

# WOODHULL & CLARLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!  
BREAKING THE WAY FOR FUTURE GENERATIONS.

VOL. 3.—No. 17. WHOLE No. 69.

NEW YORK, SEPTEMBER 9, 1871.

PRICE FIVE CENTS.

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Road  
Bonds.

Whether you wish to Buy or Sell  
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**CHARLES W. HASSLER,**  
No. 7 WALL STREET,  
New York. 62-65

THE  
**LOANERS' BANK**  
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This Bank negotiates LOANS, makes COLLEC-  
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**FIVE PER CENT. INTEREST** paid on  
CURRENT BALANCES, and liberal facilities offered  
to our CUSTOMERS.

**DORR RUSSELL, President.**  
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**TANNER & CO.,**

BANKERS,

No. 11 WALL STREET, NEW YORK,

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STOCKS, BONDS, GOLD AND EXCHANGE.

ORDERS EXECUTED AT THE STOCK AND  
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INTEREST ALLOWED ON DEPOSITS SUBJECT TO CHECK  
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Buy and sell at current market rates, the FIRST  
MORTGAGE EIGHT (8) PER PER CENT. GOLD  
BONDS OF THE ST. JOSEPH AND DENVER CITY  
RAILROAD COMPANY.

Interest, payable August and February, in New  
York, London, or Frankfurt-on-the-Main, free of  
United States taxes. Present market quotations, 97 1/2  
a 98 3/4 c. and interest.

**TANNER & CO.,**  
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**BANKING HOUSE**

OF

**KOUNTZE BROTHERS,**

NEW YORK,

14 WALL STREET.

Four per cent. interest allowed on all deposits.

Collections made everywhere.

Orders for Gold, Government and other securities  
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**S. J. & F. BEEBEE,**  
**BROKERS,**  
**IN GOLD, STOCKS & BONDS**  
No. 7 NEW STREET,  
NEW YORK.

**\$1,000,000!!**

By authority of a special act of the Legislature of  
Kentucky of March 13, 1871, the Trustees of the Pub-  
lic Library of Kentucky will give a

**GRAND GIFT CONCERT**  
AT LOUISVILLE, KY.,

ON TUESDAY, OCTOBER 31, 1871,  
Under the direction of the best Musical Talent.

100,000 TICKETS OF ADMISSION,  
\$10 Each in Currency; Half Tickets, \$5; Quarter  
Tickets, \$2.50.

Each Ticket will consist of four quarters, value,  
\$2.50 each. The holder is entitled to admission to the  
Concert and to the amount of gift awarded to it  
or its fraction. Tickets number from 1 to 1,000,000.

THE CITIZENS' BANK OF KY. IS TREASURER.

All Moneys arising from the sale of Tickets will be  
deposited with the Citizens' Bank, subject only to  
the order of the President and Treasurer of the Li-  
brary, countersigned by the Business Manager.

During the Concert, the sum of  
**\$550,000 IN GREENBACKS**

Will be distributed by lot to the holders of tickets in  
the following Gifts, viz:

|                                                |           |
|------------------------------------------------|-----------|
| ONE GRAND GIFT OF                              | \$100,000 |
| ONE GRAND GIFT OF                              | 50,000    |
| One Gift of                                    | 25,000    |
| One Gift of                                    | 20,000    |
| One Gift of                                    | 19,000    |
| One Gift of                                    | 18,000    |
| One Gift of                                    | 17,000    |
| One Gift of                                    | 16,000    |
| One Gift of                                    | 15,000    |
| One Gift of                                    | 14,000    |
| One Gift of                                    | 13,000    |
| One Gift of                                    | 12,000    |
| One Gift of                                    | 11,000    |
| One Gift of                                    | 10,000    |
| One Gift of                                    | 9,000     |
| One Gift of                                    | 8,000     |
| One Gift of                                    | 7,000     |
| One Gift of                                    | 6,000     |
| One Gift of                                    | 5,000     |
| One Gift of                                    | 4,000     |
| One Gift of                                    | 3,000     |
| One Gift of                                    | 2,000     |
| Ten Gifts of \$1,000 each                      | 10,000    |
| Fifteen Gifts of \$800 each                    | 12,000    |
| Eighteen Gifts of \$800 each                   | 14,400    |
| Twenty Gifts of \$700 each                     | 14,000    |
| Twenty-five Gifts of \$600 each                | 15,000    |
| Thirty Gifts of \$500 each                     | 15,000    |
| Forty Gifts of \$400 each                      | 16,000    |
| Forty-five Gifts of \$300 each                 | 13,500    |
| Fifty Gifts of \$200 each                      | 10,000    |
| Four hundred and forty-six Gifts of \$100 each | 44,600    |

Seven hundred and twenty-one Gifts in all... \$550,000

After paying the expense of the enterprise, and  
making the distribution of the gifts, the balance of  
the proceeds arising from the sale of tickets will be  
appropriated to the establishment of a

**FREE LIBRARY IN LOUISVILLE,**

**TO BE CALLED THE**

**PUBLIC LIBRARY OF KENTUCKY.**

The Concert and distribution will take place under  
the immediate supervision of the Trustees named in  
the act of incorporation.

The Trustees will be assisted by well-known and  
eminent citizens of Kentucky, who have consented to  
be present at the concert, and to superintend the  
drawing and distribution of gifts.

The holders of tickets to which gifts are awarded  
will be paid on presentation of them or their traction  
at the office in Louisville the second day after draw-  
ing, and every business day for six months thereafter,  
and may be sent direct, or through any Bank or Ex-  
press Company, for collection. All orders accom-  
panied by Drafts, Post Office Money Orders or Green-  
backs will be promptly attended to, and tickets re-  
turned by mail, registered or expressed, as desired.

Tickets are like greenbacks—good only to the  
holder.

Buyers will note that there are only One Hundred  
Thousand Tickets, instead of Two Hundred Thou-  
sand, as in the San Francisco Gift Concert, and that  
there is \$50,000 more distributed. I sold that, and  
made the awards in four months, and paid \$48,000 to  
ticket holders from November 2d to 15th, 1870, and  
turned over \$12,000 to the Secretary due tickets not  
presented.

It will be particularly noticed that it is a matter of  
impossibility for any one to know what numbers  
draw gifts, as it is not known what the gift of any  
number drawn from the first wheel will be, until the  
sealed box, with amount of the gift plainly printed,  
is taken from the other wheel and opened in full view  
of the audience, therefore the larger gifts may not  
come out until toward the last, or in the middle of  
the drawing. The \$100,000 gift in the San Francisco  
Gift Concert, under the management of C. R. Peters,  
was the 200th number drawn, and was awarded and  
paid to a gentleman in New Orleans.

The Numbers and Gifts are drawn by Blind  
Children from 8 to 14 years of age.  
The Drawing will be extensively published, and  
parties ordering Tickets will have printed lists sent  
them. Parties forming Clubs and desiring informa-  
tion will please address this office.

11 Tickets for \$100; 25 Tickets \$255; 56 Tickets \$500;  
113 Tickets \$1,000.

The undersigned, late principal business manager  
of the very successful Mercantile Library Gift Con-

cert at San Francisco, California, has been appointed  
agent and manager of the Gift Concert in aid of the  
Public Library of Kentucky.

The drawing will take place in public, and every-  
thing will be done to satisfy buyers of tickets that  
their interests will be as well protected as if they per-  
sonally superintended the entire affair.

**MANNER OF DRAWING.**

There will be two glass wheels. One wheel will  
contain 100,000 numbers, plainly printed on leather  
tags. The other wheel will contain 721 boxes, each  
containing a gift. One tag or number will be drawn  
from the 100,000 wheel, and the first box drawn from  
the second or 721 box wheel will contain a gift, neatly  
printed and sealed up, and the gift so drawn from the  
second wheel will be the gift of the tag first drawn,  
whether \$100, \$1,000 or \$100,000, as announced.

**14,364 TICKETS DISPOSED OF IN JULY.**

To insure ticket holders, the public are assured  
that if only 25,000 tickets are sold, only 25,000 num-  
bers go in the large wheel, the 721 gifts awarded, but  
diminished pro rata. In case 50,000 tickets only are  
sold, only numbers 1 to 50,000 go in the large wheel,  
and the 721 gifts diminished one-half; and in case  
only 85,000 tickets are sold, the entire 721 gifts will be  
paid in full, it being intended no unsold tickets shall  
participate.

The Manager has already paid into the Citizens'  
Bank \$50,000 toward defraying the expenses, and  
does not depend on sales of tickets to pay his ex-  
penses of printing, advertising, etc. The public are  
invited to the utmost scrutiny as to the reliability of  
the entire affair.

Persons desirous of acting as Agents for the sale of  
our tickets in any city of the United States and Cana-  
das, address  
**CHARLES R. PETERS, Manager, Louisville, Ky.,**  
Office, 120 Main street, Johnson's Block.

**R. T. DURETT, President.**  
**W. N. HALDEMAN, Vice-President.**  
**M. W. CLUSKEY, Secretary.**  
**CITIZENS' BANK, Treasurer.**  
For Tickets and Information.

**BANKING HOUSE**

OF

**HENRY CLEWS & Co.,**

No. 32 Wall Street, N. Y.

Letters of Credit for travelers, also Commercial  
Credits issued, available throughout the world.

Bills of Exchange on the Imperial Bank of London,

National Bank of Scotland, Provincial Bank of Ire-  
land, and all their branches.

Drafts and Telegraphic Transfers on Europe, San  
Francisco, the West Indies and all parts of the United  
States.

Deposit accounts received in either Currency or  
Coin, subject to check at sight, which pass through  
the Clearing-House as if drawn upon any city bank;

4 per cent. interest allowed on all daily balances;

Certificates of Deposit issued; Notes, Drafts and

Coupons collected; advances made on approved col-  
laterals and against merchandise consigned to our

care.

Orders executed for Investment Securities and

Railroad Iron.

**CLEWS, HABICHT & Co.,** 11 Old Broad street,

London.

**Central Railroad Company**

OF

**IOWA**

**First Mortgage and Equipment**

**7 PER CENT.**

**GOLD BONDS.**

FOR SALE BY

**A. L. HATCH, Fiscal Agent,**

64-76 32 PINE STREET

NEW YORK

**STATE RAILROAD BONDS.**

**A First-Class Home Investment.**

**FIRST MORTGAGE**

**GOLD BONDS**

OF THE

**RODOUT & OSWEGO**

**RAILROAD.**

**Principal & Interest Payable in**  
**Gold.**

**Seven per Cent. Semi-Annually.**

This Road covers 100 miles of the most direct pos-  
sible line, between the Great Lakes and deep water  
navigation on the Hudson River, the whole line of  
which will be completed and in operation on or be-  
fore October 1st, 1872, and give a new line of road to  
Lake Ontario and the West, 25 miles shorter than any  
line that can be found.

It passes through the Cement, Flag-Stone and Lum-  
ber regions of Ulster County, and the rich, agricul-  
tural bottoms of Delaware and Greene Counties, all  
of which have not heretofore been reached by railroad  
facilities, and from which sections, the formation of  
the country prevents the construction of a competing  
line.

The 26 miles of road operated for three months is  
already paying net earnings equivalent to 7 per cent.  
gold, on its cost of construction and equipments.  
The issue of Bonds is limited to \$20,000 per mile of  
COMPLETED ROAD, the coupons payable in gold in  
this city.

**PRICE OF THE BONDS, 90 IN CURRENCY.**

Full particulars of the above may be had of, and  
the Bonds for sale by

**Edward Haight & Co.,**

9 Wall Street, NEW YORK CITY.

Financial Agents of the R. & O. Company.

56 61

**MARKET SAVINGS BANK,**

82 NASSAU STREET, N. Y.

**Six Per Cent. Interest Allowed.**

Interest commences on the 1st of each month.

**HENRY R. CONKLIN, WM. VAN NAME,**  
Secretary. 60-86 President.



WM. DIBBLEE'S,  
854 Broadway, up-stairs



## EIGHTH NATIONAL CONVENTION.

## THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The eighth National Convention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in session three days.

Each active local society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These Associations and Lyceums are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings thereof.

Mrs. H. F. M. Brown, President,  
1374 Madison street, Chicago, Ill.

H. T. Child, M. D., Secretary,  
634 Race street, Philadelphia, Pa.

## VINELAND CONVENTION.

The Spiritualists, Friends of Progress, of Humanity, and of equal and exact justice to high and low, rich and poor, male and female, have decided to hold a two-days' Convention in their hall and grove at Vineland, N. J., on Saturday and Sunday, the 9th and 10th of September, 1871.

The first day will be devoted to the question of "equal and exact justice to all," with special reference to the subject of *suffrage*. Some of the most renowned speakers, outside of the spiritual ranks, as Lucretia Mott, Lucy Stone, H. B. Blackwell, T. W. Higginson, Julia Ward Howe, Mary A. Livermore and others are expected to be present and join in the Convention.

The second day will be devoted to Spiritualism and the Children's Progressive Lyceum. Mrs. Woodhull, Colonel Blood and Thomas Gale Forster have agreed to attend, and an invitation is extended to all speakers and other friends, far and near, who feel able to go up to Vineland to plead in this glorious cause. Jackson Davis, Mary F. Davis, Mrs. H. F. M. Brown, Dr. H. T. Child and others have special invitations and are expected. Dr. Slade has also expressed a desire to be present and may be expected; and a good time generally may be safely relied upon, so that all participating may hope to return better, wiser and happier.

The best way to come from New York is from the foot of Murray street, by the Vineland Railway, leaving at 4:30 p. m., Friday, Sept. 8.

JOHN GAGE,  
Chairman Committee of Arrangements.

## THE INTERNATIONAL.

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

Section 1 (German).—Sunday, 8 p. m., at the Tenth Ward Hotel, corner of Broome and Forsyth streets.

Section 2 (French).—The second Sunday in each month, 2 p. m., at No. 100 Prince street (especially to accommodate female members) and every other Sunday, 9 a. m., at the same place.

Section 6 (German).—Friday, 8 p. m., at No. 10 Stanton street.

Section 8 (German).—Monday, 8 p. m., at No. 53 Union avenue, Williamsburgh, L. I.

Section 9 (American).—Wednesday, 8 p. m., at No. 35 East Twenty-seventh street.

Section 10 (French).—First Tuesday and third Saturday in each month, 6 p. m., at No. 650 Third avenue, between Forty-first and Forty-second streets.

Section 11 (German).—Thursday, 8 p. m., West Thirty-ninth street, between Eighth and Ninth avenues, at Hessel's.

Section 12 (American).—The second and fourth Sunday in each month, 8 p. m., at No. 44 Broad street.

## POST OFFICE NOTICE.

The mails for Europe during the week ending Saturday, Sept. 2, 1871, will close at this office on Tuesday at half-past eleven, on Wednesday at twelve, on Thursday at twelve, and on Saturday at twelve m.

P. H. JONES, Postmaster.

INCREASING INTEREST.—Mrs. Josephine S. Griffing, 213 North Capitol street, Washington, D. C., Secretary of National Woman's Suffrage and Educational Committee, writing under date of August 16, says:

"I shall want double the number of the Minority Reports and Memorials to Congress, as Mrs. Woodhull's letter of acceptance has aroused vigorous action, and there seems to be a new life breathed into all our measures, and thousands who have been inactive are now 'hurrying up.' We were never before so pressed for printed matter. Everybody wants The Woodhull Memorial, The Minority Report, and The Riddle Argument."

We repeat, that all persons who will send their names to Mrs. Griffing as signers to the petition to Congress, with the one dollar contribution to the printing fund, will be entitled to receive the WEEKLY for six months. It seems to us that thousands of persons should respond to the Committee's call for support. They are laboring earnestly and faithfully for the cause, almost without recompense, and the friends of the cause should remember that they cannot both give their time and pay for the documents and circulars they are constantly sending out to meet the growing desire to know more of Women's Rights under the Constitution as it is.

## CORRESPONDENCE.

TO CORRESPONDENTS.—All communications intended for publication must be written on one side only. The editors will not be accountable for manuscript not accepted. Correspondents will please condense their letters. Many valuable communications are crowded out by their length.

## WOMAN'S RIGHTS THE VINDICATION OF MAN'S RIGHTS.

As startling as the proposition may appear, the Rights of Women are the vindication of the Rights of Man! We are preaching up no Tom Paine doctrine, although he preached, in his time, the vindication of *Man* against tyranny and all the fallacies of society which placed him upon the earth as an inferior being.

After the non-recognition of the Rights of *Man* for centuries, follows very logically the non-recognition of the Rights of Women.

And why? Because the age for the recognition of the Rights of Woman is as dark to-day as was the age for the recognition of the Rights of Man dark a century ago.

Society feels the oppression upon it, and it does not know how to get rid of it. The minority of its members, in expression and exposure, undertake the task to teach the majority, who feel their oppression more than the minority, their rights; but they are hooted at for their labor; are told why do they not attend to their domestic affairs; why don't they darn stockings, as some men, instead of attending to affairs of war and state—should be "chronicling small beer."

Darning stockings and attending to nursing children are very well in their way, but women have even other duties than these.

And we think, and in all the discussions of women's rights it has heretofore been overlooked, that the duties of women have much to do with their rights.

It is constantly asserted that the duties of women conflict with their rights. This we deny. On the contrary, the duties of women are in constant harmony with their rights. It is a constant aggression by society against the duties of women that makes them arise in vindication of their rights. It is their duty to make their livelihood. Society, in its ignorance, non-progress, presumption and proscription, assumes to dictate what the mode of livelihood should be. For centuries it prescribed the needle, which was but an isthmus between the sea of hell and woman's starvation and sacrifice. Then it preached seclusion and shrinking from the world—a moral and physical slavery. Women, forced and abandoned by the world, in their great numbers, wandered into destitution and prostitution.

That women have the right to hold office all history, from all time to the present, proves. From the age of Boadicea, the Queen of the ancient Britons, who was so celebrated in war, to the time of the present illustrious Queen Victoria, women have been distinguished for high personal, political and even military qualities. Look at the great Empress Maria Teresa of Austria, who was the soul and spirit in arousing the Austrian Empire against Frederick the Great of Prussia! Behold the powerful and majestic Empress, Catherine of Russia, who was the saviour of her husband, Peter the Great, when he and his empire were at the mercy of the Turks, and whose profound political sagacity shaped the policy of Europe!

From the highest sovereign sway and power to which some women have arrived by the force of their intellect, to others in the intermediate ranks of life, witness the influence, the power and the glory they have achieved and swayed in the world of men of letters and of art! Lady Hester Stanhope's power over the wild Arab tribes in the East, where she was hailed as a queen, was not more dazzling than that exercised in another sphere by the brilliant, beautiful and brave Lady Hamilton. In the history of our own country, behold the numerous instances of illustrious women who have advanced the glory of their sex, the honor of their country and reflected credit upon man by guiding his counsels and promoting his interests.

In the midst of this proud galaxy shine forth such names in conspicuous brilliancy as Mrs. General Gaines and Mrs. Jessie Fremont. Mrs. Gaines, in the prosecution of her great law-suits for the last twenty years, has shown what a woman of indomitable energy and will can accomplish; at the same time, in mastering the legal intricacies of her case, she has proved herself a proficient and profound lawyer. Mrs. General Fremont has, by her tact, her talent and address, advanced in an eminent degree her husband's fame and fortune, while she has reflected honor and distinction upon herself. It has been recently demonstrated, by documentary proof, that one of the greatest of the campaigns that resulted in the triumph of the Union arms in the recent great rebellion, was planned by a woman—Miss Carol, of Baltimore.

We receive our first inspirations from woman, and if she is prevented from dictating she at least ought to be considered on an equal footing with us. Woman is our social equal, if not our superior; at least we regard her as such. The negro is raised upon a footing of political equality with us, and as such this great nation recognizes him, but not socially. On the other hand, woman, who is our social equal and our personal superior, is debarréd political rights and equality. Does this refusal to recognize her spring from moral cowardice? We fear so. We are afraid that she will outshine us, and is more competent to fill office than we are;

that she will fill the Presidential chair with a better grace, and administer justice with a more equal and energetic hand.

If Europe can bear with woman as a dictatrix, why can we not accept her as an adviser? They have proven themselves, as we have shown, prompt and brave military commanders, as well as upright and learned judges. We say, give them a chance. If woman is more qualified to hold office than man, why, let her have it. It is not the sex or color, but the *brains* which ought to win! So, women, arouse yourselves to a sense of your situation; and if you will but place your hands to the rocks, the monument to woman's rights will rise! You have been regarded by man as a mere convenience—a plaything, a toy, to be used and cast aside at his will. Oh! you poor, self-sacrificing creatures, now is your only time to strike the blow for *Liberty and Equality!*

"Con."

Editors Woodhull and Claflin's Weekly:

LADIES: Yours of 23d ult. duly received. In reply to the concluding question, I think the diminution of weight in the new form a decided improvement. Perhaps I am led to this conclusion partly by the fact that my postage expenditure is thereby diminished. The reduction in price with no diminution in quality ought to secure an enlarged sale.

The prejudice against the paper is very bitter here among the half-informed classes. Great was Diana of the Ephesians, but far greater is Mrs. Grundy of the Americans.

I respect your courage in taking up the cause of the French Communists, among other causes that have nothing but right to recommend them. I am acquainted with a cosmopolitan gentleman here, French by birth, of liberal education and progressive disposition, who has informed me of the real status and condition and character of the French people. Even those among us who are most inclined to fraternize with them, and consider ourselves best informed about them, would be astonished to know (as I was) how grossly we have misconceived them, even on salient points of character. It is, of course, the interest of narrow-minded "patriots," or, still worse, narrow-minded religionists, to father upon them all sorts of imaginary vices; but facts will come to the surface, even in the columns of newspapers which teem with illogical denunciations, which show that the mass of the French people (especially of the cities and more especially the Communists) are more capable of self-government, more economical, more industrious, and more honest and conscientious, and more chaste than the mass of the American people or of the English people. These assertions may be considered extravagant, but statistics have been and can be adduced to prove most of them true, and those who know say that the whole is true. Most of the vice and nearly all the ignorance of France is attributable to priests and their supporters—the Monarchists, Bonapartists and friends of "order" generally.

Is the International Workingmen's Union open to others than those who live by physical or mechanical labor? Or are brain-workers excluded? They need exponents who can condense.

Yours, etc.,

A. CRIDGE.

## MRS. DAVIS AND THE NEW YORK TRIBUNE.

Certain resolutions presented by Mrs. Paulina Wright Davis at a Woman Suffrage Convention, held last May in New York, have created quite a stir in the editorial columns of the *Tribune*. That healthy conservative element in society which combats all new methods, new medicines, and new departures from old platforms, seems to have been thoroughly aroused in Mr. Greeley's honest mind by the heresies put forth in Mrs. Davis' resolutions, claiming for woman, married or single, personal independence and an equal right with man to "life, liberty and the pursuit of happiness."

In his evident alarm and indignation, Mr. Greeley arms himself somewhat loosely with "the thunders of Sinai" and the tables of the Mosaic law, to demolish the resolutions and put down "the vague audacity of speculation" indulged in by these deluded women of the nineteenth century. Margaret Fuller would hardly have recognized her old friend and co-laborer under the crust of conservatism now hardening around him.

The resolutions, like all brave and noble utterances, were doubtless liable to misconstruction, and have not failed to alarm the tender consciences of cautious friends, nor to furnish a weapon to the antagonists of avowed enemies, by their uncompromising earnestness and sincerity of protest and avowal. They were first subjected to criticism in an article signed "Observer," in the New York *Tribune* of June 1. In the *Tribune* of June 17 Mr. Greeley appeared on the arena, and, after cordially admitting his long-cherished esteem and personal friendship for their author, declared that he could not accede to the rights claimed by Mrs. Davis for woman. He apparently believed that the recognition of such rights would disturb the present beautiful equilibrium of society, and turn all its well-regulated households topsy-turvy. He made some personal comments, and pronounced Mrs. Davis' claim to speak for the majority of pure-minded and true women "an assumption."

Mrs. Davis replied at some length in a letter published in the *Tribune* of the 3d instant. In this letter she says:

"It is my habit to discuss principles without personalities. The resolutions make one demand—that is, freedom for woman in all the relations of life. Twenty-six or seven years ago, when I made the demand for woman's equal education, especially in the medical profession, there were far more disclaimers, even among women, than there are now against these resolutions, which disturb you so much. That profession is now a fixed fact. When we demanded woman's pecuniary independence, the hue and cry was raised that we wished to destroy the marriage relation; woman, it was said, must be dependent on man, and subject to him, or there could be no marriage."

"In the resolutions which have roused such bitterness



there is not one word or hint of divorce or 'affinities.' They simply ask that woman, the subject, shall be her own ruler; shall be the queen of her own realm; shall give the marital law, and be everywhere free to regulate her own life in accordance with her own highest idea of truth and right.

"It is impossible for men to represent women. No convention or body of women ever gave them authority to do so, and on their part it is usurpation. Nor can a woman represent a man."

Mr. Greeley returns to the charge in an article entitled "The Anarchy of Free Love," published in the *Tribune* of July 4.

"Yesterday morning," he says, "we published an earnest and graphic letter from Mrs. Paulina Wright Davis, in which she gave her view of the proper way to escape from the evils that seem inseparable from the institution of marriage. It is useless for us to reiterate our appreciation of the writer's personal worth and the integrity of her purposes. She is as innocent of wrong in these utterances as was the chemist who manufactured the arsenic which served Mrs. Sherman so effectually. Yet there is not a foulness possible in the whole circle of social relations but may find its pretext and a sort of justification in her words. It would be well for us to revise our views of social relations, in the lurid light of certain terrible crimes with which we are just now confronted."

Mr. Greeley proceeds to cite some of these atrocious crimes. Two married men became zealous and jealous rivals for the favor of a young unmarried girl. One of these rivals, "a prominent citizen of New Jersey," was murdered by the other. We do not distinctly see how this crime is traceable to Mrs. Davis' resolutions, or to "the equivocal utterances of recent conventions."

Were these unfortunate "married men" driven from their homes by the contumacy of rebellious wives, whose heads had been turned by the pernicious new doctrine of woman's personal independence and self-ownership? If so, the fact is not made apparent in Mr. Greeley's statement. If not so, we do not see how the perpetrators of the crime may be supposed "to find a pretext and justification in her words."

Again:

"A woman is in prison in the quiet town of Derby, in Connecticut, charged with a system of poisonings so vast and so elaborate that it will make the story of the Borgias a tale of blundering essays. It is impossible to shut our eyes to the fact that these events are fraught with a profound significance which bears directly upon one point of our social system. The institution of marriage is undergoing a searching trial, and it is idle to say there is not a weighty lesson taught by the spilt blood of Newark and Seventh avenue, and the hell-broth of that pale Connecticut matron. The interpretation of the lesson is not to be rashly made."

We agree with Mr. Greeley in the last clause of his sentence. We are at a loss to see the application of "the lesson" to the resolutions of Mrs. Davis. Certainly it does not appear that Mrs. Sherman, the pale Connecticut matron, who has murdered so many lawful husbands, was one of the "anarchs of free-love," or even an advocate for woman suffrage. On the contrary, this pale Connecticut matron, like Henry VIII. of England, had so devout a respect for the sacrament of marriage that she formed no new alliance without first qualifying herself to become a candidate for its honorable sanction.

The *New York Times* says, in speaking of the Greeley and Davis correspondence: "Mrs. Davis seems to understand herself thoroughly in this controversy; Mr. Greeley is evidently in a middle." The *Philadelphia Republic* indorses the resolutions and defends Mrs. Davis. *The Golden Age*, Theodore Tilton's paper, says: "Mrs. Davis is out in a very radical article in defense of her resolutions. Just like her. She is always a little in advance of the times, but always comes out right." S. H. W.

#### HORACE GREELEY AND THE LABOR PLATFORM.

In a late issue of the *New York Tribune*, no odds which, the philosophic aspirant for the Presidency copies the "labor platform" of the "National Labor Union," recently announced in St. Louis, Missouri. The sixth plank of that platform is as follows: "Opposition to Chinese labor." In commenting upon this plank the would-be President says: "We cannot realize that labor ought to organize 'opposition to Chinese labor,' or any other. On the contrary, we think it should encourage and stimulate labor of all kinds, on the homely principle that 'many hands make light work.' If our labor unionists want to do less work—and this seems to be the chief end of these efforts—they ought to permit and even incite others to do more. The dog in the manger was not a good political economist."

The man who cannot see why American labor should organize against a pittance-paid foreign labor, and who, at the same time, can see nothing else than that American capital should organize against foreign capital, is, to put the best phase on it, intellectually blind of an eye, and utterly indifferent, according to the theory of protection, to the interests of the American working people.

It seems to me that there can be no escape from this latter charge, for he goes on to declare that this pittance-paid labor, and all other, should be stimulated on the "homely principle"—homely enough to the laborer—that "many hands make light work." We would add that light work makes light wages, and light wages bring heavy distresses to the working men and women of the land. Yet this is what Horace Greeley advocates, upon principle, for there is no escape from the logic of his premises. Oh! but says this philo-political aspirant to these struggling laborers, leave the cities; go to the West, the nation will give you a farm (learn what I know about farming), and then—it may be with a feeble wife and helpless children—"Root, hog, or die!" Why the wealth of the wealthy should be protected this sage can understand, but why the toil of the laborer should be protected passes his comprehension.

Again, says the man of the *Tribune*, "If our Labor Unionists want to do less work—and this seems a chief end of their efforts—they ought to permit and even incite others

to do more." There is in this paragraph an insinuation against and a sneer at the laborers of the country that is as contemptible as it is insulting and unjust. The American laborer simply demands justice for what he does; not that justice determined by Mr. Greeley's overstocked labor market, in which wages would be reduced to starvation rates, but a justice which would insure to it a fair proportion of the wealth it creates; such a share as Mr. Greeley would have accorded it before he became perverted by ambitious political hopes. There is a spirit of diabolism in this whole article which it is hard to account for. How is it possible that a man who was once looked upon as the apostle of labor can lend the influence of his mighty power—*The Tribune*—to the injury of millions of his countrymen? I cannot understand it, unless, indeed, premature senility has overtaken him or overvaulting ambition has set him mad. Under the circumstances, what wonder that this man, once the clamorous mouthpiece for political rights, is now worse than dumb when those who claim them are the women of the nation.

What wonder that he now hurls against the women claimants for women's rights the same wretched missiles which ignorance, prejudice and falsehood but so lately lunched against him for demanding the rights of a degraded class. Has he forgotten everything save that he would be President? What is it that has so bedeviled this man that those whom he should conciliate he mocks; those whom he should respect, he wantonly insults; those whom he should assist and cherish, he scorns and would destroy. Poor old man! for many years I looked up to and half worshiped you. May God forgive me. B.

#### A FEW WORDS TO THE PIONEERS.

It must be evident to many minds that our civilization is on a pivot, upon which it must turn toward improvement or go down into chaos. This pivot is the Labor Question. If labor sinks in threatened contest civilization will go down with it, as it so lately did in France; but there is no good reason why labor should sink, or remain degraded, or be involved in contests. Beautiful, efficient, sublime solutions that would charm all classes have been waiting between forty and fifty years for a public hearing; but no sooner has an attempt been made to get attention than "What will you do with marriage?" has come up to frighten away all listeners and to balk every attempt to make any progress. It was not enough to reply "We do nothing with it—we will not meddle with it." This was taken to imply that we had something to conceal, and vulgar imaginations supplied, from their own materials, the void left by our well-considered silence. These materials were made up into a monster as hideous as that constructed by Frankenstein, and as that followed and confronted him everywhere, till it worried and frightened him to death; so has this one, like a great, hideous Ogre, followed and confronted every movement toward freedom, great and small, from the noble Robert Owen's to the meeting of a half a dozen in a parlor for an evening's conversation, till it has almost frightened people out of the idea of any social intercourse. It mattered nothing that the great Robert Owen gave us the key to self-emancipation and to universal peace and all the social virtues—this great, horrible spectre stood right across our path, threatening destruction to all who should attempt to pass him, even peaceably.

It signified nothing that that most accomplished and noble woman, Frances Wright, foreseeing that slavery would eventually involve us in civil war, expended forty or fifty thousand dollars of her private fortune to introduce a peaceful mode of self-emancipation for the slaves. The ogre was the first to listen to and question her—"What about the marriage question?" As if the question had some significance where marriage had long before been abrogated! And because she gave a candid and (to her) a philosophical answer in favor of freedom, her enterprise was not to be considered, but she was to die in early life a martyr to her truthfulness and benevolence, crucified by the vulgarity of the mercenary press of this country.

In 1847 we started a small experimental village in Ohio, to test the workings of certain new ideas of the labor question; but being ourselves in doubt as to what experience and careful thought might suggest on this most embarrassing subject, we refrained from any theorizing on it, and even withheld the name of the place and all public notices about it, for fear of the ogre.

That experiment having worked to our satisfaction, we laid out another village on Long Island, N. Y., in 1851. It was named "MODERN TIMES." Here the ogre was almost our first visitor! His very breath was so offensive, so blasting, that all growth, after the first year, was as suddenly stopped as if it had been struck with mildew.

Multitudes are living and dying in total ignorance of the condition beyond the grave who would give all their portions of the world to learn something about it. But the ogre has breathed into the floods of light bursting upon us, and the timid dare not look at it.

This horrible hobgoblin must be met and overcome, or all important progress is impossible, even to the emancipation of LAZOR!

All honor, all reverence, all sympathy for the noble, unselfish pioneers, the devoted forlorn hope, who are marching against the ogre. But perhaps there need be no battle with him—perhaps there is another path that he knows nothing about. We must and will abolish all the tyranny of men

and institutions; for we will show that it is for the interest of even tyrants to abandon tyranny. But having gained our freedom, what use shall we make of it? In the reign of *Equitable* freedom we cannot dictate authoritatively to each other, but we can, perhaps, without offense, offer the results of our experience where we think it will be acceptable.

It would be in proper place here to give the particulars in detail upon which I came to the conclusions I am about to offer, but space will not permit, even if I thought it best.

One of the conclusions (after forty-five years in the midst of controversies and experiments) is, that the main feature of the prevailing marriage institutions, the feature of INDIVIDUALITY (one man to one woman), is right. INDIVIDUALITY is here, as it is everywhere else, the great principle of order, peace and repose; but while preserving this individuality, we must get rid of the tyranny of the institutions by making fully known the disastrous consequences that inevitably attend promiscuous, unregulated sexual intercourse, and thus induce a voluntary preference for the better mode. One inestimable source of such information on this point will be found at Dr. Jourdan's "Parisian Gallery of Anatomy," at the corner of Essex and Washington streets, Boston. One hour spent there will do more against the spread of contagious diseases, than all the abuse of the friends of freedom and all the legislation in the world have ever done or ever will do. Perhaps I should mention, to prevent disappointment, that females are not permitted to the exhibition.

Some of the opposition to unregulated, primitive (promiscuous) intercourse of the sexes is well founded; but it is vague and unexplained, people being by law and public opinion prohibited from learning anything outside of man-made institutions, know nothing on this important subject except what they learn by stealth; but enough is now known to a few to justify the assertion that the *primitive* mode works more disastrously than even the tyrannical institutions do, and many who have tried the one have returned to the other.

For thirty-three years, in the midst of controversies and experiments, I had been in doubt as to the form which that relationship would assume in the reign of *EQUITABLE FREEDOM*; but about twelve years ago, assisted by an English publication, I had come to conclusions on the subject and written them down, venturing to suggest a mode, which, while it promised exemption from the disastrous workings of existing institutions on the one hand and those of inexperience on the other, it offered no violence to entire freedom. A noble man on a visit to me said, he should like to hear the manuscript read. When I had finished reading it, he exclaimed, "I thank God that I have heard that, for I would sooner commit suicide than I would live as I have lived the last nine years." He had lived in the primitive mode.

I don't know how much importance may be attached to my conclusions without the particulars that gave rise to them, but they cannot be given here, if at all.

The manuscript spoken of may be printed, and find its way into the hands of some intelligent and well-behaved people who see the immense, the paramount importance of finding a satisfactory solution to this most embarrassing of all subjects, and the want of which is the principal obstacle to the progress, if not the very existence of civilization.

It should be understood that I decline all controversies and abstract disquisitions on the subject.

J. WARREN.

BELLEVUE LUNATIC ASYLUM, Aug. 3, 1871.

Mrs. Woodhull & Claflin.

LADIES: On the 9th of June I was in your office and subscribed for your paper. On the next day, early in the morning, I was handcuffed and dragged from my residence and thrust into this lunatic asylum on the certificate of a sufficient number of medical men, the evidence, of course, *ex parte*, or one side only heard. The main offense, I think—I may say I know—was subscribing for your paper. Please make this known to the world and let us have their judgment in this matter.

I am an old soldier in the Army of Liberty. My anti-slavery dates back to 1832, to the burning of Lewis Tappan's furniture in Rose street by a mob. You will find my name first on the *Tribune's* list of subscribers.

I have not been allowed to see my wife, and am kept a strictly-guarded prisoner. For God's sake help me if you can. I know that my appeal to you will not be in vain if this reaches you.

Respectfully and truly yours,

E. C. PRIME.

BRICK POMEROY, the rejected of Tammany, thus assails his own who knew him not: "Look at New York! One hundred and one million of dollars in debt! And what have the people to show for it? A steam yacht! An American Club House! A race track! A Supreme Court owned by the Erie Railway, with Hon. George Barnard tollkeeper! A palace for lying Slippery Dick Connolly, the Comptroller, who went into office so poor that he could not qualify in a thousand dollars—who is now a millionaire." "Brick" knows the sore spots and does not spare the vitriol.

THE frightful Massachusetts railroad disaster only adds another proof, if one were wanted, to the necessity of hanging directors and superintendents, the really guilty parties. Corporations have no souls. We must touch their bodies.



## SCRIPTURALISMS.

MELCHISEDEC—WHO WAS HE?

Sitting in the evening twilight with a chatty friend, sometimes given to philosophizing, I had laid aside the book—"Egypt's Proper Place in Universal History"—upon which we had been discoursing, lighted each a cigar, and sat quietly watching from the open window the moon slowly making her way toward the zenith from behind a bank of hazy clouds.

"Yes, it is so, Wilson. Look at yonder moon; it rises, we say; comes up again; goes down the same unwearying round—ay, forever. So the earth, and man, and civilization, and nations have their birth, grow and enlarge until they gain a perihelion splendor, and then a night, and then again a new moon, a new day, an eternal, unceasing round. Men and civilizations, like the seasons, come and go, and each round of ages is but a varied repetition on a larger or smaller scale through life's grand drama of the nations."

"Who, think you, Marvin, built the Pyramids, especially Persepolis, Baalbec, etc.?"

"A pertinent query. Without doubt, Wilson, these gigantic works were never reared by such pigmies as even the greatest of our present race of men, for those massive structures indicate the labor and thought of a giant race of humanity."

"And when, think you, Marvin, could such a people have flourished?"

About to reply, the moon shone out brilliantly, lighting up everything below us far and wide.

"See there, Wilson—look!"

He spoke with bated breath, and gazing as one entranced off over the scene below us, he went on:

"Those long, silent lines of conquerors, heroes, priests and kings—I see them now!—who have flourished during the long ago in the bright zenith of mighty power in Babylon, Chaldea and Egypt! Tramp, tramp! On they go—steadily on!"

Through the night mists thick and shaggy  
The rising air hath a moaning tone,  
And it passeth moaning by;  
The soul's tongue on yon ancient stone,  
That years have crumbled one by one,  
Answereth sometimes like a groan,  
And oftentimes like a sigh.

And still the procession doth slowly go  
Into the moving depths below—  
In solemn order; at last doth halt,  
While a monk chants high cathedral mass  
For many of those we now see pass.  
But vanished now, and the gate  
Of the abbey closed—desolate.

But the scene is soon again lighted up by the peaceful presence of a large, noble-looking priest of the olden time. His expressive and benevolent face appears very sweet, reminding the beholder of him of later times noted for his gentleness and love, and his long white hair and silken beard undulated gently on the passing wind.

"Without father and without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually. Melchisedec, King of Salem, King of Peace. Now consider how great this man was."—Heb. vii.

Following the direction of the priest's uplifted hand, we gazed with awe upon an immense though finely chiseled and life-like stone image, which towered heavenward like our own Bunker Hill, covering an area which also gave sheltered space for the accommodation of many worshippers, forming indeed a vast and gorgeous cathedral, surrounded by nature's varied verdure, less finely developed than now, it is true. But her trees of giant size were equally umbrageous; her flowers, sparse in variety, were monstrous in proportions, strong in odor and deep in hue, all in natural keeping with the giant-like thought and physical power of the race in those far away times of its cruder conditions.

But, hark! what vesper, like music soft and lute-like, at the first calling the people to worship round the grand old image, as the rising sun tips with rosy light the idol's stony lips.

As the God of day ascends and bathes his devout worshippers, priest, king and peoples, amid a welcome flood of rosy beams, the morning hymn, swelled by the chorus of a thousand vigorous voices, rises with the incense of the gorgeous temple to the great object of Chaldean worship. And the wrapped enthusiasm with which young men and maidens, the ardent lover and earnest betrothed, even to the white-haired sire of offspring, almost past his count, entered into and gave up their being to the service, seemed an inspiration all divine.

It is oddly decorated, this temple of "ye olden time," for there, to the right of the stony altar and on the side of the temple wall, is painted a picture illustrative of an early festival. A man has just killed a large cow, and is again sharpening his knife of bronze on a steel rod, while an iron pot of three legs and immense dimension is boiling over a fire.

What, bronze, iron, steel and something of their uses known in early Chaldean; and fire, too. Ah, what centuries of wild and dreamy savagery must have elapsed ere the earlier progenitors of our race learned. Oh, how tediously slow the art of producing fire, first by friction or the rubbing of two pieces of wood together. What a dreamy lapse of time and tedious experiment ere our untamed savage ances-

try consented to give over the devouring of the freshly-slain animal, while the raw flesh was yet smoking with the life, and the blood trickled through the hands and from mouth to chest—for the more domestic habit of cooking his meats by fire; and then, too, the melting of the ores. How long stern necessity impelled him, cycle succeeding cycle of time, gradually leading men into this art. What wide chasm of centuries, engulfing whole nations with the learned arts and accomplishments, greets the anxious gaze as we attempt to pierce the shadows of the sombre past. And yet, surrounded by this savagery, there is evidence, even as we find it now, of the cultivation of the art of peace.

High up above us, as we stand in the centre of the strong floor, and circling the sides of the dome-like structure, is a picture embracing a display of cabinet-makers, boat-builders, sail-makers and glass-blowers. "The mercantile arts," says Randolph, "were even then, in those early times, pursued, as well as war. Habits of barter and exchange with neighboring and foreign nations were practiced by them. The ancients tanned leather, blew glass bottles, made cloth, imitated precious stones," and practiced, doubtless, all the arts of swindling and trickery, or nearly all, recognized as clever in a civil and Christian community. They also played on flutes, harps, lyres, and varied instruments of music.

"But, Marvin, what of this ancient priest Melchisedec, who met the Hebrew Patriarch on the plains of the king's dale, near Shinar. There is something remarkable about this revered personage. The great Christian orator, in fact, strives hard to impress this upon us, and commands us emphatically to 'consider this Melchisedec.'" "Yes, and we wish sincerely he had have 'considered' a little better before he made the quizzical declaration or thus sanctified by 'holy writ' the silly legend of this great priest, never having had father nor mother, no pedigree whatever, good, bad or otherwise. How did he come, then? A questionable character to give a great priest. Can it be that the idea of 'Topsy having grown' was not, after all, original with the amiable Mrs. Stowe, but that many thousand years ago the venerable Melchisedec, so like the patriarch Moses, with his intellectual brow and flowing white beard, never having had no 'fadder' nor any 'mudder," but, like ebony Topsy, he just 'grewed.' Can such things be? Let us reason a little, and perhaps we shall see. This same Christian orator, Paul, names a number of ancient worthies who, possessing something of the religious recluse in their dispositions, secluded themselves from society, and 'dwelt in dens and caves of the earth,' of whom, he says, 'the world was not worthy.' And we have ample authority for averring that the good and profoundly learned hermits of the world were far from being confined to the illiterate prophets of Palestine. But far away back along the line of humanity's march in quest of knowledge of nature and of nature's laws, in the shadowy distance of pre-Adamite man, many learned men of leisure and of studious tendency, in order to master the profounder mysteries, retired from society and took up their abode in the mountain or deep forest dell, and in the sombre cave delved deep into the mystics, and poured their life away in the fascinating pursuit of the philosopher's wonderful stone or the elixir of life. There were many such in the youth of Time.

Melchisedec, espousing a daughter of the Temple, though himself advanced in years, had a son—also a Melchisedec, and, like his father, devoted to the priesthood, but became a recluse and dwelt in the mountain; which, however, did not prevent him also, in later years, conferring his priestly name upon a precocious and gifted heir, and thus the euphonious title was transmitted from generation to generation for even centuries, until we meet with the last of his line on the plains of Shinar, who was also a recluse in a mountain near where he met the father of Israel returning from the slaughter of the kings, and being in want of some necessities in his cave home, received from Abraham gifts and titles, and in return, of course, blessed the liberal donor, and then hurried off again to his mountain study—not far, indeed, from the spot where Moses heard the strange voice, and, turning, saw the fire-bush. Melchisedec had heard, doubtless, of Moses, and had learned much of him quietly while down in Egypt. Indeed, this mountain to which we trace priest-philosopher Melchisedec appears to have been a place of enchantment, effected either by the recluse as he pored over the chemicals of his alchemy or a spirit with him. In this same mountain the leader of Israel retired for forty days to write or engrave the commandments of the law; while Israel, assembled round the base, were terror-stricken in their weak fears by a frightful storm prevailing at the time, the lightnings lighting up the mountain as if it were on fire, and anon clouds of darkness swept over in a terrible tempest, while the crashing thunder rolled dismally, to them so like the supposed voices of the earlier gigantic gods, which "voice" the alarmed Jews shrank away from, and entreated of Moses that they should be compelled to hear such no more. And even Moses, with all his assurance and courage, declared, as he descended the mountain with blanched face, "I exceedingly fear and quake." We have seen mediums quake under its influence also; but perhaps the comparison will not hold, because the Jewish leader seems to have been aware of his condition.

We are impressed, however, that this same Melchisedec, the mysterious alchemist and man of the mountain, had considerable to do with the getting up of this grand tableau, in order to frighten the stubborn and stiff-necked Jews into something like submission at the commencement of their

journey toward the "kingdom beyond the flood," and doubtless he is the "angel" who, partially concealed, journeyed with them, and whose "presence" at some points is said to have "saved them." For quite all the angels of those times are said to have appeared in the likeness of men, and must have possessed, we opine, something of a corporal nature, as they frequently indulged in such substantial food as humanity relish and soon turns to blood and flesh. The "three angels" who visited Abraham ate with him bread and a fatted calf, rather gross for the food of genuine Celestials; but they were men, and maybe Melchisedec was there again.

And yet this Melchisedec is said not to have been Shem, the Holy Ghost, nor even an Adamite, for the order of which he was priest existed, according to Parkhurst, prior to the events of the creation as recorded in the first chapter of Genesis.

The priesthood was hereditary, and this mysterious priest of a pre-Adamite order and king of a pre-Adamite city had of course a pre-Adamite pedigree. Many proofs exist of his real history having been boldly tampered with by the early Jewish Rabbins. He is supposed to have possessed the "Elixir" and the "Wonderous Stone," and thereby something of a charmed life.

And now consider who this man was—the recluse of the mountain and last of his illustrious race, yet "without father and without mother, without descent, having neither beginning of days nor end of life; abideth a priest continually."

REICHER.

## WIFE WHIPPING LEGAL IN THIS COUNTRY.

We are indebted to the Chicago *Legal News* for the reliable information, often discredited, that "wife whipping" in this country is a legal amusement. We urge the following quotation upon the attention of Massachusetts readers especially; for if, in the absence of express statutes of the State or constitutional provision, the "breath of the judges" of the Supreme Court may become a law of the land—as it has recently, in the case of Miss Howe's and Miss Stevens' appointment as justices of the peace—who knows but by the same "breath" they may decide that Massachusetts husbands have a right to beat their wives?

To be sure we should not especially demur if we might only be allowed to select the wives for flagellation, for we know a dozen or so who are selfishness incarnate, who "have all the rights they want," who are lapped in luxury and have no wish ungratified, and who "don't care a fig" as to whether other women suffer or not, have rights or not. If ever an idea enters the metallic hearts or ligneous heads of such, it must be "beat in," as we say. And who so competent to undertake this improving work as their husbands?

As to the majority of women, we ask them to read and learn how they are legislated for—to recall the fact that on the 6th of July, 1871, the New York Legislature rescinded the law which made a married mother an equal partner with her husband in the ownership of their minor children, so that it now rests with the father, whether he be a minor or has attained his majority, whether the child be born or unborn—and then to ask themselves if it isn't about time for women to have a hand in making the laws by which they and their children are governed? The laws relating to women on the statute books in every State in the Union are a disgrace to men, an insult to women, a blot on our civilization:

"The opinion of the Supreme Court of Alabama, delivered by Peters, J., holds that the 'common law of wife-whipping, among the lower rank of people in Great Britain, has never been the common law in that State, and that it is at best a low and barbarous custom, and never was a law.' In this case the venerable Chief Justice Peck dissented from the opinion of the court. It would seem from this that he believes the old common law as to wife-whipping is in force in Alabama, and that a husband may whip his wife with a stick not thicker than the judge's flogger.

The Supreme Court of Mississippi (in *Bradley vs. the State*, Walk., Missis. R., 156) recognize the old English common law upon this subject, and say that a husband should "confine himself within reasonable bounds when he thinks proper to chastise his wife."

In one State, under the same law, the court of last resort says a husband may lawfully chastise his wife; in another State that he cannot, "and that the rule of love has superseded the rule of force." This shows us that in so many instances, in the absence of express statutes, the breath of the judges, so to speak, is the law of the land, from which there is no appeal.

"It is so in regard to the election or appointment of women to office; in the absence of an express provision in the Constitution or the statutes of the State disqualifying them, a court may or may not, as it pleases, hold that they are eligible, but every court that lays it down as a rule that a husband may moderately chastise his wife will invariably decide that a woman cannot hold any office. This Alabama opinion is the most radical of any yet delivered upon this subject, and is in keeping with the spirit of the age in which we live."—*Woman's Journal*.

THE Beaver County Press got rather mixed in its history of the Grant and Pleasanton business. By some means, in the article relating to the removal of Commissioner Pleasanton, a news item about the suspension of a reverend person was slipped into Grant's letter to the late Commissioner:

EXECUTIVE MANSION, Aug. 8, 1871.

The Presbytery of Greenfield, Ohio, has suspended the Rev. Frank Rea, of that place, for gross intemperance. It is decided, very sensibly, that when a minister of the gospel is too drunk to walk straight in the open streets, he not only brings the church into disrepute, but reflects unfavorably upon the cause of public and private morals.

You are hereby suspended from the office of Commissioner of Internal Revenue, in accordance with the terms of an act approved April 5, A. D. 1869, to amend an act regulating the tenure of certain civil officers, passed March 2, 1867, and subject to all provisions of the law applicable thereto.

To General Pleasanton. U. S. GRANT.

The consequence of the above is, that the people in Beaver think that Grant and Pleasanton and the reverend all take their toddy until they don't know which is which.



AMOURS DIVINES;  
OR,  
LOVE-SCENES IN THE ORIENT.

III.  
MARTHA AND MARY.

The sisters were alone.  
Their brother Lazarus, at early dawn  
Departed, had not yet returned. Now all  
The household toil was ended. Everywhere  
Reigned order and that neatness which bespeaks  
A woman's presence. Filled the vases were  
With fresh-culled flowers, while on the table lay  
Their green leaves for a bed, awaiting thus  
The brother's coming, luscious fruit, beside  
An earthen jar of sweet, spring-water. Near  
The table stood an urn and basin on  
The floor, placed for ablutions, ere the food  
Be tasted. With a robe half-finished in  
Her hands, sat Martha there, a look  
Of deep concern upon her face, which was  
Not beautiful, altho' 'twas nearly so.  
Her brow was too severe. No warmth was there  
About her eyes, that restless rolled from side  
To side; and wrinkles circled 'bout her mouth,  
So tight her thin lips were together pressed.  
Her glossy hair lay close upon her brow,  
And all her flowing tresses gathered back  
With scrupulous care, were held firm-pinioned in  
A vise-like knot. Her very chin did 'pon  
Her garment rest, so high it came to hide  
What never even brother's arm had clasped.  
Yet gem antique a finer profile ne'er  
Displayed. E'en to a hair, were brow and nose  
And chin of equal length. It was, in truth,  
A Pallas-profile pure, engrafted on  
An Aphrodite bust; for ill concealed  
That loosely-folded summer robe the wealth  
Of bosom which beneath it lay, nor hid  
From view that virgin-waist and graceful slope  
Of limb. 'Tis, too, with this Italian form  
Did both her arms and hands consort. There was  
A lack of softness in them everywhere.  
Abrupt the fingers ended; every move  
Made Nature's mechanism manifest.  
In ridges ran the blue veins here and there.  
The nails were round and colorless. The wrists  
A bungling piece of Nature's handicraft.  
In th' hands and arms no symmetry was there.  
For th' eyes to rest upon, and so they turned  
An-hungered back to sate themselves upon  
Th' untasted beauties of the trunk. So looked  
That busy virgin seated there.

Not far  
From her, upon a gently sloping couch,  
Reclined her sister Mary, lost in thought;  
A Hebe resting from her graceful task,  
Her undulating form soft pillowed on  
A bed of clouds! In dreamy languor hung  
Her eye-lid fringe almost upon her cheek,  
Or rose and fell like wings of butterfly  
Alighted on some blossom honey stored.  
Blue were her eyes, a heavenly blue, like sky  
Serene, in lake pellucid, mirrored deep!  
Her parted lips looked luscious, soft and full  
Whereon to kiss, tho' death, yet willing might  
One die. As golden water-lilies ride  
On brooklet's breast, so on her bosom rode  
The tresses of her golden hair, or hid themselves  
Beneath her form, rich in recumbent grace.  
Her tapered fingers toyed with brocade  
Arachne's needle worthy quite. From out  
Beneath her robe, unsandaled, bare and white,  
As tho' they'd never yet touched earth, looked both  
Her beautiful, arched feet, in careless grace  
One on the other laid.

Thus oft in some  
Cool grove on Helicon doth Erato  
Recline, in dreamy thought of Paris' love;  
Achilles' last caress on his beloved  
Briseis' lips; Apollo's glow at sight  
Of Daphne's beauteous face; the passion of  
The Paphian queen for Myrrha's son, the swan  
On Leda's bosom soft caressed; old Pan  
On goat-feet, swift some wood nymph following;  
Actaeon's fatal gaze on Artemis;  
The lovely Psyche couched in Eros' arms;  
Rude Mars in Aphrodite's soft embrace;  
Poor Clytie's love, unconquered e'en by death;  
Diana's grief when she had slain the one  
She loved; the burning Sappho's love and leap,  
Or Orpheus' woe at loss of his sweet mate,  
Eurydice.

At length her anxious heart  
Made Martha speak.

"Think'st not, good sister mine,  
Our brother doth exceeding long delay?  
The sun goes to his rest and over Bethany  
The early shadows of the evening steal,  
Yet comes he not. Perchance he went up to  
Jerusalem. Thou knowest, sister dear,  
That this is Caesar's birth-day, and to-day  
The Roman gov'nor therefore doth with plays  
And sports and feasts the people entertain.  
Mayhap our brother by the pomp allured  
Will in the city stay till fall of night,  
Or could he've fainted by the way and be  
E'en now beneath some stranger's roof. Forbid  
It, God! Loved hands do downy softness give  
To pillow whereon aching head doth lie,  
And fond, familiar faces are the best  
Of medicine. Our brother is not strong,  
And needs our care and love to comfort and  
To cheer him on in life."

"Come, sister mine,"  
The gentle Mary cried, "culliven up  
Thy picture with at least a ray or two  
Of hope! Thou sure wast born on gloomy day.  
Thy fears are groundless, one and all. 'Twixt sun  
And horizon there's yet an hour. Why should

Our hearts complain? Our brother went up to  
The city with his friends; the pageant's not  
Yet ended; he will come at nightfall sure.  
Dismiss thy apprehensions and give ear  
To me, my sister dear, I'll tell thee of  
A dream I had the other night."

"Was't gay  
Or grave, was't happy or unhappy, say?  
Thou ever twinkling star!" asked Martha, with  
A smile.

"'Twas strange, real strange," replied  
Her sister; "yet 'twas happy, too. I dreamt  
That I was married and thought, as by  
My husband's side I lay, nor he nor I  
Could single word articulate. I ne'er  
Before had gazed upon his face. Methought  
'Twas manly-beautiful, as mild upon  
Me beamed his soft, brown eyes. And yet, I felt  
No thrill run thro' my form, no glow upon  
My cheek. There lay I cold as lead, not half  
So warm as when I feel thy soft limbs 'gainst  
My side. At last he took my hand; I drew  
It not away. Emboldened thus, he raised  
Upon his arm and bared my bosom to  
His gaze, then smiled, and here and there did drop  
A kiss. I let him not—nor, most strange thing,  
Did now my blood its sluggish pace improve.  
Then laid he on my breast his hand and smiled  
Again, as if to say: 'How brown it looks  
Thereon!' Now gently drew he back, and smiled  
The while, my night-robe to its place, and set  
His lips upon my hair; and then, by way  
Of brow and eyes and cheeks, did slowly kiss  
A pathway to my lips. There rested he  
And kissed and kissed again. Nor pleased nor yet  
Displeased was I; but thought within myself  
'He is my husband, and to him belongs  
The sweetness of my lips.' But, sister mine,  
All his caresses set no fire within  
My veins. Not half the pleasure gave he me  
That thy soft touch upon my bosom doth  
Excite, or that thy limbs, so velvety  
And warm, awaken when they rest on mine.  
Canst thou the mystery explain, for well  
Thou know'st I am of texture soluble—  
Plain flesh and blood at least."

"Why, sister dear,"  
Did Martha now reply, "the thing is thus:  
Thou didst not love the husband of thy dreams,  
For e'en the sight of him whom woman loves  
Doth fill her heart with joy, and send a thrill  
Of most delightful nature thro' her form.  
But when his arms entwined her neck, and she  
Doth to him cling and hold her glad mouth up  
To catch his lips' warm welcome, then, ah, then  
The spark doth on the tinder fall and all  
Is fire!"

"What bliss, my sister, must it be,"  
Said Mary with a sigh, "what more than bliss  
To be thus loved, to know there's one who loves  
Thee more than life who absent, doth not toy  
With other lips, and present, never tires  
Of thine! Oh talk to me of love, of love,  
Of love, my sister, fill mine ears with tales  
Of love! I'm in a mood to list; tell of  
Some lonely maiden loved by wealthy lord,  
Or, choose thou so, a queen in peasant's arms,  
Methinks they love the best who should not love!  
Else tell me of the different sorts of love—  
The calm, the wild, the pure, the cold, the mad,  
The first and last and those that intervene;  
Or rather, sister, tell me how to make  
Him love who doth not so incline, or teach  
Me how to know true love from counterfeit,  
And passion's heat from pure affection's warmth.  
No, no, good sister mine, now that I think—  
Ha, ha, this last request shall stand, it shall—  
What sort of man would'st thou for husband choose,  
And by this breast (with this she laid it bare)  
Just such a one shall pillow here his head!"  
"Well, well, my town, thou must be tired. Art sure  
Thou wilt not break away again?" did ask  
The other sister, as her placid face  
With smiles was rippled over. "Alas, light heart!  
As world doth go, I know not what to say;  
Man's love is merchandise, sold sight unseen.  
Like garment ready-made, it sel'om fits.  
'Tis pity we cannot love's market-place  
Frequent, examine well the fabric and  
The shade, lest if the dye be good, count well  
How many yds the piece contains, beware  
Of remnants, tho' sold o'er so cheap—in fact,  
Be not content till just the thing is found.  
But no, a woman cannot say: 'Please show  
Me something blue or brown or grey or red'  
And toss the goods about until she's pleased.  
What Cupid's clerk unrolls and praises well,  
And warrants colors fast, imported goods,  
Becoming to her style, she chooses and  
Cries out: 'I'll take it, send it home!' and goes."

"But this is most unjust, my sister," came  
From Mary's lips, and earnest looked her clear,  
Blue eyes and fast her orb'd bosom rose  
And fell; "but this is most unjust, I say.  
Are we but clay, that men may rake us o'er  
And plant us year by year? Ungrateful fruit!  
How dare revile the tree whereon ye grew!  
Shall men, shall braggart men, the drone-bees of  
Creation's hive, count woman not their peer  
Who doth her flesh and blood surrender up  
To fashion them, and on her bosom wear  
Their puny forms until their limbs grow strong?  
Oh! this must change? Incrusted is the world  
With wrong, in error steeped and stiff with gum  
From old injustice' eyes distilled!"

"Is this  
My gentle sister Mary, who doth thus  
Declaim?" asked Martha, with her eyes upon  
That soft, recumbent form, so ripe, so round,  
Its rosy tints redoubled now. "Is this  
The babe my dying mother placed within

My arms and bade me nurse, as 'twere mine own?  
I never played with other doll than thee,  
Thou sweet, sweet child! Here on my happy breast,  
Thy tiny form would nestle like a bird,  
Thy little tongue and cherub-lips the while  
A-struggling to pronounce my name. And see  
The change! Thou art a woman now and dost  
Of man's injustice speak; yet, mark me well,  
My sister, to the man thou lovest, thou  
A willing slave wilt be, content to live  
Upon his smiles, his will thy will, his ways  
Thy ways! As Esau did his birthright for  
A mess of pottage sell, so woman for  
A kiss from lips of man she loves, parts with  
Her liberty and deems the bargain good."

When Mary saw the earnest look that clothed  
Her sister's face, a cloud did settle on  
Her virgin brow and slowly down upon  
Her cheeks of velvet soft ess sank her long  
And silken eye-lid fringe, nor stirred her feet—  
How beautiful those limbs most surely were  
To end so beautiful—nor moved her hands  
As on her maiden breast they lightly lay.

The home of Lazarus was silent as  
A tomb. The young moon smiled with silvery  
Delight upon that pair of maidens as,  
With clouded faces, they in silence sate,  
The anxious Martha, and her sister af  
Her side.

Just then a footstep sounded at  
The gate. "Our brother cometh!" cried they both,  
Two voices blent in one, "But not alone!"  
Came quick from Martha's lips. "Comes stranger with  
Him?" did the other sister eager ask.  
But ere reply was spoke, the brother stood  
Upon the sill and smiled, and pointed to  
His friend—

'Twas Joseph's son.

Now Martha took,  
With words of welcome on her lips, his hand,  
And led him to a seat. But Mary stood  
With brow and cheeks on fire until she felt  
Her brother's hand upon her shoulder laid,  
And heard him gently say: "Sweet sister, hast  
No welcome for my friend?" Then murmured she:  
"Tis joy to have our brother's friend with us."  
And Jesus smiled, and Mary looked and loved.

When they their weary feet unsandaled had,  
And bathed them in the limpid water near  
At hand, did Lazarus and Joseph's son  
Draw near the table, which the sisters now  
Set forth, with somewhat more than usual care,  
With meat and bread and wine thereon.

Rejoiced  
Were they to see their brother and his friend  
Thus seated 'neath their roof. With well-pleased ears  
They listened to their mirthful talk. Delight  
Filled both the maidens' hearts when Joseph's son  
Spoke of his love for Lazarus, and said  
No brother could a brother better love.

With eager eye the gentle Mary scans  
His face, yet cannot look her fill. Such wealth  
Of manly beauty ne'er had met her gaze.  
There was a look about his dark brown eyes  
That held one half entranced. His lofty brow  
Bespoke th' ideal in mind, and tho' around  
His lips there played an almost girlish grace,  
Yet thick upon his cheeks, a silken beard

Gold-brown and wavy grew. His voice was deep,  
Yet soft, and e'en the motions of his hands  
Persuasion breathed. At times a cloud did seem  
To gather on his brow; then suddenly  
It rolled away beneath the sunshine of  
His smile, and all was sweet serenity.

At length the sisters bade the friends "Sleep well,"  
And went reluctant from their presence forth.

Far in the night they sat, and talked of love  
And life to come, and Lazarus was fain  
To look to Nature as his god. With eyes  
Bedewed with tears he gazed upon the two  
Wax images of his lost parents which  
Adorned the walls, and shook his head and sighed.  
They're gone for evermore, for death is death;  
Yet nature suffers not a leaf to die  
In vain. She gathers up th' impalpable  
Remains, and makes them live in other forms  
Once more. Could these departed ones await  
My coming, then would nature's wheels be clogged,  
And that Eternal Motion, God itself,  
I think, would suffer violent arrest.  
Man's heart doth lead him here astray;  
Nor let him ask: Why should not death be death?  
How shall the disembodied soul its time  
Employ? See how imagination makes  
Us sorry fools, and maps out lands with skies  
Forever bright for us to lead a life  
Of idleness therein! Why that were worse  
Than death! If God delights in song and praise  
From spirit lips, why made he not, I ask,  
All spirits at the first?"

Then Joseph's son  
Looked at his friend with love-filled eyes, and when  
He'd stroked his gold-brown beard, and laid it soft  
Upon his breast, thus did he calm reply:  
"Beloved Lazarus, shall God be judged  
By us or by him? Thy mind is gorged  
With doubt, when e'en a single one were 'nough  
To poison thy belief. He who feels not  
The hand of God stretched over him, to guide,  
Protect and point the way to happiness,  
Is willful blind. Is God unjust, that He  
Should let the good, the patient and the pure,  
All unrewarded for their sorrows here,  
Sink like the evil in eternal night?"

[TO BE CONTINUED.]



## THE COMING CAMPAIGN.

It is not often that the *Herald* favors its readers with a really good editorial. Not that so great a paper cannot command the ability, but seemingly because it prefers to keep itself within the limit of early and copious news, and chooses to put forward opinion in a slipshod, perfunctory style, savoring rather of cynical contempt of men than that of a desire to elevate and improve them. Occasionally, however, we have an article in which, if the *Herald* puts forward somewhat enigmatical prophecies, it at least exhibits a knowledge of contemporary circumstances, with an estimate of probabilities more worthy of a great paper than the slight, flippant comments that usually fill its editorial columns. Of such character is the article on the St. Louis Labor Convention. The *Herald* seems to have constituted itself the special champion of the moneyed classes, although it cautiously avoids the placing of itself in open opposition to the workingmen, which form the bulk of the population in this free country. It loses no opportunity to have a fling at the International and the Commune; but it admits that the consolidation of capital by moneyed corporations with vast irresponsible powers menaces public liberty and the very existence of society. It is impossible to overstate these perils, but the question is how they are to be prevented. Certainly not by denouncing the combinations of the men most profoundly interested, and whose action must, in the very nature of things, be more patriotic and disinterested than that of capitalists or moneyed corporators. In its estimate of contingencies in the coming time the *Herald*, without giving undue weight to labor, omits that very important element in social reorganization—Woman Suffrage. The following is the article referred to:

The new Labor Reform or National Labor party has been holding a general Congress at St. Louis, and, considering the widespread and ominous agitation of this labor question on this side as well as on the other side of the Atlantic, the proclamation of the principles and purposes of this new party may well challenge the attention of the statesmen and politicians of all other parties in the country. These labor reformers, in their political platform for the coming Presidential campaign, say that "the land, water, air and all natural elements are common gifts," and that "governments are only trustees to guard against their misapplication;" that all class legislation perverting these common elements from the many to the few is wrong and subversive of good government; that "all able-bodied intelligent persons should contribute to the common stock, by fruitful industry, a sum or quantity equal to their own support, and that legislation should tend, as far as possible, to the equitable distribution of the surplus products." They say, furthermore, that "pauperism and crime are the prevailing questions of all modern statesmanship, and it is with these we have to deal;" and that "although chattel slavery has been abolished, the rights and relations of labor stand just where they did before emancipation in respect to the division of the products of the laboring masses of the country."

This is substantially the bill of grievance of the International and of the Paris Commune, and the remedies suggested from the bare recital of these complaints simply mean the approach of the most radical and sweeping political revolution in the history of mankind. This St. Louis National Labor Reform pronouncement says that the instrumentalities by which these wrongs upon labor are inflicted are—first, banking and moneyed monopolies, by which, through swindling rates of interest, the productions of labor are concentrated in the hands of a few non-producers; second, extortionate consolidated railway and other transit companies; third, manufacturing monopolies, whereby small operators are crushed and the price of labor is mathematically reduced to the smallest living compensation; fourth, land monopolies; fifth, commercial and grain monopolies. Nor can it be questioned by the most superficial observer that these evils, particularly since our late civil war and from the manifold corruptions growing out of it, have been operating, and are now operating more powerfully than ever, to make "the rich richer and the poor poorer," and to widen and deepen the gulf between the two classes. These labor reformers propose to remedy these evils as far as possible—first, by a new monetary system, based on the substantial resources of the nation and embracing a currency that shall, without any exception, be a legal tender for all debts, public and private, this currency to be also interchangeable for national bonds at three per cent. interest and so on; second, by the redemption of the debt on the greenback plan of "old Thad. Stevens;" third, by holding the public lands exclusively for actual settlers; fourth, by a tariff framed exclusively for revenue purposes; fifth, by restraining or, if it must be so, by abolishing corporate monopolies under interdicting class legislation; sixth, by requiring in all future wars that we pay as we go from the substantial wealth of the country; ninth, by prohibiting the importation of coolies or other servile labor; tenth, by encouraging co-operative industry; eleventh, by a general amnesty, and twelfth, by a general board of management of the revenue and currency.

It will be observed that there is the average proportion of political claptrap and stuff for buncombe in this new party platform, and that in its leading and distinguishing propositions of reform it is somewhat too much a budget of "glittering generalities." But from the complaints of the party we think we may pretty fairly interpret its real designs. They say that the laboring classes, even in the United States, are practically in the same condition in respect to the products of their labor as were the slaves of the South before their emancipation; that labor is under the heel of capital; that non-producers and grinding banks, railroads, land-jobbing and other monopolies absorb the profits of labor; that non-producers must be put to work; and that, if there be no other way to reach them, these grinding monopolies must be abolished. Here, in the abolition of these monopolies, we have the main idea of this new party, for all the rest of its proposed reforms are but "leather and prunella." We perceive, too, in this movement the groundwork of a political agitation compared with which even the tremendous and terrible slavery agitation will stand in history as but a small and incomplete affair, including the abolition of slavery, the establishment of equal rights before the law and the elective franchise to citizens of all colors.

We have repeatedly within the last year or two discussed the great political dangers that threatened the country from

our gigantic railway and other powerful moneyed corporations. This Labor Reform party, therefore, in our estimation, in opening the war upon these over-hawing monopolies and in its general design of the subordination of capital to labor, is initiating, we repeat, a movement which is destined to be marked by the fiercest political agitation and the most radical and comprehensive revolution ever known in this or any other country. These labor reformers may not be able to make any serious diversion as a third party in the coming presidential campaign; but they have a large and inviting field before them in which the harvest will soon be ripening. Many of our readers will remember the general contempt and derision with which the original abolition party was met, even in the puritanical city of Boston, in its agitation of the abolition of African slavery. Yet that "stone which the builders rejected has become the head of the corner."

No such difficulties as those which confronted the original abolition party stand in the way of this National Labor or Labor Reform party. It appeals from the outset to the interests and the sympathies of the masses of the people. In a milder form it is the outcropping of the labor programme of the international. It represents the leading ideas of the Paris Commune, and it introduces into the arena of party politics the war of labor against capital as represented in our trade unions. We are bound to have immediately after this approaching Presidential contest, whatever the shape which this contest itself may assume—there must come after it, we say—a reorganization of our political parties. In 1854, when the old pro-slavery Democratic party had pushed its demands for slavery beyond the last point of Northern forbearance, the Republican party, from a little public meeting at Pittsburg, came to the front on the platform of "no further extension of slavery." The country was ripe for it, and behold the mighty revolution which since that day this Republican party has achieved! But its appointed mission on the slavery question and the negro question is fulfilled. Its complete success, too, after fighting it step by step, from the repeal of the Fugitive Slave law to the consummation of the Fifteenth Amendment, is now admitted by the Democratic party; and this Democratic surrender brought both parties necessarily to the point of a new departure.

On the remnants of the old issues and souvenirs of the war, and on half-way financial expedients and theories of reform on both sides, the Republican and Democratic party may each be able to hold their forces together substantially through the coming Presidential campaign through the sheer force of party discipline and party loyalty. But as the old temporizing Whig party went to pieces and was dissolved after the election of 1852, and as the old pro-slavery Democratic party went to pieces after the election of 1860, so, we dare say, the Republican and the Democratic party, as now organized, will both begin to go to pieces after the election of 1872, and from these disintegrations on both sides it is quite possible that the party superseding the Republican party in 1876 will be the party representing the combined aggressive elements of the laboring classes of the country against moneyed monopolies and combinations. The workingmen have the votes, and they need only discipline, harmony and union, and a common paramount political purpose among themselves, to get possession in the elections of 1876, if not before, not only of the National government, but of every State government in the Union.

That elements of a great revolution are fermenting in this country no man can successfully dispute; that this revolution will come from a political struggle between combinations of capital and a general combination of labor is broadly foreshadowed in this labor reform movement, and is apparent on every hand. The fearful demoralization and corruptions of both our great political parties; the greedy, grasping and extortionate doings and demands of railway combinations, of stock-jobbing and land speculating rings, and of commercial, huckstering and manufacturing monopolies, and the general tendency of things to a gigantic moneyed aristocracy on the one hand, and to a multiplication of paupers, vagrants and criminals on the other hand, have created a state of feeling among the laboring classes, at home as well as abroad, which is full of danger and mischief to "the powers that be" everywhere.

In the closely-contested election in New Hampshire last March, this Labor Reform party wielded the balance of power; in the coming Massachusetts election, should Gen. Butler be the labor candidate, he may turn the State topsy-turvy. In this event, even the Presidential election of the next year may become a doubtful problem; but, in any event, after November, 1872, we shall have the beginning of a new political agitation in this country which will hardly stop short of the greatest and most radical and sweeping revolution in the history of the world, and we shall be fortunate if we escape another general civil war in passing through this approaching revolution. Such are the signs of the times, and we live in an age of revolutions.—*New York Herald*, August 14.

## GRAPE CULTURE.

The culture of the grape is rapidly becoming an important industry of this country, and the latest report of the Commissioner of Statistics of Ohio gives the product of Northern Ohio for the past year as nearly one and a quarter million gallons of wine. Kelley's Island alone produced 212,133 gallons of wine, and shipped 526,780 pounds of grapes during the same term.

The Kelley's Island Wine Company have lately opened a depot in this city at No. 28 West Broadway, which is under the personal supervision of Mr. George C. Huntington, who has been connected with grape culture on the island for the past twenty-nine years. Mr. Huntington is a gentleman of much learning and refinement, and his history of grape growing on Kelley's Island is an extremely interesting document.

The late Mr. D. Kelley moved his family to this island in 1836. In the spring of 1841 Mr. George Kelley planted a number of cuttings of the Isabella, Catawba, and some other varieties. Early in the spring of 1842 Mr. Datus Kelley brought from Cleveland three hundred cuttings of the Isabella grape, which he divided equally between his two sons, Addison and Julius—then residents of the Island—and Mr. Huntington. The season was propitious, and most of the cuttings grew. In the spring following, 1843, these roots were all transplanted. The next spring, 1844, Mr. Kelley brought a small quantity of Catawba cuttings from the garden of Judge Ely, of Elyria. These he distributed in much the same manner as before, and were the first Catawbas planted, and are now in as good condition as any of the younger vines. In 1845 Mr. Charles Carpenter purchased a farm on the west end of the Island, where he still resides. He, too, soon commenced setting

grapes, and in two or three years had more vines planted than any of the older inhabitants. In 1846 Mr. D. Kelley sold about five dollars' worth of grapes, being the first sold from the Island. From this date the surplus crop increased yearly. In 1850 Mr. Huntington made a barrel of Isabella wine, as being the readiest way to dispose of his surplus crop; and as the question whether the wine would be good, or whether it would possess keeping qualities, could only be decided by the test of actual experience, he resolved to keep some of it long enough to decide the matter. This he has done, and has still on hand some of this same wine, which is now twenty-one years old, and it is not spoiled yet, but is better than when ten years old. It must be remembered, however, that this is Isabella, which continues to improve for many years, and which, in fact, is scarcely fit for use until it is at least four years old; while Catawba, it is generally considered, does not improve, but rather deteriorates after the third year. Mr. H. does not, however, consider this question as settled.

Even as late as 1854 the quantity of land set to grapes was very small. The first actual sale of land exclusively for vineyard purposes was made by Mr. Addison Kelley, on the 26th of October, 1854. The quantity was five acres, at \$50 per acre. Another sale soon followed at \$60 per acre, then others at \$75, \$100, and so on, each successive sale at an advanced rate, until, at the breaking out of the war, \$400 per acre was not thought high for land suitable for vineyards.

The manner in which grapes are cultivated here differs very materially from the systems laid down in most, if not all the books which have been published on this subject within the past quarter of a century. Mr. Huntington's system is the result of practical experience. It was given to the world through the pages of the United States Agricultural Report, some years since, and is now almost universally adopted as a text-book, not only through Northern Ohio, but in many other States where the cultivation of the grape is exciting much interest.

After the fourth year the vineyard may be considered as established, and, with proper management, may be expected to continue in good bearing for a long time—a century or two, for aught we know. Mr. Huntington has Germans in his employ who say they were born and brought up on the same vineyard as their fathers before them, and that they can see no difference in the vineyard or any signs of deterioration during a lifetime, and that their fathers tell the same story.

The Catawba, essentially the wine grape of America, is cultivated at greater risk than other varieties, for it requires for its perfection a very long season and cannot be expected to succeed in any locality where frosts are possible as early as October. On Kelley's Island, killing frosts scarcely ever occur before about the middle of November, and the grapes continue to improve up to that date. The Catawba has a delicacy and a distinctive peculiarity of flavor found in no other variety with which we are acquainted, and which has never been successfully imitated.

So long as human nature continues to be what it has heretofore been, and is now, so long will there be a demand for the juice of the grape. Although "good wine needs no bush," we cannot refrain, in conclusion, from a few words of commendation of the wine produced by the Kelley's Island Wine Company. Situated in the centre, as it were, or rather the home of the Catawba grape, this company makes its selections for wine purposes from the best grapes from the Island and vicinity, rejecting all which do not come up to their standard of excellence. We have used it for several years, and as a light table wine believe it to be unsurpassed. It is the pure juice of the grape, entirely free from alcohol, and its rich fruity flavor is rarely found in wines which are sold at ten times its price. The general use of such a wine would do more toward the practical decrease of intemperance than all the lectures which were ever delivered.

RAILWAYS OF THE UNITED STATES.—An examination of Mr. Henry V. Poor's "Railroad Manual" for 1871-72, just published, reveals the vast extent and importance of our railroad system. On the first of January, 1871, there were in operation in the United States 53,145 miles of railroad, of which 6,145 were opened during the past year—a greater number than in any previous year by 2,600 miles. The total earnings of these roads during the past year were \$450,000,000. Their gross transportation equaled 125,000,000 tons, having a value of \$10,000,000,000. Their cost was \$2,400,000,000. Their mileage, in ratio to our population, is as 1 to 173, and their earnings equal to \$11.75 for each inhabitant. Of the ultimate extent to which the construction of roads will be carried in this country no estimate can be formed. Massachusetts has one mile of railroad to every five miles of area. A similar ratio for the whole country would give 600,000 miles of line! Progress will, however, depend largely upon that of our population, which promises to be very rapid. The adoption of narrow gauges, of from two to three feet, by largely reducing the cost, is stimulating construction in many places.

One of the most interesting facts in connection with these works is the enormous amounts which our great companies are rapidly acquiring by means of consolidation of connecting or competing lines. The Pennsylvania company, for example, now controls absolutely 3,318 miles of line, costing \$247,970,000, with earnings of \$50,634,000 for the past year. The same company has indirect control over a large additional extent of line. Its revenues almost equal those of an empire.

Communism is neither dead nor sleeping in France. The London *Times* correspondent says:

"We must not deceive ourselves, as is too often done in France. The turn taken by the municipal elections of Paris is a severe check, and it will soon produce bitter fruits. It is neither more nor less than, as I foresaw long ago, the installation of the Commune by law. The most compromised names appear in it—MM. Mottu, Bonvalet, Clemenceau, Lockroy and Loiseau-Pinson, who clung so close to M. De casleuz's Commune, and tried so hard to become masters of it; M. Ranc, who retired from it because he could not get the lead, and twenty others with them, will constitute in the midst of the Municipal Council an all-powerful and prevailing minority. It must not be forgotten that in the old Commune of Paris it was the minority that was master, and that in the temporary Commune, which followed, it was also a violent minority which took the lead. We may be quite sure that on the very first opportunity the thirty-five members, who will form the nucleus of an active opposition, will be induced to play an important part in politics. Circumstances may arise which will place all power in their hands, and it is not very difficult to foresee such circumstances."



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

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FROM MRS. DAVIS.

PROVIDENCE, August 26.

MY DEAR VICTORIA: Despite the *Tribune's* idea of my idleness and *ennui* I find every hour so filled with duties that friendly letters are often deferred, not wholly neglected, for I usually bring up at the last moment. This must be my excuse for not having sooner congratulated you upon your nomination by the VICTORIA LEAGUE to the Presidency. But I have not been either idle or unmindful of our, your interests, for in the one I consider the other bound up.

From the time when I picked up your paper with your name at the head as the future President of the U. S. A., and read your pronouncement, I have never named any other candidate for President.

That step at once proved you fearless, self-sacrificing and strong in the right. Your platform of a just government I regard as a most able state paper, one that will bear a favorable comparison with any which has been put forth for years; and I am proud that it is bound up with the history of the first twenty years' work for human freedom. It is a most excellent beginning of the history of the next decade.

The meeting held in Apollo Hall, though seemingly so near a failure, has certainly not been without its results. If there had been no other, the issuing that one document (though not indorsed, as it should have been, by the meeting) would have been worth the time; but the great social question receives an impetus that it will not soon lose in its onward progress. I believe people begin to see that suffrage will not give woman social equality any more than it gives it to the negro now; it is but a stepping-stone toward the greater. The black man votes, but ask him if he does not still feel the ban of public sentiment against his tinted skin, and he will answer yes; and sex will still be the word to stifle woman's aspirations for a larger life, even though she may vote for years.

Though as a scientist I regard the social questions as of the greater importance, I am none the less ready to accept your nomination; and though I may be on the other side the globe, I shall come home to vote for you in 1872; and every woman will be recreant to duty who fails in standing firmly in this crisis by your side, strengthening, encouraging and aiding in all and every possible way.

Yours ever truly, PAULINA W. DAVIS.

### CAUTION TO PEOPLE HAVING MONEY TO INVEST.

The season is approaching in which a super-activity is either naturally or artificially infused into all departments of business and finance. Taking advantage of this business condition, railroad companies having large lots of unsalable bonds on hand will make desperate efforts to foist them upon the unwary public. Flaring advertisements already begin to set forth the advantages of this or that road, and almost, but not quite, guarantee the to be lucky investors. Some bonds of this description sold some three years since are now proven worthless. The road cannot pay their interest. Of course it cannot. It had no hope of ever doing it when they were puffed. But they were offered to the public, with all the regular enticing statements, through a certain over-respectable and immensely pious, mercantile, religious dispenser of a conglomeration of dry goods and orthodoxy, embellished by serio-comic or burlesque cartoons to make it pleasing to the eye, which undoubtedly largely assisted the fraud. Respectable banking-houses "rigged" the market by reports of sales at good prices, which may or may not have been made, and off they went, to the infinite happiness of bankers and railroad company. The facts regarding these bonds should warn people to examine with great care the statements put forth by parties having such bonds in charge, whether the roads are actually built as stated, and whether their locality is such as to warrant the stated calculations of prospective business. About a year

ago we began a series of exposures of the manner in which these frauds are perpetrated, and thereby saved many people from being victimized. The audacity with which the same thing is to be attempted the coming Fall seems to call for further warning of the danger that lurks behind the reliability, safety and profit predicated of the class of bonds to which reference is made. We also hear it intimated that enormous preparations are making to push through the next Congress the various subsidy schemes defeated last session. These will also require our attention. Frauds upon the public individually, by the one class, or the community by the other, are equally to be deprecated, and we shall not hesitate to boldly lay all their plans that come under our observation before our readers.

### MISS SUSAN KING.

Miss Susan King, who has for the last year been absent in China and Japan, upon a tour of personal inspection of the tea business, has just returned. Miss King is a well-known resident of this city, remarkable for her business tact and capacity; and having, by judicious management, accumulated a large property, it is anticipated that she has made the necessary arrangements abroad to open an immense tea warehouse here, of which she is to be the real head. Thus one by one are those departments of active business life heretofore monopolized by men being attacked and conquered by women. The question of the day is, Have such women as Miss King any right to attack and conquer political as well as business monopolies? The latter is conceded. The former is still denied.

### THE NEW CONSTITUTIONAL AUTHORITY.

Boston has suddenly aroused itself to the consciousness that there is really a Constitution of the United States. In fact, H. B. B. has got as far into its reading as to have stumbled upon the first section of the second article of the Federal Constitution, and there he sticks. The whole subject of citizenship and its rights rest just in this section. Even in this small advance, however, we see the germ of progress, and as "so long as there is life there is hope," we still hope that H. B. B. will ultimately get over this section, and pass to larger generalizations.

In the meantime, however, there is every danger to be feared from this new constitutional light, which it is a pity—a great pity—the defunct States' rights party did not discover ere its last struggle; for by its brilliancy it might have been preserved to bless this country with its beneficent theories for another century. Its mission in this being impossible, we may be permitted to warn our heretofore recognized authorities in these matters that a new light comes to contest their position.

It is to be presumed that this appearance at this particular juncture portends disaster to the hopes of Gen. Butler in his aspirations for the Governorship of the Bay State, since the bold and terse enunciation of Constitutional law made by him a few days since at Gloucester is diametrically opposed to this "new light." Gen. Butler said that "the Constitution of the United States has granted to women the right of suffrage as against all State laws whatever."

Now we are great admirers of General Butler, and in a measure share in the necessary mortification from which he must be suffering, since we too think the Constitution has granted suffrage to women, as against all State laws whatever. Perhaps we should be the more mortified of the two at the rude dispelling by H. B. B. of our vision of suffrage attained. We could have endured our mortification; but to see General Butler humbled is quite too much, when, had he only been wise enough to have bridled his tongue an insignificant fortnight, he could have saved himself and his friends all this terrible humiliation.

But the die is cast, General Butler counts for nothing as against H. B. B., who, by a brilliant peroration, has at one fell stroke rudely swept away all the hopes which laid so near the hearts of women suffragists. Hereafter let us not set our hearts on aught that is liable to err, but go at once to H. B. B., to whom we now make our acknowledgments.

We pass over without notice H. B. B.'s heart-rending appeals to women to rally to the State Legislatures the coming winter to secure the right of suffrage that way, and at once ask H. B. B. to go with us a little further into the Constitution than he has apparently preceeded.

H. B. B. quotes the section above referred to as follows:

"Each State shall appoint, in such manner as the Legislature thereof may direct, a number of electors, equal to the whole number of senators and representatives," etc. The italicized words show where he thinks the strength lies, and that the States now have the absolute right to say who may join in this appointing. Let us, however, call the attention of H. B. B. to the fact that if he judge of a whole flock of black birds by the white one which may happen among them he is liable to be deceived; therefore let us look at some other provisions of this same Constitution. This, however, is scarcely necessary if we pursue his argument, since by it he totally destroys all that he aimed to establish by this quotation, which was the right of the States to determine who may vote for Presidential electors. While in fact the quotation does not necessarily have any direct relation to the act of voting, which he himself shows, by calling attention to the fact that before the war South Carolina provided the

manner of appointing electors by giving that power to the Legislature. But it is not magnanimous to use weapons which your opponent placed in your hands, and as we can well afford to be magnanimous now therefore we pass over this slight fact without placing it to the general account.

Admitting that the paragraph quoted, standing by itself, confers all the power on the States which H. B. B. claims it does, what then? Further on H. B. B. says: "One of our greatest difficulties hitherto in enlisting the interests of politicians has been the supposed constitutional obstacles in our way." Mark you, he says the supposed obstacles. Are we then to conclude that possibly there were no real obstacles. "To establish woman suffrage or anything else by constitutional amendments is tedious and difficult. Not only is a subsequent popular ratification necessary, but, in almost every State, arbitrary restrictions exist, whereby a popular vote can only be reached by previous repeated majorities of two-thirds in both Houses of Legislation." [The last italics are our own. To these we shall refer subsequently.] In this brilliant paragraph H. B. B. gives us the difficulties in the way of woman suffrage, and upon them he goes off into a long dissertation about State laws which should be reamended so as to meet his demands, the chief of which is that the States, individually and not collectively, must grant suffrage to women.

Now, against this heresy we boldly oppose the Fourteenth Amendment, and challenge H. B. B. to contravert our opposition.

We would ask H. B. B. the question direct: Does the Fourteenth Amendment to the Constitution count for anything in the States, or can the States amend their Constitutions and enact or enforce laws in utter disregard of the direct provision of that Amendment? And H. B. B. you must answer it.

We assume that a provision of an amendment to the Constitution which should be made next year would override, annul and render void and of no vital effect all parts of State Constitutions and State laws which were not in harmony therewith. If this is not so, of what use would a Sixteenth Amendment be providing specifically for "sex"? In short, has the Fourteenth Amendment any modifying power over State laws which conflict with its provisions? We say emphatically that every State law and all parts of State Constitutions which provided anything in any way adverse to that amendment were killed dead the very moment it became a part of the supreme law of the land.

Are we right, H. B. B., or are we wrong?

Let us go to the Constitution itself and determine this matter.

Article six, section two, of the Federal Constitution, provides as follows:

"This Constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made or which shall be made under the authority of the United States, shall be the supreme law of the land, and all judges in every State shall be bound thereby: anything in the Constitution or laws of any State to the contrary notwithstanding."

Is that conclusive or is it not? If not, nothing can be; hence we must decide that the Constitution of the United States is the supreme law as against all State laws whatever.

H. B. B. says "arbitrary restrictions exist in almost every State." By "arbitrary restrictions" we are justified in assuming H. B. B. means restrictions in suffrage by which women are prevented from voting.

The Fourteenth Amendment provides that: "No State shall make or enforce any law which shall abridge the privileges and immunities of citizens of the United States." And the Fifteenth Amendment recites that the right to vote is a right of citizens of the United States. Now, if the right to vote be a common right of citizens of the United States, how is it possible that arbitrary restrictions can exist in State laws which can prevent the exercise of that citizen's right, since the Fourteenth Amendment so distinctly declares that no State under any consideration shall either make or enforce any such law? Then what becomes of the "arbitrary restrictions," which it is affirmed exist in almost every State, since the Amendment blots them out of existence? In the face of that amendment, what power have States over citizenship or its rights, since they can enforce no law to abridge them? This, perhaps, may seem to H. B. B. to be a "short cut" to woman suffrage, but we much fear it will be rather a "long cut" for him before he will be able to get away from its logic. We will ask the attention of H. B. B. to that section of the Constitution which is the fundamental one in regard to the right of the people to exercise the suffrage.

Article one, section two, of the Federal Constitution provides:

"The House of Representatives shall be composed of members chosen every second year by the people of the several States, and the electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State Legislature."

Although in the beginning of this we presumed that Gen. Butler's authority was no longer of any account, still the minority report on the Woodhull Memorial states the case involved here so well that we think we are justified in using it in place of anything which we might add:

The first clause of this section declares who shall choose the Representatives; mark the language: "Representatives shall be chosen by the people of the States," not by the male people, not by certain classes of the people, but by the peo-



ple; so that the construction sought to be given this section, by which it would recognize the power of the State to disfranchise one-half the citizens, as in direct contravention of the first clause of the section, and of its whole spirit, as well as of the objects of the instrument. The States clearly have no power to nullify the express provisions that the election shall be by the people, by any laws limiting the election to a moiety of the people.

It is true the section recognizes the power in the State to regulate the qualifications of the electors; but, as we have already said, the power to regulate is a very different thing from the power to destroy.

The two clauses must be taken together, and both considered in connection with the declared purpose and objects of the Constitution.

The Constitution is necessarily confined to the statement of general principles. There are regulations necessary to be made as to the qualifications of voters, as to their proper age, their domicile, the length of residence necessary to entitle the citizen to vote in a given State or place. These particulars could not be provided in the Constitution, but are necessarily left to the States, and this section is thus construed as to be in harmony with itself, and with the expressed objects of the framers of the Constitution and the principles of free government.

When the majority of the committee can demonstrate that "the people of the States"—and one-half the people of the States are equivalent terms—or that when the Constitution provides that the Representatives shall be elected by the people, its requirements are met by an election in which less than one-half the adult people are allowed to vote, then it will be admitted that this section, to some extent, sustains them.

The committee say, that if it had been intended that Congress should prescribe the qualifications of electors, the grant would have given Congress that power specifically. We do not claim that Congress has that power; on the contrary, admit that the States have it; but the section of the Constitution does prescribe who the electors shall be. That is what we claim—nothing more. They shall be "the people"; their qualifications may be regulated by the States; but to the claim of the majority of the committee that they may be "qualified" out of existence, we cannot assent.

We are told that the acquiescence by the people, since the adoption of the Constitution, in the denial of political rights to women citizens, and the general understanding that such denial was in conformity with the Constitution, should be taken to settle the construction of that instrument.

Any force this argument may have it can only apply to the original text, and not to the Fourteenth Amendment, which is of but recent date.

But, as a general principle, this theory is fallacious. It would stop all political progress; it would put an end to all original thought, and put the people under that tyranny with which the friends of liberty have always had to contend—the tyranny of precedent.

From the beginning, our Government has been right in theory, but wrong in practice. The Constitution had it been carried out in its true spirit, and its principles enforced, would have stricken the chains from every slave in the republic long since. Yet, for all this, it was but a few years since declared, by the highest judicial tribunal of the republic, that, according to the "general understanding," the black man in this country had no rights the white man was bound to respect. General understanding and acquiescence is a very unsafe rule by which to try questions of constitutional law, and precedents are not infallible guides toward liberty and the rights of man.

It appears to us that H. B. B. has set up a "man of straw," and that the fearful blows of which he makes use to kill him will soon prove too exhausting even for his "constitutional" endurance; and that he may even yet accept the interpretation given the Constitution by General Butler, when he says it has granted suffrage to women as against all State laws whatever. If this be so Congress can settle the whole matter by a very simple proceeding, which would save H. B. B.'s friends in all the States a vast deal of labor, as well as secure the exercise of suffrage to all citizens in time to participate in the next Presidential election.

Please think of this candidly H. B. B., and don't despise the "short cut," since you have come to the advocacy of one which you would have equally short if it were possible to make it so.

Now, we have a proposition to make H. B. B., which will test the honesty and sincerity of us both. We propose that H. B. B. republish our arguments upon this question of constitutional precedence, and that we republish his upon the same, so that our respective readers may have the benefit of "hearing" both sides.

THE *Sun* says that Horace Greeley says "Grant's family is too large." The *Sun* is very lively, and in its warmth of expression and desire to keep its readers cheerful and pleasant-tempered, it occasionally extenuates or seems to set down things in malice; especially about Grant and John Russell Young. On this occasion, however, Mr. Greeley's express words are quoted, and as the *Sun* admires H. G., what he says is probably true. Can a man, and especially a President, have too large a family? One of the proverbial blessings of life is a large family; the man with such a precious appendix can meet his enemies in the gate. The Grants, except the President, fill very little offices, in which the salary is of more importance than the duties; and who can be a better judge of fitness than their illustrious patron and relative. As a church member in good standing, the President knows that he must take care of his own if he would not be accounted worse than a heathen.

DID HELMBOLD try to kill himself, and did he cure his suicidal mania with Buchu? Did he make over all his money to his wife? Is he behindhand with his printer, advertising man and colored coachman? If all these things are not, and that it is a successful advertising dodge, the world is a greater fool than it ever was—the only moral to be drawn is that if the physic misses fire as the gun did, it must be very poor stuff.

SOLOMON, or Dr. Johnson, or Tupper, says, "The honest man gets rich slowly." Speaker Blaine is of the same opinion. In 1861 his property was valued at \$1,750, all told. Since then he has been in Congress—wages \$5,000 a year—personal and official expenses are about twice as much. Out of his losses he has managed to put away half a million. But then our good Speaker says, and he says it openly, that he does not approve of Tweed and Sweeney making money so fast, and by politics, too. In the aristocracy-cursed, priest-ridden, brutally-benighted nations of Europe, leading politicians, cabinet ministers, and men of that stamp, do not work for money. Pitt was insolvent—Fox a pauper—Canning could barely afford to keep his carriage—Russell spent all his own money and half his wife's—Disraeli would be poor were it not for a rich wife. In fact, none but a rich man can bear the expense of political distinction and high office. The leaders of party go into public life rich and leave it poor. In our God-favored nation we are, as we ought to be, ahead of that old fogysm. Our patriots begin on nothing, spend all their earnings, and come out wealthy.

THE papers at the first announcement of Mrs. Wharton's crime rushed blindly, as they always do, to the conclusion that where there was smoke there must have been fire, and the usual penny-a-line trash about Borgia, Brinvilliers de Ganges and all the female poisoners was ventilated as freely as if it had not been said a thousand times. A woman's honor, feelings, life were not of the least significance with these revelers in garbage, and it now turns out from the chemist's report that in one case at least suspicion of poison was unfounded. Innocent or guilty, there is the grossest impropriety in anticipating justice for the sake of pandering to a wide-mouthed appetite for wonders. With one honorable exception the press raged furiously in the same way in the Buffenbarger case, and it now turns out that the man died a natural death.

SOROSIS is said to be so sick as to be almost *in articulo mortis*. We are very sorry for it. Not because Sorosis was of any particular use or had any special public value. It was a private society for social and friendly reunion and interchange of kindly sentiment; but its dissolution gives occasion to the curious to open their mouths and exclaim that women can never be brought to dwell together in harmony. Men are always exemplars of such delightful unanimity, so disinterested and so free from envy and uncharitableness. The fault of Sorosis was precisely that it had no common tie of external action. It was too exclusive in its organization, not broad enough in its design.

THE following letter explains itself and some other things: NEW YORK, Sept. 1, 1871.

To the Anti-Monopoly Committee at Albany:

GENTLEMEN—I have received your circular announcing the formation of a new political party to be known as THE ANTI-MONOPOLY PARTY. But on reading your platform, I find that you are opposed only to such commonplace monopolies as Banks, Railroads and the like, and the greatest of all American monopolies gets no stinging blow at your hands. I mean the monopoly of the elective franchise by one-half of the citizens of the United States, against the equal right of the other half to the same prerogative. So long as you remain accomplices in this most unconstitutional of all monopolies, pray do not affront the King's English by calling yourselves anti-monopolists.

Bluntly yours, THEODORE TILTON.

TO THE WORKINGMEN OF THE UNITED STATES.

FELLOW-WORKMEN:

The subjoined call of the G. C. of the I. W. A. is hereby submitted to you. Judge yourself of the double-tonguedness of Mr. Washburne, the United States representative in Paris, in his dealings with the Commune; and if your mind should be biased about the "Commune," brethren, don't forget that all your information about it came through the channel of its deadly adversaries—a subsidized press. Don't forget that the "Commune" was a workingmen's government, and as such was hated, dreaded and calumniated by all the privileged classes and their ubiquitous mouthpieces and subordinates, just as they calumniate every workingmen's movement in this country. (See, for example, the miners' strike, the so-called riot in Scranton, the strike in Amador, Ohio.) Don't forget that the "Commune" fought and fell for claiming the rights you either enjoy or are striving for, *i. e.*, the right of self-government and the right of the laborer to the fruits of his toil.

We are ready to furnish those requesting it with a copy of the complete vindication of the "Commune," as issued by the General Council of the I. W. A.

Fraternal greeting,

The N. A. C. C. I. W. A.

|                    |                  |
|--------------------|------------------|
| THEODORE H. BANKS, | MILLOT AINE,     |
| CONRAD CARL,       | L. RUPPEL,       |
| D. DEBUCHY,        | R. STARKE,       |
| JOHN DEVOT,        | GEO. STIEBELING, |
| F. FILLY,          | TH. WEISS,       |
| E. GROSSE,         | WM. WEST,        |
| B. HUBERT,         |                  |

F. A. SORGE, Cor. Sec., Box 101, Hoboken, N. J.  
New York, August 1, 1871.

## THE CONSTITUTION A TITLE-DEED TO WOMAN'S FRANCHISE.

"How excellent franchise  
In woman is."—CHAUCER.

CHARLES SUMNER, SENATOR OF THE UNITED STATES:

Honored Sir—I am asked by a number of good women (neighbors and friends of mine) to solicit from you a remedy for a grievance which they suffer. They are public-spirited citizens who want to take a citizen's part in the next presidential election. They believe that the Constitution, by its Fourteenth and Fifteenth Amendments, secures to women, as to other citizens, the right of suffrage. But the State laws of New York, in defiance of the supreme law of the land, deny to women this right. My clients therefore appeal to you, as senior of the Senate and guardian of liberty, to procure the passage of an act of Congress to enforce the Federal Constitution in the State of New York, so that all citizens herein residing, who possess the qualifications prescribed by law, may exercise unmolested the elective franchise.

In giving the reasons which warrant (nay, compel) this equitable interpretation of the Constitution, I am not presuming to enlighten your learned mind on the meaning of an instrument which you hold in the sacred keeping of your oath of office, but am simply executing a semi-official duty of my own as the president (until lately) of a society for the equal rights of American citizens without distinction of sex.

What is a citizen of the United States, or of a State? This question was never explicitly answered in the Constitution until the adoption of the Fourteenth Amendment. Previous to this amendment, a Kentuckian was first a citizen of Kentucky and thereby of the United States, but this amendment makes him first a citizen of the United States and thereby of Kentucky. Or he may be a citizen of the United States and not of a particular State. "All persons," says the amendment (and mark the sweep of the phrase), "all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the States wherein they reside." Even the Judiciary Committee of the House of Representatives, in a majority report against woman's constitutional right to vote, has declared that the term "all persons" is used in this amendment without limitation by sex; or in other words, that not men only, but women also, are citizens. If I here adduce no judicial decision to this effect, it is only because the point is too self-evident to have been ever questioned in any court. Whenever raised in the courts of the United States with regard to parties to action under the Constitution, it has been brushed away as frivolous. And probably the Supreme Court will never say that "all persons" include men and women until it shall first feel called upon to say that "all parents" include fathers and mothers, or "all children" boys and girls. If, however, anybody for the sake of a cavil should still deny that women are citizens, I point him to these three facts, namely—to pre-empt land, one must be a citizen; to register a ship, one must be a citizen; to obtain a passport, one must be a citizen; and to three other facts, namely—women pre-empt land; women register ships; women obtain passports. Furthermore, as when Solomon, in naming three things, added a fourth, I add that women are naturalized and thus made citizens. In other words, women are citizens.

Well, then, women being citizens, what are their rights as citizens?

The Constitution as it stood in the early days, and long before it reached the Fourteenth Amendment, declared in the fourth article: "The citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States."

What were these "privileges and immunities?"

The Washington Circuit Court, two generations ago, through the wise lips of Judge Bushrod Washington, declared its unanimous opinion that one of these "privileges and immunities" was "to enjoy the elective franchise as regulated and established by the laws or constitution of the State in which it is to be exercised."

The Fourteenth Amendment, a later flower of liberty, exhibits these "privileges and immunities" in still fuller bloom. "No State," it says, "shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

The difference between the Fourth Article and the Fourteenth Amendment (both being similar in phraseology), is strikingly portrayed in a recent decision by Justice Bradley, of the Supreme Court of the United States, as follows: "The new prohibition that 'no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States' is not identical with the clause in the Constitution which declared that 'the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States.' It embraces much more. \* \* \* The privileges and immunities secured by the original Constitution were only such as each State gave to its own citizens. \* \* \* but the Fourteenth Amendment prohibits any State from abridging the privileges or immunities of citizens of the United States, whether its own citizens or any others. It not merely requires equality of privileges, but it demands that the privileges and immunities of all citizens shall be absolutely unabridged and unimpaired."

Now, from these data, let me swiftly trace the practical



progress of the elective franchise from its early restriction to white men to its subsequent inclusion of negroes and to its consequent inclusion of women.

The Federal Constitution in the First Article said: "The electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State Legislature"—a phraseology which, by common consent, was taken to mean that, not the national government, but the States, had authority over suffrage—and, accordingly, the States administered suffrage to suit themselves, without Federal interference. And yet, lest any State, from local prejudice or sectional animosity, should injuriously withhold this right from citizens moving into it from other States, the Fourth Article, with humane liberality, said: "The citizens of each State shall be entitled to the privileges and immunities of citizens in the several States"—or, in other words (to quote Justice Washington), shall "enjoy the elective franchise as regulated and established by the laws or Constitution of the State in which it is to be exercised." But the States, following a narrow and unworthy policy, excluded certain of their members from citizenship and suffrage; for instance, persons guilty of having been born black; and all this was done by the States without Federal countercheck, because of the universal acknowledgment that the States, and not the National government, rightfully controlled suffrage. But later, the American people, taught by the fiery lesson of a war against slavery, passed the Fourteenth Amendment, which said: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the States wherein they reside"—thereby no longer permitting any State to say to any of its native-born or naturalized members, "You are not citizens." And this amendment further declared: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States"—thereby no longer permitting any State to say to any of its citizens, "You shall be denied the right of suffrage," but, on the contrary, securing to these citizens their right of suffrage "absolutely unabridged and unimpaired."

In short, under the original Constitution, each State gave the right of suffrage to such citizens as it chose, without dictation by the Federal government; but under the new amendments, the Constitution itself now directly secures the right of suffrage to citizens of the United States, and forbids the States to deny or abridge this right.

Now see what this logic proves for women. An argument arises from it, step by step, like the rounds of a ladder, and conducts us to the high conclusion that women, like all other citizens, are already enfranchised by the Federal Constitution, and that the States cannot disfranchise them without violating the Supreme Law of the land. The successive beads of the rosary are these: Inasmuch as, by the Federal Constitution, "all persons" (including women) are citizens; and inasmuch as citizens have "privileges and immunities," among which is suffrage; and inasmuch as these privileges and immunities, including suffrage, cannot be denied or abridged by the States, but must remain "absolutely unabridged and unimpaired;" therefore the National Constitution ordains, first, that women, like other citizens, have the right of suffrage; and second, that they have it so securely that the States cannot impair or abridge it.

If I were to take a hammer and chisel, and engrave this argument on the wall of Gibraltar, I could not say which would be the more impregnable, the logic or the rock.

You are aware that this interpretation is no novel or subtle device of mine. I speak as its expositor, not its originator. Being, as it is, a palladium of the rights of women, I am happy to remember that it was first brought into conspicuity by a woman. The anti-slavery controversy in England owed its final and victorious watchword, namely, "Immediate and Unconditional Emancipation," to a woman—Mrs. Elizabeth Heyrick. In like manner, in the United States, the final and victorious watchword for woman's struggling cause, namely, her right of suffrage as decreed already by the Constitution, was proclaimed at the Federal Capital by a woman—Mrs. Victoria C. Woodhull. You know this lady. You remember her Memorial, asking Congress to enforce her constitutional right to vote. You characterized the argument with which she accompanied it as one of the ablest that you had ever heard. You have not forgotten how it elicited the corroboration of many of the best legal minds of the country. Nor need you be re-told that it drew forth in its favor, from General Benj. F. Butler and Judge Loughridge, acting jointly, one of the most laborious and admirable reports ever submitted to the House of Representatives. But there can be no higher authority in its support than the assenting verdict of your own judicial mind.

Objections are urged against this construction, but, when weighed, are found wanting.

It is objected, for instance, that not the National government, but each individual State, has authority over suffrage. The preceding reasonings have already dealt with this idea. Let me deal with it again, to nail it to the counter. Three-quarters of the States solemnly ratified the Fourteenth and Fifteenth Amendments. All the States, as soon as these two amendments were added to the Supreme Law, thereby surrendered to it all the powers which these two amendments contain. Among these powers is one prohibiting each and every State from abridging or denying the right of suffrage to citizens of the United States. So that the States no longer

possess a function which they have abandoned to the National government. And Alexander H. Stephens understands this so well in the case of the negro that he wants the Fourteenth and Fifteenth Amendments expunged in order that the States may resume their power over suffrage, and recall the ballot from a race which these amendments enfranchised. The National Constitution, and not State law, is now the clear fountain out of which springs the citizen's guarantee of suffrage.

Another objection is that, though the Constitution prohibits disfranchisement on account of color, it does not on account of sex. This argument (or rather misrepresentation) is founded on the Fifteenth Amendment, which says: "The right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color or previous condition of servitude." But of whom does this amendment speak? Whose rights does it guarantee? For what purpose was it framed? It enacts, as its terms declare, "the right of citizens of the United States to vote." Now who are these citizens? They are both men and women—not men alone. The preceding amendment had just declared "all persons" (including women) to be citizens, and had secured to both sexes their right of suffrage. The Fifteenth Amendment then says the right of men and women, or, to use a shorter phrase, "the right of citizens of the United States, to vote shall not be abridged or denied on account of race, color or previous condition of servitude." In other words, the Fifteenth Amendment, legislating in behalf of the whole body of citizens, including men and women, provides that, however any State may qualify the franchise of these citizens on account of age, property or intelligence, nevertheless it shall not deny this franchise to these men or women on account of "race, color or previous condition of servitude." The Fifteenth Amendment was born blind to sex, and wears a bandage against color.

Another objection is that, as the Constitution gives to the States the right of fixing the qualifications of voters, the States may make sex one of these. To this I reply that the citizens, or "all persons," whom the Constitution thus presents to the States to be qualified as voters, are already shown to be both men and women. After the Supreme Law has once enfranchised these men and women, the State laws cannot disfranchise these women any more than it can these men. All that the States may do is to "regulate and establish" suffrage by imposing equal qualifications on all citizens, both men and women. Moreover, what must necessarily be the character of these qualifications? No State can exact a qualification which, in the nature of things, cannot be attained by the citizen from whom it is required. Thus age, property and intelligence may be made qualifications because the citizen has a fair chance to attain them all. But to impose a specified color or sex as a condition precedent to voting, is not to qualify, but to abolish the right of suffrage in the case of all persons of the opposite color or sex. For a negro could never change his color, nor a woman her sex. To fix impossible qualifications is not to "regulate and establish" suffrage, but to disestablish and annihilate it altogether.

Another objection is that the new Amendments were not intended to ordain Woman Suffrage. Neither were they intended to prohibit it. The intent (or the non-intent) serves my argument as well as it can serve the opposite. But with or without an intent, a law stands as it is written—*Lex ubi scripta est*. As written, the Constitution secures suffrage to all citizens, whether white males, negroes or women. But was there no "intent"? I happen to know that a number of able men, including Senator Matt Carpenter, George W. Julian, Gen. Ashley, Judge Woodward of Pennsylvania, and others, either during the pendency or after the passage of the new Amendments, discovered in them a title-deed to Woman Suffrage; and some of these legislators voted for and others against these Amendments on this account. Furthermore, this discovery, being thus promulgated before the Amendments were adopted, became immediately thereafter the basis of a powerful and widely-echoed demand for the enforcement of this construction. It is therefore a contemporaneous judgment, not a long-deferred afterthought, which thus takes these two Amendments at their word, nor permits them to keep their promise to the ear for the sake of breaking it to the hope. Even Mr. Bingham, the author of the Fourteenth Amendment, became convinced last winter that this Amendment bore within it a richer burden of meaning than he had meant to freight it with; for, when Mrs. Woodhull took her claim to Washington, he said to her at first, "Madam, you are not a citizen;" and it was not until she pointed out to him his own phraseology in the Constitution, namely, "All persons born or naturalized, etc., \* \* \* are citizens;"—it was not until he had put on his spectacles to read his own handwriting a second time that he thereupon acknowledged, as chairman of the House Judiciary Committee, that the phrase "all persons" must include both sexes. So that if the very author of the Fourteenth Amendment has, since its adoption, changed his mind concerning its "intent," the rest of the people, for the same good reason, should do the same wise thing.

But you yourself, sir, have taught (and I cannot forget the lesson) that public statutes are to be interpreted evermore in the interest of liberty, and not of bondage. In the Senate, Feb. 5, 1869, you said: "The true rule under the National Constitution, especially since its additional amendments, is, that anything for human rights is constitutional." As if to

give dignity to this declaration, you added: "No learning in the books, no skill acquired in courts, no sharpness of forensic dialects, no cunning in splitting hairs, can impair the vigor of the constitutional principle which I announce. Whatever you enact for human rights is constitutional; and this is the supreme law of the land, anything in the constitution or laws of any State to the contrary notwithstanding." In view of this declaration by your own lips, I add the just deduction that as civil liberty is as much the human right of women as of men; and as the elective franchise is as much the constitutional right of women as of men; therefore both the law of nature and the law of the land unite by their own inherent "intent" to ordain the beneficent enfranchisement of women and men.

But if this reasoning be too vaguely drawn from general principles, and if I be summoned to substitute for it what Lord Chatham called "the statute-book doubled down in dog's ears," I then appeal to the same decision of Justice Bradley, of the Supreme Court, to which I have already referred, and which, in speaking of the Fourteenth Amendment and its intent, says: "If the Amendment does in fact bear a broader meaning, and does extend its protecting shield over those who were never thought of when it was conceived and put in form, and does reach social evils which were never before prohibited by constitutional enactment, it is to be presumed that the American people, in giving it their imprimatur, understood what they were doing, and meant to decree what in fact they have decreed."

Now, without stopping to answer further objections (all of which will answer themselves), I point to article fourth, section second: "The United States shall guarantee to every State in this Union a republican form of government." For years negroes were excluded from their civil and political rights on the pretext that they were not citizens. When negroes were declared by the Fourteenth Amendment to be citizens, these citizens acceded to the "privileges and immunities" of citizenship, among which was the elective franchise. But the very amendments which thus secured this chief of all "privileges and immunities" to the negroes secured it at the same time to women. To deny to negroes in New York State the right of suffrage would be to violate, not only the Fifteenth Amendment, which declares that this right shall not be denied on account of color, but to violate also article fourth, section second, which declares that the United States shall guarantee to each State a republican form of government. In like manner, to deny this right to women is to violate equally the same provision of article fourth. A republican form of government, since the adoption of the Fourteenth and Fifteenth Amendments, requires just as absolutely the participation of negroes and women as it heretofore did of white males. A citizen is a citizen, whether white or black, male or female. Neither you nor I nor any other man can invent a reasonable reason to the contrary.

I now remind you that the Constitution nowhere denies suffrage on account of sex. If any such denial is derivable from the instrument, it must be by inference. But if there be any denial, even by inference, it is a denial of man's not of woman's franchise. Thus the Fourteenth Amendment declared (and this was a blot which the Fifteenth rubbed out), "When the right to vote at any election \* \* \* is denied to any of the male inhabitants," etc. Here is an implication that certain male inhabitants might (for instance, for the crime of a tropic skin) be disfranchised. But there is nowhere a single reference, direct or indirect, through the entire text of the Constitution, to a possible denial of suffrage to female inhabitants. But even if there were some such dim allusion, it would melt away and disappear before the clear-shining doctrine that fundamental rights like the right of suffrage cannot be taken away by implication. The fact that a man's rights are expressly established does not prove that a woman's rights are impliedly denied. A law which gives the franchise to men does not thereby refuse it to women. But the National Constitution puts an end to all this special pleading by comprehensively guaranteeing the right of suffrage to all citizens, both men and women.

I am sure you have often weighed the golden word citizen. What is its precious meaning? Worcester defines a citizen to be "an inhabitant of a republic, who has a right to vote for public officers;" Webster, "a person who has the privilege of exercising the elective franchise" and Bouvier, in the Law Dictionary, "one who, under the Constitution and laws of the United States, has a right to vote for Representatives in Congress, and other public officers, and who is qualified to fill offices in the gift of the people." In the spirit of all these definitions, the Supreme Court has declared as follows: "There is not to be found, in the theories of writers on government, or in any actual experiment heretofore tried, an exposition of the term citizen which has not been understood as conferring the actual possession and enjoyment, or the perfect right of acquisition and enjoyment, of an entire equality of privileges, civil and political."

I am tempted to mention that I have transcribed the preceding declaration (which forms part of the decision in the Dred Scott case) without going for it to a law-book, but from one of your own speeches, in which you accompany it with the following comment: "Thus," you say, "does that terrible judgment, which was like a ban to the colored race, now testify to their indisputable rights as citizens." My dear friend, on reading this passage I was reminded of King David's sage reflection, that God causes the wrath of man to praise Him, and the remainder thereof He restrains. The



Dred Scott decision, based on the theory that the negro was not a citizen, lifted the prerogatives of citizenship so high as to be altogether beyond his reach. But in less than ten years after that decision, both negroes and women have been constitutionally declared to be "citizens of the United States and of the States wherein they reside." They have thus come into simultaneous possession of those "privileges and immunities" which Chief Justice Taney's court withheld from negroes because they were not citizens, but which this very same decision now confirms equally to negroes and women because they both are citizens.

And now I come to the practical point of this discussion. Although the National Constitution, by virtue of the new Amendments, secures to women their right of suffrage, yet the Legislature of New York, a body which attempted to defeat these Amendments, and which defied Congress to declare their adoption, has failed, since their adoption, to conform the laws of this State to the amended supreme law of the land, so as to protect women, like other citizens, in the enjoyment of their elective franchise. Other States have followed the bad example of New York, and women residing in them are still deprived of their right of suffrage, or if they attempt to execute it, are subject to obstruction, refusal or denial by the Inspectors of Election. As a remedy for this wrong, Congress must pass an act for the enforcement of these two Amendments in the case of women, just as it did in the case of negroes. For you remember that after these Amendments were adopted, certain of the States affected to despise their validity, and attempted to set at naught the constitutional rights thereby guaranteed to dark-skinned as to lighter-hued citizens. Accordingly Congress passed a stringent act (bearing date May 31, 1870,) saying: "It shall be the duty of every officer to give to all citizens of the United States the same and equal opportunity to become qualified to vote, without distinction of race, color, or previous condition of servitude." This law, exactly as it stands, would be sufficient for the present case, except that, though it was enacted in behalf of "all citizens," it is executed for only one-half. Whatever changes are needed to make this, or some similar act, as effective for women as for negroes, I leave to your own fruitful and suggestive mind. But my clients beg that you will introduce your remedy at the beginning of the session, so that they may concentrate every good influence on its triumph before the winter's end.

I take this occasion to say that at future elections, whether before or after the passage of such an act as I ask you to draft, a number of women in this State, possessing the qualifications requisite for "electors of the most numerous branch of the State Legislature," and being thereby qualified to vote for members of the House of Representatives, will go to the polls and attempt to vote. In case of their repulse by the officers in charge of the ballot-box they will use their discretion in bringing suits against those officials, or in enduring with further patience the oppression of which they complain. But you can readily see how many vexatious law suits may be avoided if the national government will be prompt to maintain the rights of citizens under the Constitution of the United States—the obsolete legislation of the States to the contrary notwithstanding.

My dear sir, the rapid progress of Woman Suffrage in England, where all women who own taxable property vote equally with men who own the like, fills me with impatience at the prejudice which still lies as an obstacle between the women of America and their political rights. The next presidential election will be one of such interest that thousands of public-spirited women will be eager to express their civil wishes concerning it. To withhold from them at such a time a prerogative which they doubly claim, first by natural justice, and next by the Federal Constitution, will be unworthy of a generous government and an enlightened age. In choosing you to be the champion of their natural and constitutional rights, I quote with pleasure the following eloquent passage from your speech of March 7, 1866, as follows: "I do not hesitate to say that when the slaves of our country became 'citizens' they took their place in the 'body-politic' as a component part of the 'people,' entitled to equal rights, and under the protection of these two guardian principles, first, that all just government stands on the consent of the governed, and secondly, that taxation without representation is tyranny; and these rights it is the duty of Congress to guarantee as essential to the idea of a republic." The doctrine which you have here applied to negroes, I ask you to apply to women. You will agree with me that it is as sound in the one case as in the other. I submit the issue to your native sense of justice. Having guided your name forever by your championship of the negro, you have now an opportunity to win a companion laurel as a Knight-templar for woman's enfranchisement. Will you render to the noble women for whom I speak the chivalrous service of introducing into the Senate a swift and strong act to enforce the rights of women, as of other citizens, in the State of New York, and other States?

With mingled pride and love, I am ever yours,

THEODORE TILTON.

THE GOLDEN AGE, Sept. 1, 1871.

To whom can riches give repute and trust,  
Content our pleasures, but the good and just?  
Judges and senators have been bought for gold;  
Esteem and love are never to be sold.

—POPE.

#### THE SIN OF SINS.

I have been thinking of the uncharitable treatment which society gives to "fallen women."

How virtuously we keep them down! How impossible we make it for them to rise again! How inexorably we sentence them to a dungeon of shadows, and shut against them every golden gate to a future career.

This morning, in idling along a brook overhung with alders and fringed with ferns, I came upon an unexpected pool which Nature had poured into a crevice between some red-sandstone rocks; and sitting down beside it, I thought of Him who, in his wayside wanderings, stopped at the Well of Sychar, and talked with the Woman of Samaria.

It was a good man talking to a bad woman.

No, let me retract that unwomanly epithet. I am saying the very thing myself which I condemn in others. Why did I let slip that word "bad?" Did *he* call her so? Then what right have I to stamp her with this stigma? None.

Let me turn to the narrative.

"Jesus saith unto her,

"Go call thy husband and come hither."

"The woman answered and said,

"I have no husband."

"Jesus said unto her,

"Thou hast well said, I have no husband; for thou hast had five husbands, and he whom thou now hast is not thy husband; in that said'st thou truly."

Here was a woman whom the church, had she belonged to it, would have excommunicated. How was she treated by the church's founder? Here was a woman who would have been ostracized by the world. How was she judged by Him of whom the world was not worthy?

In the long dialogue which he held with her he uttered no syllable in rebuke of her past life; he put no insult on her frailty; he cast no reproach on her wayward love.

"Come," quoth she to her neighbors, "Come, see a man who told me all things that ever I did."

And yet in telling them all he gave her no wounding rebuke—no stinging condemnation—no recorded word of criticism—nothing but the same sweet eloquent persuasion to a higher life which he uttered alike to sinner and saint.

"How is it that thou," she said, "being a Jew, asked drink of me, who am a woman of Samaria, for the Jews have no dealings with the Samaritans?"

I cannot read such a question, by such a questioner, without wishing that those other women of Samaria—who walk their fearful pilgrimages up and down Broadway at midnight—for whom there are only bitter wells, and who drink only of poisoned waters—I say, I would to God that these women also could put the same wondering and delighted question to some Christ of to-day, saying:

"How is it that thou, being pure, wilt come and hold spiritual fellowship with us, being foul?"

I do not so much puzzle myself about the origin as I do about the quality of evil. What is sin and what purity? What is virtue and what vice? What is right and what wrong? A man who has never afflicted himself with these queries—who has never held the scourge of this inquest over his own mind—who has never used the smiting rod of such judgment upon his own heart—knows too little of human nature to be either a counselor of others or a monitor to himself. Nor am I ever able to survey the conduct even of the weakest, the faultiest and the guiltiest of men or women, without being suddenly estopped by that penetrating maxim: "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged." And so I can only pity, and dare not condemn, even the lowest of the fallen and the worst of the bad.

On the contrary, I appeal to men's two religions—the natural and the revealed. Did not the very brook that bubbled past my feet this morning seem intent to wash the whole world clean? Is there not likewise a promise that the human heart, though its sins be as scarlet, can become as white as snow? Then, if nature and God thus conjoin to purify us, is it not despicable in us to call ill names for the defiling of one another's fame.

I thought, too, of that other fallen woman—that unwomanly wanton who burst in upon him while he was sitting at a banquet—that aspiring, transfigured and immortal harlot who "bought an alabaster box of ointment and stood at his feet, behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment."

Where is there a more exquisite tale in literature, or where a more beautiful lesson in charity?

"Now when the Pharisee who had bidden him saw it, he spake with himself saying, This man if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner."

A sinner? Yes, and therefore an exile from society. A sinner? Yes, and therefore disinclined to sit at good men's feasts. A sinner? Yes, and therefore condemned to outer darkness where there is weeping and gnashing of teeth.

"Simon," said the god-like guest to the man-like host, "seest thou this woman?"

No, Simon had never seen her. That is, he saw, not the woman, but only the drab—not her womanhood, but only her shame. He was blind. The Master then pricked open his eyes, and sent through them a sudden sunbeam that carried a new light into his cobwebbed soul.

"Simon," said he, "I entered into thine house, thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment."

The point was pressed home by double antithesis. The Pharisee in his proud propriety was convicted of being outdone in courtesy by a woman of the streets. Her gentle manners, therefore, had not forsaken her. The ministering kindness of her woman's nature still remained. Kneeling at her Master's feet, the homage which she still knew how to pay to virtue was as fragrant as the perfume in her box.

Then from the Lord's lips came a remark which, like a bee, carried honey to the woman, but a sting to the man. What must they both have thought of the marvelous audacity of that mild guest who, in defiance of all the laws of Moses, of all the traditions of the elders, and of all the sanctities of society, suddenly exclaimed to the man:

"I say unto thee, her sins, which are many, are forgiven, for she loved much;" and who, turning at the same time to the woman, repeated the same strange speech.

"Thy sins are forgiven—go in peace."

I quote and emphasize these words for the sake of asking this question, namely,

If forgiven by him, why not then forgiven by us all?

The birds could not have sung so sweetly as they did this morning, neither could the sky have kept so bright a blue, nor the earth dressed herself in so soft a green, if at the same time the human heart, for which the earth and all that it contains were made, could remain forever perverted from its Maker's laws by so strange a fact as that its warmest love should suddenly constitute its chiefest sin.

Thinking this thought, I then suddenly saw in the gravel-path at my feet the strange handwriting which the man of Nazareth once stooped and wrote upon the ground. I mean, I saw it not in fact but in fancy. How runs the tale?

"And the Scribes and Pharisees brought unto him a woman taken in adultery, in the very act."

"Now Moses in the law commanded us that such should be stoned; but what sayest thou?"

"Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself and said unto them,

"He that is without sin among you, let him first cast a stone."

"And again he stooped down, and wrote on the ground, and they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself and saw none but the woman, he said unto her,

"Woman, where are those thine accusers? Hath no man condemned thee?"

"She said,

"No man, Lord."

"And Jesus said unto her,

"Neither do I condemn thee; go and sin no more."

Did I not say that I knew what he wrote on the ground? Perhaps I err in my imaginings. Nor will I venture to put his great thoughts into my weak words. But I believe that as the woman's sin was of the earth earthly, he therefore engraved upon the very earth itself the everlasting record of her pardon! So that any woman who should thereafter, in all coming time, fall from her purity even to the street, and be trodden under foot of men, and grovel in the dust, might then and there, in the very soil and defilement with which she was begrimed, behold the eternal decree—"Thy sins are forgiven—go in peace."

It is written of this teacher that "he spake as never man spake." This, I am sure, is true. For, what man ever said of a woman taken in adultery,

"Neither do I condemn thee."

It requires something of the godhead to say that!

One thing more.

During my rambles I reflected on that great impartiality of nature which sends the sun and the rain alike on the just and the unjust—in contradistinction to the miserable partiality of human judgment as one sees it in this very case.

"They say unto him, Master, this woman was taken in adultery, in the very act."

If so, then not only the woman was taken, but also the man. But what became of the man? The woman was dragged to the temple to be stoned. The man probably went away among his companions to laugh. Indeed, there is no evidence that he was not her chief accuser and the ringleader in her punishment.

Now, if the woman's crime merited stoning, did not the man's? If *she* was a sinner, was not *he*? And yet what is the world's judgment? Ah, now as then, and in every such case, the Scribes and Pharisees meet together to forgive the man, and then go away and leave it to Christ alone to forgive the woman!

THEODORE TILTON.

OUR NEW WESTERN AGENCY.—Mr. A. J. Boyer, formerly of the "Nineteenth Century," has become our General Western Agent, with office at 116 Madison street, Chicago, Ill., where subscription may be made to the WEEKLY and advertisements will be taken. The rapid growth of the WEEKLY in Western favor has induced us to establish this branch office, and we are happy to be able to announce the engagement of one so favorably known to Reform as Mr. Boyer, with whom we trust all our friends will join in the endeavor to introduce the WEEKLY into every city, village and hamlet in the great West.



# THE WEEKLY BULLETIN OF THE PANTARCHY.

POSITIVISM, NEO-POSITIVISM, UNIVERSOLOGY.

JOHN H. NOYES.

Some time ago, the Positivists of New York City published in *The World* a Creed or Programme of their Doctrines, which, except for the want of room, I should be very glad to reproduce in *The Bulletin of the Pantarchy*, in part for its great ability and intrinsic excellence, but more as a basis for criticism wherein it seems to me to come short of being integral or complete. But the Positivists are not without help and sympathy, and proper organs through which to get their ideas published to the world; and I am more anxious to use space in spreading before the world such criticisms and ulterior truths as seem necessary, and to make my own views understood by them and others.

The publication in question called forth from JOHN H. NOYES, Chief of the *Oneida Community*, at Oneida, New York, also in *The World*, a reply and series of comments replete with elevated and advanced thought, and expressing so well in nearly all its positions precisely what I should wish to say myself, that I shall republish it in full, adding in brackets such comments as I wish, still, to make on the controversy. Mr. Noyes has somewhere done me the honor, I believe, or from his point of view probably the discredit, of calling me the American Comte; yet, I unite with him in nearly every stricture he has made upon Comte, and find both my head and my heart prompting far more of sympathy with what he says in this article than I do with the general positions of the positivists, apart from the general basis of positivism, which it seems we all concur in accepting.

S. P. A.

ONEIDA COMMUNITY, January 1, 1869.

To the Editor of the World:

SIR—As I do not like to appear before your public uninvited, please allow me to state that I received some weeks since a copy of *The World* containing the Positivist Creed, with the request that I should give my impressions of it. On this invitation I immediately commenced studying the article; but, before I was ready to write, another paper, a week later, brought Henry Edger's card, saying that this Creed "in no wise represents the mature ideas of Auguste Comte," and that "there does exist quite another sort of Positivism than that enunciated by this anonymous, irresponsible, collective (?), self-appointed apostle—a Positivism with a totally different, if not, indeed, diametrically opposite, order of tendencies."

This was discouraging. I knew something about Henry Edger—that he is the accredited representative of the Parisian Positive Council, one of the ten apostles said to have been appointed by Comte himself for the propagation of his doctrine—and I supposed (till his card came) that the Creed was his production, or at least was sanctioned by him. I had not imagined that Positivists were divided into sects and had already got into the old purgatory of internal ecclesiastical strife. Their positiveness, their absolute certainty in regard to the truth and demonstrability of their system, and their full assurance and promise that they would rescue the world from the dissensions and anarchy of the old religions and bring it to peace and unanimity, had led me to imagine that they were marching upon us in one harmonious column. Indeed, I fancied that the Creed was the opening of the battery which had been ordered by the grand "Council" to commence the final attack on the unscientific religions. I verily supposed that all Positivists, to a man, were behind it, and that I had got to nerve myself for the shock of decisive battle between Comtism and Christianity.

When Edger's card came, I felt a little disappointed, as though I had lost my labor in studying the Creed. My first thought was that I might as well leave Edger to fight it out with his rival apostle, and not meddle with the matter till Positivism shall present a creed that is reliably official and orthodox. On further reflection, however, my interest in this heretical manifesto has recovered itself, because I have come to regard it as an indication that Positivism in this country is going through an experience similar to that of Swedenborgianism, *i. e.*, is being Americanized, and that we are to have a free eclectic sort of Positivism, that will be more popular and comfortable than the authoritative and hierarchical system represented by Edger and his constituents.

We all know that Swedenborgianism exists among us in two quite distinct forms. There is the Swedenborgian Church proper, on the one hand, with its ritual and hierarchy—a reverend and formal body, but rather small; and, on the other hand, there is a Swedenborgian party, comprising all the outside untrammelled readers and lovers of the Swedenborg philosophy. This is a vast body, very indefinitely bounded, having members in nearly all the sects, but developing itself most characteristically in the semi-organic masses of Spiritualism. This party holds Swedenborgianism in the loose, free-thinking way that suits the American genius, caring little for the authority of the man Swedenborg, and not at all for that of his ecclesiastical successors and representatives.

My idea is that Positivism is falling into the hands of a party similar to this, and that the orthodox hierarchy represented by Edger is likely to be eventually an insignificant minority. Positivism modified by the free spirit of Young America must be quite a different thing from the French original, and probably will take another name, or at least will cease to be called Comtism, as Swedenborgianism has become Spiritualism.

It will certainly be very difficult for Mr. Edger to bring any great portion of the American people to such a reverence for human authority that they will take Paris for their sacred city and hub of the universe, and look back to the French revolution of 1789 as the beginning of the millennium. We have plenty of hubs here, and we think a good

deal of our own revolution. Americans will read Comte and skim off what they like of his philosophy; but it will go hard to get them down on their knees before him, calling him "our incomparable master," and writing his saint's calendar—Bichat, Guttenberg and the rest—at the head of their letters, instead of old January and February.

I judge, therefore, that the New York Creed published in *The World* may be a pretty good representation of the popular Positivism that is coming in this country. I see in it symptoms of the Americanizing ferment. It says in so many words that the name Positivists "never ought to have been and can no longer be limited to M. Comte and his sect." It claims as fellow-Positivists all the great thinkers and scientists, such as Spencer, Lyell, Darwin, Huxley and Tyndall, though some or all of them repudiate both the sect and the name. Above all, it slips into the midst of its descent on the proper cultus for the new religion, the following irreverent and disorganizing parenthesis: "Suggestions for worship may be taken from Comte (carefully avoiding his complicated organizations and cumbersome details)." This is the very trick by which Fourierism was decomposed and brought to naught. Verily, "our incomparable masters" over the water are not going to put free Americans under another papacy of forms!

In this view of the Creed—considering it a manifesto of American Positivism, cut loose from Comte and the French hierarchy—I think it deserves study and discussion, notwithstanding Edger's denunciation of it; for the mental independence it represents is the best part of our national birthright. It is surely a good thing that Americans do not swallow the universologies of the Old World whole, but take them in pieces and use only what they can in some sort digest into American flesh and blood.

It would be folly to interfere with "free trade" in ideas and undertake to prohibit or obstruct importation of philosophies from abroad; but I confess I am glad that our people are getting in the way of working over what the "incomparable masters" send us. Swedenborg and Owen, Fourier and Comte, have to take their luck here with Christ and the Bible. The American privilege of decomposition and eclectic reconstruction gives no preference to importation of sacred things from Europe over those from Asia.

This country is evidently an excellent field for the development, or at least the trial, of systems studied out on the other side of the ocean. Owen could do nothing with his Communism in England, but had to come here himself, and send his colonies here for practical experiments. Fourier studied and wrote in France, but his system never got beyond the embryonic stage there; it had to come here to be born. Swedenborg, the Teuton, has found the field of his fame in the United States. And now Comte, another Parisian, is coming over to seed us. Our native stock seem to be excellent breeders; but we have to import our bulls. We are a nation of learners and executives; but we look to Europe for our "incomparable masters."

This state of things is doubtless best for the present; but it cannot be final. The same spirit of freedom that makes this country so excellent a seed-field for the Old-World thinkers, will some time enable it to produce thinkers of its own. And the transition to this desirable consummation is begun, when we are smart enough to pull the systems of the "incomparable masters" in pieces, and take or reject as we please.

Success, then, to the New York City society in its eclecticism. Hail to American Positivism. Only let us not hurry the reconstruction. The idea of building religion on the positive certainties of science is a grand one; but we will make a better thing of it in this free country than Comte ever dreamed of. Several sciences that are needed for the foundation were not quarried in his time. It was late in life before he had any idea of the importance of love and "sentimentalism" in universology; and these are the things that the whole scientific world leaves till the last, though they must be attended to first when we begin to build the final palace of truth. And it is only in the free air of America that it is possible to think and experiment on these primaries. It will be time to hope for the vast synthesis of truth which Comte attempted when the highest professorships in our universities shall be those of the intuitional and sexual philosophies.

[Most of this is admirable. I might object to Mr. Noyes' use of the term universology in a plural form, inasmuch as there can be only one real universology. It is a term which I have devised and employed to denote a specific and very new and peculiar system of thought, while his use of the term has a more general and vague and popular purpose; but as he seems to need a word for the looser idea of any system of thinking claiming to be universal and constructive, as well as theoretical, I can afford to allow him to borrow the term for that purpose, without danger of serious injury to its more determinate meaning.]

Mr. Noyes' name, *American Positivism*, for what he so well describes as a mere eclecticism from Comtism after it has been subjected to the common solvent of American Free-thinking, is perhaps well chosen, although, as this same process is going on in England and other countries, some other name, as *Diffusive* or *Eclectic* Positivism, for instance, may be preferable. The other idea with which he has conjoined this, that of integrating all the other great thinkers, such as Spencer, Lyell, Darwin, Huxley and Tyndall, with Comte; of, in a word, making Positivism to mean the whole body of certain knowledge, or of the scientific order of knowing, is a somewhat different idea; and for it I have introduced the terms *Echosophy* (and *Echosophers*), from Greek words which mean *to have or possess wisdom*, as contrasted with Philosophy and Philosophers, which denote, etymologically, merely the *love of wisdom*, and admit of the merely speculative element.

Finally, for the specifically new and still different aspect of Positivism which centres on the specific science of Universology, and then laps back and integrates with it all the older style of Echosophy, I adopt the term NEO-POSITIVISM (or New Positivism). This, in combination with Proto-Positivism, or the old style of Positivism (and Echosophy) makes INTEGRALISM.

Mr. Noyes himself recognizes that we shall some time be enabled to produce thinkers of our own; that we shall not always have "to import our bulls," and adds, very truthfully: "The transition to this desirable consummation has be-

gun when we are able to pull the systems of the 'incomparable masters' in pieces, and take or reject as we please."

Mr. Noyes says, with admirable boldness and candor, that the idea of building religion on the positive certainties of science is a grand one; and, further on, he professes to have learned "to follow the truth, lead where it will and cost what it may." These are grand utterances of what are also fundamental ideas of Universology in the high and specific sense, and of Integralism. We are beginning where thinkers and religionists can both stand together, on these grounds, to have laid the foundations of the NEW CATHOLIC CHURCH of the Future.

Mr. Noyes says: "It will be time to hope for the vast synthesis of truth which Comte attempted when the highest professorships in our universities shall be those of the intuitional and sexual philosophies." This utterance is very advanced, and in the right direction. It is still, however, short of the Universological truth of the subject. Intuition and social relationship are immensely important, but they are still, however, only specialties of a ruling character, if you will, among ordinary specialties, but still no more than that. The highest professorships of the Pantarchal University, as head-centre of all the universities, will be that of the Specialty of Universality itself, or of Universology as such; in the settling of those universal and reconciliative laws which shall integrate all the specialties and harmonize all dissensions, that of sexual and all other philosophies, intuitional and scientific as well—the mediatorial function.]

The first thing about Parisian Positivism that strikes the Yankee mind, is that it is French; that it smells of European mouldiness; that its ritual, for instance, indicates a reaction against Popery, and an attempt to rival it. Reaction against a bad thing is very sure to be bad itself. Owen's "Communism" produced Warren's "Individual Sovereignty." Slavery gave us fighting anti-slavery. Chills alternate with fevers. A true thing does not come by reaction from evil, but by diving into good. We know that all men are affected, and the great thinkers as well as the rest, by the religious and political atmosphere which they breathe; and it is to be expected that systems coming from European thinkers should be tinged with European reactions.

Indeed, the entire quarrel between theology and science, which seems so portentous and fierce even in the New York version of Positivism, is a European affair, with which we have nothing to do, except as it is imported and thrust upon us. New England theology, instead of quarreling with science, has always taken the lead in nursing it and giving it scope. New England ministers and churches have given the world the system of free schools. Yale College, religious as it has been from its foundation, introduced into this country, through *Silliman's Journal*, the whole train of modern physical sciences.

I was bred in the theological seminaries of Andover and New Haven, and I know that Moses Stuart and Edward Robinson taught a system of interpretation for the Bible as thoroughly scientific as that of the German Rationalists; for they imported it directly from German Rationalism; and I know that Dr. Taylor, of the New Haven school, was as free and fearless in his speculations as Comte, and as sincere in his attempt to found a scientific religion. He taught me to follow the truth, lead where it will and cost what it may; and that I take to be the first precept of science. Under that precept I have traveled far enough into the regions of free thinking to shake hands with the scouts of Positivism, and yet I have no thought of abandoning Bible religion. I believe in pretty much all the science that the New York Creed parades, and in Christianity too. I have followed Lyell into the geological ages, and Tyndall into the correlation of forces, and even Darwin into his endless genealogies; and yet I am as sure now that Christ is king of the world (Mr. Noyes' "incomparable master") as I was before science began to swell into infidelity, which, indeed, is within my remembrance.

This, I suppose, is about what the Bible-men of this country generally would say for themselves. They have no such quarrel with science as Positivism arranges for them, nor any idea of giving up their religion because their knowledge of physics is increasing. They look upon German Rationalism and French Atheism as the reaction of Europe against the superstitions of Popery—a far-off affair, with which they have nothing to do on either side. The mistake of Positivism is in trying to import this quarrel, and make us take sides upon it. And this is sure to be the mistake of all imported systems. Hence the necessity of our doing our own supreme thinking—which we shall do by-and-by.

We have other and better and more positive things than Old-world quarrels to attend to. Our business is to use our freedom from European antagonisms to push science into regions that are not open to European thought and experiment. We have our revivals to study; our free and progressive religious experiences; our mesmerisms and spiritualisms; our sexual philosophies and stirpicultures; our socialism in all varieties of experiment, religious and non-religious, successful and unsuccessful. These are vast and rich fields for observation and induction, which can only be seen at a distance by European thinkers. This country may be regarded as a great laboratory, in which the facts for the final religious and social sciences are being accumulated. So Europe itself evidently thinks, for it sends all its religious and social theories here to be put through the crucible of experiment. Comte wrote too early and in the wrong place. He will give us an impulse toward the final religion of science; but American Positivism, "carefully avoiding the complicated organizations and cumbersome details" which he built up against European superstitions, will wait patiently till the facts are all in before it attempts the construction of a conclusive universology.

[It is a pity that Mr. Noyes can't be quite integral; that he cannot discharge all theological bitterness from his soul, and see the good there is in everything; and especially he does not appear to see quite clearly that out of the "bad thing" and that other "bad thing" the reaction against the bad thing, comes a higher good, so that it is by these actions and reactions that the supreme good is evolved. The True and Final Community System will be precisely that which shall span the whole distance from Warren's "Individual Sovereignty" to Owen's "Communism," including all the "good" things which Mr. Noyes finds lying somewhere between



them. Let him not be the first to make the blunder of shooting down the outpost sentries of the other army of progress with which he is destined, despite of himself, ultimately to fraternize.

See, on the question of waiting for more accumulation of facts before "attempting the construction of a conclusive universology," *Primary Synopsis of Universology and Alcatraz*, Nos. 29-42.]

STEPHEN PEARL ANDREWS.

#### THE NEW BREED OF MEN.

The existing humanity in this world is merely the muck-heap of materials out of which the true race of men and women is to be reared by culture and right generation. There is not and never has been any decently well-constituted and well-ordered human society on the planet. There never was a decent home, of a high and complex order. Little simple dots of domestic harmony, scattered here and there in the midst of a prevailing domestic devildom, have given a suggestion of what social harmony might be, and have so sweetened the tooth of humanity for the charms of home that they are frightened to death if anybody proposes enlarging the sphere of that harmony, lest what little there is of it should be disturbed or broken up in the experiment.

It is thus that the love of the good and the true makes bigots of us all. Bigotry is only love of truth and devotion to the little good that people have, coupled with narrow intellectual capacity, and consequent inability to see that that truth can be extended, and that that good can be increased.

People declaim against the breaking up of the family. They do not perceive that what socialists aim at is the extension of the family. The family on the small scale, the mere little group of blood relations, is susceptible of its own little first accord of harmony, which is very delightful; but, viewed otherwise, it is a little hotbed of selfishness—the worst antagonist of the Christian spirit of *universal* love. It is the small centre, the knot, or clique, or horde, declining allegiance to the larger center of social organization and charm.

The true organization of Industry and Social Life is the Hive. The honey-bee is the accepted type of industry, and what the bees would be without an organized hive, human beings are without the phalanx or unitary home. They betake themselves to their little selfish knots, grouped under a leaf or shivering under the edge of a roof, for the want of any organization competent to the expression of all their social wants.

It is only when the family shall be enlarged to the inclusion of two or three thousand individuals, with all domestic labor organized, aided by machinery (which is not applicable to the isolated household), and rendered attractive by every convenience and by the true spiritual atmosphere, by congenial and varying companionship, and by all the conditions of individual development and culture, from infancy upward, that human beings can be generated worthy the name of men and women. All men and all women are to-day, in the first instance, stunted and dwarfed by unfavorable conditions; battered and distorted, next, by the struggle for life; and finally diseased and half rotten from manifold sicknesses begotten of unscientific and ignorant living. But as "the destruction of the poor is their poverty," so the destruction of the ignorant is their ignorance. The moment anybody knows anything more than *they* know, of what they need and might do to better their conditions, and tries to tell it to them, they rage and fly at you, or cackle and squawk, like so many infuriated or terror-stricken creatures of an inferior order, and do all they can to destroy their friends or to crucify their saviors. "O! Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not." Such is the wailing voice of the half-discouraged saviors of mankind in all ages.

And every true reformer is a savior. It is the narrowing tendency of dogmatic theology to contract every supreme quality down to the attribution of a single personage—the type of oriental monarchy. Probably not one in ten thousand of the most assiduous readers of the Bible ever dreamed that one could, in good scripture phraseology, speak of more saviors than one; and that, too, of those who should stand on Mount Zion. All such talk they attribute to the reckless spirit of modern progression; but the Old Book is a great magazine of prophecy for every occasion. Let the reader turn to the last verse of Obadiah and he will find it said—

"And SAVIOURS shall come up on Mount Zion, to judge the Mount of Esau; and the kingdom shall be the Lord's."

Humanity is, as yet, a great uncivilized mob. Religion, unaided by science, has tried her hand at civilizing it, and, while something has been accomplished in the preparation of materials, no great satisfactory result has been achieved. Religion has been a Savior, but, again, not a Savior alone, but *Saviors*, are wanted, and the Savior of Society now in demand, to enable humanity to take the next great step, is SCIENCE. Religion has an instinct of *what* is wanted; Science must indicate the *how*. Religion has foretold from the first the future advent of a perfected humanity to inhabit the earth; Science must inaugurate the new race or breed of men.

Religion is a female, yearning to be impregnated by positive thought, but reticent, still, and opposing and dreading the unknown change. Science is the male, severe, aggres-

sive, disruptive, revolutionary. It is by the congress and co-action of the two that impregnation and proliferation, and the new race of humanity will ensue.

A woman feels drawn in love to a particular man. That proves nothing, or next to nothing, with regard to his inherent quality or his adaptation to her in respect to the best result in the production of offspring. It is no more than the fondness of a child for particular kinds of food, which may be the worst, physiologically, for it. Reason, judgment, systematized knowledge, the reported experiments of others; race, blood, temperament; a thousand considerations never, or almost never, taken into the account, have all got now to begin to be consulted. A new profession of experts in this scientific specialty must spring up. It must be understood that the woman experimenting on the improvement of progeny is conducting a grand scientific process, of more consequence and value than anything in chemistry, or any of the inferior sciences; and that she is entitled to the aid of all who know specially anything on the subject.

In this manner alone this natural function of woman will be elevated in the respect of mankind; elevated in the rank of estimation and effects, and one of the conditions of instituting the *new breed of men* will have been secured.

But the first condition for this, even, is freedom. The woman, who in the pursuit of her aim, of giving to the race better specimens of manhood and womanhood, shall breed from half a dozen different sires, must be as much respected in society as she who adheres, from mere habit it may be, or from the absence of any high ambition, to one, to the dull monotony of the ordinary household.

But all this involves other changes in our social habits and opinions. The true way of receiving children at birth into the community; of providing for, training and educating them; and of utilizing their varied talents to the utmost—all these things have now to be discussed, and considered and ascertained.

The assumption that just the order of social life that we have inherited from the past is the perfection of wisdom; that it alone of all things is right, just as we have discovered that everything else is wrong, is such an instance of folly, of sheer boobyism, as to make it difficult to tolerate men of sense when they assume it. It is difficult to determine whether it is best to scold, or to ridicule, or to argue, or to protest. The right thing would be to be allowed to teach; but men must first be convinced that they are ignorant; that there is something to learn, and that there is somebody that has thought about the subject as they have not, and knows something about it which they do not. And all this takes time, and patience, and power.

STEPHEN PEARL ANDREWS.

#### YES, THE WORLD DOES MOVE!

Mrs. Harriet Beecher Stowe admits that Free Lovers may be as good people as anybody else; although, of course, they must be mistaken, not knowing as much of what they have studied and are intelligently talking about as she who never thought about the subject. And then the Rev. Mildmay, D. D., goes into analysis and finds that, yes, to be sure, there is a sense in which Free Love is all right; but that there is another sense, the only one in which it really means anything, in which it is all wrong. And Theodore Tilton calls for definitions of Free Love, in order that he may choose between them; and Horace Greeley admits that a sinning wife, as well as a sinning husband, when the sin is such as was once held to be the unpardonable one for the woman, may, in certain limited cases, better be forgiven. He has not yet specified so high a number of offenses to be condoned as "seventy times seven," from modesty, probably, as he would not presume to rival the master.

The signs of the times are encouraging. Stowe, Mildmay, Tilton and Greeley may yet be converted to a decent respect for the first principle of human rights, the right of *self-ownership*, with the more fundamental fact that that right is "inalienable." The fact that people consent to become slaves don't, therefore, make them slaves rightfully, after all. The fact that folks greedy of possession *confiscate others to their uses* an *agreement*, don't, therefore, after all, vest any valid title to the chattel so conveyed; for by the fundamental principle of Americanism certain rights are *inalienable*.

S. P. A.

FRANKLINVILLE, N. C., Aug. 29, 1871.

DEAR ANDREWS—You know the story of the old war horse, superannuated and turned out to grass. You have heard how, at the old familiar trumpet call of passing cavalry, he broke pasture and claimed his accustomed place in the marching ranks.

Well, dear old friend, your bugle blast reaches my ears too. Your mustering squadrons wake the echoes of my mountain pasture here; and how do you suppose a veteran steed like me can resist the old habit, not to say attraction, and curb myself from wheeling into line? With ears ever alert for the new summons to the same old conflict, I have heard every toot of your horn, sometimes full, sometimes faint; but the trumpet never seemed to mean me, entrained in other harness, till now.

Did you not hear it? No, 'twas but the wind,  
Or the car rattling o'er the stony street.

But, hark, that heavy sound breaks in once more,  
And nearer, clearer, deadlier than before!  
Arm! arm! It is, it is, the cannon's opening roar!

So I feel that I must drop everything and volunteer. Where, then, is my place? Appoint me to my post, and let it be among the foremost in the fight. By seniority of service, by long culture at your honored feet, by original projection toward the most radical reforms, I claim a place and step in your gathering ranks.

Though, since 1860, our paths seemed to diverge; though, from the necessities of a growing family, I apparently halted and hauled off from reform movements, turned "respectable" and let the government buy me up, yet the radical socialist in me ever remained my real self. Even in my ashes lived my wonted fire, ready to burst forth whenever there should arise any use for my style of fire.

I have always looked to you to haul me over my own coals; so, dear old leader, blaze away.

Yours, as aforesaid, T. C. LELAND.

#### PROGRESS OF THE WOMAN SUFFRAGE MOVEMENT.

It is gratifying to observe the progress in public sentiment upon this question. The deep-rooted prejudice against woman's appearance in public has already disappeared, and Elizabeth Cady Stanton and Susan B. Anthony are addressing large and appreciative audiences in various parts of this State, upon various subjects connected with woman's advancement. Our exchanges speak of their lectures in very favorable terms; while Laura DeForce Gordon is meeting with equal success in Nevada. In this city, Mrs. Emily Pitts Stevens, the talented editor of the *Pioneer*; Mrs. Mary F. Snow, President of the San Francisco County Woman Suffrage Association; Mrs. Mary J. Collins and several other women have very properly applied to be registered as voters, and on being refused, have carried their cases to the courts for decision, on the ground that the Fourteenth and Fifteenth Amendments entitle women to vote and hold office. Similar action has been taken all over our country, by some of the noblest and most distinguished women of the age, among whom we notice in Washington City, Mrs. R. K. Lippincott, better known as Grace Greenwood, the gifted writer, and Mrs. Josephine S. Griffing, the philanthropic agent of the Freedmen's Aid Society. In Wyoming Territory, the early solution of this matter has been greatly advanced by the recent decision of Chief Justice Howe, that the Fourteenth Amendment confers upon woman the right to vote and hold office. We await with deep interest the decision of the United States Supreme Court upon this question. In years gone by the Court rendered itself infamous by deciding that negroes "had no rights that white men were bound to respect." Let us now see whether it will decide that women have no rights that men are bound to respect. Meanwhile, in apprehension of an adverse decision, the friends of this cause should not relax their efforts in behalf of the proposed Sixteenth Amendment conferring equal rights upon all, without distinction of race, color or sex, introduced a few years since by Hon. George W. Julian in the House of Representatives, which through his eloquent advocacy has now many friends in Congress, and which, if once it becomes a part of the Constitution, will terminate the whole controversy in the interest of justice and equality. Some of our friends in San Joaquin County have suggested the propriety of running Mrs. Laura DeForce Gordon as a candidate for State Senator. We think this step premature, and would counsel the reformers of that county not to divide their forces. From our knowledge of Mrs. Gordon's brilliant talents, we have no doubt she would fill that office better than nine-tenths of the members of our last Legislature, which, with its immense Democratic majority, seemed to have no aim save squandering the public funds. When once woman's natural right to the ballot is recognized, and her elevating influence is felt in improved legislation, it will be a matter of general surprise that her equality was ever denied. All prejudices disappear slowly in the crucible of the public mind, and all genuine reforms are achieved by the earnest and persevering labors of their exponents. The advancement of public sentiment upon this question seems more rapid than that upon any other which ever agitated our country; and we rejoice at this indication of progress.—*San Francisco Tribune*.

THE other day a woman postmaster was married—we call her maiden name Smith and her married name Jones. Now who was postmaster after that ceremony? Certainly not Miss Smith, for there no longer was Miss Smith. And certainly not Mrs. Jones, for no such postmaster was known to the Department. There's the bother. And women must give up matrimony or must waive some of her "rights."—*Exchange*.

This is very poor wit. The law of New York entitles a married woman to all her own earnings. The change of name don't make a change of fact. The retention of the maiden name would save the bother. Sarah was not called Mrs. Abraham, nor is Eugenie Madame Napoleon.

IN 1860 England paid to India \$7,500,000 for cotton. At present she takes to the value of \$115,000,000, besides a heavy supply from Egypt, which, owing to favorable soil and climate and cheap labor, promises to be a great country. The Southern States, abounding as they do in all elements of fertility, will do well to abate their devotion to King Cotton and pay attention to other growths and products.

BARON JAMES DE ROTHSCHILD, during the Communist period in Paris, was one morning seated in his cabinet, when two fellows from the faubourgs, armed to the teeth, entered and asked to be shown in to citizen Rothschild. "Gentlemen," said he, "what can I do for you?" "Well, this is what we have got to say: You have millions of money, and the people want bread; so you must share, or if not—" "Share? Very well. How many are you in France?" "Perhaps thirty millions." "And how much money do you suppose I have?" "Say a hundred and fifty millions." "Well, then, among thirty millions that makes five francs a head. You are two. Here are two. Here are ten francs for you, and now we are quits." The men were so confounded by the argument, and by the rapidity with which the whole incident occurred, that they took the money and disappeared.



## ART AND DRAMA.

In matters dramatic there is nothing to tell except that Lotta and Lydia have been playing to good houses, and that the questions of Lotta's acting and Lydia being proper are set at rest by public approval, the only test that is of any account. The critics may smile or the critics may sneer, but the receipts are the true standard. Your actor lives for the present. Posterity is of small value. Unlike paintings or literature, the drama's appeal is for to-day. To-morrow will be too late.

Daly's opening next week with "Divorce" is matter of curiosity. We are to have a real American play, taking us from Canada to Florida, with real American life, done by the full effective of a very powerful company. There is certainly ample scope and verge for dramatic power in our American life. European life with its smoothed exterior and its regular social conventionalities, does not begin to compare in dramatic interest with American life. The rapid growth of wealth, the sudden changes of our social conditions, beggars to-day, millionaires to-morrow, back to beggary next week; the freedom of our institutions, the ease with which adventurers and prodigates of both sexes take rank and assume position, the imitation of fine manners, the unconscious self caricature and satire of shoddy and codfish, the license to eccentricity and originality in our life, all afford a rich mine for the dramatic compiler. Extremes meet—wealth rubs elbows with poverty, barbarism with civilization. We encounter in our daily experience the self-control and reserve of refinement, as also the abandon and outspoken opinion of rude, untutored freedom. And yet we have not an American drama.

It may be, that as the unknown is always the magnificent, our public prefer the foreign to the native article; and authors accept the situation. But there is a mistake. If only in the item of possibilities and probabilities. There is no such word as improbable in a dramatic complication based on American life.

In music there will be a great display of tact and talent this season. The Dolby and Parepa-Rosa troupes will contend for public favor in opera and oratorio. The Parepa-Rosa has secured powerful aids from Europe—Wm. Carl and Clara Doria. Besides the celebrated tenor Capoul, of whose capabilities wonderful stories are told, will come to sing with Nilsson; nor will he come alone. Jonnet and Charles Lyall will accompany him. These singers are in their prime and full vigor, differing from the ordinary run of musical importations which reach this side only when they are played out on the other. Capoul is said to be the equal of Mario. Does this mean of Mario now or Mario then? We shall see. Besides these celebrities, Hedwig Raabe, who married Niemann, the great German tenor, will visit the United States. She is described as very fascinating in appearance, being a handsome blonde, with large blue eyes.

The female Viennese orchestra is to be another marvel of the coming time. These ladies are all young, are all beautiful, are all talented, and have a wonderful wardrobe. With such attractions and such advertising they cannot fail of pleasing our unsophisticated American taste. The orchestra has gradually grown during the past three years out of the quartette party which Josephine Weinlich established in the Austrian capital. Mlle. Selle Elzer is said to be another little Patti in age and talent, being no more than twelve years of age, and possessing a richly delicate and thoroughly cultivated soprano. Fabbri has been her instructress, and will accompany her to America.

In Boston, the Gilmore has presented to the public mind the brilliant phantom of a grand international jubilee in honor of peace. International has an unpleasant twang of politics about it, and peace is mighty onerous. Still when the jubilee comes we will take the music and be thankful, leaving sweet peace and the international suggestions to take their natural course.

W. H.

Mr. H. L. Bateman will open the London Lyceum in September.

Miss Glyn, it is intimated, will act next season, beginning in Boston.

Mario is said to be occupying his leisure hours in sculpturing a bust of Grist.

Andrew Halliday's "Notre Dame" has passed its one-hundredth performance at the London Adelphi.

Miss Agnes Strickland has received a pension of \$500 per annum from the British government in recognition of her historical works.

The Concordia of Rome announces that in the excavations made in the palace of Monte Citorio, with the object of completing the edifice destined for the chamber of deputies, there has been found a colossal torso in white marble, representing Hercules with a lion's skin over the shoulder.

Mr. Fechter has bought the Fourteenth Street Theatre, which he will thoroughly remodel. He will build a new front. The parquet will be nearly on a level with the street, and there will be but two tiers or circles above it. The stage will be arranged so that any scene can be sunk out of sight. The orchestra will be entirely out of view, and covered over with a magnificent trellis-work of flowers, as in an arbor, and on either side fountains will play between the acts. Mr. Fechter is determined to make this theatre first-class, in the most complete sense of the word.

## HARRIET HOSMER.

Anne Brewster writes from Rome to the Boston Advertiser:

In a short while Miss Hosmer's studios will be made still more attractive than they are always. A east in plaster of the superb golden gates which are being cast in gilt bronze by Muller, in Munich, for Lady Alford, is to be placed as an entrance door to the large room to the right of the entrance hall—the hall in which stands a plaster cast of Miss Hosmer's Siren Fountain, also belonging to Lady Alford. In this room are to be placed the statue of the Queen of Naples, the Everett monument and the beautiful Stethworth monument. Miss Hosmer's friends are very impatient; for two years we have been waiting for a sight of some of these beautiful works; but Miss Hosmer is inexorable, and will not show her crea-

tions until she is ready. One certainty we have to console us—when we do see them we are sure not to be disappointed.

Story's "Jerusalem" is the best thing he has done; and this is saying a great deal when you remember his "Libyan Story," "Cleopatra" and "Salome." It is his last work, and not yet completed, although nearly finished. It is a seated female figure, draped as Story's cunning, musical fingers know how to arrange folds. She leans on a ruined wall and gazes off into a mysterious, hopeless distance. Around the grand head is bound a cloth, whose tasseled ends hang over the superb shoulders. On the low but powerful forehead is placed the phylactery ornament, which indicated power among the Jews. The body, which is as marvelous in its strength as it is voluptuous in its beauty, is clothed in a loose, sleeveless garment, which leaves the arms, throat and neck bare; a sash is tied loosely around the waist; the drapery falls over the beautiful breasts, just defining them. Over the knees was thrown another garment, whose masses and lines are like new harmonies coming into an orchestral symphony, and blending so intricately with the original as to become the real base. Story says we will find the mention of his "Jerusalem" in the first chapter of Lamentations. The face is as simple and subtle in expression as the marvelous drapery. It recalls not only that well-known touching line, which every one of us has repeated who has drawn up brackish waters from the deep wells of affliction, or has been stranded on the wild ocean shore of desolation: "Behold and see if there be any sorrow like unto my sorrow," but the beautiful Syrian face also speaks of mighty resentment, as well as grief, and the scornful lips seem to have just cried out: "Do unto mine enemies as thou hast done unto me for my transgression."

## A WOMAN'S EXECUTION, PARIS, MAY, '71.

Sweet-breathed and young—

The people's daughter:

No nerves unstrung—

Going to slaughter!

"Good morning, friends!

You'll love us better—

Make us amends:

We've burst your fetter!

"How the sun gleams!

(Women are snarling);

Give me your beams,

Liberty's darling!

"Marie's my name;—

Christ's mother bore it!

That badge? No shame:

Glad that I wore it!"

(Hair to her waist;

Limbs like a Venus;

Robes are displaced.)

"Soldiers! please screen us!

"He at the front?

That is my lover:

Stood all the brunt;

Now the fight's over!

"Powder and bread

Gave out together.

Droll! to be dead

In this bright weather!

"Jean, boy! we might

Have married in June!

This the wall? Right!

Vive la Commune!"

—Scribner's.

## WOMAN ITEMS.

Miss Annie Isabella Robertson has started as woman's suffrage lecturer in Dublin.

Poor people must dress to seem rich. Rich people may seem as poor as they please. So says Mrs. A. T. Stewart.

Olive Logan and Anna Dickinson will not engage through male lecture agents. They get so cheated. Is this so?

Mrs. FRANCES A. LOGAN, of Genesee, Wis., is a new lecturer on the woman question and poetic literature, and is meeting with success.

Mrs. Celia Burleigh has preached with such a power of fervid eloquence, that a wealthy Detroit gentleman offers to build her a church in that city.

The Revolution has a use for men—they are wanted at home. This is not a new discovery. But husbands are often not to be found where they are most wanted.

The suggested illegality of Sunday marriages disturbs the consciences of some weak brethren. They would have to fall back on ordinations anterior to human and State laws.

Donn Platt, or some one else in the Capital, objects to ladies wearing corsets beneath a loose muslin wrapper in hot weather. First, how does he know? Secondly, whose funeral is it?

The watering-places have been overdone this season with eligible young ladies. Young men have been at a premium. Fault of society—which trains women to no higher aim than dependence.

A Boston lady has started a society to do away with false forms of speech. Instead of "Ah, dear; how glad I am to see you," of polite society, the new formula will be, "Cuss yer. Git out."

Horace Greeley's advice to women to learn how to cook a steak, and not to mind suffrage, is good under circumstances. But without the steak the knowledge to cook it is valueless. This is where the suffrage will come in.

A Mrs. Milne, in England, has been adjudged a divorce from her husband. But he is to have \$500 a year in order to support the children. This reads like a mistake; if not, there's room for improvement in English justice.

Common schools are intended for all classes and conditions—poor and rich. How absurd to encourage display in dress. At Springfield, Ohio, high school,

the good example of a graduation in simple dresses was set by the pupils.

A high-caste Hindoo lady, of Madras, has launched out as a lecturer on "Human Being," her object being the advancement of education of her sex in India.

Shakespeare says if a man swears, trust him not. Mrs. Stowe says if a woman has sick headaches, hysterics, or sheds tears, the man had better come down out of that tree. With such advice, where shall we put our faith.

"Nilsson bathes every morning," is going the rounds. Had the report originated with a woman's journal our virtuous contemporaries would have found libelous matter in it. How thankful we are that dunkeyism is unknown in America.

A. T. Stewart's new hotel for women, at the corner of Fourth avenue and Thirty-second street, is rapidly progressing toward completion. Two million dollars have been appropriated for it, and another million will be required to complete it.

Just sixty-eight years ago, says the *Elmira Advertiser*, Mary Edwards started a female prayer meeting in a private house in Binghamton, and continued it regularly for fifty years, and in so doing founded the second largest society of Presbyterians now in the United States.

The ex-empress of Mexico, Carlotta, cannot live through the coming autumn, as she now has periods of perfect prostration lasting forty-eight hours, and her death is expected almost any day. She is only thirty-one years of age, having been married to the unfortunate Archduke Maximilian when she was but seventeen years of age.

"Katarina, I like to know who gief you de brivilege dat you shall go ant spent me life cent for to buy that ploo ribbon vat you got died around your vater-falls? You vant to brake me up in peesness, eh? I pet you dem things don't nafer happens again in dis family, because I ealap you down so flat as you can't stant, ain't it?" "Coom, Shake," turning to a friend, "let's go; lent us a half tollar, ant go on a spreee out mit de Scheutzen."

On Madison street, New York, Mrs. Brownlow conducts a nautical academy. There are many women in New York supporting themselves in some department of skilled labor—as, for instance, Miss S. E. Fuller, who carried on wood engraving at 25 Bond street, has built up a fine business, inch by inch, depending solely for success upon the absolute merit of her workmanship, as tested by the best works of male competitors.

Miss Bartlett, of Richmond, Virginia, appeared at a recent masquerade ball, given by a well-known leader of fashion at Audubon Park, One Hundred and Fifty-second street, as a Brazilian bug—such as Prof. Agassiz illustrates in his plates, giving cuts of Brazilian invertebrates. The costume was a black tulle, heavily spangled with green, copper and colored tinsel. Her hat was so trimmed as to give form to the bug, while from her shoulders radiated wings heavily spangled.

## MASSACHUSETTS WORKINGWOMEN IN COUNCIL.

[From the Boston Traveller, Aug. 25.]

One of the greatest excitements that Lynn has experienced since the great strike a few years ago has taken place within the past few days among the workingwomen. The facts are these: The boss stitchers held a meeting recently, and adopted resolutions to the following effect: "That the stitchers must give two weeks' notice when intending to leave their employ; failing in this they must forfeit five dollars." There was also to be a universal reduction of wages. The girls, after hearing of this, called an indignation meeting last night. It was the largest and most important meeting ever held by women in Lynn. After calling the meeting together and stating the object of the meeting, it was organized by electing Mrs. E. A. Lane president, and Mrs. E. D. Rogers, secretary. Addresses were delivered by Mesrs. George Sanderson and A. B. Flanders of the Crispins, Mrs. Lane, Miss Little and Miss Burke, and many of the girls who never made a public address before, but were handsomely eloquent when their rights were invaded. The following resolution was unanimously adopted by a rising vote:

Resolved, We, the workingwomen in convention assembled, do accept the following resolution as an earnest expression of our sentiments.

Whereas, We feel that we have long felt the need of protecting our rights and privileges as free-born women, and we are determined to defend them and our working interest to the fullest extent of our ability; therefore, be it

Resolved, That we, the workingwomen of Lynn, known as upper fitters and finishers of boots and shoes, do enter a most solemn protest against any reduction of wages, on any pretext whatever; neither will we submit to any rules binding upon us that will likewise affect our employers.

Resolved, That we feel grateful to the shoemakers of Lynn for their interest and determination to stand by us in our time of need.

Resolved, That we, the free women of Lynn, will submit to no rule or set of rules that go toward enslaving or degrading us.

Resolved, That we will accept no terms whatever, either with regard to a reduction of prices, notices to quit or forfeiture of wages; that while we utterly ignore the spirit of littleness and illiberality which prompted the late action of our would-be oppressors, we will not forget to resent in a proper manner the unjust encroachments upon our rights.

Resolved, That a copy of these resolutions be given to each girl in the shop, and her signature thereon obtained, that they will adhere to the terms of the resolutions, and should any one of the members of the shop be reduced in her wages, or ill-treated, we will drop our work until she is righted.

Resolved, That a copy of the above be inserted in the Lynn papers, and a large surplus number be provided for distribution among our girls.

Another meeting is called for to-night, and it is expected that the girls will then effect a permanent organization for mutual benefit, and to protect themselves against the boss stitchers.

THE WAY TO AVOID CONTAGION AND SUMMER DISEASES.—It is matter of great surprise to see how little attention is paid to the imperative necessities for preserving health during the warm season, and it seems strange that even among the more intelligent and refined classes of our citizens, few are aware how much sickness and disease are caused by want of proper attention to cleanliness and the purification of our premises. Anything which causes bad odors ought

to be speedily removed—such as garbage and all decaying substances—and if this cannot be done the foul air and unwholesome gases arising from such conditions should be at once destroyed by deodorizing the premises thoroughly, once or twice a day. The neglect to do this will surely add to other causes of disease, especially when contagious diseases are more or less prevalent and render us liable to sickness, which might be avoided by yielding to the dictates of common sense and applying the remedy proposed.

The only excuse we know that can be urged for neglect to deodorize and disinfect our premises is, that the articles generally used are disagreeable in the effects produced after the application, and many prefer to suffer the original and poisonous odors rather than the smell of carbolic acid, or even of chloride of lime.

We have now the new disinfectant, "Bromo Chloralum," which is adapted to all the conditions named, including water-closets, etc., where prompt deodorizing and disinfection are necessary. This article is entirely non-poisonous and harmless in application, and, being largely diluted when used, it is economical and within the reach of all who wish to use this simple means for the preservation of health at this trying season.

THE INNER LIFE OF NAPOLEON III.—It was reported that he had amassed an immense private fortune, but the statement was utterly unfounded. He did not borrow money of the Prussian staff at Sedan, but his friends were not surprised to learn that he was without means. On one occasion he was urged to do like other sovereigns and accumulate a private fortune. He said that France would always, and without solicitation, supply his wants. "That is, sure, a soldier's pay and cigars at discretion." The Emperor replied: "Well, we must stipulate for the cigars. *Fumei est gloria mundi*, and you know we love glory." The profusion of Napoleon was the reverse of that which Sallust ascribes to Cataline. He was careful about the fortunes of others and completely indifferent to his own. This lavish generosity was a fault, but a fault that can be readily condoned. It must not be supposed, however, that the generosity of the Emperor was altogether indiscriminate. In matters of business he was exceedingly careful. An American gentleman wanted the French Government to buy some ocean steamers, and he obtained an interview with the Emperor. He told his majesty that they were the fastest vessels in existence. "Yes," was the reply, but the Americans would not sell me their fastest steamers unless they had faster vessels on the stocks."

Napoleon was of a mirthful and joyous disposition. At the imperial private parties the formal etiquette of the court was put off, and those who attended these gatherings testify to the prevailing hilarity. Games were more in request than music, and the Emperor was a prolific author of *jeux d'esprit* and charades, humorous as well as witty. To a foreigner—we do not remember whether an Englishman or an American—who was at one of these "tea parties," who was evidently uneasy, the Emperor said, "Let us be happy. We are not on the stage, and there are no social distinctions in the green room."

WOMEN DON'T WORK, DON'T THEY?—How many of the poor are idle. The theory of their being supported by men—fathers or husbands—is hush. In men's employments they compete even in this country with men. The following items, which have appeared from time to time and gone the rounds, are now summarized by Elizabeth Stuart Phelps:

In the capital of a stout hearted, if not very broad-shouldered little New England State, one of the best blacksmiths in the city is said to be a young woman. She works side by side with her father, of whom she acquired her trade. In one of the Territories we find two young women, sisters, running a blacksmith's shop on their own account. In the crude condition of the region the undertaking was as necessary as it seemed natural and as they have made it respectable. The girls dress in a bloomer costume, and shoe a horse with ease and skill. Detroit houses of the woman who took out a contract for macadamizing a road, engaged her workmen, kept them to time, and conducted them and her road safely and successfully through her agreement.

In Wisconsin two girls, whose works rise up and call them blessed, have for six years managed a farm of one hundred acres, and supported their father and mother from its proceeds. The same State estimates that there are in all two thousand women at work this year in its generous fields. Iowa and Indiana contain two hundred women working farms on their own account successfully. In one of the largest cities in the country a "young, pretty and accomplished" lady has opened an extensive boot and shoe store. Her clerks are all young women, and her trade is reported to be of the briskiest. Of a woman in Washington Territory we learn that she has just returned from a trip to China, where she carried a cargo of lumber. "She is said to be sharper," observes the source of information, "than any other mill-owner on Puget Sound, and got at least ten dollars more per thousand feet of lumber than was ever paid at Hong Kong before." Of an extensive dry goods establishment in New Jersey we are told that it is managed entirely by two ladies, and that their credit in the large business centres is of the soundest and highest. We are given to understand that they set up in business eight years ago, on a capital of from \$1,000 to \$2,000; and that they control a stock now worth from \$2,000 to \$30,000 in ladies' furnishing and fancy goods. A young woman in Lewiston, Me., has been fitting herself, under excellent promise, for the profession of a dentist. In the heavier work, which requires active muscles and steady eye, her employer has long since been accustomed to call upon her for very effective assistance. A ladies' life insurance company, all the employees of which are to be women, is forming in London. Another Wisconsin woman supports a sick husband and his old grandfather off from a forty-acre farm. And again from New Jersey: "Our entire newspaper is the work of young ladies, and every type is set by them—advertisements and all—and the 'maker up' is a young girl. And we have no foreman in the newspaper room, a young lady acting in that capacity."

In Paris we learn from a census that 178,000 females get their own living in various callings. The vast proportion are in trades connected with dress. But some are engaged in manly employments—architects, sawyers, 46 carpenters, 8 masons, 99 stone-cutters, etc. Fifty cents a day represents their ordinary earnings. As for the women engaged in agriculture and field work, it may be briefly summed up as including every peasant wife and daughter in the eastern hemisphere.



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## NEW YORK AND NEW HAVEN RAILROAD.

SUMMER ARRANGEMENT.  
COMMENCING JUNE 20, 1870.  
Passenger Station in New York, corner of Twenty-seventh street and Fourth avenue. Entrance on Twenty-seventh street.

TRAINS LEAVE NEW YORK.

For New Haven and Bridgeport, 7.8 (Ex.), 11:30 a. m.; 12:15 (Ex.), 3 (Ex.), 3:45, 4:30, 5:30 and 8 (Ex.) p. m.

For Milford, Stratford, Fairfield, Southport and Westport, 7.11:30 a. m.; 3:45, 4:30, 5:30 p. m.

For Norwalk, 7.8 (Ex.), 9.11:30 a. m.; 12:15 (Ex.), 3 (Ex.), 3:45, 4:30 (Ex.), 5:30, 6:30 and 8 (Ex.) p. m.

For Darien, 7.9.11:30 a. m.; 3:45, 4:30, 5:30 and 6:30 p. m.

For Stamford, 7.8 (Ex.), 9.11:30 a. m.; 12:15 (Ex.), 2:15, 3 (Ex.), 3:45, 4:30 (Ex.), 4:45, 5:30, 6:30, 7:15, 8 (Ex.) p. m.

For Greenwich and intermediate stations, 7.9.11:30 a. m.; 2:15, 3:45, 4:45, 5:30, 6:30, 7:15 p. m.

Sunday Mail Train leaves Twenty-seventh street, New York, at 7 p. m. for Boston, via both Springfield Line and Shore Line.

CONNECTING TRAINS.

For Boston, via Springfield, 8 a. m., 3 and 8 p. m.

For Boston, via Shore Line, 12:15, 8 p. m.

For Hartford and Springfield, 8 a. m., 12:15, 2, 4:30 p. m. to Hartford, 8 p. m.

For New York, R. I., 12:15 p. m. (Ex.), connecting with steamer across Narragansett Bay, arriving at 8:30 p. m.

For Connecticut River Railroad, 8 a. m., 12:15 p. m. to Montreal, 3 p. m. to Northampton.

For Hartford, Providence, and Fishkill Railroad, 8 a. m.; 12:15 p. m.

For Shore Line Railway, at 8 a. m. to Norwich and Providence; 12:15, 3, to New London, 8 p. m.

For New Haven and Northampton Railroad, 8 a. m.; 3 p. m. to Northampton and Williamsburgh.

For Housatonic Railroad, 8 a. m. and 3 p. m.

For Naugatuck Railroad, 8 a. m., 3 p. m., and 4:30 p. m. to Waterbury.

For Danbury and Norwalk Railroad, 7 a. m., 12:15 and 4:30 p. m.

For New Canaan Railroad, 7 a. m.; 12:15, 4:30 and 5:30 p. m.

Commodious Sleeping Cars attached to 8 p. m. train, and also to Sunday Mail Train on either Line. Drawing-Room Car attached to the 8 a. m. and 3 p. m. trains.

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7 a. m., 2 and 5 p. m., Poughkeepsie trains.

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