribute the German armies, arrange which portion of the force was to hold Bazaine in Metz, and which proceed to Paris to besiege the great city. If the German army commenced its march on the morning of the 8th, it ought to be before Paris about the 14th or 15th inst., so that the most important incident of the whole war cannot now be very far off.

Meantime it is obvious that the members of the Provisional Government, insincere and untruthful as every French ruler always has been and is likely to be to the end of the chapter—for that is France's curse—while speaking loud brave words of fighting to the death are well aware of the real inability of France to resist longer. But they have been forced to yield to the conventional axiom that

France is unconquerable, and her soil sacred, and rubbish of that kind; indeed, they are afraid of being torn in pieces if they did not. For it is the blessed peculiarity of French politics that the Government is always afraid of the people and the people always afraid of the Government; and this fear makes them always ready to fly at one another's throats. The Provisional Government, knowing the truth, in all probability, but afraid to behave like men and close a useless struggle, have been trying during this last week to procure some sort of interference or mediation or action of the neutral powers. M. Thiers has gone to London, making, it would seem, nothing by his motion. And intrigue is actively at work to bring Austria or Russia, or both, upon the scene, to hamper the progress of the German arms. There is no reason to believe that these intrigues will succeed. It has been shown fully on previous occasions how difficult it is for either Russia or Austria to move in this war. And it is not to be believed that anything short of sheer force would cause the Germans to release their iron grasp upon the throat of France.

American opinion, sound at the outset of this question, has been led astray for the moment by a sentimental feeling about the new Republic in France. The people of this country ought to welcome a new Republic however it arises and whether it is going to last or not. But it is too plain that the Republic, such as it is, has no idea of putting a stop to the war. And the perception of that fact will soon modify the sympathy felt at the outset for it among our people. The moment the Republic was proclaimed it ought to have declared to Prussia its willingness to treat for peace and requested to know what terms could be had. Any other course is criminal folly; and if it were persevered in the world would soon go back to the days when conquest meant extermination of the vanquished. Indeed, the language of Frenchmen at this critical hour is that of "victory or death." Some people seem to have thought that on the proclamation of the Republic, King William, though the conquering party, should have suspended hostilities and sought the French Government, announcing his terms of peace. That is simple, unadulterated nonsense. War is war. Any measure of that kind would have been interpreted as a confession of weakness by the French; would have involved the sacrifice of invaluable time. With the vast forces which Germany has in the field it is a matter of great moment not to waste one hour in negotiations that may be illusory. A reasonable person may be justifiably impatient at the nonsense which he is compelled to read in journals on this subject. Nothing would be more wicked on the part of the German commanders than to think of anything at this moment than purely military interests and exigencies.

The German advance on Paris will not be arrested, and its capture is certain unless France can find allies to come to her rescue, than which nothing is more unlikely. Unfortunately so little is known of French history by writers and politicians that they cannot bring to the public mind a proper view of the many considerations, political and moral, which render the capture of Paris a matter of paramount importance to the German power. Early in this century Paris was captured by all the banded powers of Europe. But the very magnitude of the forces which did this saved French pride. It was Europe, no one power, which took the great city. But this is a duel between Germany and France; and to complete the moral victory of the German power the capture of Paris is absolutely indispensable. A peace without that capture would still leave French pride untouched and unhumiliated in its tenderest part; and the most important side of the great lesson which the Germans have resolved to teach France would still be unlearned. Paris has been the heart and brain of France in a sense in which no other city ever was the heart and brain of a territory. The French monarchy was erected from Paris as from a base of political and military operations. There have been times in French history when the King had nothing but Paris, the feudal Duke holding every French province with the nominal feudal subservience to the monarch only. The whole of France depends upon the capital in a very special and stringent sense. And with that infinite power of self-deception which Frenchmen are endowed with, did the Germans retire without capturing Paris it would soon be the familiar French talk and doctrine that the moral weight and majesty of Paris had of itself repelled the Teutonic barbarian. Now, the Teutonic barbarian is resolved that no such loophole shall be left on this occasion for the seven devils of French pride and vain-glory to sweep back again when they have been expelled by the force of German valor. They are resolved their work shall be complete; but if they did not take Paris it would remain in fragment only.

No issue has yet been suggested of the many difficulties which surround the present situation. How France is to get a Government and Germany a Treaty of Peace it does not yet appear. But nothing, at all events, has happened to alter the views put forth here—that all these things must be, from the nature of the case, as Germany pleases,

and no other way. People cannot have their cake and eat it, too. France went in for the subjugation of Prussia, and she is herself about to be subjugated. Those who play at bowls, says the proverb, must expect rubbers. War is no joke. And it is a pitiful thing to enter upon that great game without being prepared to pay in case of failure. Victor Hugo, we observe, has been whining, if the story be true, to a *Herald* reporter, about the shame it is that he, who has not been in Paris for twenty years, should be "assassinated" by Prussians now he has got home. What mean and absurd drivel! This foolish, conceited man of genius has not during these twenty years contributed one word of warning or counsel to his countrymen under the Empire. He has assailed the Emperor with bitter lampoons, very justified, perhaps, by the Emperor's political crimes, but which only a man of radically mean soul would have written. Thirty years ago Hugo wrote a book upon "the Rhine," which has been not the least item in the literary fuel that has kept alive in the French heart the wicked and foolish desire to round off French territory by the annexation of the German parts of the left bank. No literary man has been more responsible for the war than Hugo, unless it be Thiers. These two men have done their utmost in their writings to foster French military ambition and to bring about that strange delusion which the Germans are resolved shall be utterly crushed—that the French have a sort of right to go to war with Germany, invade Germany and annex Germany territory, but that there is something profane, horrible, unhallowed, inadmissible in the bare idea of the invasion or taking away of French soil. This truly horrible vanity, so murderous in its results, is now going to be done away with. Our heart bleeds for the poor peasants and others of that class, who have been led into it by soldiers and writers. But for Victor Hugo and people of his class one can feel little but contempt.

THE "WORLD" ON THE LABOR MOVEMENT.

The Sunday World says:

The statesman who, blinded by interest, party or theory, carefully studies the labor movement now in progress, can arrive at but one conclusion, and that is, that the labor movement is a gigantic, unconscious, peaceful upheaval against the curse of the nineteenth century—class legislation and legalized monopoly.

In the article from which the above quotation is made the *World* gives a clear and concise analysis of this movement, and very philosophically shows that this is no movement of party leaders, but that it springs from a sense of injustice in the hearts of the laboring classes, to which the would-be leaders are only incident.

It is sincerely to be hoped that the present leaders of this new party may not commit the party to any extravagant schemes. As we have often argued, the only chance this or any other party has for doing any permanent good, is to build upon principles of justice and equality which will apply to all people everywhere; neither should they attempt any petty policies nor party tricks, hoping thereby to gain present strength; all such present gains invariably prove ultimate losses; become burdens the parties adopting them are obliged to carry at dead expense to their real vitality. The philosophy of the *World* is commended to the leaders of the labor movement. One line of sensible statement is worth whole columns of noisy verbiage. One is trash; the other is food for the understanding.

The *Sun* recommends the exiled ex-Queens Christina and Isabella, of Spain, and the ex-Empress Eugenie to come to New York, and start a first-rate imperial banking-house in opposition to Woodhull & Claflin. We indorse the suggestion of the *Sun*, and wish them the success that we ourselves have obtained. We will welcome the fugitive ladies with sisterly arms, and introduce them to the Pan-tarch.

BEHIND THE TIMES.—The utter incapacity of the present means of accommodating the up-town travel of New York speaks whole volumes against devotion to the good of the public on the part of our leading citizens. It is all very well for those who can have their own carriages to take them from and return them home; but how shall the laborer be accommodated? Is he not just as truly worthy of being cared for? In this age of invention it seems very strange that nothing can be devised to accommodate this travel. Certain it is that no reform can be introduced into present systems that will alleviate the difficulties complained of. The cars will run overloaded and the omnibusses cannot be made to move above a snail's pace. The ferries at morning and evening tell the story of the results of this senseless neglect of providing conveniences within the city. Thousands upon thousands leave the city every day who would not if ready means of transit were to be had well up town. Perhaps the city can afford to let things remain in this condition, but, if we mistake not, it is a ruinous policy that will permit it. We believe the city authorities should move in this matter at once,

and that government that shall succeed in effecting what the present requirements demand will deserve well of its constituency. What say you, City Fathers? Give us an "Arcade," if not in Broadway, in some other street that can be made use of for the benefit of the public, and which is not "owned" by the capitalists who have determined that the public shall not have Broadway. In this, as in most other matters in our country at present, money enough will accomplish anything. The people are no longer their own rulers. The capital of the few controls everything. Can this last? Shall this last? The new labor party answers, No.

WOMAN'S ABILITY TO EARN MONEY.

IT IS A BETTER PROTECTION AGAINST THE TYRANNY AND BRUTALITY OF MEN THAN HER ABILITY TO VOTE.

Not those who vote at the polls, not those members of our National and State Legislatures who vote in their respective houses, but rings, great corporations and other rich capitalists, possess and exercise political power. Even if women should obtain the elective franchise their votes would be neutralized, as those of good citizens now are, both at the polls and in Legislatures, by the corrupt tools of moneyed men.

If, however, they had ability to earn money through thorough training for some profession, or some fine or mechanic art, they could separate (we do not write *be divorced*) from husbands and fathers whenever the evidences of tyranny and brutality might become unmistakable.

They could do what is better—refrain from marriage, as man can, till they meet those whose hearts, minds and manners are so congenial that they can love them, and then choose deliberately, as man can. Under these circumstances the causes of domestic infelicity, tyranny, brutality, separation, divorce and prostitution would be measurably removed.

If princes are taught trades as a preparation, in the event of their removal from their exalted stations, surely the daughters of our millionaires should be prepared for money earning, in the event of the disasters that almost always sooner or later befall commercial men.

We hope all our girls and women will soon be educated up to the standard of preferring the glorious freedom of self-support, even as washerwomen or ragpickers, to holding legal or illegal sexual relations undictated by attraction. SHE WHO MARRIES FOR A SUPPORT, AND NOT FOR LOVE, IS A LAZY PAUPER, COWARD AND PROSTITUTE.

PRODIGAL WASTE OF HUMAN LIFE—THE PHILOSOPHY OF WAR.—Because two men in Europe fell out 400,000 human beings have been killed or maimed; and what has resulted? The King that did not war upon France, but upon the Emperor, has the Emperor safely caged; still the King continues the war and declares withal that there can be no government in France outside of the Emperor whom he has prisoner. How beautiful and consistent is this. The truth of the matter is that King William fears a French Republic where he scorned the French Empire. He was fully prepared for the war. Napoleon was wholly unprepared as events have shown. The question now arises, Was not the war for which King William was fully prepared really sought by him, instead of Napoleon? and has not the latter been utterly overreached by the diplomatic Bismarck, having been made to bear all the odium of precipitating a war which was really desired only by Bismarck?

But thus marches the world's progress. One Emperor who stands in its way rushes blindly into war, and in being utterly defeated and made captive, clears the way for things that shall make the conqueror's crown in turn, first unstable and then impossible. However monarchs may plan, and however unjust and inconsistent they may act, there is a consistency in the order of progress toward the individualization of all their subjects, that no opposition they may offer to its movements can cause to deviate one line from its course.

MR. CLINTON ROSEVELT deems himself aggrieved by something I have said of imitations and imitators of Universology, and claims, quite rightly, that under the name of Universal Science, Theory of Human Government, or the like, he has for many years had his scheme of ideas before the world. What I referred to as imitation related solely to the use of the word or name Universology, which I shall claim as my trade-mark, to guard myself from confusion and misapprehension during the period of projection of the new Science. After that work is reasonably forwarded there will be no objection to the expansion of the term to embrace all valuable contributions to the Unity of the Sciences.

S. P. A.

The most substantial triumph we have noticed of late, or, in a sense, ever, for the equal position of women, is contained in the following simple, and matter-of-course item of news:

The members of the St. Louis bar assemble to-morrow morning to take action in reference to the death of Miss Jemima Barkaloo, a lady who, a short time ago, was admitted to practice in the Courts of this State.

A COLLEGE FOR WORKING WOMEN.—The late John Simmons, a wholesale clothier of Boston, has bequeathed \$1,300,000 for a female college for working women, in which the instruction is not to be classical, but to include medicine, music, drawing, designing, telegraphy and other branches of art, science and industry, which will enable them to earn a good living. There is nothing in the country more needed than this, and it is to be hoped that no time will be lost in devoting the money to its intended use.

CHRISTINE NILSSON.—Miss Christine Nilsson, the celebrated prima donna, arrived here on Wednesday, and will sing at Steinway Hall next Monday. She is a blonde of purest type, with classic features and blue eyes. She has great decision and force of character, and in addition to her wonderful artistic powers, is a shrewd woman of business.

LADY AMBERLEY TO WOODHULL & CLAFLIN.

The following word of approval and encouragement from Lady Amberley, addressed to Mrs. Woodhull, came recently to hand. From Europe to California our journalistic enterprise is receiving daily increased recognition and greeting:

RAVENSCROFT, CHIPSTOW, August 6, 1870.

MADAM:

I beg to acknowledge your letter of June 18th and your paper. I was very glad to see this new branch of industry in the hands of women; but I do not think it well to confine a paper to one subject, and so am glad to see that you treat of other subjects besides women's rights.

Yours, faithfully,

KATE AMBERLEY.

[Many persons write well, while yet without any special flavor in their style. Their writings are like good wine, with an irreproachable body, but without any special "bouquet." The graceful and yet vigorous productions of Mrs. Juliette T. Burton, whether in verse or prose, and we give a specimen of each this week, directly contributed for our columns, are an exception to this prevalent rule of commonplaceness. A tinge of charming originality permeates every sentence. A glow of deeper thought continually irradiates the surface brilliancy. One reads as one travels through a delightful landscape, charmed by new aspects of beauty at every turn of the road, and at every new elevation.—Eds.]

MAY I CALL YOU DARLING?

BY JULIETTE T. BURTON.

Will you let me call you darling?
May I fold you 'neath my wing?
You, a little frozen starling,
Dead to song, again may sing.

From the treasures of my feeling,
May I gather gems of good,
And with hands that carry healing
Cure the griefs thy heart has stood?

Tender flower, forgotten, slighted,
Drink thee of the cup I give;
Warm thee at the flame I've lighted,
Yield thyself to me and live.

IS POVERTY A CURSE, OR BLESSING?

BY JULIETTE T. BURTON.

Poverty, the generic term for want, is as diverse in its application as individual moderation or acquisitiveness may be great or less; not being subject to any particular standard of calculation, what in one case is considered affluence would be in another indigence. Identical in type, holding the same general character, yet varying in shade and coloring, according to the circumstance of temperament, it is like a great tree, whose branches, spread from one common trunk, draw their origin from a common root, yet bear all manner of fruit, according as sunshine or shadow may affect.

The true significance of poverty can only be comprehended in the assumption that whatever fails to meet the legitimate requirements of human appetite, either physical or intellectual, is stint, and stint implies the whole situation.

All who reflect, must conclude that habit or accident can change the physiological characteristics of a man, and make him, throughout life, the opposite to what he was and might have been. Certainly, these accidents are oftener the results of poverty warping the natural tendencies of body and mind, than any inherent depravity. If so, whatever is green and flourishing, must, under its upas influence, grow meagre and decrepid; so that the precedent of a theory held by some pious (!) people, that poverty, through its cruciferous process, purges the conscience and secures the divine favor, comes to be questioned. Few become more patient and Christ-like, because they are cold and hungry, sleeping in garrets, ill-dressed, and holding inferior places in society to those between whom and themselves there is no real distinction, beyond the accident of wealth. True, there are some dispositions are so sweet that no amount of mortification, though their vitals were scraped, could embitter; whose cry would be to the end, "Though thou slay me yet will I trust in thee." Such do not need a cruel scourge to bring them to a sense of their dependence; and if deprivation, pinching and continual repression is necessary to secure divine favor, why do the naturally pure in heart have to bear the crucible? To the majority, the process, instead of softening, hardens. Whatever may be the primary cause or origin of pecuniary penury, its effect is to insure ignorance, retard the advancement of science, tie ambition hand and foot, populate the streets at midnight, people prisons, and fill the galleys. The angelic spirit does not descend its mantle, as a matter of course, where dire necessity whips its fast horses; the widow whose children cry to her for bread, must rip from her heart material instinct, before she can faithfully utter amen to the decree.

The lovers of genius, of art, of science, of humanity, of progression, must bring in the verdict that pecuniary penury is a curse.

FINANCIAL AND COMMERCIAL.

If gold, as a medium of exchange, is behind the requirements of the times—and that it is has been pretty fully demonstrated—some reform should be instituted to supply the failure; some reform, not merely to meet the exigencies of any present time and circumstance, but which should be inaugurated as a permanent change.

Our Government, during the last war, was obliged to resort to what was considered then by nearly all people, and is still considered by many people, as very extreme measures, in order to furnish the material by which the war might be carried on. Without the greenbacks we could never have succeeded as we did. To the person who conceived this project we are as greatly indebted as to our generals, who successfully prosecuted the war upon the means furnished through his financial foresight. This was one means of resorting to the credit of the country. If the credit of the country was sufficiently good to furnish it with the means to carry on such an exhaustive war as ours was, it surely should be good for any peaceful time.

For our part, we cannot see the propriety of returning to specie payment; and there is one insuperable objection to it. Gold cannot furnish the circulating medium for the world, and credit must be resorted to; and the necessity of having two kinds of circulation involves difficulties that the mercantile world would be glad to have forever done with.

Why should people be obliged to use one kind of circulating medium to purchase another kind with, and then use this second kind to pay his debts to another party, who will sell it again to obtain what the first person used to purchase it? This is the logic of specie payments. If it is argued that the actual transfer of the gold is not necessary, we would then ask why specie payment is desirable at all? The facts regarding this question are that people have become wedded to the idea that gold is the only possible thing that can be made money, while all their practice has been that it is the least entitled to the name of money of anything they have ever used as such.

As has been said, the real standard value of a country is its capacity to produce, and it is this production that requires to be moved, exchanged, bartered or sold. The use of something to represent this, for which it can stand responsible in general terms, is what is required of money. That kind of money that will best meet all these requirements is the best money. That kind of money that has elasticity, that will be plenty when business is active, and that can be readily put to other use for profit when business is less demanding, is the kind the prosperity of a country demands. With a money of this kind, all financial crises would be impossible. It is the possibility of making a stringent market that unsettles financial matters and causes financial destruction. And it is because we have not a financial system of our own, that it is possible for exigencies in other countries to unsettle values here. To-day, the price of our securities in London determines the price of gold here. In view of the possible complications that Europe is liable to be involved in at any time, and which she must within a very few years be involved in, it becomes a matter of considerable moment, whether our finances are to be governed and guided by the condition of things there, when these things shall come.

As a nation we are or can be, were it necessary, independent of the world, and are the first and best representative of a republican form of government. Why should we not be the nation to give to the world a reformed currency? The world—or that part of it that has grown to appreciate our kind of freedom—involuntarily turns its eyes to us for patterns, of all things that a people during a change of government require. One of the first things a government requires is money. Why shall we not show the nations how to make the best use of their means, and give them a system that will do more for them than any system that has yet been tried?

The capability to do this would instantly place us at the head of nations, and financially to stand thus is to complete the measure of our greatness. Politically, we can never be subdued. During our late war there were two millions of men under arms. Just in this proportion, also, should we be powerful financially, and to become so would be to be allotted by the world the lead of it and all its nations.

APHORISMS.

Reformers need now something to *succor* by; not any longer merely something to *succor* at.—S. P. A.

To really live, men must be intoxicated on something from bad whisky all the way up to the love of God.—S. P. A.

A healthy and well-organized child is God's marriage certificate.—Mary Gore Nichols.

If two cats in a bag fight, let 'em out and they won't.—S. P. A.

The dramatic events of the week have been the production of Julius Caesar at Niblo's, and the re-opening of the Fifth Avenue Theatre on Tuesday, when the comedy of "Man and Wife" was produced. Large audiences attended both performances. The dialogue of Brutus and Cassius, by Ed. Davenport and Lawrence Barrett, and the speech of Mark Anthony over the dead body of Caesar, by Walter Montgomery, revived memories of school-days, and readers, and were admirably rendered. The entire play was well placed upon the stage.

Miss Clara Morris, the now leading lady of the Fifth Avenue Theatre, made a hit as the heroine of "Man and Wife," and was ably seconded by the company, including the new debutante, Miss Linda Dietz, a young lady of many accomplishments, whose mother—Mrs. Dr. Hallock—is one of the most entertaining speakers of the woman suffrage meetings.

TWO LADY LECTURERS.

KATE FIELD AND LAURA C. HOLLOWAY.

Among the many lecturers who are announced for the next season, and whose measure of success, inferred from their past efforts, is already guaranteed, stand the names of Kate Field and Laura C. Holloway.

The former had the start of the latter by one year, but the indomitable energy and perseverance of the little Southern woman, places her to-day shoulder to shoulder with many speakers who have been long known to the public.

Miss Field is a fair specimen of the successful, intelligent Northern woman, reared under auspices calculated to develop all her latent powers, well-educated and polished by foreign travel.

Her letters from Boston during the "Jubilee" week, and her dramatic criticisms, have rendered her pen well known. Her first lecture was delivered in Boston in the winter of 1865, under the patronage of Emerson Phillips and Greeley. Since that time she has continued before the public with success, her first topic having been "Women Before the Lyceum." Last season, "Among the Adirondacks" was her theme, and now she announces her determination to lecture on the "Life and Character of Charles Dickens." Miss Field's chief charm lies in her composed manner and hearty aspect. Her personal appearance on the platform is altogether pleasing, even though she persists in reading her lecture seated. Free from agitation and restraint, she challenges admiration by the perfect ease with which she asserts her right to the place she fills, and the evident conviction that she fills it well.

Imagine a well-formed young lady, dressed in blue, and wearing her light hair in ringlets and puffs, sitting gracefully, toying her fan and gloves, as she reads from her manuscript, and you have an idea of what she is like. Her voice is distinct, and she has a beautiful mouth, about which the dimples play hide and seek, and a symmetrical hand and arm.

Laura C. Holloway represents a new class in public life, and is a noble type of an educated and well-born Southern lady. Knowing the lady by reputation as a talented woman and the author of the "Ladies of the White House," we were among the first to attend her initiatory lecture. To this hour we cannot tell whether it was her subject (Charlotte Bronte), or the youthful form before us, bearing a remarkable resemblance to her heroine, or the tones of her voice, full of melody and expression, that enlisted our sympathies. We forgot all else but the pale little Yorkshire girl, writing the wonderful "Jane Eyre," suffering the vicissitudes of a checkered life, and fighting against ill health, poverty and melancholy, with a spirit forgiving, uncomplaining and self-sacrificing.

The living embodiment before us displayed a slight figure draped in black. Standing for the first time in her life before an audience, the little form was calmly erect, bespeaking the lady in every movement, while her rich voice awakened a response in each heart. There was a life of personal sorrow revealed unconsciously in her tones as there were in the words which pictured the trials of Charlotte Bronte.

A world of untold memories and, perchance, miseries, intensified the light of her large brown eyes, and alternately flushed and paled her intellectual face. But our sympathies were not alone won; she challenged the admiration, for in her lecture there were flights of eloquence that rose to grandeur. While the weary, far-off expression of past anguish and present unrest touched the hearts of strangers, the elocutionist, cultured scholar and orator demanded recognition.

The deep, earnest enthusiasm of this young Southern lady for the quaint, gifted English woman, is difficult to account for, but the fact remains, that she bears a wonderful resemblance to her heroine, and is largely imbued with many of the traits that made Charlotte Bronte famous, and which will ultimately crown her own life-work with lasting honors.

This lecture was repeated many times in New York, Brooklyn, Pennsylvania and throughout the West, and has been selected by several associations in preference to her new subject, "The Perils of the Hour."

D.

ADULTERATION.—A sample of cream of tartar was lately found to consist of plaster of Paris, starch and sulphuric acid. No wonder dyspepsia is rife.

The consumption of wood in the United States is enormous. Railway sleepers alone require 150,000 acres of the best timber every year. The annual expenditure for railway buildings, repairs and cars is \$38,500,000. The locomotives in the United States consume \$56,000,000 worth of the article. Wood industry amounts to \$500,000,000, in which there are 40,000 artisans.

Charles.—"Tell me, Laura, why that sadness? Tell me why that look of care? Why has fled that look of gladness that thy face was wont to wear?"

Laura.—"Charles, 'tis useless to dissemble; well my face may wear a frown, for I've lost my largest hair-pin, and my chignon's coming down."

KNOWING THE WAY.—The Prussian trades unions oblige every apprentice to perform his *wander Jahren*, or travel term, before he can be admitted as a journeyman. In this way many thousands of those now fighting for Fatherland have doubtless made peripatations over the very routes taken by the Prussian armies, and have gone as far as Paris. They have thus an intimate acquaintance with the country which they have invaded.

The Commissioner of Agriculture has received from the Austrian Government lately a fine assortment of grass, grain and vegetable seeds for trial and ultimate distribution. Many of the seeds are new, and promise beneficial results to American agriculture. The Commissioner's proposal to adopt international and agricultural exchanges has been responded to most cordially by foreign governments and societies.

A genius who lives in Missouri has taken out a patent for a poultry-roost, which may be so connected with the gates of beehives that when the fowls go to roost the hives will be closed to the exclusion of bees-moths and other foes to the honey-making tribes. The early-rising habit of the fowls insures the timely opening of the hives in the morning. This patent at present holds the champion belt for general oddity.

DR. CLEMENS S. LOZIER, Dean of the New York Medical College for Women, and widely known as one of the most eminent female practitioners, is issuing a series of Health Tracts for popular use. The first is entitled *Childbirth Made Easy*, and sets forth what for the general public is a new discovery in this important branch of medical science, with the confirmation of the author's observation and experience, extending now over some forty years.

A CHINESE DINNER.—The following is reported as the bill of fare given by the Chinese Embassy at Thord's restaurant at Paris: *Premier Service*—Hein tein kio (anchovy toast, with a pigeon's egg on the top), pe tsan ho (cauliflowers, with pickles and spices), ho seng (pistaches), ku tee (pastèque—don't know what it was), yen uno tang (swallow's nest). *Second Service*—Tchao teh uo (sides of pork, with hardbake), nein jo tchao teon kio tee (beef and veal, with haricot beans, garlic and onions), tsing see ky ton see tang (lard as an omelette), leang ky jo pien (cold fowl and cucumber), pe ku jo pien (cold cat), ya dey (duck with vinegar sauce), pe ko hoen yen uno (baked pigeon and nutmegs), chong tsay tchao mean jo (small bits of beef seasoned with cockscomb dried and powdered over it). *Wines*—Bordeaux and champagne.

FOR LADIES.

Three women went waddling out into the surf,
Out into the surf at Newport town;
Each wore a bath suit of the very best,
Costing as much as a wedding-gown.
For men must work, and women must have,
And what men earn their wives don't save,
Though husbands they be moaning.

Three brokers sat up at three high desks,
And balanced their books as the sun went down;
Each poring o'er ledgers that wouldn't come straight,
Each wrapped in a study disgustingly brown.
For men must sweat and women keep cool,
And women will ever be fashion's fool,
Though husbands they be moaning.

Three names are struck from the Gold Board's books,
Three brokers' signboards are taken down;
Three men are busy "seeing their friends,"
Borrowing money to get out of town.
For men must break if women must waste,
And it costs a great deal to be "people of taste,"
So good-bye to the fools and their moaning.

ITEMS ABOUT WOMEN.

Clara Barton is looking after the wounded at Strasburg.

Forty thousand women are employed as outdoor laborers in England.

Nearly one-half the type-setting on the Paris literary papers is done by women.

Henry Ward Beecher thinks one deaconess worth about two average deacons.

Why are old maids the most charming of people? Because they are matchless.

The women of Bengal, Hindoostan, have recently established a newspaper organ.

The State Librarian of Michigan is a woman. Mrs. J. E. Tenny makes an excellent officer.

Miss Belle Smith has been engaged to paint a portrait of the late E. M. Stanton. Price, \$2,000.

Rosa Bonheur is engaged in painting the favorite dog of the Emperor Alexander II. of Russia.

German is taught in the public schools of Newark by ladies who receive an annual salary of \$500.

Two colored teachers have recently been employed for the public schools of Terre Haute, Ind.

Charlotte Guillard was the first notable female printer. She was in business for fifty years in Paris—from 1596 to 1596.

Mrs. Van Cott received fifty persons into the Methodist Church at Greenfield on probation, Sunday, twenty of whom were baptized.

Over one hundred young ladies are at present studying law in this country. Probably they will become mothers-in-law one of these days.

A Miss Lucy Lee advertises in a Mississippi paper that she is of good birth and education, and is willing to marry an editor, believing herself able to support one.

Mrs. Gladstone is said to be always in the ladies' gallery of the British House of Commons, when any important question is debated, watching her husband's proceedings.

A gay deceiver in New York is disgusted at the legal decision that the fact of his living with a woman, and calling her his wife, makes her such to the extent that he will have to pay for her board.

Oberlin not only opposes woman suffrage but denies to women a voice even in church and educational matters. This is queer for an institution claiming to be the representative of the system of equal education for both sexes.

The Universalist denomination are doing what they can to settle women in the ministry. Miss Hanford, at New Haven; Miss Brown, at Bridgeport, and Miss Chapin, at Grinnell, Iowa, are all reported as successful preachers.

A new religion has arisen in Persia, called "The Bab," or "Gate that Opens to Salvation." By the system of the Bab women are not only liberated from the slavery imposed upon them by the Mohammedans but are raised to a perfect equality with men.

Mrs. James Sadlier is probably the most voluminous feminine writer of America. She has given the Catholic public of America over sixty volumes of original stories and translations from the French. Her last story, "Maureen Dhu, or the Admiral's Daughter," is said to be the best Irish Catholic story of the period.

Mrs. Emilie Merriman, who has just arrived from Paris, will send, in a day or two, to the American Institute Fair, a medallion portrait of Father Hyacinthe, which she executed in Paris. This is Mrs. M.'s first attempt in the plastic art, and is a wonderful success. The good Father was so pleased with it, he indorsed the medallion with his own autograph. The likeness is perfect.

Lady Bowring, in a speech made recently in London, said she should be glad to see some of the younger women trained for the ministry. The other learned professions, she believed, would in time be opened to them; but in the works of the ministry they would be especially in their sphere. There is one thing certain, they could not possibly do as some of those male ministers do.—*Revolution*.

The second examination for women conducted by the University of Cambridge was held the first week of July at London, Manchester and Rugby. Last year the entries numbered 36; this year they were increased to 84. There were candidates in several branches of natural science not touched last year, among them botany and zoology; also in some of the higher branches of mathematics.

A New England sash and blind manufacturer said to the editor of the *Woman's Journal*, the other day, "There is but little work in this establishment that healthy able-bodied women cannot do easily and properly. The work is healthy and profitable; but you know, as well as I do, that you could not induce decent women to come here to work, although it is not as fatiguing or exhausting as work in a cotton or woolen factory."

SPLENDID PIANOS—HALLET, DAVIS & Co.—This world-renowned firm have lately made such improvements in their hitherto popular Pianos as place them ahead of any other maker. They are such as to insure more brilliancy of tone, and always keep it, without rendering a monthly tuning of the instrument necessary, as is the case with many others. The makers spare no expense in rendering their Pianos unexceptionable in every particular; and the extensive sale they are meeting with, shows in what high estimation they are held all through the Union. W. Redfield Phelps & Co., 927 Chestnut street, Philadelphia, offer a large stock, from which a choice selection can be made.

COFFEE AND A COFFEE POT.—Coffee should never be boiled. It is one of the fables of the fabulous Orient that Turks and Arabs make better coffee than Frenchmen and Americans. The best coffee should be made with boiling water, poured upon the ground and roasted berry, in a pot so constructed as not to permit the escape of the steam which contains the aroma and essential volatile oil. This renders the infusion healthful, stimulating and delicious. At the same time, a filter should separate the grounds entirely from the liquid.

The patent condensing coffee pot, manufactured by the Excelsior Manufacturing Company of New Haven, Conn., performs this process in the simplest and completest manner. If any doubt it, let them call at the office of the Company, 581 Broadway, New York, and test the matter for themselves. In five minutes a cup of coffee will be made before them, containing all the aroma of the berry, and thirty per cent. stronger and better than any coffee made from a similar quantity of grounds in the old expensive manner of boiling.

The people who "like their bitters" pure, and who prefer a real imported article to the home manufacture, would do well to try **STERNFELD'S FRENCH COGNAC BITTERS**. The beverage may justly be called a medicine, and not a mere appetizer, since it is compounded under the prescription of the French Medical Department, and is freely administered by the French doctors. The Cognac Bitters is especially valuable at this season of the year, and is almost a specific against summer complaint and a great restorative from the exhaustion of the hot weather.

ELASTIC SPONGE.

OF INTEREST TO ALL WHO SLEEP.

"Oh! sleep, a blessed thing thou art!
Beloved from pole to pole."

The Ancient Mariner little imagined when he thus apostrophized sleep, that under that tossing and restless ocean which had so tortured him was growing a substance—whether fish, flesh or vegetable though, has not yet been decided—that would render sleep a luxury indeed. The lazy wag, who, when asked what was his favorite amusement? answered—Sleeping, might not have been considered so very facetious if his ancestors had ever slept on elastic sponge beds. That king of sleepers, Horace Greeley, should satisfy himself at home, with what seems to be his favorite amusement, now that he is the happy possessor of a sponge bed, and should "sleep no more" in public.

This may seem rhapsodical and irrelevant to those who have not used this latest Yankee notion in the way of beds, but not so to those who have tested the merits of elastic sponge for pillows, beds, cushions, etc.

Every one knows that wet sponge is very elastic, while dry sponge is an extremely inelastic substance. But modern chemistry has discovered a fluid that is at once non-evaporable, antiseptic, and capable of dilating a sponge without leaving it wet, in the same manner that water does, and therefore renders that substance permanently elastic. Glycerine, the basis of all fats and oils, yet not an oily substance, is now used to make sponge a material so completely applicable to upholstery that it bids fair to displace hair, moss, wool, feathers and every other material heretofore used for bedding and cushioned furniture of every description.

Hair, and all other substances heretofore used for such purposes, is liable to be infested with moths and other insects. In addition to this, hair, moss, and other substances, lose their elasticity and soon become packed and lumpy in beds, while the new material, elastic sponge, has not yet been found liable to any accident that would render it necessary to remake beds or cushions stuffed with it.

[Another signal advantage which it possesses, is its cheapness. It costs one-third less than hair or feathers.]

There is, as yet, but one Elastic Sponge Factory in the United States. This is at Lebanon, New Hampshire, but it employs in the service of gathering the crude sponge in the Bahama Islands, and upon the coast of Florida, Mexico and South America, no less than sixty sailing vessels of various sizes, over two hundred small sail-boats and row-boats, and eleven hundred natives. These collect and convey the sponge to Exuma and the Nassau Islands, while two large ocean vessels make regular voyages and bring it to this country.

The above will give our readers some idea of the extensive and successful use of sponge for upholstery purposes. It is employed for church cushions in over one hundred and fifty churches in our republic. Whoever rides in a Fifth Avenue stage, sits on a sponge cushion. Upon many railroads and steamboats, and in hotels and public institutions it is now used almost to the exclusion of hair or feathers. Horace Greeley testifies that he uses both bed and pillow filled with sponge, and "enjoys them thoroughly;" while Professor Doremus expresses his endorsement in such instructive and forcible language that we feel inclined to give his whole letter on the subject:

TO THE AMERICAN PATENT SPONGE CO.,

534 Broadway, New York:

GENTLEMEN—For the last seven or eight months I have been more or less engaged in examining your process for adapting the different varieties of Sponge for making mattresses and pillows, and for stuffing cushions for furniture, carriages, etc. The basis on which the success in accomplishing your object depends is, the elasticity of sponge, when its tissues have been dilated or swollen by some liquid. Sponge acquires this property when moistened with water, but as this speedily evaporates, it cannot be employed, for by its loss the sponge shrinks and hardens. For this reason you have substituted glycerine for water, as it is possessed of properties most valuable for your purpose. It is absorbed readily by the tissue of the sponge. It does not evaporate except at high temperatures. It does not oxidize or become rancid by exposure to the air; nor will it rot the sponge. The practical application of the liquid is simple; for after cutting, washing and drying the sponge, you saturate it with glycerine and water, press out the excess, and then evaporate most of the aqueous part, leaving the pieces in a soft and highly elastic state, fitted for use. To determine the relationship of water to sponge thus prepared, small pieces were weighed daily in a delicate analytical balance for several weeks, and though they were openly exposed to the air in my laboratory, at the end of the first month they had precisely the same weight as at its commencement.

It is impossible that any injurious effects can result even to delicate and sensitive constitutions from the use of your beds.

I sleep each night on one of your Sponge Mattresses, and find it soft, springy and elastic; it is as delightful as the finest hair mattress, for it is not to be compared with any inferior article.

It is superior to hair in elasticity, for after being compressed it resumes its original bulk more readily, and will not need as frequent redressing as cushions or beds of the latter substance. Experiments extending over a longer period are requisite to determine if it would ever be necessary.

There is another most decided advantage which sponge possesses over hair, moss, etc.—that there are no germs of insect life upon it to be developed when warm and other conditions are favorable. Its perfect cleanliness is a high commendation, whether it is used in mattresses and furniture, in private residences and hotels, or for cushions and beds in sleeping cars, etc. It is, moreover, superior to hair in lightness and cheapness. It is possessed, likewise, of additional valuable qualities—it neither disintegrates nor does it decay. Even when saturated with water, a cushion will lose the excess of moisture and be restored to its most desirable condition.

R. OGDEN DOREMUS, M. D.,

Professor of Chemistry and Physics in Coll. City New York, and Prof. of Chemistry and Toxicology in the Bellevue Hospital Med. College, New York, April 5, 1867.

BABY CARRIAGES FOR NOBODY'S CHILDREN.—One thousand one hundred and fifty babies, nobody's children, have been generously given to the Sisters of Charity at the Foundling Asylum during the last year. Over five hundred of these babies are living. Where does all the money come from that supports them? One Sewing-machine Company, that of Wilcox & Gibbs, have sent Sister Irene, the Sister servant, one machine. Not another great manufacturing Company in our great metropolis has made the first donation to the babies—nobody's children—that are found in the basket crib at the Asylum door. But when all this was made known to Mr. Chesterfield, of the house of Colby Bro.'s & Company, of 508 Broadway, that generous man declared that Wilcox & Gibbs should not be more liberal than his firm. As Colby Bro.'s & Company are manufacturers of children's carriages and every novelty demanded for little folks, we expect to see something handsome at the Foundling Asylum when we call again. He may rest assured, if such is the case, we'll make a prompt report of the same, and be sure to send all our friends to 508 Broadway. It is a beautiful establishment just opposite the St. Nicholas, and there we saw the handsomest assortment of baby carriages, hobby horses, wagons, carts, swings, besides many other things that housekeepers and mothers consider necessities in a modern home.

THE FALL OPENING AT MADAME DUBROW'S elegant establishment, at No. 39 East Eighteenth street, is announced for next Thursday. But our special reporter having obtained permission to make a visit to the establishment a few days since, thus describes some of the fall hats and bonnets: No. 1, The Nilsson, shape similar to the Marie Antoinette, but higher in front; material, mauve velvet, mauve ostrich feather, and white marabout mingled with points apple, strings of gros grain mauve. No. 2, Lotta Hat; material, royal purple velvet, ostrich feather to match, black lace and gros grain ribbon trimming, on a French bell crown shape. No. 3, The Oliver; dark brown and Canada buff velvet intermingled, long dark brown ostrich feather; Oliver Cromwell shape. Many elegant dresses are also on exhibition.

Corns Cured for 50 Cents. Each.

BUNIONS, CLUB AND INGROWING NAILS, EN-larged and Discolored Joints, Chilblains, Blisters and Blistered Feet, etc., cured without pain by DR. W. E. RICE, at New York Chiropractic Institute, 208 Broadway, cor. Fulton street. Enlarged at 896 Broadway, cor. 20th street.
Dr. Rice's Annihilator cures Corns, Bunions, Nails, Tender Feet, etc. By mail, 50 cents per package.

**Mme. Demorest's
Emporium of Fashions,
838 Broadway, New York.
Grand Opening September 1, 1870.**

Branches appointed in all the Cities of the Union.

Full sets of Trimmed Patterns, comprising one dozen full-size, elegantly trimmed to illustrate the real garments as actually worn, selected from the best and latest designs to form a set, comprising one Dress, the newest Cloaks, Sleeves, Jackets, Waists, and novelties for children's dress, etc., and a plain flat pattern planned to each. Put up in a box at \$5; smaller sets of six articles, Dress not included, at \$2.50—either set to include a large show-card.

These patterns will furnish an elegant display for a dressmaker's show-room, and reliable information as to the latest fashions.

Ladies and dressmakers at a distance may rely on each pattern being cut with accuracy.

Prices for Ladies' Plain Patterns, from 15 to 50 cts.; Children's Plain Patterns, from 15 to 40 cts.

SEMI-ANNUAL MAMMOTH BULLETIN OF FASHIONS.—Plain, 50 cts.; Elegantly Colored, \$1; Patterns, 50 cts. extra. Sent postage free.

MME. DEMOREST'S SEMI-ANNUAL BOOK OF INSTRUCTIONS ON DRESS AND DRESSMAKING. —Price 15 cts. Post-free.

PAPER PATTERN BONNETS, made upon genuine Frames, representing the best styles, \$1 each; \$5 per half dozen.

FRENCH CORSETS on hand, or made to measure. The most perfect shape, made in the best manner and of very superior materials. Satin Jean, \$5; fine Coutille, \$7.

SPIRAL SPRING BOSOM PADS.—Very elegant in shape and light and very durable, \$1 per pair. Post age free.

COMBINATION SUSPENDER AND SHOULDER BRACE.—Ladies', \$1; Children's, 75 cts. Postage free.

STOCKING SUSPENDERS, requiring no buttons or sewing. Ladies', 50 cts.; Children's, 37 cts. Postage free.

DIAMOND NEEDLES.—50 in elegant, ornamental, and convenient cases of assorted sizes, 30 cts. Postage free.

TOILET PREPARATIONS.—Lily Bloom for the Complexion, Roseate Bloom for the Complexion, and Everlasting Perfume Packets, 50 cts. each. Postage free.

Pattern or articles sent by mail or express to all parts of the Union and Canada immediately on receipt of the order inclosing the money, or, if sent by express, may be collected on delivery. Correspondents requiring an answer only must inclose the return postage.

Dealers supplied on liberal terms; send for wholesale price list.

Our Mammoth Bulletin of Fashions, for the fall and winter, will present the most useful and brilliant display of New Designs that have yet been offered. Do not fail to send early for this magnificent Plate. Ready Sept. 1st. Address

MME. DEMOREST,
838 BROADWAY, N. Y.



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A GENERAL REDUCTION

in their prices in accordance with the decline in the premium on gold and consequent decreased cost of imported articles used in the manufacture of Pianofortes. In addition to their established styles of Pianofortes, Steinway & Sons, in order to meet a long felt and frequently expressed want, by persons of moderate means, teachers, schools, etc., have perfected arrangements for the manufacture of an entirely new style of instrument, termed the "School" Piano, a thoroughly complete instrument of seven octaves, precisely the same in size, scale, interior mechanism, and workmanship as their highest priced seven octave pianos; the only difference being that this new style of instrument is constructed in a perfectly plain yet exceedingly neat exterior case. These new instruments will be supplied to those who desire to possess a thoroughly first-class "Steinway Piano," yet are limited in means, at exceedingly moderate prices.

Steinway & Sons also desire to call special attention to their new Patent Upright Pianos, with Double Iron Frame, Patent Resonator, Tubular Frame Action and new soft Pedal, which are matchless in volume and quality of tone and surpassing facility of action, whilst standing longer in tune and being more impervious to atmospheric influences than any other Piano at present manufactured.

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We shall publish, in time for the centennial of the great maestro, a Chromo

PORTRAIT OF BEETHOVEN,
after the celebrated original by Schimon, in the Royal Library at Berlin.

Life size, 22 1/4 x 18. Price per copy unframed, \$30.
Cabinet size, 11 x 14 - - - - - 5.

For prices, including frames, as well as for further particulars, see the August number of the "Musical World," or apply to the publishers.

These chromos will be sold by subscription only. Subscriptions may be sent in through any Art or Music Store, or direct to

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ART PUBLISHERS,
BOSTON, MASS.

Send for "Prang's Chromo Journal," containing illustrated and descriptive list of our publications, mailed free to any address on receipt of postage stamp.

THORP'S ALABASTER CREAM, FOR
the face, removes Tan, Freckles, Pimples and Sunburn. Price 75 cents. Sold by all druggists. Samples sent on receipt of price. G. B. THORP, Proprietor, 142 Chambers street.

OLBY WRINGERS! Best and Cheapest!
COMPOSED OF INDESTRUCTIBLE MATERIALS!
COMPACT, simple, durable, efficient!
COMPARE it with any other machine!
OLBY BROS. & CO., 508 Broadway, N. Y.

S. MOSBY. Formerly Mosby & Hunt.
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BY STEPHEN PEARL ANDREWS.

ARRANGEMENT OF THE WORK.—I. The Text; II. The Commentary; III. The Annotation. The Text is the basis of the other two. The Commentary consists of such additional original matter as has been prepared in direct connection with the Text, for its greater elucidation, or on minor particulars. The Annotation includes extracts from other authors, and from Mr. Andrews' previous manuscripts, upon points related in some measure to the subject treated of in the Text or the Commentary. IV. A Vocabulary or Glossary is prefixed, containing definitions of all philosophic and other unusual terms. V. A Digested Index to the entire work, of nearly 100 pages. The whole will be comprised in 9-0 pp., 8vo, containing Eighty Illustrative Diagrams.

The Author says in conclusion:

I have thus laboriously brought to a conclusion that Preliminary Treatment of Universal Doctrine upon which I have thought it fitting to bestow the name of "Basic Outline of UniversoLOGY." Whether this Treatise shall meet at once with the welcome reception and grateful appreciation of many minds—the anticipation of which has served to brighten my solitary pathway in the deep recesses of abstract contemplation for thirty years—the event alone can determine. * * * The Signs of the Times may indicate, and Science may confidently predict; but the provision of Science, in this behalf, is not yet perfectly secured from the possibility of error. The Principles of UniversoLOGY are held to be infallible; but no personal infallibility is claimed for its exponent.—[An Extract from the Work.]

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Commencing May 10, 1870—Leave New York as follows:

5:30 A. M.—For Plainfield.
6:00 A. M.—For Easton, Bethlehem, Mauch Chunk, Williamsport, Wilkesbarre, Mahanoy City, Tunkhannock, Towanda, Waverly, etc.
7:30 A. M.—For Easton.
12 M.—For Flemington, Easton, Allentown, Mauch Chunk, Wilkesbarre, Reading, Columbia, Lancaster, Ephrata, Litz, Pottsville, Scranton, Harrisburg, etc.
2 P. M.—For Easton, Allentown, etc.
3:30 P. M.—For Easton, Allentown, Mauch Chunk, and Belvidere.
4:30 P. M.—For Somerville and Flemington.
5:15 P. M.—For Somerville.
6 P. M.—For Easton.
7 P. M.—For Somerville.
7:45 P. M.—For Easton.
9 P. M.—For Plainfield.
12 P. M.—For Plainfield on Sundays only.
Trains leave for Elizabeth at 5:30, 6:00, 6:30, 7:30, 8:30, 9:00, 9:20, 10:30, 11:40 A. M.; 1:00, 2:00, 2:15, 3:15, 3:30, 4:00, 4:30, 4:45, 5:15, 5:45, 6:00, 6:30, 7:00, 7:45, 9:00, 10:45, 12:00 P. M.

FOR THE WEST.

9 A. M.—WESTERN EXPRESS, daily (except Sundays)—For Easton, Allentown, Harrisburg and the West, without change of cars to Cincinnati or Chicago, and but one change to St. Louis. Connects at Harrisburg for Erie and the Oil Regions. Connects at Somerville for Flemington. Connects at Junction for Stroudsburg, Water Gap, Scranton, etc. Connects at Phillipsburg for Mauch Chunk, Wilkesbarre, etc.
5:00 P. M.—CINCINNATI EXPRESS, daily, for Easton, Bethlehem, Allentown, Reading, Harrisburg, Pittsburgh, Chicago and Cincinnati. Sleeping cars to Pittsburgh and Chicago. Connects at Junction with D. L. and W. R. R. for Scranton.
Sleeping Cars through from Jersey City to Pittsburgh every evening.

Tickets for the West can be obtained at the office of the Central Railroad of New Jersey, foot of Liberty street, N. Y.; at No. 1 Astor House; Nos. 254, 271, 526 Broadway; at No. 10 Greenwich street, and at the principal hotels.

R. E. RICKER, Superintendent.

H. P. BALDWIN, Gen. Pass. Agent.

DELAWARE, LACKAWANNA AND Western Railroad, Morris and Essex Division. Depots, foot of Barclay and Christopher streets. SUMMER ARRANGEMENT.—Commencing on April 11, 1870.

8:00 A. M.—Through Express Mail, connecting with train at Denville for Boonton, at Dover with Chester Railroad, at Waterloo with Sussex Railroad, at Washington with Delaware, Lackawanna and Western Railroad for Water Gap, Stroudsburg, Scranton, Pittston, Wilkesbarre, Carbondale, Great Bend, Binghamton, Syracuse, Oswego, &c.

11:40 A. M.—Lehigh Val. Ex., stopping at Newark, Morristown, Dover, Hackettstown and Washington, and connecting at Easton with Lehigh Valley Railroad for Bethlehem, Mauch Chunk, Wilkesbarre and all stations on the Lehigh Valley Railroad.
4:10 P. M.—Scranton Express for all principal stations, connecting at Washington with D. L. and W. R. R. for Water Gap, Stroudsburg, and Scranton.
3:30 P. M.—Hackettstown Mail connects with Boonton, Chester and Sussex Railroad.

11:20 A. M., 2:30 and 6:40 P. M. Accom. and 5:30 P. M. Express for Morristown and intermediate stations.

6:30, 7:30 and 10:00 A. M., 2:30, 4:20 and 6:00 P. M. to Summit and intermediate stations.
6:30, 7:30, 9:00, 10:00 and 11:20 A. M., 1:00, 2:30, 3:40, 4:20, 4:50, 6:00, 6:40, 9:00 and 11:45 P. M., for South Orange and intermediate stations.
For Newark at 6:30, 7:30, 8:00, 8:30, 9:00, 10:00, 10:30, 11:00, 11:20 and 11:40 A. M.; 1:00, 2:00, 2:30, 3:30, 3:40, 3:50, 4:10, 4:20, 4:50, 5:10, 5:20, 5:30, 6:00, 6:20, 6:40, 7:45, 9:00, and 11:45 P. M. Trains marked * stop at East Newark.
For Bloomfield and Montclair, at 8:30 and 11 A. M., and 2:00, 3:30, 5:10, 6:30, and 7:45 P. M.

S. SCHOCH, Superintendent.

ERIE RAILWAY.—TRAINS LEAVE depots, foot of Chambers street, and foot of Twenty-third street as follows:

Through Express Trains leave Chambers street at 8 A. M., 10 A. M., 5:30 P. M. and 7 P. M. daily. Leave Twenty-third street at 7:45 A. M., 9:45 A. M., and 5:15 and 6:45 P. M. daily. New and improved Drawing Room Coaches will accompany the 10 A. M. train through to Buffalo, connecting at Hornsville with magnificent Sleeping Coaches running through to Cleveland and Galion. Sleeping Coaches will accompany the 8 A. M. train from Susquehanna to Buffalo; the 5:30 P. M. train from New York to Buffalo and the 7 P. M. train from New York to Rochester, Buffalo and Cincinnati. An Emigrant Train leaves daily at 7:45 P. M.

For Port Jervis and Way, at 11:30 A. M. and 4:30 P. M. (Twenty-third street, at 11:15 A. M. and 4:15 P. M.)
For Middletown and Way, at 3:30 P. M. (Twenty-third street, at 3:15 P. M.); and, Sundays only, 8:30 A. M. (Twenty-third street, at 8:15 A. M.)
For Graycourt and Way, at 8:30 A. M. (Twenty-third street, at 8:15 A. M.)

For Newburgh and Way, at 8 A. M., 3:30 and 4:30 P. M. (Twenty-third street, at 7:45 A. M., 3:15 and 4:15 P. M.)
For Suffern and Way, 5 and 6 P. M. (Twenty-third street, at 4:45 and 5:45 P. M.) Theatre train, at 11:30 P. M. (Twenty-third street, at 11:15 P. M.)

For Paterson and Way, from Twenty-third street depot, at 6:45, 10:15 and 11:45 A. M.; 1:45, 3:45, 5:15 and 6:45 P. M.
From Chambers street depot, at 6:45, 10:15 A. M.; 12 M.; 1:45, 4:15 and 6:45 P. M.

For Hackensack and Hillsdale, from Twenty-third street depot, at 8:45 and 11:45 A. M.; 2:15, 3:45, 5:15, 5:45 and 6:45 P. M. From Chambers street depot, 9 A. M.; 12 M.; 2:15, 4:15, 5:15, 6 and 6:45 P. M.

For Piermont, Nyack, Monsey and Way, from Twenty-third street depot at 9:15 A. M.; 12:45, 1:15, 4:15, 4:45, and 6:15 P. M., and, Saturdays only, 8:30 A. M.; 11:45 P. M. From Chambers street depot at 9:30 A. M.; 1:45, 4:30, 5 and 6:30 P. M.; Saturdays only, 12 midnight.

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*Daily. ‡For Hackensack only. †For Piermont and Nyack only.

SOUTHSIDE RAILROAD OF LONG Island.—On and after October 25 the trains will leave Roosevelt and Grand Street ferries as follows:—8:45 A. M. Mail and passenger for Patchogue; 10 A. M. for Merrick; 3:30 P. M. Express for Patchogue; 4:30 P. M. Accommodation for Islip; on Saturdays through to Patchogue; 6:30 P. M. for Merrick; on Saturdays through to Babylon. All trains connect at Valley Stream for Rockaway.

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NEW YORK AND PHILADELPHIA RAIL ROAD.—FROM NEW JERSEY RAIL ROAD DEPOT, Foot of Courtlandt street. Change of Hours, May 9, 1870.

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For Philadelphia via Camden, 7:00 A. M., 1:00 and 4:00 P. M.

THROUGH TRAINS.

8:40 A. M., Express for Baltimore and Washington; for the West via Baltimore, and for the South via Baltimore and via Washington, with Drawing Room Car attached.

9:30 P. M., Express for Pittsburgh and the West, with Silver Palace Cars, through to Cincinnati and Chicago.

12:30 Noon, Express for Baltimore and Washington, and for the West via Baltimore, with Drawing Room Car attached.

5:00 P. M., Daily, Saturdays excepted, Express for Pittsburgh and the West, with Silver Palace cars through to Cincinnati and Chicago.

6:00 P. M. Express for Pittsburgh and the West.

*9:00 P. M., Daily Express for Pittsburgh and the West, with Silver Palace Cars through to Louisville, daily. Through Silver Palace Cars for Cincinnati and Chicago are attached to this train on Saturdays.

9:30 P. M., Daily Express for Baltimore and Washington, and the Southwest and South via Washington, with Reclining Chair Car and Sleeping Car attached.

FOR NEWARK (Market Street Station).

6, 6:30, 7, 7:40, 8:10, 9, 10, 11 and 11:40 A. M.; 12 M.; 1, 2, 3, 3:30, 4:10, 4:30, 5:10, 5:40, 6:10, 6:20, 7, 9, 10 and 11:30 P. M.; 12 Night.

FOR ELIZABETH.

6, 6:30, 7, 7:40, 8:10, 10, 11:40 A. M.; 12 Noon; 1, 2, 3, 3:30, 4:10, 4:30, 5:40, 6:10, 6:30, 7, 8:20 and 10 P. M.; 12 Night.

Tickets for sale at N. J. R. R. Ticket Offices, foot of Courtlandt Street, and in Depot, Jersey City; at Pier 1, North River; and Dodd's Express Office, 944 Broadway.

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NEW YORK CENTRAL AND HUDSON River Railroad.—Trains leave Thirtieth street as follows:

8 A. M., Chicago Express, Drawing Room cars attached.

10:30 A. M., Special Drawing Room Car Express for Chicago.

11 A. M., Northern and Western Express, Drawing Room cars attached.

4 P. M. Montreal Express, Drawing Room cars attached.

7 P. M., Pacific Express, with Sleeping cars through to Chicago without change, via M. C. R. R. Also L. S. and M. S. R. (Daily).

11 P. M., Night Express, Sleeping cars attached.

2 P. M. Hudson train.

7 A. M. and 5 P. M., Poughkeepsie trains.

9:45 A. M., 4:15 and 6:15 P. M., Peekskill trains.

5:30 and 7:10 P. M., Sing Sing trains.

6:30, 7:10, 8:50, 10 and 11:50 A. M., 1:30, 3, 4:25, 5:10, 8 and 11:30 P. M., Yonkers trains.

(9 A. M., Sunday train for Poughkeepsie.)

W. M. H. VANDERBILT, Vice Pres't.

New York, May 2, 1870.

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RELATIVE MODERN POSITIONS OF SPIRITUALISM AND MATERIALISM.

BY J. WEST NEVINS.

FORCE AND MATTER: EMPIRICO-PHILOSOPHICAL STUDIES INTELLIGIBLY RENDERED. With an additional introduction, expressly written for the English Edition. By Dr. Louis Büchner, President of the Medical Association of Hesse-Darmstadt, etc., etc. Edited from the last edition of "Kraft und Stoff," by J. Frederick Collingwood, F. R. S. L., F. G. S. Second English, completed from the Tenth German Edition. London: Triebner & Co. 1870.

This ably-written book has, no doubt, done service in the cause of observational science; and the many editions through which it has gone prove it to have supplied the want of a certain class of minds for a succinct compendium of the facts and conclusions of the purely materialistic school of thinkers to which its author belongs.

It is a careful, logical and uncompromising statement of the standpoint of empirical science (founded merely upon facts of observation) in regard to those "things unseen," of which "faith is evidence" enough to the Church, but which, in view of this position of mere science, which would discard these profoundest of verities, needed to be confirmed and established in earnest minds, in whom faith is subordinate to reason, but whose search is after truth, and truth alone, for its own sake, without personal reservation; those who think and reason for themselves, "unswayed by hoary error grown holy by traditionary dullness," whether dogmatized by the Church or by pretenders to science.

To that end, that "the Scripture might be fulfilled," and that there might be some escape from the logical trap set for reason, as in this book, by the scavengers of science, the chemists of stink, the physiologists of corpses and the delvers in dry bones, or the morphologists of fish skeletons, has come the Holy Ghost again, in the questionable shape of modern spiritism, preparatory to the establishment of that Universal Church which is the purpose and fruition of the Eternal Mind.

[I use the word "spiritism" as expressing the modern phenomenal phase of spirit-communication, "spiritualism" referring more properly to the philosophy as it has always existed.]

But, all-inclusive science—not empirical but transcendent—1, theological as well as logical—has yet to teach the Church of the present this law of thought: that as the dogma of the Trinity is the intuitive apprehension of the three laws of thought and matter, Unism, Duism and Trinism; in thought, instinct, intuition, reason; in life, nature, science, art, including, in the last, religion, as the science of living; so the mere dogmas of the Church are addressed as symbols to the intuition or Unism of mind, and are not positive science, or even knowledge, but only clairvoyant previsions, or prophetic inspirations of the positive fact, as it is to be established in the fulfillment of St. Paul's statement in 1 Cor. ch. xv., 27, 28:

"27. For he (Christ) hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him."

"28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

That is to say, in our modern interpretation of this sublime prophecy, that after Christ, as the wisdom of God enshrined in humanity, shall have reduced the world to obedience to the divine spirit of love, that eternal wisdom, through exact spiritual and material science, will explain, as far as possible, all mysteries, and establish the reign of positive truth, by showing how Revelation, including all myths, has prevised or foreshadowed what ideal thought meant to accomplish. This is that which faith sees "through a glass darkly," and which a true science of the visible and invisible universe of thought and matter (universology) has to work out in time and space.

This book ignores all such "utter absurdity" as the above, and is only addressed to those well informed (p. 5) scientific pharisees, who are such materialists as was St. Paul before he was made a spiritualist, by what the learned doctors of his day no doubt called a sun-stroke, outside of the gates of Damascus. It professes to conquer superstition by science, but has no other weapon than that scientific Fetishism which worships the visible as its only idol. With blind force as its only god, it preaches humanity; while it would anatomize both heart and head out of the universe.

"Man," says the author (in an introductory letter, p. 13), "no longer deeming himself a stranger to a nature which has favored and given him all he possesses, will now consider himself to be nature's noblest and best son; no childish fear of spirits or supernatural influences will frighten his mind or impede his free progress."

But this is to be done not by a total and presumptuous denial of the existence of spirits as in this book (all that has been narrated of the visits of departed spirits is sheer nonsense; never has a dead man returned to this world. There are neither table spirits nor any other spirits, p. 153), but by showing scientifically what spirits are, and their place in nature, and so explaining that process of spiritual development which, as Luke Burke has shown in his treatise on Mythomony, or the Law of Myths, has followed the great Trine Law of nature's development in primary or simple symbolisms; secondary, involved or abstract; tertiary, the positive statement of ethical law, as derived from the intelligent head and heart of the Universe.

The main thought of this book is expressed in the following passage from the "Preface to the First Edition," p. 18: "Proceeding from the fixed relation between matter and force as an indestructible basis, empirical philosophy must arrive at results which discard every kind of supernaturalism and idealism in the explanation of natural events, considering the latter as perfectly independent of any external power."

But this is to deny the existence of that Infinity of the universe which is not disclosed to the human eye; and is going back intellectually into the animal kingdom, reasoning very much as a bee may, perfectly, as far as regards making wax and honey, but classing man, not as a higher intelligence, but with the bears and honey thieves.

He quotes Virchow: "We must take things as they really are, not as we imagine them to be," p. 19.

But imagination, the diversion of thought, is a dim perception of newer relations of facts, to be finally established by the Trinism of Reason. We must imagine what is to be before it can be, as the thought precedes the architectural draft from which the structure is completed. Everything that man has made upon this planet was first conceived in the mind, and creation is the thought of God expressed in nature.

In his contempt for what he cannot comprehend, our author complains of "philosophical technical language," and says, on the same page, "whatever is clearly conceived can be clearly expressed."

But new forms of thought demand new forms of expression. The language of St. John's Revelation is utterly incomprehensible to this man, and to the school to which he belongs; but it grows clearer and clearer every day to those who read it with an earnest desire to solve its necessary mystery. How could that which involves man's whole relation in Time to Eternity be otherwise than apparently obscure, till its fulfillment unfolds its meaning?

The philosophy of Idealism this Realist stigmatizes as "sublime nonsense" (p. 25), which it is: non-sense, outside of sense, as opposed to sense, which sees no further than it can smell. "Let, then," he continues, "Philosophy continue to find in this manner" (ideally) "the basis of all the facts in nature and the events in history; natural science will never be tempted to follow it in its erratic flight."

The mole cannot follow the eagle, though it may see much more perfectly for the eighth of an inch beyond its nose—the limit of its vision.

The first principle of self-consciousness—the *cogito ergo sum*—is to Dr. Büchner "an antiquated logical *petitio principii*," p. 26. Would he prefer it stated, I am, because I was thought into existence? For is not this, the process of Nature or Creation, repeated in the action of man's mind: first, the Ideal plan, imperfectly perceived by the mind; then the rude attempt to express it in the Actual, approaching in every new effort of creation to that Ideal which exists in the Thought of the Universe, in which is established that future which is to be worked out in Time? Well, then, may Napoleon the First have said, "A mistake is worse than a crime." Both mistakes and crimes are the set-backs of the universe which retard its progress.

"The naturalist," says Büchner (p. 27), "merely proves that there are no other forces in nature besides the physical, chemical and mechanical." Granted, if in the physical you include the psychical. Thought exists, no matter (no pun meant) how, and it is neither physical, chemical nor mechanical, but a directing will force; and it is a fact, proved by modern Spiritism, that Thought continues to inhabit an attenuated material body after the grosser flesh that chemically produced that "spiritual body" (see St. Paul, Cor. xv.) has subserved its chrysalid purpose.

"Empirical Philosophy" (p. 36) "draws every deduction from the facts themselves."

But Empirical Spiritism proves the existence of the spirit, and thus throws light on that law of spiritual development which is expressed in religion. The existence of an interior Spiritual World, of which the Material is the outward expression, once proved as a plain, natural fact, Anatomy must succumb to Psychology.

The term "vital force" excites the ire of this scientific Brian de Bois Guilbert, since to him all force is a dead force, though his own consciousness of its existence ought to puzzle him. He says (p. 49): "Baron Liebig thinks that he can support his vote in favor of vital force from a chemical point of view. He overlooks the circumstance that chemistry alone is not competent to decide this question, but that physics and mechanics have also something to say, and that the final decision rests with physiology and medicine."

This is the dogmatism (or doctorism) of mere empiricism in science. There is a life force which escapes the analysis of mere mechanical science. To deny this is to deny that anything has life. But this man quarrels about words, not for the sake of their true meaning, but merely to sustain his logical quackery. He says, p. 52, "Liebig's error consists in this: that he does not distinguish between life and vital force." "The letter killeth, but the spirit giveth life." The quotation is apt, but not adapted to the capacity of Büchner. Eternal generation of vital force is the law of the Universe, and male and female are the positive and negative poles of the vital force. Does a galvanic battery create galvanism, or merely produce conditions by which it is generated?

Again, p. 62, "Passing from physiology to philosophy, Liebig singularly neglects that exact reasoning which he so imperatively demands of natural science. The spiritual he maintains, is not the product of his senses, but the performances of the senses are the product of the intelligent will of man. There is no need of discussing the latter part of this assertion. We can only explain it by assuming that Baron Liebig has become a disciple of Schopenhauer, who maintains that *the will produces the whole world*. Should Schopenhauer and Liebig be in the right, then we hope that the intelligent will may enrich us with a sixth sense, which would better enlighten us with regard to a supernatural existence than can be effected by our five senses."

This is exactly what the man needs: the development of his spiritual sense, which the intelligent will cannot accomplish, unless the obstinate will of this stupid owl should acknowledge that there is something in the light of thought which he cannot see, though his vision is so acute in its darkness. There are spiritual senses, though they belong to a thought region outside of the mental horizon of quack doctors.

"There is no theological or ecclesiastical natural science; and there will be none, so long as the telescope does not reach the regions where angels dwell," p. 65. But the macroscopic of clairvoyant perception has discovered these regions, and spirits tell of the natural science of the regions they inhabit, as readily as you can telegraph to the Antipodes, when the physical conditions are produced, and all the so-called fables of man's mind are proved, by circumstantial evidence, to be imperfect reflections of facts in spiritual existence.

"Science," says Büchner "has no morals." True, of such science as his; but mathematical science has; for there is an unquestionable analogy between right lines and uprightness; but the perception of analogies belongs to transcendental or spiritual science, and not to dissectors.

"Nature" continues he, "has endowed us with reason, not that we should tamely submit it to the dominion of authority, but to use it, and by its use to become better and wiser." True, oh doctor learned in small matters; but how she did it, with blind force, surpasses that reason with which your humble critic reasons upon you; for that same creative intelligence of nature has endowed us with the sense of veneration and worship, and should we reason ourselves out of that, and develop cunning and calculation, at the expense of love and aspiration?

Dr. Büchner complains (p. 74) that man, under the influence of religion, places his "reason, his noblest possession, under the government of absurd dogmas."

There are those in whom those faculties of the soul, which are asleep or dead in Büchner, are so alive and awake, that they must seek refuge from the torment of the importunate demon of suggestive thought, in the Church; and in faith and worship discover what is not disclosed to mere reason,

unassisted by spiritual aid. The dogma that in loving God (or good) with all your heart and your neighbor as yourself, you are seeking eternal life, is infinitely and sublimely true, compared to that infernally presumptuous statement by which the scientific Büchner would deceive man in regard to the great fact of his future existence. The absurd dogmas of all religions are crude forms of thought, which are finally developed into the highest ideals; as the monsters of nature (p. 98), which so much puzzle Büchner, are Nature's cartoons or anatomical sketches of what are to be parts of the perfected God in the flesh, who is ultimately to inhabit this planet.

"A nebulous and uncertain yonder cannot compensate for the lost ideals of the here," p. 76.

Good God! what is this man talking about? The intolerable crucifixion of the present is only supported by the hope of compensation. There is naught but horror in this painful kingdom of time and place; "in the ideal only is immortal hilarity, the rose of joy." And this "nebulous and uncertain yonder" can now be proved to be a positive and material fact, the indefinite vision of which has been the secondary cause of all myths, which have followed, in man's apprehension, the great law of nature's triplex development.

"It is self-evident that this subduing of the forces of nature can only be performed by natural means," p. 76.

Yes! the supernatural acts upon the natural by natural means, as thought acts upon matter, God upon nature.

"The pitiful tricks of sympathetic quacks, magnetisers, clairvoyants, etc., meet with approbation and faith only with such as are deficient in scientific culture, and, therefore, do not yet understand that the human mind itself, the finest product of nature, never has possessed, and never can possess, supernatural faculties or knowledge" (p. 77).

This man may know all about the temporary life of this planet, but in that which constitutes the life of the spirit in space to all eternity, nothing can exceed his stupidly obstinate ignorance. His skepticism furnishes to the spiritist, however, a comment upon that of the Church, which denies and ridicules the modern method of performing miracles adopted by the Holy Ghost as a confirmation of that divine revelation made to the Church, but despised and denied by it in its modern continuance. If modern spiritism is a trick and delusion, so is ancient spiritualism, and the story of the events upon which Christianity is founded is a fable. The Trinism of Revelation is yet to be completed, as the Unism is expressed in the Old Testament, the Duism in the New. The acknowledged reign of the Spirit or Holy Ghost will conclude the evolution.

"Not scientific theory alone, but experience, place it beyond all doubt that all such tricks, pretences and shows are based on illusion or delusion, which the slightest investigation easily proves to be so," p. 77."

It is only the slightest investigation that comes to this totally false conclusion. Any serious and truly scientific examination proves not only that spiritual phenomena exist at this day, but that they are the key to the mystery of all such phenomena as have preceded them; and that supernatural or spiritual exhibitions follow the definite law of invariableness of phenomena under similar conditions, the sublimest miracles of Christ being related in kind, and performed by the same natural means as were the magnetic experiments exhibited in a great variety of forms in the most ancient Egyptian pictures, as collated by Lepsius. The gods and rulers whose traditional history precedes in all nations the establishment of strict chronology, were, no doubt, only powerful animal magnets, who continued their sway in the spirit world, and were the founders of Religion, Philosophy and Freemasonry.

Empirical Science has naught to do with these, as they are not in chronological time; but it is a marvelous fact to those who are attentive to the eternal miracle of creation that the revelation of both the Old and New Testament should have been so made as to ignore exact science, to which they were not addressed. Who prevised the break of the Hyskos in the Egyptian chronology? or that utter recklessness of positive record which characterizes the whole conduct of Christ? There is, as it seems to us, a dramatic meaning in this which has escaped the commentators.

Dr. Büchner derides everything that cannot be stated in the language or according to the formulas of modern positive, observational, empirical science as it now exists upon this planet. But this planet is but a point in space and time, and "past time is an eternity," in the words of Plato, another authority derided by this scientific bear's cub, with his snout always on the ground trail. Does he mean to say that this eternal time and space have always existed, from all eternity, without thought or consciousness, till these last principles were developed by the chance conjunction of blind force and blinder matter upon this little ball?

Our author treats any spiritual hypothesis with a bear-like growl, like Brain with a bee in his bonnet; but this hypothesis of his is the very "terminal conversion," or negative pole of absurdity, to which we beg leave to add the opposite end of the battery, by asserting, hypothetically, that our planet has been repeating, in the time of its existence, the law of spiritual development, which has been in operation from all eternity in the infinite spheres. Of two hypotheses, that which most readily accounts for the phenomena is to be received; but, the choice being mostly determined by mental proclivity, let the dogs revel in their vomit, while the gods worship their Eternal Father.

"As regards the past, this supersensualism can only be explained or excused as indicating a state of childhood or inexperience in the mental existence of mankind, which now has reached its close. In this sense we may, as was done by the French philosopher, Comte, designate these past periods as the stadia of theological and metaphysical science, which are only to be considered preliminary and introductory to the positive philosophy of our own day."

And yet Comte, in his latter days, perceived that he had only been scraping on the outer shell of material expression, and was prone to acknowledge the inner or more spiritual meaning of existence.

Comte's fine statement of the Trigrade Law of mental development ending with the positive, forgets the process by which the Trinism goes over into a new resultant, Unism, and the profoundest thinker goes back again to Faith as a new starting-point in science.

The "Woman Question" is an old question, after all. The *Book Buyer*, in one of its issues the present year, gave a list of more than one hundred works of this kind, divided under three heads. First, "The History of Woman;" second, "Essays on Woman and Woman's Work;" and third, "Biographies and Sketches of Celebrated and Notable Women." The oldest work of the list was the treatise of Cornelius Agrippa, a Roman author, translated and printed in 1542, entitled "The Nobility and Excellence of Womankind." Another ancient work is one printed in 1657, entitled "General Historie of Women of the Most Holy and Pious, the most famous and infamous of All Ages." Some are quite voluminous, and in some cases the sentiments are as radical as any enunciated at the present day.