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LEONA.

BY JAMES G. CLARK.

[Competent literary critics have pronounced the following poem unsurpassed by any other production of its class in our language. It is perfect in rhyme, beautiful in figure and expression, and we know our readers will thank us for its reproduction.—Eds.]

Leona, the hour draws nigh,
The hour we've waited so long,
For the angel to open a door through the sky,
That my spirit may break from its prison and try
Its voice in an infinite song.

Just now, as the slumbers of night
Came o'er me with peace-giving breath,
The curtain half lifted, revealed to my sight
Those windows which look on the kingdom of light,
That borders the river of death.

And a vision fell solemn and sweet,
Bringing gleams of a morning-lit land;
I saw the white shore which the pale waters beat,
And I heard the low lull as they broke at their feet
Who walked on the beautiful strand.

And I wondered why spirits could cling
To their clay with a struggle and sigh,
When life's purple autumn is better than spring,
And the soul flies away like a sparrow to sing
In a climate where leaves never die.

Leona, come close to my bed,
And lay your dear hand on my brow;
The same touch that thrilled me in days that are fled,
And raised the lost roses of youth from the dead,
Can brighten the brief moments now.

We have loved from the cold world apart,
And your trust was too generous and true
For their hate to o'erthrow; when the slanderer's dart
Was rankling deep in my desolate heart,
I was dearer than ever to you.

I thank the Great Father for this,
That our love is not lavished in vain;
Each germ in the future will blossom to bliss,
And the forms that we love, and the lips that we kiss,
Never shrink at the shadow of pain.

By the light of this faith am I taught
That my labor is only begun;
In the strength of this hope have I struggled and fought
With the legions of wrong, till my armor has caught
The gleam of Eternity's sun.

Leona, look forth and behold,
From headland, from hillside, and deep,
The day-king surrenders his banners of gold;
The twilight advances through woodland and wold,
And the dews are beginning to weep.

The moon's silver hair lies uncurled
Down the broad-breasted mountains away;
Ere sunset's red glories again shall be furled
On the walls of the West, o'er the plains of the world,
I shall rise in a limitless day.

O! come not in tears to my tomb,
Nor plant with frail flowers the sod;
There is rest among roses too sweet for its gloom,
And life where the lilies eternally bloom
In the balm-breathing gardens of God.

Yet deeply those memories burn
Which bind me to you and to earth,
And I sometimes have thought that my being would yearn
In the bowers of its beautiful home, to return
And visit the home of its birth.

'Twould even be pleasant to stay,
And walk by your side to the last;
But the land-breeze of Heaven is beginning to play—
Life shadows are meeting Eternity's day,
And its tumult is hushed in the past.

Leona, good-bye; should the grief
That is gathering now, ever be
Too dark for your faith, you will long for relief,
And remember the journey, though lonesome, is brief,
Over lowland and river to me.

THE BAREFOOT FRIARS OF WEST HOBOKEN.

BY EMILY VERDERY.
(Mrs. Battey.)

MIRACLES AND RELICS—THE MONK AND THE MONASTERY—
THE BAREFOOT FRIAR—THE CHAPEL AND TOMB OF
JESUS—THE PASSIONISTS AND THEIR FOUNDER.

If the slightest doubt exists in the mind of any one that the Catholic Church of the present fosters monastic asceticism any less than she did in the past, when she nurtured in her bosom such men as the monks Augustine and Benedict, Francis of Assisi and Dominic de Guzman, Ignatius Loyola and Francis Xavier, I invite him to visit with me the Passionist Monastery of St. Michael, on the heights of West Hoboken.

It was a bleak day in January, 1869, when I left the great roaring city, and embarking on the ferryboat at the foot of Barclay street, found myself steaming up and diagonally across the Hudson River, under a leaden sky, to Hoboken. The housetops of the city, the shores of the river and bay, and the heights in the distance, were wrapped in a mantle of snow. It was bitter cold, and as I landed on the Hoboken side I wrapped my cloak closer about my person, and tucked my veil through my bonnet strings, and drew it over my face, to protect my eyes from the cutting blast. I had long been a sufferer with threatened amaurosis, and—don't be shocked, dear Protestant reader—I was on my way to the Monastery of St. Michael, on the heights, where I had heard that the Passionist Fathers had a relic of St. Paul of the Cross, the founder of their Order, and 'twas said that in their hands wonderful cures had been made by the application of the relic. The day was not one to inspire hopeful feelings, but mine

was a desperate case. I had tried all human means in my power for the restoration of my sight, and this was my last resort.

I will not attempt to paint the conflict in my mind as the cars wound up the terraced railway along the precipice to the heights, and through the town, and on and on, till we reached the narrow wooden footpath which led across a wide, open, rugged field to the gray monastery's door. I'll leave that interior struggle to your imagination, and relate the real incidents and facts of the day's excursion, and the result, and the observations I made relative to the Order of monks I visited.

As I proceeded along the little wooden pathway, I was overtaken by one of the friars. He was wrapped in a large round cloak of coarse black cloth, from beneath which hung his coarser cassock, girded with a heavy leather belt. A string of black rosary beads was attached to this girdle, while upon the left of his bosom a singular badge attracted my attention. It was shaped like an ancient escutcheon, and was rudely emblazoned with a white heart, surmounted by a cross, and bore beneath this device the legend: "Jesu X, pi passio." This monk wore thick and stout shoes, but when we arrived at the monastery door, the porter who opened it for us was a regular barefoot friar, whose wooden sandals clattered most unmusically over the bare floors.

I could scarcely realize that I was not in some old Italian convent; for the cowed and cassocked men in whose presence I stood were as essentially Italian in their appearance as were the quaint furniture and ornaments of the apartments.

My letter of introduction to the Superior was received by the porter or lay brother, and I was politely shown into another room. This was also bare of carpet, and as simply furnished as possible. A few wooden chairs and plain tables, crucifixes and pictures of saints and madonnas, constituting the whole furniture. I believe there was an uncushioned "prie dieu" in one corner.

I had scarcely taken in the details of the room before I heard the clatter of sandals, and

FATHER JOHN PHILIP BAUDINELLI.

entered. He was attired in the dress of the Order, but nothing marked his rank as Superior, and his manner was as simple as a child's. His Latin origin was as evident in his clear, olive complexion, brilliant dark eyes and regular features, as in the calm, sweet dignity which appeared in his every movement. He spoke good English, with the slightest possible foreign accent.

He seemed to anticipate my errand, and asked me at once if I desired a blessing through the medium of the relic of St. Paul of the Cross.

"Yes, father," I replied. "I have been threatened with blindness for about three years."

"Many, my child," said Father John, "have applied for the blessing and a cure, but all are not healed. We cannot promise anything. Faith and God's blessing may, I trust, restore your eyes. Let me show you the way to the chapel."

He led me to the outer door, pointed to a small postern to the left, and said:

"Go in there, and may God bless you, my child. Good-bye."

THE CHAPEL AND TOMB OF JESUS.

At the upper end of the chapel was a singular altar. It was a symbolic tomb, within whose inclosure was seen a ghastly, but beautiful image of the Saviour's body, marred with the tortures of the Crucifixion, and wrapped in the cerements of the grave.

I was so shocked at the sight that I sank at once on my knees, and hid my face in my hands.

When I looked up I observed above the altar three fine and singular paintings. The central one represented one of the visions of St. Paul of the Cross, where the saint, rapt in holy ecstasy, is embraced by Jesus descending from the cross. The picture above St. Joseph's altar was a St. Michael's conflict with the dragon. The other, over the altar of the Virgin, a portrait of St. Paul in his symbolic dress. A little green-curtained confessional was at one side of the sanctuary. The gallery opposite the altar was closely curtained. In this gallery the brotherhood assembled for their devotions, while one celebrates Mass below.

It did not take me many minutes to make a note of my surroundings. A few worshippers of the humbler classes of life were kneeling in different parts of the building. I rose, approached the altar rail and knelt before it. In a few minutes I heard the clattering sandals of the friars in the gallery above. It was noon, and at that hour, as well as at sunrise, sunset and midnight, they assemble and spend an hour and a half in devotion. Think of that! Men in this age of utilitarianism and materialism, and hurrying pursuit of the almighty dollar, spending six hours out of the twenty-four in devotional exercises! Does it pay? You shall see. I was not thinking of such things that morning, but I did afterward, and, like a true American, counted the cost and estimated the value in dollars and cents of the manner of life of my dear barefoot friars.

While I was kneeling at the altar one of the friars made his appearance within the sanctuary rail. He wore the white lace surplice and stole a priest generally wears when officiating at any ordinary ceremony except mass or vespers. His feet were sandaled. His dark, swarthy face and gleaming black eyes wore the expression of

THE ASCETIC DEVOTEE.

He held in his hand a little circular red morocco case containing the relic. He spoke abruptly and in a tone that seemed almost rough. But 'twas to the point.

"Do you desire the blessing?"

"I do," was my equally brief answer.

"Where are you afflicted?"

"In my eyes."

The relic was instantly and rapidly passed over my brows.

"Kiss it," said the friar, holding it to my lips.

I obeyed, while he murmured a Latin prayer.

He then handed me a printed form of a novena—a nine-days' prayer—addressed to St. Paul of the Cross.

"Repeat this for nine days, and go to confession during the time," said the friar; "and may Almighty God grant your prayer."

He vanished as quickly as he had come, and I did not remain much longer before the altar. As I related before, while I was kneeling there I heard the clattering sandals of the brotherhood in the gallery above. They were assembling for their noon-tide devotions, and during the brief interview between the friar behind the altar rails and myself they were chanting or intoning their office.

When I heard their retiring footsteps I rose, and filled with an emotion at once calm, sweet and all-absorbing, retraced my steps to New York.

What an episode seemed this strange incident in my busy workday life in the city! The monastery and its inhabitants and their manner of life was a revelation as strange and unexpected as what I shall now relate will seem to my readers. I thought that barefoot friars were things of the past. I've learned better since.

WAS IT A MIRACLE?

But to return. Among my friends I kept profoundly silent on the subject of my visit. But soon the whole household began to notice that I no longer complained of my eyes, and that an incessant twitching of the facial muscles with which I had been afflicted had disappeared.

"Why, you don't wink your eyes any more, and surely you must be better, for I see you constantly reading or writing," greeted me every day.

Then I could keep my secret no longer. I told of my visit and the result. I did not "noise the matter abroad," but it became noised about by my laughing, skeptical, but good-natured friends, who, however, confessed "It was a circumstance they could not explain."

My physician—a Catholic—laughed and said:

"It is a plain case of hysteria."

I was rallied about the circumstance wherever I went. One day the editor of a leading New York daily told me he had heard of the circumstance from a lady friend of mine, and asked me to "write it up" for his paper. At first I refused to do so; but as he insisted, and I felt that perhaps others might be benefited by the publicity given the matter, I "wrote it up."

TESTIMONY OF THE FREEMAN'S JOURNAL.

It subjected me and my editor to grave censure and ridicule from Mr. McMasters, of the *Freeman's Journal*. But while he rebuked us, and instructed the public through his journal that "the Catholic

Church disapproved such unsatisfactory narrations, as tending to superstition on one hand, or exciting on the other the spirit of scoffing," he also added that "very marvelous cures had been wrought in the last few years by the relics of St. Paul of the Cross in the hands of the Passionists. In some cases the bedridden for years, and those inflicted with diseases naturally incurable, had been suddenly restored to health, and Protestant physicians had been ready to testify to their supernatural character."

Now, I do not assert that the relief I experienced was such a miracle as the Catholic Church pronounces "supernatural and veritable." But one thing is quite certain, if I am ever a sufferer again I think I shall visit the Passionist monastery, and supplicate a blessing and cure from St. Paul of the Cross.

I have frequently visited the monastery since that, to me, eventful morning. Interest and curiosity have frequently led me up the heights and across the fields to visit the barefoot friars. They always give me a kind reception and all the information I ask.

THE FOUNDER OF THE ORDER.

Their founder was a saint of the eighteenth century and was not canonized until June 29, 1867. Paul Francis Danei was a Genoese of good birth and pious Catholic training, who developed early in life his marked proclivities for the ascetic life. This spirit, nurtured by education and association, ripened as he grew older, and resulted in the production of one of those exalted, devotional characters which the Catholic Church, in all ages and among all nations, loves to foster. Such souls and minds she jealously guards and guides until they develop into reformers, conducting their reforms under the sanction and within the pale of the Church, either by the foundation of a new Order or the reformation of some old one by adapting its ancient rule to the wants of the age.

Had Luther remained within the pale of the Church he would have been such a reformer, and doubtless would have been canonized in less than a century after his death. But the gratification of the master passion of his mind, sexual love, forbade his seeking such a development of his genius. He decided that a wife was the absolute necessity of man's nature because it was of his. Therefore, he defied the discipline of the Church, and threw himself outside her pale, but still as a reformer who clung to the essential points of her creed.

Whenever a spirit so full of fiery ardor as Luther's can be retained within the Church, the foundation of an Order is the result. Ignatius Loyola was as full of zeal for reform as ever Luther was.

Paul Francis Danei, a being of gentler mould than either, established his Order mainly as a means of stemming the tide of infidelity and immorality of the eighteenth century, by exciting men to a careful study and contemplation of the mysterious agony and passion of Jesus of Nazareth before his crucifixion. Let us see with what success.

Before his death, in 1775, his Order or Institute had been formally approved by a bull from the reigning Pope. His *confreres* were the most popular preachers of Italy, and now the Order has numerous houses in Naples, Piedmont, Sardinia, Lombardy, along the coasts of the Black Sea, in Bulgaria, Wallachia and Roumania. Besides, it has spread through France, Belgium and Holland, and entered Protestant England.

THE PASSIONISTS IN AMERICA.

In 1858 the first Passionists landed in America. Now, the Order in the United States has three houses. One at Pittsburgh, Pennsylvania; another at Baltimore, Maryland; and the last at Hoboken. This was founded by a small brotherhood in 1863. This community has increased to twelve priests, six lay brothers and twelve students. Their popularity is attested by the works they have accomplished. Their monastery of gray granite, costing over \$100,000, has been built by the voluntary contributions of American Catholics, who constantly throng the monastery chapel and frequent its hospitable walls. The brotherhood brought with them from Italy nothing but their poverty and ascetic spirit. Their ascetism seems to pay.

No one who visits them would for an instant doubt their austerity of life. Their faces look hard and weather-beaten, their hands bear the marks of toil, and they show that they are working as well as praying men. Besides their labors as priests, in preaching, teaching, writing, attending the sick and administering the sacraments of the Church, these barefoot friars work with their own hands as masons on the walls of their new church, which adjoins the monastery, and which, when completed, will cost another \$100,000. Then they are most industrious housekeepers—for no woman is permitted to pass beyond their reception rooms or chapel. They do their own cooking, washing, ironing, tailoring and general housework; and this housework is no small item, for they give retreats to numerous pious Catholic laymen and secular priests, who come to their cloisters' seclusion to renew, by prayer and self-examination, their spiritual strength and fit themselves for conflict with the sinful world without.

The order has increased very rapidly in numbers since it was introduced into America. Many cultivated American citizens of the highest social position have joined its ranks. This seems strange in a country like ours where liberty is too often regarded as a synonyme for license, and where intense radicalism bids fair to be the ruling political idea. But when we examine the nature of the monastic life our surprise ceases.

DEMOCRATIC GOVERNMENT OF RELIGIOUS ORDERS.

Every religious order of the Roman Catholic Church is a pure democracy in government. The superiors and officers are elected for a term of years, and their power is limited by a code of laws by which all are bound to live; and none of those laws bear upon any nationality. Men are found in all nations and in all ages of the world in whom the worshipping element is so strongly developed, that no place is really so congenial to their tastes as the shade of the cloister. Here, secluded from the outer world, they prefer to spend their lives in cultivating their interior, spiritual nature by study, contemplation, and prayer or the exercise of active charity.

These Hoboken friars attend the Hudson County Almshouse, besides they are constantly, in addition to their other duties, making missionary tours throughout the country.

When seen on the street or out of their monastery wall, they wear the usual dress of a Catholic priest, and save the badge on their cloaks in winter, might be taken for Episcopal clergymen. In this they display the same admirable tact that is exhibited by all the European Orders that have been engrafted upon the soil of America—a tact which readily adapts itself to the age of the railway and steamboat, the printing press and telegraph wire, yet never forgets the asceticism which makes them assemble six times daily in the chapter room for devotional exercises, and enables them to fast, and abstain from flesh meat, three days in every week throughout the year, and perseveringly to the end of their lives practice such and similar acts of self-abnegation, as a means of attaining that personal sanctity to which they aspire.

So long as such men exist, and continue to attract to their cloisters men of similar mould, we cannot admit the assertion so often made that the nineteenth century is Protestant in its utterances against the customs of the Catholic Church.

THE COMMON SENSE OF THE NINETEENTH CENTURY

protests against any interference with men who choose to form an association or copartnership to advance any lawful interest of their own, and a religious order is nothing more than such an association or copartnership, bound together with the solemnity of a religious vow, and in pursuit of a spiritual rather than a material object. The blood-rusted key of the past is thrown aside, and Christian asceticism engrafted upon American institutions and growing upon American soil, can never produce feudal and despotic fruit, and Americans have common sense enough to know that fact, and act upon it. Moreover, Americans have practical common sense enough to know that any object, charitable, religious or educational, can be more economically and effectively carried out and accomplished by single men and women, bound together in community life, than by married people encumbered with the cares of a family. The practical, economical utility of conventual and monastic life recommends it to the practical American mind, and this, perhaps, more than anything else outside of Providential causes, accounts for the rapid increase of monasteries and convents in the United States.

But it looks almost like a miracle to see a handful of barefooted Italian monks land on our shores without a penny, and in less than ten years build a church and monastery in the outskirts of a small American city, at a cost of two hundred thousand dollars. And when you become acquainted with these monks you find them imbued with a childlike faith in the religion they teach, and a devotion to it equal to that which animated the European Catholic of the middle ages. They cling to faith in things which we Americans have been educated to believe the superstitions of a past age, and by their pertinacity attract American men to their order, and help to manufacture and mould the public opinions of Americans. Verily, monastic asceticism pays.

MRS. APPLETON OAKSMITH.—Isotta Rebecchini, whom Madame Le Vert called "the radiant Isotta," is now one of the chorus singers at St. Stephen's Roman Catholic Church. Her brother, Raniero Rebecchini, a young artist, has just completed a beautiful *sguazzo* painting, representing the embarkation of the remains of the late lamented George Peabody at Portsmouth, England. Not long since the *Sun* newspaper published the touching and romantic story of Isotta Rebecchini's wrongs. But it did not tell the half.

WOMEN VOTES.—The *Olympia Transcript* says that eight women voted at Miami precinct and seven at Grand Mound. Three women offered their ballots at Olympia precinct, but the judges refused them. Those judges need never expect to be shown any favors in the new era that is now dawning for lovely woman.

WOMAN'S SPHERE.

POPULATION AND SUFFRAGE—NEW VIEWS.

SYNOPSIS OF A LECTURE DELIVERED BEFORE THE NEW YORK LIBERAL CLUB, AUGUST 10, 1870.

BY J. K. H. WILLCOX.

[A portion of the lecture of PROF. WILLCOX before *The Liberal Club* on "Woman's Sphere" was reported by us, with the proceedings of the club, from *The World* last week. Not to republish the same matter, and yet to secure for our readers the benefit of the whole of this original and remarkable discourse upon a subject already hackneyed for ordinary writers and speakers, we have procured from the Professor a condensation of the remainder of the discourse, prepared expressly for WOODHULL AND CLAFLIN'S WEEKLY. Many passages of this manly and nervous philippic on the wrongs of woman equal, in our judgment the finest parts of J. Stuart Mill's recent book on the same subject.—Editors.]

I try to present you the results of fifteen years of wide and close special study of the social state of woman, with uncommon sources of information—tremendous facts, closely touching the very life of our race—deeply conscious of the smallness of my knowledge and of my unfitness to do justice to these facts. Asking your sympathy in my task, I must beg you to remember that feelings, emotions, sentiments, are among the largest facts of life, and as such to be scientifically treated.

As far as man's mind eye can trace the landscape of time, even where fable's mist clouds history's clear stream, a marked difference is seen between the characters, functions and spheres of man and woman. Man formed for strength, fitted to cope with the rude forces of the outer world. Woman formed for fineness, with tender nerve, fitting her for the most delicate functions, bearing and rearing offspring. Man's muscle predominating, his brain fitted to reach a truth by steps of reasoning from observed facts. Woman's nerve predominating, her brain fitted to observe more and reason less. Man calm, solid and steady of nerve. Woman lively, airy and with nerves high-strung. Man able to defend the family. Woman able to sustain the life of and care for the little ones. Man leading a more individual life. Woman, by her closer relation to the future of the race, drawn nearer to her Creator, by her nearness to the gates of death in adding to the population of the globe, led to look beyond those solemn portals and fix her gaze on the life to come; and by her sensitiveness shrinking more from pain, yet schooled by the suffering which that sensitiveness makes possible to a tender patience with and sympathy for others.

You will say that these distinctions are not universal, but general. You will tell me that some men and women have outdone some of the other sex at their own work. You will be right; but throughout the past, society has been in some form a struggle. Hence, the stronger sex has been as a rule the controlling, while the other's weakness and need for defence has subjected it. During parts of woman's life she cannot earn her bread; she must then depend on the author of her condition. Her safeguard has been man's good-will. Lacking this, she has gone helplessly to the wall.

This dependence for safety on his good-will has shaped her acts to meet his desire, to please him. Beauty, grace, accomplishment, have been developed to the utmost to gain his favor, to insure his protection. History overflows with the failure of these spells. Whim or falsehood has destroyed good-will, and her attractions have become her ruin; her mind often empty and an easy prey. The leading traits of man have grown from or been governed by his strength; of woman, from or by her fineness. His strength and contact with the outer world educate his mind. Her feelings, naturally strong, are developed at the expense of intelligence by the concentration of her powers in the effort to please. The poetry of all nations is filled with the thought that all men should be brave, all women beautiful; and that life has no use for timid man or plain woman. Women have mostly frowned on the weak man and smiled on the strong. The very tyranny of the latter has found their favor, because he protected them from the oppression of others. All romance echoes the lesson that "faint heart never won fair lady," and that "none but the brave deserve the fair;" and Madame de Staël confessed that she would give all her greatness for bodily charms.

Women have commonly depended on men for protection—house, food, clothes—not from choice, but of necessity. Resulting efforts to gain and keep favor with the powerful have robbed them of other culture and made their weakness worse.

This state of things has so shaped women's education and life, that they for the most part believe it their fate. They are taught as their first object to please, as their first duty to obey; even to think independence unwomanly, and that their sphere is to gratify man.

In young communities childless persons are lightly considered, as adding less than their share to the supply of needed men. (The growth of society lessens the need for men, other pleasures besides the development of offspring take a share of time and power. The desire for children, as well as procreative ability, has decreased. Child-killing has also lessened, though its existence as a practice has become more known, its means changed and its time hastened.)

Service of husband and family has thus been the only respected employment for women. But education has looked more to winning desirable men than to family duties.

Matrimony has been to most women an employment, entered on from necessity, for a home, a position. Laws made by men aid this. Even marriage duties have been more severely enforced against her.

Women have always as best they could, resisted this condition—dumbly, blindly till of late, dumbly and blindly for the most part now. Blessing and glory though motherhood is when it grows from woman's God given aspirations, if against her wish it is a curse. Man's power and selfishness have thus cursed her fearfully. She who, with naught else to sell, has sold herself lifelong, finds undreamed agony in performing her bargain. She escapes by child-murder or child-neglect. The common law holds that a husband cannot rape his wife, as by the marriage contract she surrenders herself to him. Few women know that is part of their contract, or suspect the advantage men will take of it. Be her husband adulterous, diseased, drunken, felonious, sensual, violent, or imbecile, the wife must endure his embraces and bear children stamped with these deformities.

Most women learn the sufferings of maternity only by experience; few wish to go through them twice. Yet, trained to gratify man's passions, they yield, and bear numbers unknown, undesired, unloved, uncared for, unhealthy and short lived. This explains the vast infant mortality everywhere. Add the great numbers secretly killed before and after birth, and those still-born, and we shall have some idea of the effect of the subjection of woman.

Regardless of wives' wishes, men allow their passions to produce children they cannot support, who must beg, steal or starve. From these commonly come criminals, persons who should not have been born; also, that mass of precariously supported and discontented men ever ready for war, riot or revolution, having all to gain and naught to lose by disturbance. To the burden of such children may be traced much of that ignorant discontent among the poorer classes which appears in strikes and demonstrations against capital. The laborer thinks the world is wrong, when his troubles are because he has kept himself poor by trying to rear 12 children instead of 4; has forced his wife, who often works 12 or 14 hours instead of 8, to spend her overtaxed strength in bearing children whom he cannot feed nor educate, and whose existence underlies three-fourths of all social distress.

Most attempts to reclaim, teach and feed such children merely lop twigs while the evil tree grows from the root. They encourage the recklessness of the father, who feels that the rich—those more prudent than he—must pay for the result of his indulgence.

Man, who supports the family, will receive no overtures toward its formation from women. Those who failed to achieve matrimony were often supported by male relatives; suffering under severe sense of dependence and prejudice against single life. Few employments have been open to them. Some have, however, striven boldly for themselves, as the best of alternatives. But for every day's work there have been two or three to do it. Competing for work, the price of women's labor has rarely equaled that of the same by men. Women's wages have thus rarely been much above starvation point, and the weakest have been forced to choose between death and prostitution.

In society's first stages, rulers fancy themselves wise enough to rule subjects as children. The sad mistakes which this policy breeds show men in time that they are not so wise, and the growth of knowledge removes all need for such rule. Redress and frustration of wrongs is seen to be the sole function of government.

Under the earlier spirit women have greatly suffered. Men, the stronger, have ruled them even to fearful extremes. Laws and customs, moveless as stone walls, mark out the sphere within which she may live and move and be. Man has assumed that her refinement and delicacy were not parts of her nature, but grafted thereon by his gracious care; assumed to know her better than she knows herself, and that he can fix the point beyond which these gifts will perish. He has not known that weakness and delicacy are parts of motherly organization. As a consequence, women's minds are stunted; as a mass they are relatively ignorant and narrow. Yet they wield a vast influence over men; but it is much like that of favorite slaves, and is misdirected by this ignorance and narrowness. Women are legislated for, tried, judged by men alone. Hence laws deny them control of person, property, children; enable men to oppress, cheat and deceive women in every way. Tribunals refuse to protect her, and juries ignorantly sympathize with her to confusion of justice. Laws for her protection are tardily and carelessly passed, and she cannot remove officers who refuse to execute them. Hence her wishes and her interests are not important to politicians. They rarely know or fear to ignore them. Men vote away her property as taxes to give men work or to enrich a few; they frown on her as unwomanly who holds her own political views; they have closed colleges to her, and denied her the privilege of literary and scientific exertion. Her resulting ignorance breeds contempt for her; disjoins the sexes in pursuits and sympathies, and makes men despair of improving her. Boys are educated primarily to earn—girls to please. Brothers and sisters are therefore parted in school, academy and college. Their mutual correction of each other is thus lost, and their characteristics exaggerate and deform. Separation shrouds

each sex in mystery to the other, and that most important knowledge—knowledge of each other—is lost; unnatural reserve takes its place, deception occurs, and mistaken, ill-assorted unions grow from this state of things, with misery and ill-organized children. While the mother has most influence on the child's character, she is least taught; especially is she not taught how to cultivate her offspring. Hence great men are the sons of exceptional women, and often have poor sons. Despotism is the normal condition of the ignorant—freedom that of the intelligent. When a nation has relapsed into despotism, the ignorance and corruption of its women have been a principal cause. American women, used to despotism at the fire-side, are helping us toward despotism at Washington.

The sphere of each is determined by the nature of each. Oppression prevents the exercise of individual power within its sphere, and forces it out of its natural bounds, where it wastes and weakens by misuse. These misuses have deepened men's belief that women's mental inferiority was incurable. Without knowledge of public affairs women have cared little for the form of the Government, a change wherein was to them scarcely a change of masters. Disfranchised and oppressed, politically and socially degraded, they have poured into our social life

"Those streams of bitter woe,

Which ever from the oppressed to the oppressors flow."

There have been happy exceptions to all that I have stated; but exceptions only.

Man's boasted protection to woman is thus much like that of the wolf to the lamb. Nearly every man protects some obedient woman, and oppresses all others when he can. All will admit these evils; few will help to right them. But we cannot banish women from society: on what terms shall they live among us? Shall these oppressions ruin us, or shall we check them, and how?

The normal difference between the spheres of man and woman has been exaggerated by tyranny. Experiment only can teach us our spheres. The effort by others to settle them for us without experiment can only produce disaster. Freedom to try is the cure for these evils.

How can this freedom be guarded? By Government, which exists for this purpose, and should secure to all the freedom to fill their own spheres. To make this instrument effective for this protection, it must be guided by those for whose defense it exists. The weakest, for whom it especially is, should, of all, be least shut out from a share of this control. This power resides, not in the exercise of the franchise, but in its possession. Quakers commonly do not vote, but politicians fear and respect them because they can. Votes merely register the edicts of the public thought that settles questions; but politicians, whose trade it is to carry out these edicts, depend for their places on votes. The only duty co-extensive with the right to freedom is obedience to law. This duty women are forced to do without exercising the right. Arguments against woman's voting must be addressed to herself; each is entitled to decide for herself whether she will vote or not.

Remove, then, legal restrictions from women. Leave them as free as men to use the suffrage. Quickly their wishes will be respected and their freedom guarded by politicians who seek their votes. All employments will be open to them, on about the same terms with men—equal pay for equal toil and skill. Few women will marry but from affection; wider knowledge will yield better choice; marriage will no more be deemed surrender of person and health without recall. The birth of unloved and unwished children—predestined paupers, felons, lunatics, sots, lechers and imbeciles—will almost cease; and thus will the excuse for Government and charity schools be removed.

The demand for suffrage daily grows. Thrones and statesmen fall before it. The evils that are often laid to its charge are old as Government, and inhere in its excessive powers. The modern device of widest suffrage will help to strip Government of these powers; for it arms each and all with a weapon of defence.

WOMAN'S WORK.—We notice as one of the signs of the progressive ideas in regard to "Woman's Work," that a Bank Directress has been elected in Ohio. We have no doubt that she may prove as capable as a male director. Not able, probably, to eat as much or drink as much as the directors are supposed to consume at their annual dinners, but as capable of attending to her business as most of them. If there were a scarcity of men to fill such positions, we could understand the policy or necessity of giving them to women. We believe that without this necessity they have the right to accept them if they so choose; but we do not think it advisable, nor that a woman fulfils her mission in such places. Women have an undeniable right to a complete education, and a right to follow whatever occupation seems to them most desirable, nevertheless we must confess that we think she would be better and purer in an atmosphere more domestic. Having the fear of the Revolution before our eyes, we do not shut the door upon her, but leave it open with a warning stretched across the portal. Independence is an excellent thing, but we like the old-fashioned dependence of women; the looking up to a man, not shuddering and battling with him. To be sure we are an interested party, and possibly look at it with a prejudiced eye. So also with regard to voting. They may have the right to do as men do, but for their own sakes, as wives and sisters, we would warn them from the debasing influence of politics. It is a very pleasant thing, in theory, to feel that you have a voice in the Government, that you control by your vote the destinies of the nation; but when you find that your vote does not count; that the judges in your precinct are second cousins of those in our Sixth Division, and possess the family failing, it is not so pleasant. Many of the privileges that women claim are the lights around which the moth flies for awhile, only to find that it scorcheth and blights its pleased and dazzled victim.

THE SIXTEENTH AMENDMENT.

EQUALITY A NECESSITY.

THE SCHOOL OF DECEPTION—THE OBJECT OF FEMALE EDUCATION—ITS HAPPY RESULTS—WHO ARE AT FAULT—SHALL SUCH PRACTICES CONTINUE?

Women as a general thing are held by men in a state of semi-individuality. While they admit that, as personalities, they are different from themselves, yet as determinate characters they propose to ignore them, and to count them as but attachments to themselves. They contend that it takes two, a male and female, to make a complete one, reserving to themselves all the power of determining what these two in one shall be. The female position being an utter negative in all that goes to make up the external affairs of the world, it follows that women bear about the same relation to the world when compared with man that the moon does when compared with the sun, that is to say, they shine when men will permit them.

We would not charge that men are entirely at fault for the unimportant position which women occupy in the world; much of the error is their own; they are not, all of them, willing to take upon themselves the burden of becoming individuals; very many of them are content to be simple automata, to move only at the option of their controlling master, to whom they have surrendered all selfhood to the full extent of body and soul. It is to meet the requirements of this demand upon them gracefully, becomingly, bewitchingly, that all their education is modified and directed. Almost the first thing a girl is taught is that she must not soil her hands, nor spread her hands or feet, because that would make her ugly in the eyes of men, whom it is made her first duty to study to please. All the way up from girlhood and maidenhood to womanhood the same kind of precept is constantly instilled into her receptive mind. All her studies are accomplishments rather than what can be reduced to use for practical ends. All the practical end girls are made acquainted with is how to catch a husband—who shall be the best "catch." Oh, the ignoble things that are instilled into the beautiful, fresh and innocent souls of our maidens! It is enough to make the angel world weep showers of tears. External adornment is placed so far above that of interior beauty and wealth that the mind and the soul are almost ignored.

Of what consequence is it to our modern belles whether they are truthful, honest and earnest so that they are beautiful and accomplished. Their whole lives are devoted to falsifying their natural selves. From head to toe they are a living lie. When they lack hair they overload their heads with that which is false to such an extent that they become hideous in the sight of the true devotee to nature and art. Art consists in making nature more beautiful, not in compelling contortions; and if the heaps of stuff worn by ladies to adorn their heads and to carry the idea to men that they are possessed of a magnificent quantity of hair are not contortions or abortions of the designs of nature we are at a loss to know what may be so designated. Next in order are their faces, which lacking nature's bloom of youth, they resort to "Laird's;" but the attempt at deception is equally as apparent as in the case of the hair, and equally as destructive to the little natural beauty possessed as the resort to false hair is to the natural. Thus far the attempts at deception may be forgiven, for they are transparent frauds; but other practices that are resorted to are not thus entitled, because the extent of the deception practiced cannot be known so long as there is any necessity in its practice. And here the question naturally arises, For what purpose do ladies wear stuffed corsets? For what purpose do they pad their hips and calves if it is not to appear more voluptuous and more enticing to the passions of men—which is the result produced? This is the effect, and they know it is the effect, and it can be for no other purpose.

None can suppose that because a woman appears to be possessed of a beautifully developed form that that will make her intellectual acquirements or beauties of soul more prominent. On the contrary, such a person at first appeals directly to the animal instincts of the opposite sex. We would not have it understood that we deprecate physical beauty, but on the contrary we would have it distinctly accepted as one of the best gifts of God to the human family; and further would we distinctly assert that the highest degree of spiritual and intellectual beauty possible to be attained by human beings is so possible only in that form which is the highest type of physical beauty. What we do deprecate and what we proclaim against is the false pretence, the appearing to possess it when it is painfully lacking. It is this deception so widely practiced that contributes one half to the unhappiness of married life. It has become so general that men are beginning to fear women when regarding the marriage state. When they marry they do not know whether they are marrying natural development or that which is basely artificial and deceptive, and they too often awake to find the latter to be the truth.

The case stands thus: women dress to make themselves appear attractive to men; marriage with them is the one and only thing they are educated to; hence, this attractiveness with them has a first and second intention—first, to appear generally attractive to the other sex as a whole, and thereby to gain general admiration; second, that each woman be able to be especially attractive to him whom she shall decide to allow the opportunity of wooing her. By these artificial means she is assisted to win the man whom she consents to become attached to. Thus far the matter progresses finely; but how about the sequel? Those of you who have gained husbands thus must expect to lose them after the same fashion, by the charms of some other than yourselves, and we assert that you deserve to thus lose them, or to be subjected to some other righteous judgment.

It is scarcely to be wondered at that so many men regard with a supreme contempt women who assert privileges beyond those included in a genuine wifely subjection. They know that women generally are born, grow and are educated with the one idea of becoming each the wife of somebody who shall be able to take care of her physical needs. Why should they not affect and really feel disdain when some woman stands gloriously forth as independent and free—as entirely above depending upon anybody for anything; and competent to choose for herself whom she shall marry, or whether she will marry at all, and determined never to be under the necessity of so doing if her preferences shall decide otherwise.

Men may affect to think, and they may really think, they love a woman who is "moulded to their requirements;" but when they come in contact with one of nature's noblewomen an admiration will be drawn from them which they cannot control, and which is, as a general thing, utterly destructive to any attachment previously possessed for the "pretty woman," who bows in wifely submission to her husband's supreme control.

We, therefore, contend that there can be no true and securely lasting and natural attachment between the sexes in the marriage state that is not based in truth, in nature and in a perfect equality of condition previous to its being entered upon. The sooner women awake to the consciousness of the truth about this matter of false pretences, and come to the resolution to stand or fall upon their true merits or demerits, so much the sooner will they cease to enter upon miserable and unprofitable lives. If you would be wise, be true to yourselves and speak truth to man with both your tongue and form. To deceive with the latter is as much a lie as to speak untruth with the former.

ITEMS.

If women vote they must fight.—Greeley.
Which war did you fight in?

Women don't want to vote.—Cynic.
Will you trust that question to secret ballot?

"I don't want to vote."
"Well, dear madam, we do. Let us each do as we please."

Cool.—Negroes and foreigners, just enfranchised, calling educated ladies unfit to vote.

Nice little game—Men voting to tax women in order to give themselves work.

Voting is no more a duty than eating. Do both whenever you need, not whenever you can.

Old Toast Revised—Woman, Heaven's last, best gift to man—and like most free gifts, often misused by the receiver.

Chivalry—Calling woman the weaker sex and denying her the protection of the ballot.

Wendell Phillips will be beaten for Governor of Massachusetts because the women cannot vote.

Dr. Newman may spare his breath. Woman suffrage has settled polygamy—for those who don't like it.

Dogs in the manger—Mrs. Gen. Sherman & Co., who won't vote and won't let others vote—if they can help it.

Gov. Ashley, of Montana, has been removed. Never mind. When the women vote they'll send him back to Congress.

Don't want to vote—The heiress, the Senator's wife, the pet.

Want to vote—The seamstress, the store girl, the widow.

"Men don't value the ballot." Those who have it, do not; those who have it not, do. If any one thinks he can disfranchise the former, let him try!

The "don't want to vote" petitioners take a fearful responsibility. They try to settle what is good for others, and to force their opinions into practice.

"Women do not ask the suffrage."—Conservative.
A man with a gag in his mouth does not ask its removal. But two hundred thousand petitioners disprove this story.

When women ask the suffrage they will have it.—Charles Sumner.

Did you talk so when you wanted negro suffrage? What did you call those who did?

To-day—"Sister, you will never get a husband if you are so terribly independent."

Five years after—"Sister, please lend me a thousand dollars to begin business again."

Utah is the only spot on the Continent where women vote.—N. Y. Tribune.

Then why don't you give credit to the women suffrage people who brought it about? Besides, "you lie, villain!" In Wyoming we have also succeeded.

Mrs. Gen. Sherman is a subject of the Pope. The Pan-tarch's followers are for the Sixteenth Amendment.

Breakfast, 8 A. M.—"My dear, politics are not women's business. See to your pots and kettles and darning."
Office, 10 A. M.—"Impossible, sir; impossible. Why, women know nothing at all of politics."

Before Marriage.—"Angel, if you will only be mine I will watch over you for life."

After Marriage.—"If you don't sign this and give me a chance at your money I'll sue for a divorce."

Woman suffrage—The reform against Nature.—Dr. Bushnell.

As the learned doctor has elaborately shown that Nature is depraved, reforms must necessarily be against it.

Woman's sphere is home.—P. Latitude, D. D.

What sort of a home? One founded on love, built of mutual respect and crowned with joy, or one founded on lust and ambition, built of tyranny and crowned with misery?

George W. Julian is run out of Congress after ten years faithful service. He will be Senator from Indiana after the Sixteenth Amendment passes, or President Woodhull may make him Secretary of the Interior. Then, land-grabbers, look out!

The Washington Woman's Rights have caused Congress to make women's pay the same as men's in the Departments. The women cannot vote. Look out for a rush of chivalrous voters to displace them, aided by the same M. C.'s who voted to raise their pay.

"I believe in woman keeping still and staying at home, as St. Paul directs."

"Ah, indeed! Dear madam, how is it that you tithe mint and rue, and neglect the weightier matters of the law, as Paul's master says?"

"Sir!"
"Yes. Paul tells maidens not to marry. You, in this great thing have disobeyed. You are a wife and mother."

"Do go away, you tiresome man!"

"My expenses were really less the year after my marriage than the year before."

"Young husband, what do you mean? Was this because you left off drinking with friends, theatre-going and late hours, or was it because you made your wife clean your rooms, do mending and washing, and serve you gratis where before you had to pay? If the first, you are a true man; if the latter, you are—well, no matter." "Couldn't afford a servant!" "Then, sir, you were a dastard to take advantage of a woman's love to make her a drudge. And when she has drugged her bloom away for you, you will want a divorce, no doubt, on the ground of 'incompatibility.'"

THE ORIGINALITY OF RACES.—Savages, of all the human family, are the least disposed to emigrate; like animals, their instinct is against it. Driven from their homes, like animals they will return to them; and, without the stimulants of science, of commerce, or of gold, like animals they are content to remain in them. If the barren and frozen coast of Siberia had been overstocked with a surplus population, and the American coast opposite a luxuriant garden instead of a coast equally barren and desolate, such an emigration might have been a possible thing for Asiatics, and in the space of 6,000 years they might possibly have increased and spread over North America to Terra del Fuego. But if so, where are they? In the whole extent of the American Continent, from Behring's Strait to Terra del Fuego, there is not to be seen among the savage tribes a Mongol, a Kalmuk, or Siberian Tartar, nor a word of their language is to be heard. Language, to be sure, may be lost or changed, but physiological traits of people are never lost while the race exists. I have said that, if an Asiatic population had crossed at Behring's Strait, they might in time have advanced through North and South and Central America, and have stocked the whole Continent; and this has been claimed by the advocates of Asiatic immigration. This is a possibility, and therefore, they contend, is probable; but here possibility stops, and certainly proof with it. The Sandwich Islands, with a population of more than 500,000, are more than 2,000 miles from the coast of South America. How did the population of those Islands get there? Certainly not in canoes, over ocean waves of 2,000 miles. But I am told, "the Sandwich Islanders are Polynesians." Not a bit of it; they are 2,000 miles north of the Polynesian group, with the same impossibility of canoe navigation, and are as different in physiological traits, and in character and language, from the Polynesians as they are different from the American races. However voluminous and learned the discussions may be on the mysterious subject of the origin of races, they must all come to the conclusion at last that, even if Asiatic or Egyptian or Polynesian populations found their way to the American Continent at whatever date, they found and intermingled with an aboriginal American race as ancient as, or more ancient than, the races they descended from.—*The Lifted and Subsided Rocks of America.* By C. Catlin.

TWO NEEDLES.—The King of Prussia recently visited a needle-manufactory in his kingdom, and was shown a number of superfine needles, thousands of which together did not weigh half an ounce, and marveled how such minute articles could be pierced with an eye. The borer—that is the workman whose business it is to bore the eyes in these needles—asked for a hair from the monarch's head. It was readily given, and with a smile. He placed it at once under the boring-machine, made a hole in it with the greatest care, furnished it with a thread, and then handed the singular needle to the astonished king.

The second curious needle is in the possession of Queen Victoria. It was made at the celebrated needle manufactory at Redditch, and represents the column of Trajan in miniature. It is adorned with numerous scenes in sculpture. On this diminutive needle scenes in the life of Queen Victoria are represented in relief, but so finely cut that it requires a powerful magnifying glass to see them. The Victoria needle, moreover, can be opened. It contains a number of needles of smaller size, which are equally adorned with scenes in relief.

The Springfield Republican says that quite a romance was connected with the family of Mrs. S. B. Merriman, who died a few days ago at Waterbury. She was very beautiful in her youth, and was sought by Merriman and by J. M. L. Scoville, who was disappointed. Scoville waited patiently till the oldest daughter of his first love captivated him, but again found himself too late, she having become affianced to a Mr. Morton. Scoville again waited, and when Morton died won his widow, to whom he afterward left a handsome fortune.

THE PANTARCHY.

As the Supreme Institute of Humanity; of which the Church and the State, the University (or Propaganda) and the Domestic (or Home) are merely the Grand but Subordinate Branches.

The Grand Progressiveness of the Old Catholic Church; Approximations to the Creed of the New.

Archbishop Purcell, Archbishop Manning, Father Hecker.

Feasibility, Growing Facility, and Impending Realization of the Complete Reconciliation of the Old and New Catholic Church.

Stephen Pearl Andrews will yield His Candidacy for the Chair of St. Peter in favor of Archbishop Manning upon a Single Condition.

The ideal of the Pantarchy is too grand, sublime, and many-sided to be grasped at once by the human mind. To confound it with The New Catholic Church, or with the Church in any sense, is to belittle it and render it one-sided. To conceive of it as a Universal Government, in any sense in which Government is now, and heretofore thought and talked of, is, likewise, to cripple the conception by allying it with what is now known as *The State*. To call it the form of Social Reconstruction, in the sense of the Socialists, connects it, in another direction, more especially with Domestic and Industrial Affairs. To rank it as the University or the grand Educational Institution or Training School of Humanity would be to sin, in like manner, by limiting, as special, that of which the very nature is Universality.

The Pantarchy is, and includes all these; is more than all these; rises above all these; and yet centres and co-ordinates and controls them all.

Circumferentially, it is the Totality of all Human Beings (and other rational existences so far as they may be allied with Humanity), and of all human affairs in a Scientifically Organized Complexity in Unity.

Centrally, it is the Court or Social Focus, locally and institutionally, of the whole Pantarchy.

Church and State are both alike in allegiance, intrinsically, or by Divine Right, to the PANTARCHY—itself founded on the Science of the Universe—and because so founded—and they only require time for study, reflection and acquaintanceship with the New Universal Institute of Humanity, to recognize lovingly and loyally, their allegiance; and to become members and branches merely, of THE PANTARCHY.

The New Catholic Church already recognizes this subordinate relation to the Pantarchy; for the sole article of its creed is *The Truth found where it may be, and lead where it may*; and The Pantarchy is founded on Universology; and this Universal Science integrates all knowledge, that which is given by inspiration—if proven to be such—as well as that which is intellectually discovered.

The Old Catholic Church is rapidly coming along to the same basis of doctrine, or, if the phrase suits better, is rapidly coming to give this interpretation to its old doctrine. The magnificent utterances of Father Hecker, the founder of the Order of the Paulists, in this city, in behalf of the claims of Human Reason, especially in his little work called "Aspirations of Nature" (from which I am striving to find space to make copious extracts), testify to this fact.

The well-known liberal views of Dr. McGlynn, of St. Stephens, and of others of the Catholic clergy, in the same vein testify to the same end. But the most sweeping and gratifying utterance in this sense ever made, perhaps, by a high Catholic functionary, is that of Archbishop Purcell just delivered at Cincinnati in a lecture for the benefit of the Society of St. Vincent de Paul, on the Ecumenical Council,—his views approved, as he informs us, by the Archbishop of Baltimore and the American Bishops generally. I quote from the report made for the New York Tribune, and published Aug. 23, 1870. ARCHBISHOP MANNING, of Canterbury, one of my distinguished rivals for the Papal chair, when vacated, congratulated Archbishop Purcell on the Republican Liberty of his views.

Protestants think of Catholics, habitually, as they have come down to us in history—our side of history—and as they were in an unenlightened and persecuting age, when all parties resorted unscientifically to carnal appliances to convince the reason, or to affect the conscience. Catholic writers and teachers have contributed to this misapprehension by their reticence and lack of earnestness in repudiating, in this age, the stains of history, and the resorts to a false method. The unimpaired tendencies of that Church, always conservative, have undoubtedly favored this reticence.

But the spirit of progress has conquered. Rome, if not personally the Pope, begins to open its mouth in behalf of

scientific truth and republican principles; and Archbishop Manning, possibly the future Pope—if I should fail of my election—applauds.

No one, however prejudiced, can read the following frank, noble and glorious statements from Purcell's recent and latest exposition of the Old Catholic position without feeling the depth of their sincerity, and their profound significance; nor without identifying them, at the same time, with all that is meant and aimed at by the New Catholic Church. Extremes meet, and it is less far from probability that the Old and the New Catholic Churches will blend into one at a very early day, than that the different Protestant branches of the Church will be gathered ostensibly at the same time into the bosom of the Church Universal. The Italics below are my own:

EXTRACT FROM ARCHBISHOP PURCELL'S DISCOURSE.

THE REPRESENTATION IN THE COUNCIL.

You know there never was before a single Bishop from America in any such Council. There was full and fair representation of all Christendom. In the first schema we were called upon to discuss the origin of governments, for the Constitution of the Church embraces the Constitution of the State, and also of the propagation of religious and scientific truth, or the examination of the question whether scientific truth could at any time be antagonistic to revealed truth, whether scientific truth should be discouraged, or whether such restraints should be imposed upon the students of science as would cripple them, or deprive them of that free range through all departments of science, without which they would in vain seek important results. I am happy to say that never have the rights of science been better vindicated than they were by the Bishops of that assembly. When an American Bishop—who was my own fellow-student forty years ago, now Bishop of St. Augustine, Florida, who is a sound theologian, a profound philosopher and a chemist withal, who has taught philosophy and chemistry in Baltimore—arose to speak, he addressed the Cardinals, imposing (sic,—opposing) the Roman inquisition which had done injustice to Galileo and said: "Your Roman congregation esteemed him as teaching doctrine contrary to Scripture when he taught the doctrine of the revolution of the earth." I mention this fact to show that the Bishops were free, that the Pope left them their freedom, and that the Cardinals took this reprimand from the hand of the Bishop. He also assailed Spanish Bishops there and showed them what injury their predecessors in their various Sees would have done to religion, as well as to humanity and to science, if they had pressed too far their unwise arguments against the possibility of the existence of an American part of the globe, on their theory that there could not be any antipodes. From that absurd reasoning they concluded that it was a wild, chimerical project which Christopher Columbus proposed, and for which he had solicited the aid of Ferdinand and Isabella. "Now, I do not mention this fact," said he, "as any reproach to existing Cardinals of the Catholic Church, but simply to warn you that science has its rights, which should never be interfered with, and that scientific men should pursue their investigations with the largest liberty. If they are disposed to reject Christianity, it should be said to them: 'Gentlemen, the Bible is true. You must not pretend to find in science anything antagonistic to what is contained in the revelations of that Bible.' When you think you have done so, it is your duty to submit it to the decision of learned, wise men, to the Church, and the Church will never find fault with you. Even if cardinals condemned Galileo, the Pope never signed that condemnation, and now that great, good man's memory is everywhere rehabilitated. The inquisition cardinals themselves acknowledge that injustice was done to that eminent scientific man, and this will never be attempted again." Another of your bishops wished science to enjoy the same ample liberty as the Bishop of Pittsburgh. He refuted the representation that our Catholics of America are not properly instructed, for the reason that if they were they would not deny Papal Infallibility. The Bishop was opposed to the principle and definition of Infallibility; he strenuously and conscientiously opposed it; he indignantly replied to the statement I have referred to by saying our American Catholics are better instructed than Italians; he was told to be cautious, but I think he uttered great truths. He did not want to disparage Italians, but at the same time he would not consent to allow such a thing to be said of American Catholics, who, I can say with truth, are the best instructed portion of the Catholic world. When it came my turn to speak, I asked for leave, and it was granted. I intended to speak on a subject that was then dominant and uppermost in the Council—the civil constitution of Government. In the course of a day or two, however, the entire order of proceedings was changed. I was left out in the cold, as were other Bishops. A new series of topics were also presented to us. But I wrote out my discourse on Civil Government. I sent a copy of it to the archives of the Council. In that discourse I took occasion to show that ours is, as I believe, the best form of human government; that the source of power is placed by God in the people; that kings rule for their benefit, and that the people were not created for the benefit of kings. The Church of God had no need of kingly patronage or protection. For the first three hundred years of her history she managed to prosper and arrive at spiritual supremacy without the aid of kings and despite of them; while she was persecuted she so prospered, that the blood of martyrs has everywhere been the seed of the Church. I believe it would have been a happy thing for the Church if kings had never pretended to be her protectors. I spoke then of America. I said that our civil constitution gave perfect liberty to every denomination of Christians; that it looked with equal favor on them all, and that I verily believe this was better for the Catholic religion than if she was the object of the special patronage and protection of the State. ALL WE WANT IS A FREE FIELD AND NO FAVOR. Truth is mighty and will prevail. We are here side by side with every sect or denomination of Christians. It is for the people to judge which of us is right, which of us teaches that which is most conformable to the Holy Scriptures. Then if they approve our religion, let them embrace it; if not, reject. I believe this to be the best theory. I illustrated what I said by contrasting a condition of Catholics in all nations of Europe with American Catholics. I showed that in Spain the Catholic religion is persecuted; that in Portugal the Catholic religion is persecuted, even Sisters of Charity being driven out of the country; that in Italy monks, pastors, religious people were pitilessly driven away from their homes; that the monastery of Monte Casino, the home of science, for which a voice was raised even in the British Parliament, had been

destroyed by a nominally Catholic Government. When I came down from the Ambo, ARCHBISHOP MANNING, himself a strong Infallibilist, was the first to rush forward, take me by the hand, and say: "You are a true republican."

Truly, this man is almost entering the kingdom. A single word of change; a word of change absolutely necessary to his own logical consistency; a word which he and others, both old Catholics and Protestants, cannot fail long to utter, will plant him and them completely on the platform of the New Catholic Church—will make them Pantarchians. Nor is it necessary that they shall commit any breach of connection with their present associates. New Catholicism does not come desiring to break up the communion of any, but to perfect and enlarge it.

The word remaining to be spoken, the consistency to be established, is this: Archbishop Purcell grandly says, in respect to privilege and protection for his Church, "ALL WE WANT IS A FREE FIELD AND NO FAVOR." These are precious words coming from that quarter, and should be set in a casement of gold. But, alas! when he speaks of the bible, the dogmatic basis of his Church, he unsays all he had just said, and shows himself still occupying the same ground as that upon which Galileo was condemned—which condemnation, however, he explicitly, but on his principle, illogically condemns. "Gentlemen," he says, addressing himself to the scientists, "the bible is true. You must not pretend to find in science anything antagonistic to what is contained in the revelations of the bible." Alas! and alas! This is the surrender of the whole glorious principle just formulated in respect to the Church. The freedom herein tendered to science is absolute slavery. The Archbishop falls back five centuries! He is evidently in a chrysalis state in his understanding of "the rights of science." He should, obviously and clearly, have said, instead, for the bible, as for the Church, "ALL WE WANT IS A FREE FIELD AND NO FAVOR."

The sublime faith, the only faith worthy of a true Christian, is that the bible will vindicate its sublime truths in the midst of all criticisms, of all new discoveries, of all science. The language of such faith is: "A free field and no favor."

I make, then, in fine, this proposition: Let Archbishop Manning simply restore the logical consistency; let him take for the bible the same sublime ground—the only true ground, that which Archbishop Purcell has so bravely taken for their Church, and for which Manning applauded him—and I will resign my pretensions to the chair of St. Peter in his behalf—subject of course to the true subordination of the whole Church to the supremacy of THE PANTARCHY, as expounded in the beginning of this article.

STEPHEN PEARL ANDREWS.

"THE MODERN THINKER"—A NEW SENSATION.

Are we to have, Permanently, a New and Commanding Magazine-Organ of the Progressive Thought of the World?

"THE MODERN THINKER—AN ORGAN FOR THE MOST ADVANCED SPECULATIONS IN PHILOSOPHY, SCIENCE, SOCIOLOGY AND RELIGION. D. GOODMAN EDITOR AND PROPRIETOR. NEW YORK: AMERICAN NEWS COMPANY, 119 AND 121 NASSAU STREET."

Contents of the first Number:—Egotisms—the Editor; The Last Word about Jesus—John Fiske; King Wealth Coming—D. Goodman; The Positivist Problem—Frederic Harrison; What of the Future?—The Future of Marriage—Steam as a Factor in Sociology—D. G. Croly; Stephen Pearl Andrews' "Primary Synopsis of Universology"—D. G.; The Sexual Question—Editor; Scientific Propagation—John H. Noyes; Religion and Science (a Review of Herbert Spencer)—Prof. J. D. Bell; What we Believe (a Dialogue)—do.; Sublimated (a Poem)—F. G. F.; Good and Evil, their Origin—Prof. André Poey; Comte's Insanity—do.; The Subjection of Women—Auguste Comte; Rebuilding the Temple—Salem Dutcher; Love Life of Auguste Comte—Jennie June Croly; Lucie (a Novelette); Thoughts of a Flower—Clotilde de Vaux; The Scientific Basis of Orthodoxy—Francis Gerry Fairfield; Social Reconstruction—Albert Brisbane.

Called upon, gladly, to take notice of the advent of this new Magazine, in some sense a competitor in the same field of thought and labor which has been marked out for the conduct of this journal, WOODHULL & CLAFLIN'S WEEKLY, I propose to give a preliminary notice to two incidental features of THE MODERN THINKER which will be considered and treated as objections by many.

1. It is fantastically printed in different colored inks, upon equally variegated paper.

2. It is a high-priced journal; so much so that the single number of 250 royal octavo pages sells for \$1 50.

1. In respect to the variously colored papers and inks the idea might at first be supposed to be merely fantastic; or more probably still to be an "advertising dodge" to make us all wonder and talk. But the Editor has really a more serious design. The first impression, especially of the numerous corps, among the literary, of sore-eyed people, will be that here is something specially torturing to the eyes—this novel exhibit of different colored grounds and typical effects. But it is precisely the opposite of all this which the Editor of *The Thinker* propounds as the

reason for his daring innovation upon established usages. He avers that it is the violent and unnatural contrast of our white paper and black ink, in unvarying monotony in all literature, to which we are indebted for the destruction of our vision. What he undertakes, therefore, is in the spirit of a genuine and much needed reform; and his effort will be received, doubtless, with the usual ingratitude with which the people who most need it usually refuse to be reformed, or to recognize their benefactors.

The theory is, that the seeming congruence of white and black to the accustomed eye is merely the result of custom, and that the organ made sore by this false adjustment of colors is then, like any other sick organ, intolerant of change, no matter how much the change may be for the better; but that intrinsically it is in the right adjustment of the complementary prismatic colors that the eye finds its true field of healthful gratification and repose.

Despite the argument, the writer of this undertook the reading of the first article in the magazine, *The Last Words about Jesus*, by John Fiske, in blue ink on a dull, brownish, dark colored ground, with no little prejudice, and a strong feeling that in this instance, at least, there had been a mistake; and that it was more than usually difficult to make out the text. The contrast did not seem to be sufficient. To his surprise, however, before he had finished the reading he awoke to the consciousness of a genial restfulness in the sense of vision, which was highly delightful. In this instance, at least, the *experimentum crucis* was overwhelmingly in favor of the new theory, that of dressing our literature in gay colors, like a lady, and not in the everlasting black coat and pants and white vest of the masculine persuasion.

Deeper still than the mere question of practical convenience is the recondite question of analogical adjustment. Radically every passion, every sentiment, every thought has its own appropriate color, its own appropriate sound, its own appropriate flavor, etc. This is the doctrine of Universal Analogy, or *Correspondence*, which the Science of Universology will establish and explicate. It is more than a meaningless expression when we talk instinctually of "every shade of opinion." D. Goodman is feeling his way empirically; analytical science will soon come to his aid, and will speak authoritatively.

2. It will be objected that the price of the book is too much. Indeed, I overheard a distinguished political economist urging energetically this criticism, and pronouncing that it is an offence against the laws of trade to ask so much for a mere magazine. I have for a long time had a word to say on this very subject, upon *the true understanding of the laws of trade* as applied to the prices of literature—and I may as well say it here and now.

There is no one small cause that more hinders the progress of advanced thought in the community than the thoughtless *prima facie* impression in the minds of the people that a given amount of paper and ink should always be afforded at substantially the same price. It is this idea that has, for the time being, broken down all our professedly reformatory journals. The immense dailies, and weeklies, and monthlies that abound in the Ordinary News, that adjust themselves to the common level of intelligence and interests, can by the *Economies of the Large Scale*, afford their wares at the minimum price; while the organs of the Cardinary News are necessarily restricted to a small circle of readers, who should gladly consent to pay the enhanced price which results from the preparation of a superior article. The man whose sense of luxury prompts him to cross the Atlantic in his own yacht, must consent to a larger expenditure than he who travels with the crowd in the cabin of a common carrier. The appreciators of new and elevated ranges of thought should perceive that they are subject to the same law. Technical books for arts which have but few members are necessarily high priced. Let Radical Reform and Sciento-Philosophic Disquisition be perceived to stand upon the same footing, and let those who would enjoy the luxury of such exceptional literature see the necessity of paying a price for it proportioned to its rarity and intrinsic excellence, and proportioned especially to the narrowness of the circle of readers who have, conjointly, to bear the burden of the cost of its production. The writers for such journals never even dare to expect to be paid for their labor; but their narrow publics should consent to pay the printer.

THE MODERN THINKER, measured, as to its market value, by this standard, would, at least, command as great a price as a barrel of flour; and, I think, it would be worth as much in every intelligent family. Through the American News Company it is brought within reach of everybody.

As, now, to the subject-matter of this new magazine, I wish it were possible that WOODHULL & CLAFLIN'S could transfer every word of its contents to its own columns, either for approval or criticism. A few extracts will appear of the shorter articles, in other of our columns this week. I shall recur again, for critical purposes, to the general contents.

STEPHEN PEARL ANDREWS.

[From the Modern Thinker.]

EGOTISMS.

ON STYLE.

Cultivated readers will notice that the editor of *The Modern Thinker* has paid very little attention, either in his own writings or those of his contributors, to mere literary expression. Word-mongers, if they hunt them up, will find many inaccuracies and inelegancies of language, judged by the ordinary standards. Now, he does not undervalue verbal excellence, but he is satisfied that it may cost too much. At the present day there is a deplorable waste of human intelligence and effort in acquiring a knowledge of the etymology and syntax of the necessarily imperfect tongues now used by the human race. It must be borne in mind that in all probability there is a language of Man common to all races, which has yet to be discovered; or, if Mr. S. P. Andrews' claim holds good (which it has yet to be acknowledged) has been discovered. A slight acquaintance with phonography will suffice to show any one how barbarous and imperfect our English language is, even in the obvious matter of its primary sounds. We use some forty-two sounds in an ordinary speech, and have only twenty-four letters to express them. Nor is this all. We do not pretend to pronounce half the words even as they are spelled. Hence our written signs are fraudulent—are lies—and we waste precious, precious years of the lives of our children in trying to teach them these lingual falsehoods. The absence of all scientific character in the English, as in other languages, is shown by the disagreement of professed linguists. There are no such disputes among arithmeticians, mathematicians and chemists, as there are among philologists. When men of sense, culture and candor, like Dean Alvord, G. W. Moon, Richard Grant White, and all the leading writers upon grammar, differ so widely in everything relating to words, their uses and place in sentences, we may be sure the difficulty is inherent in the subject itself. If language had a scientific basis, there could be no dispute about anything connected with it. All doubt would soon be dissipated by demonstration. But while recognizing the fact that our language, and indeed all spoken tongues, are barbarous, compared with what they will yet be, it will not do for reformers, positivists and scientists, to neglect correct speech, judged by the conventional standards. Accuracy of thought generally results in precision of utterance, and we who differ from the world in great things cannot afford to differ from it in little things. Hence our contributors must be plain and direct of speech; but as for elegance and fine writing, so called, we will none of it. Mere literary criticism and discussions about words the editor regards as a criminal waste of time and human intelligence, and those who want to fret their wits in pastime of this kind must look elsewhere. No work is worth anything that is not for the good and glory of humanity.

TOPICS FOR CONTRIBUTORS.

Persons who wish to write for *The Modern Thinker* would do well to read the following list of possible topics. They are not now placed in any definite order but may be in a subsequent issue. The object of the editor is to stop purposeless writing, and to show the scope of the publication.

1. What is the verdict of science upon the conception of a personal God? How large a share has anthropomorphism in the idea of Deity or Deities, and what warrant has the conception from the order of nature? In other words, is our belief in a God derived from subjective idealizations or objective realities?
2. What does science say to the notion of a personal immortality? "If a man die, shall he live again?" What do we know about the life hereafter? and upon what objective basis does this conception rest?
3. How about causation? Is there a beginning and end, or should eternity be regarded as a circle rather than a straight line? How do we get our notions of First and Final causes—of the Absolute and Infinite—of Time and Space?
4. What are the facts with regard to the appearance of life on this planet? What is the latest result of discovery in this field? Do recent inquiries help or discredit the Darwinian hypothesis? Did the human race really develop out of some one of the lower animals? What are the facts, and what the most reasonable hypothesis to account for them?
5. What effect have the land-laws of different countries upon human well being? Is there any peculiarity in the Chinese land-laws which enables so vast a population to subsist upon so comparatively small an area? What modifications should there be in our real estate laws to promote the greatest good of the greatest number? What effect will the wholesale granting of lands to railroad corporations have upon the future of the West? Are land monopolies to be countenanced? What are the limitations to the right of property in land? Which is the major and which the minor consideration—the good of the whole community or the sacred rights of property? What is the Positivist solution of the land question? What the Spencerian (*vide Social Statics*)?
6. Is there a "language of man" common to the whole race? Is it possible to invent, grow into or discover such universal language? What are the teachings of comparative philology? What does the tendencies of things lead one to expect? What does science say?
7. Is there a religion of man; one common to the whole human race, and which some time will be generally recognized? What progress has comparative theology made? In what respects do the various religions agree, and at what point do they diverge most? Is the religion of man to be an invention, a growth or a discovery?

8. What is the true solution of the labor question? Is it co-operation or shall the armies of labor be led by captains of industry (capitalists) under moral restraint? Are trades-unions to be encouraged in this country? What value is there in Fourier's speculations? Can the socialists' writing be studied with profit?

9. What value is there in the writings of the political economists? What relation does political economists? What relation does political economy bear to sociology? Is a gold and silver basis currency necessary?

10. What are the true relations of the sexes? Is monogamy the most perfect form of marriage? Is it desirable to reorganize marriage scientifically? Which should be the head of the family, the man or the woman? Could society exist where frequent changes of married partners are permitted? What is the future of marriage? What is the true cure of the "social evil"?

11. Is stupiculture or the scientific breeding of human beings desirable, and if so, is it practicable? What do the laws of heredity teach us? If personal qualities are transmissible, would it not be well to take some pains to increase the number of people with good strains of blood and to discourage the propagation of inferior breeds? Can this be done with the monogamic marriage, and if so, how?

From this hastily thought-out programme it will be seen that the editor wishes to have discussed all topics of the highest human interest. The periodicals now in existence are published upon the theory that the American people are children mentally—that what they want are pictures and stories; and the success of the *Ledger*, *Harpers' Monthly* and the illustrated papers shows that this unflattering conception has a basis of truth—that the great mass of the American reading public have no brains above their eyes. But there must be here and there a few persons deeply interested in the problems relating to the Where, Whence and Whither of the human race, and it is for them this periodical is published. We shall devote no space to mere literary criticism or the settlement of disputed points in history. A prodigious amount of human cerebral force has of late years been wasted in rehabilitating the ruffians and strumpets of history. Why should so much time, talent and sympathy have been bestowed upon Lucrezia Borgia, Richard III., Henry VIII. and Mary Queen of Scots? When we have a true spiritual power intent upon the supply of real human necessities, the Macaulays, Motleys and Froudes of the future will be disciplined to expend their force in some more useful employment. Hereafter, be it remembered, all human effort can have but two objects, either to improve the race itself or to give man a better control over the planet he inhabits.

SUMMIT, N. J., August 20, 1870.

DEAR PANTARCH:

I have not seen the W. & C. WEEKLY since I have been here, but I observe by the *Evening Mail* of yesterday that you are making sublime statements in it, the ridiculous side of which only strikes the disciples of Momus, who, no doubt, laughed at the ludicrous figure Christ cut upon the cross.

That Universology furnishes the key to the significance of Free Masonry I am sure; and that the architect of the universe means to confirm, establish and maintain his eternal labor by that last scientific revelation in which are included, concluded and explained, as far as they can be to asinine humanity (forgive me, O thou symbol of patient endurance and cautious hearing for the comparison!), all previous revelations, even to the reason why Balaam's ass spoke to the infernally presumptuous fool, the type of the modern materialist, who bestrode him.

That, also, the United States of America, under the new constitution and the new name which your genius has pre-vised, is destined to become the Central Government of the Planet, and finally make a United States of the world, is equally patent to my apprehension, and that also the present European war is helping forward that consummation, by extinguishing the despotic element in Europe, cutting England, France and Russia, as far as they represent absolutism or partialism, out of the game, and clearing the road for that Teutonic element which represents for the time the Regulated Reign of the People.

By the way, I have discovered a singular anagram, which has amused me in showing the significance of the transposition of letters. In the words *Louis Napoleon's last war*, I find the phrase, *Lost on Prussian aloe law*. The aloe, the properties of which you are doctor enough to know, indicating the purgation to which Europe is being subjected by Prussian law; the needle-gun being the real *chasse*, and the *pot* being the receptacle to which the son of a gun is going who has so long bred intestine broils in the body politic of Europe.

Last night we had here one of the grandest displays of heavenly pyrotechnics I ever witnessed, probably the reflection, in our sphere, of some terrific combat in the spirit world, the semblance and counterpart of this great European contest; for nature sympathizes with man in his throes and struggles, and "when the heavens menace so 'tis known the earth is full of faults." An aurora commenced about 7 o'clock, extending, in the northern horizon, from the North Star as a centre to beyond the Great Bear on the west and Cassiopeia on the east, in a series of concentric circles like a section of that gigantic onion which the Egyptians worshipped as the symbol of the universe. By 9 o'clock this onion seemed to take fire, and tremendous puffs of flame, like volcano jets, issued from it, extending their lurid light nearly to the zenith; while, to the west, a line of light, like the longest known tail of a comet, did its tale unfold from the horizon to the constellation Leo, obscuring the bright star Regulus, and passing Saturn on its way, whose web-like rays seemed like the sparkle of bright eyes through a veil.

Your Volunteer Aid-de-plume,

J. WEST NEVINS.

LABOR AND CAPITAL.

LETTER FROM THE SOUTH.

MESDAMES WOODHULL & CLAFLIN:

A Southern friend and admirer asks a place in your columns to express his response to your appeal to the world.

The wisdom and courage of your course have already made you the teachers, by example as well as precept, of all woman kind—and I may add you are teaching men, too, a most important lesson—teaching them to respect the dignity and power of woman—teaching them that she is not a mere dependent being, living upon the food supplied by her lord, and incapable of sustaining any high responsibility.

There are many who need this lesson now, but I wish to assure you that there are among the best and most enlightened men numberless thousands whose hearts respond to your appeal, and my chief object now is to give you assurance of this and urge you to appeal directly and confidently to that manly sentiment which ever responds with pleasure to the appeal of woman.

Young men, whose faces are not furrowed by care and angry passions, who have not yet lost much of the romantic sentiments of early manhood—who can appreciate, love and worship the angelic worth of perfect womanhood, can see no sphere too high or too broad for that angelic nature.

Believing with earnest faith that the angel often dwells in the bosom of women, they would give to that angel no narrow sphere. The sphere should be as free and wide as that of the Southern breeze which gently enters all homes to cool, to purify and refresh—it should be as high as that of the rainbow in the sky, that it may purify the souls of the million with a new influx of the sentiment of beauty and purity.

How different the benignant influence of a noble-souled woman from that of the great men of whom history has almost made demi-gods! How different that of Josephine from that of Napoleon! In the biography of one we feel as if we were introduced to a garden from which the freshness of Eden had not yet departed—in that of Napoleon the march of life is through storm and ruin, through fire and blood, surrounded by the hatred of nations, and leaving behind him the vast Golgothas of his battle-fields. He has left to mankind a blighting curse in his example which still lures the millions to fatal imitation, as the insects of the night are lured to destruction by a blaze which dazzles their weak eyes.

How much better for France and the world if Josephine had been the ruler instead of Napoleon!

I believe the time is yet to come in which the auroral light of youth and love shall govern the world. It must be so, for it is right that it should. It must be so, for Love is the only rightful governing power that ever was or ever will be.

LOVE, with its prime minister WISDOM, is the rightful monarch, or, rather, we should say Queen of the world. The home of Love is in the soul of woman, for it is the very life of her whole nature. Love is her divine commission to rule the world and put an end to Governments not based on love, not guided by love—and I may add, not sanctioned by the divine law of love, which is the HIGHEST LAW of the Universe.

All Governments but the Government of Love are unauthorized usurpations, against which the subject will rebel, and rebellion and revolution are chronic in this world's history, until the Government of Love shall have been established, against which revolution will be impossible.

I did not take the pen to discuss the mysteries of Government and destiny, but only to speak of that lofty chivalry of the incoming future, which worships the angel in woman, and to ask you to appeal to that chivalry to sustain your noble enterprise.

I grant that woman is not now what she should be: her nature is impoverished, her genius is dwarfed. Like a flower immured in a cellar, she needs the open breeze and sunshine to develop the unutterable richness of her nature. She shall have it. Every manly and generous sentiment demands a freer and higher sphere for woman.

In ennobling her, we ennoble all humanity. Make woman now the queen that she ought to be, and all future generations will be royally endowed. He who does the most to elevate woman, does the most to elevate all mankind. And now, should I let loose my pen under this inspiration, your WEEKLY would not give it sufficient margin for the clouds of rosy-tinted hopes and the broad vistas of future progress that flash before my vision—and that will yet one day be a sober reality.

I feel it in my inmost nature as self-evident—I know it methodically by the steady, mathematical perceptions of philosophy, and you, my gifted friends, not only know it by intuition, but you are marching onward most directly toward its realization; and you will yet be sustained by an array of manly support, by that chivalry of love and hope, as well as courage and gallantry, which I call the Chivalry of the Future.

And especially in the South will you find hereafter this chivalrous response. If we have not the Radical aggression of the North in the domain of new ideas, we have equal fearlessness when we move, and I believe a super devotion to the cause of woman. The United States, surpassing the world in deference to woman, is thereby guaranteed in its position as the pioneer nation of progress. That deference at the South and on the Pacific coast gives ample assurance of their rapid progress and of their generous response to the noblest utterance from New York.

In conclusion, let me apply to this occasion the inspiring words of the "Marsellaise" for the new career:

"Allons enfants de la patrie,
La pour de gloire est arrivé."

SOUTHRON.

SOCIAL RIGHTS AND WRONGS.

BY E. V. B.

Whenever a non-progressive, indolent man finds out that a woman has discovered an idea, that is above and beyond his comprehension, he feels his self-love wounded. He throws himself back upon what he calls his conservatism, and denounces all reforms having the political enfranchisement of woman in view. Never can you succeed in getting one of these wooden-headed thinkers to suggest any remedy for existing evils in the social and domestic relations of the sexes. They cannot and do not deny, that the progress of modern ideas has placed thousands of the sex in circumstances which require the utmost effort of brains and hands to secure the comforts of life; yet they would dictate that female education must be based upon the same ideas that regulated this important matter in the past; and not content with turning out the masses of women from the boarding or day schools of the period with educations utterly unfitting them to take their places in the battle of life, such men would likewise dictate the laws which shall regulate labor and its remunerations, and deny to women a voice in making laws by which they as laborers and bread winners must abide.

Now, for the consolation of these gentlemen, we will admit that women are physically and mentally so constituted as to make them incompetent to compete with men in the ranks of labor. We will not discuss their intellectual inferiority to or equality with the opposite sex. We will simply admit that they are not equal competitors in the race after the almighty dollar, and that the exceptions to this, only prove the rule. Now what remedy shall we apply for this weakness? The only one that civilized society has as yet found is—prostitution. Yes, we say it boldly, prostitution in one or another form, concealed and secret, or open, is the remedy which civilized society gives woman to enable her to live, when her weak brains and hands can no longer enable her to compete with her natural protector for bread. The very charities of this great city are so gauged as to actually make it to a woman's interests to confess herself a degraded victim of man's passions. Shall we then dare to say that the most notorious woman of the town, who has been forced to take up her disgusting profession for want of the proper education, training, and favoring circumstances to enable her to make her support, is any more a sinner in God's sight than she who uses her influence as a pretty and attractive woman, to induce men to give office, or business to her husband, relative or friend. Both prostitute the gifts God has given them for selfish purposes. Both make a game of men's passions.

I do not pretend to say that by making women legislators we could entirely do away with an evil, which arises out of an abuse of the known fact, that men's passions are stronger than their reason or principles where women are concerned. But I do assert, that by giving women the right to legislate, we will set woman's intellect and heart to work in the solution of the problem, how we shall avert the necessity for prostitution, when the working woman finds that she cannot compete with man in life's battle. The voluntary prostitution of the woman of wealth, whose insatiate appetite for self-gratification of every kind nothing can appease, no law can touch; unless we can begin at the beginning, and educate properly. But the enforced degradation of the working-woman can, and must be legislated for, or our national sin will be in proportion to the advantages we enjoy in this century of progress and enlightenment.

We pretend that ours is Christian enlightenment, and quote the Bible to prove that women should take no part in government. Pray, when that book called the Bible was written did men vote? Did not a Deborah judge Israel? Was not Abraham, the greatest of the patriarchs, commanded to hearken to the voice of his wife, and do as she bade him? Did not a Judith decapitate Holofernes?

If we carried out all the precepts of Christianity relative to woman's right to be protected and supported, then there would be no need to make her a legislator. But in this age of progress, men are so emasculate in soul, they have permitted women to be forced into the ranks of labor, to earn their bread by the sweat of their brows. Such being the case, they will never recover their own lost manhood, until they invite woman to equal competition in all things, and permit them to say what shall be the civil and political remedies for the great social evils which at present degrade her. Conservatism is a very good thing in its way, but that conservatism which applies only to women, and permits progress for the African slave, striking off his fetters and riveting them upon God's last, best gift to man, forcing her to be a toiler, outstripping man in his achievements, or become his prostitute, is the most fiendish device Satan ever conceived to degrade and damn Adam's fallen.

The Princess Salm-Salm has passed her examination in surgery, and is now on the staff of the Prussian Surgeon-General as Directress of Camp Hospitals. Among the German women generally the desire to serve in the war is so great that many of them have been discovered at Stettin dressed in male attire in order to pass muster. At one station in Berlin over one hundred women have thus far presented themselves, begging to be made useful to the cause in some way.

From various sources we are glad to learn that there is beginning to be a manifest interest in all the different State and Congressional districts regarding the next elections. The representatives of labor seem to begin to realize the great importance of special attention to all that belongs to primary organization, and to perceive that heretofore they have been obliged to throw their strength away or waste it in unprofitable directions, from the very fact that they did not give the necessary attention to the first steps in the process of determining who should be set up for them to choose between. It does not seem possible that any should be returned to office who entertain opinions antagonistic to the general interests of labor. Three-fourths of the entire population of the country are in this interest, and whether they be artisans in mechanics or nature—whether they be by the anvil or the plow—whether they be printers or writers—their interests are all the same; it only requires that they all should understand this to consolidate them into a power that would control every movement of Government. Should this unity once be found practical, and should it be recognized by capital as consummated, its representatives would be compelled to come to those that now look to them for the granting of ameliorating conditions. It is most probable that when such a unity shall be attained both the capitalist and the laborer will, for the first time, discover that whatever really militates against the true interests of one, is equally antagonistic to the best interests of the other.

Some who have thought this might be so have endeavored to devise methods by which harmonious action could be secured. Various schemes of co-operation have been suggested, many of them tried and found faulty and then discarded, until it has come to be pretty thoroughly understood that there is no level upon which they can meet and part in mutuality of interest. It is true that no perfect method can be suggested or instituted that will from the first give complete results; but the principle must be sought that governs the relations between the separate interests and applied, at first with imperfect results, which must afterward be improved as the interests grow into a true comprehension of each other's character. The principle is this, that labor and capital are equally interested in the productions that flow from their joint operations; that is, the capital that gives employment to one hundred laborers is entitled to an equal interest with the laborers in what is produced. But here is an inequality to begin with. The capital may only represent one individual, while the laborers are one hundred; still, this is the relation, and the final result of its operation will be a complete equality in this wise: The one hundred laborers perform their regular duties, receiving therefor such regular wages as are proper; and also their respective proportions of the profits of their productions. In say five years these one hundred laborer will have accumulated a sufficient capital with which to transact the business on their own account; and here is where a system of equality is reached, which again would be followed by another degree of progress for the laborer. The capitalist, finding himself left out of the count by the operation of this method, would come forward and offer his capital to labor organizations at a reasonable rate of interest, and in this way a common interest would be the only possible result. The entire profits of the labor would then be divided among the producers, while the capitalist would have to be satisfied with the moderate interest in place of the extraordinary sums now sometimes realized from the sweat and muscle of the laborer. There is one point, however, in the first instance, that modifies the inequality mentioned in a very material degree. The capitalist, while enjoying as much profit as all the laborers, is also liable for all losses in which the laborer has no interest.

Following the results of the co-operation above mentioned would be various modifications in society and in the locality of populations. People engaged in the same pursuits would naturally gravitate to each other and into distinct localities, while the various interests they represented would gravitate to those localities that should offer the most inducement to their respective trades. One of the results of this would be that all raw material would, in all cases—where all the requirements were present—be manufactured in the locality of its production, thereby saving vast amounts of transportation; and this again would be illustrative of another department of general economy, in the light of which protection to special manufacturing interests would be seen in its true colors.

We have thus briefly endeavored to point out the practical results that would flow from the adoption, generally, of the true principle of co-operation for the specific purpose of assisting the labor interest in selecting candidates for their representatives, both State and national. They should be those who understand these relations and what would naturally follow them, and who would at all times and under all circumstances advocate their adoption, and, in the first instance, such policies as would most materially assist in their development and lead to their introduction and practice, on the part of all who compose both interests. Labor is the basis upon which all society rests, and nothing is entitled to so much consideration at the hands of legislation. Nothing heretofore has been so grossly neglected, insulted and imposed upon.

Sister Irene, the "Sister Servant" or Directress of the New York Foundling Asylum reports: "1,047 babies received into the institution since it was opened last November."

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WOODHULL & CLAFLIN'S WEEKLY.

OUR FUNDAMENTAL PROPOSITIONS.

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

UNIVERSAL GOVERNMENT.

The European Question One of Unity—Bismarck in 1870 Repeating Napoleon in 1812—Races Amalgamating in America—Commercial Unity Leads to Governmental Unity—Duty of Congress in the Premises.

THE PRESS, THE PEOPLE.

Having heretofore discussed the general proposition of one Government for all the nations of the earth, it is next in order to treat specifically of the parts that must be brought to work in harmony. No one supposes for a moment that this great ultimate of all Government can be arrived at by one grand step; there must be a beginning, and then the increase. As has been pointed out, the beginning is already instituted. The present conflict in Europe is one of the effects of it, and will contribute vastly to its progress. A consolidated Germany is a great step in the right direction; so, too, was Italian unity; and so, too, have been nearly all movements of nations during the present century, all of which have been preparing every nation that has been the subject of them for the next and grander unity.

The neutral nations of Europe are already moving in the matter of ending the Franco-Prussian war. If they shall say to King William: You must not put too heavy a hand on France, he will be obliged to desist. Each nation

of Europe has a direct interest in the preserving the amity of France as an independent nation, and Prussia will not be allowed to reduce her to a virtual German province; even provided she shall be able to do so. The importance of the question of a Congress of Nations for the world, which was argued in our last, becomes especially manifest now that there is danger of Germany rising to be the first power in Europe. The only protection the weaker powers can have against the boundless ambition of Prussia will be found in uniting to prevent the accomplishment of Bismarck's aims. Undoubtedly such unity will soon begin to be manifested. The first Napoleon found himself at war with the whole of Europe for the same reasons which Prussia is now offering.

But to the practical working of consolidation, upon the assumption that the United States is the common centre of the world, around which its various nations will in time and turn aggregate. Europe will divide itself into races; but here European, Asiatic and African races are rapidly becoming amalgamated into a new race, formed from them all, and bearing the impress and character of each united in a common character, which will be the representative character of the world. In this view of the matter, it seems there is no escaping the proposed conclusion of the superior position assigned us as a nation. It is thus specifically stated and emphatically repeated, so that the propositions that will be advanced from time to time may not be considered as having no foundation or as being chimerical. The United States, then, is the representative country of the whole world. Its people represent all the different peoples of the world. Its Government will be a Government fashioned by such representative people; and its policy should be in perfect accordance with the legitimate deductions of such propositions. The first step in such a programme should be to perfect Government upon the true and universal principles of freedom, equality and justice; the next, to draw nations to it.

It is quite true that in manifestations of our present condition it cannot be claimed that the immediate prospect is very promising. To the superficial observer this must so appear; but if the currents that are surging back and forth in the heart of humanity are taken into the consideration, it becomes apparent that the most extensive and grand changes are about to come, which will, under this people, "one in heart and one in a common interest." Could our Government be brought to consider these momentous question, a movement could at once be inaugurated looking to American unification, which would be of immense and immediate advantage to ourselves and to those involved in it. Canada and Mexico would be the first objects to which to apply this policy; then the entire West India Islands, and finally the republics and countries of South America. The commercial relations should first be established. These would show the people that all their vital interests are unitary, and this would suggest unity in Government. We should at once make propositions to every nation to establish reciprocal commercial relations, upon the basis of free commercial intercourse between them and us: those that would consider and accept them would soon demonstrate to others that their interests had been advanced, and gradually the whole world would be reduced to a commercial unity; and all the various productions that enter into commerce would gravitate to those localities where most could be produced at least cost. Population would also locate in accordance with the requirements of these localities, and those best adapted to the various kinds of required labor would gravitate accordingly. Nothing of this kind can occur so long as one portion of the earth's people are taxed, so that certain productions can be produced where the least is obtained at the greatest cost. This is in direct opposition to the general economy, and hence is manifestly not only a costly delusion, but a great hindrance to the development of unitary interests. If our Government cannot be brought to an appreciation of this movement, individuals of different nations should take the initial steps, and organize for the purpose of bringing the importance of it to the direct attention of the nations in such a manner that they could not ignore it. At this enlightened and assimilating age of the world, its nations must not be drowned in self-interest; they cannot remain so. Individuals are beginning to learn that individuality itself is dependent upon, and contemporary with, mutual dependence. What is true of individuals is true also of societies, of states, of nations and of the world as the sum total of societies, states and nations. Therefore, that nation that pursues an interest, looking simply to self, is pursuing a suicidal course; although it may not appear so for the time being, the results of the act the operations of nature declare it will so terminate.

The necessity and the advantage of taking immediate steps in the direction of unitary interests among the nations will be constantly urged upon Congress up to and during its next session. Will not our Committees on Foreign Affairs—cannot Senator Sumner and General Banks—take hold of this matter, and bring its purposes and advantages before the nation through Congress. If they

cannot be made to understand it, is there not some other representative, some other Senator, who is possessed of sufficiently comprehensive ideas and penetration of mind to grasp its significance, and begin the movement, which, when once begun, will never stop until all the nations of the world are united not only commercially, but politically, morally and socially. Will not the "Press" of the country depart sufficiently from its ordinary course to urge upon the nation a matter of such "cardinary" importance; or must it forever remain subservient to the immediate demands of the *cor populi*?

Of all things that can enter into the composition of a newspaper this is the one of greatest importance. The individual representative that first enters upon the work will have most cause for self-gratulation in the immediate future; for such changes and such results are impending as those who simply "read as they run" wot not of.

In view of the interest involved in this question, the hope is earnestly expressed that every one who perceives the importance and magnitude of them, will concentrate their strength at one point, and devise means of spreading their convictions broadcast among the people, who are not slow to grasp anything that is for their general benefit or for their ultimate glory.

THE PARTY THAT SHALL COME TO POWER.

Out of the confusion and disintegration of old political parties must arise a new party which shall control the affairs of country that is soon to spring into a new and better prominence than it has occupied as yet. No party can ever maintain power and position that is not built upon principles of universal freedom, equality and justice; and a party once arriving at power based in these principles and remaining true to them can never be dethroned. At this particular time the old party leaders are throwing about for some new points of departure which will lead to success. Those having been all their lives devoted to policy in utter disregard of all principles of truth and justice, making success the only consideration, and blindly following whatever seemed to lead that way, cannot be expected to be capable of organizing a new party that would possess the elements of duration. It is a most unfortunate thing for the country that constant change in contending parties occurs. None of the relations of the people can settle into channels not to be disturbed. Change in Governmental policy brings change in all kinds of commercial relations, and nothing decided or definite is ever arrived at, nor can anything approaching permanent individual occupation or prosperity be attained under it.

It becomes, then, a matter of the utmost importance that the party that shall next be elevated to power shall be so elevated, because it is based on the principles that shall guarantee to the people what has never yet been accorded them. The people will no more consent to the occupation of positions of honor and trust for recognition of past services unless such positions are in the direct line said service shall be rendered. Principles and not men must become the rule. He who is the best exponent, the best representative of the principles upon which society can become permanent, will be the elect of society. The people are beginning to dethrone party leaders and to ask themselves, with earnestness and seriousness, where shall we find salvation from them? The party that shall next rise to power shall be one formed by the people for their own benefit, and not for the benefit of its leaders, to which all present party power is prostituted. The outcry may as well begin to be sounded, "Stand from under," for destruction is being prepared for every one who has proved himself an unworthy representative of the interests of the people.

UNIVERSOLOGY AND SPECIALOLOGY; or, Universology in the Scope of the Special Sciences.

The final test of any system of ideas claiming to be Universal is the possibility of making application of the same ideas, in detail, down to the minutest specialties. No system of Philosophy has ever heretofore been able to endure this test. Beginning in assumed universality every such system has perpetually dwelt there, or, at most, has ventured to descend only to the field of broad generalizations—never to the domain of the Special Sciences—or, if the attempt were made, as by Oken in respect to the Philosophy of Hegel, the result has been, in a great sense, failure—taking into account the vigorous nature of the demands of modern science.

The dread that Universology might also fail when submitted to this test, has afflicted some of the students and most advanced pupils of the new science. But very partially published as the new discovery is, its sweeping generality up to absolute Universality, its philosophic exactitude, and the novelty of its mathematical bases have already commanded the assent of a large portion of the thinking world. Its claims as a *Philosophy* have been, it may be said, in this manner admitted, without any serious

dissent; but the question remained, What of Universology as a Science? What of its capabilities to enter into the Special Sciences, reorganizing and reconstructing them? Its power to do this, or rather to pass from the highest Universality to the lowest Speciality, preserving the same line of reasoning and the same application of principles everywhere, is that which will entitle it, definitely, and in all senses, to the transcendent name of Universology, or to that, *par excellence*, of THE ONE UNIVERSAL Science.

Two remarkable responses to this question of the applicability of Universology within the Special Sciences are found in this issue of our Journal—one from D. GOODMAN, Editor of THE MODERN THINKER, who is known as an expert in Phonetics and as a competent judge in respect to the elements of speech; the other from MR. LEICESTER ALLEN, Associate Editor of THE SCIENTIFIC AMERICAN, whose position vouches for his superior capacity to judge in the Science of Mechanics, and who is well known for the extent and accuracy of his scientific acquirements. Perhaps it is not too much to say that these testimonials from competent specialists settle, at least in a preliminary way, the rightfulness of all that MR. ANDREWS claims for Universology as a Science.

Paper submitted to the Criticism of Mr. Leicester Allen, upon the Application of Universological Principles to the Simplification of the Science of Mechanics.

44 BROAD ST., NEW YORK, August 6, 1870.

LEICESTER ALLEN, Esq.,

Office of Scientific American, N. Y.:

DEAR SIR—Allow me to refer to your scientific judgment the following propositions which have an important bearing upon the Unity of the Sciences beyond what can be made at present to appear. What I ask, therefore, of you, is to consider them simply from the point of view of the Science of Mechanics as such, and if you find in them what is of sufficient importance, that you furnish me the result of your examination with permission to publish.

STEPHEN PEARL ANDREWS.

There are two very fundamental ideas recognized in Universology by the names *Statism* and *Motism*, closely related to what the mechanician means by *Statics* and *Dynamics*, but more largely and also more rigorously applied—more largely, because they are applied to Cosmogony, Sociology and numerous other, indeed, to all other, Sciences, as well as to mechanics—more rigorously, because the true antithetical idea to *Station* or *Rest* is *Motion* rather than *Dynamics* or *Force*. *Station* and *Motion* couple, primarily, with each other; and *Matter* (or *Substance*) and *Force*. Practically, indeed, and within the domain of Mechanics merely, it works well enough, perhaps better even, to constitute a single couple from these four aspects of the subject by selecting one of each pair of the more theoretically correct distribution, and so to say *statics* and *dynamics*, as is of usage now; but, with a view to accurate theory, and for other and novel applications, all the four discriminations are requisite and must be had, even at the risk of being thought speculative.

The theoretical perfection of any science is very much measured by the degree of simplicity to which it has reduced its fundamental principles. Writers on Mechanics recon, at present, somewhat diversely, five, six or seven, Mechanical Powers, as, say: The Inclined Plane, The Wedge, The Screw, The Lever, The Pulley, and The Wheel and Axle. Universology reduces all these so-called powers to the condition of mere modifications, or to that of special instances, of *One Single Principle*, which in respect to its mechanical form of exposition is *INCLINISM*, and in respect to its Metaphysical Conception is *MOTISM*.

A Perpendicular is without inclination.

A Horizontal is also without inclination.

But, if we seek for any single word to express this stand-ard-like-and-level-like attribute in a combined sense, or as had in common by both the Perpendicular and the Horizontal, language goes into bankruptcy and no adequate term appears. Let us improvise the word *Non-inclanism* for the negative aspect, or *Recto-Position* for the positive aspect of this common property. This normal posture is then *Static*, or more strictly, *Statoid*, or averse to motion.

On the contrary, whatever deviates from this normal posture is *Motic* or *Motoid*, or inclined or adapted to, or allied with motion—and so, secondarily, with the dynamic conception. The Principle manifested in such deviation is what is meant by *Inclanism*. *Inclanism*, I am now prepared to assert, is the sole principle of dynamic effects, the Principle, in other words, which underlies all the Mechanical Powers, and reduces them virtually, and from the highest scientific point of view to a *Single Mechanical Power*.

1. The type of simple Inclanism is the Inclined Plane, which is the primitive and elementary instance of a Mechanical Power.

2. The type of simply compounded Inclanism is the Wedge, which is two inclined planes co-aptated obversely.

3. The type of bi-compounded Inclanism is the Screw, which is an inclined plane contorted upon an axis at one of its edges, and co-aptated with another similar plane counter adjusted to its surface and contortion.

4. The type of relative and metaphysically constructive Inclanism is the Lever. The Inclanism of the lever is *relative* in this sense: that by its movement it departs and inclines from a primitive posture, that which it occupies at the beginning of the lift, and which is assumed as level or non-inclined, in a sense; this assumed level being the basis or ground from which its subsequent inclinations take their departure, and from which they are to be measured, as to their degree. It is *metaphysically constructive*, in the sense that by the (equality or) difference in the length of the arms, a mathematical (equation or) ratio is established, and that a *ratio* is a *metaphysic* instance of Inclanism, or of divergency and convergency; that is to say, we best conceive of it as of a wedge with its regular approximation of sides.

5. The type of Compound or Complex leverage is the Wheel and Axle; and this understanding of the nature of this one of the Mechanical Powers is already sufficiently accepted in that way.

6. The type of Flexible Leverage, the same combinations of Inclanism as in the lever, exhibited along a cord instead of a stiff bar, is the pulley.

7. In fine, the *Parallelogram of Forces* is simply an illustration of the scientific universality of this doctrine of Inclanism. The hypotenuse inclines, the sides are ordinates, fixing the ratio of inclination.

But the question arises: *cui bono?* What is the value or importance of the discovery, if made, that all the mechanical powers are reduceable to one common principle? How can this discovery be applied in the arts? etc.

In reply, firstly: The Theoretical Perfection of the Science of Mechanics is hereby secured. The total complex of mechanical phenomena is reduced to what is already settled upon, as the most fundamental discrimination, that between *statics* and *motics* (or *dynamics*). A higher degree of theoretical simplicity is thus attained in this science than any which has heretofore been attained in any of the sciences not purely abstract. All pure science is pure theory, merely. Where experiment and applications enter, we pass over from science to art. Strictly the question of application or utility is, scientifically speaking, an impertinence. Science seeks for the truth for the truth's sake. It is an after-consideration whether the truth can be utilized. In this point of view, this discovery, if made, must rank as of the highest possible grade of importance as the supreme discovery, indeed, of mechanical science.

Another and immense importance, which attaches to this simplification of mechanical conceptions, relates, as noticed above, to the possibility which results for the ulterior identification of mechanical laws with the fundamental laws of all the other special sciences; and, finally, with those of Universology itself. This subject requires, however, a special elaboration to be rendered fully intelligible.

Finally, in respect to practical applications, it is always impossible to tell, when an advance to a new standing-ground is made in science, what will result from it. Franklin, in his simple experiments with electricity, led on to, but he did not foresee, the magnetic telegraph.

STEPHEN PEARL ANDREWS.

NEW YORK, Aug. 9, 1870.

HON. STEPHEN PEARL ANDREWS:

Dear Sir—At your request I have examined, with much interest, a paper prepared by you on the subject of "The Mechanical Powers," in which you seek—successfully I think—to refer these powers to a single general principle, called by you "Inclanism."

I am satisfied that a very simple and useful classification is accomplished by this method, and that it will bear close scientific scrutiny. This classification also includes the *statics*, as well as the *dynamics* of the mechanical powers; so that what you style "Inclanism" may be formulated into a geometric expression of that great underlying principle of mechanics, called by the mathematicians, "Principle of virtual velocities;" the same formula also expressing the conditions of equilibrium of the lever when sustaining weights inversely proportional to the lengths of the arms respectively supporting the weights.

I remain yours truly,

LEICESTER ALLEN,

Associate Editor of the Scientific American,

37 Park Row, New York.

(From the Modern Thinker.)

UNIVERSOLOGY.

STEPHEN PEARL ANDREWS's "Primary Synopsis of Universology" embraces his scheme of a scientific universal language. It is a condensation of another work, covering the whole field of Philosophy, as yet unpublished. I do not propose to pass any verdict upon this preliminary work. Its author makes a most tremendous claim. He alleges that he has discovered the science of sciences—that he has supplied the connecting link between the body of all human knowledge. In other words, he has not only discovered a new Method, but the Method of Methods. If this claim can be established, America has at length produced a philosopher of the very highest type—a greater than Aristotle, Bacon, Descartes, Spinoza, or Comte. The audacity of Mr. Andrews's claim cannot but challenge attention from the scientific world. It is quite safe to predict that whether his work has any value or not, it will be received with a storm of derision from all the old schools of thought. The *Modern Thinker*, however, declines to pass a verdict until all the testimony is in. Mr. Andrews is, undoubtedly, a man of unusual powers of mind—he is an acute thinker, and has rare powers of persuasion and exposition. We say this much because ordinary readers who take up his book will be repelled by its terminology. Comte points out the great value it would be to mankind if all phenomena could be referred to some one law, such, for instance, as that of gravitation; but in the same chapter he denies that it is possible to formulate such a law. Man is finite, and the universe is infinite, and, therefore, it is chimerical to expect ever to discover the secrets of the grand unity, if, indeed, there is a unity. Now Mr. Andrews declares that what Comte pronounced an eternally impossible feat he has accomplished. The very splendor of the claim ought to command respect at least, but I judge it will not, and that for a long time to come he will have to submit to a good deal of abuse and ridicule.

I am inclined to believe that Mr. Andrews has made a real discovery in his universal language; at least, if he has not solved the problem himself, he has pointed out how it may be done by some one else. There are about sixty-four primary sounds in all languages. Every one of these, Mr. Andrews alleges, is charged by nature with certain meanings, which he prints in his new vocabulary. The instances Mr. Andrews gives to prove his claim will carry a great deal of weight with philologists who have made a study of phonetics. As there is a science of harmony, which was not invented but discovered, so, says our author, there is a science of sound, expressing sense, which we must find out by careful induction. When discovered, we will have the Language of Man, which must, in time, be common to the whole planet. It is possible that Mr. Andrews has been bedeviled by analogies; indeed his universology is confessedly a science of analogies; but I believe he has in this conception of a universal language hit upon something of supreme importance to the race.

D. G. [GOODMAN.]

PROPHETIC ANNOUNCEMENT OF THE FATE OF FRANCE AND NAPOLEON.—We have not observed in the current issues of the press any reference to the wonderful fact that the whole career of Louis Napoleon and the end of his career by the present conflict were long ago embodied in the most wonderful prophecy that is anywhere on record.

The D'Orval prophecy, written, if we recollect rightly, by a monk some centuries ago, traced out distinctly the wonderful career of Napoleon the Great—his overthrow—his return from Elba and final downfall—the ascent of Louis Napoleon to the throne—the Crimean war and other incidents, ending with the final downfall of Louis Napoleon by a bloody conquest at Paris, in which the Seine becomes red with the blood of the French, after which a young prince of the old legitimate stock reigns in France with great prosperity and popularity. With this the prophecy ends. We do not now remember its details. It is fully fifteen years since we saw this wonderful prophecy republished in *Buchanan's Journal of Man*, then published at Cincinnati by Professor JOSEPH R. BUCHANAN, the founder of the science of Anthropology. If we can procure a copy of that volume of the journal we shall give this prophecy to our readers. It is even more remarkable than the famous prophecies of Nostradamus.

LICENSING PROSTITUTION.

CONSIDERATIONS OF ITS EXPEDIENCY—BLACK MAIL UPON STREET-WALKERS—CONDUCT OF THE POLICE.

The time is approaching when public sentiment will accord to women the complete proprietorship of their own persons, with the right to choose the fathers of their children, and hold relations with those to whom their hearts may be inclined. Prostitution will then cease. There will be no longer a necessity for a small class of women paid to gratify the amatory impulses of men. Until the advent of that period such a class will exist, and it is expedient to consider the well-being of its members, and that of the men who visit them. A proposal exists to license prostitutes and the houses of their residence.

At present the profession of a prostitute is illegal, and houses of prostitution, with their inmates, are liable, at all times, to arrest, as disorderly. They pursue their calling only through bribing the police. Each girl, at night, has a beat to which she confines her rambles. If seen to stop and speak to a man, or to be joined by him, she may be arrested by the patrolman of the locality. To prevent this she gives the fellow a regular fee of from \$3 to \$10 a week, as he may exact, and accords him the privilege of visiting her gratis. She pays \$10 to \$15 for board, and for every visitor an additional tax of 50 cents to \$2 to the landlady. When washing, etceteras, and clothing are considered, her weekly expenses become heavy, and presents to a policeman become a serious burden. The amount of degradation and bodily injury to which she must daily submit to meet these combined charges, may be imagined.

A house of prostitution fees police captains and police sergeants, and is at all times liable to be called upon by the patrolman of the district for \$20 to \$30 when these officers need money. In addition to this, wine is furnished them when wanted, and they are accorded the "run of the house," or the privilege of frequenting, without charge, such inmates as they may select. These are not the only annoyances to which prostitutes and their entertainers are subjected. Any persons taking offence with them may have their houses "pulled" as disorderly. Application is made to a Police Justice, who grants a warrant. Police officers are sent, and every one in the designated building, including the men on a visit, are taken before the Justice, who fines each girl and man \$10, and the keeper of the establishment from \$100 to \$200. It is often the case that a Police Justice will procure the "pulling" of a house in order to realize money from the fines. He always does this in conjunction with a confederate, who is usually a small legal shark. The amounts obtained by a few of these raids often aggregate a large sum.

The result of this heavy taxation upon houses of prostitution and their inmates is, that the men of the community are the ultimate sufferers. High rates are charged for their visits, and they are often stupefied by drugged wines at enormous prices. They are then wheedled into making presents of their money, rings and watches to the girls, or are unconsciously robbed. Pecuniary demands upon the syrens are great, and money must be had by any means. The large number of young men who have been led to robbery and forgery through extravagance at houses of ill fame, need not be dwelt upon.

Among the advantages of licensing prostitutes and houses of prostitution, may be enumerated their entire independence of the police. So long as their conduct does not transgress the law, no interference with them by the latter will be warrantable, and no hush money can be exacted. The prices of board and room money charged to the girls will then be reduced, and the same necessity for fleecing men will not exist. A license system will entail weekly visits from medical men to each girl, as in Europe. If found to be diseased, she will at once be ordered to a hospital, and prevented from communicating her infection. The wide-spread suffering and permanent injury that venereal diseases have caused, cannot be realized, and it is not men only that are sufferers. Married women become the constant victims of infected husbands, with whom sufficient time may not have elapsed to become aware of their condition.

Another advantage of licensing suggests itself. Each girl will be known to the police authorities. Her appearance and the date of her entrance into a house will be recorded, and, if possible, her name and antecedents will be learned. This will afford means to relatives of discovering young girls who may have escaped from home, and whom a timely remonstrance might save from a life of degradation.

It is easy to exclaim against the wickedness of publicly sanctioning vice. Prostitution exists and will exist so long as society maintains its present ideas and organization. As it cannot be extinguished, its evils should be palliated. When society offers to all women a means of abundant support for their labor, and provides for their children, they will hold no relations undictated by attraction. This is a problem yet to be solved. Until then all efforts to

prevent the sale by women of their persons will be unavailing. The above facts regarding public women and their oppressors have been carefully gathered from parties whose official relation to the subject renders their testimony unquestionable.

AMERICAN SHIPPING INTERESTS.

The Franco-German War moves on—the frightful disasters which the "far-seeing Senators" predicted to our commerce should we not admit the foreign ships to American registers move further off (as our commerce had previously done), while the mails are as rapidly borne over the ocean as the previous contracts made by our enlightened village of Elkton Postmaster-General permitted, by the freight steamers of the Guion line. The German steamers which competed with these in their old-fashioned sixteen days' time, are quietly waiting in German fashion (save that no smoke is coming from their pipes) for the peace at Paris, or the submission at Berlin.

In the meantime, the practical, hard-headed, laboring men, by their delegates at the Labor Union Congress, pass resolutions requiring the protection of our own shipping, and ship-builders, before we step forward to protect those of other nations who permit a fraud-created Emperor, or an ambitious German Prime Minister to endanger them by a causeless war.

It may be well to call the attention of your readers to some facts which directly bear upon the policy of admitting foreign ships to the protection of the United States flag.

It is the duty of any Government which draws supporting revenue from a tax upon Ocean commerce, whether in the form of duties upon imports, or upon ship tonnage which bears the merchandise so taxed, to protect both the merchandise and its carrier-bottom; and when it fails in this duty, it may well be questioned whether the right to collect such taxes do not pass from it, to the actual owners of the ships and the goods; but as this would involve many other questions of Government rights, we name it for a future reference when we feel inclined to enter upon its full discussion, and use it now only to show that no such protection was given to our American shipping interests as it deserved during the late war, and no practical effort has since been made to compensate those who sustained losses, and some even ruin, in their efforts to keep the commercial flag of the country upon the Ocean while an internal war was being waged. On the contrary, at the close of that war, when American merchants—who found it impossible to be protected under their own—had transferred their ships nominally to a foreign flag that they thus might escape capture by the Confederate "cruisers," "privateers" or "pirates," as they were termed, though really owned by British merchants, and used under the Confederate flag to prey upon Union property—applied to Congress for the privilege of returning these ships to American Registers, this privilege was not only contemptuously refused, but the indignity was attempted to be branded upon loyal men, "that they had made these transfers in aid of the rebellion"—an assertion which was not borne out by any fact, and could find no proof to sustain it; but nevertheless was sufficient in that "heated term" of partisan hate, to cause the sacrifice of nearly the whole of the American-built ships then afloat upon the Atlantic, the ruin of their owners, the consequent poverty of their families, and the destruction of American maritime commerce, by forced sales of American ships to foreign purchasers on their own terms, because no protection or competition could be brought in to help the American merchant, who had risked a transfer to aid his Government in Ocean-borne supplies while it was engaged in its struggle for existence.

The people note this—they note, too, that the very men who were loudest in their opposition to the return of American ships to American protection, are now foremost in the Anti-American movement of permitting foreign ships to the protection of our registers. Does this come from principle or from individual interest? If from the first, upon what foundation of tried political economy does it rest? If from the last, is it in the shape of a contingent profit in bogus shares, or a direct amount in foreign gold? And if in this, how far is this bribery extended?

There are honest opinions, doubtless, on both sides of this question, as there are on every question known to man, and that opinion is only correct which is based upon sound reason and experience. How far has this soundness been acquired by these tests?

Our city, with its large infusion of foreign merchants, or more properly speaking, agents of foreign merchants, seems to be the only one in the whole country which in any respectable portion of its public press advocates the free introduction of foreign ships; and it is even creditable to this portion to admit, that most of this advocacy has been in the form of "communications" and not by editorial matter.

One of these "communicators," who has been specially

attractive for some time, and who seeks to gain notoriety, without realizing that he has already gained too much by practices which higher-toned men turn from in contempt, avers that he is a ship-builder, but all his work has left him. Could he not also say that he was a locomotive-builder and that that work, too, had left him, and that his creditors had adhered to him, not because they were unmerciful, but for the reason that a house of such low character as shocked their moral senses—believed to derive its support principally from himself—stood near his own in moral Massachusetts in utter disregard of a wife's, a mother's or a community's feelings? Will this man have the effrontery to say that he is an American? It is not to be supposed that he will voluntarily admit that which can be shown, and that he is foreign in birth—as he is believed to be in all save his individual interest—while he advocates the admission of foreign ships, and alleges that all those of a neighboring province will at once be placed under American registers.

There are men of foreign birth with us, who are as pure in American feelings as they are full of integrity in all their hopes for the prosperity of the country or in their dealings with their fellow-men, and one of these, a mechanic, who has raised himself by untiring honest industry, guided by innate intelligence, from the lowest rank of employed, to that of first in employment of others, deserves to have his name given, and we give it—John Roach, of New York. In a conversation on the subject of admitting the purchase and register of foreign-built iron steamships, he said: "If such a bill is passed, I must sell my costly machinery for old iron, close my workshops and dismiss all the honest hard-working mechanics I have so long kept employed." This man, an honor to his kind, is an Irishman born, but possibly feeling like another Irishman who declared that, if he "had been born in a stable, it would not have made him a horse," is thoroughly American in his efforts, works and sympathies, and spoke the natural sense which the whole country feels upon this subject, and which its press, outside of foreign influence, fully sustains.

PRACTICAL RELIGION.

The substantial element of all religious sentiment is naturally mysterious. The human mind can never comprehend the Infinite. The Infinite is the root from which all religions derive their life. Without the Infinite there would be no religion. All theories regarding the Infinite must necessarily partake of the mysterious and can never be perfectly comprehended. It is, therefore, an expenditure of time and money in an unprofitable direction to be ever endeavoring to expound that which in its very nature is inexplicable, and which those who attempt it, begin by saying is past finding out.

In such consideration, what is the most reasonable—the most consistent method of teaching religion? If God, the Infinite, as an Entity, is forever beyond our comprehension, the only practical religion there can be is in learning the methods by which He manifests Himself through nature. So much of these manifestations as the human mind can comprehend, so much of God can it know, and so much true religion can it acquire; and this knowledge, in reality opens the way and lays the foundation for a confidence—a faith—in the existence of "The Infinite" as the source of all manifestation.

Before any analysis of the operations of nature could be made, the faith existed that there was a superior Power behind them all, and that all were the production of a self-same power, and in this faith have arisen all the various theories known as religions. Analysis came at last, and science began to be recognized by man as consisting of facts that must be accepted whether the religious theory consisted or no. This has brought about an apparent strife between religion and science. But now comes in a third, or a unitary power—Philosophy, which harmonizes the previous opposing extremes of Faith and Demonstration.

The practical lesson of this is, that the teachers of religion and the demonstrators of science should be one and the same. Every church should become a temple of science and every rostrum a fountain of faith, and every person a religionist first, next a scientist, and finally a philosopher.

When this state of things becomes general, then shall we have true religionists, and never before. Let our ministers who have preached for years to the same audience, consider whether they cannot find better ways of enlightening it than by forever preaching the mysteries of religion: let them consider whether they cannot do more to teach God by presenting some of the facts regarding Him, which science is daily bringing to the comprehension of the mind, and in so doing be able to spread a true religion broadcast among all people everywhere.

Religion must cast its conservative bands that fasten it to superstitions, dogmas and unexplainable and unreasonable theories, and come forth to join science and philoso-

phy in a grand crusade against ignorance and all the lower phases of life that exist, because of it. Let their united watchword be Truth, whatever cherished idea it may dethrone, whatever favorite theory destroy, or whatever systems and customs of life it may subvert. Instead of being obliged to preach regeneration, let it prepare the way for a perfect generation, which will render regeneration unnecessary. The great difficulty that is met with everywhere lies in the fact that evils are sought to be modified, instead of prevented—cured, instead of being made impossible. All practical reformers begin at the root of the evils to be overcome. Remove the roots, and the branches will die without effort; remove the branches only, the roots will produce branches anew. Practical Religion then consists: first, in showing how a better humanity can be produced; second, in teaching the better humanity the most it can possibly receive of God, by making His works comprehensible to it. In this view of Practical Religion a Copernicus becomes a better religious teacher than a Bossuet, and a Faraday more to be desired than a Spurgeon.

FRANCE.

There is no moment in history which can compare in intensity of moral and dramatic interest with the present. Brilliant France, whose past in the conduct of human affairs has been so effective, whose initiation has been the signal for all movements, whose words of command have for so many generations thrilled through and through the veins of deferential mankind, is now struggling for very existence. For generations a hated and despised race at her borders, a race which France and Frenchmen could fight at times, and conquer at times, but has never been able to make one single step in advance to the far more important business of studying and appreciating that great neighboring, unknown land of Germany and Germanism, organized at last into one irresistible, vast organism of scientific, civic, military power, is bearing France down to the earth, sternly resolved that she shall rise no more to torture Europe. The whole civilized world gazes on the duel with bated breath and mind perplexed, dimly conscious that some great turn has approached in its destinies, and watching the appalling sacrifices being offered up to the unknown gods of the political future with a strange mixture of exultation at this overwhelming exhibition of the moral and physical forces of the human race, and of pity for the many brave souls going down to Hades. Let the world be reassured. These awful holocausts of brave men are not offered up to dark and devilish agencies, which merely mock the aspirations and sufferings of mankind. Far from it, very far from it. They are, rather, the concentration into a few weeks of bitter suffering, of birth-pangs of a new era, which, except for such outburst of fiery, warlike passion, would spread themselves into centuries of smouldering corruption and decay. The subdued exultation and excitement with which the bystanding world watches the splendid fighting of these latter days is not the cold cruelty of Romans watching a death struggle of unhappy gladiators, but the earnest observation of a struggle which is deciding the future tenor of all men's lives.

Though it as plain to all people of judgment as ever was any moral fact that the cause of Germany in this struggle is the irresistible cause of the moral advance of mankind, it is impossible not to sympathize keenly with the gallantry exhibited by the French troops in their struggle against the destiny which has partly overtaken them, partly been made for themselves. No more brilliant page in the history of French heroism is there than this resistance of Bazaine's army before Metz. But this long struggle of despair is only the last page in the long history of French fatality which has reserved for the race defeat inevitable as the result of fifteen hundred years of struggle against light, against law, against facts. These words are written soberly, deliberately, advisedly. France is at last descending in the scale of nations, now at last about to be reduced to a state of tutelage, because she has been throughout her history so governed and so taught as to be quite unable to weigh and measure the moral force of things, to grasp facts as facts, to free herself from illusions, to distinguish with clear eyes truth from falsehood. She falls at last with a great crash, whose echoes will resound forever in the ears of the remotest generations of men, because of this essential and Celtic inaptitude of her blood. For, in truth, this is the specific Celtic peculiarity. To live in a world of dreams, or a twilight region, wherein the light of the declining sun serves no more to guide the steps, while ingenuity has prepared no artificial substitute by which to walk, such to those who know their history well is, shortly and sadly told, the interpretation of all Celtic temper and doings. There is nothing more pathetic than the consciousness of doom, of decline and decay which underly all the sayings and doings of the unhappy Celtic race from their earliest utterances to the present moment.

The variety and exultation of the French temper is only a surface symptom, so dangerous indeed as of itself to be enough for destruction. But the underlying sense of doom of which we have spoken, is the true key to this last and final disaster. For it is the true key to the whole international history of France, as well as to her domestic history. Fury and panic are the two leading characteristics of French character and French annals. The fixed rule of French international action, that neighboring States were

to be kept weak and divided, is explicable only on the ground of a permanent, chronic, abiding fear and sense of doom in the French heart. That Germany, if united, would be destruction to France, has been a feeling so universal and so deeply-rooted that it has been absolutely out of the question, for the very small minority of Frenchmen, who were capable of a different thought, to make head against it. Ever since Sadowa this feeling of panic has been, in fact, a predominant in France, with Government and people alike that, as is now evident, they have not retained self-possession enough to study in detail the military question itself, with all its transcendently important minutiae of organization and arrangement, upon which the whole struggle was hereafter to turn after all. One dark, terrible, fear-begotten thought having possessed them to the exclusion of all reasoning power, of all recollection of the right—"unless we destroy the rising German power, it will destroy us." That is to say, again, in the middle of this century, though in another form, and with other direction than that of Robespierre's "terror," has been the order of the day. What wonder then if at last the Imperial dynasty which has managed French affairs for nearly a quarter of a century, precipitated affairs at the final moment, in a manner worthy of, and appropriate to this blind unreasoning fear which is the precursor of destruction.

And observe how all the moral, or rather immoral, elements of the French character cohere and correspond, and how they all form themselves together into one common principle of self-destruction. Those who fear the unknown are certain to assume an attitude of real or affected contempt for the unknown—of intense self-complacency in respect of the unknown. Nothing is more striking than to consider the tremendous events in progress now before our eyes by the light of French opinions about Germans and Germany for the last two centuries. That light is rather to be characterized as darkness visible than light. The inability born of that mingled fear and contempt of which we have spoken in the French mind, to understand Germans and Germany, has been something so radical as to resemble rather a morbid condition of the blood than an uninstructed state of the intellect. Perhaps, indeed, the true explanation of it is more physiological, if we could put our finger upon the root of the matter, than intellectual or spiritual. Greeks looked on all non-Greeks as barbarians: men who, not speaking Greek, were only in a qualified sense human. Such has been the feeling of France toward all non-Frenchmen, but above all toward Germans. Here is a fact for people to dwell on: that Germany and Germans are worlds in advance of France and Frenchmen in science and art and literature, above all, in the application of profoundly studied scientific methods to civil and military life can be doubtful no longer to any living man who uses his eyes. That Germans have been steadily progressing in this advance ever since the peace of Westphalia in 1646 is well known to real students of European history and letters. That a fair comparison of the two peoples would at any time during these two centuries verify this result, few of such real students would contest. Yet all this time the French have looked on the Germans as barbarians. Early in the eighteenth century a French Jesuit published a pamphlet with the most amazing title ever given to printed matter, "*Un Allemand peut-il avoir de l'esprit?*" The name of this most typical Frenchman was Bonhours—Le Père Bonhours. And he answered this tremendous question, "Can a German really possess mind?" in the negative.

Our readers will not undervalue, we are satisfied, inquiries such as these. It is most satisfactory and consoling in the midst of the clash of arms, and at a moment when mere brute force seems to be appealed to to settle human destiny, to be able to assure ourselves that victory rests really with the superior moral elements always. The decline of France, which seems inevitable, is the surrender of inferior human quality to superior. The predominance of France in Europe has been due to the enforced abeyance of the greater, purer, nobler Teutonic family. History will have to be rewritten to exhibit the true bearing of this momentous generalization. All letters have been infected by the dazzle and glitter of the French temporary supremacy. The French language took possession of Europe in the seventeenth century, and only one generation since lost its hold. When those who are now approaching middle life were beginning their education that tongue was spoken of in the conventional cant of educational maxims as nearly as essential to people as their native tongue. The supremacy of French fashions, even in so minor a matter as dress, was but a part of this general system of involuntary deference to the power whose voice and arms were supposed to be decisive when they intervened. The magnificent exploits of France at the commencement of this century, due not so much to Frenchmen, properly understood, as to the exceptional and colossal greatness of an unique Italian, who had by strange fortune become their Emperor or Emperor, tended to deepen that illusion of necessary, fated supremacy. But with that leadership and the fall of France under it, the illusion ought to have been dispelled, and would have been were not the minds of men in deeper bondage to the past than they ever can participate in the brightness of the future. Now, observe the result. In the first war which France wages alone, and for French objects in Europe, she is crushed. In the Crimean war she had England with her; and even with that great power by her side found herself so exhausted with the taking of Sebastopol that her Emperor made haste to close the war. In her second war she had with her Italy and the sacred Italian cause.

But even then Solferino exhausted her, and her Emperor effected a hasty peace. In both cases France abandoned her allies, dragging them into peace in their own despite. At last, in the year 1870, without an ally, and in sad plight for war, as terrible events have now made plain to everybody, she drew the sword alone, to fall alone.

But we fancy our readers saying to themselves, here is not one word about the horrors of war, and the wickedness of war. Well, we confess ourselves but moderately in sympathy with these commonplaces. They are a portion of the stock-in-trade of neutral peoples and powers. When this country was in the throes of its great intestine struggle, it was passably impatient with those people outside, who kept lifting up their hands to Heaven and calling the gods to witness that the struggle was too horrible to continue. There is too much self-complacency at this sort of moralizing not to revolt and even disgust those who are engaged in the stern and overwhelming duty of killing and dying. And there is even something immoral, and insolently immoral, in the attempt to control, by commonplace events, which others are determining by the sacrifice of their best blood and the breaking of innumerable hearts. Neutrality is not vantage ground; and neutrals have no rights beyond those of mere spectators and judges of the abstract question as the right. They overstep the line and expose themselves justly to the hatred of both belligerents when they attempt to control issues while they keep their skins whole.

Germany, at all events, is not likely to put up with this interference. As we expected, and last week foretold, in the event of clearly acquired victory, Germany will take measures against a recurrence of this trouble. A quasi-official utterance of that power declares that Germany must have better guarantees for the future than a mere change of dynasty. She clearly sees that without these "the next sovereign would seek as soon as possible to recover the lost military prestige of France, and the burden of an armed peace would be perpetuated."

More than this. "We will only resign our arms when we have been guaranteed security against a fresh contest whenever it may suit the political necessities of the French ruler to resume it."

These are ominous words. Let all people ponder them well. When they come to be worked out they will mean, and can mean, nothing short of the actual subjugation of France. If there be force left in France to resist this it will not happen. If not, remonstrances of neutrals or fears for their own future may possibly prevent it. Let all people watch closely, for events will come after the battles greater than the battles themselves.

NEW EMPLOYMENTS FOR WOMEN.

We are very glad to learn that manufacturers of sewing machines feel that it is their interest to give all capable women free instruction in the use of their respective machines.

One firm could sell to-day fifty machines to a wealthy manufacturer of ladies' apparel if the latter could find operators familiar with the machines of this firm. Ladies are biased in favor of the machine on which they learned to operate, and are more likely to buy that than any other. Hence it is of great importance to the sewing machine manufacturers that ladies and professional operators be taught the use of the machine they manufacture.

Operators are in great demand. The *Sun* of Monday contained sixty-eight advertisements for them. Some of the advertisers wanted as many as fifty. The wages are from \$8 to \$15 per week. Good teachers of operators obtain from \$15 to \$25 per week.

The sewing machine firms will soon be able to employ three thousand women as instructors of professional operators and others. They will be of a class of the same degree of intelligence, education and refinement as those now employed in teaching in public and private schools.

The industrial schools may soon be relieved from instructing in this branch of industry. Pastors of churches, their wives, teachers of industrial schools, members of sewing societies, and other benevolent persons, would do well to call personally at the sewing machine establishments, and use their influence to induce the proprietors to undertake this work at once.

We would like to learn the names and addresses of any who are willing to instruct women in piano-forte tuning, type setting, china decoration, hair work, dress making, cooking, coloring of photographs, lithography, music engraving, wood and copper-plate engraving, telegraphy, phonography, elocution, proof reading, commercial correspondence, bookkeeping, dentistry, drug business, architectural and mechanical drawing and designing patterns for carpets, calico prints and wall papers, etc.

Those who have any information with regard to these pursuits, or wish to become pupils or teachers, will please communicate with the publisher of this paper, or call on him personally.

A CORRESPONDENT recommends to the Southern States the cultivation of the damask or cabbage rose, from which oil of roses is distilled. He states that a district near Adrianople, in Turkey, yields annually half a million dollars worth of oil.

WOMAN'S PERIL AND WOMAN'S DELIVERANCE.—Daughters and wives, your present support may suddenly, at any moment, be terminated by death, and you yourselves be thrown entirely on your own resources. Either training, while in prosperity, for the practice of some profession or fine art, or for work in some mechanic art can alone preserve you from unhappy dependence on friends, a fierce struggle for bare subsistence, or a life of shame.

Are you wise in staking your all on the duration of a single human life? If that life has become an invalid one, your danger is very near.

If he who supports you now is from twenty-five to forty years of age, from \$5 25 to \$8 50 saved each three months from your allowance for personal adornment, or other luxuries, will secure you \$1,000 cash at his decease. This sum will enable you to learn a profession or a trade. The saving required is only from six to ten cents per day, and five times this saving will bring you \$5,000. If in your case there has been no life assurance, the entire pecuniary loss through death will be inflicted upon you. If, however, your thoughtful and generous father or husband has prepared you to meet this your certain peril by insuring his life, the loss will be divided among thousands, and each one's individual loss will be inappreciable.

It will be a pleasant pastime for you who are now prosperous to study thoroughly elocution, phonography, the use of the sewing machine, etc., with a view to teaching the same, or pianoforte tuning, coloring of photographs, telegraphy, wood engraving, architectural and mechanical drawing and designing patterns for carpets, calico prints and wall paper, with a view to working at them when necessity requires it.

We invite your attention to the advertising columns on the thirteenth page of our paper, where numerous advertisers offer to engage your services or to instruct you in professions, fine arts, or mechanic arts.

THE EUROPEAN WAR.

At the moment of our going to press news from the seat of war is vague. A report exists that the armies of MacMahon and Bazaine have effected a junction, and propose immediately attacking the Prussians. A possible victory of the French is contemplated, and the determined refusal of France to listen to peace proposals, so long as the Prussians remain on French soil, gives strength to the idea that the war may not speedily close. All speculations, therefore, lately indulged in upon the terms of peace must remain in abeyance.

Whatever may be the result of the strife Napoleon will not be forgiven the initiatory defeats. He will probably be dethroned, and the succession will devolve either upon a military dictator or one of the Orleans princes. Of these the Count de Paris is in the direct line of seniority, though his uncle, the Duc d'Aumale, is confessedly the most able of the two. Both, together with the Prince de Joinville, are highly respected for their character and ability; but the selection of any of these men would again sink France into the slough of legitimacy. The rule of a military dictator would not be open to this objection. He would be less likely to intrigue for the perpetuation of his dynasty, and, under his administration, France would gradually prepare herself for a republic.

THE CURSE OF STANDING ARMIES.

Frederic Passy, a French writer, enlarges thus upon European standing armies. He says: "The present system is murderous and demoralizing. Five million men are now under arms in Europe. They include the flower of the population, but the mortality among them is trebble that of men in civil life. How much valuable labor is lost through their idleness! And during this time what becomes of the five million women who should be their wives, and of the families that should be the fruit of their marriages? As the return of spring brings everywhere renovated life these young men, at the sound of the drum, are called to present themselves, in each district, before the representatives of the central authority of the country. They are stripped naked and ranged, like beasts, for sale. They are examined, they are handled; they are made, like horses or dogs, to open their mouths and show their teeth. One on one side are ordered to stand the robust, the handsome, the agile, whose vigorous blood is fitted to beget a strong and healthy race. On the other are the weak, the lame, the deaf, the one-eyed. The public authorities then gravely pronounce the former youths, whom they have carefully selected, to be food for cannon, food for the slaughter of the battle-field and the deadly demoralization of the barracks! They then say to the others, 'You are good enough for marriage and for labor.'"

Prof. WILLCOX being asked why, in his recent lecture reported in another column, he did not treat of woman as a square and not merely as a sphere, replied that he treated of her as a sphere because he wanted other people to treat her "on the square."

UNIVERSOLOGY IN THE EVENING MAIL.—The attention of our readers is called to a course of short and simple expositions of the science of Universology now running in the *Evening Mail* of this city, signed by Mr. Andrews. One or two articles appear every week.

UNIVERSOLOGY AND THE RIVALRY IT IS ALREADY EXCITING.—The reporter of the New York *Herald*, at the meeting of the Association for the Advancement of Science, now in session at Troy, says, in last Sunday's issue:

There are over one hundred papers already entered, and a portion of them have been read. As a rule, they have no small value; for aside from the mere speculative character of many of them, in almost every instance they show an admirable grouping of facts, a continuity of logic, and clear, natural conclusions. They are all the offspring of research and thought, and while many, perhaps, add little to the sum of the obscure and uninteresting sciences, there are others that must startle the scientific world. For instance, a paper will soon be read upon the constitution of society by Mr. Clinton Roosevelt, in which that gentleman elaborates a theory physical and metaphysical in its drift, by which he connects mind with matter, and establishes a relation which is nothing but making intellect the complement of physics. Proceeding on the well-sustained hypothesis that a perfect form of government consists, first, in the creative arts; second, in the conserving arts; third, in the refining arts, he draws us not only an analogy between the operations of the brain and the movements of force in space, but he also establishes an actual connection between the two, which goes to the very root of Universology. His demonstrations can be understood by a child, and they produce results that have never been brought forward publicly.

The *Evening Mail* falls into a curious error in attributing the articles on Universal Government and the Situation in Europe, from which it did us the honor to quote, to Mr. Andrews. Mr. Andrews' articles on his special subjects appear over his own signature, and form a prominent feature of this paper, but otherwise he is not its editor.

NEW WORK FOR WOMEN.

SHORT-HAND REPORTING.

Those who provide work "for idle hands to do" have ever been considered public benefactors. The active workers in the Southern Woman's Bureau are endeavoring to open up to women the new field of Short-hand Reporting.

This is a department of business on which few women have entered; yet, in all its branches, it is admirably adapted for them. Quickness of thought and touch are the chief requisites; though a fair practical knowledge of English grammar and composition and a good legible hand are demanded.

For the past ten or twelve years the demand for stenographic writers has been steadily increasing in advance of the supply. Short-hand work is not entirely done for newspapers. It is from the courts of law that stenographers principally thrive. Judges, lawyers and litigants, all require their services and pay well for them. Many adepts are employed as amanuenses in public business; as the Customs, in this city, and in many of the Departments at Washington. A large number are clerks in law offices, and private secretaries. A few statistics may be serviceable to persons interested.

The Superior, Supreme, Common Pleas, Marine and Surrogate's Courts of this city employ altogether fourteen official stenographers at yearly salaries of \$2,500 to \$3,000. An act has recently been passed empowering the six or seven District Courts of the city to do likewise, and pay a salary of \$2,000 to each reporter. In the eight Judicial District Courts of this State, and in those of Maine, Illinois, California and, perhaps, others, official stenographers are employed at liberal salaries. Through the efforts of Edward F. Underhill, to whom, in a large measure, belongs the credit of inaugurating the system of official short-hand reporting, the plan has recently been adopted in South Carolina, and will doubtless be followed in every State of the Union within a limited period. The certainty afforded, in disputed points, by reference to the stenographer's notes is an invaluable aid to the administration of law and justice.

In other fields stenographic work is equally well paid. Twenty-five cents per folio is charged for reporting and furnishing long-hand copy of testimony or other utterances given at the bar, in the pulpit or on the rostrum. Five dollars is the least amount paid for any reference case, however short. Not less than \$10 is charged for a day or night's work, and often more. Dictation, of which there is a large amount done during busy seasons, is paid six cents per folio, and writing out from the stenographer's original notes commands the same price.

Amanuenses who can translate stenographic characters into long-hand, receive from \$15 to \$25 per week.

Why should not women enter the ranks of this profession? It is well adapted to their capabilities, and free from many of the objections urged against other pursuits. Why should they not become experts in this as well as in telegraphing, type setting, etc.? It certainly requires a higher degree of mental culture than either, but the pay, in the higher grades of the profession, is proportionably better. The preparation for active, paying service in it will take from four months to a year, according to natural capacity, previous mental discipline, and the amount of time that can be given to its practice.

Especially is the time shortened when the study is pursued under a competent teacher. The system of steno-phonography itself, both in principle and application, has been greatly simplified and improved during the past few years, so that learning the art of short-hand is by no means the herculean task graphically depicted by Dickens in "David Copperfield."

Will not the Cooper Institute inaugurate a school of reporting for women, as well as a school of telegraphy?

FINANCIAL AND COMMERCIAL.

Henceforth it will be the province of the WEEKLY to treat the questions of Finance and Commerce in a somewhat different manner from the ordinary and current way. The mere records of the transactions had in the world of money and of merchandise belong to the ordinary method of dealing with all matters that interest the people. The facts—the results—only enter into the consideration, and if serious conflict or serious faults are recorded, no attention is paid to the sources from which they spring, and from which they will continue to spring so long as the sources furnish the causes. All subjects, on the contrary, and parts of the common interests of humanity, will receive from us not only the attention which the present demands, but if the present brings unhappiness to humanity, or does not bring happiness, the fountains will be examined to discover where the stream takes on its bitterness and its sediment—what produces, for instance, financial disease—with the view of exposing to the people what causes their unhappiness or lack of happiness.

As society is constituted at present, nothing within its interests has so much power for good or ill as money. He that has it is independent—is a free man; while he that has it not is dependent—a slave in some one form or other of the forms of slavery. Men recognize that this is an imperfect condition of society, made up, as it is, of people born free and equal in the eyes of the law, and by it entitled to their chosen path of happiness. These being the birthright of every one, the construction of society should be such as to guarantee it to every one. As society improves its condition, the advance made will be ever toward practical equality in all temporal things. It is the duty of those who labor in the interests of society to lay hold of the future, and bring its conditions into the broadest present application.

Money being the corner-stone upon which society is now built, is thereby that stone of all others which should be perfect, not only in form, but perfect in duration: that is, it should be of such composite elements that time nor change should be able to produce any effect, either upon its external appearance or upon the arrangement of its parts. It becomes apparent, then, at first observation from this standpoint, that our present corner-stone is not one that can endure; it becomes plain that it not only will change, but that it should change, because of its inability to meet the requirements of a perfect corner-stone, upon which society can rest with perfect and continuous security.

Gold has long been the accepted money standard of value. Intrinsically, it has no value other than for the other uses to which it is adapted, but custom and long usage have raised it into the position of a god, before whom the world falls down and worships with as much devotion as Pagans do their various gods. And, considered as a god, none other has in this day and age one-half the power, nor is any other worshiped with one-half the devotion it is. This may be considered an unjust reflection upon so-called Christians; but let them, as a class, examine themselves individually, and if the analysis does not sustain the proposition, we shall be very willing to confess our error, and appeal for forgiveness. Gold has been the accepted money standard, but the practice, since the depreciation of our country's credit, has, to all intents and purposes, reduced it to a mere commodity. Our money is not measured by Gold—Gold is measured by it. It may be said that this is merely for temporary convenience, but nevertheless it is so measured, and the practice has demonstrated that so far as facilitating exchange of products in our own country is concerned, its use might be dispensed with. If it can be dispensed with and trade continue, its importance as money entirely disappears. Would dispensing with its use offer any impediments to commerce with other countries? But this article is simply introductory, intended rather to indicate what our treatment of finance will be, than for the discussion of any of the questions that arise under it. These will remain for future consideration; here we will simply state that we do not believe gold to be a true standard of values; that we do not believe its use as money is at all necessary; that we do not believe that its use as money contributes to general prosperity; and that we do believe that its use will be supplanted by a new medium and true representative of that portion of the real wealth of the country which is at the given time in the process of exchange.

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

S. SCHOCH, Superintendent.

CARRIAGES!

GREAT REDUCTION IN PRICES.

THE IMMENSE STOCK

AT WAREHOUSES OF CALVIN WITTY,

638 BROADWAY,

Will be offered at prices which defy competition, comprising all styles suitable for City or Country use. Largest assortment in New York.

1,000 SETS HARNESS.

CARRIAGES TO LET

By the Week, Month, or Season.

CARRIAGES TAKEN IN EXCHANGE.

Lot Second hand Carriages for Sale cheap.

ERIE RAILWAY.—TRAINS LEAVE

depots, foot of Chambers street, and foot of

Twenty-third street as follows:—

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

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

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

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

For Suffern and Way, 5 and 6 P. M. (Twenty-third street, 4:45 and 5:45 P. M.) Theatre train, *11:30 P. M. (Twenty-third street *11:45 P. M.)

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

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

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

Tickets for passage and for Apartments in Drawing Room and Sleeping Coaches can be obtained, and orders for the checking and transfer of Baggage may be left at the Company's offices—241, 529 and 957 Broadway; 205 Chambers street; 38 Greenwich street; corner 125th street and Third avenue, Harlem; 338 Fulton street, Brooklyn; depots foot of Chambers street and foot of Twenty-third street, New York; No. 3 Exchange Place and Long Dock Depot, Jersey City, and of the Agents at the principal hotels.

L. D. RUCKER, June 13, 1870. W. M. R. BARR, Gen'l Supt.

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

NEW YORK AND PHILADELPHIA

RAILROAD.—FROM NEW JERSEY RAIL

ROAD DEPOT, Foot of Courtlandt street. Change

of Hours, May 9, 1870.

For West Philadelphia, 8:40, 9:30 and 11 A. M.; 12:30,

*5:00, 6:00 and *9:00 P. M., 12 Night.

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

THROUGH TRAINS.

8:40 A. M., Express for Baltimore and Washington;

for the West via Baltimore, and for the South via

Baltimore and via Washington, with Drawing Room

Car attached.

9:30 A. M., Express for Pittsburgh and the West,

with Silver Palace Cars, through to Cincinnati and

Chicago.

12:30 Noon, Express for Baltimore and Washington,

and for the West via Baltimore, with Drawing Room

Car attached.

5:00 P. M., Daily, Saturdays excepted, Express for

Pittsburgh and the West, with Silver Palace cars

through to Cincinnati and Chicago.

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

*9:00 P. M., Daily Express for Pittsburgh and the

West, with Silver Palace Cars through to Louisville,

daily. Through Silver Palace Cars for Cincinnati and

Chicago are attached to this train on Saturdays.

9:20 P. M., Daily Express for Baltimore and Wash-

ington, and the Southwest and South via Washington,

with Reclining Chair Car and Sleeping Car attached.

FOR NEWARK (Market Street Station).

6, 6:30, 7, 7:40, 8, 10, 10, 11 and 11:40 A. M.; 12 M.;

1, 2, 3, 3:30, 4:10, 4:30, 5:10, 5:40, 6:10, 6:20, 7, 9, 10 and

11:30 P. M.; 12 Night.

FOR ELIZABETH.

6, 6:30, 7, 7:40, 8, 10, 10, 11:40 A. M.; 12 Noon; 1, 2, 3,

3:30, 4:10, 4:30, 5:40, 6:10, 6:20, 7, 8:20 and 10 P. M.; 12

Night.

Tickets for sale at N. J. R. R. Ticket Offices, foot

of Courtlandt Street, and in Depot, Jersey City, at

Pier 1, North River; and Dodd's Express Office, 944

Broadway.

F. W. RANKIN, Gen. Pass. Agt. *Daily. F. W. JACKSON, Gen. Supt.

NEW YORK CENTRAL AND HUD-

SON RIVER RAILROAD.—Trains leave Thirtieth

street as follows:

8 A. M., Chicago Express, Drawing Room cars at-

tached.

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

Chicago.

11 A. M., Northern and Western Express, Drawing

Room cars attached.

4 P. M. Montreal Express, Drawing Room cars at-

tached.

7 P. M., Pacific Express, with Sleeping cars through

to Chicago without change, via M. C. R. R. Also L. S. and M. S. R. (Daily).

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

2 P. M. Hudson train.

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

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

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

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

8 and 11:30 P. M., Yonkers trains.

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

WM. H. VANDERBILT, Vice Pres't.

New York, May 2, 1870.

SOUTHSIDE RAILROAD OF LONG

Island.—On and after October 25 the trains will

leave Roosevelt and Grand Street ferries as follows:—

8:45 A. M. Mail and passenger for Patchogue; 10 A. M.

for Merrick; 3:30 P. M., Express for Patchogue; 4:30

P. M., Accommodation for Islip; on Saturdays through

to Patchogue; 6:30 P. M. for Merrick; on Saturdays

through to Babylon. All trains connect at Valley

Stream for Rockaway.

C. W. DOUGLAS, Superintendent.

THE CONNECTICUT AIR LINE ROAD

IS NOW

COMPLETED BETWEEN

New Haven & Middletown.

The section between Middletown and Willimantic, 28 miles in length, is all that remains unfinished, and of this portion 20 miles are already graded.

The Connecticut River Bridge is in a forward state of completion, and will be, when finished, the finest work of the kind in this country.

The Bonds of the Company are secured by a First Mortgage on all the property and franchises of a road, 52 miles in length, running through the centre of the State of Connecticut, forming with its connections the shortest and quickest route between Boston and New York. They present a form of investment of undoubted security and liberal interest.

The State of Connecticut is Trustee for the bond-

holders.

The Comptroller of the State countersigns every

bond issued.

The Bonds are issued only as the work progresses.

The Bonds are issued for only one-half of the

amount expended.

They are free from Government tax.

They are free from State and local taxes in Con-

necticut.

They pay seven per cent. interest.

They are of the denominations of \$500 and \$1,000.

They are issued in either registered or coupon

bonds.

The price is par and interest.

They can be obtained of any Bank or Banker, or by

sending to

HATCH & FOOTE,

Bankers and Dealers in Government Securities,

No. 12 Wall Street, N. Y.

SEE ZELL'S ENCYCLOPEDIA.

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17 and 19 So. Sixth St., Phila.

5 Beekman Street, New York.

99 West Randolph St., Chicago.

THE

RAILROAD DEPOT

ADVERTISING AGENCY.

Having purchased the privilege and sole right of Ad-

vertising in all the Depots along the route of the Mor-

ris and Essex Railroad, I beg to solicit your kind fa-

vors.

For those who desire their names and specialties

constantly before the public, there can be no better

medium, as the Depots are constantly refilling with

residents and strangers—the great centre of attraction,

both in city and country, being the Railroad Depot.

All Advertisements will be neatly framed and kept

in good order.

Parties not already having Show Cards are requested

to have them made of the following sizes:

PRICES.

FOR ONE SHOW CARD IN ONE DEPOT.

Size of Frame, 6in. by 9in. \$3 per annum.

" " 6in. by 18in. \$5 " "

SPIRITUAL CONFERENCE OF THE CITY OF NEW YORK.

This Conference held its usual session on Sunday, August 21, in Masonic Temple, Thirteenth street, near Fourth avenue. Mrs. E. Marquand, President, read the following question: "What does each speaker deem pertinent to the Spiritual issue?" Those who took part in the discussion were E. R. Swackhamer, Horace Dresser, Dr. Holland, L. Thompson, — Brewster, W. D. Tewksbury, Dr. Young, Mrs. Ewer and — Lewis.

E. R. Swackhamer spoke of his connection with reformers, so called, Spiritualists, etc., for the last twenty years, and he thought it was quite time for all such to discover if they had not some cardinal principles, involving the best interests of humanity, around which all might gather and concentrate their forces.

Horace Dresser spoke of the prophecies concerning France, as given by different seers of the present age, and then read several predictions by a monk some three hundred years ago, touching the ups and downs of France, commencing with the First Napoleon.

Dr. Holland followed, showing the difference between the Latin and Teutonic races, clearly proving that we as Americans belonged to the latter race, one of their fundamental ideas being individuality.

— Brewster's theme was, "Seek ye first the Kingdom of God and His righteousness."

L. Thompson contended that the Kingdom of Heaven is in every man, woman and child, and all we need are the proper conditions for its development.

W. D. Tewksbury thought that the religious sentiment in man is the true foundation upon which humanity can and must build.

Dr. Young spoke on equality, as taught by the principle and practice of the Nazarene.

Mr. Brown followed, somewhat in Dr. Holland's vein of thought, adding what he considered the mission of the Latin Church in reference to Jesus.

Mr. Gregory entirely repudiated the doctrine of "Seek ye first the Kingdom of God," also of any special providence in the war now pending.

Mrs. Ewer spoke of her visit and labors in one of the Eastern States, and of the sudden death of Henry C. Wright.

— Lewis stated that while the Oneida Community were seeking the Kingdom of Heaven they sunk \$40,000, after which they turned their attention to a practical life, and now they were worth \$250,000. He preferred a Kingdom of Heaven of the latter description.

E. R. Swackhamer briefly reviewed some of the remarks, and then showed that the "Desire of all Nations," the Kingdom of Heaven, spoken of by Jesus; the prayer of the Church, "Thy Kingdom come," etc.; the New Democracy, the Pantarchy, the Commonwealth of the New Dispensation, etc., etc., all meant at heart one and the same thing, viz., the amelioration of humanity. At the conclusion Mr. S. introduced WOODHULL & CLAFLIN'S WEEKLY, an independent and radical journal, and remarked that as S. P. Andrews is one of its principal writers, they would become acquainted with some of the principles of the Pantarchy by reading it. All the copies of the paper offered were at once disposed of. E. R. SWACKHAMER.

WEDDELL HOUSE, CLEVELAND, Aug. 18, 1870.
MESDAMES WOODHULL & CLAFLIN:

As a tribute of acknowledgment to the talents of Miss Delia Lathrop, Principal of the Training School at Cincinnati, I ask for the insertion of this item in your valuable journal. The paper read by this lady, on "The Value and Place of Object Lessons in Schools," was acknowledged by all to have been the most able of any that has yet been presented to the National Educational Conventional now holding its sessions at Cleveland, Ohio.

"A full epitome of the whole subject, from which nothing can be taken and to which nothing can be added."—Prof. E. A. SHELTON, Principal Normal School, Oswego, N. Y.

"As a literary production it is perfect."—D. B. HENKLE, State Superintendent of Schools, Ohio.

"Superior to any paper I have ever heard read before any association in the country."—W. E. SHELTON, Principal of Normal School, Waltham, Mass.

These are a few of the many opinions expressed with regard to it, but will serve to show how great was the ability displayed by Miss Lathrop, and knowing how ready you are to testify to the value of woman's work in America, no matter in what direction such work may lie, I take the liberty of sending this notice. A perfect lady, she brings the freshness and vigor of youth into her labors; and the fact that no teacher is admitted into the Cincinnati schools without first passing through a preparatory training under Miss Lathrop's hands, proves her capacity in this field so important to the future interests of our country, and the appreciation of her efforts by the State Educational Board of Ohio.

Another paper on the "Treatment of Dunces," by Miss Jackson, Principal of the Colored Normal School, Philadelphia, read by myself at the particular request of John Ogden, President of the American Normal School Association (Miss Jackson being absent on account of illness), was also well received. It was an eloquent plea for this much mismanaged portion of the children of our schools, and both essays proved that neither sex nor race were ever intended by the Creator to be a bar to intellectual development.

Yours in labor,
EDINE T. HOWARD,
Educational Reporter of the *Daily Democrat*, N. Y.

DRAMATIC.

A few changes have presented themselves this week in dramatic matters. The Olympic Theatre has opened with the burlesque of "Little Faust," displaying the lively Mrs. Oates and the inimitable Fox as the leading features. Niblo's Garden has commenced a new season with "Under the Palm," a play founded on Tennyson's poem of Enoch Arden. The able and handsome young actor, Lawrence Barrett, performs the principal character, assisted by the pretty Louisa Moore. The piece is a lachrymose affair. Miss Moore has a peculiar genius for crying, and is called the Niobe of the stage. Her faculty has fair play in "Under the Palm."

The Vienneise dancing troupe at the Grand Opera House have replaced the genial ballet of "Sitala" by "Uriella, or the Demon of the Night." Wallack's Theatre still runs "Fritz;" Wood's Museum, "The Heart of Gold;" and Booth's Theatre, "Rip Van Winkle." The Bowery and Tony Pastor draw their nightly crowds, and the Park, in Brooklyn, pursues the even tenor of its way, with Kate Denin in the "Marble Heart." Kelly & Leon's late scene of action is soon to be opened by a dramatic troupe under the management of Miss Lina Edwin, a young lady of considerable talent, who, before adopting the stage, wrote pretty verses and stories for weekly papers, and displayed a musical turn in the composition of several polkas.

ITEMS ABOUT WOMEN.

A Dubuque girl has sued her mother for slander.

Two new women's journals have been started in Holland.

Mrs. Lucas, a sister of John Bright, is stopping at Congress Hall, Saratoga.

Brigham Young's daughters now number twenty-four. The youngest is six weeks old.

The Agricultural College at Amherst, Mass., will receive young women and teach them horticulture.

A Miss Green, of Ohio, has the honor of being the first female compositor employed by the Government.

Two English ladies, Miss Stratton and Miss Lewis Lloyd have just made the perilous ascent of Monte Viso.

The Dutch are in consternation over a decree of Holland opening the examination of apothecaries to women.

Miss Caroline Wood, of Iowa, has reclaimed 160 acres of wild prairie land, and planted 200 fruit-trees with her own hands.

It is said that experienced husbands can tell when their wives are about to ask for money by the way they purse their mouths.

Miss Eva, daughter of Judge J. T. Mills, has been appointed preceptress in Latin in Lawrence University, at Appleton, Wis.

Miss Carrie Young has commenced the publication of a magazine in San Francisco, which she calls the *Pacific Journal*.

The Welsh fasting-girl case has ended in the commitment of the father to twelve, and the mother to six months', imprisonment.

The Ohio Congregationalists have refused, by a vote of 55 to 53, to allow women to sit as delegates in the annual conventions.

In the Connecticut Legislature the other day, the Rev. Olympia Brown received one vote for Major-General of State Militia.

The New England Female Medical College at Boston is progressing finely, and will be dedicated some time in October next.

Rusticus, in commenting on the present style of female coiffure, says: "It must be very poor soil that requires so much top-dressing."

A remarkable advantage which Saratoga enjoys is perpetual moonlight. So many bridal parties are there that the honeymoon never sets.

Miss Helen M. Smith, who was supposed to have committed suicide at Belfast, really died from the effect of an arsenical preparation used to improve her complexion.

Mrs. S. D. Childs, of Utica, N. Y., died recently, leaving \$30,000 to Hamilton College, as did her husband when he died some years ago.

Miss Kate V. Jennings, a quadroon, is the first colored woman that has received a clerkship in the Treasury Department in Washington.

The women in France, incited thereto by their English sisters, are about to agitate for a repeal of the French "Contagious Diseases Act."

The Countess of Flanders, sister-in-law to the King of Belgium, is now employed in illustrating De Maistre's "Voyage Autoir de ma Chambre."

Newport journals claim Kate Field as the best lady rower in all that town. But for a lecture-room roar, there is no doubt that Miss Dickinsen can beat her.

A physiological teacher having put up in his class-room the device, *Mens sana in corpore sano*, one of his young lady pupils wrote under it, *And women's also*.

A poet wrote of his departed love, "We will hallow her grave with our tears," but the wicked printer set it up, "We will harrow her grave with our steers."

Eugenie has vowed a lamp to our Lady of Victories, of exactly the same pattern as the one she placed in the same church at the opening of the Italian campaign.

A MAN'S REASON.—We can never feel the "Electoral Disabilities" of women a hardship while we have so much doubt about their Electoral Abilities.—*Punch*.

The trustees of the Illinois State Industrial University, we understand, have voted to admit female students as soon as suitable buildings can be provided.

Madame Henrietta Hirschfeldt, who studied her profession in Philadelphia, has received permission of the Prussian Government to open a dentist's office in Berlin.

Laura Bridgman, the deaf, dumb and blind girl whose case so interested Dickens on his first visit to America in the year 1842, is now on a visit to her sister, Mrs. Simmons, of Newport, Ky. The sisters manage to converse freely, the one having only the sense of touch to reach her imprisoned mind.

A woman in Newark supports a husband and five children on half an acre of land by raising roots and flowers, and has purchased two houses with the surplus profits.

A wealthy retired merchant of St. Louis, aged sixty-five, fell in love with a music teacher of twenty, eloped with her and got married. His children scolded, but could not untie him.

Mrs. Eunice Hubbard, a widow in humble circumstances, residing in Marshall County, Ind., recently received by mail a certified check for \$3,000 from her first lover, whom she jilted years ago.

Man is pleased with woman's pretty face, but he is charmed with a good voice and pleasant converse. If, with the "talent for talk," she also has personal beauty, woman is a "literal conqueror."

Grace Greenwood, in comparing different kinds of women, says: "When the pleasure-boat is capsized in a squall, the most fastidious ladies' man has a profound respect for the woman who can swim."

"I say, ma," exclaimed a little mix of thirteen, "do you know what the pyrotechnical remedy is for a crying infant?" "Gracious goodness me, no: I never heard of such a thing!" "Well, ma, it's rocket."

Of the 100,000 Chinese, more or less, people in this country at the present time, about 5,000 only are women. Those of their males who have made up their minds to remain here for good want white wives.

The Free Methodists of Canandaigua are engaged in a fight because a member insists upon sitting by his wife in church in violation of the rules. That is allowed in churches that have no free to their name.

The Louisville Journal truthfully says, "George Elliot is the successor of Charles Dickens. A woman stands to-day at the head of English fictitious literature, the peer of Tennyson and Mill and greater than all others."

Secretary Boutwell having appointed Miss Baker chief librarian of the Treasury Department, she immediately "cooked the goose" of all the male assistants employed in the library, and filled their places with females.

A Washington belle says: "In walking up a long room, when the women who don't like you are looking at your back, there is a moral support conveyed by a Paris dress not to be derived from the firmest religious principles."

By those assuming to know, Newport is declared to be the best place for making matches in America, and the result is that there are thirty or forty women on the spot every season who devote themselves to such mischievous ends.

Two strangers recently stayed at a farmer's house at Grundy Centre, Iowa. The next morning one hired the farmer to take him to Steamboat Rock. During his absence the other ran away with his wife and his children.

At the Charlestown (Mass.) State Prison, the convicts were regaled on the Fourth of July with a banquet and an oration on "Liberty." An aged convict remarked that the plum-pudding was nice, but the oration rather out of place.

Denmark has a "Maiden Assurance Company," with which a father may deposit money which shall bear four per cent. interest to his daughter during her minority, a higher rate after she is eighteen and an increase at other periods of her life.

The "coming woman," the yacht race, the Chinese, the Indians, the Custom-house squabbles, the Orange riot, infallibility, and a score of other interesting questions, have all faded into insignificance before the horrible blaze of a general European war.

A young lady rambling through the woods recently, in New Jersey, had a chignon which caught in the bushes, and, finding it impossible to extricate herself, stood for two hours in one position until some one passing helped her out of her painful dilemma.

A pretty American is doing hospital duty at Strasbourg. She wears a gray felt hat with a drooping white plume, a black tunic confined at the waist with a varnished leather belt and silver buckle, loose black trousers to the knee, and Hessian boots with gilt spurs.

The famous Dr. Nelaton, in connection with several other leading medical men in Paris, is agitating for the establishment of a medical college in that metropolis exclusively for women, and the Empress has been asked to take the scheme under her especially patronage.

The rule recently adopted by the Louisiana State Board of Education—that no distinction is hereafter to be made by which women teachers shall receive less pay than men, when the services required are equal—affords unbounded joy to women-righters generally.

A case of feminine daring is related of a Virginia belle, who rode to the edge of a precipice, and defied any man of the party with whom she was riding to follow her. Not a man accepted the challenge; but a tantalizing youth stood on his head in his saddle, and dared the lady to do that.

Miss Mary Hall, daughter of Dr. Hall, editor of the *Journal of Health*, is one of the seven hundred Americans residing in Dresden, and is so notably proficient in German that, on her return, she will be qualified to assume the position of tutress in German literature in any American college.

They mix things considerably in China. A man tailor may be seen working diligently at a lady's dress for about six cents a day, and a washerman will wash and iron your clothes at \$1 a hundred; while a boatman's wife may be seen tugging at the oar or handling the sails like a man, often, too, with a baby on her shoulders.

Miss Brittain estimates the number of females in the Zenanas of the province of Calcutta, India, at 300,000, and in those of the province of Bengal at 5,300,000. About one in every seven of these is a widow; and the condition of this class is forlorn in the extreme. It is this peculiar field which now calls so loudly for female missionaries.

Miss Edith O'Gorman, who has been somewhat noted of late on account of her revelations of convent life and attacks upon the Catholic clergy, was married in Jersey City by Rev. A. H. Cardo, to Prof. Wm. Auffrey, of the Brooklyn Eclectic College, in which institution he is a teacher of modern languages. He is also an Episcopal clergyman.

Among the many fine faces at the late Philological Convention at Rochester, says the *Tribune* correspondent, none was more noticeable than that of a daughter of a Western professor, a girl who is a Greek marvel at apparently 22. She understands Greek so thoroughly that during the illness or absence of her father she teaches his classes with perfect success. She is, withal, a childlike and very pretty little creature, with clear, earnest gray eyes, which brighten charmingly at mention of Greek accents.