

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

VOL. I.—NO. 22.

NEW YORK, OCTOBER 15, 1870.

PRICE TEN CENTS.

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

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Don't fail to read the *Lady Brokers' Paper*! The Organ of the most advanced Thought and Purpose in the World. The Organ of Social Regeneration and Constructive Reform. The Organ of Universal Science (Universology), Universal Government (The Pantarchy), Universal Religion (The New Catholic Church), The Universal Language (Alwato, Ahl-wah-to), and of all the Unities. The Organ of the Cardinary News—News of the Aspiration and Progression of Mankind toward Millennial Perfection—and Herald of the Millennium.

Ask your newsman for WOODHULL & CLAFLIN'S WEEKLY. The Trade supplied by the American News Company.

Subscription price, \$4; Single copies, 10 cents.

Address all letters, WOODHULL & CLAFLIN'S WEEKLY, 21 Park Row, New York City.

THE UNIVERSAL PEACE UNION.—At a meeting of the American branch of this body, at Hattboro, Pa., lately, Prof. J. K. H. Willcox said: "For half a century the world has dreamed that war and its spirit were past; but within ten years both hemispheres have been startled awake by learning that all the fruits of ages of toil are at the mercy of a fell power whose every word is terror, and whose only joy is blood. With all the causes at work war could not be but for the belief that it is a true cure for social trouble. Had the European Radicals pledged themselves against rebellion, standing armies would have been reduced and war unlikely. Thus we see that the earth must be saved from this curse by first reforming ourselves—the Liberals. When we are all for peace it must come. What use would it be for us to step between France and Germany now? None! So the need for this Union is plain: in time of peace we must prepare for war, by trying to still the war spirit in all hearts, and by joining hands with thousands in many lands to spread brotherly feeling and prevent war between our respective countries. The war system will not naturally end till the interest on war debts becomes too heavy to pay. That time may not come for centuries; but with your help our mode may end the system soon."

An article in the *Scientific American* says:

In our practice as patent solicitors we have frequently been called upon to prepare applications for female inventors, and to correspond with them in relation to various inventions; and we can say to those who are unbelievers in regard to the power of women to achieve, as a class, anything higher than a pound-cake or a piece of embroidery, that the inventions made by women, and for which they solicit patents through our agency, are generally found to be in their practical character, and in their adaptation and selection of means to effect a definite purpose, fully equal to the same number of inventions selected at random from among those made by men.

Only last week we illustrated an improvement in sewing-machine needles, and the method of securing them in the needle arm, invented by a woman, which certainly would not do discredit to the most experienced and ingenious male inventor.

The imprint of a woman's face, affixed there by lightning, is plainly visible on the glass of an attic window in Lawrence, Mass., and a great sensation is created thereby, ghosts being hinted at.

NOT QUITE FORGOTTEN.

Not quite forgotten, though the years endeavor
To fling a veil between thy soul and mine;
Deep in my heart thy memory liveth ever;
By tears and smiles unaltered is thy shrine.

Not quite forgotten, oh! thou first and noblest
Of all my day-dreams! thou who yet must be
Trusted in longest and still loved the dearest.
Forgotten!—there is no such word for thee!

Not quite forgotten, for thy dear reflection
Undimmed in memory ever must remain;
And there are times when all the old affection
Which I have borne thee surges back again.

No, not forgotten! for a chance resemblance,
A voice that rings as thine hath rung of old,
Will often bring thee back to my remembrance,
And reproduce the past a thousand fold.

Faint as the fragrance of a flower long gathered,
Such is the love I bear thee; and no sin
I count it, for its passion long since withered;
And now 'tis love with naught of earth therein.

S. L.

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

BY ANNIE DENTON CRIDGE.

DREAM No. 6.

I have just awoke. What a bad night! How it rains! Why, it is pouring down.

Once again I have been to my dreamland, where the respective conditions of men and women are reversed. My watch lies on the table and its pointers tell me it is five minutes past two o'clock. My husband is sound asleep. Sleep on, my dear, good fellow! Don't open your eyes until my dream is written down. But I must write down the two headings at once, before they are forgotten:

THE DELIRIUM PROTEST AND THE SHEEPMAN-YELLOW-GREEN PROTEST.

There! I am glad they are down before my memory has any chance to prove treacherous. Dear me! my husband awakes.

"Why, Annie, what are you doing at midnight, with that gas burning? You know I cannot sleep with a light in the room. Writing! What in the world are you doing writing at midnight?"

"I have had another dream," I replied; "so please don't say another word. Just turn on the other side, then the gas will not shine in your face." There—he has done so; good, obliging fellow! So now to my dream, in which it seemed to me I had the power of hovering in the atmosphere. Below me was the city which I had so often visited, and there, as heretofore, were the gentlemen parading the streets, their elaborately trimmed coats, pants and vests emulating the colors of the rainbow. With astonishment I beheld that beneath every coat-tail was a Grecian bend, which caused said caudalities to project at an angle of forty-five degrees. Many of these "well dressed" gentlemen were accompanied by dignified ladies, whose beauty, dress and carriage all denoted that women were there decidedly the superior sex. "Oh, sad sight!" I said to myself. "Oh, terrible condition for man!" Then, as my heart went out to them in pity and commiseration, I found myself walking in the broad, beautiful avenue of that city; and it seemed to me, as it had often seemed before, that I had the power to look into the minds of these poor men, and also into the minds of those grand, beautiful women. I found that many of those degraded men were planning cajolery and deceit, by means of which they expected to extract money from their wives for the purchase of costly suits of clothing. As they occasionally lingered to observe the beautifully-embroidered vests, the elegantly-trimmed coats and other extravagant paraphernalia peculiar to man's wardrobe there, I saw that, in many instances, their mental structure was essentially inferior to that of women, and that this was a necessary result of inherited degradation. I then thought of Darwin's observations and experiments, proving that in certain species of ants and other animals, peculiarities

of sexes are transmitted, so that what one sex inherits the other does not; and I said to myself, "Here is a terrible exemplification of this principle in the *genus homo*, for this inferiority has even permeated cerebral tissues."

But at that moment I remembered the Man's Rights meeting which I had attended, the noble men I had seen there, and the great speech of Mr. Sammy Smiley, which proved that many men were, and many men might be, equal to the best of women, and I inwardly exclaimed, "Thank God for man's rights!" Then my attention was called to large posters on the walls, around which troops of little, fantastically-dressed gentlemen had gathered. "SHEEPMAN—YELLOW-GREEN PROTEST" met my eye eye in one place, while on the opposite corner, in yet larger head letters, I saw

DELIRIUM PROTEST.

The little darling gentlemen tittered and laughed as they read. "That is good, that is excellent for those men's rights folks!" exclaimed one of them. "I will certainly sign that."

Just then a young girl came along with an armful of papers which she began to distribute to these gentlemen and also to the passers-by. One found its way into my hands, and lo, it was the Sheepman-Yellow-Green Protest. I put on my spectacles and read about as follows:

"The petition of the undersigned gentlemen to the Congress of the United Republics protesting against the extension of the suffrage to men.

"We, the undersigned gentlemen, do most respectfully appeal to your honorable body against the extension of the suffrage to men. We shrink from notoriety, and would fain hide ourselves from woman's eye, well knowing that it is man's place to be modest and shame-faced; but we are deeply and powerfully impressed by the grave facts which threaten our happiness in view of the proposed granting of the franchise to men.

"Because the Bible says that woman was made first, then man, proving conclusively that woman was superior to man.

[This reminded me of the idea enunciated by Burns, that Nature "tried her prentice hand on man, and then she made the lasses, O!" but I read on:]

"Because as men we find enough care and responsibility in taking care of our homes, our children, our sewing and knitting, and other *et ceteras* of man's life, and we don't feel strong enough, mentally or physically, to assume other and heavier burdens such as an extension of suffrage to man would bring.

"Because the possession of the franchise would be detrimental to the workingmen of our country, especially sewing men, creating among them a discontent and dissatisfaction which would never be assuaged until they should find their way to offices of honor and emolument, which, we all know, belong exclusively to women.

"Because the extension of the franchise to man would be terribly detrimental to the marriage relation, resulting in two heads to a family instead of one, and causing married persons who, by reason of mutual unfitness, should never have formed that relation to each other, to seek for its dissolution though bound to each other by the holy ties of matrimony.

"Because no general law affecting the condition of all men should be enacted to meet the exceptional discontent of workingmen who are needed to perform the labor and drudgery of the world, nor of bachelors, who ought, like ourselves, to have married honorable and respectable women well able to provide for them comfortable homes and all the luxuries of life.

"For these and many other equally important reasons do we beg of your wisdom that no law extending the franchise to the men of our country may be passed.

[Signed,] Mr. Jemima D. Hykoclorum, Mr. Josephine Rooster-Schmidt, Mr. Rev. Doctor Martha Manton, Mr. Rev. Dr. Jerusha Bottler, Mr. Rev. Dr. Patience Rankskin, Mr. Betsy B. English, Master Johnnie Carrott, Mr. Catherine V. Morecold, Mr. Sarah McCowlick, Mr. Senator Mary Shear-

man, Mr. Senator Jane Tocsin, Mr. Senator Caroline Telrock, Mr. Lucretia T. Troppick, Mr. Cynthia Walksome, Master Charlie E. Birching."

As I finished the names I looked up, and there was Christiana Thistlethwaite before me. "Good morning, my friend," she said; "I am glad to see you perusing that document. As you have probably perceived, the Sheepman-Yellow-Green Protest is signed by the husbands of the most honorable and respectable women in our country—husbands of Senators and clergymen. Come, walk with me to the Senate," she added; and in an instant I found myself in the reception room of that body.

With the "Delirium Protest" in my hand, I took a chair, readjusted my spectacles and began to look it over. I found it was signed by one hundred and forty-one men (oh, these poor deluded men) of a *Dorain* or *Norain* county—I have forgotten the exact name. The following paragraphs caught my eye:

"We men acknowledge no inferiority to women."

Pretty good! I said to myself; pretty good! You one hundred and forty-one men are in a very hopeful condition. But I will give, as nearly as I can render it, the *DELIRIUM PROTEST*.

"We believe that God has wisely made men to be husbands, to stay at home, to take care of the children, to look after and keep in repair the wardrobes of the family and attend to all the little etceteras the sum of which makes home comfortable and attractive, these duties being even implied in the very construction and derivation of the word, *HOUSE-BAND*."

"We believe that God has made woman to legislate, to govern and to fill every department of lucrative labor, and that each sex is well adapted to the duties of each."

"We believe that God has ordained that every man who has not a wife to provide for him is an outcast, and unworthy of our consideration. [Well done, Podsnap.]

"We feel that our domestic cares, our homes, our children, making and receiving calls, studying the fashions and so arranging our households and clothing that the apparent effect is that of having twice or thrice the income really received, fill up the whole measure of our time, abilities and needs."

"We believe that our duties, as above-defined, are as sacred as any upon earth."

"We feel that those duties are such as no woman could perform, constituting *prima facie* evidence that God has wisely adapted each sex to its special duties."

"The importance of our duties, as above-defined, urge us to protest against being compelled to accept the franchise, or any of its resultant duties, which could not be performed without sacrificing some duties exclusively appertaining to our sex, and which we therefore feel under obligations to perform."

"Our mothers, sisters, wives and daughters represent us at the ballot-box; our mothers and sisters love us; our wives are our choice—[happy souls!—]and are with us; our daughters are what we made them, and we are content. [oh, bliss supreme!] We are content that they represent us at the ballot-box, in scientific pursuits, in the lecture-room and in the world of business and legislation—in short, in everything that would divert us from our home and domestic duties, as above defined. We are content to represent them in our primary schools, at our firesides, telling stories and amusing the children, warming our wives' slippers and preparing the dressing-ropes for their return home; and we well know that in this way, by the influence we thus gain over our wives, we are better represented, even at the ballot-box, than we possibly could be were all men allowed to vote."

"Happy one hundred and forty-one!" I said to myself, as I took off my spectacles; "peace be to your ashes."

Then I looked about the large reception-room of the Senate; there were young men and old men, in all their finery and frivolity—ribbons and ruffles, frills and flounces—whispering and tittering, swinging and prancing on their little toes, every motion giving perspicuity to Grecian bends and long coat tails; their hands were squeezed into small gloves, which gave them a cats-paw appearance. As they walked to and fro, or stood in groups, their little gossamer fans fluttered like the wings of as many butterflies.

The pages of the Senate were young girls, whose countenances bloomed with health and intelligence; and I observed that they were busily engaged carrying to Senators in the Senate chamber dainty, perfumed cards of these delicate little gentlemen. Never had I witnessed so sad a sight. Never for an instant did I cease sorrowing for those poor down-trodden men, whom I well knew were capable of filling every department here monopolized by women.

As I sat there watching the visitors at the reception room, a Senator, in her stately robes of plain black, without any ornaments, entered from the Senate chamber; then three or four of those frivolous creatures I have described minced and bowed, fluttered and chattered, while she, like a superior being, graciously listened, occasionally making a remark. Two rows of parchment, tied with blue ribbon, were handed her by one of those little gents. As she unfolded first one and then the other, her eyes rapidly scanning their contents, I saw in large letters on one, "Sheepman—yellow-green protest," and on the other "Delirium Protest."

"But I believe in Man's Rights," I heard the Senator say.

"O, blessed moment!" I said to myself, as a tear rolled down my face; "there is one noble, beautiful soul, brave

enough to say she believes in the rights of these poor, degraded men, who in my world are considered the lords of creation."

Then I reflected, as I sat there on my chair, on the similarity in names, in sentiments and logic [?] between those protests and some that whilom appeared in the papers here signed by the wives of divers high mightinesses in Washington, Elyria and elsewhere, denouncing *womans'* rights, and I concluded that this remarkable parallelism must be; and the manifestation of that general law of correspondences under which certain changes in the sun are said by savans to be concurrent with magnetic and meteoric terrestrial disturbances; and might also have a bearing on the theory of a Parisian bachelor who devoted his life to the investigation of humps, and who, from numerous facts which he had ascertained in all quarters of the globe, concluded that the forms of such protuberances corresponded with the more or less hilly character of the countries in which they respectively originated.

While intensely occupied in these philosophical comparisons, and endeavoring to apply them to reformatory operations in both worlds, I became so bewildered that I awoke.

Why, it has taken me over an hour to write this dream; the rain is still pouring. I am sleepy, and must retire.

A WOMAN'S VIEW.

How calmly men speak of war, of battle,
Of the possible loss of a thousand lives!
Ah! but to women the cannon's rattle
Tells of mourning sisters and wives.

Of brave boys marching out in the morning,
And lying with upturned brows at night;
Of the swift death angel, with brief, sharp warning,
Scattering broadcast ruin and blight;

Of maidens watching, waiting and weeping
For lovers who never will come again;
Of sisters longing for boys that are sleeping
In coffinless graves on the battle plain;

Of the dread suspense and the awful anguish
That from first to last is a woman's lot;
Of loathsome prisons where dear ones languish;
Of sleepless nights and days, all fraught

With wild conjectures and mighty sorrow,
With weeping and waiting and hope deferred,
With hating the present and dreading the morrow,
And oft repeating, "What news have you heard?"

Of a cast-off garment, prized as a treasure,
Because a dear one has worn it of late;
Of rivers of tears, and grief without measure,
Of houses and homes made desolate.

Yes, this is the meaning of war to woman—
Not brave, heroic, nor strong, I know;
Weak, no doubt; but she is *so* human,
And the old-time Spartans died long ago.

TWO MIRACLES.

BY EMILY VERDERY.
(Mrs. Batty.)

A METHODIST MIRACLE—MRS. MATTINGLY—BISHOP ENGLAND'S EVIDENCE—UNBELIEF AND FAITH—LET US INQUIRE.

It is a well-known fact that the Catholic Church claims that the promise made to the Apostles by their Founder Jesus, that they should perform miracles as a means of sustaining their claims to authoritative teaching, did not expire with the first teachers of His doctrines. This claim is regarded as the weak point of the Church by the modern Protestant. Yet many of those very Protestants will not hesitate to declare that God does give more or less miraculous answer to sincere prayer.

In the family of Dr. Carnot Bellinger, of South Carolina, now a resident of Montgomery, Ala., I once heard this subject very fairly and dispassionately discussed; from an entirely Christian and Bible standpoint however. Mrs. Bellinger, at that time a devout Methodist, related two circumstances in which miraculous answers to prayer had been given. The first was in the case of a Methodist lady, who had been for years afflicted with rheumatism, pronounced incurable by her physicians. She requested of her brethren of the faith a special meeting at her house to pray for her recovery. They came, and prayers were offered in simple faith to that end. The unfortunate lady was unable to kneel, but sat during the service. At the conclusion of the prayer which was offered for her recovery, when her friends arose from their kneeling position, she, who had been unable to walk or stand for years, rose with the rest, and with a loud voice cried out, "Glory be to God, I am healed of my disease!" Her friends gathered round her, and

A SCENE THAT BEGGAIRS DESCRIPTION

ensued. Tears, sobs, thanks and halleluias, such as the enthusiastic Methodist heart utters and gives vent to in its moments of religious enthusiasm, filled the apartment.

Then, for the first time, I heard

THE STORY OF MRS. ANN MATTINGLY,

whose miraculous cure in Washington, D. C., on the 10th of March, 1864 is familiar to all Catholics and to not a few Protestants, who take interest in such records.

It seems that Mrs. Mattingly was a widow, and made her home in Washington City with her brother, who was at that time the Mayor of that city. She had been afflicted many years with a bad and painful tumor in one of her breasts, which had been pronounced incurable by four physicians of Washington.

Moreover, she seemed to be in a scrofulous condition. Her shoulders, either from that disease or from long confinement to her bed, had become frightfully ulcerated. She was a very pious and devoted Catholic. She heard, after she had been thus afflicted about five years, that wonderful cures were being made in Europe by the prayers of a certain priest of the princely house of Hohenloe.

Some of her friends besought Mrs. Mattingly to make her case known to

THE PRINCELY PRIEST,

and beg his intercession. All devout Catholics are firm believers in such miracles. It is no effort for a Catholic to believe such a miracle, or indeed any miracle, possible

Mrs. Mattingly, therefore, through the officers of her pastor, and with the consent of the Bishop of Baltimore, made her request for special prayers to Prince Hohenloe. The Prince responded that he would pray specially on the tenth day of every month, at 9 o'clock in the morning, for all afflicted persons. All, however, who expected to enjoy the benefit of his intercessions must comply with these conditions: *They must exercise faith in the efficacy of prayer*; repent of former sins; purpose to lead an exemplary life in future; perform a *novena* or nine-days' prayer to the Holy Name of Jesus; confess their sins and receive the Holy Eucharist. Finally, they must unite in prayers with him on the appointed day, the 10th of any month, at 9 o'clock in the morning.

With all these conditions Mrs. Mattingly complied. Numerous friends joined in her novena or nine-days' prayer.

On the 10th of March this novena expired. On that day, at three in the morning, the last solemn supplication was made in Mrs. Mattingly's room. This was done to conform with the difference in time between Washington and the place in Germany where the prince lived. The day before Mrs. Mattingly made what seemed her last confession, for she weakened so rapidly it did not appear she could live more than twenty-four hours.

THE PRIEST WHO WAS TO ADMINISTER TO HER THE LAST SACRAMENTS

of the Church arrived at the house at half-past two, after midnight. She was so feeble he feared she would die before she could make her communion. It was five or six minutes before the lady could swallow the consecrated wafer, which was administered.

The priest, having finished his part in the solemn ceremony, gave to the kneeling and sorrowing family the benediction, and was about to leave. Suddenly a deep sigh was heard from the bed. All turned and beheld Mrs. Mattingly sitting up. She raised her hands, clasped them, and said, in an audible though feeble voice:

"LORD JESUS! WHAT HAVE I DONE TO RECEIVE SUCH A FAVOR?"

The scene that ensued cannot be described. The priest succeeded, after a while, in quieting the tumultuous joy expressed by the lady's friends. When he approached the bed Mrs. Mattingly took his hand in hers.

"Ghostly Father," she exclaimed, "what can I do to acknowledge such a blessing?"

"Give the glory to God," was the pious reply.

"I do not feel the least pain," she said. "I expected to die. I was overcome with my sufferings and in expectation of immediate death. I said to myself, Lord Jesus! Thy will be done! and at that moment all my pain was gone. Let me get up and give thanks to God on my knees."

She did so, and remained kneeling in silent prayer for some time. She rose seemingly not at all fatigued. She walked about! dressed herself and came down to breakfast. She ate a hearty meal, and remained up all day receiving the visits of her friends. Many strangers also came to see her. The tumor in her breast was gone, so were all traces of the ulcers on her back. But the most astonishing thing related, is that the very bed-linen was miraculously cleansed from all traces of the discharge from these ulcers as well as her night-clothes. Strange to say when these two remarkable answers to prayer were related to me by Mrs. Bellinger, I never doubted them, yet I know that the Protestant mind will reject both, and the evidence of the Catholic miracle will not be strengthened by the testimony of the late Bishop England of South Carolina, who published an account of the whole thing, and was very emphatic upon the condition of the bed-clothes. I quote his very words: "I am perfectly convinced," he says, "that, were I disposed to collect the testimony relating thereto, it would appear to the satisfaction of every unbiased, impartial and judicious reader, unquestionable, that as miraculous a change took place in the state of the clothing of the bed and of the body as there did in the state of the body itself."

The non-Catholic, the Protestant, the positivist and rationalistic mind will reject this miracle as a miracle, just as naturally as a Catholic mind will accept it without further argument. I simply relate what I heard, and which I do not doubt many will be willing to testify to, who were present at the time. I am no logician, I simply relate facts as I hear or see them, and let others draw their own conclusions.

I am not so dead in sins of vanity as to suppose I can convince any one to my beliefs or habits of thought. I write that others may become interested and pursue the subject for themselves.

THE CURSE OF TRUE LOVE, ETC.—William Simpson, of Wilkesbarre, is in love. A few nights ago he became fretful under the impression that another man was sparking the angel of his soul. So he placed a board against the window-sill in the yard and climbed up. He caught a glance at that degraded outcast of a rival, sitting in the parlor with one arm buried beneath a shawl. Just then the board slipped, and he came down with such a thundering noise that he woke up the dog, which immediately interviewed Mr. Simpson in a sociable manner. Mr. Simpson carried away the conviction that the dog was an Old Fellow, because he had such a magnificent grip. The dog carried away four cubic inches of Simpson's left calf.

THE WOMAN OF STENAY.—The Lorraine peasant loves to narrate the story of the "Woman of Stenay" who offered a barrel of wine to a detachment of Austrians, saying: "You are thirsty, friends, drink; you are welcome to all my store," drinking as she spoke a cupful in their honor. The soldiers accepted with pleasure, and in a few minutes four hundred men were writhing on the ground in agony. Then the "Woman of Stenay" rose, and with her dying gasp shrieking out, "You are all poisoned! Vive la France!" fell back a corpse. This is a legend of Lorraine, and the memory of its heroine is revered by the peasantry as that of Charlotte Corday.

Said the Rev. F. De Witt Talmadge, last Sunday: "Talk about the Church converting the world! The world is converting the Church!" And so it is. Progress has usually come from the free thought of the laity, expressed in general literature. When a public opinion has become created, the clergy follow it.

Among the Dahlgren gunners (anti-suffragans), we find the wife of Rev. J. G. Butler, Chaplain of the Senate. We fear he is a degenerate successor of Rev. E. H. Gray, who opened the first National Woman Suffrage Convention with prayer, and said that "the Lord took woman, not from man's head to be his tyrant, nor from his feet to be his slave, but from his side to be his equal."

Three New York dailies favor woman suffrage.

CASH!!!

From many quarters letters come
That credit ask for the small sum
Of dollars four—subscription price
To Woodhull-Claflin's wit and spice.

As man to man is so unjust,
Poor woman knows not whom to trust;
We've trusted some, but to our sorrow;
So pay to-day, we'll trust to-morrow.

Rich will we serve as well as poor:
When asked to trust we say, "No more."
But cash will buy of us a sheet
That trusting men find hard to beat.

PROFESSORS WILLCOX AND NORTON AGAIN.

MRS. SARAH F. NORTON:

Dear Madam—Assuring you that the words of personal respect with which my previous letter opened, and which you are pleased to call "fine satire," were penned in good earnest, I object to your dismissing with a wave of your hand the facts as to "Conventions" and "Resolutions" with which I offset some of your assertions. I also object to your placing the leaders of the Woman Suffrage movement in a dilemma between stupid honesty and skillful fraud—charging them with being knaves or fools. If you did so inadvertently, I accept your somewhat tardy apology that you did not mean to rank me with them: while in that case I am surprised by your giving twice the space to answer me that I took to answer you. I can say as the result of my experience (which I do not claim has been as long as yours) that those leaders (excluding myself as you do) are neither dolls nor sharpers. On their behalf I deny that your dilemma fits them.

Pardon me for saying that I think, if you would distinguish between things and their abuses, remember the meaning of words, and say what you mean, when you deal with facts, our difference might be small. It may be skill to prefer shrewd retorts to truth, and stupidity to choose truth before brilliancy. If so, I confess that you have successfully impaled me on the horn of dolthood. I beg to observe, therefore, that while I have honestly complimented you on the force and fire of your letters, I have scarcely found in them one statement that will bear the test of facts. Also to hint that it might be well not to assume that your experience is wider and deeper on all points of this matter than that of those who differ from you. No one more deluged than I in your tremendous and withering rebukes of tyranny and its friends which almost equal in effectiveness the speeches of the "certain Mrs. B. Ake" whom some polite but anonymous anti-wedlock geniuses called "that fool." "It is only when your *miralluses* are turned into our own camp, covering us with confusion, that I protest against their use.

I must return your compliment as to "cunningly constructed phrases" when you express certainty "that you have never said" that suffrage will not abolish marriage or that it can only win on that platform. You certainly have written thus, as I proceed to quote from your letters on "The True Issue of the Woman's Rights Question."

September 3d, 1870.—You speak (column 2) of "my original purpose, which was to prove that woman suffrage really means the abolishment of this vile system of marriage." It is true that at the outset you cautiously stated the proposition thus: "Very materially change, if not entirely destroy, the present marriage system;" but the weight of your remarks goes to prove the second clause. In the next paragraph you ask, "How did the idea first become prevalent that woman's rights meant the abolition of marriage, unless embodied in the question?" In column 3, you say of the movement that "its tendencies are generally divided." Sept. 10, columns 2 and 3, you say, "As marriage is the back-bone of social life, as at present constituted, the back-bone of social life must be broken." Sept. 3, column 3, you say, "The whole suffrage movement is in abeyance, waiting to be taken up where [the workers for it] have ended, and that is at exactly the point where the Suffrage question ends, and the Marriage question begins."

If these remarks and others of like tenor do not authorize my understanding of your position, it must be because you are conscious that your attack is not really on marriage, but on the abuses thereof. This conclusion is helped by your sometimes assailing marriage "in its present form," which shows that you perceive that marriage is malformed rather than rotten. Your attack on marriage itself rather than on its malformations must then be attributed either "to skill or stupidity." I cannot lay it to the latter: so I am led to believe that skill led you to make a feint against the citadel, under cover of which to carry some outworks. This belief is strengthened by a remark which it occurs to me that you made at a suffrage meeting, to the effect that you had no personal reason to complain of marriage.

To my mind therefore you stand convicted of just what you have charged the suffrage leaders with—saying one thing and meaning another. To show that you have so charged I quote again:

Sept. 3, column 1, you say that the assertion of the true issue of the Woman's Rights question "is unnecessary to the leaders in that work or to those actively engaged in it. They know it; although for politic reasons many of them choose to deny the fact."

Among "those actively engaged in the work" I suppose I may properly include myself, and say that I for one do not know any such thing.

In the same column you say "That the most prominent

and intelligent leaders know this fact and ignore it I assert and intend to prove."

If such words do not charge us with deceit, in the name of common sense what do they mean? If charging others with secretly holding and working for your views is not trying to make them responsible for those views, what is?

Had you said what you mean by marriage at first, instead of at the last, you might have been better understood. You define it (Oct. 1, column 3) as "involving a union of purposes, sympathy of feeling, mutual obligation and concert of action." To this I heartily agree. Is it this system, then, that you would abolish? You clearly refer sometimes to the system and sometimes to its abuses.

Had you stated at the outset whom you meant by "the leaders" misconception might have been saved. It now appears that you meant a "catalogue" of two—Mrs. Stanton and Miss Anthony; and your charges against the "leaders" resolve themselves into an attack on the public truthfulness of these two ladies.

Now I expected this unmasking. From my own knowledge of these ladies I venture to doubt that they have indorsed your views on the abolition of marriage. They have probably praised (as do I) your stinging comments on the deformities of the system; you have probably mistaken this for full approval. If your version of the facts is correct, you violate confidence in exposing them.

You are unlucky in quoting the *Revolution* as failing because of its conservatism on marriage: for that paper goes on, while the *Universe*, the anti-marriage organ, has stopped.

As for the effect of suffrage, I have (and doubt if you have) experience in politics. I know that voting with employers is a common condition of employment. But you take hold at the wrong end. The understanding is had when workmen are hired, at the beginning of the engagement. Employers of all parties find work for voters who think with them. Others, as you admit, make no such terms. Now, when women have suffrage, political accord will be (in some cases now is) one of the attractions which lead to marriage: while as far as may be women will only wed men pledged to respect their freedom.

More than this: secret ballot secures free voting. I know a man who took the ticket which his employer favored, wrote inside the whole opposition ticket, and put the ballot into the box under the employer's eye. Another took the slip of paper from the master's hand, and the instant before voting slyly substituted his own choice from his sleeve. Women can do both these and other evasions as well as men.

Further, many women are not married, and own property. Give them a suffrage, and they will use it to insure their own safety, in doing which they must help other women.

Again, when they have votes, every rising politician will commit himself to the repeal of all laws which oppress women, for the sake of popularity with them.

Your "unanswerable view," therefore, the base of your whole argument, falls to the ground.

In spite of your "cunningly constructed phrase," I suspect that part of the "disgust at the utter irrelevancy and rapidity of the proceedings" which led you to withdraw from the New York Suffrage meetings was the plain "disgust" of others at the "utter irrelevancy" of your proceedings in moving resolutions and making remarks which caused the meetings to be styled "Free Love gatherings." You certainly did make yourself obnoxious thereby to the friends of the cause: and this obnoxiousness did consist in using meetings, for whose end you avow that you scarcely care, to air your ideas on other things.

As to your articles convincing a Philadelphia editor; if you are "satisfied" with changing a half-way friend of freedom to its bitter foe, and "repaid for your labor" by knowing that you have made our work harder, and put off the triumph of justice, pray glory in this to your heart's content. "If through the expression of your opinions the movement assumes another than its true shape, and others are repelled, it is your fault. "Natural consequences" are not "to be denounced as the result of malicious design;" but they may be treated as the result of a worse than criminal blunder which calls for protest. The fault as to the heading of your articles, which you admit, is small compared with those you justify.

Oppressive though the law of marriage still is in some respects, and illogical though the indissolubility of a voluntary contract is, the present state of the law guards women more than men. Free divorce enacted to-day would give every wretch who wishes to get rid of his wife reason to abuse her till she was driven to wish divorce as the least of two evils. When enfranchisement has made personal independence possible among women, marriages will be made with care, from true affection, and divorce will not be desired. Hence the worth of suffrage, and the smallness of the divorce question which you vastly magnify, and thus help liberty's enemies.

Yours, very truly,

J. K. H. WILLCOX.

An English writer speaks of China as a country where the roses have no fragrance, and the women no petticoats; where the laborer has no sabbath, and the magistrate no sense of honor; where the roads bear no vehicles, and the ships no keels; where old men fly kites; where the needle points to the south, and the sign of being puzzled is to scratch the antipodes of the head; where the place of honor is on the left hand, and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture, and to wear white garments is to put yourself in mourning; where there is a literature without an alphabet, and a language without a grammar.

To the Advocates of Woman's Industrial Elevation
Free Thought and Social Progress.

A CALIFORNIA COLONY.

To incarnate in actual life truths long theoretically advocated, is doubtless a fundamental desire with many who hitherto could have done more than advocate and agitate. For more than twenty years I have been deeply—primarily—interested in the problem of a new social order, and have endeavored to keep posted in reference to all efforts in that direction. Having recently become cognizant of a movement which, though not expressly undertaken for the purpose, can readily be made available, I feel it my duty briefly to state the facts for the benefit of those who may be interested.

Dr. James P. Greves, for many years a practicing physician in Marshall, Mich., an earnest spiritualist, a man of enlarged views, of long and varied experience, a deep thinker and an earnest worker, known to many in New York and to more elsewhere, has become connected with a Company who have just completed the purchase of twenty thousand acres of land on the Santa Anna River, San Bernardino County, California, about sixty miles east-southeast of Los Angeles. He states that the soil is excellent and easily worked, scenery magnificent; clay, marble and other building materials abundant; firewood on the river banks; lumber twenty to thirty dollars (specie) from the mountains, ten to thirty miles distant; climate dry and bracing; nights always cool enough for blankets; maximum heat 84 degs. in the shade; amply warm enough (as it never freezes) to grow semi-tropical fruits, such as oranges, figs, lemons, etc.; particularly adapted to grapes, and also adapted to all Northern fruits except currants. The sea is probably sixty miles distant. The minimum temperature I have not yet learned, but is supposed to be about 40 degrees.

He considers the tract to be ample for five hundred families, exclusive of the village. The river is expected to furnish the requisite irrigation for annual crops. Grapes and tree-fruit grow and bear, regardless of drought, to which the grass, I understand, also becomes accustomed. Rain falls more or less from October to May; the drought is never less than six months in duration. Californians say, however, that it is less an obstacle than Eastern people suppose, and some question the necessity or profitability of irrigation. Be this as it may, the river runs through the tract, which is thus supplied with facilities not only for irrigation, but for mechanical requirements, as there is a considerable fall.

While it appears to be a business necessity to sell lots to any actual settler, Dr. Greves and others concerned would prefer congenial associates. The price of the land will be about ten dollars per acre. Unsurveyed Government land adjoins the tract, most of which, however, could not be irrigated to advantage. Californians on the spot will probably take up such as is of value. Many of them were ready to join the colony on completion of the purchase, so that Eastern people should be prompt who desire to join. It is so excellent an opportunity for a radical colony or association, that I am very desirous for a score or two, at least, of the right sort should join, in which the undersigned would certainly be one of the number.

The main business is expected to be the raising of semi-tropical fruits, and of grapes. It has been elsewhere shown that in fruit-raising is woman's salvation, and it is therefore hoped that self-reliant, earnest, energetic women will extensively participate. Circulars will shortly be issued. Dr. Greves' address is San Bernardino; but as for some weeks he will be extremely busy, the undersigned will promptly answer inquiries to the extent of his knowledge.

I have conversed with many persons from California as to the climate in various parts and its effect on the human organism. I think it may be considered an emphatically *progressive* climate, rounding and kindly to the body, at once soothing and stimulating to the brain.

ALFRED CREDGE.

WASHINGTON, D. C., Sept. 29, 1870.

P. S.—Permit me to add as a postscript to my communication of yesterday, relative to California Colony, the following important items this day ascertained:

1st. A survey is now being made for a railroad from Los Angeles to San Bernardino. The route is level or slightly rolling, presenting no engineering difficulties whatever. The road is expected to be constructed to the Colorado River.

2d. I am reliably informed that a gentleman named to me, resident near Los Angeles (same district of country, similar climate, soil, etc., to San Bernardino), recently sold over \$21,000 worth of oranges from the trees planted on one acre.

3d. Several of the present residents of San Bernardino town (which contains about 2,000 inhabitants), are Spiritualists. I think this town is about ten miles (not more) from the tract purchased.

Yours, etc.,

ALFRED CREDGE.

THE WOMAN WHO DIES.

A STRANGE CASE OF MESMERIC INFLUENCE OR SOMETHING ELSE.

The Paducah *Kentuckian* says: "On Sunday evening last, in company with Mayor Sanner and Dr. Brooks, we visited the house of Mrs. Lewis, who lives in one of the Stovall cottages on Clay street. We there found the wife of Mr. Pell in a condition. She is about 25 years old, full medium size, was married about eighteen months ago in an adjoining State, and came to Paducah some eight months ago to reside. She has a child three months old. Four weeks ago she was indisposed, and continued so; but nothing serious was apprehended, until last Wednesday night, when she was taken with convulsions, each one lasting from five to ten minutes. She would then have an interval of quiet for fifteen or twenty minutes, and then another convulsion. This condition continued for about twelve hours, and left her in a singular state, being apparently unconscious of every thing and every one around her. She has had lucid intervals at about one o'clock, both in the day and night, which last but a few minutes. In the meantime she has slept but very little. She talks, rubs her hands, and at times looks pleased; at other times she has a sorrowful, woe-begone expression, and will burst into tears.

Mayor Sanner had a friend, a Mr. Lewis, who died in this city about eleven years ago with consumption. On Sunday evening he sat down by this Mrs. Pell and took hold of her hand, when she immediately commenced acting the dying scenes of Mr. Lewis. She talked just as he did, using the actions and identically the same language, which it was impossible for her to have heard from any source, as Mr. Lewis could only talk in a whisper, and Mayor Sanner had to put his ear close to his mouth to hear what he said. He declares that she repeated the expressions of the dying man, which no person heard but himself, and which he has never repeated. What adds to the singularity of the case is the fact that she acts in every respect with the positions of the head, hand and body as the dying Lewis did, her eyes becoming set and her pulse almost extinct, but in a moment afterward she arouses herself up, the color returns to her face, and the pulse becomes strong and natural again.

"Another case. A woman visited her a few days since who had lost a child that suffered intensely while dying. Mrs. Pell had known nothing of this child, yet when its mother came into her presence she screamed acted like the child, and apparently died off as it had done. We were informed of other instances of the same kind, and it is certain that she could not have had any knowledge of any of the cases, as it is less than a year since she first came to Paducah.

"We can give no satisfactory solution of this extraordinary case, and if it cannot be accounted for by attributing to it something like mesmerism, we give it up as an inexplicable mystery beyond comprehension."

THE SIXTEENTH AMENDMENT.

ITS NECESSITY TO AROUSE WOMEN TO AN APPRECIATION OF THEMSELVES—FEMALE APATHY—ALL MOVEMENT, PROGRESS—THE APPLE OF EDEN—WOMAN'S AMBITION—WOMAN'S CONDITION ANALYZED—FREEDOM FOR WOMAN AS WELL AS FOR MAN—THE TRUE PRINCIPLE BEHIND THE SCENES—SUFFRAGE FIRST—INDEPENDENCE NEXT—FREEDOM NEXT—NATURE OUR BEST TEACHER.

Nothing is more astonishing to one who has gained her freedom than to regard the utter apathy with which women in general accept their condition. "Where ignorance is bliss it is folly to be wise," seems of almost universal application to the relations sustained by woman to the world at large. Either this is so, or otherwise they, "having eyes see not, and having ears hear not," what immediately concerns their salvation. Salvation has but one significance to the people of earth since the explosion of the doctrine of a local hell of fire and brimstone which is paved with infant's skulls.

Salvation to man is just what growth—evolution—is to all the departments of the universe; it is going from lower to higher conditions or, strictly speaking, making a progress from one condition into and through new conditions, each one of which produces growth. Movement is progress and progress is growth; a condition once experienced can never be retrograded; it is an acquisition; and in this view of the subject all movements are progressive, whether the acquisition seems beneficial or deleterious for the time. "No punishment for the present seemeth joyous but grievous, but afterward it yieldeth the peaceable fruits of righteousness." Thus it is with all acquisition of experience, whether that experience for the time seemeth "joyous" or "grievous;" and this is the philosophy of life; the science of growth; the religion of all nature.

While all nature bustles and hurries to improve its conditions and to change its relations, woman, specifically as woman, remains indifferent, apathetic and fixed; while all the human capacities are rapidly enlarging; while the human mind is constantly becoming broader and deeper and capable of greater, sublimer, diviner things, woman rests content within her circumscribed limits of action. "Thus far shalt thou go and no further," seems to them a line over whose limits they dare not break, lest the beyond shall lead them to forbidden fruits, whose tasting shall as really damn man, as the eating of the apple by Eve has symbolically damned the race to this day. Under this accusation about the apple-woman rests, with all the patience that could possibly belong to a conviction of its justice; though the absurdity of the narration as having actually occurred has been completely shown by the keen analysis of science, still the effects of its having so long been taught as fact, hang like a pall over the brightest hopes of the mothers of humanity.

The doctrine that woman was created for man still holds the dominant position in the world's mind; this is strictly true, but not more so than that man was created for woman; nor more so than that all things were created for each other. This intimate system of relationship extends from the simplest forms of organic life upward, and when thoroughly understood, teaches the great lesson of life, to wit: that we are, because all things have been; and that nothing within the realm of the whole earth can be so isolated as not to bear relations to every other thing in it. These great general truths are gradually dawning upon the minds of men, and are every day making the position that woman has resigned herself to, more and more to be deprecated.

Taking woman as a unit, what are her aspirations? to what are her thoughts and hopes directed? what purposes has she in her soul to live to work out? From the cradle to the grave it is but one thing; the substance of which is to captivate man. For this she is born, reared, educated and moulded; for this she lives; for it she dies. Were the possibilities which might grow out of this taken at all into the consideration, there might be some wisdom even in this; were the probabilities that are very certain to grow out of this, even considered, there would be great wisdom exhibited; but neither the one nor the other enter into the means and schemes in one case in a thousand. How many that enter the marriage state know absolutely anything either practically or theoretically about the duties and responsibilities that they are to incur? The one thought is to get well married off; that accomplished, life, which should then just begin, in fact comes to its real end; they can no longer be said to retain their individuality; what they may have exhibited previously, then becomes either merged into the man she has sworn to obey or is by him first modified, next controlled and then subdued. Some may question these assertions, but let any woman ask herself if she can do what her own inclinations prompt her to, and she will find she must either answer that she cannot, or that she is inclined to do just what will please her

lord and master and nothing beyond. Now, what is wanting in the relation of the sexes is the power on the part of both to be themselves, while at the same time they are harmoniously united; that is, that each has the first and best right to himself or herself and all opinions, and that in possessing them and acting upon them, no cause of dissatisfaction or even of unpleasantness to the other should arise therefrom. Marriage, as practiced, simply means subjugation and support for the wife; the right to command and demand for the husband. In this relation, when the very first requisite should be equality of right and interest, that of woman is completely submerged by the force of the contract, supported and made possible by the custom and the long practice of society under the intolerant rule of Mrs. Grundy.

Behind all these false conditions, customs and their results, and in the very heart and core of society, is practiced a very great deal of the true principle of freedom; but this is done in a way that shuts the eye of the public and its self-constituted censors. One of the first needs of society is to be able to do openly what it already does secretly; every person needs the moral courage to do whatever his soul tells him he should do, openly and before the world, neither courting its notice nor dreading it. With the full assurance and approval of their own consciences everybody should become their own law-givers; and common decency and respect for self should stop the universal question: If I do this that my soul tells me I should, what will people say? This is the slavery society needs freedom from. Every member of society should be so full of their own rights and desire to act them, that they could find no time to busy themselves about others' pursuit of the same.

The possibility for woman to assert this right to self-government and to self-control, depends upon one thing which lies at the very basis of all movements in this direction, and that is the capacity to be independent. The whole tenor of the education of woman must change; she must be educated to know that she is an individual liable at all times to be compelled to take sole care of herself. The immediate result of such a course would be to make her still more attractive to man to whom she would not be obliged to surrender herself to become his mere slave, for that is the only word that expresses the truth of the condition.

The difficulty every one encounters who enters upon the advocacy of more and better freedom for woman is, that "Free love" is at the bottom of it. That is just what we would have said: for if to advocate freedom is "free love" as contra indicated from *forced love*, then by all means do we accept the application. If there is one foul, damning blot upon woman's nature and capacities, it is this system that compels her to manifest and act a love that is forced; this kind of love is all the prostitution there is in the world. None of the acts that may be suggested by a genuine love can be held to be the prostitution of the power or capacity exhibited.

It is unfortunate that terms should have such sweeping application, and in reality so little real meaning and still be so freely used by those who know not what they are saying. All the natural attractions nature has within herself are representatives of the principle of free love; and it is quite time the buggaboo that connects itself with this term should be exploded; and quite time that people should call things by their right names. And just at this point we declare as a principle and rule of action, that whatever lessons nature, in all her most beautiful variety and modes of action teaches, it is quite safe for humanity to pattern after. Nature is our best and only authoritative teacher. If we look to or accept other than her laws, we shall be under the necessity, sooner or later, of revolting to free ourselves from the voluntary bondage we place ourselves under. Yet nature even has her grades of beauty and development; but they all proceed by the same general law; the lower and the higher exemplify by their action the real degree of ascent they have attained, and in freedom of expression there is no cause of censure but simply of comparison to determine that degree.

In this question of woman's condition that must necessarily occupy the public mind, until a solution is arrived at, a grand advance would be made toward a solution, could everybody be freed from the slavery imposed by superstition, tradition, ignorance and authority. All these are so many blocks in the way of progress, and are firmly held by those whom the ages have to drag along. Those who are desirous of remaining the willing subjects of such slavery have the undoubted right to do so; but we protest against the right of those who desire it to force others who do not, to submit themselves to its rule. What every woman wants who has arrived at a just perception of her powers, capacities, possibilities, rights and should-be privileges, is the freedom to avail herself of them to her own use and benefit, and not to their use and benefit as expounded and understood by others interested in their withholding.

The necessity of the Sixteenth Amendment to enable woman as a sex to come into possession and control of her-

self, must be evident to all reasoning minds; she now is in the possession and control of man, and must and does submit to all his domination; though some may at times rebel against the too severe administration of this privilege of control, the privilege remains, and all women are subjected to it, because there is no authority to which she can appeal. The privilege of the ballot will open the direct way to individuality and independence, and these will prepare woman for freedom; freedom will give opportunity for the outworking of woman's better nature and instincts, and in these the regeneration of the race will be a possibility.

As has been before stated, the Woman question is not merely one of suffrage, but one of humanity, to which suffrage will open the direct way; and as such it is the most important question that agitates the public mind, and one that cannot, must not, will not, shall not be ignored.

SIXTEENTH AMENDMENT ITEMS.

BY J. K. H. WILLCOX.

BUGLE CALL!—Let every woman who knows the need for the Sixteenth Amendment, and can go to Washington, be there by the last week in November, to urge Senators and Representatives to submit the Amendment to the Legislatures. Hon. Geo. W. Julian retires at the end of next session. The Congressional elections will be over. The Amendment should be submitted in December to the Legislatures which meet in January. Gather the clans!

A new feature in reform—WILLCOX'S Sixteenth Amendment Items in WOODHULL AND CLAPLIN'S WEEKLY.—*N. Y. Globe*.
And a live one! Dull, lengthy, metaphysical distinctions and glittering generalities do not help real reform.

Clara Burton is working in the French hospitals. "Woman's Rights Women" never do practical good.

"Attention to politics would keep mothers from minding their children."

Not bad if true. What most children most need is letting alone.

Madame de Stael confessed that she would change all her gifts for bodily charms. What a commentary on Frenchmen!

With Mrs. Colt, of Hartford, money is said to make the mare go.—*N. Y. Globe*.

With most pantalooned asses money makes marriage go.

Young lady physicians are multiplying rapidly throughout the country, and consequently the young men are decidedly more sickly than they used to be.—*Ex.*

Let the girl doctors give them heroic treatment and they'll pay heroically! Let the "doctor-gals" refuse to cure any young man who does not pledge himself to woman's enfranchisement.

Women's votes have given Wyoming to the Republicans.—*Cor. N. Y. Tribune*.

Now, dear H. G., here is the point for you. You got the negroes enfranchised because their votes would Republicanize the South. Now, to Republicanize Connecticut, New York, New Jersey, Kentucky, California, Oregon, Montana, Tennessee and Delaware (in which last your partial enfranchising has signally failed), join with us and get Congress to submit the Sixteenth Amendment this winter. It can be worked through the Legislatures in time for 1872, and will make the Woodhull Republicans sure to win. "While the lamp holds out to burn," you know. We will forgive all your sins of omission if you will thus atone, and you shall be Vice-President on our ticket.

One more name for the Roll of Honor! At last a man has killed himself because his wife had to support him: George Snell, of Albany.

Not long ago the first ladies of Rochester joined hands to exterminate the whole cause and source of the social evil in the city, but at the first organized meeting, when confronted with delegates of the frail ones, the whole scheme was frustrated by the exposure of the fact that it was only by the support of the so-called "respectable" men, old and young, of the community, that the institution of infamy was kept alive.—*Tribune*.

Does this mean that the "respectable" alone support it? or that their support helps just enough to keep it alive? Who are the "so-called respectable?" Are they married or single? This statement needs explanation.

A great name should never be allowed to cover folly.—*N. Y. Tribune*.

Well said, philosopher. You vindicate us in exposing yours.

In no case have the census marshals found the age of the fair sex to increase with the march of time.—*N. Y. Tribune*.

Women of America, how can you buy a sheet that thus insults you, that calls you all liars? Were this gross charge true it would disgrace the men who base their admiration and respect for women on youth instead of on loveliness.

A luckless young wife of New Haven Had a husband who proved a sad craven; She wanted to vote, Yet he wouldn't go't, But frowned on her, black as Poe's raven.

Nothing like leather—but the consciences of politicians and the heads of anti-suffragists.

If men would have as few children as employers do, they would have money enough, and would not need to strike for more wages.

A politician got Miss Green a place in the Government Printing Office. Then she was admitted into the Typographical Union. This shows how women are to find their way into all employments.

Gottschalk, the famous pianist and seducer, has a public funeral. His many victims fill dishonored graves. Such is American justice?

Now that Woodford is nominated for Governor we would renew the *N. Y. Globe's* sensible nomination of George Wm. Curtis for Minister to England, if he was not needed at home to carry the Sixteenth Amendment, whereby he will serve his country better.

PHANTOMS.

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the host's
Invited—the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear.

We have no title deeds to house or lands;
Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates.

The spirit-world around this world of sense,
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense,
A vital breath of more ethereal air.

Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

The perturbations, the perpetual jar
Of earthly wants and aspirations high,
Come from the influence of that unseen star,
That undiscovered planet in our sky.

And as the moon from some dark gate of cloud
Throws o'er the sea a floating bridge of light,
Across whose trembling planks our fancies crowd,
In the realm of mystery and night!

So from the world of spirits there descends
A bridge of light, connecting it with this,
O'er whose unsteady floor, that sways and bends,
Wander our thoughts above the dark abyss.

UNIVERSOLOGY, INTEGRALISM,
PANTARCHY.Interviewing of the Pantarch by the
"World's" Reporter.

[From the New York World of October 2, 1870.]

Wherein the Heroes of History were Superior to
Stephen Pearl Andrews.

WHEREIN STEPHEN PEARL ANDREWS IS SUPERIOR TO THE
HEROES OF HISTORY.

EXHAUSTIVE EXPLANATIONS OF EVERYTHING, &c.

The world is said to know nothing of its greatest men. In that case it is clearly the world's business to inform itself. This *The World* now proceeds to do. There are many men among us who have, to use the phrase of a scurrile jester, "got the Universe by the tail." Mr. Albert Brisbane clings to the organization of labor. Mr. Andrew Jackson Davis has harmonial ideas, which flow from him like a "fountain" for the refreshment of mankind. But nobody is clearer about everything than Mr. Stephen Pearl Andrews, who announces that he is not only all-wise and all-good, but that he intends to be all-powerful, and reign humanity by the mild sway of superior, or rather supreme, "scientio-philosophy." His particular "little game" is "Unism, Duism and Trinism." If anybody is in doubt as to what unism, duism and trinism are, let him read the interview below. And if he is still stubborn, let him apply to S. P. Andrews, Pantarch, care of Mesdames Woodhull & Claflin. It is to be hoped the pantarchy will be an unoppressive sway. But we need, perhaps, be under no immediate apprehension, since Mr. Andrews is only to take control when he is "universally recognized" to be wiser and abler than anybody else, and, as future interviews with other and rival, or, as Mr. Andrews calls them, "pseudo" pantarchs, will abundantly show, several benighted beings consider themselves his equals.

Stephen Pearl Andrews was born on the 22d of March, A. D. 1812, in the North Parish of the town of Templeton, Worcester County, Massachusetts. His father was the Rev. Elisha Andrews, then the pastor of the Baptist church in that parish, a leading man of his denomination, and an ardent Federalist in the first division of parties under the Constitution of the United States. His mother was Mrs. Wealthy Ann Andrews, nee Lathrop, of the extensive New England family of that latter name. There were born of this union five sons and three daughters, of which the subject of this sketch was the youngest. He was educated at home by his father, and subsequently at Amherst, Massachusetts. At eighteen years of age he removed to Louisiana, and studied and practised law in Louisiana and Texas for about ten years, during which time he wrote a comparative treatise on the common and the civil law in respect to the doctrine of entails. In 1843 he relates that he visited England from Texas in a semi-diplomatic capacity relating to a scheme he had started in Texas for the abolition of slavery there. His negotiations with the British Government on that subject he considers to have alarmed the pro-slavery administration of Mr. Polk, and suggested and urged the steps which resulted in the annexation of Texas and led to the Mexican war and its consequences, the acquisition of new territory, the conflict over slavery in the Territories, the "Kansas war," and, finally, the great rebellion and the emancipation of the slaves. Mr. Andrews' Texan abolition movement stands, therefore, historically, according to himself, in a remarkable sense pivotally and causatively related to this whole chain of events.

Mr. Andrews was engaged several years subsequently to 1843, in introducing into America Mr. Isaac Pitman's system of phonography, and in

* These statements are somewhat inaccurate. The Mexican war occurred with the incoming of Mr. Polk's administration, but the alarm given to the South by Mr. Andrews' operations near the Court of St. James occurred near the close of Tyler's administration, and dictated the calling of Mr. Calhoun into his Cabinet to defeat these operations, by effecting the annexation of Texas. The plan for annexing Texas at that time originated entirely at Washington (not in Texas), and for this direct object—the defeat of those London negotiations. These facts do not rest on the testimony or opinion of Mr. Andrews, but are part of the private but not secret history of the transaction. The motive is alluded to, if not fully stated, in the Cabinet correspondence which transpired between Secretary Upshur and the other parties concerned.

On the return of Mr. Andrews from London to Washington, Mr. Calhoun admitted, however, and confirmed verbally to Mr. Andrews, the same view of the case, complimented Mr. Andrews upon the diplomatic shrewdness of his move in London, and said that it had rendered the annexation of Texas indispensable to the safety of the South, intimating, also, that this was the only reason which could have induced him, Mr. Calhoun, to come at that time to Washington, and to accept a place in the expiring Cabinet of President Tyler.

an effort for the reform of English orthography. He was the first in this field, and is, besides Mr. Pitman, the only honorary member of the American Phonographic Society. He says that he is the father of the prevailing system of reporting in the United States. His works on this subject, the first published in America, were "Andrews & Boyles' Phonographic Class Book," "Reader," "Word Books, Nos. 1 and 2," and "The Reporter."

In sociology Mr. Andrews has published "The Science of Society," including "The Sovereignty of the Individual," and "Cost—the Limit of Price;" a "Discussion with Horace Greeley and Henry James on Love, Marriage and Divorce," and several minor works. In some of these works the principles he propounded on the true relations of the sexes were so radical that he came to be regarded as a founder of the doctrine called Free Love.

In philology Mr. Andrews has been known chiefly by his "Discoveries in Chinese," and by his "French Instructor" and "Key" (in conjoint authorship with George Bachelor), published by the Appletons.

In "Scientio-Philosophy" it is, however, that Mr. Andrews is just now putting forward a new and extraordinary claim to the discovery of a great new universal science, or the unity of the sciences, under the name of Universology. His works now in type (September, 1870), not yet published, on this subject are, "The Basic Outline of Universology" (900 pages), and "The Primary Synopsis of Universology," a smaller work.

As an offshoot of Universology, Mr. Andrews also claims to have laid the foundation of a scientific universal language—by discovery, not invention. The elements of this claim are contained also in the two works last mentioned, and in a work also in press on the origin of language and languages.

Mr. Andrews is at the same time a writer for the press, and at present a leading contributor to *Woodhull & Claflin's Weekly*.

Our reporter called on Mr. Andrews in order to have some conversation with that gentleman in regard to his new science or system of Universology. He was very courteously received by the Pantarch, who at once expressed his willingness to impart the desired information. In regard to a subject so wide as Universology, it was difficult to say where one ought to begin. It seemed a good idea, however, to inquire when the subject first dawned on Mr. Andrews' mind, and accordingly the reporter inquired what studies he had been pursuing prior to his mind being directed to Universology.

Mr. Andrews—Well, when I was eighteen years old I was much devoted to studies in philology; and it was then that I first became convinced that there must be such a thing as a *grammar of ideas*. I then went on to philosophy, and here I discovered that I was really working at the same problem which had occupied all the great thinkers and metaphysicians who have ever lived; but I saw that I had got hold of it from a new point of view, in comparing ideas with the expression of ideas through language. Subsequently I studied Swedenborg, Fourier (in his idealistic social schemes), and Jacob Boehme. Finally I reached Auguste Comte. That was some seventeen years ago. Then I laid down a plan of a course of study, which included even medical science. I had previously studied law; and from my father and brothers I had gained considerable knowledge of the theory. So I passed the circle of the professions and also of the sciences.

Reporter—From the name "Universology" one would be apt to infer that you propose a sort of eclecticism—like Victor Cousin's. Is it an eclectic system?

Mr. A.—It is not eclectic in its origin or principles, though it is in its effects or results. In its philosophic aspect I call the system Integralism; in its scientific relations, Universology; but in its supreme social relations, in its relations to humanity, I call it Pantarchy.

R.—Then the system has three aspects: philosophical, scientific and what we may call humanitarian?

Mr. A.—Exactly.

R.—Well, don't you recognize anything outside of these domains? Don't you admit the existence of any God, or Divine being or first cause?

Mr. A.—I recognize a logical Origin, which I identify with the Logos of St. John, who, he says, was in the beginning "with God and was God."

R.—That would be a conception, then, approaching very nearly those of religious people generally.

Mr. A.—Yes; it is a mixture of that, perhaps, with the basic conceptions of Hegel. However, my system begins in another way. It does not follow that these beliefs, if I have them, are either final or correct. What I supply is a Method of criticism and investigation.

R.—Please explain that Method to me.

Mr. A.—The Method consists of the identification of the law which distributes the material world with the law which distributes the facts of the mind. For example, the fundamental discrimination in chemistry—a science of pure matter—is designated by the two terms "analysis" and "synthesis." An equally fundamental discrimination in the science of the mind is also designated by the terms "analysis" and "synthesis." You see, therefore, the presence of the same discrimination in the material sphere as in the mental sphere, employing the same words, and really signifying the same thing—that is to say, the *taking asunder* and the *putting together*. This identical pairing of logical facts, occurring in diverse and even opposite sciences, is abstracted or taken out, and considered by itself as the subject matter of a new science, which professes to be the science of Universology.

R.—Then you take the facts of analysis and synthesis in material substance, and analysis and synthesis in logical operations, and, grouping them together, you form them into what you call a new science?

Mr. A.—Yes; discovering and demonstrating, therefore, a link of connection and a method of comparison wholly new between pure abstract and logical entities and that which is external and material. This analysis and synthesis is then brought into relation with the spirit of the number One, which is agglomerative which repeats the synthesis; and the spirit of the number Two, which differentiates and repeats the idea of the analysis.

R.—What do you mean by "the spirit of the number One?"

Mr. A.—I mean the principle of unity in all its manifold methods of manifestation. And by the "spirit of the number Two," I mean the principle of differentiation in all its variety of manifestations. By this transition we carry back the investigation to the starting point of all mathematical discriminations. I find that the spirit of the mathematics is the *tertium quid* which intervenes scientifically, exactly and rightly between the physical and metaphysical domains, and interprets them.

R.—Then, as far as I understand it, Universology may be defined as "the science of analogies," or "the science of the comparability of things."

Mr. A.—Those would be correct definitions.

R.—What practical bearing has this discovery?

Mr. A.—The first great practical bearing is that by connecting the evolution of practical life with mathematical ideas, or with principles derived from the domain of Mathematics, rather than from History or Natural History, we gain a basis of exact science in Sociology, as in all other spheres now confessedly inexact. From that point outward and forward we have also a canon of criticism upon all our speculations, by allying them at every point with the evolution of mathematical ideas, which thus assume the mediatorial supremacy between physics and metaphysics. You must understand that I do not speak of mathematics as ordinarily comprehended, but of the spirit of mathematics; that is to say, of principles derived from numbers, or from the classification and relation of numbers.

R.—What is meant by that word "spirit?"

Mr. A.—Laws and principles of an exact *a priori* character, which

manifest and represent the primary mathematical discriminations, in accordance with which view the two fundamental principles of all things in matter, and mind, and movement, are denominated by me Unism and Duism, which are again the spirit of number One and that of number Two. Other principles are derived from the difference between fractions and whole numbers; between cardinal and ordinal numbers; between odd and even numbers; which are traced out as the absolute origins of the existing metaphysical discriminations, such as subjective and objective on the one hand; and scientific principles, such as the centrifugal and centripetal tendencies on the other. By this means science and philosophy are brought constantly into direct comparison in a wholly new method, through the mediation of the spirit of the mathematics.

R.—Then, in fact, by the principle of Unism you mean synthesis, and by Duism you mean analysis?

Mr. A.—Yes, but synthesis and analysis are only special instances of Unism and Duism. Those principles are much broader than any meanings which synthesis and analysis now have.

R.—But I understand that when you speak of Unism, you mean an operation in the mind, or in chemistry, or in any science involving the putting together of things, the compounding of them. For instance, in arithmetic you would call addition—

Mr. A.—Unismal.

R.—Ah, yes; thank you. "Unismal." And subtraction or division would be—

Mr. A.—Duismal.

R.—Exactly. "Duismal." The idea involved is the separation of things into parts or pieces, or properties. What do you gain by calling these operations anything else besides synthesis and analysis? A change of names is not a discovery of anything new?

Mr. A.—Unism and Duism reach to a far wider extent. It is the grandest generalization that has ever been made.

R.—It seems to me we have been using these terms, synthesis and analysis, in the widest extent possible. We have been applying them to operations in all the sciences.

Mr. A.—I do not deny that those terms would do if they were sufficiently broadened; but they have never been so broadened in fact. For instance, it would seem absurd to call centripetal tendency in astronomy, or round or globose form in geometry, or the passion of love in the mind, synthetical; and yet they are all unismal, or special instances of unism; and it would be equally absurd to call centrifugal tendency, or elongated form, or intellectual process (which primarily is analytical), merely analytical; yet they are all duismal, or special instances of duism. And even if the terms synthesis and analysis were broadened ever so much they would have to yield to the new terms, because these stand related to the mathematical ideas from which the very difference between analysis and synthesis is derived.

R.—All right; go ahead!

Mr. A.—The only two operations in the universe are putting together and putting asunder. Putting together is unifying, putting asunder is dualizing. The spirit of these two operations is what is meant by Unism and Duism.

R.—There is another term I have seen in some of your published discourses, "Trinism." What is that?

Mr. A.—Ah, that is too difficult a subject for me to deal with now. But I may explain to you that it is the hinge-wise combination of Unism and Duism.

B.—A sudden thought strikes me. I fancy I can explain it to myself by a little equation. $A \text{ plus } x \text{ equal to } b \text{ minus } x$. The first number is unismal; the second duismal; and the whole is an example of Trinism. Will that do?

Mr. A.—You've hit it exactly. I prefer now, however, to speak of the scientific aspects of these two latter. I will tell you the advantages we gain from them and the other related features of Universology. In the first place, we are enabled to measure and rectify our own speculations. In the second place, we institute a universal comparative science. At present comparative science exists only in a few instances, as comparative philology, comparative anatomy, and so on. And now, by instituting a Universology and Comparology of all sciences and of all domains of being, we institute an utterly transcendental science. I don't use that term "transcendental" to indicate a vague, flighty science—but a precise, vigorous and logical one.

R.—What practical bearing do you consider the new science has upon social life? For instance, how does it operate in the region of politics?

Mr. A.—Let me explain to you. The principle of Unism declares itself despotic, authoritative, centralizing. It strives for the unity of the nation. The nation is represented in the person of the chieftain. Duism declares itself in the principle of individuality, personal freedom, self-assertion, and the like—what is generally comprehended under the name of democracy. The new science then teaches that these two principles are alike inherent and indestructible; that each has its pre-eminent and indefeasible rights; and that the true science of politics is to adjust them in a true balanced vibration, which is then the principle of Trinism.

R.—Well, that is all theory. What do you propose to do?

Mr. A.—We will now come to the more practical part of what we are going to do in politics—the organization of a new, universal and supreme institute of humanity, which I name Pantarchy.

R.—That is, a sort of universal magistracy. You would like to see all mankind under one headship.

Mr. A.—I would not only like to see it, but I propose to bring it about.

R.—Where do you propose to fix the capital of the Pantarchy?

Mr. A.—For the present, perhaps permanently, in the City of New York.

R.—Why?

Mr. A.—First allow me to speak of the time, before speaking of the place. The people of every epoch are apt to consider it as the crisis-epoch; but that is simply a suggestion of egotism—a suggestion of the feelings. Now, I regard the present age—yes, almost the present year—as the grand crisis-epoch of human affairs. And I do not arrive at this conclusion on merely assumed grounds, or at the suggestion of the sentiments; but from a scientific analysis of history and the signs of the times. Now with reference to the place where the crisis will centralize itself and first exhibit its constructive forces. The same method of investigation proves to me that America is the leading nation of the world—the head of humanity. There is, in my judgment, a hundred times more vigorous mental activity in America than in any other country—taking, I mean, the character of the whole population into the account. If, then, we narrow the inquiry, and ask where in America we are to look for the centre of the movement? we shall not look to South America, nor to the Southern States, nor to Canada; we shall find ourselves confined to a narrow belt of country, two hundred miles wide, extending from Portland to Omaha, lapping over on the Pacific. Again, within this limit of the country the leadership of progress is not to be looked for among the great conservative masses. There are progressive leaders who are in advance of the people. The real vanguard of humanity is therefore to be sought for in the little handful of progressive thinkers mainly within the territory specified. By pursuing this sifting process I narrow the locality and the class almost to a point, and fix it in the metropolis of America.

R.—Well, what machinery of government will the Pantarchy use? Something like the United States Government, with ministers and great representative bodies?

Mr. A.—Pantarchy is that form of government, nowhere hitherto completely illustrated, which shall satisfy and reconcile the absolutism of

leadership with the freedom of the citizen, by the recognition of the two fundamental principles as previously described, and of their harmony in Trinitism.

R.—You would have a head of the government called a Pantarch?

Mr. A.—Yes.

R.—How would you get him to be the head?

Mr. A.—By self-election or self-announcement, spontaneously recognized.

R.—Annunciation on one hand and recognition on the other?

Mr. A.—Yes.

R.—Well, suppose I were to come out and announce myself as the Pantarch?

Mr. A.—You would be Pantarch if you had the qualities and could gain recognition.

R.—Ah; but suppose I have not the qualities, and yet am recognized.

Mr. A.—Then you are a pseudo-Pantarch.

R.—If many such persons were to announce themselves, then the world would become a great Anarchy instead of a Pantarchy; especially if the pseudo-Pantarchs went to fighting to settle their rival claims.

Mr. A.—That might be the result if fighting were the only method of settling it, which, under a scientific regime, it will not be.

R.—Splendid dreams!

Mr. A.—All splendid dreams are prophecies if they are truly splendid.

R.—You think people will really leave off fighting, then, some day.

Mr. A.—Yes, when they know enough.

R.—What remedy have you for the present state of things?

Mr. A.—"More light, more light."

R.—Well, one man could not govern the world alone. What kind of assistants would your Pantarch have; and how does he get them?

Mr. A.—He gets councillors by the same method of annunciation and recognition. He then organizes them into his corps of advisers and co-operators. Pantarchism really means free trade in politics—government by spontaneity—consolidation with co-ordination under scientific principles of all the social forces.

R.—How do you propose to bring all this about?

Mr. A.—By preaching the doctrine on the one hand, and by gathering and organizing the cosmopolitans into an *imperium in imperio*. We shall thus react upon existing governments and peoples in behalf of unity and scientific methods—in a word, in behalf of the Pantarchy. I have announced myself as the Pantarch of Humanity.

R.—Do you gain many adherents?

Mr. A.—Some. The organization has a nucleus in New York, with extensions in other countries, dating back some fifteen or eighteen years. The organization is, I admit, limited in numbers, but quite powerful in the quality of the few minds so united. It is anticipated that from hence onward, with the publication of works on Universology, and organized efforts at propagandism, and especially owing to the demands of the times, the Pantarchy will take on a rapid expansion. It is especially expected that it will absorb the positivist tendencies of the age.

R.—I suppose you expect education to be greatly extended?

Mr. A.—We expect education and enlightenment to burst upon the world in an immense and rapid manner from three sources. First, from those combined influences which are universally recognized for the promotion of education; secondly, from the open confluence of the two worlds, the spiritual and the mundane, now impending; thirdly and mainly, from the discovery of universology, unifying the intellectual conceptions of humanity.

R.—You believe, then, in a spiritual world?

Mr. A.—Yes, as a scientific fact.

R.—That brings us back to where we started from. Do you believe in any Supreme Being?

Mr. A.—I recognize a God under my own definition, which I have already given you—that of the Logos. The central *nodus* of universal principles tending constantly to incarnate themselves more and more completely in man.

R.—What, then, according to your judgment, is the spiritual world composed of? The souls of defunct men?

Mr. A.—The survivorship of men who inhabited the world in past generations.

R.—I do not clearly understand you. By the "survivorship of men," do you mean the souls or spiritual part of men, in the common acceptation of those terms?

Mr. A.—Yes, substantially; but with many important modifications of the doctrine derived from new light thrown upon the subject by universology.

R.—Well, are there any proofs of the immortality of the soul? What proofs have you that the soul of man is immortal—that it exists apart from the body?

Mr. A.—Partly the intuitions of all past ages; partly the manifestations of modern spiritualism, which render themselves rigorously to the Baconian method of investigation.

R.—Whew!

Mr. A.—Partly and mainly proofs derived from the analogies of universology, which are somewhat difficult to explain without a special study of the science.

R.—It seems to me that the leading principle of universology is analogy. You try to explain facts in one region of thought by what takes place in another.

Mr. A.—Yes; universology or comparology is analogy, scientifically understood. All actual existence is a dramatization of abstract principles. Universology seizes the abstract principles, and then demonstrates their dramatization in the actual world. In this manner it renders analogy for the first time reliable or scientific.

R.—I do not see that analogy proves anything. It may make some things probable; nothing more.

Mr. A.—No, not as now understood, or, rather, misunderstood, in the world. But it would prove things if you had all science arranged on a universological basis. From what I have said in regard to the spiritual world and to God, you will see that universology culminates in theology.

R.—You have a theology?

Mr. A.—Yes.

R.—Then I wish you would convey to me something more definite in regard to your beliefs about a Supreme Being. You formerly spoke of his becoming incarnate in man, as the Logos spoken of by St. John became incarnate. Do you think there was a special incarnation in Jesus, or that there is a continuous incarnation in humanity?

Mr. A.—God is truth. *A priori* truth is abstract. If it remained abstract purely it would be unrevealed to the human mind; we might call it zero, though still not zero, for it would be the absolute form waiting to be fulfilled and unveiled. I have already identified God with the Logos, that is, the uncommunicated Word. When it becomes the communicated or the revealed Word, then it is the Logos incarnated in humanity. It is revealed in all concrete or real being; primarily, therefore, in the universe at large; more specially in man universal; personally in representative men and women—pivotal characters—great leaders—inspired organs of the otherwise uncommunicated Word.

R.—You consider Jesus, then, as a sort of Pantarch of Humanity?

Mr. A.—In my personal estimate, Jesus was the representative or God-man of the preliminary or intuitional development of humanity. He was the God-man of that epoch, and overlaps our epoch by the divine influence of his life, instructions and death. But I do not accept him as the representative of that of which he made no manifestation. He made no manifestation of that great and governing department of knowledge which we now characterize as positive. Jesus himself referred to the fact that in more ancient Scriptures certain eminent men had been called

"gods," and did so seemingly in defence or justification of his own claim to divine attributes. There is, then, no more reason to suppose that Jesus was the last of the Christs than that the dispensation of truth, of which he was the agent, was the last and highest to which humanity shall attain. From my point of view, it was incipient and infantile in comparison with the larger installment and more exact working of universal truth which is coming in this age.

R.—In claiming to be the Pantarch of Humanity do you also claim a share in this divine influx in which Jesus shared, as it is thought?

Mr. A.—It is the distinctive characteristic of the early and intuitional or religious installment of truth that it rests purely on personality. Hence, every religious teacher of that order has based the religion which he founded on himself and his personal claims. It is the equally distinctive character of sciento-philosophy (by which I mean the grand generalizations of both science and philosophy) that it subordinates and postpones personal considerations and claims, and propounds primarily the claims of abstract truth, or of science and philosophy as such. Hence, I make little, if any, personal claims. At the same time the logic of the matter is clearly open to the consideration of all others, and availing myself of the astute policy sometimes resorted to by Jesus when "interviewed," I may remit this whole question to his shrewd answer: "Whom say ye that I am?"

R.—Then you decline to state specifically what spiritual powers you claim under the new Pantarchical dispensation?

Mr. A.—I believe that the reporter from Jerusalem who interviewed Jesus did not press the question further.

R.—Ah! what a pity he had not had some experience on the New York press? We should have known so much more than we now know.

Mr. A.—Well, I will not decline to answer your question specifically. I claim, then, to rule by a divine right as emanating from the humanity to be governed, and so far as this shall manifest a desire to be so governed. But I claim no authority which is different in kind from that which the skilled engineer of a great work claims when his powers are appreciated and he is installed, fairly to see the completion of the work, and to command the co-operation and subordination of those who require his services. By *divine right* I mean merely, then, the inherent rightfulness of every person's finding his true place according to competency and natural destination.

[We extract the following important article from *The American Electric Medical Review*. DR. WILDER is the President of the Electric Medical College of this city, and is well known as a man of science and as a very vigorous writer. We have few scholars in America who are better versed in the thought of the ancients; few reformers more sympathetic with all genuine progress. When men of this scientific and classic character concern themselves with the great rising question of social science it is an omen of good.—Eds.]

STUDIES UPON A FORBIDDEN TOPIC.

BY ALEXANDER WILDER, M. D.

Physiology is the science which treats of the physical functions in their normal condition; pathology relates to them when they are diseased. It is usual, in fashionable books upon the former science, to expound what may be known concerning the brain, the muscles, the thorax and the abdominal viscera, the nerves and glandular system, but to leave out the information which is most coveted and needed. Such knowledge, it is said, is only fit for professional works, and not suitable for popular reading. Accordingly, children are left untaught; adolescents perceive themselves subject to marvelous phenomena, of which only the unworthy venture to instruct them; and men and women assume the relation of husband and wife as lawless and as ignorant as the veriest savage, with a prospect in store of a shortened and an embittered life. This is the great cause of degeneracy among civilized peoples, and of the early decay of women. Whoever ventures to tell them better does so at the risk of being scouted as immodest, and considered perhaps as one who would profane the very mysteries of the temple where the Shekinah is manifest.

We have little reverence for modesty of this character. The principal deference which we pay to it is from a feeling of tenderness toward honest souls, who have not yet learned to appreciate the freedom which is conferred by the knowledge of true manhood and womanhood. We would impeach no one, but we scorn that prurient modesty which is so eager to make one an offender for a word, while misery reigns on every hand from ignorance of the laws of our physical being.

Health is a condition of body maintained only by conforming to physiological law—it is a state of equilibrium between excess and privation. In no particular is this equilibrium more essential than in the exercise of those functions which pertain to the sexual organization. We propose, therefore, to consider this feature of the subject—not being ashamed of anything that God was not ashamed of creating, yet, at the same time, treating of the matter in no irreverent temper. Sex is sacred as life; and its behests require as vigilant and abundant attention as those of the appetite for food or the impulse of worship. We would deprecate the trampling down of social order on the one hand and the establishment of unnatural restriction on the other.

In tracing the functions of each organ we quickly perceive that the Creator acted according to a purpose, leaving nothing to chance. The impulse upon each organ to act is a law of nature, and cannot be obstructed or excited into abnormal activity without doing violence to the organ thus restrained or stimulated. In treating of this subject, therefore, a moralist should be intelligent, or he will place himself at variance with physiological law. It is useless to enact and criminal to enforce regulations which are thus at variance. No wise man will lecture the hungry upon the duty of fasting. All the organs require development, nourishment and exercise alike; and privation is a violence which nature is sure to resent and punish.

We will not dilate on the evils of luxury and excess; they are witnessed on every hand in the loss of stamina, the enfeebling of body and mind, the inducing of numerous and loathsome diseases. Probably many of the disorders attributed to climate, to diet, to consanguineous parentage, are but the consequences of such excess. But this is a subject that many writers are fond of handling, and it may therefore be omitted from our disquisition. We will direct our attention to the other extreme, as being equally abnormal, suicidal and immoral.

It is bad logic which cites such abuses for argument that it is virtue to omit all exercise of the badly-treated functions. Such reasoning, we are aware, has been common in all countries among all people, in all ages and in all religions. Persia, India, Judea and prehistorical America, Magians, Brahmins, Buddhists, Essenes, Pythagoreans, Gnostics and Neo-Platonists have concurred in inculcating sexual abstinence as the chief good.

The Manicheans and Albigenses taught that the world and all creatures were formed by the great Potentate of Evil, and that salvation was attainable by asceticism, rejecting the attractions and delights of material existence, especially those involving the exercise of the sexual functions. Lameland always has abounded with monks and nuns, and the earlier Christian Church, borrowing its notions of evil and of the origin of evil, placed marriage in the catalogue of negative goods, and even went so far as to treat of the washing of the body in terms as odious as familiarity with persons of the other sex. Basil, of Cesarea, chided women for undressing at the toilet, lest angels, as of old, should be seduced by their charms; and Cyprian, of Carthage, declared that bathing made filthy the souls of nuns. Exemplary saints appear to have been always very dirty the world over.

We acknowledge that we have little patience with ascetic notions. They appear to us very stupid at the best, and wholly unworthy of sensible persons. We despise the blasphemous sneer of the late President of Kenyon College, just turned Roman Catholic, who quoted Erasmus to sustain his assertion that all which the Reformation achieved was permission for monks and nuns to marry. We include Shakers, Rappists and minor ascetics in the same category. We utterly discard that pietism or fanaticism which inculcates any violence to the body under the pretext of benefit to the soul.

Many teachers have indicated absolute continence between the sexes as always wholesome, and perhaps a moral duty. We also deprecate that mode of training, now too popular, by which adolescent boys and girls are precociously hurried into the development of sexual feeling. The pernicious associations which they form, the novels which they read, the clothing which they wear, the social customs which exist, all tend to this; making youths as *blondé* as adults, producing disease and debility, and winding up with premature decay of the powers and functions of manhood and womanhood.

We go no further. It is useless to say, in defence of total continence, that thousands have led a life of celibacy without injury to themselves. It is not true. There is no impunity for thus trifling with our instincts. Nature asserts herself, whether in the convent, or in the monastery, or elsewhere; she treads down every arbitrary restriction which men may seek and impose, and punishes the violence upon the violator. Hysteria, epilepsy, insanity, hypochondria, nymphomania, amenorrhoea, chlorosis, dysmenorrhoea, leucorrhoea, headaches, backaches, spasms, convulsions, premature decay, are familiar complaints among celibates. Debility, impatience, fretfulness, ill temper which generally shut out sympathy of others, are common with the unmarried.

Doctor Maudsley, in his third lecture at the College of Physicians, makes the following assertion:

"Sexual hallucinations, betraying an ovarian or uterine excitement, might almost be described as the characteristic feature of the insanity of old maids, the false visions of unreal indulgence being engendered, probably, in the same way as visions of banquets occur in the dreams of starving persons, or as visions of cooling streams to one who is perishing of thirst. It seems to be the fact that, although women bear sexual excesses better than men, they suffer more than men do from the entire deprivation of sexual intercourse."

The celebrated Ninon de L'Enclos, in one of her letters, also made a similar statement, declaring that women have a physical necessity for love.

The philosopher Plato, in the *Timæus*, lxxii., ascribes to Socrates the following statement: The masculine impulse, becoming impatient of restraint and imperious, is eager to exercise supremacy. The same is the case with the wombs and organs connected with them in women, which form, so to speak, a distinct being, instinctively desirous of fecundation. This impulse when it remains without fruit beyond a proper time, becomes restive and indignant, and, moving in every direction throughout the body, it obstructs the passage of the breath and throws women into extreme disturbance, causing all varieties of diseases.

Hippocrates and Galen concur in the same declaration; and Valescus, Forestus, Fernal Riviere, Hoffman and others attribute hysteria to this cause. Burdach, in his work entitled *Traité de Physiologie*, asserts that entire abstinence from sexual pleasure does more injury to the entire female organism than to that of men; that unmarried women are frequently attacked by disturbances of the menses, chlorosis and leucorrhoea; and they also have a great propensity to melancholy, and are subject to attacks of various grave maladies.

It is unquestionably true that men are equal sufferers from the like cause. The French writer, Mienet, asserts that with the man the centre of sensibility is the stomach, and with woman the womb, and perhaps is correct, as the benign influences of good feeding seem to demonstrate in the case of most men. But the masculine sex is no exception to the penalty of mental and pathological disturbance resulting from abnormal continence. Men have presented unmistakable symptoms of hysteria, although the name indicates it to be a woman's disease; of hypochondria, and other ailments indicative of the disturbance of the nervous system. The intellectual faculties have suffered and prematurely perished; the force of character has withered like the right hand of King Jeroboam. To this cause has been attributed the peculiar sufferings of the poet, William Cowper, and the eccentric, half-insane conduct of Swift, Pope and others. Phtisis has been simulated and even induced, and a long array of diseases can be enumerated, for all which this irritating cause is responsible.

Many writers do not hesitate to attribute these evils to masturbation, a practice carrying a load of accountability as heavy as the burden on the shoulders of John Bunyan's pilgrim. It is indeed a practice to be deprecated, resisted, and as far as possible extirpated; but it is not, as they seem to indicate, the guilty cause of all these woes.

Some professed physiologists remind us that the same forces which are employed in the exercise of the sexual function may act vicariously, and obtain relief by some manual or intellectual labor. Sir Isaac Newton has often been cited as an example, although he was erratic on the subject of biblical exegesis. We are indisposed to argument in this direction, believing as we do that the normal recourse in the case is found only in connubial life.

We deprecate heartily the notion that sexual ideas are not modest, and that the sexual relation is deteriorating to the spiritual and moral nature. In our view, the affections constitute the entity of the life itself, and their normal exercise is essential to health and is the condition on which we enjoy the blessings of existence. There is a golden medium between degrading sensuality on the one hand and mawkish asceticism on the other, with all their mischiefs. The all-wise Creator had a design in this matter, and our compliance with the behests of this function is essential to the furtherance of his plans. There is no virtue, no genuine morality,

no "pure and undefiled religion" in going counter to them. The law of God in this matter is written in our nature, and it behooves us, as true men and women, to yield to it a reverent and intelligent obedience, mindful of the suggestion of the old Chaldean, that God called the twofold unit the male and female Adam, or Man, in the day when he so created them in His image, and so formed them in the very likeness of the Divine.

Having written thus plainly, we conclude by expressing our entire concurrence with the sentiment of the great philosopher Jamblichus in relation to imparting knowledge to the impure and unworthy: "He who pours water into the muddy well does but disturb the mud."—(*De Vita Pythagoræ*.)

LITTLE GOLDENHAIR.

Goldenhair climbed upon grandpapa's knee;
Dear little Goldenhair, tired was she,
All the day busy as busy could be.

Up in the morning as soon as 'twas light,
Out with the birds and butterflies bright,
Sipping about till the coming of night.

Grandpapa toyed with the curls on her head,
"What has my darling been doing," he said,
"Since she rose with the sun from her bed?"

"Pity much," answered the sweet little one,
"I cannot tell so much things I have done,
Played with my dolly and feeded my bun."

"And then I jumped with my little jump-ropes,
And I made out of some water and soap
Boatful worlds, mamma's castles of hope."

"I afterward readed in my picture-book,
And Bella and I, we went to look
For the smooth little stones by the side of the brook."

"And then I came home and eated my tea,
And I climbed up on grandpapa's knee,
And I jes as tired as tired can be."

Lower and lower the little head pressed,
Until it had dropped upon grandpapa's breast;
Dear little Goldenhair, sweet be thy rest!

LABOR AND CAPITAL.

This question forms one of the corner-stones of future society, but of all the questions in which society seems interested it is the worst understood. Four-fifths of the people of the world toil on, year after year, and all the time see the other fifth revelling in the luxuries the sweat of their brows has produced; while the one-fifth enjoy the luxuries thus produced, as though they had acquired them by divine right, which none may call in question or dispute. The great power of the laboring many has never been felt. It has never been concentrated or organized into concert of action. Even now this immense force is still dispersed. It seems to have no centre around which it can gather. It has no organization, and herein lies its weakness.

Organization should be effected for two principal ends: First, for construction; second, for destruction. The old systems cumber the ground whereon the new must be reared, and it must be pulled down to give them room; nevertheless the constructive part of the operation must first begin; before the old will yield the new must at least be formulated. This is not impossible in the department of principles. This new rests upon foundations deeper down than existing things, and these can, therefore, be used previously to the destruction of the foundations of the old. The new also reaches higher than the old, hence its frame-work may be reared, while yet the old stand comparatively intact. The work of construction once begun, that of destruction must necessarily immediately follow, and when the former shall have been completed, the latter will have been but finished. This is the philosophy of Integration and of Disintegration in all departments of the universe.

Labor and Capital is a question relating in the first instance to the material prosperity of a people; but secondarily it reacts upon all other interests—upon intellectual, moral, physical and religious. None of these interests can flourish among a people who are burdened by material wants; neither are they usually, untill prosperous among that part of a people who are greatly advanced in material possessions. Either extreme in material interests appears to be deleterious to the best and most harmonious general advancement of all the other interests. It is the mean between the extremes—the calling up from those below, and the leveling down of those above the mean—in which the harmony of all is found.

Harmony of all the interests of humanity can alone be attained through organization. A permanent basis of organization can only be discovered by scientific investigation. The organization of society must be realized through the science of sociology, which, of all sciences, is the least understood by the general mind. Yet there are among the great minds of the planet a large number of those who thoroughly comprehend this science, and it is to these that the world must look for a reconstruction of its society upon such principles as shall render it permanent; upon such, as it can constantly be improved upon, without changing its methods of operation.

Into such a reconstruction the branch of sociology that relates to production and use, or labor and capital, will enter largely, and must be the portion of it to be first entered upon, because all things which are built upon earth must have a material foundation until there shall be such a harmony and unity of interests, and such co-operation among mankind as would proceed from a universal brotherhood, in which each would have his special part to perform to contribute to the common result.

The agitation that is beginning to be felt all over the world where intelligent labor exists, indicates that the

time is at hand wherein the first steps toward a constructive organization of society, upon scientific principles, is to be begun. Not only is this agitation shown to exist in this country, but it has lately been developed, that labor societies exist throughout Europe, having a common head and centre, and that they deem themselves strong enough to express wishes entirely antagonistic to the ruling powers.

Now what these organizations require to become something more than mere instruments for agitation, mere means by which the injustice between labor and capital is exposed, is to become constructive in their action; instead of expending all their means and strength in the work of pulling down the old system of things, they should begin the actual construction of a new system. For this end they must bring science—the science of sociology—to their aid, and make its professors active leaders and trusted assistants in the grand work. Capital is putting forth some strong efforts to confine science in its interests, but the teachings of science are of too general and cosmopolitan a character to permit its professors to ally themselves with a pseudo aristocracy—the aristocracy of wealth.

Well may the political parties view with alarm the beginning of organization among the classes they have until now relied upon to carry themselves into power. If bereft of the capacity to influence the masses who heretofore have not thought for themselves, they know their power will depart. How has it been possible thus long for leaders to control the masses, except that the masses have permitted others to act for them, and that without rendering any account for such action? The time for such representation has passed. The people have arrived at that degree of understanding of their actual interests, that will not admit of a blind acquiescence in all that even a "People's Congress" might do. They will begin to instruct their representatives instead of being led by them.

'Tis true that by capital coming to the rescue of the country, it is intact to-day; but it asked its price and has been paid. So far the obligation is removed, and justice to all is demanded. Legislation entirely in the interests of capital will not be any longer tacitly acknowledged as binding those whose interests are sacrificed. Whatever obligations the country may be under to those who hold its securities, it is under still greater to the producing interest, to which it must look for the ability to retire them when called upon so to do by the tenor of the contract they contain. It thus appears that all the interests and all the prosperity of the country are dependent upon the producing classes, and therefore to them government must listen, for they will not be ignored much longer.

HUMAN GOVERNMENT.

ARTICLE I.

REPRESENTATIVE LEGISLATION.

GOVERNMENT, pure and simple, after all that has been said of its nature and functions, may be defined exactly as the combined effort of all peoples within certain localities to attain to better physical, intellectual and moral conditions. It is not, therefore, in itself, either good or evil, since people may ignorantly confound the end thereof with the means thereto. It becomes either one or the other, accordingly as the ends for which it is instituted are just, and are accomplished thereby. It should consequently be the executor of law, and while law is the creature of legislation, legislation, to be just, should be the expression of the mind and will of the people, as a whole, and in their several parts, securing, beyond a peradventure, the Sovereignty of the Individual. This is a phrase which is often terribly perverted so as to mean despotism of the individual; but he who is most truly sovereign (over himself), most cheerfully accords to all the same rights and blessings that he claims, or would claim, under similar circumstances, for himself; duly appreciating the natural differences existing in the human family calling for different adaptations of physical and mental conditions to its varied needs and wants. The SOVEREIGNTY OF THE INDIVIDUAL should, therefore, constitute the basis of a true system of legislation, for unless this right is fully enjoyed by all alike, to the extent of the capacities of each, a fair and honest expression of the mind and will of the people cannot be obtained, since human rights exclusively inhere in, and appertain to, the individual man, and cannot, consistently with the development of his powers and the exercise of his prerogatives, be delegated to his fellows. True it is, that an isolated individual can have neither rights nor duties. Alone in the world, his action can affect only his own condition. Society, however, excludes isolation. There are no hermits, except such as are purposely severely left alone. The actions of each person affect for weal or for woe those of all persons, and the only means of determining the consequences of human actions is to ascertain to what extent they interfere, or have interfered, with the normal development of the powers of the individual, so that the largest individuation becomes essential to the absolute sway of the collective body.

Now, Representative Legislation (so-called) ignores the truths above presented, and accordingly, in all countries ruled by Representative Legislators (whether the Govern-

ment be called Monarchical, Republican, or Democratic), the people have, as it were, committed Suicide, that is to say, they have placed their strictly individual rights at the disposal of privileged persons, authorized to make and administer law. Hence, the legislation of all Christian countries (except Switzerland, perhaps) reeks with corruption; tyranny is everywhere rampant; social anarchy triumphs over order; wars, and rumors of wars, are omnipresent, and man, as such, subsists only by sufferance.

Such a state of things is surely not the natural order of human progress. It may realize, to a certain extent, the modern doctrine of the "Survival of the fittest," if the fittest be the meanest and most brutal of men, and withal the least useful. If so, however, it is time that doctrine should receive another and different application—one which, originating a new administration of human affairs, according all rights to all men, and awarding privileges to none, surrounds mankind from birth, through life, with such guarantees of individual growth and development, that only the mean and brutal may perish, and the wise and good survive.

The elements of Individual Sovereignty consist in the exhibition of a perfect mastery over the exercise of all the powers of the individual. It needs no argument to demonstrate that if the means of attaining this mastery were placed within the reach of all, no conflict of any description between equal fellow-men, such as men would then be, could ever occur. What, then, are the conditions precedent, so to speak? Education for the young—compulsory and exclusively secular; Insurance for the old, infirm, sick and otherwise disabled; and land, labor and money for the matured man; with a free exchange of thoughts, opinions, words, and the personal participation of all, to the extent of the ability of each, in the exercise of the law-making power. Surely this is not too large a contribution to the "make up" or constitution of a well-developed man! But Representative Legislation denies universal or even secular education, or if, perchance, it accords it, it is under such circumstances that the children of the poor cannot avail themselves of its benefits; it guarantees no insurance against the infirmities of old age or the other "ills that flesh is heir" to; treats land, labor and money as marketable commodities, subjects of traffic, instead of the natural inheritance of free men; and allows personal participation in the law-making power only to those privileged persons duly selected for that purpose by less than one-third of the whole number constituting the community.

One of the consequences arising from the administration of Government by Representative Legislators is the intimidation, bribery and dishonesty attending the exercise of the right of suffrage. Divested of all personal accountability, the voter becomes criminally indifferent to the character of his representative. The most unscrupulous and venal of men are placed in nomination and elected, apparently because they are unscrupulous and venal. Conscientious and unselfish men are not likely to confer privileges in consideration of the receipt of a share of the spoils accruing to the privileged parties. And in the system of Representative Legislation no remedy can be found for the crying evil. The enactment of laws to punish fraudulent voting and corrupt legislation avails nothing, because the executors of the laws and the magistrates are just as corrupt as the legislators, and the people have parted with the power to apply an efficient legal remedy. Even the Veto of the old Roman Empire, which was given to a Tribune of the People, acting under a direct popular vote, is not reserved to them. The acts of the representative are not submitted to the people for approval or rejection, and they are, therefore, so far final that, although he may be rejected and another substituted, they survive and his successor confirms them. So from year to year the shame and disgrace of the great iniquity augment, the wicked exult, and the hearts of good men sink within them. Unless there be a revolution in the State, effected by the independent action of the people through their primary meetings, no improvement in the character of legislation can be effected.

WILLIAM WEST.

NEW YORK, Oct. 3, 1870.

A NOVEL MARRIAGE SERVICE.

At Ravenna, Ohio, lately, a couple, before the Mayor, performed this singular marriage ceremony:

"Before you, as witnesses, I agree to take Catharine Stool, who I hold by the right hand, and who I intelligently, religiously and spiritually love, to be my companion through life, and to her I accord equal rights, socially, religiously and politically with myself. W. PIERCE."

"Before you, as witnesses, I agree to take Walter Pierce, who I now hold by the hand, and who I intelligently, religiously and spiritually love, to be my companion through life, and I agree not to usurp over or transcend him in any particular. CATHERINE STOOL."

"By this voluntary and premeditated act, in your presence, we declare ourselves religiously, philosophically and scientifically married."

"WALTER PIERCE."
"CATHERINE PIERCE."

These papers having been duly filed, His Honor completed the contract thus entered into by pronouncing the parties husband and wife.

The German sympathy with the Prussian cause is adding materially to our public revenue, having led to an extraordinary consumption of beer, and this, in turn, to an unprecedented demand for beer stamps, 20,000 of which are being sent out daily. The demand is principally for quarter-barrel stamps.

TERMS OF SUBSCRIPTION.

PAYABLE IN ADVANCE.

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The column contains 170 lines of nonpareil solid.

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H. L. OSTRANDER continues as an Advertisement and Subscription Agent of this Paper.

To CORRESPONDENTS.—All communications intended for publication must be written on one side only. The editors will not be accountable for manuscript not accepted.

All communications, business or editorial, must be addressed

Woodhull & Claflin's Weekly,

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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.
2. The Universal Religion of the Future—to be the New Catholic Church—its Creed, Devotion to the Truth, found where it may be, and lead where it may.
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 (Ah-lwah-to)—The Future Vernacular of the Planet based on and derived from the Principles of Universology.
- The Universal Canon of Art, derived from the same Principles; and, pre-eminently, the Universal Science of Man (Anthropology) 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.

INSURANCE COMPANIES AGAIN.

FURTHER ANALYSIS OF THEIR MANNER OF OPERATING.

ALARMING FACTS REGARDING REAL ESTATE.

The Co-operative System of Insurance a Cunningly Disguised Delusion.

In our last number we made some remarks on the generally unsatisfactory aspect of insurance business, and commented on the management of fire insurance companies in particular. What this management has been we instanced in detail. Where it will ultimately lead to—ruin and bankruptcy—we did not scruple also to state. As it is now, it would almost be better for such companies as have solid, invested capital, to let that invested capital earn, as it always will, its legal interest, stop underwriting and wait the inevitable results—to those who proceed in it—of the present low rates, competition, recklessness in taking risks and enormous commissions. When as much as forty per cent. commission to an agent is paid by a fire insurance company—and we know of one case at least where it has been—the general demoralization must be severe.

Even this mismanagement of the technical branches of insurance, and the fraud of the officers of the companies on the shareholders in originating and continuing the system of commissions, in which many of them have been privately interested—and the results of which are now becoming apparent—bad as they are are not the worst features of the present condition. Very many companies are not organized in strict compliance with the State law. Very few, if any, are. The law requires the capital to be paid in cash and then invested in State or United States stocks, or in bonds and mortgages on real estate worth at least fifty per cent. more than the amount of the mortgage. But how is this done and in what manner is this valuation ascertained? In plain fact, companies have been organized by parties agreeing to furnish bonds and mortgages on real estate and receive therefor the shares of the company to be organized. The general process of accomplishing this is understood by insurance men. The shares thus received are easily disposed of. Real estate is very difficult to sell. It is an object, of course, on the part of those furnishing the "securities," viz.—the bonds and mortgages—to put as exorbitant a value as possible on the property, and on all surrounding property, and the projectors of the company, if not privately concerned in the "speculation," are altogether too anxious to "get the company started" to be anything but acquiescent to any proposed arrangement for that end. How detrimental all this might become to the safety promised by the company to its policy-holders may be easily understood; but how dangerously it has now acted upon the community at large in aiding to give fictitious values to everything, and in fact putting our whole business interests in a very perilous position, is not at first sight so readily seen, and we now proceed to point it out. The price of real estate in New York has been run up to extravagant figures, which cannot be much longer sustained. It is beyond all precedent here or elsewhere, beyond comparison with the price of similar real estate in the most valuable quarters of the most crowded cities and capitals of the Old World. It is so unnaturally high that rows and rows of brown stone houses in the upper parts of the city, and blocks upon blocks of vacant lots remain unoccupied and unbuilt on. Citizens are driven out of the city to the surrounding villages; vacant stores and offices are everywhere seen with bills "to be let."

In the face of these facts is the fabulous advance in the price put upon such property, without any corresponding demand for it. Yet, in many cases, property, though not so offered, can be bought by assuming the mortgages on it. Now, what would this property bring in the event of a panic and of forced sales? and where would the decline in value stop in case of such panic? Not surely with the wiping out of merely so much speculative value thus put on real estate, but with serious loss of assets to corporations, and this re-acts upon business men and banks, insured under their policies or holding their shares as investments or collaterals. There is food for reflection in all this; nor are precise figures wanting: "The amount of money loaned upon bond and mortgage by the life and fire insurance companies of this State, amounted last year to the stupendous figure of \$79,253,804, while the amount so loaned by the life insurance companies alone, increased from \$16,541,915 in 1865, to \$58,015,201 in 1868, an increase of 350 per cent. in four years! But even this sum is exclusive of \$4,553,854 invested by these same companies in real estate of their own!"

With this statement before us, we can appreciate what subscribing to the capital of an insurance company is with the understanding that the subscription is to be paid in bonds and mortgages, and we can feel profoundly that financial rottenness bids fair to overtake our institutions. It is folly to say that in case of a panic these companies would step forward and sustain the value of their assets, of so notoriously extravagant valuation. Of what good are assets which must be so sustained?—what tangible, permanent security do they represent?

We spoke of the Farmers' and Mechanics' Life Insurance Company, and of the fallacy of the co-operative system of insurance. A correspondent asks for further information on the subject. The system of co-operative insurance introduced by Mr. McMurdy, of the Farmers' and Mechanics' Life Insurance Company, more completely accords with our views of what Curran called the British Parliament, "a mocking delusion and a snare," than anything else could. It is a mathematical impossibility, a curse to society, injurious to the public estimation of life insurance and a means to "lighten the burdens of the laboring classes, by relieving them of all their savings and appropriating the same under guise of payment for entrance fees, assessments, and so forth." Life insurance, properly conducted, is a mathematical certainty. It is the accumulation of such fixed sums, regularly paid, as will, with compound interest, make up the amount of insurance at the death of the person insured, in addition to the expenses of the business and the average loss or mortality. Co-operative insurance is just the contrary, drops altogether the question of compound interest, and asks the payment from members,

WHILE THEY REMAIN, of the full amount of insurance, each successive payment, of course, being harder on the remaining members. It is very clear that they will not long remain members, and where then is the payment for losses to come from? The whole scheme, however cunningly disguised, or in whatever shape appearing, is wrong in theory, absurd in practice and a great fraud upon that class of people who are most likely to be misled by such specious ideas, and most likely to suffer severely by being so misled.

After specifying the character of the securities to be deposited by life insurance companies with the comptroller, the law of New York says: "The comptroller shall hold such stocks and securities as security for policy holders in said company, and, so long as any company so depositing shall continue solvent, may permit such company to collect the interest and dividends on its stocks and securities so deposited." This is the law, and it is very explicit, leaving the comptroller no option. How can he recognize the co-operative policies issued by the Farmers' and Mechanics' Life Insurance Company as having any claim on the securities which he is said to hold for that company? more particularly if these policies have not been valued to ascertain the solvency of the institution; and if our opinion is correct, and it is nevertheless endeavored to give an appearance of value to the policies by representing that they participate in any benefit from a deposit with the comptroller for the safety of holders of regular life policies, a great wrong is being perpetrated, and new instances will occur of the disadvantages of cheap insurance.

The business of life insurance itself is very much overdone in this city. There are about seventy companies, good, bad and indifferent, engaged in it, some of them absorbing their capital in the expenses of desperate efforts to "get business." Others, having nothing but the \$100,000 in bonds and mortgages deposited with the comptroller, which they cannot touch, are lingering in decline, nourished on such chance risks as may come along or are the refuse of other companies. Some of these corporations will eventually amalgamate with older companies, and others will soon die an early death.

THE

NEW YORK & WESTCHESTER COUNTY RAILROAD CO.

VS.

THE NEW YORK AND BOSTON RAILROAD CO.

A. K. P. JOY, ANDREW MCKINNEY, JOHN Q. HOYT AND OTHERS.

A Speculator puts his Chicago Experiences to Practical Use in the East,

Samuel C. Lawrence makes a Permanent Investment of \$25,000.

When One Name is Worn Out Another is Invented to Practice Upon.

HOW TO FILE ARTICLES OF INCORPORATION AND OBTAIN A CERTIFICATE WITHOUT THE PAYMENT OF THE REQUIRED 10 PER CENT.

Daniel Drew, the Wise and the Honest, lays an Embargo upon Certain Sharp Practices.

The Franchise still belongs to the New York and Westchester Company.

THE RECORDS OF THE SUPREME COURT.

In September, 1868, such a concern as the above heading would indicate was in existence. Some steps beyond organizing a company and printing certificates of shares had really been taken. In sober truth the construction of a road had been commenced, and a few yards of track had been laid in Pearl street; but an "injunction"—the new, but very effective invention for certain phases of railroad building—had brought all operations to an end, though a very large amount of shares and bonds had been issued by the Company, in advance, to its contractor.

At this period a ruined Western speculator, who, having no means of existence left to him in Chicago, had resolved on an effort in New York, associated himself with Boston parties of the same stamp, and, by paying the contractor in promissory notes, which they afterward repudiated, obtained the securities of the Company, issued as above stated, and elected themselves to official positions in the corporation, and by their loud protestations, really made

those honestly interested in the enterprise believe they intended to complete it.

Whatever their intentions might have been their means forbade any steps toward railroad building, though in sharp financiering they certainly progressed, and may progress further on the way to Sing Sing; for they induced Mr. Samuel C. Lawrence of Boston to advance them the sum of \$25,000, cash, under pledges of using the amount in the projected work. Instead of doing so they divided between themselves the sum, and even subsequently confessed doing so when called to account. Nor was this all. They executed a second mortgage of \$100,000 on the affair to a Mr. John D. Taylor, and also five notes of the corporation of \$10,000 each.

It being clearly impossible to realize anything more by this process of railroad building for themselves, a new role was commenced. These men, officers and directors of the New York and Westchester County Railroad Company, proceeded to cause a foreclosure on the bonds of the trust which they represented. The franchise—all the property existing—was sold by the Sheriff, under this foreclosure, for \$150; and even this sum was not paid to the Sheriff, they not having either the sense or the means to pay it, so that in point of law the franchise seems still to rest with the Company. However, this point overlooked, on the ruins of the old Company a new one was erected, which, it was claimed, would be an important link in the Boston, Hartford and Erie Railroad. Money was raised in some way to make a show of work in the vicinity of Carmel in Putnam County, and the manipulators even succeeded in drawing some prominent New Yorkers into the new concern, which, under the name of the *New York and Boston Railroad*, was to have its beginning at King's Bridge and its end at Brewster's, on the Harlem Railroad, where it was proposed to connect with the Boston, Hartford and Erie Railroad, making a through line from King's Bridge to Boston; that is to say, it was so represented by these speculators; but as they are entirely without means—as their operations in the New York and Westchester County Railroad Company show them to be dishonest and faithless to their trusts, and, as is shown above, the franchises of the new concern are much more than doubtful, it will hardly answer to repose much confidence in the eventual success of the undertaking.

This company was incorporated under the General Railroad Law, by the officers and other associates in the New York and Westchester County Railroad Co., which latter they had first plundered of all it possessed of means or credit. The new Company was organized by the election of the same individuals to the board of management, with but few exceptions. In filing articles of incorporation in the Department at Albany, it is necessary to make oath that a certain amount per mile has been subscribed, and that 10 per cent. thereon has been paid. Doubtless this oath was duly made, but we are assured not one cent had been called for or paid in by any of the subscribers to its capital stock. With a certificate of incorporation thus obtained, as alleged, by perjury, they proceeded to make a survey of the route running from King's Bridge to Yonkers, thence through Leonard W. Jerome's land to Saw Mill River and Croton Lake, thence to Lake Mahopac and Carmel, through the lands of Daniel Drew to Brewster's, at Harlem Railroad, intending to connect with the Boston Hartford and Erie Railroad, thus forming a road without inlet or outlet into the city of New York or Boston, except such as other companies would control. It was stated at various meetings that they had a right to run over the Harlem Railroad and the new line of the Hudson River Railroad; also a right to run on the Hartford and Erie Railroad. Notwithstanding no such right existed legally, and could only be obtained by their own entire sacrifice, they proceeded to obtain right of way over the proposed line.

A large number of persons, deceived by false representations, gave the right of way. Using this small possession as basis, they proceeded to obtain subscriptions to the capital stock which had been placed at \$3,000,000 and with provision for a bonded debt for another \$3,000,000, to be contributed or borne by parties owning property along the proposed line. The town of Carmel was called upon for \$200,000 in town bonds; but here they were met with one of the last of the old "forty thieves," and wise Daniel stopped their progress until it should suit his peculiar views to allow an advance. After much effort and deception they induced certain prominent parties in Carmel to assume the responsibility for \$100,000, to be paid only when the road was graded, and with the further condition that the town of Carmel should have one of its residents placed in their board of direction.

When this was done, and other arrangements were completed, Daniel Drew placed his son-in-law in that position. The railroad speculators then commenced their work on borrowed capital to grade at the end where the \$100,000 was voted them; but they found that the old leaven of the renowned forty thieves still enlightened honest Daniel: he was again too sharp for them. He will not permit them to get the \$100,000 until it is sure that

the road is to be built through to New York and Boston. As this is not likely to occur, some of those living on the line think the loss may not be entire, as the road, graded, will make a good Boulevard, if no rails are put down, and its width increased; for even this may be accomplished as cheap as the Boulevard Commission can do it.

To make another dive for further funds, the railroad speculators called a meeting at Yorktown, stating to it that if that town did not vote them \$150,000 they would change the route, but as the honest countrymen knew the line was fixed by nature, unless the speculators had the art and the funds to tunnel Turkey Mountain, this second daring trick was fruitless. The next speculative effort was to make a show of buying Real Estate on the proposed route. For this they induced certain city capitalists to advance enough for them to bond some, and purchase other property, by small payments down, the reckless adventurers stating they intended to imitate the Union Pacific and have a Credit Mobilier connection to purchase all Real Estate possible, cut it into town lots, and upon the presumption that the railroad was coming through, sell out at a very handsome figure. Another meeting was then called in Yorktown, at which they stated that nearly all the money was in bank to build the railroad, that it was requisite now for them to come forward and subscribe for stock and pay in 10 per cent. cash to secure the early advantage of its construction in that locality.

Some of the wiseheads concluded not to subscribe, and thus saved the consequence of being held for the amount, but to secure getting the road they offered to present to the speculators 10 per cent. upon each mile as it should be completed, taking no stock whatever, and being satisfied with the simple facility of the road. This did not suit their condition, as money would be required to do the work before they could get the 10 per cent. gift, and they remembered how easy it had been to get Gen. Lawrence's \$25,000, divide it, and do nothing.

The route taken by the New York and Boston Road was the same line surveyed by the New York and Westchester County Railroad Company under the administration of Charles H. Kalbfleisch, Esq., of the firm of Martin Kalbfleisch & Sons, and the New York and Westchester Company still claim the line as their property, as the officers of the New York and Boston are still the officers of the New York and Westchester, and state that the latter road has no interest in the former; and the Westchester Road has in their hands \$100,000, obtained from a second mortgage; also \$50,000 obtained from the Company's notes, and they do not account for that. The records of the Supreme Court show how the charter was obtained, and how fraud was used, and those well known lawyers, Birdseye & Crosby, 120 Broadway, may show some very serious facts in relation to the case. The notes of the Company indorsed by these "Railroad Kings" are being at this time very freely offered on the streets at a discount so large as to prevent negotiation, under the belief of the insolvency of the institution.

If there is any soundness in this enterprise, why do not its managers evidence it to the public? The line of road may be desirable. If so, and the parties are honest, the requisite funds could be had upon its securities in a legitimate manner. There is evidently something rotten in Denmark.

THE NATIONAL INTELLIGENCER REDIVIVUS.

The first issue of the new series of this venerable weekly—to be published hereafter from New York—is presented for our estimate. The niche which this journal is expected to fill, under a new administration of its affairs, is set forth in the following paragraph:

To those who may wish to have an answer in brief to the question, what the special function of the *Intelligencer* is to be, we would say—putting in a gentle protest because of the enormous difficulty of such a nutshell programme: To furnish well-weighed comments upon public affairs, within and without the limits of our country. The paper will not be a party organ, but from the peculiar constitution of its editorship, of which the public will be further and fully notified in due course, will present all that is best in the doctrines of both parties in a forcible manner, from both points of view. To that large class of readers, accordingly, who are anxious for the greatness and good government of our country, we commend ourselves more than to those who are blinded and deafened by the noise and dust of mere party strife.

We understand this notice to intimate that one of its editors is affiliated with the Democratic and the other with the Republican party; that the paper is to remain, therefore, independent and, as it were, mediatorial between those parties, so far as national politics are concerned—that it will be, in other words, the critic and the mentor of each party in turn.

For a paper whose function is still peculiarly political, this attempt at impartial criticism and equal fair dealing, if we do not mistake the purpose, is alike new and difficult. Some of our great dailies, who have gained a position of independence through their commercial features, have been enabled to play this role. We certainly hope that

there exists a public ready to sustain an honest organ of criticism "upon public affairs within and without the limits of our country;" but we must, till better informed, believe that *THE INTELLIGENCER*, with such a programme, has, like ourselves, to make rather than to find its circle of readers; to create, in other words, its own public.

THE NEW YORK & OSWEGO MIDLAND RAILROAD.

FURTHER EXPOSITIONS.

The Deceptions Resorted to by Bankers to sell Bonds.

Is Mr. George Opdyke Responsible for the Wholesale Misrepresentations?

Announced paid up Capital, \$6,000,000.

The Real paid up Capital, \$151,380.66.

A Road 240 Miles Long Stretched out to 400 Miles for Financial Purposes.

The Road has Eight Competitors now in Operation.

THE ROAD IN A WILDERNESS.

MR. LITTLEJOHN'S STATEMENTS: ARE THEY AS RELIABLE AS THOSE OF MR. OPDYKE?

A True Statement of its Probable Business, if it is ever Completed.

That the greatest impositions have been practiced in the sale of railroad bonds, and that further attempts are now being made to palm off upon the public large amounts of such bonds, having but little, if any, solid basis of security, by self-styled "bankers," as unprincipled as the parties originating the railroad companies for their issue, seems but too evident, when the glowing advertisements of these pseudo bankers are tested by the material facts strictly appertaining to the roads under construction.

If keen-sighted business men invested only a small portion of their gains in these "hap-hazard" bonds, taking the chances merely for amusement, but little injury could be done, further than the loss of so much productive capital to the nation. Unfortunately, such investments are rare. Led on by a blind belief in the success of some bankers, whose growth has been as rapid as the fungus, and whose permanence may prove only as lasting as "Shoddy," men who have passed the age of sound judgment, and women who have never arrived at it, trust to the pamphlet prospectus, with a map of brilliant colored lines, and to the bold advertisements of "Choice Security," as authentic truth, because the usurped name of "banker" is affixed below; and part with their careful savings in the belief they are to derive a lasting income of "gold."

The flush times of 1836 were characterized by similar adventures in finance, and "improvements for investment"—no voice of caution was then raised, as we now raise it, to save the confiding and the heedless from the impending crisis, or the ruin which came when it burst upon them. That a similar crisis is approaching, is evident by the deceptive means adopted to gather in money for wild enterprises, and one of the wildest is that which heads this article. The New York and Oswego Midland Road purports to start from Oswego, and pursue a south-easterly line to Hoboken. The pamphlet prospectus of Mr. George Opdyke states the distance to be "upward of 400 miles," and that the Company commenced its undertaking with a paid up capital of \$6,000,000, which, it is believed, is a larger capital than any other railroad enterprise has ever started with. The returns of the officers of the Company, made under oath to the Department at Albany, as given by Poor's Manual of this year, at page 334, gives as the true statement of the length of the line, 240 miles. "THE PAID-UP CAPITAL" is only FOUR HUNDRED AND FIFTY-FOUR THOUSAND THREE HUNDRED AND EIGHTY DOLLARS AND SIXTY-SIX CENTS. So much for the veracity of a pseudo banker, so much for security to those who confidingly trust to the truth of a salmon-covered pamphlet prospectus, with a brilliantly delineated map.

But this is not all. Mr. Opdyke's advertisement in a daily paper says: "200 miles of the road already is completed and in profitable operation on the northern section, extending southerly to Sidney Plains"—and "the local business is already large, and the Company has just concluded a contract with the Delaware and Hudson Canal

Company for transporting the coal of that large and wealthy corporation to the northern section of the State. This will add so largely to the business and profits of that section of the road, already controlling the local traffic of one of the most populous and fertile districts of the State, that its Net Earnings, without the aid of through business, can hardly be less than 7 per cent. upon its entire cost which is 100 per cent. in excess of the interest on its bonds."

In solemn earnestness we ask George Opdyke whether, if a man of middle class, and especially a laboring man, had obtained from him a thousand dollars upon any such statement as this he would not have hounded him down by every possible legal process, for "getting money under false pretences" until the offender was lodged in Ludlow-street Jail or the money was refunded? And if so, why should not George Opdyke be required by the same measure to return every dollar he has taken for these bonds, or be accommodated with an involuntary residence in an arched chamber in Ludlow, where he could ponder over passages in "Arms," Dickens in "Shoddy," and various other accomplishments of the pseudo banker?

That there might be reason for his action against a laboring man for such representation—or against himself—if he so decided it, exists in the *distinct facts*, that the distance "extending southerly from the city of Oswego and intersecting the Albany and Susquehanna Railroad at Sidney plains, is not 200 miles, nor anything like that distance; that the Oswego Midland Road is not constructed to a point of intersection with the Delaware and Hudson Canal, nor within 80 miles of such connection; that if it were it would not have the capacity "for transporting the coal of that large and wealthy corporation to the northern section of the State," nor the possibility of diverting the coal of that corporation from its distributing depot at Rondout, from whence it can be more cheaply borne by water to Oswego than by the Midland Railroad. This road has *not* and *cannot* have the capacity of "already controlling the local traffic of one of the most populous and fertile districts of the State," because that district has now, and long has had, the facilities of the "Oswego and Syracuse Railroad," the "Oswego and Rome Railroad," the "Utica and Chenango Railroad," all connecting with the "New York Central" and the "Oswego Canal," the "Oneida Canal" and "Chenango Canal," connecting with the "Erie Canal," the whole crossing and intersecting this "most populous and fertile district" in such a thorough manner as to render it *impossible* for the "Great Littlejohn" to devise a road which shall control its local traffic.

In charity for intelligent manhood we ask George Opdyke whether his advertisement containing these grossly-deceptive statements was not prepared in his office by some poor boy who had not been educated to speak the truth, and who had not arrived at that age at which the law would punish him for falsehoods uttered with intent to defraud.

Mr. Littlejohn is reported to have said on the 28th or 29th ultimo at the Fifth Avenue Hotel, "that this road would be finished in one year and a half to Hoboken." Has this statement the same basis of veracity as had those of Opdyke? Let us see. From Sydney Plains to the New Jersey State line by this route it is about 125 miles. This is through a portion of the State nearly as much of a wilderness as the John Brown tract, and far more difficult in practical grades. The cost per mile will not average less than about \$70,000, and some portions greatly exceed the rate of \$100,000 per mile. The townships are allowed to tax themselves for a subscription to the extent of 30 per cent. of their tax list (out of this will come the 10 per cent. commission to the small clique), but, if the whole amount of the taxed value of these townships through which the road is to pass, could be collected and paid into the Company, it is doubted by able engineers if it would be sufficient to pay for building and equipping this section of the road. And when built, there is not local business enough, as estimated, to support two full trains per day, while for through business it must compete with the Harlem, the Hudson River and Erie Railroads, the New York and Erie Canal and the Hudson River. Give to it all the possible business it could obtain, and the most liberal estimates do not show over 3 per cent. upon its cost as a net earning for many, very many years to come, which is less than half the interest on the amount of bonds prepared to be issued. A sorry prospect for unfortunate holders.

These facts are irresistible evidence that the road was designed by needy adventurers, and not demanded by the wants of the region through which it traverses. If intended for a through road between its termini, its line would not have exceeded 230 miles. It has been lengthened out in its main part to 260 miles, and small wriggling branches made to over 140 more. It is said to increase the work and margin of profits on contracts.

There appears to have been trick and deception from the commencement. In the salmon-covered prospectus the only reference made to surveys and grades is that of an extract from "the report of A. C. Powell, our former engi-

neer." This Mr. A. C. Powell is a machinist in Syracuse, and not a practising civil-engineer, nor one who would be sought to do any high order of civil engineering work. It is represented that on more than one occasion he was detected in exaggerating grades and distance by Mr. Gillette, who represented a line for the people of De Ruyter; and it is remembered that the correct maps and profiles disappeared (mysteriously) on the day of the meeting in Syracuse, but it is questionable whether he would not have been of greater service in the *Community* had he been retained for the superintendence of construction; for his mechanical knowledge would probably have prevented the erection of the dangerous iron trestle viaduct 122 or 123 feet high, of single track width, the lateral vibration of which may produce more disasters than the condemned Elevated Greenwich-street Iron Railroad could have reached if permitted in use.

With these facts, the public can determine whether the "CHOICE SECURITY" offered by the bonds of this Company through the glowing advertisements of Mr. Opdyke are not more tempting to hold than money or ten-thirties.

Mr. Littlejohn has succeeded in getting a small village paper to nominate him for the Presidency of the United States. Could he be elected, doubtless Opdyke would expect to be Secretary of the Treasury, and in such event it is possible the worthies would wink at each other and ask whether the nation, like the poor traveler, had fallen among thieves.

THE UNIVERSAL REPUBLIC.

THE UNITED STATES OF THE WORLD.

ALL MOVEMENTS OF GOVERNMENTS ARE TOWARD UNITY—ENGLAND'S WEAKNESS OR FEAR—SCIENCE IN HARMONY WITH THE PEOPLES—THE DUTIES AND RESPONSIBILITIES OF CIVILIZED NATIONS—WHAT HUMANITY DEMANDS OF THE UNITED STATES—WHAT THE EFFECT OF INTERVENTION WOULD BE.

Whatever grand movements of nations, peoples, or races occur anywhere in the world, such as are now taking place in Europe, they are a necessary part of the governmental order of the universe. Since Napoleon declared war against Prussia, the entire aspect of European affairs has changed. Monarchs who sat securely on their thrones, now tremble at the spirit of freedom that has been evoked. The new situation has fallen upon them like a thunderbolt from a clear sky, and they are bewildered, stunned and incapable of comprehending the meaning of the sudden storm that has risen, and which threatens to engulf them.

For the first time, the people of old England are beginning to thunder at the gates of royalty. The contemptible part that has been enacted by its Government in regard to the condition of France exhibits a consciousness of weakness amounting to imbecility, or such a hatred for anything tending to more freedom for the people, which has thoroughly aroused the dormant sentiments of liberty within the hearts of the honest middle people. Nor do they fear to express their newly aroused feelings in such tones as cannot be misunderstood by the Queen and her counsellors, and we should not be surprised to hear them virtually appealing to this dangerous power which has been raised without any of their own assistance. Already have the Earls of Derby and Carnarvon hastened to consult with Disraeli as to what shall or must be done to meet the demands of the situation, and to take advantage of it to themselves. Alarm is manifest in all the late movements of the vacillating ministry; and well they may feel alarm, for the evening of their day is upon them.

Again. For the first time in the history of civilization does Science and Philosophy come forth and boldly strike for the cause of freedom and general unity everywhere. All disciples of science, be their nationality what it may, are compelled, by the deductions they individually arrive at, to be brothers in all senses except in that of blood relationship. Science has made rapid and giant strides since war last convulsed the countries of Europe. All really great men of all nations belong to the same school of ideas. Ideas are what are now causing the rising of the people to express their sympathies with the advance of justice and equality. Had not these permeated the minds of the peoples of Europe, what would they care for what should exist in France, or how far King William should push his conquests at the expense of France? Despotism, or anything allied or related to it, is entirely antagonistic to the spirit developed, where science chases superstition, ignorance and bigotry into the unfathomed depths of oblivion. The general diffusion of scientific knowledge is what is sundering the reins of Absolutism and fanning into life and active flames the long dormant or slumbering fire of liberty, which is indigenous within the hearts of all people.

What we have said before we repeat again: that those who conduct and control the present affairs of Europe, as they suppose to their own ends and purposes, are them-

selves pursuing destruction so blindly that the nearer they approach it the farther it seems to them to be away. By his own act the Emperor lost his throne; and this is to be the order that will be pursued in Europe until the present system of things is entirely changed, and the infant sentiments of liberty and equality clear the way for the general and popular expression of their rights.

The Emperor became a prisoner of war and the Regent Empress fled France, knowing danger surrounded her remaining in Paris. What was France to do? What could what there was left of Government do, other than to organize something that should take hold of the remaining powers left France, and thus prevent her falling into complete anarchy. They did all there was left them to do, and the Powers of Europe confess their fear of the republic when they refuse to recognize the *de facto* Government. In spite of all the stories circulated by interested parties, France was never more fully united than now, and this King William will find out to his cost if he is determined to be blind to it. He may think it possible for him to crush out the rising spirit of republicanism, which is showing itself, not only in France, but within his own dominions; but he will count without knowing what he undertakes. It has become to Europe already "an irrepressible conflict"—the conflict of progressive ideas with conservatism. As to the final result of such a conflict there can be but one issue, and that is triumph for the former.

Viewing the situation without reference to the working of principles, it must be evident to all that King William has completely departed from the idea for which he announced that he waged war. He did not count upon the capture of the Emperor. Having done so before he had arrived at the objective point of the campaign he now confesses by his continued action that that announcement was a hypocritical one, made to gain favor with other peoples. By his subsequent action he has removed the obligation from all other nations to respect his further attempts to humiliate France. *He is seeking more than what he had; he desires territorial aggrandizement at the expense of France; he desires war; more—he moves to become the Dictator of Europe.*

The nations which now stand by and ignore the only possible Government of France, while King William endeavors to strangle the infant republic, will soon see their error, but not in time to save themselves. This country stands alone among the great nations as having recognized the present French Government. So far it has done well, but does our duty begin and end with that simple act, which should be considered as nothing more than one of courtesy? All such questions as are now agitating Europe are something more than national questions; they are questions of humanity, in which humanity has a right to express itself. Has humanity no champion among the nations of the earth? France vainly asks the question. She has appealed to England, to Austria, to Russia; they say, one and all, "I know you not." And shall liberty perish in France because these Monarchies fear Republics? Shall these United States, which have flourished by the aid France extended her, remain a neutral spectator to the scene? Are we, as a country, without a soul; or having one, are we afraid to acknowledge it?

The time has come in the ages when the intervention of oceans must not destroy the relations of humanity. Blessed as we have been as a nation by the Gods, and raised to the dignity and power we have been, we owe something to the world. Let us begin to acknowledge the greatness that has been conferred upon us by extending the helping hand to France—no, not to France, but to our brothers who are in distress, at whose throats Prussian bayonets are held, with the threat that they shall be thrust unless they acquiesce in the extravagant demands made upon them, rather than submit to which they would yield their lives. The action of the French people since Sedan has been grand—has been magnificent—and it has demonstrated to all who will see it, that they are capable of popular government. Though bereft of nearly all their experienced military officers, who were either captured at Sedan or are shut up in Metz, they do not think of yielding a rather than submit to indignities they will sustain still greater disasters, and still feel that in the end liberty, equality and fraternity must come out conqueror.

If this Government has the courage to assume the position that has been assigned it by the common order of the universe, it will at once take measures to make its influence felt in the European question. It should, without delay, make such representations to England, Russia, Italy and Austria as the situation calls for and ask them to join in a mutual alliance in the cause of humanity. At the same time Germany should be fully informed of our proposed action, and asked to consent to an honorable peace, which France should formally proffer. Should the nations join us, the object in view would be accomplished; such a unity of action once established would open the way to all that present civilization demands of Europe. Should they not, the people of every country in whose hearts freedom has had birth would soon, by their might and their right,

level the throne of Europe in the dust. It is this action on the part of this mighty Republic that is needed to determine the destinies of Europe, and the result would be the same whether the nations accept or reject us.

Great actions in which are involved the greater principles of humanity, give additional glory to their performers, let their previous condition be never so great; and more specially is this true if they are rendered to a cause that would otherwise sink. We are not of those who believe that France can be destroyed; but her present needs are of such an urgent kind that whoever should supply them would ever after have the benedictions of humanity. The intimate connections that now exist between the different nations of humanity, place the fact of intervention in the affairs of nations of another continent in an entirely different light from that in which they were properly viewed a century since. The world is advancing with rapid strides to still closer unity, and every year adds new and firmer bonds to bind humanity in one interest. This course the Monarchs of Europe see, perhaps more plainly than we of this country do; but they cannot stay it, let them do what they may, for it is ordained of a Greater Power than they united could form.

OUR GOVERNMENT.

No one entirely outside of Governmental circles, ever for a moment could imagine to what depths and lengths of corruption all branches of our Government has descended. It can be safely asserted that any scheme having enough money can be carried through any legislative body that at present exists in the country. There are exceptional cases where the veto power cannot be bought; but these even are the exceptions rather than rule. But when the head of administration is pure a short departure from it, leads into all kinds of treachery to the interests of the people. It may be laid down as a rule that he who accepts office never does so without considering—not how he can best subserve the people's interests—but how much profit he can reasonably expect from it.

Were it possible that all the schemes that have been carried through Congress by the aid of money should be exposed and all the actors pointed out, many whom the country looks upon as above corruption would be proved most completely enveloped by it. None of these schemes have been thus carried through without knowledge of the means used being left behind. Are there none who have lent themselves to them, who think it just possible that this knowledge may in some cases rest in unsound hands—in hands as open to the power of money as their own?

Not only would such an exposition tear the mask of patriotism from the faces of many, but under it it would be impossible for the Government to exist. It would be like a fully ripened carbuncle, which, when lanced, discharges all its accumulated masses of corruption.

The consummation of the course of corruption has often resulted in changes of Government; under the danger of such a consummation this country is at present laboring; should the villainies that have been practiced during the past ten years be suddenly opened up to the country such indignation would be aroused as would make Washington quite too warm a climate for a large number of those whom the people have intrusted with the keeping of their interests.

It is not among the impossibilities that during the next session of Congress things will occur that will render it not only famous in history, but upon which the future destinies of the world will hinge. We do not desire to excite alarm nor to encourage revolution, but if such corruption as mentioned does exist it cannot be lanced too soon for the good of the country. The country itself has not become degenerate. It is filled with patriotism, devotion, honor and honesty, and such a consummation, which, under different circumstances, would precipitate a country into the most fearful anarchy, would in this country, at this time, bring all these elements of purity and inherent strength to the surface and to the front.

The introduction the present decade has made promises that its entire course will be fraught with the most momentous revolutions, issues and advancements that have ever yet occurred. As the years ripen the age of the nineteenth century, events seem to chase each other with almost frightful rapidity; so fearfully do they progress that none may attempt to tell what even a day may bring forth. Events that once required an age to develop now spring upon the world in a night.

Such being the course of the present, we of this country must not expect to escape any and all of the crises impending over the world. The very fact that such gigantic movements are taking place across the ocean promises that contemporaneous ones shall occur here. Agitation is stalking boldly over the whole world, hurling defiance in the faces of all existing orders of things. Nothing that does not stand upon the basis of imperishable principles may even hope to escape the process of purification that has been inaugurated. Agitation and fermentation precede all

actual purification, or rather should be called the beginning of purification, and it is in this sense that we refer to what may be expected at Washington the coming session.

PERVERSIONS, PERVERSITIES AND PERPLEXITIES OF THE PRESS.

The *Globe*, daily, of this city, has taken to cursing and swearing because we have taken to praying. This circumstance illustrates a principle of Universology called ANTI-THETICAL REFLECTION, which means *The standing over against each other of Things Opposite, and their representation of each other inversely*, as of a man viewing himself in a mirror. By this means we are enabled to measure the excess of our piety by the excess of the impiety which we provoke in our neighbors. Like Dr. Holmes, who, after a certain event, never dared to be as witty as he could, we must, we perceive, be careful not to be too pious, lest we prove the unintentional cause of sending the soul of our neighbor of *The Globe* to the bad place for an outburst of profanity, which might otherwise never have occurred.

The *Free Press*, daily, of this city, is so concerned for the truth that it adopts from our columns an article entitled "Maternity," and deliberately perverts it.

Mr. NOYES, of the *Oneida Circular*, informs his readers that he receives so often the inquiry: "What do you think of STEPHEN PEARL ANDREWS?" that it is incumbent on him to say that he does not believe in him, nor his alleged discoveries. He adds that Mr. Andrews told him years ago, that in a certain limited time he would believe, and he exults in saying still that he don't. It must be if Mr. Andrews too much abridged the time it would take to convert the leader of Perfectionism, that he mistook him for a less hardened sinner than he proves to be—that is to say, as less amenable to the truth. The Pantarch will have to take another turn at him. He himself is, we believe, more loyal to the truth, found where it may be, and lead where it may.

He has, he is, therefore, prompt to admit, derived a great many good things from Mr. NOYES, and feels equally free to reject his bad things—which need not now be specified. It is, indeed, the *Peculiarity of Integralism* and Pantarchism that they adopt the good things derived from all sources—giving credit to all, according to the best ability and recollection of their representatives. Accordingly Mr. Andrews went out of his way a few weeks since to credit Mr. NOYES with the naming and advocacy of *Stirpiculture*, although he could not, in truth, attribute to that source his own interest in the subject. His own circle of followers have been taught, by him, this identical doctrine, for many years before any of us knew that it was held in common by us and by the Oneida people. It is very possible that Mr. NOYES may have entertained it first; but, if so, the fact is not known to us—and is, perhaps, not very important.

PROTECT AND EDUCATE THE ORPHAN.—A few days since Rev. T. T. Smothers, who represents an orphan asylum and university of Bryan, Texas, called upon and interested us in the efforts to aid said asylum. The conductors of this enterprise have not yet been able to raise sufficient funds to put the institution in working order. He solicits aid from the affluent merchants of this city who are interested in Texas. After examining his credentials we cheerfully commend him to the friends of orphan charity, and bespeak for him a cordial and liberal reception by our citizens.

MRS. CHILD AND LABOR.

Miss Jennie Collins, of Boston, thus writes to the *Commonwealth*, of that city:

Before writing another article on the labor problem, Mrs. Child should fancy herself an operative, rung out of her troubled dream—not a refreshing sleep—and washing herself in a tin wash-basin placed on her trunk lid; with one, or two, or three, or four, girls in a room, according to its size. She eats in a crowd; she goes to work in a crowd; she passes the day in another crowd. She has no yesterday—no to-morrow. She looks forward to no time; but the moment the hand of the clock points to 12, she runs down stairs. The same experience is repeated day after day. No reformer tells her what "high moral principle" is. In the afternoon she carries up her cloth to the desk, thinking how soon she will have money to pay the last of her doctor's bill. Neither her employers nor their hard-hearted agent see the look of despair upon her face as she reads a written notice informing her that her wages, after a certain date, will be reduced "ten per cent." Her first thought is to go elsewhere, but the black flag is raised against her. The slave was pursued by the bloodhounds in the Southern swamps; the "discharge" pursues the operative—more civil, but it amounts to the same thing. On the whole, she makes up her mind to stay where she is. She tends four looms; she weaves a "cut" of cloth upon each in a day and a half—46 yards in each—for which she receives 25 cents a "cut." Saturday she has earned for the week \$4, working eleven hours per day. When she hears of a death she wishes it was herself. Two years' such experience would convert Mrs. Child to the "ten-hour movement." John Bright, in 1844, made the most vindictive speeches against workmen that ever were uttered in the British House of Commons; but as soon as he was convinced of his error, he hastened to make reparation to them.

Mrs. Child is opposed to Trades Unions. She should remember that the day laborer never owns his own house, because everything is uncertain. He pays his landlord in value his rent five times over in ten years. That, and his portion of the national debt, and his children's school-books, cost him four times what they used to cost. They should be educated, because their training will control the destiny of this republic.

Scholars will pay fifty cents for a ticket to hear Prof. Agassiz describe the fish and their habits, and how they educate their young; but they know nothing of the conditions of their fellow-beings and their privations. A long life, hard work, and the poor-house in the distance, is the lot of the day laborer.

Address of the Universal Franchise Association to the Women of America.

September 28th, 1868, at the annual meeting of the Universal Franchise Association, Union League Hall, Washington, Prof. J. K. H. Willcox, Miss Eliza H. Stanton and Alderman Jacob H. Crossman were appointed by Mrs. Josephine S. Griffing, first Vice-President, who presided, a Committee on Nominations and Resolutions. Prof. Willcox, from the committee, reported an address to the women of the District of Columbia, which was adopted, and soon after published in the *Daily National Republican*, of Washington. The Campaign Committee of the Managers of the Association (Prof. Willcox, Mrs. Griffing, and Mr. William Hutchinson, Treasurer) afterward changed its form, and addressed it to the women of the whole country, in calling them to the first National Woman Suffrage Convention, which met at Carroll Hall, Jan. 19th and 20th, 1869. The address was also printed in tract form, and became, from its clearness and brevity, a favorite document for distribution. These qualities are so marked, that we do not hesitate to commend it to attentive readers:

WOMEN OF THE UNITED STATES:

You sleep surrounded by sufferings, you dream amid dangers!

You are called the weaker sex—and your weakness is forced to bear the heaviest burdens.

Taxation without representation, and despotic government without the consent of the governed—wrongs against which your fathers triumphed on many a blood-soaked field—are still in force against you, despite their victory.

The liberty which they thus won, and which they transmitted to their sons, is yet denied to you—their daughters.

Cruel laws cramp and crush you; powerful prejudices prevent your growth, and shut you in with walls of iron.

Few employments are open to you; and into most of these, social degradation attends your entrance.

When you enter them, you crowd them; and must toil for less than your labor is worth.

To those of you who lack wealth and friends—a misfortune which may at any time fall upon any—there is no escape from this condition but marriage, death, or a life worse than death.

To her, therefore, who must earn her bread, and whose affections do not prompt her to married life, there are but these alternatives: SCANTY EARNINGS, UNLOVING WEDLOCK, DEATH, or NAMELESS SHAME.

If you enter the married State, your children, your property, yourselves, may be foully wronged by changed or false-hearted husbands, without redress from the laws which you must obey. If other men wrong you, you are far from certain of redress.

If public officers are unjust to you, you cannot remove nor punish them.

Laws are enacted, public measures are ordained, of the gravest importance to you, and you are allowed no voice in their consideration or their passage.

Nor are you allowed even to decide whether you will take such part. Hence your wishes and interests are not important to the politicians, who make and administer the laws. They neither know nor respect those interests and wishes; nor do they fear to disregard them.

In a word, your safety depends wholly on the good will of your rulers! AROUSE, THEN, WOMEN OF AMERICA!

Sleep no more while your sisters suffer; dream not yourselves secure while dangers lie in wait!

Though weak, be wise! While fortunate, arm yourselves against misfortune!

Demand that society cease to make your weakness woe!

Claim the freedom which is at once your right and your education. Insist that the ballot-box be open to you to use, if you will. Command thus the respect of the politicians: oblige them to open all employments to you; raise by this means the remuneration of your toil; reform the laws, and let the holy state of marriage be to none a mere means of bread!

Can this good work be done in a day?

No; it needs time and toil from you all.

Gather, then, mothers, wives, sisters and daughters of the nation, at the Capital of the Republic next winter, and demand from Congress and the country freedom to exercise your rights!

HOW CERTAIN PEOPLE LIVE WITHOUT MONEY.—Hundreds of Mormon farmers, living in reasonably comfortable circumstances, and having large families to clothe and educate, will not see a dollar in money for years. Such a farmer wishes to purchase a pair of shoes for his wife. He consults the shoemaker, who avers his willingness to furnish the same for one load of wood. He has no wood, but sells a calf for a quantity of adobes, the adobes for an order on the merchant payable in goods, and the order for a load of wood, and straightway the matron is shod. Seven watermelons purchase a ticket of admission to the theatre. He pays for the tuition of his children seventy-five cabbages per quarter. The dressmaker receives for her services four squashes per day. He settles his church dues in sorghum molasses. Two loads of pumpkins pay his annual subscription to the newspaper. He buys a "Treatise on Celestial Marriage" for a load of gravel, and a bottle of soothing syrup for the baby for a bushel of string beans. In this primitive method, until the advent of the railroad, was nine-tenths of the business of the territory conducted; and even now, in the more remote settlements, a majority of all transactions are of this character.

The *Massachusetts Pioneer* says: "Either easy divorcing will have to be stopped or a new plan of society will have to be adopted." As the prospects of stopping easy divorcing are utterly discouraging, why not at once give some attention to the other alternative?

The King of Sweden is an advocate of woman's rights, and has given every facility to female students for the study and practice of medicine.

FINANCIAL AND COMMERCIAL.

The point has now been arrived at where it is to be considered as decided that gold is not, cannot, be money: that it is a valuable article of merchandise. Its utility beyond this character has not only departed as a principle, but in practice a very considerable portion of the most enlightened people in the world consider it the source of very great mischief, and the more causes for the financial ills we are subjected to are analyzed, the more they will be found to be dependent upon the attaching of a specific value to something that is as changeable in cost of production as it is possible for anything to be.

The philosopher and the best reformer would here step in and say that it is their province not so much to tear down the old, as it is to prepare the new that shall take the place of the old. This is the science of all reform. However, before there can be a field prepared in which the new can be used, the defunct condition of the old must be pointed out, and its debris cleared away, so that the new may find space for operation.

This preparation has in reality been already made. The necessities of the Government in the late war broke the first ground for the consideration of this very important question, and prepared the minds of the mass of the people, though, perhaps, unconsciously, for the reception of the idea that it is possible to do without gold, that specie payment is by no means a necessary accompaniment of a sound financial condition, and that a money system that is made dependent upon a redemption by something else, is not only not to be desired, but that it is the real foundation for all financial disasters, because it makes an undue expansion possible. The people who would once have considered a proposition for an irredeemable currency with the utmost alarm now discuss it as one of the things that is sure to be. It is believed by those who have studied this subject deepest that the time has arrived when this Government must enter upon the consideration of a permanent change in our financial system, and that a return to the gold standard would be a disaster.

But, says the objector, how can an irredeemable currency ever be made to adapt itself to the varied demands of the country? How can anything so unsubstantial as a paper currency, without gold support, be made as absolute as a measure of values as the yardstick is of distance? and, if this can be accomplished, where will the elasticity of the currency be found? In general terms it is assumed that, unless the proposed financial system will answer all these conditions—that unless it will be elastic, adapting itself to all the demands that can be made, be they great or small, and at the same time remain absolute in its value, it is not even fit to be thought of, much less to be seriously considered as a substitute for what has been.

And this brings us back to the beginning of the argument—to the point from which the first departure was made. The course that will be pursued, however, after leaving this point this time will not be that of reconnoitring—looking over—the ground to be covered, but a steady, firm and final advance directly toward the objective result desired, which, if a failure is made in reaching, the campaign against gold may be considered a failure. Under the system of currency being good only when it can be redeemed by gold, there is required, to make the currency actually in circulation good, just as many gold dollars as there are currency dollars—that is, if there are at any time in circulation any more currency than there is gold to redeem it, then there is an expansion, which any sudden change in any of the circumstances by which nations are surrounded, is liable to convert into a collapse. So long as everything is prosperous, so long as nothing arises to shake the confidence of the people, or to call the attention of any considerable number to the possibility that there is not gold enough to redeem all the currency that is in circulation, so long everything goes well; but so soon as any one of said conditions occur or change, then there is a rush to see who shall get what gold there is; the supply exhausted, the unredeemed currency is valueless. This is the practice and the result of a redeemable currency; the same results will always follow so long as such a system is tolerated.

Everybody knows that there never has been a currency in circulation sufficient in quantity to meet all the requirements of commerce that had a complete basis in gold, and everybody also knows that there is not gold enough in the world to meet this specific requirement. Hence it is that institutions possessing, say, \$100,000, in gold, put forth and obtain interest upon \$500,000, in currency—that is to say, with a real capital of \$100,000, which is worth six per cent. interest, they really obtain thirty per cent. interest, thus making it possible for them to double their original capital every three or four years. Did those who now so loudly complain of the National banks receiving interest, from the Government upon their bonds deposited and from the people upon their circulation ever object to the greater enormities of the specie paying banks?

The only use of money is to facilitate exchanges of what the earth produces, voluntarily or under compulsion. Money then has its direct relation to these products as a whole, and can have no special relation to any part of them: if made to enter upon and sustain any such special relation it is a purely arbitrary law, without foundation in principle, that compels it, and all arbitrary laws belong to the ages past, when brute force was required to guide ignorance: they cannot be long practised in this age without genera-

ting irritation, and such irritation is now being rapidly developed all over the world, wherever the laboring classes have become at all advanced in knowledge. The few can no longer control the many; the many are to control the few. Capital, through false systems of values, has been able to control labor; but the time has nearly come when the producing many will control the accumulated wealth of the world for the benefit of the whole world—not simply and only because they are the many, but because they are to be reinforced by the invincible powers of demonstrated science, which are always to be found operating for the "greatest good of the greatest number."

ANCIENT AND MODERN LONGEVITY.

G. M. Beard, M. D., has collected statistics relating to longevity in different countries at different periods. His most important deductions are given below.

Figures show that all classes live fifty per cent. longer under the modern civilization of England and the United States than the most favored brain-working classes lived under the Roman civilization.

In all nations the higher classes live longer than the humble.

Increase of longevity is shown by comparison not only of ancient and modern times, but also the earlier with the later stages of our modern civilization. Thus in Geneva, where vital statistics have been carefully kept for nearly four centuries, the expectation of life in the sixteenth century was 21.21 years; in the seventeenth century, 25.67 years; in the eighteenth century, 33.63 years; from 1814 to 1833, 40.68 years.

This comparison shows an increase of almost one hundred per cent. in three centuries.

In England and Wales mortality has diminished *two-fifths* in a single century—from 1720 to 1820.

Comparing cities alone, we find even greater increase.

The rate of mortality in Dublin at the beginning of the eighteenth century was 1 in 22 of the population. In the middle of the nineteenth century, 1 in 38 of the population.

The rate of mortality in Boston in 1776 was 1 in 28 of the population; in 1864, 1 in 37 of the population.

The rate of mortality in Boston from 1728 to 1752 was 1 in 21.65 of the population; from 1846 to 1865, 1 in 42.08 of the population. A decrease of about fifty per cent in one century; similar decrease has been observed in Paris and London.

Statistics would seem to show that brainwork is *per se* favorable to health and longevity. This is, however, by no means the only cause of this increase of longevity.

We should take into consideration various other causes that are associated with and flow from increased mental activity of nations. Among these may be mentioned:

INCREASED COMFORTS.—Civilization gives us better food and drink, better homes and clothing, better surroundings every way than barbarism. Fruits and grains have improved in quality, and animals used as food have increased in size—and withal there has been great progress in the art of cookery.

DIMINISHED HOURS OF LABOR, WITH BETTER REWARD.—Excessive muscular labor is more injurious than excessive mental labor, especially when it is ill paid and pursued under depressing circumstances. Machines have benefited manual labor.

IMPROVED MORALS.—Intemperance and licentiousness, the two great foes of the human race, have both diminished with the advance of civilization. In the middle ages Europe was one brothel, and even half a century since, licentiousness was not a disgrace even in the highest circles of England.

ADVANCE IN SANITARY AND MEDICAL SCIENCE.—The types of disease have changed, and some forms have passed away. The plague, which in the seventeenth century destroyed thousands every year, and the "black death," which destroyed 25,000 in 1348 and 1349, are now unknown. Small-pox is but $\frac{1}{10}$, measles $\frac{1}{2}$, fevers $\frac{1}{2}$, and consumption a little more than $\frac{1}{4}$ as fatal now as in the seventeenth century. Nervous diseases have lately increased in severity and variety, but they are much less fatal than fevers and epidemics. Mortality of infants, which was once fearful, has diminished an enormous per cent. Meanwhile hygiene and medical science in all its branches, has rapidly advanced, and every week witnesses greater success in our methods of preventing and treating disease.

NEW MUSIC.

Oliver Ditson & Co., Boston, and C. H. Ditson & Co., New York, have just published the following new music:

"The Greeting at the Door," by A. Nish, a pleasant love song.
"Spring and Autumn," by A. Peruzzi, one of a series of Swedish airs, as sung by Mlle. Nilsson, bearing an excellent representation of the fair songstress on the title-page.
"I Watch Thee from Afar," by Hamilton Aide, a pleasing and quite original song, destined to become popular.
"A Loving Heart, so Pure and Bright," by W. H. Clarke, a really charming ballad, of moderate compass and well worthy a place in any collection of music.

Of instrumental music, Chas. Wels has an effective transcription of the famous German war song now attracting so much attention, "The Watch on the Rhine," and a brilliant gallop, "A Race for Life;" J. S. Knight a tremolo study entitled "Silver Waters;" and G. D. Wilson a simple melody, "Dreaming of Home."

A Philadelphian named Drum has been jailed for stealing chickens from Mr. Fife. Fife objected to be played on in that style, and had Drum arrested as a beast.

SEEBACH.

Seebach is a great artist! Such, we are assured, will be the dogma of all cultured artistic connoisseurs who have witnessed her assumption of Schiller's Mary Stuart.

The dramatic notices so numerous, and the dramatic criticisms so few which have followed the recent performances of Marie Seebach, have overflowed with details and Ristori comparisons. It would be a work of supererogation to recapitulate or amplify these detail observations, but if they were generalized, the conclusion would be that Seebach was a great artist.

Previous artists who have played before us have generally displayed strong individuality. They have been players of a style or of a school.

Seebach simply plays in the style of the character under impersonation, whose reality or individuality she undertakes to portray. Many who have been privileged by seeing Ristori play through her repertoire have remarked that that grand woman exhibited constraint in subduing her grandeur and her transition from the statuesque to that of abandoned nature were marked by effort. She was ever Ristori—Elizabeth in Elizabeth, but Ristori in Mary Stuart. Janauscheck is also accused of unism in acting, her tremendous *physique* apparently overwhelms her nature, and this individuality is too forcible for the depiction of the softer tints of emotion.

Edwin Booth's graceful execution of Hamlet is the initial performance of that tragedian, and impregnates nearly all his other impersonations.

But the Seebach of the other night is not the Seebach of to-night, her Gretchen exhibiting so wonderful a knowledge of woman nature, from girlish simplicity to agonizing madness, was widely different from her Mary Stuart, portraying successively the graceful dignity of a queen and the unrestrained nature of a simple woman.

She is a finely balanced artist; her finish is ever in harmony with the impulse of her nature; this is a patent and suggestive feature of her performance. But rarely can even the premeditation of a gesture be detected.

Such is Seebach! Can more be added? To the senses of the modern playgoer, excited and perverted by the constant exhibition of the modern sensational feature of modern dramatic entertainment, such a performance as that of Seebach, so artistic in its finish, so genuine in its nature, fails to command the appreciation of thousands, but of the hundreds gathered the other night within the Fourteenth-street Theatre, their spontaneous and hearty applause indicated a healthful spirit.

The troupe, the individual ability of whose members is by no means marked, are nevertheless actors, good actors and true, who play their parts and not themselves. When they speak in dialogue, there is not that obvious speaking by *quære* at times; the speakers in their earnestness interrupt one another, a natural result disguising the mechanical fitting together of the parts.

The grouping was graceful, natural, and the tableaux were not worked up in the vulgar and presumptive manner of the modern stage.

The dressing, in a degree, exhibited the indifference peculiar to our Teutonic stage friends. Seebach demonstrated the great effect produced by a skillful management of the voice, the modulation being most excellent. In this quality she might be especially studied by her American sister artists.

The effective use of the hands and mouth, as with Fechter, might also be remarked.

The presence of such an artist as Marie Seebach among us helps to purify the existing dramatic state of things, and elevates the divine art of which she is so bright an ornament.

THE MYRTLE SOAP COMPANY.—In our issue of last week we called attention to the advertisement of this Company, and inadvertently spoke of it as a "gift enterprise." Had we read the advertisement with more care we should not have fallen into that error, for it is not a gift enterprise, does not pretend to be one, and ought not to be classed among them. The Company is a reputable corporation, duly organized under the laws of this State, having a local habitation and name, is managed with intelligence and integrity, and takes this mode of introducing the very superior soap called the "Gold Medal." We invite especial attention to the advertisement in this paper, and repeat what we said last week in regard to the quality of the soap, viz.: that every purchaser obtains the full value of his money in an article every family must have, and an article which has no superior in any market. Not only this, but every purchaser of a full box will share in the magnificent dividends to be made on the sale of each 10.00 boxes. The Company adopts this mode of making dividends to its patrons in order to advertise and introduce their goods, and for no other reason, hoping by this means to establish a reputation and a trade which will be permanent and lead to a largely increased business.

The General Agents and Managers, the Danforth Brothers, are gentlemen of known character in our city, having established for themselves a reputation among business men that guarantees the management of this business with fidelity and strictest integrity toward all concerned.

The President is the well-known Hon. John C. Palmer, of Hartford, Conn., one of the largest business men in that State, and a Director of the Connecticut Life Insurance Company. His name, added to that of the rest of the Board, insures the confidence of all who become acquainted with the enterprise. The office of the Company in this city is at No. 40 Murray street.

Read the advertisement, and for full particulars send for a circular.

CALISTOGA COGNAC.—We take pleasure in referring our readers to the advertisement of S. Brannan & Co., 66 Broad street, where can be found the great desideratum of a perfectly pure grape brandy. It is now generally known that very little of unadulterated foreign brandy reaches the consumer; the high cost, and high rate of duty payable in gold, presents strong temptation to mix brandies, and thus mostly used is a compound of spirit made from grain, oil of cognac, and a slight baptism of genuine French brandy. California brandy pays but a small internal revenue tax, and grape juice is so abundant in California, that if the will existed, there is no inducement to deteriorate the quality of brandy made from it. We have been shown a number of testimonials from the leading men of our country, extolling the quality of Calistoga Cognac, sold by S. Brannan & Co., who are the sole agents for it.

Families residing up town will find a fine assortment of Ladies' and Children's Furnishing Goods at the "Magasin de Modes" of Mrs. J. E. Holden, 639 Sixth avenue. Also polite and considerate attention.

MUSICAL ART AND PROGRESS.—We know of nothing more delightful in the musical way than the silvery, flute-like tone of Messrs. Hallet, Davis & Co.'s Piano-fortes. It is difficult to us to conceive of an instrument which better blends with the voice—hence, better calculated to inspire a love of the art. We are not surprised that these instruments are finding their way into hundreds and thousands of our most musical families, and imparting to those unacquainted with their beauties an interest never before possessed. Our numerous friends in and around Philadelphia should examine the above at the warehouses of Roddell, Phelps & Co., 927 Chestnut street, before purchasing any other.

Send Stamp for Descriptive Circular to learn how to speak French fluently. Address **FRANCAIS**, No. 50 East 29th street, N. Y.

Corns Cured for 50 Cents. Each.

BUNIONS, CLUB AND INGROWING NAILS, ENLARGED AND DISEASED JOINTS, CHILBLAINS, FROSTED AND BUSTLED FEET, etc., cured without pain by DR. W. E. RICE, at New York Chiropractic Institute, 208 Broadway, cor. Fulton street. Evenings at 49 Carlton avenue, Brooklyn.
Dr. Rice's Annihilator cures Corns, Bunions, Nails, Tender Feet, etc. By mail 50 cents per package.

**OFFICE OF
HALFORD SAUCE COMPANY,**

128 MILK STREET,

Boston, September 26, 1870.

The Halford Sauce Company,
AT THE
STATE FAIR OF PENNSYLVANIA,
Held at Pittsburg,
WERE LAST WEEK AWARDED A
**FIRST-CLASS
GOLD MEDAL**

FOR THEIR GOODS OF
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In commenting upon the most famous articles upon
exhibition, the Pittsburg Commercial says:

"The Halford Table Sauce.

"Pittsburg but follows the lead of the seaboard
cities in giving this truly excellent relish the first
place on her tables. It was introduced here in April
last, since which time Mr. Lippincott has handled
twelve hundred and seventy cases, and the demand is
daily increasing. This extensive sale is, we venture
to say, unparalleled by any dealer in that length of
time in this or any other city of near our population,
and speaks well for the merits of the Halford, as well
as for the energy of the representative of the Com-
pany in this City."

The Proprietors of the Celebrated Parker
House, Boston,

more than a year since, as will be seen by the annexed
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HALFORD SAUCE,

and now it is furnished to their guests on every table:

"PARKER HOUSE, Boston, Sept. 1, 1869.

"We have had for several months in constant use
the HALFORD LEICESTERSHIRE TABLE SAUCE,
and it has given such satisfaction to the guests of our
house that our orders for it have been larger than for
all other kinds of Sauce combined.

"H. D. PARKER & CO."

The Proprietors of a Well-known First-
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SAY:

"CINCINNATI, May, 1870.

"We are using on all our tables the Halford Sauce,
and it gives the very best satisfaction to our guests.
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"B. ROTH & SONS."

Families in every part of the
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Mattresses, Pillows,

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For all Upholstery Purposes.

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It is the Healthiest, Lightest, Softest, most
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Makes the most LUXURIOUS and DUR-
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Is the VERY BEST ARTICLE ever dis-
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Challenges the world in perfection of work, strength
and beauty of stitch, durability of construction and
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Call and examine. Send for circular. Agents
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might be saved. Dr. Spear makes a direct appeal to
the substantial, intelligent and cultivated citizens of
our country, and asks that his claims as a physician of
extraordinary powers may be investigated. If you
are beyond human aid Dr. Spear will not deceive you.
If you have ONE CHANCE he will save you. Come to
his office and consult him. If you cannot visit, con-
sult him by letter, with stamp.

Dr. Spear can be consulted at his office, 713 Wash-
ington street, Boston, or by letter, with stamp, free of
charge, upon ALL diseases. Those who have failed to
be cured by other physicians are respectfully invited
to call on Dr. Spear.

CALISTOGA COGNAC.



This pure Brandy has now an established reputa-
tion, and is very desirable to all who use a stimu-
lant medicinally or otherwise.

Analyses made by the distinguished Chemists, J.
G. Pohle, M. D., and Professor S. Dana Hayes, State
Assayer, Massachusetts, prove that it is a purely
grape product, containing no other qualities.

For Sale in quantities to suit the demand.

California Wines and

Fine Domestic Cigars.

S. BRANNAN & CO.,

**66 BROAD STREET,
NEW YORK.**

Mrs. J. B. Paige's

NEW METHOD FOR THE PIANO FORTE,

Recently published by Oliver Ditson & Co., is the
best book of the kind in market, it being a
key to all similar publications.

Mrs. Paige will give lessons to pupils, and fit Teach-
ers in a remarkably short space of time.

For circulars, address Mrs. J. B. PAIGE, with stamp,
14 Chauncey Street, or at Oliver Ditson & Co.'s, 277
Washington Street, Boston, Mass.

NASH & FULLER,

DINING,

LUNCH,

OYSTER

AND

COFFEE

ROOMS,

Nos. 39, 40 & 41 PARK ROW,

AND

147, 149 & 151 NASSAU ST.

LARGEST PLACE

IN THE

UNITED STATES.

COME AND SEE.

NASH & FULLER,

DINING,

LUNCH,

OYSTER

AND

COFFEE

ROOMS,

Nos. 39, 40 & 41 PARK ROW,

AND

147, 149 & 151 NASSAU ST.

LARGEST PLACE

IN THE

UNITED STATES.

COME AND SEE.



MILD, CERTAIN, SAFE, EFFICIENT.
It is far the best Cathartic remedy yet discovered, and at once relieves and invigorates all the vital functions, without causing injury to any of them. The most complete success has long attended its use in many localities, and it is now offered to the general public with the conviction that it can never fail to accomplish all that is claimed for it. It produces little or no pain; leaves the organs free from irritation, and never overtaxes or excites the nervous system. In all diseases of the skin, blood, stomach, bowels, liver, kidneys—of children, and in many difficult cases peculiar to women—it brings prompt relief and certain cure. The best physicians recommend and prescribe it; and no person who once uses this will voluntarily return to the use of any other cathartic.

Sent by mail on receipt of price and postage.
1 box, \$0.25 Postage 6 cents.
5 boxes, 1.00 " 18 "
12 " 2.25 " 39 "
It is sold by all dealers in drugs and medicines.
J. C. WILLIAMS & CO., Proprietors,
129 Tremont Street, Boston, Mass.

Mrs. J. E. Holden's MAGASIN DE MODES.

639 SIXTH AVENUE,
Near Thirty-seventh street, New York.
LADIES' AND CHILDREN'S UNDERGARMENTS,
Gloves, Hosiery, Embroideries, Featherers, Flowers,
Bonnets, Ribbons, Jet Sets, etc.
DRESSMAKING AND WALKING SUITS.

CENTRAL RAILROAD OF NEW JERSEY.—Passenger and Freight Depot in New York, foot of Liberty street; connects at Hampton Junction with the Delaware, Lackawanna and Western Railroad, and at Easton with the Lehigh Valley Railroad and its connections, forming a direct line to Pittsburgh and the West without change of cars.

ALLENTOWN LINE TO THE WEST.
Sixty miles and three hours saved by this line to Chicago, Cincinnati, St. Louis, etc., with but one change of cars.
Silver Palace cars through from New York to Chicago.

SPRING ARRANGEMENT.
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., 12:00 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.

SEE ZELL'S ENCYCLOPEDIA.

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17 and 19 So. Sixth St., Phila.

5 Beekman Street, New York.

99 West Randolph St., Chicago.

NEW YORK MEDICAL COLLEGE FOR WOMEN. corner of Second avenue and Twelfth street.

Regular session commences Tuesday, November 1; the Preliminary course, October 4, 1870.
Address the Dean, Dr. C. S. LOZIER; or, D. E. SACKETT, at the College.

BEST FAMILY SOAP.

Liberal Inducements
TO PURCHASERS.

A Plan Deserving the Attention
of Every Family.

THE MYRTLE SOAP COMPANY is a corporation organized under the Laws of the State of New York, and transacting its business through the Agency of DANFORTH BROTHERS, at 40 MURRAY STREET, New York City. It offers to the public its **GOLD MEDAL SOAP**, in boxes of 40 lbs., at \$5 a box, and gives purchasers an opportunity for dividends on each box—the dividends ranging from \$5 to \$25,000. On each 10,000 boxes sold, and as soon as each 10,000 shall be sold, there will be 327 cash dividends made, varying from \$5 to \$50, and amounting to \$2,501. And when 50,000 boxes shall have been sold, there will be a Final Grand Dividend of \$32,500—viz., A BROWN STONE HOUSE, in Brooklyn (the Deed of which has been left with the Safe Deposit Company, 146 and 148 Broadway), in trust for the purchaser of the fortunate box, and the balance in cash dividends, from \$5 to \$1,000 each. There will be

\$45,000 DIVIDED TO PURCHASERS.
in 1,635 Serial Dividends, and 866 Final Dividends, making 2,501 dividends in all. Purchasers of this

GOLD MEDAL SOAP

will receive a properly numbered bill of purchase for each and every box purchased, the holders of which will share in the Dividends in each of the 10,000 boxes to which their bills of purchase belong, and then ALL will share in the Final Grand Dividend, when 50,000 boxes shall have been sold.

NOT A GIFT ENTERPRISE.

This plan should not be classed with the numerous gift enterprise humbugs. It is an honest and legitimate business plan for introducing to public notice the Superior Goods of an Established and Reputable Corporation. The plan is set forth in detail in the circulars of the Company, which can be had at 40 Murray street, or of any of the numerous local agents, and in which reference is made, by permission, to a large number of well-known business and public men as to the integrity and honorable management of the MYRTLE SOAP COMPANY.

THE SOAP HAS NO SUPERIOR.

Purchasers will get a box of Soap at as low a price as the same quality can be purchased in any market; an article warranted to be of the VERY FIRST QUALITY for family and laundry use; an article every family wants and must have; an article worth every cent they pay for it, and, in addition, without the risk or loss of one cent, will share in the liberal dividends to be made.

PURCHASE AT ONCE.

DANFORTH BROTHERS,
MANUFACTURERS OF FAMILY AND
TOILET SOAPS,
GENERAL AGENTS

MYRTLE SOAP COMPANY,
40 MURRAY STREET,
NEW YORK.

THE
RAILROAD DEPOT
ADVERTISING AGENCY.

Having purchased the privilege and sole right of Advertising in all the Depots along the route of the Morris and Essex Railroad, I beg to solicit your kind favors.

For those who desire their names and specialties constantly before the public, there can be no better medium, as the Depots are constantly re-filling with residents and strangers—the great centre of attraction, both in city and country, being the Railroad Depot.

All Advertisements will be neatly framed and kept in good order.

Parties not already having Show Cards are requested to have them made of the following sizes:

PRICES.
FOR ONE SHOW CARD IN ONE DEPOT.
Size of Frame, 6in. by 9in. \$5 per annum.
" " 6in. by 12in. " 5 "
" " 9in. by 12in. " 8 "
" " 12in. by 18in. " 8 "
For Larger sizes, where the Frame is furnished, \$4 per square foot per annum.

DISCOUNT.
For the same Advertisement in more than one Depot, a discount of 1 per cent. for each Depot will be allowed, viz.:
For 5 Depots " " " " " 5 per cent.
" 10 " " " " " 10 "
" 30 " " " " " 30 "

Special contracts made on application to the Railroad Depot Advertising Agency, William B. Humphreys, 17 Cedar street, N. Y.

TERMS:
All Amounts less than \$25, Cash.
All Amounts less than \$100, half Cash, remainder in three and six months.
All larger amounts, special agreement.
P. O. Box 6717

**THE PATENT
ROTARY TREADLE**
Is the only practical device ever invented to run a
Sewing Machine

at any desired speed, without fatiguing the operator. BENEFICIAL TO THE HEALTH, as the action is similar to walking. The hands are always at the work, as the feet control the action of the Machine.

STARTING, STOPPING or REVERSING with will, any one can operate it without instruction.

It is perfectly Noiseless.

PRICE EIGHT DOLLARS.

Applied to all First class Sewing Machines.

Manufactured and Sold by

SIBLEY & WEST,

636 BROADWAY, NEAR BLEECKER ST.,
NEW YORK.

EVERY PERSON DOING BUSINESS



HIS OWN PRINTING.

No more valuable means of advertising can be employed, and no greater convenience can be added to any business offices than one of these Presses and a few dollars' worth of Type. No more useful, entertaining or instructive present could be made to any boy or girl. Most lads of fourteen could with one of them easily do all the printing required in his father's business.

A clerk in every business house in the country should have one. He could readily do all his employer's printing, and thereby pleasantly and profitably employ his leisure time.

The Presses are unsurpassed for a VILLAGE NEWSPAPER and JOB OFFICE.

Prices of Presses—\$15, \$30, \$32, \$50. Send for full descriptive illustrated circular, with testimonials from all parts of the country, and specimens of plain and colored printing done on the press, and specimen sheets of types, cuts, etc., to

BENJ. O. WOODS,

MANUFACTURER,

351 FEDERAL STREET,

BOSTON, MASS.,

Dealer in every description of Printing Materials;

Or to the following Agents:

C. C. THURSTON, No. 16 College Place, New York;
KELLY, HOWELL & LUDWIG, 917 Market street, Philadelphia, Pa.; A. C. KELLOGG, 68 West Van Buren street, Chicago, Ill.

The Best Ladies' Magazine.

A Combination of the Useful, the Entertaining and the Beautiful!

DEMOREST'S ILLUSTRATED MONTHLY,

THE MODEL PARLOR MAGAZINE OF AMERICA.
Contains the essential of all others, including the utilities of the Household and Home interests in all its departments.

The only reliable Fashions in all their details. The beauties and utilities of Literature, Poetry, Sketches, Stories, Music and every branch of entertaining and useful reading calculated to enliven and elevate society and make our homes attractive, useful and happy. Yearly, \$3, with a choice from a large list of premiums, including the invaluable book "How to Talk, How to Write, How to Behave and How to do Business," 600 pages, bound in cloth and gilt, \$2.25; or a beautiful Parlor Crown, worth \$5, and numerous other premiums worth from \$2 to \$10 to each subscriber. Address,

W. JENNINGS DEMOREST,
838 Broadway, New York.

We call attention to the originality and supremacy of our fashion department.

Ladies living in the interior, and especially those who only wish to take one magazine, will find it to their advantage to take one that is full and complete in its details, and upon whose styles and accuracy they can rely.

Splendid premiums for clubs, including a Grover & Baker Sewing Machine, for only 20 subscribers. A Webster's large unabridged Dictionary, for only 8 subscribers. Gold Watches, China, Tea and Dinner Sets, Silver and Plated Ware, Accordions, Flutes, Guitars, Clocks, Lamps, and numerous other desirable and valuable articles, given as premiums on extraordinary liberal terms. Single copies of the Magazine, 25 cents, mailed free. Specimen copies, with circulars, mailed free, on receipt of 15 cents. Address,

W. JENNINGS DEMOREST,
838 Broadway, New York.

The Best Boys' and Girls' Magazine.
DEMOREST'S MONTHLY YOUNG AMERICA. Always sparkling with entertaining Stories, Poems, Puzzles, Music, Travels, Dialogues, Games, and other entertaining features, all profusely illustrated. Single copies 12c. post free. Yearly \$1.50, with a choice of the following beautiful and valuable premiums to each subscriber: A fine Parlor Crown, worth \$5, and equal to an oil painting; or a fine Morocco gilt-edge Pocket Bible; or a fine pearl-handle two-blade Pocket-knife and a Pallet of best Paints; or a superior Spy-Glass; or the Book of Adventures, price \$1; or a choice of the splendid premiums offered to single subscribers to Demorest's Monthly Magazine, and premiums for clubs. Specimen, with circulars, mailed free on receipt of 10 cents. Address,

W. JENNINGS DEMOREST,
838 Broadway, New York.

MRS. PAIGE'S NEW METHOD OF INSTRUCTION

FOR THE
PIANO-FORTE AND ORGAN.

Mrs. PAIGE will personally attend to the Instruction of Pupils and the Fitting of Teachers. Pupils received at any time, either private or in class.

For circulars, address, with stamp,
MRS. J. B. PAIGE,
14 Chauncy street, Boston.

E. P. NEEDHAM & SON

PUBLISH

"The Silver Tongue"

AND

ORGANIST'S REPERTORY,

A MONTHLY MAGAZINE,

For Organ-players and the music-loving and story-reading public generally.

SUBSCRIPTION.

FIFTY CENTS PER YEAR.

Sample Copy mailed Free to any Address.

Send to the

"SILVER TONGUE" FACTORY

OF

E. P. NEEDHAM & SON,

143, 145 and 147 East 23d Street,

NEW YORK.

BEEBE & COMPANY,
HATTERS,

AND

MEN'S FURNISHING GOODS,

MANUFACTURERS OF FINE SHIRTS,

No. 160 BROADWAY, NEW YORK.

TO THE LADIES!

MADAME MOORE'S Preparations for the Complexion are reliable and contain no poison.

AQUA BEAUTA

removes Freckles, Tan and Moth Patches,

CARBOLIC WASH

cleanses the skin of eruptions of all kinds. 75 cents each. Her

NEURALGIA CURE

needs but to be tried to be appreciated. \$1 per bottle. Sent promptly on receipt of price. Sales-room, 683 Broadway, New York.

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 Hornellsville 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, *11:30 A. M. and 4:30 P. M. (Twenty-third street *11:15 A. M. and 4:15 P. M.)

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

For Graycourt and Way, at *8:30 A. M. (Twenty-third street, *8:15 A. M.)

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

For Suffern and Way, 5 and 6 P. M. (Twenty-third street, 4:45 and 5:45 P. M.). Theatre train, *11:30 P. M. (Twenty-third street *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.; *1:45, 4, 5:15 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 10:45 P. M. From Chambers street depot, 9 A. M.; *12 M.; *2:15, 4:15, 5:15, 6 and 10:45 P. M.

For Piermont, Nyack, Monsey and Way, from Twenty-third street depot at 9:15 A. M.; *12:45, 3:15, 4:15, 4:45, and *6:15 P. M., and, Saturdays only, *2:45, 11:45 P. M. From Chambers street depot at 9:30 A. M.; *1, 3:30, 4:15, 4:30, 5 and *6:30 P. M.; Saturdays only, *12 midnight.

Tickets for passage and for Apartments in Drawing Room and Sleeping Coaches can be obtained, and orders for the checking and transfer of Baggage may be left at the Company's offices—241, 529 and 557 Broadway; 205 Chambers street; 28 Greenwich street; corner 125th street and Third avenue, Harlem; 338 Fulton street, Brooklyn; depots foot of Chambers street and foot of Twenty-third street, New York; No. 3 Exchange Place and Long Dock Depot, Jersey City, and of the Agents at the principal hotels.

L. D. RUCKER, June 13, WM. R. BARR,
Gen'l Sup't 1870. G'l Pass'r Ag't

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

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., Poughkeepsie trains.

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

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

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

WM. H. VANDEBILT, Vice Pres't.

New York, May 2, 1870.

PERSONAL BEAUTY.

For an unrivaled specific for the complexion send addressed envelope and one dollar to PROF. LEON, 1,370 Broadway, New York.

BEDDING.

BEDDING.

JOHN H. WILCOX & CO.,
No. 59 FOURTH AVENUE
(Opposite A. T. Stewart & Co.'s upper store).
Importers of South American Horse Hair. Manufacturers and dealers, wholesale and retail.
MATRESSES.
Hair, Sponge, Eureka, Husk and Straw Mattresses. Patent Double-bordered Spring Mattresses. Patent Oriental Steel-spring Bed Bottoms. Elder Down, Plumes, Cretons, etc. Feathers, Feather-bed Bolsters and Pillows. Blankets, Quilts, Comforters and Sheets. Feathers washed and purified by Sheldon's Patent Process—live steam. Old feathers renovated by steam, and relieved of all disagreeable odor.
Hair Mattresses renovated and remade.
JOHN H. WILCOX,
formerly of
MELLEN & WILCOX.



WILLCOX & GIBBS'
Sewing Machine Co.,
No. 658 BROADWAY,
Corner of Bond Street,
NEW YORK.

THE CRAFTSMEN'S
LIFE ASSURANCE COMPANY,
214 AND 216 BROADWAY, N. Y.
Issues all desirable forms of Life and Endowment Policies upon the most favorable terms. No extra rates on account of residence, travel, occupation or sex. All surplus returned to the policy holders annually. Able canvassers wanted.
E. A. LAMBERT, President.
HENRY BELDEN, Secretary.

ELIZA B. BURNS,
TEACHER OF STENO-PHONOGRAPHY,
Room 28, 33 Park Row, N. Y.

MRS. BURNS will take special interest in the instruction of Ladies who wish to become efficient shorthand reporters. A wide and very remunerative field is opening in this direction.

A GREAT OFFER!!

Horace Waters, 481 Broadway, N. Y.,
will dispose of ONE HUNDRED PIANOS, MELODEONS and ORGANS of six first-class makers, Chickering's Sons included, AT EXTREMELY LOW PRICES. FOR CASH, DURING THIS MONTH, or will take from \$5 to \$25 monthly until paid; the same to let, and rent money applied if purchased.

SIBLEY & STOOPS,
DEALERS IN ALL FIRST-CLASS
SEWING MACHINES,
NEEDLES, OIL, SILK, &c.
MACHINES EXCHANGED & TO RENT.
No. 636 BROADWAY,
Three Doors Below Bleeker Street,
NEW YORK.

S. MOSBY, W. M. REDWINE,
Formerly Mosby & Hunt. Late with People's Bank.
CLARENCE P. HUNT,
Formerly Harris, Hunt & Co.
MOSBY, HUNT & CO.,
COTTON BUYERS,
284 FRONT STREET,
MEMPHIS, TENNESSEE.
Will devote their especial attention to the Purchase of Cotton on Order.

DANIEL D. YOUNG,
FASHIONABLE HATTER AND FURRIER,
717 BROADWAY,
NEW YORK.

The Lady Stock Brokers' Message to women.

The sole support of thousands of daughters and thousands of wives, derived from the labor of their fathers and husbands, may at any time be terminated by sudden death. If no preparation has been made for that event the gravity of the situation cannot be exaggerated.

The only adequate preparation is of a two-fold nature. It is either training while in prosperity for the work of a teacher of common branches, music, languages, art, etc.; or that of a newspaper or magazine writer, physician, painter, sculptor, actor, or short-hand reporter, or that of a sewing machine or telegraph operator, dressmaker, engraver on wood, type composer, or for some other handicraft; or it is **insurance on the life of father or husband in their favor.**

HERCULES MUTUAL



LIFE ASSURANCE SOCIETY OF THE UNITED STATES.

No. 240 BROADWAY, NEW YORK.
POLICIES ON ALL APPROVED PLANS.
All Policies entitled to Participation in Profits.
DIVIDENDS DECLARED ANNUALLY.
Thirty days' grace allowed in payment of Premiums.
LIBERAL LIMITS OF TRAVEL.
POLICIES NON-FORFEITABLE.
PREMIUMS PAYABLE IN CASH.

DIVIDENDS PAYABLE IN CASH.
LOSSES PAYABLE IN CASH.
JAMES D. REYMART, President.
ASHER S. MILLS, Secretary.
THOS. H. WHITE, M. D., Medical Examiner.
JOSEPH FLEISCHLY,
Supt. German Department,
230 Grand Street, New York.
Working Agents wanted in all the States.
Address the Home Office.

THE HOMŒOPATHIC
Mutual Life Insurance Co.,
No. 231 BROADWAY, N. Y.
Insures Homœopaths lower than any other Company.
Women insured at same rates as men.
D. D. T. MARSHALL, President.

NORTH AMERICA
(MUTUAL)
Life Insurance Company,
Nos. 17 and 19 Warren St.,
NEW YORK.

To those desiring to effect insurance in a company where combination of strong and useful features are in force, we present the following:

1st, **REGISTRY.**—This Company issues New York State Registered Policies—secured by pledge of Public Stocks, like the circulation of National Banks.

This makes every registered Policy as secure to the holder as a National Bank Note or United States Bond.

Superintendent Barnes says, in his report for 1869: "So far as the question of security is concerned, a Policy duly registered in this Department is probably the safest Life Insurance Policy that can be issued by a corporation."

See Regular Bulletin of Registered Policy Account in every Tuesday's New York Tribune.

All Policies registered in the Insurance Department free of cost.

2d, **MUTUALITY.**—The Company is purely Mutual, an order authorizing the retirement of the Capital Stock having been granted July, 1869. After January, 1870, all the profits will be divided among the Policyholders, after the new plan of contribution originated by this Company.

3d, **NON-FORFEITURE.**—All our Life and Endowment Policies are Non-Forfeitable after two or three annual premiums have been paid, thus securing to your heirs the value of every dollar invested, whether you can continue your policy or not.

4th, **NON-RESTRICTION.**—No restriction on travel in the United States, nor any part of North America north of the Southern Cape of Florida, or in Europe, at any season of the year.

5th, **GRACE IN PAYMENT OF PREMIUMS.**—Policy due generally allowed on any renewal payment, and the Policy held good.

6th, **CASH PREMIUMS AND CASH RETURNS OF SURPLUS,** or in addition to Policies.

GOVERNMENT SECURITY
LIFE INSURANCE COMPANY,
17 V. Warren Street, N. Y.
Ladies wanted as canvassers.

Thomson's Telegraphic INSTITUTE,

20 FOURTH AVENUE, NEW YORK.
Owing to the enormous demand for Telegraphic Operators, which at present exists throughout the country on account of the almost innumerable miles of line, which are daily being constructed the Telegraphic Department of this College offers the greatest facilities to Young Women who contemplate learning this most beautiful of all professions. The Instruments are of the most modern and approved style, such as are used in all principal offices; they are connected so that students can telegraph from one to another, giving them practice equal to that in actual business. Women earn from \$25 to \$50 per month as operators.

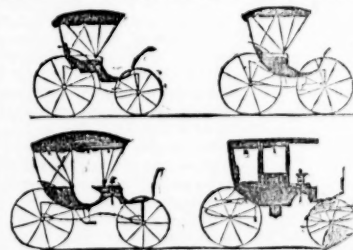
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ODE TO NAPOLEON BONAPARTE.

Some stanzas from Lord Byron's Ode to Napoleon Bonaparte will be read with peculiar interest, from the marvelous accuracy with which they apply to the circumstances of Napoleon III.:

'Tis done—but yesterday a king!
And armed with kings to strive;
And now thou art a nameless thing!
So subject—yet alive!
Is this the man of thousand thrones,
Who strewed our earth with hostile bones,
And can he thus survive?
Since he, misnamed the Morning Star,
Nor man nor fiend hath fallen so far.

Ill-minded man! why scourge thy kind
Who bow'd so low the knee?
By gazing on thyself grown blind,
Thou taught'st the rest to see.
With might unquestioned—power to save—
Thine only gift hath been the grave
To those that worshiped thee:
Nor till thy fall could mortals guess
Ambition's less than littleness!

Thanks for that lesson! it will teach
To after warriors more
Than high philosophy can preach,
And vainly preach'd before.
That spell upon the minds of men
Breaks never to unite again,
That led them to adore
Those Fabled things of sable sway
With fronts of brass and feet of clay.

The triumph and the vanity,
The rapture of the strife—
The earthquake voice of Victory,
To thee the breath of life;
The sword, the sceptre and that sway
Which man seemed made but to obey,
Wherewith renown was rife—
All quell'd!—Dark Spirit! what must be
The madness of thy memory!

The Desolator desolate!
The Victor overthrown!
The Arbitrator of others' fate
A Suppliant for his own!
Is it some yet imperial hope
That with such change can calmly cope?
Or dread of death alone?
To die a prince—or live a slave—
Thy choice is most ignobly brave!

He who of old would rend the oak,
Dream'd not of the rebound,
Chain'd by the trunk he vainly broke—
Alone—how look'd he round!
Thou in the sternness of thy strength
An equal deed hast done at length,
And darker fate hast found:
He fell the forest prower's prey;
But thou must eat thy heart away!

The Roman when his burning heart
Was slaked with blood of Rome,
Threw down the dagger—dared depart,
In savage grandeur, home—
He dared depart in utter scorn
Of men that such a yoke had borne,
Yet left him such a doom!
His only glory was that hour
Of self-upheld abandoned power.

The Spaniard, when the last of sway
Had lost its quickening spell,
Cast crowns for rosaries away—
An empire for a cell;
A strict accountant of his beads,
A subtle disputant on creeds,
His dotage trifled well,
Yet better had he neither known
A bigot's shine, nor despot's throne.

But thou—from thy reluctant hand
The thunderbolt is wrung—
Too late thou leav'st the high command
To which thy weakness clung;
All evil spirit as thou art,
It is enough to grieve the heart
To see thine own unstrung,
To think that God's fair world hath been
The footstool of a thing so mean.

And earth hath spilt her blood for him,
Who thus can hoard his own!
And Monarchs bow'd the trembling limb
And thanked him for a throne!
Fair Freedom! We may hold thee dear,
When thus thy mightiest foes their fear
In humblest guise have shown,
Oh! ne'er may tyrants leave behind
A brighter name to lure mankind!

Thine evil deeds are writ in gore,
Nor written thus in vain—
Thy triumphs tell of fame no more,
Or deepen every stain;
If thou hadst died as honor dies,
Some new Napoleon might arise,
To shame the world again—
But who would soar the solar height
To set in such a starless night?

Welgh'd in the balance, hero dust
Is vile as vulgar clay;
Thy scales, Mortality! are just
To all that pass away;
But yet methought the living great
Some higher sparks should animate,
To dazzle and dismay;
Nor deem'd contempt could thus make mirth
Of these, the Conquerors of the earth.

There was a day—There was an hour
While earth was clad in Gaul thine—
When that immeasurable power
Unsat to resign
Had been an act of purer fame
Than gathers round Marengo's name
And gilded thy decline
Through the long twilight of all time,
Despite some passing clouds of crime.

But thou forsooth must be a king
And don the purple vest—
As if that foolish robe could wring
Remembrance from thy breast—
Where is that faded garment? Where
The gawgaws thou wert fond to wear:
The star, the string, the crest?
Vain, froward child of empire! say
Are all thy playthings snatch'd away?

Champagne, it is believed, will be very scarce for several years, in consequence of the districts producing that wine, and the great depots of Reims and Chalons, with their millions of bottles, having been occupied by the German armies. This year's vintage is destroyed, and the damage to the owners of the vineyards, the wine makers and the merchants, it is calculated, will exceed twenty millions of dollars. Of course, the champagne wines will still be produced, and in greater abundance than ever, so that the manufacturers of cider will profit by the war.

THE SOCK AND BUSKIN.

The Winter's Amusements—Seebach—Silly and Montaland—The Ballet as an Educator or Degrad
The Grand Metropolitan Bazaar—Shadows.

SEEBACH.

When Seebach made her appearance as Gretchen, her admirers decided that Gretchen was her master role. Now they are lost in wonder at the singular versatility of the art she displays. As Marie Stuart she rises beyond even Ristori, while in Valerin and the little comedietta, "A Cup of Tea," she has given evidence of unprecedented versatility of talent. Manager Grau has given her the benefit of some improvements, too, in the get-up and stage management that deserves mention. That execrable green curtain does not come down so frequently, and the musical accompaniments hinted at last week have not been neglected. Seebach may not need stage and orchestral accessories, but a New York audience demands them. There will, doubtless, be a rush to see her as Jane Eyre. If her personations of that quaint character proves her as capable of conceiving power as those in which she has appeared up to this time, her success will be perfect. Still, it must be acknowledged that Seebach is above and beyond the masses of American playgoers. She is too exalted, too pure, and, though she is sympathetic, and carries her audience along with her, it must be remembered that her audiences are select, even when they are not fashionable.

Nilsson's triumph is no greater in its way than Seebach's. Our people have always been music-mad. They affect to be hypercritical, but there are a few critics leading the multitudes who flock to hear the great singers, not because they appreciate the higher artistic merits of those artists, but because they are charmed with the magical rendering of those easy and popular strains of melody that have linked themselves with the associations of the Past, and are the interpreters of the feelings of all peoples.

MONTALAND AND LEA SILLY.

are still drawing crowded houses at the Grand Opera House. To the wondrous beauty of the one actress and the no less wondrous art, grace and genius of the other, must we attribute the success of Prince Eric's grand "show," as he himself dubbed his last importation of opera bouffe. It is called a splendid spectacular drama, opera and ballet combined, especially the ballet. But although his ballet troupe is a large and fine one, taken as a whole, he has no such artistes as Morlacchi or Bonfanti to lead his sailors, highlanders, Javanese or demons in their ballet performances. Whoever has seen those artistes cannot suppress a regret that the splendors of the final demon torch dance in Faust lacks the finishing triumph of their genius.

In no department of dramatic art is the highest artistic excellence united to the most perfect physical development more needed than in the ballet. If a high and pure artist soul does not infuse its exalting influence into a performance highly sensuous in itself, the exhibition becomes a means of degradation in taste and morals. In vain may Olive Logan show that the ballet girls are obliged to be the purest women, as a class, that appears upon the modern stage; unless they are first-class artistes they will by the masses be classed with the burlesque actress, whose price per season is regulated by her personal charms and exposure of the same. Lea Silly, however, is the exception to this rule; though a burlesque actress with a perfectly charming development of form and limb, she fascinates more by her artistic excellence as an actress than by her person. Her face glows into the finest intelligence, her movements are all pure, graceful and exalted. She elevates Mephisto by her rendering in the same way that Lucifer is elevated in Faust, until we almost love such an exalted devil.

On the other hand, Montaland is so excessively pretty, so arch, sweet and cunning-simple, we would not have her display too much intellect lest the charm should be gone; for a very pretty woman is never intensely intellectual. Perhaps the reason is they find it unnecessary to cultivate their mental capacities, so effectual for all purposes of influence and power do they find their personal beauty. So powerful is this influence that some male critics have even decided that Montaland is Silly's equal as an artist. But they are entirely blinded by their admiration of her personal charms. Any clever school girl could be trained to play the Gretchen of Cremona and Jarne's "Le Petit Faust," and if she was as pretty as Montaland, she would, by the opposite sex, be considered as charming and voted as clever.

It is not altogether the sensuous nature of the exhibition that draws the houses in New York. Should the

SWEDISH SONGSTRESS.

be announced for a season of German, French or Italian opera at the Grand Opera House or the Academy of Music, and furnished with just such stage accessories as Fisk and Cole give, her success could not be measured. It is the show, the excitement of a spectacle, that our people demand. An Oratorio put upon the stage, with proper aids and accessories, would draw in our cosmopolitan city almost as well as an opera bouffe. This passion for spectacular drama will be gratified to the fullest extent this winter.

BOTH VAN WINKLE

will continue to run at Booth's, while a burlesque pantomime, "Wee Willie Winkle," makes its appearance at the Olympic. Nothing has been neglected that will make it attractive. Transformation scenes, effected by new machinery, and other extensive preparations to aid the inimitable George Fox, Honeywood, and Fanny and George Bean, have been made.

MAN AND WIFE

are kept upon the boards at the Fifth Avenue, while Kelly & Leon have seized upon that sensation, and touching it up with the wierd humor and pathos of negro minstrelsy, announce it to follow "Babies of the Period." The Francisco Minstrels also have some good hits upon the uncertainties of married life.

Among the amusements for November,

A GRAND METROPOLITAN BAZAAR

is announced, for the benefit of the New York Foundling Asylum. The most fashionable and influential ladies of the city are interesting themselves in the management of the affair. Outside of its benevolent character, it will doubtless be one of the most attractive features in the early amusements of the winter. One hundred thousand dollars is the sum the managers propose to raise by the Bazaar, which is, in reality, a mammoth Fair for the sale of the various miscellanies usually disposed of at such places. The money is to assist in building a Foundling Asylum for the offspring of illegal passion, which has heretofore helped to swell the numbers of Baby Farmers and Abortionists.

The whole list of amusements for the winter bids fair to eclipse anything ever offered the pleasure-seekers of our city before. The changes in programme all show the transition stage of our population. The future is pregnant with great events. Our stage, drama and amusements, if attentively studied, will show that coming events cast their shadows before. A people's amusements, like a woman's dress, show their character, and prophecy their future.

EMILY VERDEBY.

BEETHOVEN.—L. Prang & Co., who have already become famous for their chromos, have just issued two superb portraits of Beethoven, one of cabinet size and the other much larger. The coloring of both is brilliant in the extreme, and the general effect very fine. They will prove especially effective at this season, when the centennial of the great master is about to be celebrated.

MISCELLANEOUS ITEMS.

A female cabinet-maker graces the census tables of Iowa.

The opal has been beautifully called a pearl with a soul in it.

Forty thousand women are employed as outdoor laborers in England.

A college for women alone is soon to be organized in Franklin, Mass.

The most popular physician at St. Petersburg is a woman—Madame Susloff.

A remarkably successful pickpocket at the Ohio State Fair was a pretty English girl.

Mrs. Betsy Boardman received thirteen votes for town representative in Woodford, Vt.

A journal, to be called the *Work-woman*, is announced to appear in Philadelphia next winter.

Miss Lillian S. Edgerton will lecture in the Southern States. She gets \$2,000 for fifteen lectures.

After an execution in Japan one of the bleeding heads ran out its tongue and winked its eye.

General Ulrich, the late commander of Strasbourg, is said to be the husband of the celebrated dancer Taglioni.

Maine now has two women holding the office of justice of the peace, Miss Inez A. Blanchard having received an appointment.

Miss Angie King, the young lady who failed to get the Janesville (Wis.) post office, is about to commence as a Shakespearean reader.

The villa recently purchased at New Hartford, Conn., by Miss Clara Louise Kellogg, has been christened Gretchen Cottage, Brookside.

The women teachers at the recent meeting of the Crawford County (Ind.) Institute signed a pledge not to wear corsets for one year.

A lady in Oshkosh, Wisconsin, amused herself in church, on Sunday, by counting the different styles of doing up the hair, and found fifty-one.

The Cleveland *Herald* thinks the marriage service should be changed to read, "Who dares take this woman?" and the groom shall answer, "I dare."

There are also some occasions where it might be changed to read, "Then the minister shall say, 'Who dares throw away this woman upon this man?'"

A Georgia Court has fixed the damages for killing a wife at \$7,000. The husband's bill against a railroad company was \$30,000, evidently a fictitious value.

"My dear," said a sentimental wife, "home, you know, is the dearest spot on earth." Well, yes," said the husband; "it does cost about twice as much as any other spot."

Mrs. Mary Fitch, the beautiful barber of Charlton, Iowa, is doing an excellent business. Her shop is crowded with customers, who like to feel her soft hand upon their faces.

A young lady broke off her engagement with a gentleman, recently, because, she said, he wore lisle-thread gloves instead of kid, and, being well off, she considered it a sign of meanness.

Dr. P. H. VanderWeide, late Professor of Chemistry at Cooper Institute and the N. Y. Medical College, is the inventor of the new ice-making material, chymogne, and also of the ice machine using it.

The lady teachers of San Francisco are urging the appointment of some competent woman to the newly created office of Deputy Superintendent of the Public Schools of that city. The local papers favor the idea.

A Kansas lady, on retiring to her room one night, found it filled with martins, which had flown in during her absence. Instead of heartlessly turning them out into the cold, the kind-hearted lady captured all the little creatures and had them served up the next day in a pot-pie.

Many persons have wondered why horse chestnut, horse radish, etc., are so called. A Scotch word, entitled "Etymons of English Words," says that the original word was "harsh"—harsh chestnut, harsh radish—and that the French and Swedes translated it into "horse." Hence the common error.

Unsophisticated Boy—"Mamma, papa is getting very rich, isn't he?" Mamma—"I don't know; why, child?" Boy—"Cause he gives me so much money. Almost every morning, after breakfast, when Sally is sweeping the parlor, he gives me a sixpence to go out and play." Sally received a short notice to quit.

A bachelor on Twenty-seventh street, New York, had the blues, and applied to a doctor for some medicine. The doctor inquired into his case, and wrote a prescription in Latin, which the bachelor took to a drug store. Translated, the prescription read, "Seventeen yards of silk, with a woman in it." The bachelor proposed to a lady that evening, and was married in two weeks.

The decision of the Supreme Court of Illinois adversely to the application of Mrs. Myra Bradwell to be admitted to the practice of the law, has been taken before the Supreme Court of the United States. Meanwhile, the estimable applicant has been engaged in the performance of a duty which was first introduced by Madame Eve, and which has since been exclusively confined to the sex of which she is a member.

The greatest waste of ice is in the preparation of water for drinking. The inhabitants of many tropical countries are accustomed to keep water cool without the use of ice at all. The means employed are very simple. The water is kept in a porous earthen jar, which is surrounded with a wet cloth, and the whole apparatus is suspended in a draught of air, away from the direct rays of the sun. The evaporation of a duty through the pores and from the outside of the jar keeps the interior cool.

LEATHER PAPER IN JAPAN.—One of the most interesting and peculiar productions of paper is that which is made to imitate leather. The surface has every appearance of a finished skin, with extraordinary firmness and elasticity, and it can be subjected to washing without any injury from the water.

Japanese leather paper is made extensively at Flangawa, near Yeddo. The paper out of which it is prepared is not dissimilar to our packing paper, and is made in Southern Japan, near Nagasaki, and thence taken to other provinces, where it is manufactured.

Mlle. Christine Nilsson.

Max Strakosch respectfully announces the (2d) second and remaining concerts of the first series of

Mlle. Christine Nilsson,

which will take place on the following dates:

Wednesday Evening, September 21,

Friday Evening, September 23, and

FIRST GRAND NILSSON MATINEE

Saturday, September 24, at Two,

Monday Evening, September 26,

Wednesday Evening, September 28,

Friday Evening, September 30,

SECOND GRAND MATINEE

Saturday, October 1, at Two o'clock.

Mlle. Christine Nilsson will be assisted by the following eminent artists:

Miss Annie Louise Cary, contralto, Royal Italian Opera, London;

Signor Brignoli, the distinguished tenor;

Signor N. Verger, the eminent barytone;

Mr. Henry Vieuxtemps, the renowned violin virtuoso;

Mr. James M. Wehl, solo pianist and conductor.

The grand orchestra will be under the direction of

MAX MAHETZKE,

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Reserved Seats \$3 and \$4 each. Reserved Seats to Matinee, \$3.

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MADAME MARIE SEEBACH.

Fourteenth Street Theatre, formerly known as "Theatre Francais." Mr. Grau has the honor to announce the debut in America of the celebrated Tragedienne.

MADAME MARIE SEEBACH,

with her new and brilliant company, for

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The initial performance will be the production of Goethe's sublime creation

FAUST. FAUST.

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MARIE SEEBACH in her great role of GRETCHEN.

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