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EDITORS AND PROPRIETORS.

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OBJECTIONS TO THE LEGALIZATION OF PROSTITUTION.

The candor and good temper with which you have discussed my views on the proposed legalization of the "Social Evil," in your editorial of March 8, encourage me to again take issue with you upon a subject which the interests of our children make one of vital importance to every mother in the land. You say "That the first question to be considered is, whether it is a matter which comes within the limits of governmental control?" This is answered at common law and by legislative enactment, by the statute which makes fornication a misdemeanor punishable by fine or imprisonment. The first effect, therefore, of legalizing prostitution would be, negatively, to abolish all legal restraint, so far as men are concerned; for it cannot be presumed that the wisdom of the nineteenth century would culminate in compounding a wickedness for cash, after the manner of the dark ages, as if such an anomaly were possible as a government selling a license for an act which it professed to punish. Why should these unfortunate creatures be held responsible for the physical horrors that are really perpetrated by the male? These women do not entail scrofula upon their offspring, because they have no children. It is *man*, who, acting as conductor between the decent and the depraved, demoralize society. The sanctity of marriage is the foundation of a republican government, and a blow aimed at it is directed against society. The woman, always the weaker party in such a contract, who is generally at the mercy of her husband, has at least a right to expect the full perfection of health and strength in the one in whom she loses everything, even her name. The man from whose mind all fears of social and physical responsibility are removed, and where appetite having the stimulus of variety, is indulged *ad libitum*, is hardly the person when he does marry to perpetuate a vigorous and hardy posterity. The "syphilitic taint" would not be eradicated from these unfortunate women within any period of time that a community could afford to keep them in hospitals; for recent medical science has proved conclusively that secondary syphilis has been communicated long after all external evidences had disappeared from the original sufferer; so that in really young and inexperienced men might only be deluded by a fancied security. Besides these arguments there is something more to be said. It is rapidly becoming a question between legislative grants to founding asylums and "homes" of various degrees, whether or not the moral part of the community will have anything left for their own juveniles, or if their substance will not all be appropriated for the support of Mr. Brown's or Smith's illegitimate family in its various phases. This is on a par with the beneficent policy which prevents a married woman from selling her own real estate without the consent of her husband, though he can mortgage his to its full value without consulting her. I am, therefore, opposed to this legalizing prostitution; first, because it is anti-republican, and I would have said anti-democratic, but as the motto of that party has always been the "greatest good for the greatest number," and as I doubt not the men who seek this relaxation greatly outfigure the women who offer it, you might take issue with me there. Anti-republican, therefore, because in a free country no one class should be legislated for at the expense of another. But my chief ground of objection is that it is an admission "that women were given to men to fulfill the indications of nature involved in sexual commerce," and this dogma female suffragists totally deny.

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THE Cosmo - Political Party.

NOMINATION FOR PRESIDENT OF THE U. S.,
IN 1872.

VICTORIA C. WOODHULL

SUBJECT TO
RATIFICATION BY THE NATIONAL CONVENTION.

[Written for Woodhull & Claflin's Weekly.]

A RARE WOMAN.

BY MAURICE RADEN, A. M.

At Sans Souci, the charming summer palace of the Prussian kings, there occurred one of those pleasant festivals, which Frederick William IV., former King of Prussia, was wont to hold, during the first years of his brilliant reign, and to which, besides the royal family, were always invited a number of persons most distinguished in art, literature and military pursuits.

The art-patronizing monarch had shortly before received a consignment of antique sculpture, and other rare works of art, which had been arranged in an apartment of his beautiful country residence at Charlottenhof.

A part of the assembled company having examined these masterpieces, surrounded the venerable Alexander Von Humboldt, who, in the gayest humor, gave them the results of his always judicious criticisms.

At the moment that the old master sculptor, Rauch—one of the most celebrated German artists that ever lived—holding in his hands a piece of sculpture, had approached Von Humboldt with a view that the latter might see its inscription, the royal host entered, followed by a gentleman of fine personal appearance, upon whose arms were leaning two beautiful girls.

The king, with his lorgnette, examined with evident curiosity and pleasure the piece held by Von Humboldt, and exclaimed:

"What kind of an inscription is this? What does it mean?"

"May it please your Majesty, we have in our midst one learned in the Greek," and Humboldt, addressing the older of the two young ladies, showed her the inscription, and continued, in his usual most amiable manner: "Might I pray your serene ladyship to explain to us this oracle?"

The young lady blushed, but promptly gave, through the medium of the French language, the translation of the inscription, and added a graceful allusion to Herr Von Humboldt's great gallantry in feigning himself ignorant. The old gentleman smiled pleasantly, and the king seized the opportunity of making one of his agreeable compliments to the fair translator, and then, accompanied as before by the gentleman and the two young ladies, left the room.

"Who is this young lady?" asked Rauch, the Nestor of science. "She is a beauty."

"Don't you know her yet?" replied Humboldt, moving, with the old artist, toward the adjacent flower-gardens.

"She is a Princess Ghika—she and her sister accompanying being daughters of Prince Michael Ghika, Governor of Krajorra, the gentleman escorting them."

"The family Ghika is, as you must certainly know, the first in the Danubian Principalities, and has furnished for two centuries most of the governors and ministers of Moldavia and Wallachia. It is an extremely old family, and boasted, until thirty years ago, of not having been touched by occidental culture. The parents of the Princess Helen whose beauty so naturally struck you—the last generation (of the Ghika—have, however, laid aside the oriental habits of the Bojars, and is now to be regarded, in my opinion, as the best educated family under the Turkish sceptre. A peculiar literary inclination reigns in it. The mother wrote, for the first time in Roumanian language, the translation of one of Madame Campan's works. The father is a very learned man, an archaeologist, and travels, since he resigned his position as ambassador in the year 1841, all over Europe, 'for the sake of study,' as they have written on their passports, in order not to render themselves suspicious to the European police governments."

The old Humboldt smiled mischievously toward Rauch.

"Are they sojourning in Berlin for the sake of study also?" asked the latter.

"I should think so," replied Humboldt. "They lived for some time in Vienna, then in Venice, in Dresden and now here. Everywhere does Prince Michael take care that his daughters shall have the best opportunities for enriching their knowledge and education. I assure you, the older particularly (I mean the Princess Helen), possesses, for her young age of twenty and a few years, a surprising knowledge. I feel in her presence as in that of a great scholar, and as often as I have had the pleasure of conversing with her, I have always discovered new and brilliant ideas of her rich genius. She has something original about her. I often think that a great mission is slumbering in her, and, were she not a woman, I would predict her a great career."

"It is, indeed, to be lamented that so much of education and talent shall be destined for a man, who, perhaps, will not be capable of its appreciation. You, dear Rauch, as an artist, must immediately have recognized her great beauty

truly of the Grecian type. One could not find a more complete model for a statue—the forehead, the eye, the nose—indeed all the features of her countenance, the whole bust, are of more than usual faultlessness; but, for my part, I do praise yet more than these her surprising intellectual qualities. Her knowledge of languages is a real treasure; and though she is but a woman, she is yet gifted with a masculine energy and strength of character. She shoots splendidly with the pistol, and although I am sorry to say I have not yet had the pleasure of seeing her swim, she is said to have proved in the presence of the whole Ghika family and the court of Wallachia her perfect accomplishments in that exercise. Besides, she is a painter. Yes, yes, dear Rauch, she belongs not less to your sphere than to mine, and you'll form her acquaintance with pleasure.

The Prince Michael Ghika returned with his family to Wallachia at the expiration of 1848, and the revolution in the half of occidental Europe was therefore witnessed appreciably by his daughter the Princess Helen. She felt the inspiration of the time; she heard the cry of nations for liberty; she saw in what manner the west of Europe forcibly liberated itself from the shell of the middle-aged institutions.

Soon after her return home she married the Prince Alexander Koltzoff, a scion of one of the oldest and most genuine Russian families. The husband of the Princess Ghika was a Russian who combined in himself traits of Russian nobility and Grecian piety. His wife, though, was more than woman; she felt herself neither happy of having become a member of one of the most aristocratic Russian families, nor of having been received at the court of Nicholas the First with particular distinction, nor for having been appointed to a most prominent position of honor to the Grand Duchess Olga.

Several years have passed. In the Princess Helen Koltzoff that which laid for so long a time as a germ in her sprung up, and the court of the Czar Nicholas became to her an unbearable prison-house. In the western part of Europe she imbibed ideas which developed themselves under the half oriental sky of Moscow. She appreciated the antagonism between the efforts of civilized humanity and those of the barbarous and enslaved Orient, because, in her home on the Danube, the streams of occidental culture and oriental life came so often in contact, and that appreciation placed her innermost being in a disharmony under which mind and body equally suffered. She understood her unhappiness as a woman and felt the power with which her truly manly mind urged her to undertake a mission. She wished to introduce the idea of civilization among the people of the Orient, with which country she felt herself to be in close relation. The mind of liberty which struggled in the West should reach also the exhaled world of the Orient and awake life in all while they were yet capable of living. She considered herself capable to undertake such a mission; it was a kind of passionate patriotism in her as a Roumanian woman, as a daughter of that people which stands between the Europe of endeavoring progress and the dissolving Orient, to carry civilization and the idea of liberty to those nations, to open a road which should lead to the slumbering East of Europe. Her experiences in Russia taught her that here too the ideas of that time could find a fertile soil. The Emperor Nicholas of Russia had heard many reports of the Princess Koltzoff, which made him suspect her of this, by him, hated liberalism. The Prince Koltzoff was forced to hear many unpleasant remarks from the despotic Czar, and his soldierly devotion to his sovereign caused him always to think of his wife with great uneasiness. She herself could no longer bear her position; they therefore mutually agreed to separate. The Prince himself procured a passport for his wife and restored her to her ante-nuptial liberty. Nothing chained one to the other—neither love, nor children, nor intellectual affinity.

On the 26th of April, 1855, the Princess Helen Koltzoff, by birth Princess Ghika, departed from Russia. Six weeks before, the Emperor Nicholas had died, and she could perceive that, under his successor, Alexander I., a liberal movement had begun in oppressed Russia. Eager to breathe the air of liberty she set out for Switzerland.

As she stepped again on the Helvetic soil, the first time for a long period, she gave expression to her feelings: "I find myself relieved of weariness and tedium. The air here is so pure; nature's voice is here so consoling, even as are to the infant the protecting arms of that mother who rocks it in her lap. Everything that surrounds me is in unison with the peaceful emotions of my heart. I feel that my benevolent genius has led me to these gigantic mountains. Will I find here other sorrows or a tranquil haven? No matter. This sun that sits in golden clouds cannot be the proclaimer of a dark morning. Happiness must be here, where everywhere it beams forth so beautifully." The result of her journey to Switzerland and her sojourn there was her subsequently published work, "The German Switzerland and the Ascension of the Monk" ("Die Deutsche Schweiz und die Besteigung des Monchs"). She accomplished the ascent of this rarely-ascended mountain with an energy that astonished her guide indescribably, and on its summit planted the flag of Wallachia as a national triumph. Her work on Switzerland made the name Dora d'Istria, which she adopted as her *nom de plume*, immediately celebrated. It was surprising to see a woman treat learned and historical materials with such a thoroughness and with so philosophi-

cal a mind as Dora d'Istria had done. Particularly rich in thought is the chapter about the council at Constance and the martyrs of freedom in the fifteenth century, an apotheosis of Huss, "the flame of whose funeral pile has beamed over the heads of generations, like a sacred light, more brilliant even than the sun. His ashes, scattered by the winds, have fertilized the soil of old Europe and produced Lefevre, Zwingle and Luther."

The history of the Swiss Union breathes also this love of liberty and progress, as the apostle of which she has acquired, with the great scholars of all nations, an unusual glory.

A few years' stay in Switzerland gave her time for great studies, and for compiling her own experiences of the manners and institutions of the Orient. The results of these lay before us in large volumes, proofs of an astounding and an extremely fertile genius. In the year 1858 was published her able and sensation-creating work, "Monastery Life in the Oriental Church," in which she appeared as the adversary of the monasteries, showing, by numerous examples, the harm and uselessness of this long-outlived institution. After a historical sketch of the origin of Oriental monastery life, its progress, accomplishments and its decay, are described the rules, regulations and usages of the different countries in which it exists. The most interesting chapter is that on Greece. This already poor country is yet further impoverished by its numerous monasteries. A single one, for instance, has an income of two millions francs, and in its cellars a stock of fifty thousand bottles of wines (of course very good, as it is generally supposed that monks and Catholic priests are good judges of wine). On the mountain Athos, in Macedonia, there are twenty-three monasteries, with six thousand monks, who do nothing but eat, drink and pray.

In 1860 the name of Dora d'Istria became yet more celebrated by her work of that year, entitled "The Women of the Orient." "The West," she writes, "does not recollect to-day everything that the Orient has done for it; it is prone to ignore the remembrance of olden times and the obligations of 'renaissance.' A school is even existing whose principal object is to systematically humiliate the Orient, its religious institutions, traditions, ideas and laws. The women herein are not spared. I attempt, in my work, to reply to evil-wishing voices, even as I have tried on other occasions to defend the freedom of our (the Greek) Church." She then describes the condition of the women of various nations, to wit: the Greek, the Alban, the Russians, the Armenians, the Poles, the Slavonians, etc., drawing a general comparison between their condition and that of the women of the Orient. This work, replete with evidences of scientific research, is nevertheless an apotheosis of the Orient and the Oriental women. Dora d'Istria resumes: "That in those societies in which religion does not elevate and protect the rights of the heart, the wants of the intellect, and that wholesome principle, equality of citizenship, neither with man or woman can esteem or love for the gender sex exist. The woman becomes a slave and sinks to a mere animal existence; she remains an object of lust—an article of trade, but nothing else. The woman, on her part, indemnifies herself by satisfying her vanity. The effect of the condition of women in the nations where she is protected an equal of man, but actually a slave, is shown in the polygamous practices of the Asiatics. Religion and political institutions decide the fate of women. The Islam treats his wife as a prostitute; Christianity has assigned her a much higher position. But Catholicism, on its part, treats the woman with mistrust and is ever trying to keep her down. Its councils have considered the woman in the same spirit as the Greek Church, always weak, and not created for honorable positions. Protestantism, most of all religions, cherishes the teachings of that modern philosophy which has placed woman fully equal to man, and has endowed her with the liberty of speech, dignity and self-confidence. Dora d'Istria, therefore, regards her mission to be the introduction among the uncultivated nations of a clearer and a nobler religion.

After the publication of this work, she departed for Greece, where she met a most enthusiastic reception, and was even elected an honorary member of the Academy of Athens. She extended her journey over the whole of Rumelia, the manners and customs of which she has recently described in two large volumes. Since that time she has resided permanently in the northern part of Italy.

Dora d'Istria is, as can be recognized by this short sketch of some of her thoughts, a rare and remarkable woman. In a manner never before attempted by any one, she has presented to learned and educated Europe the world of the Orient; and she has from the first undertaken to arouse the attention of the Orient to the fact that it is capable of living in accordance with the reformatory ideas of Europe.

Yet has the idea of liberty, which the revolution of 1789 brought forth, to struggle in Europe with its enemies; but it makes progress, nevertheless, and cannot be detained by the egotism of a few men.

Already we see she has awakened the slumbering mind of far distant Russia, which has publicly thrown off the chains of bondage, and it was a woman who opened for her the closed doors of the intellectual world of the European Orient.

The abandoned woman stands ever the eternal priestess, bearing in her person the sins of an unrighteous and wicked generation.—Locks.

(For Woodhull & Claflin's Weekly.)

ALICE CARY.

BY SOPHIA P. HARFORD.

Another representative of truth's pure, brilliant light
Has left the earthly casket for heaven's glorious height;
We refer to Alice Cary, the pure, the brave, the true,
And well humanity may mourn to bid such friend adieu.

For grounded firm in principle, her soul grasped glorious thought,
Which, penned in rich poetic strains, with truth 'twas always fraught.
Her poems told with giant force 'gainst superstition's blight,
And bold her inspiration to defend the glorious right.

How free from bigot's trammel does her saint-like soul appear,
In the poem that's entitled "My Creed," we find no fear;
Truth, joined with noblest courage, love such as Jesus taught,
She boldly there defended, with the clearest language fraught.

No church for her, no priest for her, no creed for her but love,
No second-hand religion inspired her, but above
Her vision always tended, drawing down heaven's noblest fires
To bless the human altar with pure and high desires.

Again she wrote a poem, more unpopular in thought,
The use of sin she clearly proved, explaining what she thought,
And should a bigot ever seek to brand it with abuse,
Let him first prove its opposite by teaching "sin of use."

How pure her heart, how clear her brain, how strong her reasoning powers,
Our very souls she thus attracts—yes, draws these thoughts of ours
To higher states of being, to purer spheres of love,
For every thought her words express may lead our minds above.

BATTLE CREEK, MICH., March 19, 1871.

The Root of the Matter, or the Bible in the Role of the Old Mythologies.

BY C. B. P.

No. XII.

The Messiah or Saviour of the ancients was always the Sun, or his invisible image, whose spiritual make-up were "the invisible things of him from the creation of the world, clearly seen, being understood by the things that are made"—his eternal power and Godhead having ample room and verge enough in excellency on the sky, with the kingdom on earth as it is in heaven. He was the true prophet or seer, who had the large, open vision, and a good many more things which the eye hath not seen nor ear heard, neither have entered into the heart of man to conceive, except to the lover of God, who would know the truth, that the truth might make him free. Then, by penetrating into dark corners and disembowelings, sacred mysteries, God reveals unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. Daniel, chief of magicians, or wise men, saw how the heavens do rule, and in night visions saw the Son of Man come to the Ancient of Days with the clouds of heaven, having judgment set and books opened from his throne of fiery flame and his wheels burning fire. This was the Sun, or Lord God of hosts, in the sight of all Israel, the visible of the incorporeal model, doing the world as the Saviour or Messiah in the heaven above, the earth below, and in the waters under the earth, where the Lord spake unto the Fish, which had Jonah in charge to preach to the *ninies* of the eastern sky.

Eastern mythology permeates all "of those things which are most surely believed among us," and St. Luke bottoms his gospel on these same old legends, which sufficed for all the old religions. The sun, passing through the deep, deep sea of the under world, would not fail to speak to the fish that preserved Jonah in the belly of hell. Among the signs the fish was a mode of sailing in, and from the Pillars of Hercules via Good Hope Cape the fish would be in at the break of day, and the Sun, as the chief of the "break-of-day boys," draw out Leviathan with a hook, having Jonah well ensconced in the chamber; for the Sun or Lord covereth with light as a garment stretcheth out the heavens like a curtain—who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire. Nor less did the Fish pay tribute

When he brought up a piece of money,
As from the laud of milk and honey,
Having a hook cast in his gullet
And Peter on dry land to pull it.

Curious was that sea-fish Leviathan, which God of all his works created hugest that swim the ocean stream. "He drinketh up a river and hasteth not; he trusteth that he can draw up Jordan into his mouth; he taketh it with his eyes; his nose pierceth through snares," and he made no bones of lodging Jonah in the belly of hell, and of spouting him over the walls that reached up to heaven.

What a strong net, to be sure, to hold all these fish of every kind. What would be more entertaining for Mother Goose's nursery than the biblical fish stories, Jonah, Jobit, etc., and what but children in mental development could believe biblical mythology as veritable literal history. As

poetry written with God's finger, it is good; but oh how the priesthoods and superstitions have killed us through the ages with the letter. Methinks, however, that the angel of the Lord must soon descend from heaven and roll away the stone from the sepulchre.

O wise men from the East! your treasures are
Most beautiful, as seen within their light;
Through many ages they were brought afar,
With starry gems that glory in the night.
Sweet home of those in linen pure and white,
Transcending all the lovely shapes on earth;
How sweet, with soul-wings spread in upward flight,
To love those damsels of immortal birth—
Those dwellers in the sky, above our present dearth.
Ye angels! spirits, too, of living fire—
Ye ministers to those who grope below;
How oft ye mingled in the fond desire
In many ways the Spirit to bestow,
And mortals, from you, felt themselves aglow.
As word made flesh, or flesh rose with the word,
The Psalmist, in his "reins," could also show
That way to follow on to know the Lord,
As one of many in divinity adored.

Says Muller: "The origin of mythological phraseology, whatever outward aspects it may assume, is always the same; it is language forgetting herself. Nor is there anything strange in that forgetfulness, if we bear in mind how large a number of names ancient languages possessed for one and the same thing, and how frequently the same word was applied to totally different subjects. If we take the Sun, or the Dawn, or the Moon, or the Stars, we find that even in Greek every one of them is still polyonymous, i. e., has different names, and is known under different aliases. Still more is this the case in Sanskrit, though Sanskrit, too, is a language which, to judge from its innumerable rings, must have passed through many summers and winters before it grew into that mighty stem which fills us with awe and admiration, even in the earliest relics of its literature."

On this same wise we may see how many names may be rung out on the God of Israel, though all were resolvable into the one God, as among the heathen. Jesus was of seven or more variations of the name under heaven whereby we must be saved. The Sun was the anointed; Christ was the anointed, or the transfigured of the Sun, the Son of man, or the man-child, born of the woman clothed with the Sun. We have only to read the Bible in the mode of its ancient light to discover the many things which are veiled from modern eyes when Moses the prophet and the apostles are read. With eyes anointed with eyesalve we may see how Jacob's ladder was set up on earth, reaching to heaven, and having the Lord at the top, with no lack of angels ascending and descending. The names of the angels, or Sons of God, or even God himself, might be short or long in linked sweetness long drawn out, as *Tetragrammaton* or *Shemhamphorash*. The giants, too, of those days, might be counted in as Nimrod Orion, a mighty hunter before the Lord. The earth, or Eve, might be the common mother, or the Jerusalem above be the mother of us all. Or the earth in its under waters might be very like a whale as a refuge for Jonah when he rose up to flee from the presence of the Lord. The earth, too, might expand into a tree with all the birds of the air lodging within its branches, and Jonah, signifying dove, might have been one of them to take the wings of morning and fly to the uttermost parts of the sea. If the Sanskrit stem could grow into such mighty branches to fill us with awe and admiration, no less, in poetic sweep, was the root and offspring from the stem of Jesse, with its many branches sheltering the birds of the air and all the fowls that fly in the midst of heaven, gathering themselves together to the supper of the great God where all things could be, and not be, by the enchanter's wand or by Aaron's rod which budded, blossomed and bore almonds.

Besides the children of Israel, many other children of old time were delighted with tales of the religious and mythological nursery. What excellent tit-bits of mother goose are gathered to the supper of the Great God. Says Muller: "If children asked who was the good Nurse gloaming that sung the Sun to sleep, the answer would be easy enough, that she was the daughter of the sky, or of the sea, in Greek, the daughter of Zeus, or of Nereus." In biblical mythology the Hebrew children were to "ask from one side of heaven to the other," as per Moses, whether there has been as this great thing, of God speaking out of the midst of the fire, as thou hast heard, and live? You bet—"or hath God essayed to go, take him a nation from the midst of a nation, by temptations, by signs and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors," to show that the Lord is God, and that the lesser stars cannot shine before him, but pale their ineffectual fires. You bet again.

In the Persian theology, "all things are the offspring of one fire, that is, of one Supreme Deity"—the Sun being the medium or mediator of the metaphysical Power behind the throne greater than the throne itself—the pure Light which "had no need of the Sun, neither of the Moon, to shine" in this first heaven that spoke by the mediator Sun. All was in the unity, or One, but the Devil was the third person in the Persian Trinity—at least he managed to be interjected among the high ways of Father, Son and Holy Ghost. "Oromasdes was as far removed from the Sun as the Sun was from the earth. Wherefore Oromasdes was, according to the Persians, a Deity superior to the Sun—God, probably, as the fountain of light and original of good, and the same

with Plato's first good. Oromasdes thrice, augmented or triplicated himself." Here the Father, Son and Holy Ghost leaves the Devil out in the cold. St John's Revelations would seem to have had a very large percentage in the "Zo roastrian Revelations." Like that same old serpent called the Devil and Satan, the Persian Oromasdes had the night and darkness, or the inner world for his domain, and was the same as Hades, Orcus, or Pluto, as per Cudworth, so that same old serpent was sure to appear among the sons of God in Persia as in Jewry, sometimes almost disintegrating the Trinity of him which was, and is, and is to come, or *Jupiter est, fuit, atque erit; O bone Jupiter alme*. Or O the good God *Jah*, or Jehovah that rideth on the sky. According to the clarian Apollo, "You are to call the highest and supreme of all the Gods *Jao*."

The Persian Mithras, or the Sun, is the mediator between the Light of Lights and the outer darkness, or bottomless pit, where there is weeping and wailing and gnashing of teeth, and where the Sun preaches to spirits in prison, loosing the devil for a little season, that he may draw with his tail a third part of the stars of heaven, but still reserving them in the blackness of darkness forever, with those who perished in the gainsaying of Kore.

Down there are
The gorgons, hydrae and chimeras dire,
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms,
And fright all heaven with the fierce alarms.
The snakes out-crooping from Medusa's head,
Audacious, struck the saints of God stone dead;
And when the dragon would the maid devour,
The sword of Perses, with unerring power,
Smote him then. Andromeda was his dower.

In the Egyptian mysteries, the birds flying to the four sides of the world to announce to the gods of the south, north, east and west, are the same that St John's angel in the Sun called with a loud voice to fly in the midst of heaven, and gather themselves to the supper of the great God, which the four angels, or gods, stood at the four corners of the earth to hold the four winds. The woman, too, who was clothed with the Sun, flapped the throne of God with the two wings of a great eagle, nor less did the cherubim stretch their wings from one end of heaven to the other. Though their flaming sword turned every way to keep the Tree of Life, yet was our Lord crucified in Egypt as in the Persian role, as being the Day Star of the nations. So in Judea as throughout the East, where anciently all the operations of nature were wrought into the various systems of religion from the common origin, and were thus essentially one in the symbolic or spiritual role of the initiations. The wise men from the East knew the star of Judea, as the same who shined in their own King of glory, and in all the religions there was the mystic crucifixion of the Messiah on earth, as in the evolutions of the heaven. The mystic cross embraced both man and woman, or the double gender of the Divinity, in the make-up of the Godhead, the wisdom of God in a mystery, the hidden wisdom, and hence in its emblem was the mark of marks of the was, is and is to be.

As per Wilkinson, the anointing of the Lord, whether bethel, stone, or king or priest was "with the Egyptians as with the Jews the investiture to any sacred office. . . . The same deities who usually preside over the anointing of the king, present him with the sign of life, and bear before him the palm branch." The mode of swearing in Israel with the hand under the thigh, was in reference to the "sign of life" in the emblematic cross or phallic Jehovah, and the "palm branch" was in mystical significance of the same as per De Mackay's "Symbolism of Sacred Plants." If we penetrate into dark corners and disembowel sacred mysteries, we shall find the Christian Jesus having a similar role behind the veil. Much people took branches of palm and went forth to meet him and cried, Hosannah, blessed the King of Israel that cometh in the name of the Lord. The coming man was the Messiah in the name of the Lord, and diametrically was as one with the Sun or the Son of Man.

St. John in his vision on the Lord's day could see with the seven eyes of the Lord, and his beasts who did homage to the king of glory had eyes behind as well as before. The Egyptian priests clothed with leopards' skins fetched a compass to the many-eyed heaven, the ark or car of the Lord being carried forward by divine inspiration.

10 EVERY FRIEND OF EQUALITY.

After reading this, the next thing you should do is to send your names and those of your friends to be added to the petition on the eighth page, and if you have any desire to have the cause spread, inclose therewith one dollar, to be used for that purpose by the committee.

WITHOUT AN ENEMY.—Heaven help the man who imagines he can dodge enemies by trying to please everybody. If such an individual ever succeeded, we should be glad of it—not that one should be going through the world trying to find beams to knock and thump his head against, disputing every man's opinion, fighting and elbowing and crowding all who differ from him. That, again, is another extreme. Other people have their opinions, so have you; don't fall into the error of supposing they will respect you more for turning your coat every day, to match the color of theirs. Wear your own colors in spite of winds and weather, storms and sunshine. It costs the vacillating and irresolute ten times the trouble to wind and shuffle and twist, than it does the honest, manly independence to stand its ground.

PAPERS FOR THE PEOPLE.

SCRIPTURAL SMS.

"Now the serpent was more subtle than any other beast of the field, which the Lord God had made."

Was this shrewd subtle field beast, of divine origin, a real literal, spiteful, poison-fanged, crawling snake? We have just a dim recollection of the wonder and even awe with which, in our Sunday-school days, we regarded a weird and grotesque picture of amusing mystery in one of the books, showing our beautifully formed ancestry, Adam and Eve, in the Garden of Eden.

As they stood admiring, and doubtless desiring, the ambrosial fruit of the overburdened tree, a large snake, having elevated his head amid the umbrageous bows, by coiling the lower portion of his body round the trunk of the tree, offered to our curious mother, with a small hand-like ligament projecting just below his head, a large, luscious apple.

Now we are quite unable to find "apple" once named in the book, as the forbidden fruit.

We are fond of a ripe, healthy apple, but we cannot even smell, in this account, the aroma of the mellow and delicious fruit. But of snakes we possess a fearless aversion, and even in our earliest youth they always fled from us. Their ice-cold length, when sometimes we have unconsciously almost grasped them, has slipped through our fingers, and away.

Once we were hedged in with a huge black monster, between a strong fence and stout tree, and near our feet a delicately ample perpendicular. That time, as his snakeship glared up at us sluggishly, with his glittering, glass-like eyes, we felt just a little timid. Our hands were empty of defence; but we quietly and quickly edged off, backed out of the contracted trap, and slipped down the steep hill, through the loamy soil into the road, in quest of some weapon of death. We could find none, until we had reached the barn, where we found one of the hired men of the farm, and together we returned to the attack. When we reached near the place, snakeship was gliding down the road in the direction we had first taken. The attack at once began, and the first blow with a club, just below his head, burst his belly, when out leaped a large toad. His snakeship had just taken his dinner when first we met, else his midday meal on that occasion may have consisted of a young human, instead of a live and bulky toad. But to our subject in hand.

Was the serpent in Eden, that spake and reasoned so sensibly intelligent with our early parents, a reptile like these that even in modern times swallow toads alive? We believe not. We think the loud-speaking evidences of change which appeared at that period, prove the wise, cunning, subtle serpent more than a common "snake in the grass."

Can a snake talk? He may hiss and sting or bite, but never, we think, did or can speak like a man.

Now there is ample evidence in the history of our globe of the social existence of human beings anterior to Adam and contemporary with his days. We, therefore, are strongly inclined to the opinion that the character represented in the Edenic garden as the subtle serpent was nothing more nor less than one of the wise sons of earth, a stranger, of course, to Eve, but who, in his wanderings for adventure, found his pleasurable way by some means into Paradise—perhaps a Chaldean priest of the early sun-worshippers—for the word translated here "serpent," says another, "is the Nachash" and has at least forty meanings besides that of serpent, and does not mean a literal crawling snake, but simply a snakish, cunning thing. We believe, therefore, that beautiful listening Eve's wily tempter was just such an one as in these modern days tempt other hesitating Eves—a snake on two legs, college bred, perhaps, and broadclothed, possessing, to be sure, a smooth, sleek tongue, but none the less secretine of moral poison for all that. "It," in Eve's case, was a man, a seducing, corrupting pre-Adamite man, who, finding her all too susceptible through her already aroused desire for new company, easily succeeded in making her his victim in a way which rather disagreed at least with Adam, and that peculiar communication consisted of information! (knowledge! the record says) "of good and evil," which they had not previously possessed. Subsequently to this, and soon after the death of Abel, a divorce occurred between Adam and Eve. They separated from each other by natural estrangement. It is remarkable to how vast a degree a few years of rational experience will change the race's earlier and cruder theological notions. Among even the ancients the serpent was, by their philosophers and teachers, used as the symbol of wisdom. But, as intimated, the term serpent does not necessarily signify a low, slimy, crawling snake, but rather a shrewd, subtle, cunning thing! The ancients, therefore, rather venerated the serpent. It was the symbol of wisdom and of the healing art. Hence Moses raised high in the midst of Israel's plague-stricken camp a brazen serpent, and it is written that whosoever looked up at the great serpent of brass was healed of the plague, and Jesus, the great and gentle teacher, enjoins that we be as "wise as serpents and harmless as doves." Besides, in the garden where the creature or character is first presented to us in the Scriptures, he, or it, appears to be thoroughly aware of the philosophy and the result of its practice, which he so rationally impressed on the minds of the sinless pair.

"He doth know," said he, "the day ye eat thereof, your eyes will be opened, and ye shall be as God's, knowing good and evil."

The sequel of the partaking of this celestial casket of peculiar knowledge proves, as all readers of the narrative may learn, the remarkable truthfulness of the serpent's wisdom. Some say the tempter of our forefathers in the garden was none other than the Devil himself. But we think Christians should be careful how they thus prove God the father of his Satanic highness. The record classes the serpent with the works of God's creation, saying he was more "subtle than any other beast of the field which the Lord God had made." In doing so, theologians may get into the dilemma of the tree-trimmer who, unconsciously, cut off the branch on which he stood—both limb and man fell to the ground to let her.

REICHMAN.

FACTS FOR THE LADIES.—I can inform any one interested of hundreds of Wheeler & Wilson machines of twelve years' wear, that to-day are in better working condition than one entirely new. I have often given one of them at a speed of eleven hundred stitches a minute. I have repaired fifteen different kinds of sewing machines, and I have found yours to wear better than any others. With ten years' experience in sewing machines of different kinds, yours has stood the most and the severest test for durability and simplicity.

LYNDENVILLE, N. Y.

GEO. L. CLARK

THE NEXT PRESIDENCY AND THE NEW PARTY.

No. II.

In a previous number I gave as concise reasons as possible for announcing myself as a candidate for the next Presidency and continuing the announcement on the first page of this journal. It is symbolic of the radical changes in both customs and forms which are soon to be inaugurated in humanity, some portions of whom have either forgotten or have never arrived at the consciousness of the fact that women are human and have the capability as well as the courage to determine for themselves what is best, without blindly and completely submitting such decisions to the caprices of men. Without law men are still sometimes creatures of caprice, and it will do them no harm to have a reminder occasionally thrust before them that the fact is beginning to be realized and even protested against as both unjust and ungenerous, and not only oppressive but tyrannical.

When a woman is President, political equality will, of course, have been secured to humanity. There is a deep and serious meaning in this fact which I fear but a very few even of its best advocates have ever comprehended. It not only means the leveling up of every inequality to which women are now subjected to the standard of men, but also the equalizing of the common rights of humanity among both men and women. It will be the first substantial and enduring bases the world has ever proffered upon which the more vital interests of people may hope to build permanently without fear of future destruction from revolution.

As it has been in the evolution of every previous kingdom of nature; as those forms which were first developed were of the lower order, upon which, when perfected, the higher and more complex were built, so also will it be in the evolution of mind, whose first forms were manifested in the attempt to control or govern, and which bear the same relations to its higher possibilities that the first forms of organic life do to its higher forms. That is to say, before a permanent basis can be found upon which to build intellectual, moral and spiritual structures, a common equality in, and right to, all their endowments must be perfected, and the exercise thereof secured to every member composing humanity.

Civilization is the name given to the evolution of mind. It has its eras, or periods, as the earth had its geologic periods, and the propelling power of the universe is consistent, repeating results in each, but in every succeeding period the results are of a higher order. Government, the most prominent department of civilization, is as marked in its evolution as the earth is. It began in the family. It extended, by the aggregation of families, to tribes, with acknowledged heads; then, by the aggregation of tribes, into nations, with their kings or rulers. And now nations are aggregating to form one universal government, which, when perfected, will be like to that from which all others sprung, including all humanity in one family of brothers and sisters. Prophets in all ages have foretold, and poets have sung of that time, and all Christians profess to believe that it will come.

But while this process of centralization has been going on in certain parts of the earth, there has also been the opposite one of distribution proceeding in other parts thereof. The power confided by the peoples to their kings has been gradually demanded and received again to their own control. When this power to govern, which was intrusted by all the people of a nation to a single person, and by him or her was exercised over all the people, shall have been returned to and received and exercised by all the people, the reactive process will have been completed, and the government by force ended. The acquisition, by the women of this country, who are now the only portion of the people who have not received the governing power, will mark the beginning of an era in government of a higher order than that of force, and therefore it is, as I remarked previously, that it has a deep and serious meaning.

Political equality will certainly be attained, because it is already provided for by government. In obtaining it, however, we should not lose sight of the fact that it is not the end of all that is to be had; that there will then remain to be completed nearly the whole process of perfecting its operations, so that every individual will not only have a voice in government, but also the right to demand equal protection and benefits from it. And this involves the complete overturning of all the grades and distinctions which corrupt, male tyranny has instituted.

Instead of the rich becoming richer and the poor poorer each year, the rich will become poorer and the poor richer, until, even pecuniarily, there will be equality among the people. So also will it be intellectually, morally and spiritually. Equality will be the point to which all acquirement will tend. But, first of all, must be political equality.

Realizing the importance of the era which the success of

the movement for political equality will inaugurate, I have proposed as the name of the party which shall take up and carry forward other departments of equality: The Cosmopolitical Party or the World's Political Party. Cosmopolitical, according to lexicographers, means partaking of the nature of a cosmopolite. A cosmopolite is a citizen of the world. I hold that a party having a no less magnificent purpose than a common equality, must first recognize the greatest of all human facts—the brotherhood of mankind—and that it cannot consistently limit itself even in name. It must be sufficiently comprehensive to include all people of all race and tongues, and base itself upon principles accordingly, so that every person who enters its folds may have a place therein and the Universal Republic become an established operative principle. The consummation of woman's suffrage, then, is the beginning of Universal Government.

Nor is Universal Government any foolish, idle dream or the conception of a fevered imagination. Its possibility has been developed in the minds of numerous persons throughout the world, and its outcroppings are to be observed in all ages. It was the dream of Sesostris; the fatality of Alexander; the ambition of Caesar; the destruction of Napoleon; the incentive of the present Parisian situation; and it will be the beacon-light in this "The New World" to which the "Old World" will steer all its "ships of state," and to which they will anchor in a security that the world has not yet known.

The principles upon which the Cosmopolitical party should plant itself should be such as would never require to be changed. They should be general and of universal application, such as all the world can combine upon and find equality in; and the practices of the party, from its beginning, should be as nearly in accordance with these basic principles as can from time to time be made possible. But, because the perfect operation of general principles cannot be attained to in a day, an advance that can be made in that direction must never be avoided or neglected. While all the ills to which flesh is heir cannot be prevented, their palliation should be sought by every possible means. The failure to make this very necessary distinction has made nearly all "reformers" "impracticables," which they have been justly styled.

With a view of calling the attention of the people in the direction which principles lead, and to secure agitation and discussion, out of which wisdom will flow, I have proposed certain reforms for present practices and shall present them in succeeding numbers, and trust that the points involved may call out the best and most advanced thought of the country, so that whatever there is contained that is not a proper basis upon which to obtain general equality may be expunged from the "Platform" or amended.

The general people are becoming wise enough to know that the many wrongs they suffer cannot be the result of a perfect system of government, though their perceptions are not sufficiently keen to detect where the evil begins. They must be educated to know that whenever the principles upon which a government is erected are departed from in practice then its stability is endangered and corruption invoked. In endeavoring to find lines of action the principles upon which government is based should never be lost sight of.

Our Government is founded upon liberty, equality and justice.

In its administration neither of these is fully realized, therefore the principles must be improper ones upon which to construct a government, or the construction and administration of it must be faulty. None will question which is wrong. Liberty, Equality and Justice are the proper foundations for a government, and these are the rules by which each and every policy should be most rigidly tested before being allowed to enter into its administration. It is by them that I shall endeavor to try each of the propositions which I shall submit for the consideration of the people, with the view of arriving at a perfect theoretical and practical system of representative government.

VICTORIA C. WOODHULL.

MR. RUFUS HATCH AGAIN.

Again we call attention to more of those stubborn things known as mathematical facts, which are presented in Mr. Rufus Hatch's Circular No. V., which appears in another column, and in which he arraigns various railroad companies before the people for extorting money from them under false pretences.

If anything were required to show the utter futility of expecting protective legislation for the people's interests, it is to be had in the fact that these public leeches stand, invulnerable, between the people and their representatives, using the money they have extorted from them to maintain their positions.

There can be but one ultimate result from the continuance of the practices which have been from time to time exposed in the columns of this journal, and that will be the wresting of the power these companies have obtained

from them; whether this is done by Government or the people themselves, remains to be seen.

We repeat what we have often asserted, that whatever public enterprise is of sufficient importance to warrant the giving of the public money or credit to promote it, should be undertaken by the public, so that its conduct should ever be in the interests of the people, instead of, as now, against them continually.

NOT PARTED.

They are not parted, though their feet
Have wandered far in different ways;
And though they never more may meet
On winter eves or summer days;
It matters not though realms divide,
Though boundless seas between them roll,
For still, defying wind and tide,
Heart yearns to heart, and soul to soul.

They are not parted—only those
Are parted whom no love unites;
Their absence breaks not our repose,
Who have no share in our delights;
They may be by our side, and still
As far from us as pole from pole,
Who lack the sympathetic thrill
Of heart to heart and soul to soul.

WOMAN SUFFRAGE IN MICHIGAN.

The City Council of Detroit Equally Divided

THE BEGINNING OF THE END.

From an esteemed correspondent, we received the following, cut from one of the daily papers of Detroit. It will be seen that this journal entered largely into the consideration which nearly equally divided the opinions of the Board of Registration. We have no doubt that had all the members of the Board been our constant readers for the last six months, the decision would have been unanimous in favor of equal suffrage:

Is our civilization a failure?
Or is man as sole voter played out?

Yesterday morning at the opening of the proceedings of the Board of Registration, at the City Hall, it appeared that the aldermen of the First District had registered the name of Mrs. Nannette B. Gardener, whose residence is at number 323 Howard street.

This fact rather took a portion of the Board by surprise, and a motion was made to have her name erased from the registry. This was decided in the negative, the Inspectors voting as follows: Yeas—Inspectors Adams, Baxter, Brooks, Dullea, Henderson and Smith—6. Nays—Inspectors Bagg, Balch, Barclay, Barry, Bond, Christian, Hill, Hughes, Langley, Mahony, O'Keefe and Sutherland—12. This result was unlooked for, and a motion was made to reconsider, which motion was laid upon the table, thus putting it beyond the power of the Board to remove Mrs. Nannette B. Gardener's name from the registration lists. Mrs. Gardener, it is said, is a widow, and owns real estate on which she pays taxes, and bases her claim to suffrage on the ground of being a "person" within the meaning of the Fifteenth Amendment, and, having no husband to vote for her, desired that privilege on the further ground of "taxation without representation."

In order to complete the story of Mrs. Nannette B. Gardener's success in securing the registration of her name among the list of voters, we mention here that at the close of the afternoon session a resolution was offered that in the opinion of the Board her name ought to be stricken from the list. The resolution was defeated.

The favorable disposition of Mrs. Nannette B. Gardener's case stimulated some other ladies devoted to woman suffrage to try their luck in getting registered. Accordingly Mrs. Katherine A. F. Stebbins appeared before the Board to advocate her claim as a voter. She was chaperoned by her husband, Mr. Giles B. Stebbins, somewhat known as a delegate to labor conventions, woolen conventions, iron conventions, steel conventions, high tariff conventions, woman's conventions and many other conventions too numerous to mention, at which he usually has a set speech which he delivers, thus acquiring a name co-extensive with the territory over which he travels.

Mrs. Katherine A. F. Stebbins is very ladylike in her appearance, somewhat above the medium height, and seemingly not of a forward, self-asserting or obtrusive disposition. Her complexion is fresh and ruddy; but this ruddiness may have been caused by the singular position in which she found herself—alone among a throng of men, who were discussing with energy, pro and con, her right to the ballot. Her face is rather a long oval, with a nose of the Roman order, keen gray eyes, set under well-arched, protruding brows, light hair sprinkled with gray and wavy. This is neatly arranged at the back of the head, in manner only to be noted but for its contrast with the ponderous chignons worn by fashionable ladies. Her dress was of that black striped material known as half-mourning. She wore a plaid shawl of quiet colors, a mink collar, black kid gloves and a black velvet bonnet, with black figured lace veil. She sat in the centre of the space inclosed by the tables of the aldermen and the clerk's desk. She listened with attention to the speeches, and when an inspector at her back was speaking, turned so as to hear him more distinctly, but not enough to look him in the face. On one occasion, when a point came up to which she evidently had no reply, she whispered to Mr. Giles B. Stebbins, desiring him to ask for the privilege of speaking, which, however, he did not do. In response to inquiries made by a member of the Board, she said that she was born in the United States, was forty-seven years old, had lived for two years in Michigan, and for several months at the corner of Washington avenue and Grand River street, in this city; that she had also paid taxes on real estate. Mrs. Katherine A. F. Stebbins was provided with documents, offensive and defensive, in the shape of Hon. A. G. Riddle's speech at the Woman's Suffrage Convention at Washington, and Vicky Woodhull's "Second Pronouncement" on woman's right to vote under the Fourteenth and Fifteenth Amendments. Alderman Hill, who advocated the ladies'

right, had a copy of WOODHULL & CLAFLIN'S WEEKLY, and appeared to be reading Dr. Fuller Walker's lecture on the "Rise and Ultimate Triumph of the Woman Movement," together with some mystical, unmetrical and rather hard to be comprehended "poetry" on a similar subject by January Searle, a contributor to Vicky's paper. This may not have been the case, but such were the inferences. He may have only had the paper as a reference and magazine of arguments.

Aldermen Bagg and Folsom and Fulda had each Vicky Woodhull's pronouncement, a document which served them well, they relishing its contents.

Mrs. Katherine A. F. Stebbins presented Inspector Brooks with a copy of the same as an unanswerable argument—a favor which he courteously acknowledged.

Permission having been given for Mrs. Katherine A. F. Stebbins to state the grounds on which she claimed to be registered, she arose and said in a distinct, though by no means loud voice, that "It was simply on her right as a human being and on the Constitution of the United States. Under the Fifteenth Amendment she had as much right as the negro. She thought the Board had no right to ask her any questions they did not require other citizens to answer. She had paid taxes on real estate and had conformed to the laws of the land in every respect."

Mrs. Katherine A. F. Stebbins then sat down, and Inspector Brooks read the Fifteenth Amendment, and proceeded to argue that women derived no right to vote under it; that citizens and voters were not synonymous terms; that youths under twenty-one were citizens and not voters, because the law prescribed the age at which a voter became a citizen. Women were citizens but not voters, the Constitution of Michigan distinctly limiting the privilege of voting to males.

Mrs. Katherine A. F. Stebbins here asked Mr. Brooks if negroes did not vote in Michigan before the word "white" was expunged from the Constitution, and Mr. Brooks replied that they had.

Mrs. Katherine A. F. Stebbins then asserted that Webster and Worcester defines a citizen as a voter. Mr. Brooks said that if so it was not the legal definition. Mr. Brooks continued, making a decidedly forcible argument, saying that however well disposed he or others might be toward woman suffrage, under present laws that privilege could not be granted them. The law would have to be changed, and he apprehended the woman suffragists knew this, wherefore they agitated the question and bothered boards, Legislatures and Congresses to get favorable laws enacted. Alderman Kuhn held the same views, and so expressed them. Alderman Bagg was a believer in woman suffrage, and insisted on Mrs. Katherine A. F. Stebbins' right to be registered. Alderman Folsom, in a speech rather of the pettifoggish order, went on in a ridiculous way, advocating woman suffrage in general and Mrs. Katherine A. F. Stebbins' right in particular. He read the Fifteenth Amendment, and stopped in the middle of a sentence—a most convenient point for him to stop at, considering the exigencies of his argument. Inspector Brooks showed up the subterfuge of Alderman Folsom, whereat he appeared somewhat chafed. Alderman Folsom continued, asserting that, in view of their oaths to support the Constitution, any member of the Board voting against Mrs. Katherine A. F. Stebbins' right to be registered was "committing perjury."

For this breach of privilege, if not of the amenities of deliberative bodies, Alderman Kuhn called him to order. The President, evidently of the opinion that whatever Alderman Folsom might say was of no consequence one way or the other, allowed him to go on, which he did to his heart's desire, continually repeating his rather shallow sentiments, *ad nauseam*.

Aldermen Henderson, Kuhn and Allison spoke further, opposing, and Hill in favor.

A vote being ordered on the question, "Shall Katherine A. F. Stebbins' name be registered?" it was decided in the negative, the vote being as follows:

Yea—Inspectors Adams, Allison, Barry, Baxter, Brooks, Christian, Dullea, Foxen, Henderson, Kuhn, Langley, Smith, and Streeter—13.

Nay—Inspectors Bagg, Barclay, Bennet, Folsom, Fulda, Hill, Hughes, Mahony, O'Keefe and Sutherland—10.

This result was noted amid some excitement, Mrs. Katherine A. F. Stebbins exhibiting nervousness during the calling of the roll. When the result was announced, she, in company with Giles B. Stebbins, went outside the bar, and took seats on one of the benches, to listen to the effect of Alderman Bagg's speech against time to kill the resolution noted at the commencement of this article as being offered by Alderman Henderson, expressing the opinion that Mrs. Nannette B. Gardner had no right to keep her name on the register. The President announced that there was no law making it the duty of the Board to adjourn at a set hour. Alderman Bagg therefore desisted from his remarks, and it appearing that the question was, parliamentary speaking, beyond recall, Alderman Henderson's resolution was lost.

With mingled emotions—glad to get out of the place, and sad at not being registered—Mrs. Katherine A. F. Stebbins left the hall, and the Board adjourned.

MRS. NORTON AND MR. KEESE.

The following communication was handed us some months ago and has been overlooked until now. We present it to do justice to Mr. Keese, who is a very estimable and honorable gentleman and deeply interested in all the reforms of the day. We have not had time to review the matter alluded to, but interested readers will remember the occasion and refer accordingly. So far as we are concerned, we are willing to submit the matter without further comment, merely remarking that in the answer to the question quoted lies the truthfulness or falsity of the respective positions of Mrs. Norton and Mr. Keese:

Please accept my reply to editorial notes in Vol. II, No. 2, upon and in connection with my criticism of S. F. Norton's strictures upon "The True Issue of the Woman's Rights Question," in your WEEKLY, Sept. 3, and in the *Liberal Christian*, Sept. 17, 1870.

In reply, I ask: Firstly, Why speak as if I had but covertly manifested a "prejudice in favor of marriage," when I plainly said that such a marriage as the birds exhibit is natural, and promotes the best interest of those who adopt and appreciate it? And that the proof is seen in the domestic felicity of multitudes of the best specimens of humanity. Secondly, Why call my position a dilemma between the true and the false, the real and the fallacious, union called marriage, and ask which horn I will take; when I declared all

discordant connections in that relation out of the order of Nature, and minus the Divine sanction; the strife between them which S. F. Norton calls war-bearing witness that God had not joined them together. Such, therefore, may by man be put asunder. But neither God nor man, public opinion nor legal enactments, force any such connections. The parties themselves are alone responsible for their own unwise voluntary act—an act, too, which imposes reciprocal obligations that should never be accepted without a thorough acquaintance with each other, and a clearly defined affinity between them that promises a harmonious life.

And for such it will be soon enough to devise means or adopt measures for a separation when that harmony is broken, and the hope of its return irrevocably dissipated. Why, then, this language: "If marriage means the true union that formula or the lack of it cannot add to or take from it, then it becomes quite necessary that, at least, a mote be cast out of Mr. K—'s eye before he can appreciate Mrs. Norton's crusade against a form of marriage," etc.; thirdly, he asks for the difference between what I termed Mrs. Norton's absurdities and assumptions and my own. The difference is seen in the fact that my assumptions are every day proved, and hers are not. My absurdities are not visible to the reader. Please point them out. Hers are tangible.

Is it not both absurd and false to say that "marriage gives a woman over, soul and body, to the absolute and unconditional control of another?"

There are surely some conditions in the case. And how can the husband's control be absolute, when wives are obtaining heavy judgment against liquor-dealers for selling ardent spirits to their husbands after having been forbidden by the wife to do so; and in our own Empire State, a wife may earn money and notify her employer not to pay her wages to her husband, and if he does not regard that request, she can collect it by law in her own name, after it has once been paid to her husband. She says, also, that the leading advocates of the woman's rights movement know that the tendency and end of that movement is to destroy the marriage system, but deny the fact, and but few, if any, believe what they so strenuously assert, viz.: Woman can become man's social and political equal, without changing the marital relation.

And she assures us in one sentence that her original purpose was to prove that woman suffrage really means the abolishment of the vile system of marriages, but confesses herself led away from it, which was certainly much easier than to prove what she presumed to do.

But I need not repeat what I quoted before from her article referred to above, in relation to the husband's power to prevent or control his wife's vote if the law allowed it, nor quote further from her own assertions to show their absurdity. But as I did not before, and will not now attempt a general review of her said article, because her position was not clearly stated, I will only ask to have this, with my former criticism of her assertions, carefully read, together with her whole article and the notes to which I now reply, and draw such inferences from all as they deserve. Then if she or the author of the notes choose to write again on this subject, and will state their own views and meaning plainly, I will indorse them by silence, or state my dissent and show my reasons, for I agree with him that assertions amount to nothing. One thing more—if Mrs. Norton's crusade against marriage means only the form of its consummation, why did she not say so, and not that the relation must be changed, the system abolished, etc., etc. But I have said, and the proof is everywhere apparent, that a legal form is in use that places husband and wife on equal ground as to any right of control over each other; why not use that, and dispel forever the bugbear of a woman's servility? And I will join in demanding a revision of all laws that do not give to woman, single or married, equal rights with men in all the relations of life—domestic, social, financial, civil and religious; but even now, the law requires no form to legalize a marriage, beyond a declaration before witnesses that they take each other for husband and wife.

Why, then, does the editor ask, in his notes on my former article, "Does marriage consist of the formula now required to be gone through with?" SAMUEL KEESE.

GREAT NECK, LONG ISLAND, N. Y.

LETTER FROM PARKER PILLSBURY.

HOW OUR ADVOCACY DAMAGES THE CAUSE.

[From the Pioneer.]

SALEM, O., Feb. 23, 1871.

Impaired health compels me to seek a respite from my present mode and field of labor; so I shall lose for a while, among other good things, the weekly visits of the *Pioneer*.

I wish you had a large Eastern circulation. More than we need the gold of your mines, we need here the spirit, energy and sanctified zeal of your paper, and of some of the leading voices and hearts which make your Pacific shore movements the hope as well as the admiration of the friends of woman and of freedom everywhere.

I wish to be charitable; I may be mistaken; but it seems to me the Atlantic coast woman suffrage journals need a new baptism—indeed, need to be born again—"to experience religion," so to speak. I should not think they had ever "heard whether there be any Holy Ghost," more than had these Ephesian saints, at the visit among them of a live apostle, a man in earnest.

There is one exception, however, and I most joyfully refer to it—and that is WOODHULL & CLAFLIN'S WEEKLY. Congress, the Supreme Court and all the courts have evidently found their match, and woman's cause a matchless champion, in Mrs. Victoria C. Woodhull, the senior proprietor and editor. Her argument that woman already has the right of suffrage under the Fourteenth Constitutional Amendment is perfectly impregnable. Sometimes, when I can get hold of my files of the *National Anti-Slavery Standard*, I will show you that I held the same ground in relation to the colored people when that amendment was adopted. If I did not also extend the claim, so as to include colored women as well as men (and all women), it was because, as editor of the organ of the American Anti-Slavery Society, I was prohibited from introducing into its columns any "extraneous topics."

But WOODHULL & CLAFLIN'S WEEKLY is certainly, both for fidelity and ability, to be commended high over all other American journals as well her responsibilities as her rights.

Theodore Tilton is to launch a new journal in March to be called the *Golden Age*, the prospectus of which promises much and well. His well and widely-known ability as an editor will undoubtedly secure him unbounded patronage,

which I think he will strive to earn, or prove worthy of, by faithfulness to the cause of woman, and all other truly great and good enterprises.

Salem, Ohio, where I now am (though but for one more week), is a Dutch, Quakery little town of less than four thousand inhabitants; intelligent at least to an average degree; industrious, thriving, hospitable, philanthropic, but religiously split or splintered into one Presbyterian, one Episcopal, one Calvinistic-Baptist, one Unitarian-Baptist, three Methodist (two of them colored), and four Quaker—all the latter of different shades of drab—and the Free Religious Society bringing up the rear; or rather, I should say (should I not?), leading the van. For not only in point of doctrine, but of numbers as well, they are first, I am told, with but one or two exceptions—while some of the others lead a most lean and lingering life, and every year breathing shorter and shorter. I think as to integrity, intelligence, wealth and public spirit, the Salem Free Religious Society will measure favorably with any of that connection in any part of the country. My brief stay with it has been one of unalloyed enjoyment. So far as I know, every man and woman is in favor of woman's equal rights, and of most, if not all, the important enterprises of progress and reform.

I have given three public discourses on woman's rights, suffrage included, and we have had during the winter a four-evenings' public discussion of "Woman's Right to the Ballot" in the City Hall, and to crowded and deeply interested audiences.

So I think Salem is the peer of any other Western town of its size in nearly every element of public character or private virtue. But its religious altars are, proportionally, far more numerous than in others—even though there, as the apostle said to the people, "I perceive that in all things you are too superstitious!"

Hastily, but most heartily, yours. PARKER PILLSBURY.

THE LAND QUESTION.

Mr. E. T. Peters, of the Statistical Bureau, Treasury Department, in an able article on this subject, published in the *National Standard* of March 4, says:

The grants of land to the Pacific railroads alone, according to a statement of the Commissioner of the General Land Office, amounted to 124,000,000 acres on the 1st of July, 1869. Subsequent grants, especially the additional grant to the Northern Pacific, will probably swell the amount to very near 140,000,000 acres. But a million acres is so easily said, that these figures convey no adequate idea of their meaning. We shall comprehend them better through the aid of a comparison. A glance at the atlas shows that the area of France is 213,241 square miles, which, being reduced to acres, gives us 136,474,240. Instead, then, of saying that the donations to the Pacific railroads amount to near 140,000,000 acres, we may say that they amount to an area larger than that of France. Now the present population of that country is about equal to our own. It appears, therefore, that if peopled as densely as France, the territory given to these Pacific railroads would be large enough to accommodate the entire population of the United States. If peopled as densely as England and Wales, the same area would accommodate over 100,000,000 inhabitants. The total donations to all railroads now amount to very near 200,000,000 acres, and the aggregate amount of land held by other classes of monopolists cannot be less than another hundred millions. This gives a total of about 300,000,000 acres out of the public domain given up to monopoly. That area is greater by about 29,000,000 acres than the united areas of France, Italy and the United Kingdom, which support an aggregate population of more than 90,000,000 persons.

It is with reference to the well-being of such a population of future occupants that our land policy should be shaped. Any policy which loses sight of this fundamental object lacks the very first element of republican statesmanship. To adopt a different policy is either to countermand God's edict, "increase and multiply and replenish the earth," or else it is to inflict on those who shall fulfill it the penalty of a perpetual tribute to the land monopolist. It is to give the latter a mortgage upon the life-long earnings of unborn millions, not through one generation alone, but through successive centuries. It is to steal the birth-right of whole generations of men, and condemn them in advance to come into the world under the monstrous necessity of bargaining with a privileged class for the right to share with them the surface of the planet which the Creator has given as the common heritage of the human race. It is to plant with one hand the acorn whence shall grow the deep-rooted oak of aristocracy, and with the other to scatter wide the seeds of pauperism and debasement. It is to deny culture and the delights of the intellect to the masses, in order that a few may revel in useless luxuries and unwholesome indolence. It is to stunt the development of mind itself, and cheat civilization of its best elements of progress. It is to assassinate liberty. It is to commit a crime against humanity, at which the very streams and mountains and primeval forests of this new world might cry out in mighty reprobation.

STAND BY YOUR COLORS! THE DECISIVE TIME HAS COME.

There are five millions of men in the country who are favorable to extending suffrage to women. Let them join the same number of women in petitioning Congress to pass the Declaratory Act. See petition on page 8.

THE SEVENTH ANNIVERSARY of the Working-Women's Protective Union was celebrated on Wednesday evening last, at Association Hall. The audience was large, all parts of the hall being crowded. Mr. James W. Gerard presided. In his introductory remarks, among many good things, he took occasion to introduce a most unwarrantable fling at women suffragists. We think Mr. Gerard must have been somewhat ignorant about what has been going on in the world, and also very stupid to have ventured on this with the Revs. Tyng and Beecher on the platform as the orators of the evening. At all events, he received a rebuke from them which he richly deserved, and we think that in future he will be wiser than to publicly arraign a movement which, when accomplished, will do away with the necessity for a Protective Union for women, for they will then be able to protect and govern themselves without the aid which is now so necessary, and which this Union does so much to extend them.

IT NEVER PAYS.

It never pays to fret and growl
When fortune seems our foe;
The better bred will push ahead
And strike the braver blow.
For luck is work,
And those who shrink
Should not lament their doom,
But yield the play,
And clear the way
That better men have room.

It never pays to wreck the health
In drudging after gain,
And he is sold who thinks that gold
Is cheapest bought with pain.
An humble lot,
A cosy cot,
Have tempted even kings;
For station high,
That wealth will buy,
Nor oft contentment brings.

It never pays! a blunt refrain
Well worthy of a song,
For age and youth must learn the truth,
That nothing pays that's wrong.
The good and pure
Alone are sure
To bring prolonged success,
While what is right
In Heaven's sight
Is always sure to bless.

CO-OPERATION.

As you have established your paper for the noble purpose of making it instrumental in elevating humanity out of the deep, dark and dismal condition in which we see so many engulfed, with scarcely a hope that they shall ever have an opportunity of improving their condition.

One of the great questions that should engage the attention of reformers of this day is: What is the best method of preventing the enormous corruptions, crimes and evils that infest society at this time—yea, even Christian, republican America—causing immense amount of suffering and degradation among the innocent as well as the guilty? Now, if we look around us we shall find that there exists a power that moves and controls the vast machinery of the manufacturing and commercial world. And this power is selfishness, every one endeavoring to grasp all they can and hold all they get, no matter who suffers, their motto being, "let every one take care of himself." This spirit of antagonism pervades and permeates throughout the whole structure of society.

Men frequently unite together to promote some useful improvement for the general good; but selfishness is at the bottom of all these grand monopolies, from the Pacific Road down to the smallest corporations. After they get the assent of the public they rob them, and oppress the people when they get the power.

If the whole order of the present foundation of society should be reversed there would be no danger of making matters worse. As society is at present constituted, with its corruptions and extravagances, it imposes enormous burdens on the producers. They, by their labor, have to provide all these things for others to enjoy. Then they have a whole host of non-producers to support, such as speculators, judges, lawyers, jurors and police, the army of insurance officers and agents, to which must be added the enormous expense of building courts, jails, and more expensive churches, or rather splendid temples that are reared in this present age of extravagance. If you enter them you listen in vain to hear the voice of Christ saying: "Sell what thou hast and give to the poor."

The cost of one of these temples would be sufficient to establish a community that would support from one to three thousand persons. By their own labor and economy they might do so in half the time they are obliged to now; then they could devote the other half to mental and spiritual culture, so that they might love their neighbors as themselves. Then they would have such a church as the Apostles endeavored to establish on the day of Pentecost.

We must do something more than point out the evils of society and rear institutions to punish little transgressors and others, to mitigate the sufferings of the unfortunate. All the preachings and the boasted institutions of modern civilization have been fully and fairly tested by its friends. They have had all the power, influence and wealth of the whole Christian world to sustain it. They believed in the efficacy of the scheme, because they thought it of divine origin. That it has proved to be a failure we need only look through Christian lands to see oppression, crime, poverty and degradation everywhere. We need not be surprised at its failure, when we examine the fundamental principles of the system and find it in direct opposition to the teachings of nature. Therefore it will be necessary to try other systems more in harmony with the nature of man, which will call into activity the higher faculties. Now, what better method can we have for working out our own salvation than co-operation.

I would suggest the following plan as the most simple and easiest to be put into practice by those who are so situated that they cannot leave their business, employment or neighborhood:

Let a number of families that can harmonize together unite and purchase or rent a farm of a size suitable to accommodate the number of families intending to unite. The location should be on a railroad where yearly or monthly tickets could be obtained on reasonable terms, so that those having business in the city could go there in the morning and return home in the evening.

This farm and household should be conducted on the co-operative system, having the farmer interested with you in the cultivation of fruits and flowers for the market. Thus, by raising your own produce fresh from the garden, the cost of living and rent will not be much more than the rent alone would be in the city, especially, if they have only one kitchen, which will be found more economical and pleasant, saving time and labor. Gradually some kinds of manufacturing might be introduced in connection with the farming and fruit culture; and the home be made pleasant and beautiful by surrounding it with handsome fruit and ornamental trees and garden; also, bountiful playgrounds for the children.

Mechanics and manufacturers might unite their business with farming, and spend a portion of their time working in the garden or laboring on the farm, which would be beneficial for their health.

Another plan, on a more extensive scale, would be a progressive settlement in some favorable location that might be agreed on by the parties uniting for that purpose. The land might be divided off according to the number and tastes of the parties agreeing to settle—one portion for those who wish to live in separate houses, having their own farms and gardens, but who desire to live in a progressive settlement where they can have the advantage of liberal schools and freedom.

Second, for those who wish to form groups of co-operative movements, some uniting together to carry on their business. This division might be composed of a number of different kinds of manufacturing, each branch having its own co-operative shop. The families, if they wished, might unite, and several families occupy one building with one kitchen; or they might all unite and have the cooking done at one place, each family sending in their orders for what they wished to have sent to their house. This would do away with the necessity of each family cooking for themselves.

A third, for those who wished to avail themselves of all the advantages by having unitary buildings with one kitchen, dining-room, library, parlor and hall to be used for lectures, amusements, etc. The farm, workshops, machinery and all the property of the association to be represented by stock owned by the members thereof.

Every member receiving pay for the labor they perform and profit on the stock owned, and being charged for all consumed and rooms occupied.

The economy of this mode of living is far superior to that of the isolated. Supposing twenty-five families should thus unite. They would then only require one kitchen and one fire; and, instead of twenty-five cooks, only five would be needed, and they would do it better and more economically—thus leaving twenty to engage in some other useful duties. The washing and ironing could be principally done by machinery, as well as other laborious work on the farm or in the workshops.

Fourth, for those who are fully satisfied that by united effort and co-operative labor, with the use of machinery, all the necessities and comforts can be produced with one-half of the labor.

Therefore, there is no necessity of being selfish. It only requires the members to be industrious and determined to do what is right for them to be successful. They will all put their property in one common fund—have one dwelling, one kitchen, one farm and united interest. They can move on in harmony, each one working for all, and all for each member. Every one having all that he needs, what more will he want? He will fare as well as the rest of the members. Then they can love their neighbor as themselves; and it is the only way in which they can love each other, when we desire that they shall enjoy all that they are capable of enjoying.

This system also affords every one ample time for the improvement of the mind with facilities of books and teachers. The object should be to have a thorough system of education—physically, mentally, morally and spiritually—so that we may be developed harmoniously. If we thus live together according to the highest ideas, we can obtain of a true life; if we thus live up to our highest aspirations, we shall, no doubt, attract the loving angels who will unite with us and give us higher inspirations for aiding humanity to live a life of purity.

The earth is fertile enough to give us an ample supply of food, and the minds of men and women inventive enough to surround us with comforts, and even luxuries, without taxing our physical system. That a community life is possible we know from the practical workings of the Shaker communities. They have fully established the fact that by united labor they not only provide themselves with comforts of good living, but they have become wealthy. Although some of the members have left the community on account of their religious opinions, still they confess a love for the community life and say it is the only true mode of living. The spirit of kindness and love is so prevalent there, that it makes them all feel very happy.

We also know considerable of the history of the Oneida community, and have seen the representations of a number of correspondents, many of whom had gone there prejudiced against the institution, but nevertheless they could not help bearing their testimony in favor of a community life. They represent them as being surrounded with the beauties and elegancies of a refined life, enjoying a degree of happiness not to be found anywhere else—not even in the houses of the most wealthy. One of them remarked of the children: "Some fifty in number are gathered together in full force and glee, entertaining themselves and others in a series of intellectual and physical gymnastics. Certainly a happier set of children were never brought together in one place in this world, nor a healthier. It would have done any father or mother in the land good at the heart to have witnessed the faces and figures and antics of the little darlings. There can be no deception about children. Their chubby cheeks and their ready repartees, and their quick motions and their quicker understandings cannot be gotten up to order at a few moments' notice. This was reality."

The members enjoy remarkably good health. This is in part owing to their freedom from cares and anxieties of life, as each one has only one department to see to at one time; thus dividing the cares among the many makes light work. They have been in existence over twenty years. Their statistics exhibit the fact that they have averaged over eighteen thousand dollars a year above their expenses. This proves that they have been financially successful.

It may perhaps be interesting to give the expenses of the table for a year:

Flour.....	2,245 27	Cheese.....	\$296 25
Sugar and syrup.....	3,312 04	Meat and poultry.....	601 75
Butter.....	3,340 07	Eggs.....	443 34
Suet.....	51 71	Fish and oysters.....	391 37
Vegetables.....	2,530 24	Fruits.....	1,720 50
Milk.....	2,532 30	Preserved fruits.....	2,456 84

Notwithstanding these amounts, the average expense of each one per week was only \$4 66.

At no time in the world before were there so many people ready to respect the rights of others, and especially of women, as there are at the present time. The world has made more progress in this direction in the past twenty-two years than it did in the previous twenty-two hundred. Consequently, when they respect the rights of each other, they are better prepared to live together harmoniously together.

For the progressive settlement we want progressive minds, men and women who have resolved to live up to their highest conceptions of a true and pure life, and are willing to

allow others the same freedom. Willing to labor and make sacrifices, if need be, to aid in establishing the proposed settlement. We wish all those favorable to forming such a settlement, to write and state what amount of funds they are willing to contribute or invest, the age, and occupation of themselves and those they represent.

What division they wish to occupy in the settlement.

By a united effort on the part of the friends, we may be able to start one or more communities or settlements. The advantage of this arrangement is, that if some are dissatisfied with the part they have chosen, they need not leave the settlement, but change to one of the divisions more in harmony with their judgment. We wish people to progress.

We do not wish any who send us propositions of what they desire to do, to consider them as binding in any way by either party. We wish every one of those who think they would like to join an enterprise of this kind to become thoroughly acquainted with each other before they unite. This can be done when we are assured that we have a sufficient number to communicate with.

G. D. HENCK,
1005 Race street, Philadelphia.

THE METROPOLITAN SYSTEM OF RAILWAYS.

THE POINTS TO BE EMBODIED BY IT.

THE FIRST SERIES.

- (1.) It should not cut through, pass over, burrow under, endanger, damage or destroy any sewer, water main, gas main, wharf, pier, dock, block, building, yard, garden or park.
- (2.) It should not supplant any of these things, infringe their uses, or impair their value.
- (3.) It should restrict its lines and adapt them to the streets and avenues, as they run and may run hereafter, grades inclusive.
- (4.) It should furnish transportation for freights as well as passengers within the city limits.
- (5.) It should provide fast cars and trains as well as slow ones for the same.
- (6.) It should be capable of doubling, and even quadrupling, its ordinary work, upon an hour's notice.
- (7.) It should be able and prepared to move all the freight and travel offered at any time.
- (8.) It should do its business at less rates than those now charged, and adjust them to the requirements of a fair interest on the capital invested.
- (9.) It should look to a gradual supercession of omnibuses, horse railroads, express wagons, etc., and that without loss to their proprietors.
- (10.) It should be owned by the city and capitalists in equal interest, and managed by them jointly.
- (11.) It should be built and equipped—cars, car houses, machine shops, office, etc., complete—at an average cost per mile.
- (12.) Of \$500,000 on trunk roads.
- (13.) Of \$250,000 on branch ones.
- (14.) It should be on such plan as to admit of being constructed, in part or whole, in six months from the date of contract, and without obstructing or interfering with vehicles, cars, etc., now on the streets, or with persons on the walks.

REMARK.

These are the twelve essential and indispensable points of the first series—facts which must be ascertainable of a true metropolitan system of railways, worthy of the city and her interests.

THE SECOND SERIES.

The additional elements which enter into the system are substantially the following:

- (1.) That the trunks and branches should be structures of such strength as to bear any weight, in fact, or strain to which they may be subjected.
- (2.) That the same be of such architectural beauty as to prove an ornament to any street or avenue they may thread.
- (3.) That they be of such durability as to need no general replacement for generations.
- (4.) That they take their passengers and freight from the level of the pavement and deliver them for transportation at the level of the rails.
- (5.) That they carry their freights and passengers on elevated tracks out of the way.
- (6.) That they move their cars and trains without locomotives, horses or other nuisances, and with the quiet of a private carriage.
- (7.) That they do not exclude the light, air and vision from the streets, walks and buildings, or obstruct the former with obstacles of any kind.
- (8.) That they do not render it possible for a car or train to be thrown from the tracks or to be precipitated to the ground.
- (9.) That fast cars and trains stop every half mile and yet make twenty miles an hour as their minimum.
- (10.) That the slow cars and trains stop at will and yet average their mile in twelve minutes.
- (11.) That the comfort and safety of passengers on the one hand and the accommodation and security of freights on the other be consulted and guaranteed.
- (12.) That the operating expenses on any business scale predicable do not exceed half those now incurred and unavoidable.

REMARKS.

These are the twelve points of the second series, the important and important facts which should be ascertainable of a true system of metropolitan railways.

Any scheme of transit which fails to embrace these twenty-four points, or any of them, is not entitled to public confidence and to inauguration in our midst.

CONCLUSION.

A true metropolitan system should in every sense be a beauty and a utility, and in its inception remove nothing or displace anything.

It must add to the attractions and intercommunications of the metropolis without lessening existing ones, impairing property or wasting capital.

In this article we have presented the points to be embodied in a true system of railways for our emporium.

In the next we shall note the points lacking in the railway schemes now before the public.

ENGINEER.

NEW YORK, April 3, 1871.

FRANK CLAY;
OR,
HUMAN NATURE IN A NUTSHELL.

BY JOSHUA ROSE.

[CONTINUED.]

CCCXXII.
Frank noticed there was quite an alteration
In Cora's manner; that the exultation
She had evinced at meeting him each morn
Was quite suppressed, in fact he thought it gone.
At last he conquered every shy compunction,
And asking why, she told him the injunction
That her papa had placed on their relations,
Resulting from his reticinations.

CCCXXIII.
Poor Frank was quite crushed at the sudden turn
Affairs had taken, and it made him burn
With sorrow, pique, pride, sadness and displeasure—
Oh, no, he could not thus resign his treasure.
He said, "Dear Cora, he can never mean
To place a final barrier between
Us, if I fight my way and win a name
He surely will give his consent again.

CCCXXIV.
"And have I your permission to consult
With your papa? and then what'er result
Be reached, I will endeavor to abide
By what, when he hears me, he may decide;
And yet, before to him I make appeal,
Remember, Cora, whether woe or weal
To the result, I never shall resign
The heart that I shall always think is mine."

CCCXXV.
Said Cora, "Frank, you take my best wish with you,
'Tis all my duty now permits to give you;
My father loves me dearly, and indeed
If you confer with him he may receive
From his displeasure at your new career;
And yet, I own my heart is filled with fear.
Now go, my Frank, and if the die is cast,
Forget not I shall love you to the last."

CCCXXVI.
Yet they were then engaged—I quite forgot
To tell you how, in a sequestered spot,
Frank told his love, and Cora gave consent
That he should "ask papa." 'Twas Frank's intent,
That very eve, to have an interview
With Mr. Grey, obtain permission to
Pay his addresses in the only form
He could (by letter), after he was gone.

CCCXXVII.
And Frank had fondly hoped that Mr. Grey
Would give him some encouragement, and say
That if he to a high position rose,
He (Mr. Grey) would then not interpose
To his (Frank's) suit, a solitary objection,
Providing Cora gave him predilection;
'Twas thus he, with excusable sedulity,
Had fed his hopes with flattering credulity.

CCCXXVIII.
Frank nerved himself and went into the study,
He fairly trembled, and his face was ruddy
With blushing, but he spoke vehemently
Of all his hopes; how great he meant to be.
He drew bright pictures of his future path,
Till Mr. Grey could scarcely help but laugh,
Replied, "I like your grit and special pleadings,
But cannot grant you a stay of proceedings."

CCCXXIX.
But Frank, though taken very much aback,
Still persevered, redoubled his attack,
And in his ardor rose to such a height
Of inspiration, Mr. Gray, in spite
Of all his resolution, quite recoiled,
And gave Frank the permission that he pleaded,
Which was that he should have three years probation
In which to fight his way to higher station.

CCCXXX.
Frank, when he had his fervent wish obtained,
By undue thanks made Mr. Gray ashamed
Of his late opposition; yet he thought
That he had not just acted as he ought,
And when Frank left him he felt somewhat vexed
To think he had retreated from the text
Of his resolve, and thought "How he persisted,
His perseverance could not be resisted."

CCCXXXI.
Frank's happy face told Cora his success;
And as he kissed her (he could do no less)
Her grateful tears of joy fell on his breast,
They could not, would not, *should* not be suppressed,
Their parting cast no ray of sadness o'er
Them, since he had his Cora to work for,
And Frank felt full of active life, and strong,
At parting said, "Three years will not be long."

CCCXXXII.
Arriving home, he found all quite prepared
For his departure, told them word for word
The interview he had with Mr. Grey,
Which much surprised and angered Mr. Clay,
Who thought it quite ridiculous, absurd,
That he to Frank's vocation had demurred;
Then turned to Mrs. Clay, and quickly said,
"I told you what was thought of such a trade."

CCCXXXIII.
The laden carts were hurrying to and fro,
Bales, trunks and boxes on the pier go;
The steam is rushing from the funnel hissing;
Friends throng the deck, and fond adieus and kissing
Appear the general order of the day
'Twixt those remaining, they who go away,
All, all is in the wildest of commotion,
Preparatory to traversing the ocean.

CCCXXXIV.
The whistle sounds, and adds fresh animation
To all on board: the seamen take their station
To haul the gangway in, and then the word
Of "All aboard," in gruffest tones is heard.
Friends quickly leave the decks and gain the wharf;
The engine bell is ringing—now she's off,
The bulwark's thronged with faces far and near,
The flowing river drinks the parting tear.

CCCXXXV.
Frank joins, with bursting heart, the farewell cheer,
And waves his hat to those upon the pier,
While some are struggling to restrain the tears
Which flow from leaving scenes of childhood's years;
A rending sob, a heavy, deep-drawn sigh
Is drowned by piercing, agonizing cry;
A lady faints, her agitated daughter
Supports her form, and quickly asks for water.

CCCXXXVI.
The vessel's slowly swaying to and fro,
Some passengers are passing down below,
While others, with concern upon their faces,
Are seeking their valises, trunks and cases;
While some, bewildered, sit in the saloon,
And watch the crowd which throngs the purser's room,
Who gives the number of the berths and keys,
And finds it very difficult to please.

CCCXXXVII.
The morning sun rose grandly on the scene,
With scarce a zephyr to allay its gleam;
The dotted buildings line the Jersey shore
And stretch for miles the suburban eye before
Small craft manœuvre back the stream,
Their white sails marking all the space between
The plugging vessel and receding land,
O. Governor's Isle the view indeed is grand.

CCCXXXVIII.
Upon the rippling water's even face
The sluggish steamer scarcely leaves a trace,
And as her sharp bows dash the sea to spray,
The phosphorescent lights in globules play;
And as the side-wheels beatingly rotate
One almost fancies she is animate,
And that the beauty of the passing view
Has made her also loth to leave it, too.

CCCXXXIX.
There's Staten Island, with her sandy beach,
Her villas stretching far as eye can reach,
A panorama exquisitely glowing,
White-crested breakers o'er the sand-banks flowing,
Small, swan-like skiffs begirt the studded shore,
Like huge gulls, skim the enraptured gaze before,
The sloops and schooners, as they glide, assume
The snowy whiteness of the sea-bird's plume.

CCCXL.
The busy tug-boats pattering along,
And shrillest whistle to the groaning song,
Their creaking engines haul, and tug, and moan,
Their paddles lash the water into foam,
Now faster and now slower do they breathe,
And slowly through the silent water clear,
Straight up the stream their thudding passage take,
The loaded barges following in their wake.

CCCXLI.
And as the tow ropes flap, and strain, and jerk,
The laboring engine sings, "My king is Work—
You lazy vessels, swinging in the tide,
I wake you from your lethargy in pride—
King Work will send me in a few hours hence
To drive away your sleepy indolence;
I envy not your beaming lassitude,
For Work is king, and labor is his food."

CCCXLII.
"Do you know what I am doing, sleepy morn?
In the barges I am dragging there is borne
The fruits of miners' toil in dank dark earth,
Where not a single ray of light has birth;
The handwork of the twirling, screeching saw,
Which madly whirls, the mighty trunk to gnaw—
Its rough old bark affording no protection;
King Work brings all on earth to his subjection."

CCCXLIII.
"Ah! you may smile, by gentle zephyrs nod
The graceful tree-tops humbly to your god;
The hardy pioneer will quickly bring
The fatal truth to you that *Work is King*;
Smile on, ye forests, while these hours are thine;
Work nods assent, but whispers, 'all is mine';
Smile on and make the utmost of to-day—
King Work, anon, will sweep you all away."

CCCXLIV.
"I carry prisoner, in the hold below,
The golden grain that late swayed to and fro,
In homage to your sire, King Work has placed
It in strong dungeons now with iron encased;
And now I near the busy wharf again—
There, mark the claws of yonder giant crane
Take casks, beams, barrels, fast in its embrace,
And pile them up 'mid puncheon, bag and case."

CCCXLV.
"You hear it singing, as its huge arms swing,
Work is the master spirit, *Work is King*;
The sails are loosened to the sunlight's gleams,
The draymen shouting, hauling at their teams—
The horses paw the ground and arch their necks,
The loaded packages bestrew the decks,
Dense volumes of black smoke from chimneys rise,
Gyrating in soft globules to the skies—"

CCCXLVI.
"White puffs of steam from storage roofs now tell
The lift is working, and straightway, pell mell,
Huge package after package, bag on bag,
And hoghead after hoghead, now they drag,
Into the maw of the rapacious store,
Which swallows them, insatiate still for more—
The iron shutters on their hinges swing,
And all, indeed, proclaims that *Work is King*."

CCCXLVII.
For three months I ate kept his determination,
Abandoned old associates and haunts,
Avoided with great care contamination,
By contact with them, suffering their taunts;
Although they pressed him with much animation
To join them in their pleasure times and jaunts,
When forced to meet them, with stern resolution
He stood his ground, despite vituperation.

CCCXLVIII.
One morn he met one who, with sneering rally,
Commenced to jeer him on his retrogression,
As he was pleased to term it in the sally
Of his coarse wit, and then with self-possession
He said, "How does your sanctimony tally
With all the spunk of which you made profession?
Ha! ha! who'd think that you would be the first
To back right down? you used to be the worst."

CCCXLIX.
"Pete Grey, once leader of a rascally flock
But now the nice young man—that sounds first rate—
You'll let us know the first time you're to speak
To warn all others of the dreadful fate
That, if they do as you did, they're to meet—
To all the boys may come to hear you prate.
A man must have a most infernal check,
The story of his own sins to repeat."

CCCL.
"But there, don't mind me, I have got the blues—
To tell the truth, I don't feel much at ease;
But, by the by, I'll tell you all the news:
Oh! things are coming round, Pete, by degrees;
While some have left us, others took their shoes;
I saw a sight that almost made me freeze,
Last night, I went to call on young Sam Hemens,
Who's down, at last, with strong delirium tremens."

CCCLI.
"Of course you heard of Phil Moore's going home;
You didn't? then I'll tell you right away:
It seems, as he was walking all alone,
Across the park, a week ago to-day,
He stopped and sat up on the curbing stone
Encircled round the sparkling fountain's spray;
You know he often looks at this or that
As though he didn't know what he was at."

CCCLII.
"Well, all at once a young girl passing near
Said, Phillip! Phillip! rushing to his side,
And bathed his face and neck with burning tear;
While he essayed to put her form aside
She only clung the closer in her fear.
Her grasp he'd loosen; piteously she cried
"Found, found at last, oh what could have occurred
To make you leave your home without a word!"

CCCLIII.
"Well, all we know is that his mother came,
And we have never seen him from that time;
He never spoke a single word again
To any of us—never wrote a line.
When she came up they didn't long remain,
You know he always was reserved; in fine,
We never even knew where his friends were,
That's all that I can tell of that affair."

CCCLIV.
"A youngster from the country came last night
With plenty stamps, he blowed and swung around
Oh, he knew how to fix things up all right;
But when he went away I guess he found
The money market getting rather tight,
The young galoot got fleeced you may be bound;
"Stop, that's enough, I wish to hear no more,"
Said Pete, "I've heard enough of that before."

CCCLV.
"Oh, all right," said the fellow; "you, I guess,
Are much above us common people now.
I had forgot your novel standing—yes,
'Tis three months since you joined in any row;
I compliment you, I can do no less,
You're quite a model young man, I'll allow.
Good-morning, Pete; but say, pray, don't forget
If you get tired we'll welcome you back yet."

CCCLVI.
This happened close to Pete's home, in the road,
He quite expected it, and yet was wrath,
And hastily with quickened step he strode
Toward the house, and, taking to the path,
He leaped the stile; what does his gaze forbode,
Transfixed upon the mowers new-made swath,
'Tis Ella, from behind the hedge she heard
Their dialogue, she had not missed a word.

CCCLVII.
She rose, remarking, "Pete, my presence here
Is, I assure you, quite by accident;
I saw you passing, and sat down for fear
Of meeting you, but I had no intent
One sentence of your dialogue to hear;
But since I could not help it, I'm content;
For though it does not speak much for the past,
It tells me you're an altered man at last."

CCCLVIII.
"For now I really know you will redeem
Past errors, and with my forgiveness greet
You, taking you again in my esteem.
But don't deceive me; never, never Pete,
To evil influence or temptation lean,
Or ever make my heart with anguish beat,
And I will quite forget what has occurred,
And ne'er recall it by one look or word."

CCCLIX.
And now they slowly walk toward her home,
The reconciliation, though sincere,
Pete knows full well at any moment prone
At the first breath of doubt that may appear,
To lapse into distrust, and then is gone
The last vestige of hope, of this in fear,
He supplicates, that if by chance some word
Of ill should be spoken, "Judge me not unheard."

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Woodhull & Claflin's Weekly,

44 Broad Street, New York City.

WOODHULL & CLAPLIN'S WEEKLY.

MEETING OF THE AMERICAN WOMAN SUFFRAGE ASSOCIATION.

The American Woman Suffrage Association will hold a mass meeting in New York at Steinway Hall on Wednesday, May 10th. Names of speakers will be announced hereafter.

HANNAH M. T. CUTLER, Pres.

LUCY STONE, Chair. Ex. Com.

WOMAN'S SUFFRAGE CONVENTION.

UNDER THE AUSPICES OF THE NATIONAL WOMAN SUFFRAGE AND EDUCATIONAL COMMITTEE.

WASHINGTON, D. C.

The question of the constitutional right of women to citizenship and suffrage having become, in both its legal and political relations, a question of great and immediate importance, a convention for its discussion will be held in the city of New York on the 11th and 12th days of May next, at Apollo Hall, corner of Broadway and Twenty-eighth street. Distinguished and able speakers both men and women, will take part in the discussions. There is at the present time a demand in both political parties for new and vital issues, affording, therefore, a special opportunity for this question to assert its claims, as a political one, upon the attention of the whole country. Every man and woman who believes in a truly Republican form of Government is urgently invited to attend the convention.

ISABELLA BEECHER HOOKER,
President.

SEND IN THE NAMES.

Congress has been memorialized to pass a "Declaratory Act" forever settling the Constitutional equality of all persons who are made citizens by the Constitution. Two reports from the Judiciary Committee have been made upon the memorial.

The majority report admits that women are citizens, but declines to recommend that they be protected in the full exercise of the rights of citizenship. The minority report refutes the fallacious positions of the majority, and recommends that Congress pass the required Act.

There is but one thing wanting to secure such action as every lover of equality must desire, and that is to pour in upon Congress such a mass of names as will convince them that the people really desire and will sustain them in securing equal rights to all citizens of the United States. Every one who reads this should constitute him or herself a committee of one to obtain all the names possible as signers to the petition below, and mail the same to Mrs. Josephine S. Griffing, Washington, D. C., Secretary to The National Woman Suffrage and Educational Committee:

To the Congress of the United States:

We, the undersigned, citizens of the United States, being fully convinced that under the original Constitution of the United States, and by the provisions of the Fourteenth and Fifteenth Amendments, women citizens are entitled to vote, do most earnestly request your Honorable Body to pass a Declaratory Bill that shall guarantee to them the full exercise of their right to the elective franchise in all the States and Territories of the Union.

A CONVENTION under the auspices of the New England Labor Reform League will be held in New York City, May 6th, 7th and 8th, commencing with a discussion on Trade Unions in Cooper Institute. Friday evening, May 5th, Saturday, May 6th, and Monday, the 8th, the Convention will be held in the Cooper Institute; Sunday, the 7th, in Tammany Hall Opera House. Distinguished speakers from various portions of the country will be present.

THE NECESSITY OF THE MOVEMENT FOR EQUAL SUFFRAGE.

It does not seem that there is any consideration being given by the leaders in this movement to what appears to us to be its great and crying demand. They stand, as the leaders of the labor party have stood these many years, with great power in their hands but refusing to use it because of internal strifes and dissensions, petty jealousies and womanish hates. To an outsider it would appear that suffrage is about the last thing they are really aiming at. One "clique" centres itself upon and insists that the temperance question shall enter into and form an important feature of the movement. Another deprecates the touching of temperance, because by so doing there would be loss of numbers and influence. Another thinks that education should be made an essential to its success. Another will not associate with some because they chance to hold too radical ideas upon the marriage question, and with others because they hold different views upon the social evil question, and so on to the end of the chapter.

Now, while all these questions are of deep import to humanity, we cannot see why they should be lugged in to defeat or hinder what we have always deemed the most important question of all, that upon which success in all others depends. What we would have every lover of equality consider finds an excellent exemplification in the late war which was fraught with disaster, defeat and dismay during its first two years and up to the time when all the movements of all the grand armies were confided to the management of a single mind. The want of unity, of purpose and action among the different grand divisions of the Union army left the greatly inferior Confederate army free to move from place to place whenever required, and thus to baffle if not actually defeat their opponents. By this unwarrantable and insane policy thousands upon thousands were made to yield their lives and sleep upon the blood-stained banks of the Chickamauga, whose voices still ring in the ears of their countrymen—Longstreet and want of unity.

Thus by diverse movements do the enemies of woman's political equality defeat that for which they profess to labor. They seek by every possible means to divert attention from the main issue, knowing that so long as this can be done and they remain unsuspected, woman will not ascend to the plane of equal political rights. It may be set down as an indisputable fact that when a "clique" of women or men are found who, with loud tongues or facile pens, berate some other advocate of the movement, because of counter views upon questions entirely outside and independent of that of suffrage they are either ignorantly or wilfully—it matters not which—setting themselves against the cause they profess to advocate. What a figure the Tammany Democracy would cut were they to ignore the thousands upon thousands of those who know just enough to vote early and often, and to read them out of the party, because, beside being so good and true, as Democrats, as to always be found loyal to the main thing, they are something more which the leaders perhaps(?) are not. The former success of the Democratic party and the reason why it is strong to-day is because of unity of purpose. Let them wrangle among themselves as they may, when the time for action comes they present a solid front against their opponents. The late defeat of the Republican party in New Hampshire is alone attributable to the dissensions among themselves, caused by spites and jealousies of about the magnitude of those which split the Equal Suffrage advocates into a thousand "squads."

The Republican party, however, has lived out its prime, has done its work, and will soon be numbered among the things which were. It built up a single idea. That attained, it had nothing else to do, and, very naturally, the process of disintegration set in and is now doing its work. When this process is perfected, what lines of demarcation will the Democratic party be possessed of? This party has no central citadel of strength except mere opposition to the Republican, and the entire labor of leading Democrats for years has been to create dissension and favor splits among those whom they oppose. The same policy prevails in the Suffrage movement. Persons professedly in favor of it make their action turn upon other subjects, and with those whom they can influence a clique is formed, who, while assuming to be equal suffragists, are, in reality, such with a reservation. Citizens have the right to vote whether their standard of morality is the same or not, or whether they are Catholic, Protestant or infidel. It is the failure to recognize this which first produced and now maintains the divisions in the ranks of women who would become something more than citizens in name.

We have been induced to make the above remarks by the fact that there are two conventions appointed to be held in this city in May, which represent two branches of those professing to have the same end in view. Why should not this movement be consolidated into one solid front for the sole purpose of obtaining the one point of

equal political right with men? We do not desire to have any think that we would pretend to dictate or to assume to speak for any body. We simply speak what appears to us to be plain, common sense, and in this conviction we offer for the candid consideration of every man and woman who really desires that equality should prevail the following preamble and resolutions, upon which, or others of similar import, we trust, the conventions referred to, as well as others wherever assembled, will be wise enough to take action.

Believing as we do, and as our fathers who framed the Constitution did, that all just government exists by the consent of the governed:

And as it is a self-evident proposition that the government of this country does not exist by the consent of the governed, because a full one-half of the governed are denied the right to express either consent or dissent:

And as it is a conceded fact among those who are disfranchised and denied the right to express their consent or dissent that many of the laws to which they are tyrannously compelled to yield obedience exist in direct opposition to their will and wish, and which, were they permitted to participate in government, would be radically changed:

And as political equality must exist before any of the great political or social wrongs of the time can be prevented; therefore, be it resolved:

That it is the solemn duty of the disfranchised citizens of the United States to demand and obtain the removal of their disfranchisement, and one which they not only owe to themselves as individuals, but also to a common humanity as constituent members thereof:

That it is the solemn duty of every person who is permitted to exercise a citizen's rights, whose soul has risen to the recognition of equality, which has no present practical existence, to join with the disfranchised in their demand and effort to secure their rights, and by so doing to forever dethrone tyranny and usurpation;

That in the pursuit of a common political purpose, pecuniary, social and moral distinctions have nothing whatever to do; and, as Jesus ate and drank with "publicans and sinners," recognizing them as brothers and sisters, we will henceforth follow his example and recognize all as brothers and sisters; and that we do now cordially and urgently invite, and that we will as cordially welcome, to our ranks every body of whom God is the Common Parent;

That unity of purpose can bring no specific results unless it is followed by unity of action, and, as this must be secured by our political body as it is by all other political bodies—to wit, by meeting and counseling together—that a National Convention is hereby called to assemble on the — day of — month, at —, to which every State is requested to send the customary delegation; which convention shall devise ways and secure means to pursue such courses as they in their assembled wisdom shall deem most proper to secure a speedy recognition of the right of suffrage to every person being a citizen of the United States and otherwise qualified as men are now compelled to qualify.

MONOPOLIES.

THE FALLING OFF OF NEW YORK TRADE.

RAILROADS IN PENNSYLVANIA.

INSURANCE COMPANIES.

Our readers will remember the articles we published during last fall on the shameful abuses perpetrated by monopolies, and on the frauds and "speculations" engendered by the corrupting influence of these monopolies, until the fruits of that influence, which had so insidiously permeated the business community, became plainly visible in the startling series of events commencing with the actual theft of a railroad and a division of the plunder between the thieves and the New York Legislature, and culminating in the grand scenic spectacle of the oratorical effort of the chief thief before a "Tammany" torch-light procession, in which "Tammany" was promised the votes of the thief's 20,000 employees. We said then that these things would bring about such a change of commerce as would ruin the best interests of New York; that the

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spirit of making haste to be rich, no matter by what means, nourished by the example of the desperate adventurers in the Stock Exchange and on the main arteries of the trade of the city, was spreading into and tainting every pursuit that our railroad officials, our insurance managers, our shoddy bankers, even the owners of brick and mortar and vacant lots—all seemed possessed with a wild thirst for "speculation" without one thought for the ill they were preparing for the future. To-day statistics are beginning to tell of the effect. In New York business men complain of the dullness of trade, of their inability to make money or get bank accommodations. New enterprises fall stagnant because capitalists fear new frauds. The insurance companies are breaking or feebly tottering along because their assets have been swallowed by brokers or officers. Nearly one-half of the grain trade from the lakes now goes to other ports, in consequence of the swindles in the Chicago elevators and the locking up of immense quantities of grain in this city, merely to gamble with. The receipts at the lake ports in 1860 were 70,778,611 bushels, of which 56,221,654 bushels went to New York, or 79 per cent. In 1870 the receipts at the lake ports were 117,374,121 bushels, of which 60,443,567 bushels went to New York, or only 59 per cent.

In plain truth, if their ways are not made better, New York business men may yet justify an application of George Francis Train's epigram:

"From mouth to mouth, from hand to hand,
We live, a poverty-stricken band;
Sans greenbacks, confidence, or trust,
We root around, and loat and rust—
Get up revivals! unite in prayer,
Drink and chew and smoke and swear,
'Cussing our fate and damning trade,
With all our little bills unpaid."

"Cussing fate" is the last refuge, generally, of people who have made the fate which crushed them. We certainly can have little sympathy for the population in Brooklyn, which, worn out with taxation created by themselves, through officials of their own election, and, fearing a bankruptcy of the City Government, seem only anxious to "trade," swap off, their real estate for anything they can get hold of. This system of "trading" has now become general in the "City of Churches." Almost every house there is for sale, and no wonder, with taxes "over four per cent., and increasing." The unfortunate owners, despairing altogether of ever finding cash purchasers, are offering them for country property and miscellaneous securities! Anything in fact!

So much for the ultimate result of municipal "rings" of ward politicians. So much for the voters who foolishly gave power to these "rings."

But in a broader field outside of the city we find equal evil from the same misplaced confidence of those who now hold the right of suffrage, and allow no participation in it to woman.

In Pennsylvania we view a venal Legislature, controlled by the capital and influences of corporations to which it has granted franchises allowing them to act both as miners and carriers, both as coal owners and the custodians of all the outlets of coal to market. As a very natural consequence, these companies have bankrupted smaller mine owners, by only seeking profit on transportation. Having gone thus far, the next step is to coerce the mine laborers to any terms they may dictate. An obvious mode of so doing was to raise the tolls on coal by rail to such an extent as to prohibit either mining or transportation. And this is just what the companies have done; and the Legislature of the State seems well enough disposed to tolerate this outrageous usurpation, and to hand over the people of the coal regions, bound hand and foot, to the mercies of the monopolists known as the "Big Companies." We don't ask a better illustration of the danger to arise in the future from the power of aggregated capital skillfully managed, over legislators and constituency.

In this particular instance, and from the accidental circumstance that a man like John W. Geary happens to be Governor of the State, there does seem a chance that the mining population will obtain justice and support. It is rumored that Geary will, if no satisfactory arrangement be come to otherwise, take possession of the railroads, in the name of the State, and compel the cessation of the embargo which the companies, by their illegal, scandalous charge of \$7 50 per ton freight, have laid on a large, densely populated country.

The sympathy which General Geary has always felt and expressed for the laboring classes, his well-known independence of character, the knowledge which he must have of the starving condition of the miners and their families, as well as the individual losses of business men owning small furnaces, mines, or requiring coal, united to the steady pluck and honest patriotism which he manifested when he vetoed the infamous bill of the Pennsylvania Railroad ring, contemplating the robbery from the State of its sinking fund, all lead to the conviction that the rumor of his intended interference will prove correct.

When General Geary vetoed that sinking fund bill, the oldest politicians in the State confidently predicted his political extinction. It was universally felt that in stand-

ing in the way of the nefarious schemes of Tom Scott and the Pennsylvania Railroad "ring," he had committed political suicide. The result has shown just the contrary, and has proved that the people at large, outside of those who make politics a trade, and sell themselves to do the bidding of these companies, are apprehensive of the growing power and recklessness of corporations, and will rally to the support of one who has shown that he cannot be turned from the paths of honor and patriotism by any motive which can be urged upon him by vampire speculation or colossal monopoly.

An instance of the lengths to which capital, once entrenched in the camp of monopoly, will defy public opinion is presented in the records of a court lately held at Chicago. Our readers will not forget the exposure we made of the "Western Union Telegraph Company" in the little game to take millions of dollars from the General Government. This famous non-dividend bubble which watered its own stock until it had reached the enormous sum of \$11,000,000, then added \$11,000,000 more of water in one day, and continued the watering-pot process until its capital stock had swollen to \$40,000,000 and the originators had harvested at least \$15,000,000 for actually nothing put in, has long enjoyed entire possession of many telegraph routes. But another enterprise was projected, called the Great Western Telegraph Company, which grew and prospered and reduced the rates which the Western Union, with its hands upon the throat of the community, had exacted, and that monopoly thereupon declared war to the knife. A tool, in the shape of one Terwilliger, commenced suit against the Great Western, charging fraud and mismanagement, and demanding that the Company be placed in the hands of a receiver. The suit has dragged along. The complainant's costs have been measured by thousands of dollars. For the testimony of one man \$1,000 was paid and the lawyers' fees were enormous, yet the whole sum in apparent dispute by Terwilliger was a paltry \$600! Fortunately for the public and for the Grand Western—fortunately for the cause of those who desire deliverance from such intolerable burdens as this Western Union, the court has finally decided that the charges against the Grand Western were without foundation, and thus for the present ends the prosecution.

Quite a pretty newspaper dispute is now going on in the State of Georgia between a well-known Wall-street banking firm and citizens of that State letting still more light in on the dark doings of governing bodies. The banking firm having claimed that they only knew of \$2,000,000 additional issue of State bonds, the *Daily Constitution* of Atlanta publishes the following record of express charges paid by the State Treasurer on bonds shipped North by the State Governor:

October 8, 1870.....	\$787 50
October 14, 1870.....	575 00
October 17, 1870.....	678 00
October 30, 1870.....	1,659 00
November 8, 1870.....	1,125 00
December 27, 1870.....	1,350 00
January 6, 1871.....	976 00
January 9, 1871.....	225 00—\$7,175 50

This, at \$1 50 per 1,000, the rate paid the express company, would make four millions seven hundred and eighty thousand dollars!

Now where are those bonds? How is the difference accounted for? Where, how and when were they used?

The same old story; nothing but an Augean stable all the way from the capitals of States and the halls of legislation through the precincts of railroad palaces and "opera bouffe" down to the most modest offices, smaller theatres of action and equally lax principles of insurance companies. By the way, speaking of insurance, the Commonwealth Fire Insurance Company of this city, an analysis of whose statements we gave some weeks ago, has passed into a receiver's hands.

The two last annual statements of the Security Fire Insurance Company, of New York, contrast remarkably, and admit a mysterious disappearance of a sum of over \$300,000, which the slightest inspection of the figures of the reports show was not lost by the legitimate business of insurance. How was it *escamote*? Where is Mr. Miller? And why don't Mr. Miller, as we have so often begged, take a look at the "American Popular Life," or shut up co-operative swindles. Here we have the Co-operative National Life Insurance Company, of Chicago, advertising the re-insurance of the "co-operative" policies of McMurdy's defunct "Farmers and Mechanics." We suppose, stretching a point, because neither Mr. Miller nor the Empire Mutual Life which re-insured the Farmers and Mechanics life policies considered themselves called on to notice in any way co-operative policies! No, not even if, as was the case lately with a Baltimore fire insurance company, net assets applicable to anything were found to the extent of three cents!

Over in Philadelphia insurance companies are pegging out with marvelous celerity. Within a few weeks past the "Home," "Guardian," etc., of that city, have gone to the bourne where went long since the "Great Western Fire and Marine," and, as we have no doubt, like it, they left sorrowful mourners behind.

RUFUS HATCH'S CIRCULAR, No. 5.

FRAUDS IN RAILROAD MANAGEMENT AND THEIR REMEDIES.

Railroads are vested with the right to take private property for public use. This prerogative of Government is granted them in consideration of their public utility, but, as now conducted, they rarely fulfill their beneficent purpose. Labor and skill have removed the obstacles in the way of cheap and easy transit, and yet the farmer gets no profit on his products, nor the merchant or manufacturer on his wares.

In Circulars Nos. 1, 2, 3 and 4, I have endeavored to show where the fault lies.

It will be seen by the following table, condensed from those Circulars, that, of the four trunk railroads connecting this city with the Far West,

The New York Central & Hudson has increased its stock by watering.....	\$57,576,700
The Lake Shore and Michigan Southern has increased its stock by watering.....	20,065,870
The Chicago and North Western has increased its stock by watering.....	8,840,510
And its managers have made by profits on construction.....	12,447,375
And by profits on Land Grants.....	12,328,792
The Milwaukee and St. Paul has increased its stock by waterings.....	4,760,347
Profits Land Grants.....	19,105,842
Total.....	\$135,125,436

Here is one hundred and thirty-five millions one hundred and twenty-five thousand dollars in excess of the actual cost of these roads—enough, expended without waste, to build and equip a first-class, double track road—steel rails and iron bridges—from New York to Omaha, and with a line to St. Paul.

The lines I have mentioned in this series of Circulars pass through the wealthiest and most productive sections of this country, from the seaboard to Omaha and St. Paul. All who use them are robbed by the few who own and control them. Nor does the evil stop here. If Commodore Vanderbilt and his imitators can double the capital of their respective roads, they can treble and quadruple it; in fact, there is no limit which they may not pass. Governor Palmer, of Illinois, may well ask, "Is the created greater than its creator?" Can private property be seized on the plea of public good, and then, when the benefits promised are about to be realized, shall the purposes for which these roads are supposed to be built and run be totally ignored? Are these railways, chartered by the States, under the belief that the people are to be the gainers, and the commerce and wealth of the whole country largely and rapidly increased by their construction and operation, to be appropriated by a few rich, shrewd and unprincipled men, and used merely as a means of enriching themselves? Shall the desire of the Vanderbilts to be worth \$100,000,000 enable them to ride roughshod over the interests of the community at large, and treat with ruffianly contempt the demands of those to whose heretofore quiet submission, under the infliction of a great wrong, they owe their ill-gotten gains?

The time has come when these questions must be answered. Low rates of transportation are now a necessity to all classes of the people, and they must be had. Very little wheat is grown within 500 miles of tide-water. The great fields for this staple are constantly moving West, and will soon be 1,500 miles inland. Corn is not raised for export within 1,000 miles of New York.

The great arteries of commerce can no longer be permitted to remain under the control of despots, whose will is law, whose charges have no reference to cost, whose fixed purpose is to get all they can, and who pay themselves an income on property which has cost them nothing with the money filched from those who labor honestly for their bread.

How can the great necessities of life be transported from the seats of production to the markets and still leave a fair margin for profit to the producer? The solving of this problem means, for the East, cheap food; for the interior, a reasonable profit to labor, and for the whole country, the turning to their proper account of its illimitable resources.

The foreign markets, as well as our own, are to be considered. The prices of breadstuffs in New York are regulated by those in London. The competitors of the Iowa and Minnesota farmers are the wheat growers of Hungary and Russia. The railroads of the two countries named have, within a few years, opened up immense grain growing districts, as productive as our own and much more favorably situated in reference to the foreign markets.

We have nearly lost the monopoly once possessed in our railways, in the construction of which we were far in advance of all other agricultural nations. It is only to be regained by a reduction of the cost of transportation to a point which will enable us, as formerly, to undersell our rivals, and still have a fair margin left us for profit.

This matter of freight charges would regulate itself but for the "Vanderbilt System" referred to. There can be no reform while men of such unlimited rapacity, men so lost to what is regarded as fair and honest dealing between man and man, men who never build railroads to get a fair return of their outlay, but buy them to use as a means of oppression and extortion, control our great avenues of trade. If it is determined that Mr. Vanderbilt, his family and a few chosen friends, are to have four millions annually out of the people of this State, without any equivalent, by all means let a law

be passed to that effect, that the burden may be borne equally and the local interests along the line of the road not be made to suffer exclusively for this unjust exaction. The improvements made in the means of locomotion are daily and hourly lessening the running expenses of our railroads, but this saving is represented by an issue of bogus stock, not a reduction in the cost of transportation.

The tonnage moved last year equaled 150,000,000 tons. In 1851 it did not exceed 5,000,000 tons. This vast increase is the creation of our railways within the past twenty years. The quantity moved shows the primary importance of this subject. If a saving could be effected equal to fifty cents per ton, in the movement of this freight, the gain to the whole country would be \$75,000,000 annually. There were raised in the United States the past year 1,000,000,000 bushels of corn, one cent per bushel saved on this quantity would equal \$10,000,000; ten cents per bushel would equal \$100,000,000. If ten cents per bushel could be added to the profits, the production of this staple would double in quantity in a few years—doubling the traffic of the railroads and adding largely to the business and wealth of the country.

How much must the rate be reduced to give this profit of ten cents per bushel on corn grown one thousand miles from New York? Only about three mills per ton per mile, or one-tenth of a mill per bushel per mile! The railroads named could not only reduce their rates on corn three mills per ton per mile, but three times three, and still have abundant margin for profits upon the honest costs of the road. It is not necessary to go far for the proof of this. Grain can be shipped by the Baltimore and Ohio Railroad and its connections, from St. Louis to Baltimore, eighteen to twenty cents per bushel cheaper than to New York from St. Louis, by way of Lake Shore & Michigan Southern and Central & Hudson Railroads, and the same road carried first-class freight, the past winter, fifty cents a hundred pounds cheaper, from Baltimore to Chicago and St. Louis, than the other two lines charged, from New York to Chicago and St. Louis.

The Baltimore & Ohio road passes for a long distance through and over mountains; its tunnels and grades are numerous, and the latter heavy, and its working expenses necessarily large. It was an object of peculiar aversion during the war, and suffered constantly by the destruction of its track, bridges, rolling stock, etc. Its losses by freshets have been frequent and heavy, and yet it pays an eight-per-cent. dividend, and shows by its report of 1870, a surplus of \$21,375,000 "invested in the various branch and connecting roads, and the great improvements which it has been continually constructing on the main line." So much for good and honest management.

The exorbitant charges on the principal Trunk lines, running from this city West, are daily and hourly driving trade from Manhattan Island and building up the neighboring markets of the sea-board. It is not only the produce flowing from the interior to the sea that is thus being diverted, but the New York sugar and other manufacturers find themselves unable to compete with those of Boston, Baltimore, Portland and other places because the latter are, by their facilities for cheaper transportation West, enabled to undersell them.

These railroad frauds and swindles are not exclusively confined to the old roads, but there are series of new lines, started by the merest financial adventurers, who build the roads, rob them of their land grants (where they receive any), mortgage them to the extent of twice their cost, and then issue, in addition to this, stock, equal in many instances to the amount of the bonds. In Circular No. 6 I propose to give a list of these new securities and of those who offer them for sale, and by their flaming advertisements try to entrap the public into buying them.

The remedy for such wrongs and abuses as these lies in legislative action. What do managers living in New York care about the prices that the people pay for the transportation of their products? Nothing, except to get the highest rates. They are absentees, and have no interests to be appealed to, nor can they be reached on any ground of public consideration. But the States that gave these corporations their existence can regulate and control their action.

In the words of a petition now being extensively circulated and signed in this State, railroads are public highways constructed for public use, and the public are entitled to all the benefits resulting therefrom, beyond the adequate compensation due their constructors and operators. Upon this plea were their charters asked for, for this purpose were they authorized, and sound policy will permit no departure from this principle. It certainly will not do to let railroad corporations, singly or in combination, usurp the legitimate functions of government or unjustly oppress the people.

An organized effort to correct these abuses is demanded.

The people should, therefore, ask their Legislatures to pass laws to regulate the rates of fare and transportation on every railroad operated by steam within the limits of their respective States and make the same as near uniform as may be, and so that the amount collected shall in no instance be more than sufficient to pay an annual dividend of eight per cent. on the actual cost of construction and equipment, after paying operating expenses and reserving sufficient to keep the road, depots, bridges and rolling stocks in perfect order, and providing that all in excess of this shall go into the Treasury of the State, for the use and benefit thereof.

Also to pass a law authorizing the appointment of com-

missioners to supervise the operations of these roads, to see that they are made safe, and that the laws in regard to them are complied with.

Also, that no railroad company or corporation shall hold or possess any property in real estate save as an easement for public use.

Also prohibiting under severe penalties any officer or employee of such roads from being pecuniarily interested in any business done upon the road wherewith they are connected as officer or employee, save and except where the proceeds of such business goes into the treasury of said road for the mutual benefit of all the stockholders. And to enact such other laws as will cure the evils complained of.

In the matter of through freight, the Federal Government could, and should, interfere, in virtue of the power it possesses to regulate the commerce between the States.

Such action would at once bring the managers of roads to their senses. Instead of spending their whole time in New York, manipulating the market and maturing schemes for bogus issues of stock, they would be found, where they should always be, upon the lines of their respective roads, making their dividends out of savings, out of good management and economies introduced, and of which they themselves would set the example.

The people's representatives cannot refuse to grant protection against this usurpation by individuals of a power to tax and oppress the public for private gain which even the Federal and State Governments would not dare exercise. We are told by one of our most prominent and widely-known public speakers that we have no Legislatures; that our legislators are bought and sold by the railway corporations as mutton is bought and sold in the market, and that the time will soon come when the controllers of the great line which spans this Continent, connecting New York and San Francisco, will have acquired such wealth and influence that Congress will sit merely as a committee to registers their decrees.

If the present State Legislatures refuse to grant the relief required and demanded by their constituents, men can and must be found, whose support of the interests they are chosen to protect cannot be "bought off."

The people of the whole country are the sufferers from this infamous monopoly; they have the remedy in their own hands, and should apply it at once.

(For Woodhull & Claflin's Weekly.)

MAGNIFICENT REQUEST TO THE CAUSE OF FREE THOUGHT AND LIBERALISM.

ROBERT BARNES, OF EVANSVILLE, IND. (LATELY DECEASED),
IMMORTALIZES HIS NAME BY BEQUEATHING HIS
ENTIRE ESTATE, WORTH \$600,000, TO THE
EDUCATION OF THE CHILDREN OF
THE LIBERALIST POOR—A
COLLEGE, ETC., ETC.

MINNEAPOLIS, March 19, 1871.

Robert Barnes, a wealthy merchant of Evansville, Ind., died the 4th of February, 1871, and by his last will (which has been in the meantime probated), he bequeathed his entire estate, estimated to be worth from \$500,000 to \$700,000, to the Board of Trustees of the Indiana State Association of Spiritualists, for the sole purpose of founding a college at Evansville, where "the poor children of liberal-minded parents, having no connection with church or sect of any denomination styling themselves Christians, or of any secret society or fraternity," may be educated and find a home, between the ages of six and eighteen years. Both boys and girls are to be admitted. There is to be a "principal teacher" and a "matron," besides such assistant teachers as may be necessary. There will be a large farm in connection with the college, and a superintendent of the farming department. The boys will be required to labor on the farm two hours before noon and two hours after noon of each day, with a view to their healthful development, mentally and physically, as well as to inure them to habits of industry.

At the age of eighteen years, the pupils or *protégés* will receive a diploma from the college, if, on examination, they be deemed worthy of that distinction. A physician is to be appointed, if the exigencies of the institution and the proper care of the health of the pupils shall require it.

Mr. Barnes expressly requires that the pupils be taught the truest principles of morality. He says: "I would have them taught facts and things, rather than words and signs, and especially I desire that by any proper means they be taught a pure attachment to firmly honest principles, and to the sacred rights of conscience, free thought and liberal sentiments, which are the true innate principles of man's nature. My desire is, that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that on entering into actual life they may, from inclination and habit, evince benevolence among their fellow-creatures, and a love of truth, sobriety and industry, adopting, at the same time, such religious tenets as their mature reason may enable them to prefer."

To the end that the minds and morals of the pupils shall be untrammelled and uncontaminated by the infection of any ecclesiastical creed or theological dogma, Mr. Barnes has incorporated in his will the following very stringent injunction, viz.: "I enjoin and require that no ecclesiastical missionary or minister, of any sect whatsoever, shall ever hold or exercise any station or duty whatsoever in said college, or any such person ever be admitted for any purpose, or as a visitor within the premises appropriated to the purposes of said college. * * * In debarring missionaries and ministers, I do not mean to cast reflection on any person or sect whatsoever; but as there is such a multitude of sects, and such diversity of opinions among them, I desire to keep the tender minds of the children, who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversies are apt to produce."

The particular class of children for whose especial benefit Mr. Barnes ordains that the college shall be established he designates in his will in these words, viz.: "And whereas I have for a long time been impressed with the importance of educating a certain portion of the poor, for which, in my judgment, there is but little provision made either by church or State—viz., the poor children of parents who are destitute of means, who have no connection with any church or sect of any denomination who style themselves Christians, or any secret society or fraternity—and of placing them, by the early cultivation of their minds and the early development of their moral principles, above the many temptations to which, through poverty and ignorance, they are exposed. And notwithstanding I have the welfare of the whole human family at heart, yet I more especially sympathize with the oppressed and destitute to whom I have reverted, and especially for whom I make the following bequest:"

The will then goes on to describe certain estate for the college, and continues, "That is to say, so far as regards the foregoing tract of land, that part thereof shall never be sold or alienated by the said board of trustees or their successors, but the same shall forever remain for a college, and be occupied as such only, by the poor children of liberal-minded parents who stand aloof from all orthodox creeds and secret associations whatever."

Respecting the training and discipline of the pupils Mr. Barnes makes an express condition that only gentle and persuasive measures shall be used in the institution. "Should it unfortunately happen that any scholars admitted into the college shall, from mal-conduct, become unfit companions for the rest, and mild, persuasive means of reform fail to prove effectual to reform them, they shall be expelled; but no harsh means of correction or compulsion shall be resorted to." The board of trustees are to choose all the teachers and superintendent of the farm, and fix the salaries of all services rendered.

"The said college shall be constructed of the most durable materials and in the most permanent and convenient manner (avoiding all useless ornaments), attending mainly to strength and comfort."

That the care and comforts of a good home shall be secured to the children while receiving their education, Mr. Barnes has, in the most kind and paternal manner, embraced in his will the following clause: "All due diligence shall be taken by the matron and assistants to make comfortable all inmates, especially sickly and delicately-constituted females, and if found necessary a physician may be appointed who shall be paid annually for his services."

The course of studies is designed to be useful rather than ornamental. "The scholars shall be provided with all suitable books; they shall be instructed in the various branches of a sound education—comprehending reading, writing, grammar, arithmetic, geography, navigation, surveying, practical mathematics, astronomy, natural, chemical and experimental philosophy, and other branches, as the capacity of the several scholars may meet or warrant." The details of the organization of the college and its appendages are left, in part, to the board of trustees and their successors.

To carry out his intentions, Mr. Barnes requires that all his residuary lands (apart from the 400 acres of college lands), outside of the City of Evansville—some five thousand acres—and also his personal estate in the City of Evansville, shall be sold, and the proceeds applied to the purposes of the College, and the surplus to the purchase of lots and the erection of buildings thereon in the City of Evansville, to be leased in terms not exceeding five years; the rents and profits to be again reinvested in the same manner forever.

An Evansville paper remarks that the estate ought to double in value every sixteen years, in addition to meeting the wants of the College. If so, the Barnes College estate will be worth, in one hundred and twenty-eight years, the enormous sum of one hundred and twenty-eight millions of dollars.

Messrs. David Mackey and Samuel Orr are appointed executors of Mr. Barnes' will, and he requests them to close up the concerns of his estate as expeditiously as possible, and to see that his intentions are strictly carried out and complied with.

Mr. Barnes died a widower and without issue. He was what is termed a free thinker or liberalist, connected with no church or other special organization. Somewhat peculiar and eccentric in social ideas, mingling little, if any, with what is understood as fashionable society. He rather chose the poor or laboring class for his more intimate associates, but with due regard to their moral worth and influence. Mr. Barnes was strictly a temperate man, having abandoned the sale and use, as a beverage, of all intoxicating liquors thirty years prior to his death, and regularly kept his resolution inviolate. He was kind and lenient to the industrious poor; fair and honorable in his dealings, and was never known to take an undue advantage of his numerous tenants, who, through misfortune or other unavoidable circumstances, failed to meet their liabilities to him.

An Evansville paper says: "Mr. Barnes was eccentric and peculiar, and was perhaps the only rich man in the State who cultivated the society of the poor rather than that of the rich. In that particular he was more like the Master of the clergy (who will most likely take exceptions to part, if not to all of his will), than any of those whom it has been our good fortune to become acquainted with. If Jesus Christ was on earth to-day, he would scarcely be invited out into fashionable society, on account of his keeping company with so many poor people."

Girard reserved some, Peabody reserved some of his wealth, but the late deceased Robert Barnes, like the widow in the Scriptures, gave all, even to the last cent he had, to charity.

In view of the particular class of children that Mr. Barnes proposes to provide for and educate, this bequest must be regarded as the most remarkable on record. Many greater bequests have been made for charitable purposes and educational institutes, for the orphan and for the promiscuous poor and destitute, and many bequests have been made in the interests of certain established sects or organizations, religious or social, to be a member of which was a passport and indorsement of "respectability" and good standing. But Mr. Barnes has "put to the blush" all that class of Christians, and made himself illustrious by founding a home and college for the poor children of the most execrated and socially tabooed, the most anathematized and defamed of any class of men and women, as measured and estimated by the conventional church standard of respectability and worthiness—namely, infidels, as the orthodox world is pleased to brand them. Liberalists, Free-thinkers, Rationalists, and those on principle holding themselves aloof from, or refused fellowship by, any secret association.

These constitute the outcasts of so-called "respectable society." Mr. Barnes, although a wealthy man and capable of maintaining as much conventional glitter and aristocratic "style" as the most inflated and inattentive Christian, nevertheless felt lonely and unhappy in such company. Although he was with them, he felt that he was not of them. His great soul could not be compressed so as to conform to the conventional pattern, and so he preferred the society of the poor and industrious and honest to the ignoble shams and the selfish caste of the rich. And, true to the magnetic needle of his highest convictions, he has devoted his large fortune, the result of his life's labors and energies, to the fostering and education of the children of what may be termed the outside poor—outside of all churches, religions or secret societies. No disposition that Mr. Barnes could have made of his fortune could have shed such a beautiful and undying lustre upon his life, his name and his memory, as this closing act of his life. E. F. BOYD.

THE RESULT IN PHILADELPHIA.

[From the National Standard.]

PHILADELPHIA, March 27, 1871.

On Monday evening last Mrs. Woodhull delivered her argument on Constitutional Equality in the Academy of Music. About five hundred persons were present, but what the audience lacked in number was largely compensated for in the quality. Lucretia Mott and others sat upon the platform, and among the audience were judges of the courts, the mayor of the city, a number of prominent persons, and many others that have not hitherto given such heed to the question of Woman Suffrage. The argument commanded close and undivided attention. On the part of some there was the most critical intention.

It is manifest that the address produced a very decided and excellent effect. It possessed an inherent force that every one must have recognized—a power that defied the commonplace aspersions and disdainful scoffing, and which evidently put to flight every thought of ridicule and all non-sensical carping.

The vigorous determination of the speaker, her sturdy earnestness and wonderful energy, all combined to enhance the efficacy of her lecture. She dedicates herself to the woman suffrage movement with an iron will. She is moved by an innate potency that seems allied to the elements of heroism. Many acknowledge that her influence is irresistible, and, judging the lecture by its result in sweeping away the old cobwebs of prejudice and the frippery of opposition, we should accord to it rare estimation. Many candidly avow that her arguments are incontestible, and although there may be opponents among them not converted to the cause, they have a respect for it never before conceded. Even newspapers are driven out of their habitual refuge, where they have quite long enough scornfully chuckled and derisively assailed, betraying a skulking attitude toward an unpopular theme. They have indicated for once decency of tone and a respectful appreciation. The *Press* does not call Mrs. Woodhull, in the choice language of that modest journal, "an antiquated shrieker." Nor does it say, in another delicate morsel of its rapid contumely, that she is one among those "who curse the lecturer's platform and disgrace their sex." On the contrary, it treats her with hospitality, good sense and kindly regard. I hope it will not relapse into its accustomed flippancy and impotence.

The good impression that Mrs. Woodhull has created on the minds of many people here, whether among the advocates of Woman Suffrage, its opponents, or those in a lukewarm position, is an indication of the power she possesses and an evidence of her great value as a champion of the cause. As such she is worthy to be recognized. Her devotion to the work is quickened by an enthusiasm that may claim alliance with religious fervor. It pervades her being and impels with unremitting sway. She agitates with marvelous effect. By her efforts she has everywhere awakened thought and inquiry, multiplied converts and given the movement an impetus that it has never before acquired. Mainly by her exertions Congress has been roused from its lethargy, and begins to heed woman's demand for a recognition of her right. Is not all this of some value to the cause? And is not this agitator fit to be called a worthy helper?

It seems as though one of the most desirable objects to be consummated is the consolidation of all the Woman Suffrage forces in the United States, and a concentration of the efforts of all its advocates in behalf of the claim embodied in the Woodhull memorial. Why cannot this result be accomplished? I do not believe there is any serious or insurmountable obstruction in the way. A general acquiescence in that direction does not seem impossible. There is nothing more important or in a higher degree essential than the enlightenment of the people and the creation of a public sentiment in favor of our ultimate object. This work may go on with the view of having Congress pass a declaratory act as well as with the view of amending the Constitution. The passage of a declaratory act does not seem so impracticable as to amend the Constitution. Public sentiment may be ripened as soon in behalf of the former as the latter. The former will evidently be far easier of accomplishment. To gain a two-thirds vote in Congress, and the ratification by three-fourths of all the States, seems like a task of Herculean magnitude. Let all our friends wisely reason together in relation to this subject. Whatsoever action may seem best should be adopted and pursued with a heartiness, unanimity and determination worthy of the intelligent co-workers in a great movement, actuated by an earnest zeal for its success. W.

FURTHER ON THE SOCIAL EVIL.

MESDAMES WOODHULL & CLAFLIN:

On reading the WEEKLY of February 25 I perused the article first in interest, viz.: "Woman Suffrage, and the Social Evil in St. Louis under the new law." The correspondent says, when speaking of the social evil: "This evil is one which, in the present condition of society, cannot possibly be eradicated, and consequently it is better to take 'the bull by the horns' and use every effort to relieve it of some of its horrors—and, God knows, it can never be freed from them—than to inane fold one's hands and preach against 'legalizing immorality.' This is what we most need; 'the bull by the horns'; and if I understand the phrase aright, having 'the bull by the horns' is proof we

have him in our power; and if we have proved him to be a dangerous animal the best way would be to take the life of this ferocious creature. He says, 'The evil is one which in the present condition of society cannot possibly be eradicated.' So said the majority with regard to the slave power not long ago. So say all faint hearts with regard to every reform. But there is one thing certain, if we have not the power to eradicate it, we should not endeavor to give it an air of respectability. Further, in legislating for the people we should endeavor to legislate justice impartially. If we do not do so the day of retribution will surely come. The next remark the gentleman makes is: "One noticeable effect of the new ordinance is the total absence from the streets of prostitutes; and says, 'One may walk through Seventh or Green streets without being accosted from behind half-closed shutters.' This is well that gentlemen who do not wish to be so accosted should be allowed the high privilege of a promenade without molestation; but it must be remembered that there are two sides to all questions. While the gentleman exults over his newly-obtained right, I would ask do the women of St. Louis enjoy the same privilege? Can they, through this new order of things, pass through the streets unmolested? If not, then the new law is not equal to the demand. I will venture to say, however, that they cannot, or, if they can, then St. Louis is the only city in the Union—I may say in all the world—where women can go alone unmolested, especially at night.

Now what we women, who wish a new order of things, most desire, is to see the time when all women can go to and return from theatres, lecture halls, etc., unescorted by the opposite sex, if they so desire. If this is not so, then is it not plain to the gentlemen that the law has not had its equal bearing upon both sexes?

Where this law has been some time in force, viz., in England, women do not dare to walk the streets at night for fear of being arrested by the police as indecent women, and are forced to abide by the infamous provisions of the law, or stand a suit by the courts. Another noticeable fact, says your correspondent, "is the return to their parents, within the short period of six months, of nearly one hundred prostitutes." We believe this is merely an assertion, made by the city officials, who are strongly in favor of the new law. It would, indeed, be hard to make me believe that the small tax of one dollar and fifty cents per week would compel them at any time to return to their homes. I know that they are generally poor and needy, but I believe they are seldom found without some sensitive feeling, especially with regard to their own people. I believe the first endeavor of these fallen women is to get far enough away from their own kindred. Believing so, I cannot indorse the assertion that they would abandon their haunts of vice, and return to their homes of virtue, by reason of the collection of a tax so small. But, on the contrary, I believe that if they did not wish to return to their homes as repentant daughters, neither would they do so under the new law, with no other apology to give their parents than that they had returned because they could no longer sustain themselves. The correspondent further says: "We shall doubtless shock the tender sensibilities of many of our readers when we assert that the total extinction of prostitution at the present time would be one of the greatest evils that could befall us, but such we firmly believe to be the case. Seductions would increase to an alarming extent; our homes would be invaded, and our wives and daughters exposed to temptations not before dreamed of. In proof of this assertion," he says, "there is not a village in New England, where the food, mode of living and surroundings are not of a character to inspire lust, in which the standard of morality, could it be thoroughly probed, would not be found of the lowest order." If there are men who are beasts, or, better expressed, worse than beasts, it is time we knew it, that we may devise some plan to rid society entirely of them. We have prisons and penitentiaries for criminals, and to such that class of men belong. This assertion is a twofold insult, inasmuch as it declares the licentious character of men, and proclaims all women as utterly deficient to maintain their chastity.

I am the mother alike of sons and daughters, and would think no worse of the man who betrayed my daughter than I would of the woman who decoyed my son into the haunts of vice and corruption. I might, when viewing things from a worldly point of view; but, looking deeper, I feel that the lives of my sons should be as pure as my daughters; but I am very well aware that the world condemns the one only, while it countenances and encourages the other sex to deeds of evil; but the time must and will come when we shall demand of men virtuous lives as we do of women. The many present evils of society are owing to the fact that it acknowledges evil and licentious practices in man and condemns woman only. Here I will add if we desire good and virtuous women, we must see to it that we have virtuous men to associate with them, otherwise they will be contaminated and thus brought down to the condition which we so condemn and call "fallen women." Thus I appeal to woman and say that there is a mighty work to perform. Man has heretofore groped in darkness and held the chains upon the neck of woman because she was the weaker of the two, and looked up to him for that protection nature had designed he should give. But now he allows her a partial freedom. Thus she in return must quicken his understanding, and teach him that it is not good for him to legislate for the good of man alone, and that he is bound by the law of nature to respect and protect woman. And the first question to be settled is this which is termed the "social evil." Man has thrown out the question by his endeavor to pass oppressive laws only upon woman, while he is equally guilty of sin and corruption.

Oh! woman, hesitate not to answer this question and show man the folly of the passage of such a law. Now with regard to the assertion made in relation to New England. This is simply absurd, and needs no reply, for people are generally satisfied that the morality of New England will compare favorably with any other part of the country.

A. L. Q.

Note for the consideration of A. L. Q.:

Any reform or legislation which attempts to ignore or pervert nature, instead of instructing, guiding and regulating it, will be found, if not utterly impracticable, to result disastrously to humanity. If people will not learn this analogically, they will certainly be obliged to do so by experience. We care not how horrible a present idea may be held to be if it be in accord with the natural laws of the universe, it will ultimately be an accepted truth, all theorizing, speculation and sentimentality to the contrary notwithstanding.

WHAT WOMEN OWE TO MEN.

MESDAMES WOODHULL & CLAFLIN:

Will you permit a believer in the utter and total abolition of all slaveries, whether political, religious or social, to ask the gentlemen readers of your invaluable paper a few plain, simple questions? Believing I hear a response in my favor I will begin by asking you, gentlemen, if you have not, by your odious marriage laws and social institutions, taught women that she must never love except at the expense of liberty and all the rights dear to a freeman's heart? Have you seized upon, monopolized and closed against her every remunerative avenue of labor and business, the colleges and universities, the trades and professions, and all the profitable and honorable posts of life, thus virtually compelling her to accept your terms, either in marriage or out, for bread? Have you not established distilleries and dramshops without number in every town and city throughout the civilized world, and by so doing literally compelled women to assist you to fill the bones of her offspring with the fruit of your debaucheries? Have you not taught her from her earliest infancy that you were strong and she was weak? and have you not by your strong-will power always kept poor, gullible society so inverted as to make its votaries believe that under all emergencies the weak and helpless should become the strong and powerful? For have you not, in all your social institutions, placed women on the defensive and exposed her to the vile machinations of your animal natures—and your appeals are always made to her lowest passions—and when so exposed, if one of these frail creatures fail to have sufficient strength to baffle and repel the double, refined, subtle influence which none so well as you know how to arrange and bring to bear upon your victim, and, by the specious wiles of the tempter, she is lured from the path of virtue into the pitfalls which you have set for her feet, and she stumbles and takes that terrible fall from whose social pit there is no chance, save through the portals of the grave, for the offender ever to arise—are not you, as her betrayer, the first one to desert and turn your victim over to the sweet, tender mercies of your slough-hound society? And, furthermore, instead of taking the precepts, examples and holy record of the humble Nazarine as the man of your council, have you not dragged from the musty records of an old history of Jewish and Chaldaic lore a code of laws and transferred them to your statute books and arrogated the sole privilege of so framing and interpreting all law, that you can, with impunity, indict, arrest, arraign, try, convict, imprison and hang, both ourselves and children, without ever deigning to consult us in any way, shape or manner, in regard to the matter? In short, is not your whole system of legislation and education calculated to make our fathers and brothers, our husbands and sons, the most outrageous knaves and scoundrels, the most contemptible seducers and libertines that ever disgraced humanity, and our sisters and daughters the most consummate silly dupes and victims to your assumed superiority that the sun ever shone on? And, after having committed all these wrongs on woman, and reduced her to a state of dependence and beggary, you now tell her she does not need the ballot because you are her protector, when you well know that no respectable woman dare walk the streets of your cities after dark without a protector. And, sad to relate, while I sit here scribbling, hundreds and thousands of our sisters and daughters whom you have seduced and shorn of the powers which God gave them and deprived of the right to exercise those powers as the Creator intended they should, now walk the streets of your cities houseless and homeless as outcasts and criminals. None but the sons of slaves and dupes to a false theology would ever have devised and written out a code of laws so partial and unjust in their consequences as those that now disgrace your statute books. And, in view of all these transparent truths standing face to face with the world, is it any wonder that Mrs. Stanton, Mrs. Norton and ten thousand others who would—had they an organ through whose pages they might voice their outcries of an outraged womanhood—add their testimony and protest against the intolerable diabolism practiced on woman under the sacred and holy garb of marriage. As viewed from a superficial standpoint marriage does neither good nor harm to the good man's wife; but what right has this boasted land of liberty and free institutions to uphold, sustain and fortify with columbiades of social ostracism an institution that sanctifies the servility of woman, and educate, encourage, nay, compel every man, no matter whether he is the best man alive or the lowest vagabond and fiend incarnate, to suppose that he has a right to the full possession and control of just one woman during her lifetime, thereby depriving four-fifths of all women of the right to give anything to the world save thorns and thistles, disease and death. But thanks to the great eternal principles of truth which are now being sown broadcast all over the land, and are rapidly penetrating and irradiating the vital forces of humanity's brain, this old piratical captain who has ever been the chief of all piracies, has been indicted and arrested, and is about to be arraigned and tried for his life before a high court composed of the best intellects of the men and women of the nation, who are about to convene and will soon be in session in every town and hamlet throughout the land. Mrs. L. M. R. Pool.

VERMILLION, ERIE CO., O.

A COMBINED EFFORT AND VICTORY IS YOURS.

There are five millions of women in the United States who desire suffrage. Let every one of them sign the necessary petition, to be found on page 8, and mail to Mrs. Josephine S. Griffing, Secretary National Woman's Suffrage Association, Washington, D. C.

The first female student in the University of Helsingfors, Russia—a Miss Tschetschulin—has just been accepted as a regular attendant upon the lectures.

Women have been talking a great deal recently about their rights and their wrongs, and one who apparently thinks that women have more rights than men, writes as follows on the subject: "A woman says what she chooses without being knocked down for it. She can take a snooze after dinner, while her husband goes out to work. She can go out in the street without being asked to stand treat at the saloon. She can stay at home in time of war, and get married again if her husband gets killed. She can wear corsets, if too thick, and other fixings if too thin. She can get her husband in debt all over, until he warns the public not to trust her on his account." [The lady does not understand the question.]

[For Woodhull & Claflin's Weekly.]
A NEW VIEW OF OLD TRUTHS;
OR,

THE LAW OF GOD, AS REVEALED THROUGH A
FEMININE "MOSES."

It is a curious fact that among all the prophets and evangelists and inspired communicators with the divine Lord in the past, we find none but men; and another singular circumstance is, that this very Deity himself is all male, all Father, no Mother; and what is still more remarkable, these divine inspirations, using always the man as the medium of communication, have been invariably one-sided, ignoring the woman, and continually augmenting the power and influence and asserting the entire supremacy of the man. Who can find, in the good old respectable book, a single female angel? Where can we discover the first trace of a recognition in woman of that individuality which alone constitutes her an immortal being? It, in a semi-barbarous age, man grudgingly allowed that she might be admitted to a Paradise which he had also formed specially for his own enjoyment—even this gracious condescension was the result of an after-thought, because it seemed to him liable to prove a dreary enough dwelling-place without the presence of woman. Mother Eve herself was only an after-thought of God, and he made her, not to fulfill a high and sacred mission of her own—not to expand and develop, and become more beautiful in herself and for herself (according to the man-given account)—but simply as a companion for man, and because it was not good for him to be alone, she being complacently added as a kind of make-weight or balance, a useful thing for man to have near him, to produce his children, to augment his comfort, to promote his happiness, to care for his home.

These immaculate male prophets and seers, having, in former ages, told exactly what God Almighty ordained, and this God having invariably thrown the potency of his omnipotence and omniscience on the side of man (as thus revealed), the result has been—until this our own day—a blind acceptance on the woman's part of whatever he was pleased to communicate as the very Word of God. At length, however, the bright light of reason and the logic deduced from the modern application of science to even those things heretofore regarded as most sacred, have penetrated the minds of a few men who love justice and right better than illegitimately obtained power, and are sufficiently whole in manhood to disavow and abandon such an outrageous error so soon as discovered, and of some women, brave and noble and unselfish enough to run the gauntlet of obloquy, and become targets for the unthinking scorn and contempt of the mass of even their own sex, rather than longer forego at least the assertion of their claim that they, too, are children of the divine Father and Mother, whoever and whatever this Father and Mother may be, and wherever this Father and Mother may dwell; that they also are inspired—are communicators of the Divine Will; that they, too, are part and parcel of the world's economy, and that hereafter their voices shall be heard, their influence be felt, their power be exerted, side by side with man, in religion, in government, in science, in art, in social laws, in the formation of public opinion, in whatever the rights, the welfare and the happiness of the human race are involved. Every hearthstone is fast becoming a battle-field in miniature, where the slave is struggling to break asunder her fetters—the tyrant ever striving to keep them on the half-palsied limbs of one who is too often—yes, almost universally—the mere victim of his ill-gotten power. From every home the cry of freedom is going forth, and day by day the army is augmented by new recruits, driven to rebellion through agony and toil, and a dawning perception of flagrant injustice which only knowledge of right could develop into stern resistance. What wonder, then, that there should be fear and trembling for the momentous consequence that one-half of the human family should assert its rights—not demand or beg for favors; for in the womb of this clamor—nearer and more near its day of birth—lies the revolution which must overturn and destroy the decayed thrones of sectional and usurping Governments—the "hand-built" temples of false religions, the musty statute books of unjust and partial laws, the whole theory and basis for claims of superiority of one above another. Herein the germ of a true democracy is slowly but surely being developed, and in due time no other force or controlling agency will be recognized in Church, in family or in State than that evolved for the united, combined influence of all their respective members, excluding none, either for color or nationality, and far less for sex, so that the watchword of the present and the future is and shall be, "Equal rights for all!"

March 22, 1871.

VESE.

Editors' answer to inquiry regarding above—More of same sound doctrine will be very acceptable.

THEORY vs. PRACTICE.

[Telegraphic and Editorial from the New York World.]
REGULATING THE SOCIAL EVIL.

SUCCESS OF THE LAW IN ST. LOUIS—DECREASE IN THE
NUMBER OF PROSTITUTES AND HOUSES—VALUABLE
STATISTICS.

St. Louis, April 4, 1871.

A committee recently appointed by the Board of Health to examine into the workings of the Social Evil Law made an elaborate report to the Board last night, from which the following facts are taken: Whole number of prostitutes registered when the law went into operation, 718; number now registered, 480; decrease, 238. Number of houses of ill-fame in the city when the law went into effect, 119; number now in the city, 90; number of inmates diseased at first, 58; number now, 18. Since the registration, 229 women have been added to the registry list, making the total number in the city of 947, which makes the actual decrease of this class of women 468. The report further states that the general sanitary condition of these women has been greatly improved under the operation of the law. Of the total number of women registered, it has been ascertained that 702 of them became prostitutes from choice, 101 because they were seduced, 87 because their husbands treated them badly, and 57 from necessity. The number of men seeking the society of these women has decreased since the law went into effect notwithstanding the increased chances of immunity from disease. This is attributable, however, mainly to the fact that the men seeking such society are taken more notice of by the officers of the law. The report also states that the whole number of cases of venereal

diseases treated at the hospital and charitable institutions of the city for eight months previous to the passage of the Social Evil law, was 539; and the number treated in the institutions for the eight months the law has been in operation, 174, showing a decrease of 71 per cent.

The Board of Health has also adopted a system which will go into effect as soon as the necessary arrangements can be made, for the inspection and analysis of all the milk that is brought into the city for sale, and for a careful inspection and surveillance of all the dairies which furnish milk to the city.

On the above the *World* makes the following remarks:

Notwithstanding the clamors raised from such opposite quarters as the pulpit and the camp of the strong-minded against the enactment of the bill regulating prostitution in St. Louis, experience has shown it in all material respects to work well. Consideration for the sensibilities of a woman who revolts at the occasional inspection of a physician thereto authorized, and invites the continual inspection of every inebriated wayfarer, is pretty clearly misplaced. And the fact elicited by the inquiries of the Board of Health of St. Louis, that seven-eighths of the women registered adopted their pursuit from choice, indicates that the sentimental view commonly adopted is not the view which is likely to prosper in the treatment of the subject. In spite of the comparative immunity secured by the law it appears that the number of visitors to these women has decreased. This may be partly because the effect of the law has been to drive out the lowest and consequently the cheapest class of women who came under its operation. The *Tribune*, which objected to the law, upon the ground that it was not desirable that the chances of disease should be diminished, but that it was desirable that the sins of the guilty father should be visited upon the innocent children, and the sins of the unfaithful husband upon the faithful wife, will find another objection to the bill, as it did to the raid upon the small keno-players and faro dealers, in the fact that it discriminates against inexpensive vice. Whatever the preferences of that journal may be, the general public will refuse to accept the great principle of "cheap and nasty" which it persistently advocates, except in the case of the tariff, where it deviates into an admiration of the dear and nasty. It will appear to most persons that while all vice may be equally vicious and unlawfulness equally to be discontinued, unlawful practices which are transacted surreptitiously and quietly do not call so urgently for suppression as unlawful practices which are transacted with gross and impudent publicity.

THE CHURCH MUSIC ASSOCIATION.

In the world of art, music has made much progress in our beloved land; for the change that has come over the spirit of musical dreams within a moderate lifetime, and the results we have attained, are something noteworthy. Time was not more than fifty years ago either when to play "The Battle of Prague" correctly, with due regard to the cannon and trumpet items, and to sing "Blue-eyed Mary," and similar sweet ditties, in a voice decidedly *au naturel* and innocent of style—that grand desideratum in all mundane affairs—was to be an accomplished musician. A sonata or symphony well played, or an artistic vocal effort, savored of the concert-room; and foreigners, who were most often the performers thereof, were looked upon as rare wonders.

Gradually, these gifted ones have increased in number, and the divine art has become familiar as "household words."

The refining and elevating influence of music is felt in every community, and it is no longer unusual to hear classical works rendered with something of the spirit that must have inspired their composers. Choral societies are found in every little village and town, and many of our large cities are eminent in this respect.

Much of this delightful change we doubtless owe to the large German element in this country—an element essentially musical.

The musical taste of New York has undergone rapid and very marked changes of late years, and the best works of the old masters are now listened to with genuine love and true appreciation by those who, not long since, had no soul for other than Strauss or light opera. The distinguished and unprecedented success of the Church Music Association has decided the point socially as well as artistically in favor of music of the highest order, and New York may well feel proud of this young but eminently progressive society. It is now in its second year only, but has assumed the proportions and influence that time and endeavor have failed to award others.

The plan of the association originated some years since with Mr. George T. Strong, recently unanimously elected president of the Philharmonic Society, a very responsible position, which was previously held for many years by Dr. Doremus. A small but artistic chorus was in the habit of meeting at Mr. Strong's house, on musical thoughts intent, where, under the guidance of Dr. James Pech, a thoroughly classical scholar, composer and musician, fine old masses and anthems were practised till great proficiency was attained; and the select musical evenings became a feature of New York society. Eminent amateurs assumed the solo parts; and the entertainments were looked upon as positive triumphs of art, until the idea of giving them on a larger scale, that more might share the pleasure and good, soon became general. From this beginning has grown, with no effort whatever, The Church Music Association.

The magnificent masses, motets, anthems, &c., of Palestrina, Bach, Handel, Haydn, Cherubini, Beethoven, Spohr and Mendelssohn, though written with full orchestral accompaniments, had been almost invariably rendered heretofore by ordinary church choirs, with the simple support of the organ. It was the plan and object of this association to bring out these grand works from time to time in their full glory and splendor. Circulars were sent to a select few, of known taste and standing and wealth, and the first move was to raise a sufficient sum of money to carry through the inaugural season. This was done almost immediately by subscriptions of one hundred dollars each; and eight thousand dollars were collected for the cause of musical progress without delay. Early in the autumn, notices were sent by the executive committee to some of the best vocal amateurs in the city; and the result was an assemblage, on the evening of the first rehearsal, of upward of two hundred cultivated ladies and gentlemen, all willing and eager to devote their abilities to the glorious work before them. The effect of so many fresh, thoroughly-trained voices in a chorus was fine beyond description; and the promise they then gave of unique and artistic performances has since been more than fulfilled.

Mozart's Twelfth Mass, and a portion of Von Weber's Oberon, were immediately put in rehearsal; and on the evening of Jan. 5, 1870, the first concert took place at Steinway Hall, in the presence of a large, enthusiastic and fashionable audience of invited guests only. No tickets are ever sold for these entertainments; but the capacity of the hall being ascertained, the cards of invitation are divided among the subscribers and chorus, each of the latter having two to dispose of at will, and the former in proportion to the amount subscribed. Each card has printed on it "With the compliments of —." The words "evening dress" stand prominent upon the cards, giving the company full license to make themselves as lovely and brilliant as possible. The result of this arrangement is visible in the elegantly attired and unexceptionable assemblage that graces every concert, in all respects like a private reception.

The works performed during the first season, in addition to those already mentioned, were concert overtures by Berthold and Meyerbeer, Mendelssohn's Hymn of Praise, Haydn's Sixteenth Mass and Beethoven's Mass in C, the two latter enriched with additional modern instrumentation by the conductor, Dr. James Pech. Nothing approaching these performances was ever heard in New York, and the musical world and critics were in a state of excitement. A paid chorus of fifty had been thought necessary at the start, simply as a foundation; but, after the second concert, it was entirely dispensed with, greatly to the satisfaction of all concerned, under the skillful hand of its popular leader. The Church Music Association went on its way rejoicing, sufficient unto itself, and, when the season closed, the success of the organization was complete and beyond a doubt. The first series of concerts having terminated so brilliantly, and the worth and talent of the association being so fully assured, the committee, in June, 1870, issued a new prospectus to the subscribers, submitting plans for carrying out the second season. Before the close of the month, six thousand dollars were subscribed; and by October the sum had reached ten thousand. The expenses are necessarily heavy, as neither time nor money are spared to render the entertainments worthy the composers, subscribers, chorus and audience. No member of the association is subjected to the least expense whatever, as all the music is supplied, and no fee is demanded for membership. The best talent in the city is freely offered and accepted, "all for love;" and in return receives careful musical training under Dr. Pech, who conscientiously and patiently leads his followers through devious ways to the delightful regions of classical music.

Nothing hackneyed or trifling is offered to or by this intelligent chorus, and to be a member of the Church Music Association is to be on the high road to a liberal musical education.

A fine orchestra of seventy or eighty picked performers assists at the two rehearsals immediately preceding a concert, and two choral rehearsals are also held at Steinway Hall. Tickets are issued for the last four rehearsals, and the audience is always large and discriminating.

The programme for the first concert this season consisted of Wallace's Overture to Lurline, Haydn's Third or Imperial Mass, with very effective orchestral additions by Dr. Pech, and Von Weber's music to the melodrama of Preciosa.

The little details of the concert-room have here received an attention which is always to be desired, and which does not fail to contribute to the agreeable impression of the whole. The programmes contain careful analyses of the music presented, prepared by Dr. Pech himself; and upon them is conspicuously printed—

"Il più grand' omaggio alla musica sta nel silenzio."

A committee of four assumes the duty of taking care that no disturbance is made by people entering the concert-room during the performance. To enforce this important condition, the doors are closed during the progress of every movement, and opened again for the accommodation of late-comers and restless listeners.

The conductor has the entire control of the orchestra and chorus, and assigns all the solo parts; and no one is admitted to or allowed to remain in the chorus who may, in his estimation, be unsuitable in any respect. Some knowledge of music, and the ability to read at sight, is a requisite for membership. Every soloist is a member of and sings with the chorus, when not selected for a part; and any member is likely to be called upon for a solo, though, of course, there is no compulsion. The association now numbers about three hundred; and at the last concert two hundred and eighty members were present.

There is a report that the name of the association is to be changed, on the ground that, since the society does not limit itself to church music, the idea conveyed by it is erroneous; but no new name has yet been suggested to the outside world, although the merits of a great variety have been discussed in private. Another year the society will probably be incorporated, and the concerts held at the Academy of Music on a grander scale, when the vexed question of a name will be finally settled. The same chorus and orchestra, distributed over a larger space, would doubtless prove more effective than is possible on the limited stage at Steinway Hall, though it is greatly enlarged for the accommodation of the musicians, and every conceivable arrangement is made for the best display of the chorus and its comfort.

Though comparatively in its infancy, the Church Music Association is strong in the consciousness of its ability, wealth and position; and when time and faithful practice have fully developed its resources, it will doubtless achieve artistic triumphs that will be noted in other lands as well as at home.

The second concert of the season was given at Steinway Hall on the evening of Feb. 21, with a brilliancy and success that surpassed all former efforts of the association. The festival overture by Lindpaintner was superbly rendered by a choice orchestra; and it is by far the best overture that has been played in New York this winter. The fine old choral, "God Save the King," is the prominent air in the composition, and is played in snatches throughout, though there are several lighter movements of rare beauty and grace. Beethoven's Mass in C was well sung, and with an earnestness seldom heard in a chorus. "Spring," from Haydn's oratorio of "The Seasons," completed the programme most acceptably, and formed a charming contrast, by its delicate flowing melodies, to the solemn music of the mass.

The first reading of Niedermeyer's Mass, for the next concert, has been accomplished; and, though it is full of difficulties, the result was satisfactory. The overture to Masaniello, the mass, and Mendelssohn's "Midsummer Night's Dream," sung entirely by female voices, will form the programme for the third and last concert of the season, on May 3d. L.—From "Old and New" for April.

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Also, a few pieces of
Richardson's 8-4 Striped Damasks.
A large lot of
Damask Table Cloths,
from two yards to six yards each, with
Napkin en suite,
under gold cost.
Crash and Towellings.
Crash, from 9 cents per yard upward.
A large stock of Towels of every description,
from \$1 50 per dozen.
Blankets, Flannels, etc.
Our stock of Blankets, Flannels, Marseilles Quilts,
Counterpanes, etc., etc.,
we are selling out at great bargains.
Domestics.
An immense stock of Domestic Goods,
Shirtings and Sheetings,
in every well known brand,
at manufacturers' prices.

JAMES MCCREERY & CO.,
Broadway and Eleventh street,
Will open, on Monday, February 13,
A fresh assortment of
NEW FRENCH CHINTZES AND PERCALES,
English Calicos in a new shade of purple,
a specialty with us.
Tyecon Repe, Ginghams, Delaines, etc.
Also, a large stock of American Prints,
in all the most popular makes,
at very low prices.

SYMPHER & CO.,
(Successors to D. Marley.)
No. 557 BROADWAY, NEW YORK,
Dealers in
MODERN AND ANTIQUE
Furniture, Bronzes,
CHINA, ARTICLES OF VERTU.
Established 1834.

MIDLAND BONDS
IN DENOMINATIONS OF
\$100, \$500 and \$1,000.

These favorite SEVEN PER CENT. BONDS are secured by a First Mortgage on the great Midland Railroad of New York, and their issue is strictly limited to \$20,000 per mile of finished road, costing about \$40,000 per mile. Entire length of road, 345 miles, of which 290 have been completed, and much progress made in grading the remainder.

RESOURCES OF THE COMPANY.

Full paid stock subscriptions, about \$8,500,000
Subscriptions to convertible bonds 660,000
Mortgage bonds, \$20,000 per mile, on 345 miles 6,900,000
Total \$14,000,000
Equal to \$40,000 per mile.

The road is built in the most thorough manner, and at the lowest attainable cost for cash.

The liberal subscriptions to the Convertible Bonds of the Company, added to its other resources, give the most encouraging assurance of the early completion of the road. The portion already finished, as will be seen by the following letter from the President of the Company, is doing a profitable local business:

NEW YORK, Dec. 2, 1870.

Messrs. GEORGE OPDYKE & Co., New York:

GENTLEMEN—Your favor of the 1st inst., asking for a statement of last month's earnings of the New York and Oswego Midland Railroad, is at hand. I have not yet received a report of the earnings for November.

The earnings for the month of October, from all sources, were \$43,709 17, equal to \$24,510 04 per annum on the 147 miles of road, viz.: Main line from Sidney to Oswego, 125 miles; New Berlin Branch, 22 miles.

The road commenced to transport coal from Sidney under a contract with the Delaware and Hudson Canal Company in the latter part of November. The best informed on the subject estimate the quantity to be transported the first year at not less than 250,000 tons, while some estimate the quantity at 300,000 tons. This will yield an income of from \$375,000 to \$450,000 from coal alone on that part of the road.

Taking the lowest of these estimates, it gives for the 147 miles a total annual earning of \$899,510 04. The total operating expenses will not exceed fifty per cent., which leaves the net annual earnings \$449,755 02, which is \$314,535 02 in excess of interest of the bonds issued thereon.

I should add that the earnings from passengers and freight are steadily increasing, and that, too, without any through business to New York. Yrs truly,

D. C. LITTLEJOHN, President

N. Y. and O. Midland Railroad Co.

The very favorable exhibit presented in the foregoing letter shows that this road, when finished, with its unequalled advantages for both local and through business, must prove to be one of the most profitable railroad enterprises in the United States, and that its First Mortgage Bonds constitute one of the safest and most inviting railroad securities ever offered to investors.

For sale, or exchanged for Government and other current securities, by

GEORGE OPDYKE & CO.,
25 Nassau Street.

MAXWELL & CO.,
Bankers and Brokers,
No. 11 BROAD STREET,
NEW YORK.

THE UNDERSIGNED BEG TO IN-
form their friends that they have opened a Branch office at
No. 365 Broadway, cor. Franklin Street,
connected by telegraph with their principal office,
No. 46 EXCHANGE PLACE,
and solicit orders for Foreign Exchange, Gold, Government Securities and Stocks, which will be promptly attended to.

CHAS. UNGER & CO.
January 3, 1871.

8 Per Cent. Interest
First Mortgage Bonds!

OF THE

ST. JOSEPH AND DENVER CITY RAILROAD COMPANY.

Principal and Interest Payable in Gold.

105 MILES COMPLETED and in operation, the earnings on which are in excess of interest on the total issue. Grading finished, and ONLY 6 MILES OF TRACK ARE TO BE LAID TO COMPLETE THE ROAD.

Mortgage at the rate of \$13,500 per mile.

Price 97½ and accrued interest.

We unhesitatingly recommend them, and will furnish maps and pamphlets upon application.

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11 WALL STREET

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BANKERS,
No. 59 Wall Street, New York.

Gold and Currency received on deposit, subject to check at sight.

Interest allowed on Currency Accounts at the rate of Four per Cent. per annum, credited at the end of each month.

ALL CHECKS DRAWN ON US PASS THROUGH THE CLEARING-HOUSE, AND ARE RECEIVED ON DEPOSIT BY ALL THE CITY BANKS.

Certificates of Deposit issued, payable on demand, bearing Four per Cent. interest.

Loans negotiated. Orders promptly executed for the Purchase and Sale of Governments, Gold, Stocks and Bonds on commission.

Collections made on all parts of the United States and Canada.

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OFFICE OF
FISK & HATCH.
BANKERS.

AND

DEALERS IN GOVERNMENT SECURITIES,

No. 5 NASSAU STREET, N. Y.,

Opposite U. S. Sub-Treasury.

We receive the accounts of Banks, Bankers, Corporations and others, subject to check at sight, and allow interest on balances.

We make special arrangements for interest on deposits of specific sums for fixed periods.

We make collections on all points in the United States and Canada, and issue Certificates of Deposit available in all parts of the Union.

We buy and sell, at current rates, all classes of Government Securities, and the Bonds of the Central Pacific Railroad Company; also, Gold and Silver Coin and Gold Coupons.

We buy and sell, at the Stock Exchange, miscellaneous Stocks and Bonds, on commission, for cash.

Communications and inquiries by mail or telegraph, will receive careful attention.
FISK & HATCH.

A BEAUTIFUL
SET OF TEETH,

With plumpers to set out the cheeks and restore the face to its natural appearance. Movable plumpers adjusted to old sets, weighted Lower Sets, fillings of Gold, Amalgam, Bone, etc.

TEETH EXTRACTED WITHOUT PAIN,

With Nitrous Oxide Gas.

No extra charge when others are inserted.

SPLENDID SETS, \$10 to \$20.

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Between Fourteenth and Fifteenth streets east side.

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R. E. ROBBINS, Esq. W. R. HORTON, Esq.
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ELASTIC SPONGE

Mattresses, Pillows.

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Church, Chair, Car and Carriage
Cushions.

ELASTIC SPONGE

A SUBSTITUTE FOR CURLED HAIR,

For all Upholstery Purposes.

CHEAPER than Feathers or Hair, and
FAR SUPERIOR.It is the Healthiest, Lightest, Softest, most
Elastic, most Durable and BEST Material
known for

MATTRESSES, PILLOWS, CUSHIONS, &c.

ELASTIC SPONGE

Makes the most LUXURIOUS and DUR-
ABLE BEDS, MATTRESSES, PILLOWS
and CUSHIONS of any material known.

ELASTIC SPONGE

Does not PACK and become MATTED like
Curled Hair.

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is REPELLANT TO, and PROOF against,
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Is the VERY BEST ARTICLE ever dis-
covered for STEAMBOAT and RAIL CAR
UPHOLSTERY.

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Is absolutely UNRIVALED for SOFA
SEATS and BACKS, and for ALL UP-
HOLSTERING PURPOSES.

ELASTIC SPONGE

Is the HEALTHIEST, SWEETEST,
PUREST, MOST ELASTIC, MOST DUR-
ABLE, and BEST MATERIAL IN USE
for BEDS, CUSHIONS, &c.SEND FOR CIRCULARS AND
PRICE LISTS.

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OPPOSITE ST. NICHOLAS HOTEL,
NEW YORK.A SAFE,
CERTAIN
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Speedy Cure
FOR
Neuralgia
AND ALL
NERVOUS
DISEASES.
Its Effects are
Magical.An UNFAILING REMEDY for NEURALGIA FACI-
ALIS often effecting a perfect cure in a single day.
No form of Nervous Disease fails to yield to its won-
derful power. Even in the severest cases of Chronic
Neuralgia affecting the entire system, its use for a
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contains no materials in the slightest degree injuri-
ous. It has the unqualified approval of the best phy-
sicians. Thousands is every part of the country grate-
fully acknowledge its power to soothe the tortured
nerves, and restoring the failing strength.
Sent by mail on receipt of price and postage.One Package. . . \$1 00 Postage 6 cents
Six Packages. . . \$5 00 " " " " " "
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RECOMMENDED BY PHYSICIANS.

BEST SALVE IN USE.

Sold by all Druggists at 25 cents.
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Brandies and Cigars.Wholesale Store—71 BROADWAY.
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CABINET ORGANS and MELODEONS,
AT MERRELL'S
(Late Cummings).Piano Waterrooms, No. 8 Union Square.
A large stock, including Pianos of the best Makers,
for sale cheap for cash, or to rent. Money paid for
rent applied to purchase. Repairing done well and
promptly. Call and examine before deciding else-
where.M. M. MERRELL, late Cummings,
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BOOTS & SHOES,
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(Opposite Grand Hotel and Clifford House.)

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PROGNOSTIC ASTRONOMY:

ASTRO-PHRENOLOGY.
as practiced by Dr. L. D. and Mrs. S. D. BOUGHTON,
491 Broome street, New York City.
To know by signs, to judge the turns of fate,
Is greater than to fill the seats of State;
The ruling stars above, by secret laws,
Determine Fortune in her second cause.
These are a book wherein we all may read,
And all should know who would in life succeed.
What correspondent signs in man display
His future actions—point his devious way;—
Thus, in the heavens, his future fate to learn,
The present, past and future to discern.
Correct his steps, improve the hours of life,
And, shunning error, live devoid of strife.
Any five questions in letter, enclosing two dollars,
promptly attended to. Terms of consultation from
\$1 to \$5, according to importance. Nativities written
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Choice Florists always on Hand.

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BOSTON, MASS.The medical record of Dr. E. D. SPEAR, as a suc-
cessful physician in the treatment of chronic diseases,
is without a parallel. Many are suffered to die who
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are beyond human aid Dr. Spear will not deceive you.
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\$330,000 IN GOLD

DRAWN EVERY 17 DAYS.

Prizes cashed and information furnished. Orders
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of Gold and Silver and Government Securities.

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YEAR 1870-71.

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YOUNG LADIES,

No. 15 East 24th Street, near Madison Park,
NEW YORK.PRINCIPALS—MADAME MALLARD AND MADAME
CARRIER.Madame Carrier, with whom she has associated her-
self after a co-operation of six years, is a niece of the
late Sir David Brewster. From her early training and
a thorough education, received in Scotland, together
with several years' experience in tuition, she is in
every respect qualified to take charge of the English
Department of the Institute.The Principals hope, by devotion to the mental,
moral and physical training of their pupils, to secure
their improvement and the encouraging approbation of
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For particulars, send for Circular.

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EVERYWHERE.

LARGE PROFITS,

To sell a little article, endorsed by every lady using
it. It keeps the needle from perforating the finger
and thumb while sewing with it. It will sew one-
third faster.Sample and circular mailed free, on receipt of 25
cents; or call and examine at

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THE BALTIMORE & OHIO R. R.

Is an Air-Line Route from Baltimore and Washington
to Cincinnati, and is the only line running Pullman's
Palace Day and Sleeping Cars through from Washing-
ton and Baltimore to Cincinnati without change.Louisville in 23 1/2 hours.
Passengers by the Baltimore and Ohio Railroad have
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Short Line Railroad.
Avoid all dangerous ferry transfers by crossing the
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cinnati to Louisville.Silver Palace Sleeping Coaches at night, and splen-
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To secure the advantages offered by this great
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Fare, ask for tickets, and be sure they read, via Louis-
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No. 229 Broadway, office New Jersey R. R., foot of
Courtlandt street, New York; Continental Hotel, 828
Chestnut street, 44 South Fifth street, and at the depot
corner Broad and Prime streets, Philadelphia; S. E.
corner Baltimore and Calvert streets, or at Camden
Station, Baltimore; 485 Pennsylvania avenue, Wash-
ington, D. C.; and at all the principal railroad Offices
in the East.SAM. GILL,
General Supt., Louisville, Ky.
HENRY STEFFE,
Gen. Ticket Agent, Louisville, Ky.
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sey.—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 Chi-
cago, Cincinnati, St. Louis, etc., with but one change
of cars.Silver Palace cars through from New York to Chi-
cago.

SPRING ARRANGEMENT.

Commencing May 10, 1870—Leave New York as fol-
lows:5:30 A. M.—For Plainfield.
6:00 A. M.—For Easton, Bethlehem, Mauch Chunk,
Williamsport, Wilkesbarre, Mahanoy City, Tuckan-
nock, Towanda, Waverly, etc.
7:30 A. M.—For Easton.
12 M.—For Flemington, Easton, Allentown, Mauch
Chunk, Wilkesbarre, Reading, Columbia, Lancaster,
Ephrata, Lititz, 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, 9:30, 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 O. R. Regions. Connects at Somerville
for Flemington. Connects at Junction for Strouds-
burg, Water Gap, Scranton, etc. Connects at Phillips-
burg for Mauch Chunk, Wilkesbarre, etc.
5:00 P. M.—CINCINNATI EXPRESS, daily, for Easton,
Bethlehem, Allentown, Reading, Harrisburg, Pitts-
burgh, Chicago and Cincinnati. Sleeping cars to Pitts-
burgh and Chicago. Connects at Junction with D., L.
and W. R. R. for Scranton.Sleeping Cars through from Jersey City to Pitts-
burgh 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 prin-
cipal hotels.R. E. RICKER, Superintendent.
H. P. BALDWIN, Gen. Pass. Agent.

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IMPORTER, MANUFACTURER AND
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For terms send for a circular. Hours, from 9 A. M. to
P. M.RICHARDSON & PHINNEY,
SHIP STORES AND CHANDLERY,At Wholesale and Retail,
No. 36 South Street, New York.
E. RICHARDSON. H. H. PHINNEY.

Summer Excursion

FROM NEW YORK TO SCOTLAND, SWEDEN, Norway and Denmark, June 1st, 1871. Round trip \$170 currency. Apply or send for particulars before May 1st 1871, to AUGUST PETERSON, Manager, 3 Bowling Green.

THE ORIGIN, TENDENCIES AND PRINCIPLES OF GOVERNMENT.

BY VICTORIA C. WOODHULL.

This remarkable book, just from the press, contains a graphic consolidation of the various principles involved in government as the guarantee and protection to the exercise of human rights.

Such principles as, from time to time, have been enunciated in these columns are here arranged, classified and applied. A careful consideration of them will convince the most skeptical that our Government, though so good, is very far from being perfect.

Every person who has the future welfare of this country at heart should make him or herself familiar with the questions treated in this book. No lengthy elucidations are entered into; its statements are fresh, terse and bold, and make direct appeal to the reasoning faculties.

It is an octavo volume of 250 pages, containing the picture of the author; is beautifully printed on the best quality of tinted paper, and is tastefully and substantially bound in extra cloth. No progressive person's house should be without this conclusive evidence of woman's capacity for self-government. Price, \$3 00; by mail, postage paid, \$3 25.

EQUALITY A RIGHT OF WOMAN.

BY TENNIE C. CLAFLIN.

The object of the author in presenting this book to the public was:

First, To show that woman has the same human rights which men have.

Second, To point out wherein a condition of servitude has been involuntarily accepted by women as a substitute for equality, they in the meantime laboring under the delusion that they were above instead of below equality.

Third, To prove that it is a duty which women owe to themselves to become fully individualized persons, responsible to themselves and capable of maintaining each responsibility.

Fourth, To demonstrate that the future welfare of humanity demands of women that they prepare themselves to be the mothers of children, who shall be pure in body and mind, and that all other considerations of life should be made subservient to this their high mission as the artists of humanity.

Fifth, That every child born has the natural right to live, and that society is responsible for the condition in which he or she is admitted to be a constituent and modifying part of itself.

This is not merely a "Woman's Rights" book. It is a book for humanity, in which the principles of life are fearlessly pronounced and uncovered of all the absurdities and imaginary limitations by which prejudice and custom have bounded woman's capabilities. Every family will be the purer and holier for having fairly considered this book.

It is an octavo volume of 150 pages, containing an excellent picture of the author; is beautifully printed and tastefully and substantially bound in muslin gilt. Price, \$2. By mail, postage paid, \$2 15.

BOOK NOTICE.

CONSTITUTIONAL EQUALITY A RIGHT OF WOMAN. By Tennie C. Claflin. New York: Woodhull, Claflin & Co.

A new aspirant for literary favor has appeared in the world of letters in the person of Tennie C. Claflin, one of the lady brokers of Broad street, who has produced a volume with the above title, by means of which she proposes to enlighten the masses—if they will only come forward and invest—on the great topic of the day. Of course there is but one, and that one is woman's right to vote and do as she pleases generally. All who care to know why and wherefore women are struggling and making such a noise in the world, have only to read this book, written apparently in genuine good faith, and become wise in their day and generation. The work professes to be a consideration of the various relations that woman sustains as a necessary part of society and humanity, with a resume of her duties to herself—which are not at all conventional, and have the merit of originality—and a review of the Constitution of the United States, in which the new-found right of all citizens to vote, without regard to sex, is of course the key note; and last, but by no means least, a sensible and high-minded article on the rights of children.

Her arguments in favor of allowing women all the many prerogatives and privileges are very good and able, and if words can convince Tennie has accomplished her object, and may rest from her labors, or only devote her energies to the sale of the book. The chapter on "Woman as a Political Element" is strong and conclusive, and by far the best in the work. It is to the point and contains truths that should become familiar alike to men and women. The fair writer says politics are corrupt because women have no voice therein, and the only remedy is universal suffrage. The marriage and divorce subject is treated with wonderful freedom, and few will subscribe to the very liberal ideas that the writer would have universal. Where society would bring up in the course of a conversation or so, if such a state of affairs as she suggests were the order of the day is a problem.

The rights and wrongs of children are discussed with

fervor and truth, and no mother can read the concluding pages of this work without feeling she has gained new and important ideas on the vexed question of how she may best promote the welfare of the little ones committed to her care. The book has faults, of course; but it is earnest and upright, and the merits that prompted the writer to give her views to the world at large may be of a mixed character; but there can be no doubt that the national love of notoriety is the most prominent. This unrest of woman is the parent of nearly all the loud theories and dubious practices of the prominent women.—From the Evening Telegram.

Demorest's Monthly Magazine for May has been received. It contains a full record of the newest and most attractive fashions for Spring, together with interesting miscellaneous articles.

THEATRICAL.

NIBLO'S.

RICHARD THE THIRD.

Flattered by the great success which has ever attended their production of the works of Shakespeare, the management of Niblo's Garden have determined to plan out a production that should be perfect in correctness of detail and accuracy of mise en scene, and, if possible, surpass entirely anything yet seen on the American stage.

In the carrying out of this purpose many reasons influenced them in the selection of *The Life and Death of Richard the Third*.

As an historical play it possesses more stirring incidents than any perhaps that Shakespeare wrote. It illustrates a most eventful era in the history of England—the last stern scenes of a devastating and protracted civil war, and the fall of the Plantagenets. Containing characters of wonderful force and variety for the display of those cognate arts which are the essential functions of the Theatre. That the management have done wisely in making this selection they are firmly convinced, not only from the knowledge of the tastes of the public which experience has given them, but from the hearty assent given to it by many of the leading minds gracing literature and art in our great metropolis, who have been consulted, and all of whom have given the warmest encouragement to the project.

The Test of the Play.—Some important modifications and certain excisions of the original text of the play have been made, which all conversant with the tragedy must admit were requisite for representation. The usual acting edition by Colley Cibber has been entirely disregarded, it being believed that that compilation was intended to make the character of Richard something more than Shakespeare intended, as it unquestionably makes it something different. The best authorities have been consulted in this respect, and for the purpose of shedding light on dark or doubtful passages, prominent among which may be mentioned: Sharon Turner, Polydore Virgil, Hutton, Holmshed, Horace Walpole, Rymer, Hall, More, Grafton, Froissart, Philippe de Commines, Buck, Harleian MSS., Colton MSS., Halstead, Monk of Croyland, Giles, Richard Grant White and others.

The Costumes and Habitués.—There has been no age wherein the pageantry and pomp of royalty have been more magnificent or the personnel of all classes more picturesque and striking, and in striving to give a reflex of manners in these particulars the management have studiously followed such illuminated MSS. of the mediæval period as are renowned for their descriptive faithfulness. As a result it is believed that they have succeeded in presenting every personage in the play not only in costume true to the character and time, but in the exact counterparts in design and color of habiliments actually worn. The dresses are not only costly in material and dazzling in colors, but they are exact reproductions. We have the quaint yet picturesque head-dresses of the ladies, the rich surcoats, the glittering neck-chains and the arms of the courtiers, the red hats and tippets of the carmen, the black and white robes of the priests, the blue gowns of the aldermen, the armor of the soldiers—altogether forming a *tout ensemble* as instructive as it is beautiful, and as interesting as it is bewildering.

The Insignia and Weapons.—Some difficulties had to be overcome in ascertaining the exact armorial bearings of the various orders, and the armorial introduced as aiding the King and Richmond in the struggle at Bosworth. The last two acts being entirely in time of war, heraldic accuracy was indispensable, as each leader would exhibit on his tabor his insignia, and each retain the badge or cognizance of his lord. For these important and characteristic emblems the management have been indebted to the researches of eminent English archaeologists and to the technical knowledge of the head of a celebrated London Heraldry Office. The weapons introduced are characteristic of the time, and include falchions, billhooks, cross-bows, partisans, water-pistols, maces, spears, lances, etc., etc. The armor, accoutrements and weapons are all expressly manufactured for the piece by Granger, of Paris, from specimens in the French arsenals and the Meyrick Collection.

The Scenery of the Play.—In the scenery a reproduction of Old London, in the fifteenth century, with its gorgeous palaces and solemn temples—its ancient streets and tower fortresses—has been mainly considered. Prominent features will be Old Ludgate, with distant view of Old St. Paul's, illustrating the street architecture of the period. A regal Gothic apartment in the Palace of Westminster; the Great Council Chamber in the White Tower; the Cloisters at Westminster and portion of the Abbey; the Merchant's Houses in Old Chepe; the Queen's Chamber and Oratory; Baynard's Castle on the Thames, the quadrangle showing the Cloisters and the Leads; the Tower Fortress, from the west, as it existed in the fifteenth century; the Palace Hall; Old London, near St. Paul's; the Ramparts and Vicinity of the Bloody Tower; Bosworth Field, interior of Richard's Tent showing the field of Bosworth with the encamped army; the Field of Battle. These scenes have been painted with the utmost care by the most skilled artists in the profession, and are believed to be accurate. In connection with them may be mentioned the decorations and properties which are introduced, consisting of the tapestry, the colored wall-covering, the rich hanging curtains, the Gothic screens, the mediæval furniture, etc., etc., all of the richest description, and well deserving the closest attention of the student of history, as well as the admirer of the gorgeous and the lovers of art.

The music of the play has been in the main founded on old English melodies, popular at the time, and is peculiarly quaint and beautiful. James Bennett, who has been especially engaged by the management of Niblo's Garden for the representation of Richard, comes to us with the highest reputation, one leading critical journal saying that, "great as the elder Booth was, Mr. Bennett is his legitimate successor," every way worthy of taking his place.

Without entering into any minuteness of detail, this brochure upon the play and character of Richard may not unfittingly preface a revival of the tragedy in a style worthy its wonderful interest, and the genius which achieved its composition, perhaps, the greatest of its triumphs.

The Lenten season has affected the audiences at our various theatres only in quality, as the crowds everywhere testify. The *crème de la crème* to be sure, have not put in an appearance, but their good time is coming with Easter, and the preparations in store for that festive time are both numerous and attractive.

"Richard III." is to be revived "for a few nights only" at Booth's; and "Richard the Third" will be produced at Niblo's in a style quite unheard of, even

here. The famous Charles Matthews and his beautiful wife, Lizzie Weston, will entertain crowds at the Fifth Avenue, it being their first appearance in this country in fourteen years. But all this is to come, and in the meantime we have a variety on all sides from which to choose.

At Daly's the dreadful "Jesabel" continues to draw, though it amounts to very little, like most of Boucicault's plays. Wallace's offers a diversity—something different each night. "The Unfinished Gentleman" and "The Nervous Man" alternate with "The Rivals" and "Birth." "Rosebud" is promised there about Easter. At the Olympic Mr. Daly's very feeble effort, called "Horizon," is doing a fair business, owing to Miss Ethel's artistic efforts, and not at all on account of any merit in the play. It is disjointed and heavy, and shows Mr. D.'s inefficiency as a dramatist.

One of the finest entertainments given this season has been "Othello" at Booth's, with Mr. Barrett and Mr. Booth alternating in the principal roles. Mr. Booth's *Jago* is too well known to need a word in its praise, but few had any idea of Mr. Barrett's abilities until now. His *Othello* is one of the finest pieces of acting we have seen for many a day, but he should never attempt *Jago*. "The Pool's Revenge" was played to a good house on Monday night, but the plot is too painful to be really enjoyable, notwithstanding Mr. Booth's fine rendering of *Bertuccio*.

Almee has added another character to her repertoire and this week indulges her admirers with "Lea Grand Duchess" in her own inimitable fashion. She is fresh and lovely and sings very much better than any bouffe artiste we have had in this country. Lea Silly and even the magnificent Montaland quiet fade into insignificance beside this petite singer, who is a charming and piquant actress as well as an excellent musician.

Laura Keene will open at the Fourteenth-street Theatre in a few days with Mr. Creswick from London, and as the new season approaches, new scenery is promised and "Nobody's Child," and though ill-fortune seems to follow all who leave this little theatre, we predict success for Miss Keene. Her charming and thoroughly natural acting cannot fail to draw large and appreciative audiences.

DAN BRYANT'S OPERA HOUSE.

This really beautiful "palace of minstrelsy" is nightly filled with the most fashionable audiences which have ever been attracted to performances of this description. Dan himself has been too prominent for many years past to need a word of praise, and he is assisted by the best talent.

LINA EDWIN'S THEATRE.

Lingard is meeting with good success at this house, and the pleasant comedies which are produced are precisely what an important part of the public desire.

MUSICAL.

The last general rehearsal of the Church Music Association, at Trinity Chapel School-room, was held on Tuesday evening last. The four remaining rehearsals, prior to the concert of May 3, will be held in Steinway Hall. L. Niedermeyer's Mass in B minor was rehearsed in a very satisfactory manner. The Mass is quite unfamiliar to the musical public of this country, having never been performed here, and we feel largely indebted to Dr. Feh for having introduced it. It contains many charming melodies, and its characterization is fiery and attractive. The *Gloria* opens bright and sparkling. The *Graias Agnus* is wonderfully sweet—well adapted to the words, "Grateful Thanksgiving we offer"—concluding with a fortissimo diminishing to pianissimo. The *Qui Tollis* is extremely pathetic. The *In Gloria Dei Patris* is impetuous, abounds in vocal difficulties and is not especially interesting. The *Credo* is especially fine and the accompaniment effective. At the words "cujus regni" the tutti gives place to a quartette, introducing an exquisite bit of melody. Following the *Sanctus* a prelude is introduced as a tenor solo. Although Mr. Wm. S. Leggat read the score for the first time on Tuesday evening, his efforts were rewarded with a round of applause—a very unusual mark of approbation from the members of the association. His voice is wonderfully rich and full, and his style almost perfect. We have, on many previous occasions, alluded in terms of praise to this gentleman, and it is simple justice to say that the Church Music Association is under greater obligations to him than to any other member. We were quite disappointed to learn that the Rev. Mr. Cooke was not to sing the tenor solos at the approaching concert, and nothing short of Mr. Leggat's superb voice could have compensated us for the loss of Mr. Cooke's sweet notes in solo.

The *Agnus Dei* introduces a melodious duet for soprano and alto, merging into a quartette. The music is dramatic and the wail of the *misères* is wonderfully effective. Mme. Anna Bishop-Schultz and Mmc. Clara Peril, as the lady soloists, were all that could be desired. The former has evinced an interest in the association which has been very gratifying to the members. Mendelssohn's music to "A Midsummer Night's Dream" was received but little attention, although it gives promise of future excellence.

From an advance sheet of the programme for the coming concert we clip the following deserved compliment to the talented conductor of the association from the pen of its president, Mr. George T. Strong: "For any wholesome and refreshing influence the association may exert, the credit is wholly due to its conductor, Dr. James Feh. In his dual capacity of *literateur* and *musician*, his talents, energy and zeal in its service have seemed inexhaustible. They have certainly been wholly disinterested. Our subscribers and their friends, who have so often and so warmly expressed their enjoyment of its concerts and rehearsals, should remember that this enjoyment is his free gift to them, and that to secure it for them and to strengthen the beneficent influence of religious art upon his adopted country, he has cheerfully expended much learning and devoted energy, experience and skill, and hours of daily labor, such as many thousand dollars could not buy. He is entitled to public gratitude as a public benefactor and as a most liberal donor to 'charitable' or at least to artistic and pious 'uses.' For the influence of his self-sacrificing labor is not confined to the audiences that crowd Steinway Hall at the Association's Concerts and rehearsals. It radiates from them throughout the whole community, on which he has thus bestowed the gift of an introduction to a school of art, wholly new to most of us, in which the utmost capabilities of music are devoted to the highest theme by which art can be consecrated."

On Wednesday evening, the 12th inst., the beautiful and talented Vienna Demorest makes her debut before the public of this city as a vocalist. Her unqualified success at the late private performance at Chickering Hall, warrants the expectation that the public will endorse her opinion of the critics and musicians. Her style is bright and sparkling, her voice of unusual range and good quality, and she is determined to win for herself a name of which this country shall feel proud; and what did an earnest and attractive woman ever yet attempt without attaining success? She will be assisted by several eminent musical artists.

The costume in which Miss Demorest is to appear on this occasion is a marvel of elegance, and is thus described:

It is in shimmering satin, of a new shade of green, termed *coulour eau de Nil*, with a golden light playing over the folds. The train skirt is deeply lined with white tulle, which is draped and plaited in a *Meclia lace* *coquetterie*. This skirt is shaded by a tunic of tulle, most artistically draped and looped with training garlands of May roses and buds. One of these garlands

takes the place of a sash, two others relieve the sides, while one wandering spray, passing from the right side over the front of the corsage in a slanting chain to the left shoulder, loses itself in a full cluster of roses, from which depend garlands low down on the skirt in the back. The corsage, modestly *decotee*, is of a pointed shape in both the back and front. Its scalloped edge is finished by a row of exquisite *point d'Alencon*, the same lace finishing the short, puffed sleeves.

PEOPLE'S VOICE.

TO THE MEN WHO ENCOURAGE HOUSES OF ILL-FAME.

BY L. S. F. SMITH.

NEW YORK, March 29, 1869.

Fathers! HUSBANDS! Brothers and Sons!—please notice the capitals, for it is the incessant and unvarying testimony of the unhappy women who fill the abodes alluded to that married men are their most constant and best paying visitors—do you ever stop to think about the unfathomable meanness of your conduct? You can go out into the world and make a living among decent people—you can find a respectable shelter, and humane, if not courteous treatment, anywhere that it may suit your lordly pleasure to apply for board or employment. With your strong arms and your political rights you claim and obtain for yourself standing ground, and the comforts of life. No matter what moral sentiments you cherish, or what private practices you indulge, you are able to force people to allow you individual freedom in the regulation of your personal conduct, and you take good care to respect each other's rights and liberties, and to black-bail and thrash any associate who shows a disposition to pry into or criticize your private acts too closely. But how about the poor, ignorant, helpless, degraded women whom you drag to the "mouth of hell" to gratify your selfish vice? Can they go out into the wide world and find shelter and food, and respectful treatment when they perform honest work?

Will women who are respectable receive them into their families, even in the most menial capacity? Are not the batteries of the public press, the pulpit and society everlastingly thundering anathemas, contempt and disgrace upon them, while you—array of cowards that you are—stand by and help to load the guns, apply the match, or, at the least, join in the yell that hounds to the death your most faithful partners? Now, in the name of justice and humanity, if one tiny spark of honor can be started in your nature, show yourselves, and empty those houses by aiding those women with all your influence and power to get honest work and a decent shelter, and as respectful treatment as you receive; and so long as you continue to plead your weakness as an excuse for your irregularities, see to it that the victims of your disgusting passions have as fair a chance for life and its comforts as you have.

Now, one word on the Woman Suffrage Question. It is from your ranks that some of the bitterest opponents of this cause proceed, for this reason. You well understand that a large proportion of what you dignify with the title of "conventionalities," and which you, Scribes and Pharisees, hypocrites that you are, pretend are necessary to "protect" women, are in fact the very instruments for blinding their eyes, encouraging morbid sentimentalities, and preparing them for your victimizing arts. We rebel out and against the present condition of the female world under your most magnanimous protection. We intend for the future to think, speak out and legislate as independent, responsible beings, and one of our very first bulls is:

"Skulkers to the front! and dig these crowds of women out of the mire into which you have sunk them."—N. Y. Daily News.

FOURTEEN DAYS' TRANCE—NARRATIVE OF A PERSON WHO WENT THROUGH THAT EXPERIENCE.—I noticed in the *Evening Star* of the 27th ult. an account entitled "Burying People Alive," that refers to an account from the *Utica Observer* called "Buried Alive," published several years since. The account referred to was written by a brother of mine (who is now in his grave) originally published in the Buffalo papers; in fact, three times over it was published. The excitement was so great, and over fifty persons called at the editor's office to know if it did not refer to one of their relations, they having felt a misgiving of too premature burial of their relations. That part of the article which states that the person was fully resuscitated is not correct, as the person only became partially conscious and afterwards relapsed, and died while in the hands of the resurrectionists, and was boxed up and sent and buried in the beautiful city of Cleveland, Ohio.

I will mention, while on this subject, a case that came to my notice some ten years since, while on the cars from Buffalo to the West. A person sat opposite to me in the cars who was quite lame, and had on his knees large leather patches, also on the calves of his legs. Noticing as observing him, he gave us the following remarkable history: His home is near the village of Fremont, Ohio. He stated that a few years previous to the time we saw him he was taken sick, and to all appearances died, and was supposed to be dead by all except his wife, who would not consent to have him buried. He lay in that condition for fourteen days before he could show them he was really alive. For the first three days he felt awful to think they were really going to bury him alive, as he could hear every word spoken near him, and when his eyes were open he could see as well as ever he could. But after a few days he became willing to be buried. But he had a desire to see his two little boys once more before he was put under ground, and while he was in his coffin one of the boys got on a stool and looked at him, but the other he did not see until he began to mend. He felt as well as ever he did, except when they washed him and placed him in the coffin, a cold shiver ran over him. He said he was a long time in getting well; much of the flesh on his legs came off, and he felt like a living skeleton. I withheld his name, as I think he is still alive. He stated further that many of his neighbors believe to this day that he was once dead, and returned to life.—*Philadelphia Star*.

When Socrates was asked whether it were better for a man to get married or live single, he replied: "Let him do either and he will repent it."

A prophet reporter in the *World* predicts that the empire will be restored in France under the Empress Eugenie. Miss Tennie C. Claflin, the sister of Mrs. Woodhull, a spiritual medium and clairvoyant, has predicted for more than a year past, long before the war, that Louis Napoleon "will have his head cut off in Paris." It looked wholly improbable when first said; but if he consents to return to the Tuilleries at anybody's invitation, he may make "Tennessee" a true prophessee.—*The Golden Age*.

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