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THE BIVOUCAC OF THE DEAD.

BY THEODORE O'HARA.

[The Legislature of Kentucky caused the dead of that State who fell at Buena Vista to be brought home and interred at Frankfort, under a splendid monument. Theodore O'Hara, a gifted Irish-Kentuckian soldier and scholar, was selected as the orator and poet of the occasion, whence the beautiful eulogy which, alone, suffices to rescue his name from oblivion. The poem was written more than twenty years ago. It has the same application to-day.—Eds.]

The muffled drum's sad roll has beat
The soldier's last tattoo;
No more on life's parade shall meet
That brave and fallen few.
On Fame's eternal camping ground
Their silent tents are spread,
And Glory guards with solemn round
The bivouac of the dead.

No rumor of the foe's advance
Now swells upon the wind;
No troubled thought at midnight haunts
Of loved ones left behind;
No vision of the morrow's strife
The warrior's dream alarms;
Nor braying horn, nor screaming file
At dawn shall call to arms.

Their shivered swords are red with rust,
Their plumed heads are bowed—
Their haughty banner trailed in dust
Is now their martial shroud!
And piteous funeral tears have washed
The red stains from each brow,
And the proud forms by battle gashed
Are free from anguish now.

The neighing troop, the flashing blade,
The bugle's stirring blast;
The charge, the dreadful cannonade,
The din and shout are past;
Nor war's wild note, nor glory's peal
Shall thrill with fierce delight
Those breasts that never more may feel
The rapture of the fight.

Like the fierce Northern hurricane
That sweeps his broad plateau,
Flushed with the triumph yet to gain,
Came down the serried foe.
Who heard the thunder of the fray
Break o'er the field beneath,
Knew well the watchword of the day
Was "Victory or death."

Long had the doubtful conflict raged
O'er that stricken plain.
For never fiercer fight had waged
The vengeful blood of Spain;
And still the storm of battle blew,
Still swelled the gory tide—
Not long, our stout old Chieftain* knew,
Such odds his strength could bide.

'Twas in that hour his stern command
Called to a martyr's grave
The flower of his own loved land,†
The nation's flag to save.
By rivers of their father's gore
His first-born laurels grew,
And well he deemed the sons would pour
Their lives for glory, too.

Fall many a Norther's breath has swept
O'er Angostura's‡ plain
And long the plying sky has swept
Above its mouldered slain.
The raven's scream, or eagle's flight,
Or shepherd's pensive lay
Alone awakes each sullen height
That frowned o'er that dread fray.

Sons of the Dark and Bloody Ground,§
Ye must not slumber there,
Where stranger steps and tongues resound
Along the heedless air;
Your own proud land's heroic soil
Shall be your fitter grave—
She claims from war his richest spoil—
The ashes of her brave.

So 'neath their parent turf they rest,
Far from the gory field;
Borne to a Spartan mother's breast,
On many a bloody shield.
The sunshine of their native sky
Smiles sadly on them here;
And kindred eyes and hearts watch by
The hero's supulchre.

Rest on, embalmed and sainted dead,
Dear as the blood ye gave;
No impious footsteps here shall tread
The herbage of your grave;
Nor shall your glory be forgot
While fame her record keeps,
Or honor points the hallowed spot
Where valor proudly sleeps.

Yon marble minstrel's voiceful stone,
In deathless song shall tell,
When many a vanished age hath flown,
The story how ye fell;
Nor wreck, nor change, nor winter's blight,
Nor Time's remorseless doom,
Shall dim one ray of holy light
That gilds your glorious tomb.

* Zachary Taylor.
† General Taylor was a native of Kentucky, and the Kentucky troops are here alluded to.
‡ The Mexicans knew the battle of Buena Vista by the name of Angostura—which means "Narrow Pass."
§ The Indian name for Kentucky; Kan-tuck-ee.

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

BY ANNIE DENTON CRIDGE.

DREAM No. 2.

Once again I visited that strange city in dream-land, where men, and only men, were the housekeepers and Bridgets.

It is midnight: I have just awakened from my dream, and risen to pen it down, lest in the morning I should find my memory treacherous. My good husband has protested against writing by gas-light, and very gravely given his opinion on midnight writing; and—ah, well! he is sound asleep now, I see; and so at once to my dream.

I thought my husband and I were walking along some beautiful streets, when all at once I exclaimed, "Why, husband! here we are together in that very city I told you about, where the men are the housekeepers and kitchen-girls. Oh, I'm glad! Let us find out everything about these inhabitants, both men and women."

While we were talking together, several gentlemen, pale and delicate in appearance, passed us. Some were dressed in calico suits, trimmed with little ruffles—ruffles round the bottom of the pants, ruffles down the front and round the tails of the coats; and on both sides of the bottom-holes of

their vests were rows of small ruffles. From some of their little flat hats flowed ribbon-streamers; while on others were placed, jauntily and conspicuously, feathers and flowers.

More and more gentlemen passed us. What a variety of costume! I was almost bewildered; gentlemen in red, green, yellow, drab and black suits, trimmed in such elaborate and fanciful styles! Some suits were parti-colored; that is to say, the pants perhaps yellow or red, the vest blue, the coat green, crimson, or drab. Some of these suits were trimmed with lace: lace down the sides of the pants and round the bottoms; lace round the edges of the coat, and beautifully curving hither and thither as a vine, over the backs and down the fronts of the coats; and also over the fronts of the vests. Some suits were almost covered with elaborate embroidery, or satin folds, or piping, or ribbon, while bows and streamers of the same or contrasting colors, according to taste, were placed on the backs of the coats, shoulders, and here and there, on the vest and pants. It really makes me laugh at this moment to think of that comical sight. Their head-dresses, too, were most fantastic; flowers, bits of lace, tulle or blonde, feathers, and even birds, were mixed in endless profusion with ribbon, tinsel, glitter and (*ad libitum*) grease. Many of these gentlemen carried little portemonnaies, which hung on their jeweled fingers by tiny chains. Others carried fans, some edged with feathers, or covered with pictures, or inlaid with pearl, etc., varying, I suppose, according to the purse.

Each of these gentlemen seemed particularly interested in every other gentleman's costume; for they turned and looked at each other, while several exclamations reached my ear; such as, "What a superb suit!" "What a splendid coat," "What a darling vest!" "What a love of a hat!"

These gentlemen had a swinging gait, something like that of a snail, that made their coat-tails move to and fro as they walked. I noticed, too, that they were very careful of their pants, which were decidedly wide; for when passing over a gutter or soiled part of the pavement they carefully and daintily raised the legs of the pants with the finger and thumb. This impressed me favorably as to their love of cleanliness; for otherwise the laces, ribbons, embroidery, or ruffles which graced the bottoms of their pants would have come in contact with the mud of the streets.

As we stood looking at those strange gentlemen, my husband suggested the idea of a masquerade. Then suddenly I found myself alone, and flitting from dwelling to dwelling, from home to home; and everywhere the gentlemen were dressed in flimsy materials, and all more or less decked with trimmings.

I found the majority of gentlemen busy with needle-work, some doing the sewing of the family; but many, very many, with their sons, dressed in delicate morning suits, doing fancy-work. Some were working little cats and dogs on footstools; others were busy with embroidery, fancy knitting and all the delicate nothings that interest only ladies in this waking world of ours.

As I listened to their conversation, which was generally composed of gossip, fashion, or love-matters—for the male sex took the fashion-books, and not ladies, and these I found in the majority of homes, headed "Gentlemen's Magazine of Fashions"—as I listened to their conversation, I repeat, and observed all this, my soul was filled with unutterable sadness. "Alas! alas!" I said: "what means this degradation? Why have the lords of creation become mere puppets or dolls? Where is the loftiness and intellectuality of man—*noble man*!"

Just then I was aroused from my reverie by an aspiring young gentleman who was sewing some ruffles on the legs of his pants, saying to his father, "I don't see, papa, why men cannot earn money as well as women: I want to learn a business."

"That is all nonsense," replied his father: "your business is to get married. There is no necessity for a boy to learn a business: what you have to do is to learn to be a good house-keeper; for you will be married some day, and will have to

attend to your children and your wife; and that is enough business for any man."

"But I may not marry," said the boy; "and I know I will not, unless I can get a woman with money, that can give me a good home."

Then they talked about Mr. Some-one—I could not catch the name—that had married well: his wife was worth over fifty thousand dollars, and was very kind to him, taking him to theatres and concerts, and wherever he wanted to go: she let him, too, have all the dress he wanted. She had only one fault: she would not allow him to go anywhere unless she accompanied him.

Oh! my soul was sick with sympathy and pity for that race of poor degraded men! "What does it mean?" I asked myself: "why are they in this pitiable condition?"

Then, for the first time, I realized that this city was the capital of a great nation; that women, and only women, were the lawmakers, judges, executive officers, etc., of the nation; that every office of honor and emolument was filled by women; that all colleges and literary institutions, with very few exceptions, were all built for women, and only open to women, and that men were all excluded. I went from school to school, from college to college; and, ah! the beauty, the dignity of those women! Science and art had truly crowned them with their own best gifts: their faces seemed to me almost divine; and, ah! what a contrast to the vain, silly, half-educated men who staid at home, or paraded the streets, thinking principally of fashion and dress! for these women were everywhere dressed in plain, substantial clothing, which lent to them such a charm that I realized instinctively there was something about them far more beautiful than beauty.

As I looked upon these women in the colleges, as students and professors, as lawyers, judges and jurors—as I looked upon them in the lecture-room and the pulpit, the house of representatives and the senate-chamber—yea, everywhere—I observed their quiet dignity, clothed in their plain flowing robes; and I was almost tempted to believe that Nature had intended—in this part of the world at least—that woman, and only woman, should legislate and govern; and that here, if nowhere else, woman should be superior to man.

In the galleries of the legislative bodies were hundreds of gentlemen, young and old, looking on, and listening to the speeches made by the lady members. How they fluttered and fanned and whispered and smiled!

"Alas, for fallen man!" I said. Then, in an instant, I had, as by one glance, looked into the pockets of every lady and gentleman present, and also into the acquisitive pockets of the brain of each; and the result proved to me, that, as man held the purse with us, so woman held the purse in that wonderful dream-land. To obtain money from their wives, those weak, silly men would often resort to cajolery and deceit. Only from their wives could they obtain money for dress or anything else; and so, by common consent, nearly all the husbands had seemingly decided that they had a right to get all they could out of their wives, without any reference to the question whether the wife could afford it or not. Thus I found, that the woman being the purse-holder, she the giver and he the receiver, worked most disastrously; for it made the interests of wife and husband separate: the interest of the wife was not the interest of the husband, his greatest care being to get all he could, and spend all he could get.

I left those buildings, and took the street-cars. Here those noble-looking, stately women escorted the gentlemen to the cars, stood while the gentlemen walked in first, then demurely stepped on board, and paid the car-fare for both. What impressed me as much as anything I saw was, with what matter-of-course style the gentlemen, in their dainty, flimsy, flying garments, occupied the seats of the cars, while the ladies stood; or, if a lady had a seat, with what noble demeanor she rose and gave it up if a gentleman stepped on board. I saw that those ladies took gentlemen to theatres and places of amusement; ladies took those gentlemen to church, and very kindly saw them safely home; ladies told those gentlemen how beautiful they looked, how prettily they were dressed, etc.; and I saw that it gave these poor weak-minded men much pleasure.

In ice-cream saloons and other places of refreshment, these gentlemen were as kindly and as gallantly taken by the ladies, who, in all cases, paid for the refreshments.

I looked into the churches, which were principally filled with elegantly-dressed gentlemen. "Ah!" I said to myself, "in religion these down-trodden men find some consolation," but, in an instant, I was shocked by realizing that more than half went from custom, or to show their dress and see the fashions.

I looked into the prayer-meetings, and (being, of course, all the time invisible) was also present at the confessionals; and in both, the excess of men who attended was a remarkable fact.

Men got up sewing-societies and mite-societies; and, in these, many sad, sorrowful men found a few moments, sometimes, of happy useful existence.

Occasionally, in those public places I found a man who had risen above his fellows, who had become famous in literature. I met with some male poets, and several conversant with science in a degree equal to the best of women. And I said to myself, "If these few men have proved themselves equal to the best of women, then is it not strong presumptive evidence that all these men would be equal to women, were they equally educated?"

Then I seemed in my dream to grasp the cause of all this difference between the sexes; and that these beautiful, noble women might have been in the same deplorable condition had they been trained and educated as these degraded men—without a motive in life, limited in education and culture, shut out of every path to honor or emolument, and reduced to the condition of paupers on the bounty of the opposite sex. I saw that the disadvantages under which one sex thus bore constituted a curse that extended to both; and that, though the drudgery of the kitchen had been removed, it was not the millennium, by any means, as I had supposed in my last dream, but only the beginning of the millennium. Man was not the only sufferer, but the wrong done to man acted and re-acted on woman; for men, being defrauded in their education, and nearly all avenues to pecuniary independence closed to them, marriage, with those half-educated, dependent creatures called men was necessarily their highest ambition. There was no other way for them to obtain wealth or a home; hence they devoted all their powers to the one grand object of catching a woman with money; hence woman became also the sufferer, being often trapped into marriage by one of these silly, worthless men, who had learned well the arts and schemes of wife-catching.

I looked into the thought-cells of these ladies' brains, and found stored therein, in almost every instance, a decided belief that men constituted the inferior, and women the superior sex.

There is a bright side, however, to every picture; and even my dream had its bright side. For instance: I had dreamed that I had looked in on the gentleman with pale face and haggard countenance, of whom I spoke in my first dream as a man that "did his own work;" and now, instead of toil and anxiety about meals, washing, ironing, etc., he was in the garden with his children, planting vegetable-seeds and flower-seeds; and as I with pleasure noted his returning health and strength, I listened to his talk with the children, whom he was interesting with a story.

How I lingered with that gentleman! I accompanied him to the house and saw him reading; I looked over his book, and was delighted to find that he was studying physiology. By and by he began to talk with the children about the nerves, which he called electric wires carrying messages to the brain, which delighted the children: and I said in deep reverence, "Thank God, that man has been emancipated from the kitchen! he will work out his own salvation: the golden key of the universe has he grasped with his own right hand, and it will open to him every door in the archana of Nature. Not for ever will man be considered woman inferior."

Then, like a flash, came to me the mental and moral status of every man in that great country; and I realized that with emancipation from the kitchen had come a hungering and thirsting for education, for mental aliment.

Then I turned, and, lo! I stood in the street, where great posters caught my eye:

"MAN'S RIGHTS!" A LECTURE ON MAN'S RIGHTS,"

I read.

Fain would I have attended a lecture on man's rights; but, in my eagerness to do so, I awoke.

P. S.—It is morning, and, to my great joy, I have had another dream. As I retired to my bed after writing the above, instantly Dreamland was present, and the thread taken up where it was dropped. I have attended lectures on *Man's Rights*, and *Man's Rights Conventions*; all of which I must write down at once, even if my husband has to go without his breakfast; for dreams so often take to themselves wings and fly away!

NOVEL APPLICATION FOR DIVORCE.—A rural couple recently procured a marriage license of the Probate Judge in Lake County, Ohio, and were duly married. About two months subsequently the judge received the following from the young husband:

DEAR SIR—I got married about two months ago on the license you gave me. My wife and I got along first rate, and are very well suited with each other. But my father and mother have concluded that I had better not be married, and her father and mother think she had better not, too. Now, what I would like is for you to tell me how I can get free. There is no trouble between my wife and me; but the old folks think that on the whole we had better stay single. Please inform me if there is any way we can get shut of the arrangement. I am going out West, and my wife is going to stay at her father's. I shall be much obliged if you can give me the information I want.—Yours respectfully,

He got all the comfort the Judge would give him, but the result is not known.

"Sophia Sparkle" thus describes the "Saratoga Wriggle," in a letter from that resort of fashion:

The old ladies and the children are the only females who deign to walk naturally. The young belle, as she promenades, draws a long train behind her, this train being supported by a bewildering arrangement of puffs, ruffles, etc., styled a panier; and resting upon all this is a brightly-colored sash of marvelous width. Now this almost indescribable confusion of dry-goods is twitched, first to the right and then to the left; then it receives a gentle shake, very like to that which an old hen gives in settling down her ruffled feathers. And, as near as I can convey any idea of it, is the *Saratoga Wriggle*. With her head erect, her body bent forward, her little feet tilted up in dainty slippers with heels three inches high, the *Saratoga belle* ambulates up and down the piazza, now smiling and now frowning upon her crowd of admirers, who do their best to escape being tripped up in the folds of her long train.

THE AMERICAN TEMPLE OF RELIGIOUS ART.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

BY EMILY VERDERY.
(Mrs. Battey.)

SENSATIONAL AND DRAMATIC WORSHIP—DR. MCGLYNN AND DR. CUMMINGS—BRUMIDI'S PICTURES—THE CRUCIFIXION—RELIGIOUS ART IN AMERICA—LILY M. SPENCER'S GREAT ALLEGORICAL PICTURE—THE GREAT PERIAPS.

Without the slightest intention of producing such a result, the amiable and pious priest who is the pastor of St. Stephen's Roman Catholic Church, has, by securing the finest artistic talent for church purposes to be found in the commercial metropolis of the Western world, succeeded in making his church the resort of the most fashionable and aesthetic congregation in New York.

THE SENSATION HUNTING VISITORS.

who come every season from all parts of the Republic to the city, feel that they have not "done" the whole town if they have not been to St. Stephen's to hear Vespers before they leave. Without the first idea of Catholic faith or Catholic decorum, they come and sit or stand through the whole service as if spell-bound, frequently with the most amusing disregard of the notice at the doors, that "All persons entering this church are expected to conform to the order of the services." Sitting or standing, bolt upright, at the moment of Benediction, while the Catholics are devoutly kneeling around them. But as no offence is intended none is taken.

It is no wonder such crowds flock to St. Stephen's "to hear the music." Grand as are the masses and vespers of that orchestra and choir, it is not that alone which attracts them. They scarcely know what it is. They listen and gaze, and every sound that falls upon the ear, or object that meets the eye, enchains and enraptures; because the combined whole is the result of the highest Art—that Art which is an emanation of the religious feeling of the most chastened and cultivated taste in the metropolis of the Western world.

The worship at St. Stephen's has been pronounced sensational and dramatic. If to throw around the stately decorums of the most imposing ritual in the world, all the adventitious aids that architecture, sculpture, painting, gilding, music (vocal and instrumental) and splendid priestly vestments, and glimmering altar tapers can give, rouses the senses to devotion and produces dramatic effects, then the accusation must be acknowledged as just. But simply dramatic and sensational effect was never designed by Dr. McGlynn, the present pastor, nor his predecessor, Dr. Cummings.

Under Dr. Cummings' administration, this church was commenced. He designed it to be the

TEMPLE OF ECCLESIASTICAL ART

of New York. He built the present nave, but to Dr. McGlynn do we owe the beautiful transept and admirable design of the sanctuary, its pictorial ornaments and magnificent marble altars costing over \$30,000. It is and will be, until the Cathedral is finished,

THE LARGEST CHURCH IN NEW YORK,

though not the most imposing in its exterior. It seats a congregation of three thousand persons, and accommodates on great holidays of the church fully five thousand. It is built in the Romanesque style of architecture, which is a transition between the old Roman and mediæval Gothic. Its facade, on Twenty-eighth street, of brown sand stone, is very beautiful, but lacks a spire; the high-pointed gable being ornamented with only a final cross.

The building is two hundred feet long, extending through to Twenty-ninth street. Light and graceful Doric pillars, with foliated capitals, support the roof and galleries. The star-groined ceiling is painted of an exquisite shade of ultra marine or lapis lazuli blue, and is studded over with golden stars. This is a very old mediæval style of ornamentation. Five large arched windows on each side of the nave above the galleries, and the same number below, filled with stained glass, light the body of the Church.

The ends of the transepts above the galleries are lighted by two immense rose windows, whose stained glass, throws the light in rainbow tints over the chancel and upper part of the Church. The windows below correspond with those in the nave.

Upon entering the building from the vestibule on Twenty-eighth street, the eye glances up the blue vaulted star-gemmed nave and across the transept to

THE SANCTUARY.

Within its gilded tracery and fretted frames are inclosed the snowy marble altars and paintings, Chiaro-Scuros, and ornaments in distemper, that literally cover the whole space from floor to ceiling, and pillar to pillar.

These paintings and ornaments, not the altars though, are all the

WORKS OF BRUMIDI,

a Roman Artist, who was induced to visit the Western World, and make it the field of his art labors, by the late Archbishop Hughes, in 1854. No European artist of note had, up to this time, sought our shores, as a field for the development of his genius. There is no doubt that the various encouragements given Brumidi, by Archbishop Hughes, Dr. Cummings and Dr. McGlynn, united to the animating inspirations to be drawn from the hopeful and

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progressive tendencies of a young and growing people, has completed the genius of Bramidi to a development it has never attained in his native land.

The first production of his pen after his arrival in New York was "The Martyrdom of Saint Stephen." This picture was the first Altarpiece of Saint Stephen's Church before the addition of the present transept. It is now placed above St. John's Altar, while a companion picture of the same size, an "Immaculate Conception," adorns the space above the altar of "the Virgin" on the other side of the Sanctuary. The "Immaculate Conception" together with all the pictures, Chancel-Screens, and ornaments in distemper, adorn the interior of the church as we said before, Bramidi's. All are beautiful, each a study in itself, but the masterpiece is

THE CRUCIFIXION

This picture impresses the beholder when he first enters the church and advances up the aisle, not as a representation or a painting, but as a glorious reality. Glorious, because the painter has seized the moment when "Death is swallowed up in Victory." When the Father answering the "loud cry" of the expiring "Son"—"Father, into Thy hands I commend My Spirit"—appears in the radiant heaven above, with outstretched, embracing arms, while from his brown wounds, on a beam of light, the Paraclete with snowy wings, hovering over the head of "the crucified."

This picture is not a copy, but an imitation of any of the masters. It may lack some of the elements of power shown in the works of Guido or Michael Angelo, or Titian or Rubens, but it is an original conception, as truly the great expression of the interior thought of a deeply religious and wonderful intelligence, as any of the works of those great masters; and as an emanation of religious feeling deserves to be ranked higher than any similar work in America. Let us enter into details. In the first place we are standing under the arched and groined ceiling of St. Stephen's, studied with its golden stars, upon a ground of ultra marine blue, whose exquisite shade enhances by contrast the radiant and glowing colors employed in the pictures before us. These pictures cover the whole space within the sanctuary, and back of the marble altars. Those altars are marvels of beauty in themselves, and well become the glorious, mute poems pictured above them. The Crucifixion is the central picture. It is painted, not on canvas, but upon the wall of the building. The subject is treated in a symbolic not historic manner. The two malefactors are removed from the scene. Their part in the awful tragedy has been performed and they have left the stage. This treatment is also original. The body of Christ, though pallid with the hues of death, is not expressive of agony or suffering, but of triumph.

The face is upraised. The eyes have caught a view of the "Beatific Vision," and the glory playing around the head is not more expressive of the "Divinity" than the rapture of the face, and the exultation of every lineament. The body seems actually about to leave the Cross and mount to the Heaven on high. The dark lurid cloud overshadowing Calvary, dim and purple beneath, is turned to amber radiance above; while on its filmy masses repose angelic and cherubic figures, surrounding the Godhead, and gazing with tender, pitying glances on the expiring Christ, and sorrowing mortals on the earth below.

The delicate tints used in painting the faces and forms, filmy draperies, and feathery wings of the angels and cherubim, and the radiant light in which they are transfigured, are marvelously contrasted with the darkness of the lower half of the picture, and the rich colors of the garments of the Mother, St. John, Mary Magdalen, Nicodemus and the other figures at the foot of the Cross. We will examine these figures and the groups around. They are all of heroic size. Literal, life-size would have seemed too diminutive, viewed from the distance of the aisle.

THE STABAT MATER.

The Mother stands on the right, St. John on the left, as you face the picture. Both are looking upward at Jesus, but the "Vision" above is not seen by them. St. John's hands are clasped in an attitude of adoring wonder and awe-struck grief. His rich crimson mantle is drawn around his figure; reticent sorrow is evidently expressed by his attitude, countenance and gesture.

The mother's blue mantle is drawn hood-like over her head, shading features upon which divinely supported sorrow, and mute anguish have left their mark. Yet the face is not marred, only chastened and elevated by her meek endurance of her weight of woe. She raises one hand towards the Cross, the other, dropped at her side, is clasped and kissed by Veronica, who still holds in her hand the blood-stained cloth with which she had wiped the Saviour's face. Cleophas supports "the other Mary," his wife, back of the Mother and Veronica, while Mary Magdalen, in all "the dead, dumb sweetness of despair," has sunk at the foot of the Cross with clasped hands. Her pot of precious ointment is on the ground before her. Her orange-colored dress is relieved by a mantle of white, which covers her shoulders, and "throws out" the beauty of her lovely face and tresses of rippling gold.

Low down in the foreground, on the left, are two Roman soldiers "casting lots for his raiment" upon the rich garment itself, which is spread upon the ground. Their rude faces express nothing but the animal enjoyment of beings with "lower pleasures, lower pains." The foreshortening by which the arm of the one who is throwing the dice seems to project from the picture, is very fine.

The third figure in this group is the carpenter, who watches the game with wily Jewish face, as he gathers up his tools, the instruments of the Crucifixion.

Bramidi was once asked why he painted this figure with a Jew face. His answer shows the thoughtful study he gives his work. "Because," he replied, "the Romans, being conquerors of the country, would not probably be found engaged in trades or menial occupations."

The back ground on this side is filled with the figures of the "whited sepulchres," the pharisees, retiring from the scene with affected pity, but hypocritical gesture of of secret satisfaction, expressed by their white mantles being drawn over their heads.

Longinus, the Centurion, whose conversion at the moment of the Saviour's expiring cry, is recorded by S.S. Mark and Luke, is on horseback at the right side, in the back ground. His gaze is also fixed upon Christ. Roman pride, self-respect and stern justice is as plainly depicted on his noble features and in his attitude, as stupid wonder is expressed in the countenances and positions of a group of common people, who occupy the foreground to the right.

Repentant Peter kneels behind Veronica and the Mother. The light in this picture is one of the most effective and wondrous triumphs of the painter. Effulgent glory seems to annihilate space in the mind of the beholder. The gilded tracery of the fretted frame becomes to the imagination a window in the end of the church, through which the awful and beautiful pageant is seen. The faultless perspective which is preserved in the drawing completing the illusion. A skylight of ground glass, concealed from the view below, floods the picture with light and heightens the effect.

Amid all the beauties of this most exquisite temple of ecclesiastical art, the Crucifixion stands the crowning triumph and masterpiece. No one who has beheld it can ever forget it. It remains photographed upon the memory a mute "Object Lesson," whose sublime teachings are treasured in the heart, amid its holiest loves and highest aspirations.

THE CONGREGATION AND PASTORS.

All the taste and munificence that has been expended upon this beautiful temple of worship, but still more the genial temper, unaffected piety and profound learning of "Father McGlynn," as the Doctor is familiarly termed, draw to this church not only the usual crowds of devout worshippers that throng our Catholic churches from the first five o'clock Mass on Sunday mornings till the last Low Mass at nine, but also fills it at High Mass, at half-past ten, with the most fashionable Catholic congregation in New York. Large numbers of the worshippers, too, are converts or very amiably disposed non-Catholics. The known, world-wide, liberal Catholic views of Dr. McGlynn, doubtless, also add to this class of worshippers.

Among the prominent pew-holders are found the names of Collector Murphy, the Hon. James H. Irving, Dr. Thomas Addis Emmett, Dr. Henry S. Hewitt, Dr. Marey, a Catholic writer of note; Surrogate Hutchins, whose mother-in-law, Mrs. R. B. Connolly, is frequently seen in his pew; John and William O'Brien, the Wall street bankers; Thos. J. Daley, the great Beaver street tea importer; Mr. Henry L. Hogue, the President of the Roman Catholic Society for Destitute children; Mr. Pomvert, Baron von Sachs and Baron von Egloffstein. Among various other ladies of influence and position who attend St. Stephens, are seen every Sunday and holy days, the beautiful Mrs. Paul Tiebaud, the lady president of the Ladies' Foundling Aid Society; Mrs. Glover, Mrs. Keller, Mrs. Burtzell, Mrs. Charles M. Connolly, Mrs. Dowell and Mrs. Gardis, sisters of the late Dr. Cummings.

The priests who aid Father McGlynn in the arduous duties of this parish are: the Rev. Dr. McSweeney, who, like Dr. McGlynn, is a Roman D. D. from the Propaganda, and the Rev. Fathers Griffin and J. C. Henry. Upon these four priests devolves the duty of administering the sacraments to twenty-five thousand practical Catholics, beside preaching sermons and performing the various active duties of charity.

The late Horace Binney Wallace, in some admirable papers published soon after his death, entitled "Art Scenery and Philosophy in Europe," treats the subject of high art from an exalted, but truly scientific and philosophic standpoint. He asserts that

ART IS AN EMANATION OF RELIGIOUS FEELING,

and calls upon his readers to notice the fact, that, after a certain period in the growth of a people, their efforts and achievements in sculpture, painting and architecture, become not symbolic or poetic expressions of their religious sentiments and ideas, but mere artful and mechanic imitations of objects, for which the disgraceful boast is made that "they are so much like nature as to be taken for the thing itself." He notices the decline in the productions of all painters after the severteenth century, and points us to the fact that, no more great cathedrals, original and faultless in conception and design, are springing into existence from the dead, utilitarian, practical, scientific, unworshipping spirit of the present "age of invention."

He did not live to us his ideas or prophecies of

ART IN AMERICA.

This, of course, must be in its childhood; for, as yet among the various peoples who compose our population there is not that unity in religious belief that produces deep, fixed and satisfying religious sentiment. When this satisfying, tranquilizing, religious sentiment and belief comes, it will find its expression in art.

This thing is dimly shadowed forth in such pictures as adorn St. Stephen's Church, or in West's great productions,

or Rossetti's "Return of the Dove to the Ark." And later in the production of Lily Spencer's masterpiece,

"TRUTH UNVEILING FALSEHOOD."

This singularly powerful and beautiful picture may be ranked as an emanation of moral rather than religious sentiment.

It is just such a picture as an earnest Protestant soul would use as its highest expression of protest against wrong and falsehood. The central figure, "Truth," in its superhuman beauty, as contrasted with the Gorgon monster, "Falsehood," whom she has painted devouring an infant representing "Human Trust," displays the wondrous and facile power of Mrs. Spencer's pencil, as well as her conception. One more bound upward in the domain of high Art, and she will paint, not an allegorical, but a symbolic and religious picture, which will live for all time.

THE GREAT PERHAPS.

There is no more telling what is to be the future of Art in America than to prophecy its future religious or political development. No great poems, pictures or temples of worship are produced by any people until they have a history of their own, until the mere inventive powers of their intellects are exhausted. Then the creative, sentimental, Art element is developed. The Soul awakens as the Mind begins to decay, and seeks for expression in the productions of the pencil and the chisel, in the creation of great temples of worship, grand epic poems and the composition of masses and hymns and oratorios which live through ages.

When "the kindly Earth shall slumber, lapt in universal law," such pictures will glow on canvas, such temples will rise in glorious beauty, as Titian and Guido and Michael Angelo never dreamed of; such strains of heavenly music will thrill the soul of mankind as Handel and Haydn and Beethoven never conceived. But these glorious triumphs of Art will be the productions of those artist souls that are nursed in the lap of Religion, baptized in the blood of martyrs.

When, through the poet-prophet eyes, we "dip into the future far as human eye can see," and look upon

"THE VISION OF THE WORLD"

and all the wonder that shall be," we do not see this millennial dawn predicted until after the heavens shall be navigated with "the nations' airy navies grappling in the central blue." Mongolier's great invention is to be rendered practical, just as practical for the purposes of humanity as electricity or steam. Balloons will be guided by as unerring machinery as the steamship or the speaking lightning-wire, until we shall see the "heavens filled with commerce, argosies of magic sails, pilots of the purple twilight dropping down with costly bales." Then, after the great drama of "the standards of the people plunging through the thunderstorm," and after the "war drums throb no longer, and the battle flags are furled in the Parliament of man, the federation of the world," men will look to see where "Truth's great Man-child" has been hidden, and they will find that the Church, true to the cause of humanity, has been through all ages the protector of the wronged and the shield of the worshiping artist soul. In her convents and cloisters will be nursed and protected by her authority in the world, upon the soil of America as they were in the dark ages of Europe, the Fra Angelicos and Fra Bartolomeos, the Guidos, Titians and Angelos, whom the "Present" would ever doom to the rack and scaffold. But God "stands within the shadow, keeping watch above His own," and though "careless seems the great Avenger," always and ever does

"The hooting mob of yesterday in silent awe return,
To glean the scattered ashes into History's golden urn."

Thus, in the Great Perhaps to which we are tending, the tongues that dare not speak the truth will paint and write it upon the "Future's Portal" in such speaking object lessons as are dimly shadowed forth upon the walls of St. Stephen's Church.

MISCELLANEOUS ITEMS.

Fally enfin a bien fallill.

It is said that it takes ten men nearly a year to finish a handsome camel's hair shawl.

Bismarck was asked, "What will the war cost?" His reply was, "Only two Napoleons."

It needs a woman to get Bazaine out of Metz. An irresistible Sally could do it. But where's the Sally?

William Rowe was arrested in a western town the other day for beating his wife with a hoe—as if a man hadn't a right to hoe his own Rowe.

Many Southern planters are going to make an effort to colonize English sparrows in the cotton-growing sections of the country. Good-bye, army worm.

A humane farmer in Indiana recently procured a divorce from a sick wife, and married a blooming maiden of nineteen. The divorced wife lives in the house with her successor, and is treated with great kindness and consideration.

Clara Louise Kellogg's cottage, at New Hartford, will be in the Swiss style, and is to be erected on a beautiful spot about two hundred feet above the Farmington River.

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

Another triumph for women shines forth in the case of Miss Lucy Forest, an American girl, who has been graduated in medicine at the College de France, which gives her the right to practice as a physician in any part of the French dominions.

A party of Indians looking at Brigham Young's son's "Territorial Museum" the other day, was asked whether they knew what the monkeys were. "Yes," said the Chief, with some indication of surprise at the simplicity of the question, "Me see 'em, me know 'em; Chinaman's papoose."

THE SIXTEENTH AMENDMENT.

THE IMPORTANCE OF THE WOMAN QUESTION.

A QUESTION OF HUMANITY—FEAR OF THE TRUTH DEPARTING—STRONG-MINDED WOMEN AND WEAK-MINDED MEN—SUFFRAGE ONLY THE BEGINNING OF THE MOVEMENT—THE ULTIMATE PERFECTION OF THE RACE DEPENDENT UPON THE FREEDOM OF WOMAN AND HER INDIVIDUAL RIGHT TO HERSELF—FALSE PRETENSES OF THE OPPONENTS OF SUFFRAGE—THEY UNDERSTAND THE REAL QUESTION AT ISSUE—THE POSITIONS OF THE SEXES IN THEIR RELATIONS TO EACH OTHER TO BE TRANSPOSED.

There is no single question which is agitating the public mind that possesses the magnitude and the importance of the so-called "Woman Question." We cannot coincide in the appropriateness of this title; instead of being thus called, it should much more properly be called THE QUESTION OF HUMANITY. It has heretofore been very generally overlooked that woman has fully as great responsibilities to perform, and those that have fully as great influence upon humanity as man. It is beginning to be possible for the very few who appreciate this fact to be heard, without receiving the slush of all the opprobrious epithets a filthy world has at its command to daub with. Until quite recently it was sufficient to condemn a woman to know that she was "strong-minded," and equally sufficient to damn a man to know that he was weak-minded enough to sympathize with such strong-mindedness, not to go so far as to advocate it. It is astonishing to see how much better people understand, appreciate and adopt truths, when they are presented by those who occupy an unquestionable position in society. So evident is this sometimes that it has very much the appearance that it is the person and not the truth which is adopted. Still, when we take a more comprehensive view of mankind, we have reason for a better hope for individuals, and that each will weigh and discard or accept whatever is presented them, upon its merits, and their conception of them without regard to the channel through which it shall come to them.

That the Woman Question is the question of humanity may be a somewhat new and novel idea to many, if not to most, minds. To consider it as such, however, raises it far above the simple question of suffrage; in deed, suffrage is that portion of it that shall open up the real question for consideration, and not only open it, but will force all others into being considered. And it is this undefined portion of the involvement that brings down upon the cause such general and sweeping denunciation from that portion of men who are constitutionally predisposed to advancement, and to the extension of liberty and equality to those over whom they have control. We have heretofore shown that the women of this country are possessed of less proportionate rights and privileges than those of any country not republican; that is to say, that while the men have greatly advanced their own privileges, they have assumed for themselves the same position occupied by the despots of the world—that of determining the condition of all those under them. Women have remained stationary. It practically amounts to this, and to nothing less. It may be said that women now have vast power and influence. Granted, in individual cases; but they would still remain possessed of this power and influence were their further natural rights and privileges extended them, whereby they would become still more potent. Nor can this fuss about the moral power of the sex much longer divert its attention from the fact that it is despoiled of all material power. The acquisition of political power cannot be construed to mean loss of moral or social power or purity. If this is an argument against female suffrage, it is equally a plausible one against male suffrage. This humbuggery about the distinctions of sex in political considerations has lasted just about long enough. If suffrage is good for man, it is also good for woman, upon the same rule; and if it is the part of despotism to deny men the right of governing themselves, and if they that do so deny them are despots and tyrants, so, too, are they who deny to women the right to govern themselves despots and tyrants upon the same rule. When the Congress of the United States refuses to extend the privilege of suffrage to women when asked for it, they are only re-enacting the part played by those who desired to hold our forefathers in subjection by the same withholding of privilege.

But, as we said, this part of the Woman question is simply the entering-wedge that shall open the more important parts of it. Upon women, as the mothers of society, devolves the great task of perfecting the race. If the millennium ever comes—and we have the most perfect faith that it will—it must come through the mothers of humanity. Millennium presupposes humanity arrived at such a degree of development as to admit of the operation of perfect laws, based on those principles that will apply during all times to all people in all nations. So long as women are the mere slaves of men, forced by the laws of marriage to submit their bodies to them whenever and wherever they may so determine, and by thus being subjected are still further and more barbarously forced to become the unwilling mothers of unwished-for children, so long will the millennium days be delayed. In other words, so long as women are forced to prostitute themselves by law, just so long will the sex remain in a degraded and undeveloped condition, and be utterly incapable of producing children of healthy minds and bodies. The mothers of humanity are treated in the matter of maternity more like brutes than humans; while the mothers of brutes are treated more like human beings than brutes. The offspring of brutes are the sub-

jects of much greater consideration, in all times of the term, than the offspring of humanity are; and it is just here and nowhere else that the main part of the Woman Question begins, for it is here that the perfecting process of the race must begin, and therefore this is the real point at issue. As we said, it is the undefined consciousness of this in the hearts of men that causes them to treat the initiatory step of suffrage with such affected contempt; they do not care much for what the future of humanity may be as they do for the retention of the power they now possess over women.

It is all bosh and nonsense for men to continue the delusion that to introduce woman into politics is to debase her. If politics are really so damned and debased as to corrupt all who have anything to do with it, even, it is quite time that it should be so known, and quite time that women should force themselves into politics for the purpose of exposing their actual condition. We are perfectly aware of the festering and rotten conditions that exist, and that the process of sloughing must soon begin; we know that money is the power that controls the suffrage of many men at all elections, and for this special reason we desire that the suffrages of women, whom money will not buy, shall have the power of determining, in their most important departments, if social life shall be under the control of the ballot. The positions assumed by men in denying the suffrage to women are the advanced redoubts guarding the way to, and protecting the main citadel which they desire to remain wholly in their control; these once gained, they know that the citadel is no longer safe; while we protest that the gaining of the outer works are merely for the purpose of making sure of the surrender of the citadel within, the command of which women are determined upon having as a matter of right and justice to the sex. The Woman Question, then, rises high above the simple question of political privilege to that of what shall determine the future condition of the race; whence the suffrage privilege is regarded by those who comprehend it, as was before stated, simply the entering-wedge that shall open the main questions, and reveal their real and general importance, not simply to women as a sex, but to humanity as a whole. When women who have heretofore refrained from the woman movement shall be brought to this understanding, they will no longer remain in the passive and acquiescent state they now occupy. Being conscious of their real importance to the future of the world, they will gain just so much the more dignity as that position presupposes over that they now occupy as the simple attachments to men. Men under the new regime will become the companions of women instead, and will receive it as a special favor if so permitted to be. And this is the ultimate of the Woman Question.

HITS AT ANTI-SUFFRAGISTS.

The President of the Nyack Female Institute saw one night a basket with a rope leading into the girls' bedroom. He stepped into the basket, jerked the rope, and was drawn up to the window. Just then, he was recognized, dropped, tied half-way down, and kept swinging for hours till he promised forgiveness to all parties. Naturally, he is now reported as favoring woman suffrage.

If John B. Gough wants the Maine law passed, he should know enough to go for woman suffrage.

"Out of the seventeen hundred votes cast for the Mormon ticket in this county," says the *Corinne Reporter*, "only two-thirds of the number were by females of all ages, from the cradle to the grave."

The latter, instead of groaning, "How long, O Lord!" may say "Now Lord, lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

Claverack College, Columbia County, New York, has one signal virtue. The girls all go for woman suffrage.

Susan Fenimore Cooper appeals to the Christian women of the country against suffrage. Let her show a Scripture passage that forbids women to vote.

Akron, Ohio, has a baby harvest. How do the mothers like it?

A traitor to her sex, Delia Collins by name, started an anti-suffrage paper in Ohio last year. What has become of it?

Theodore Tilton spoke on woman's rights in Philadelphia, last spring, to 27 women and 19 men. Yet "women take no interest."

Enfranchising women would only double the vote.—*White coated philosopher*.

So was it because enfranchising negroes would not double the vote, but only double the vote of your party, that you urged it? You did not urge it to do them good, then? There is not one poor or unfortunate woman on the Anti-Suffrage Committee.

"I have heard some people talk as if enfranchising the ladies would bring the millennium."—*Maj.-Gen. Howard*. It will not, General. It will bring part of it, though.

French disgrace—Eugenie lately Regent; Madame Audouard disfranchised.

English disgrace—Victoria Queen; Florence Nightingale disfranchised.

Spanish shame—Isabella lately Queen; Carolina Coronado disfranchised.

American disgrace—John Real a sovereign voter; Victoria C. Woodhull disfranchised.

Star of the East. One man for woman suffrage in Vermont.

At the Worcester Woman Suffrage Convention, Rev. Morrill Richardson triumphantly asked "all ladies who really think their husbands tyrants to rise." Up jumped his wife and eight more followed. For each of these there were, no doubt, several who dared not rise.

Jennie Collins would not let Rev. J. D. Fulton dodge. When he refused to meet her in debate, she went to hear him, and then lectured upon him.

Many women dare not refuse to sign the anti-suffrage petition.

Among the anti-suffrage committee we see the name of Mrs. Rev. Dr. Boynton. We should like her to inform us whether she did not vote in church meeting against diamising her husband.

Rev. Dr. Boynton, late Chaplain of the House of Representatives, was saved from being dismissed by his church through the votes of the women. After profiting by female suffrage, he then preached a course of sermons against it. Ungrateful Blidgima!

Hon. A. A. C. Rogers, of Arkansas, will introduce his bill next winter to put all the women out of the Department at Washington. Jennie Collins frightened him out of it last winter. She must be on hand again.

Mrs. Senator Edmunds must have great influence in Vermont, since only one man dared to vote for her enfranchisement.

Rev. Dr. Boynton preached that "One sphere of work was not less honorable than another, any more than the Northern pine was dishonorable because it could not grow in the tropics." But it does grow there.

We warn Congress and the nation that the number of signatures to the suffrage and anti-suffrage petitions will not show the real feeling of women. It takes courage to sign a petition for suffrage; it takes courage to refuse to sign one against it.

Folly's height—The dog-in-manger petitioners firmly believe "that our petition represents the sober convictions of the majority of the women of the country."

Rev. Dr. Boynton, preaching against woman suffrage, likened men to muscle and women to nerve. "Should the tender, delicate nerve insist on being outside the muscle, exposed to the world," said he, "I fear dire confusion would ensue." As the skin is all nerve, the Doctor mixed things slightly.

We warn Congress that the anti-suffrage petition does not make a fair issue with us. We claim that they and we shall do as each pleases. They modestly ask to do as they please and force us to follow in their way.

The Anti-Suffrage Committee are all well off.

Mrs. Gen. Sherman & Co., say that "Holy Scripture inculcates for us a sphere apart from public life." We dare them—defy them—to prove it.

The Rich Ladies' petition objects to "proposed changes in our civil and political rights." No one wants to change these—they are changeless. But freedom to exercise them is claimed, and will be gained.

Every signature of a woman to a petition for suffrage represents five women who would sign if they dared.

The Well-Off Women's petition speaks of suffrage as "an added to our physical organization." Heavy burden, this little piece of paper slipped letter-fashion into a box.

The working women of the country, with whom we heartily sympathize.—*Dahlgren Gunners*, sitting on your elegant couches, tasting ice cream and listening to sweet music, you readily breathe "sympathy with the working-women, while you know nought of their needs."

These changes must introduce a fruitful element of discord in the existing marriage relation, which would tend to the infinite detriment of children.

ANTI-SUFFRAGE PETITION.—Suffrage will make marriage happier and children better, by making the wife no more a slave, but an equal.

Increase the already alarming prevalence of divorce.

MISS BEECHER'S PETITION.—Suffrage will make divorces fewer by making marriages happier.

Mrs. Dahlgren's anti-suffrage prayer says: "No general law affecting the condition of all women, should be framed to meet exceptional discontent." True; therefore the general law that forbids all women to use the ballot, because these exceptional ladies will it, should be repealed.

Hon. Mall H. Carpenter will please answer this question: Why, Senator Carpenter, did you, after publicly declaring yourself for woman suffrage, allow the Judiciary Committee, of which you are a member, to report against the sixteenth amendment unanimously?

Miss Emma Webb is announced as an anti-suffrage speaker. She was brought out during the war as a Democratic effort to Anna Dickinson, but failed so signally, that she has not been heard from since.

Manager Wheatley retired with a fortune. We wish he had retired the nasty drama with him.—*Ex*.

When Greeley's "more work given by the ballot" is open to women, they will not submit to the nasty drama as an employment.

Rev. Dr. Boynton dodge discussion with Jennie Collins.

The *Tribune* gave a scream of triumph when Senator Trumbull reported from the Judiciary Committee against the sixteenth amendment, claiming that it had been right in saying that the eloquence of Mrs. Stanton and others had no effect on the Committee. It now turns out that the Committee refused to hear arguments on the matter. Nicely caught. How are you H. G.

The Republicans had better not nominate Greeley, unless they wish to set the women against them.

Rev. J. D. Fulton, though plainly anxious for anti-suffrage fame, skulked when Anna Dickinson challenged him. It scared him so that he has never dared to face a woman's righteous wrath in public since.

H. G. admitted in his paper that women have a right to vote. He opposes telling them so, though—like the man who favors the Maine law, but was against enforcing it!

A well-known married couple in Providence, about a year since, grew tired of each other, and agreed to quietly dissolve a disagreeable partnership. Each promised to leave the other in undisturbed possession of whatever property belonged to them individually, and with this contract they parted, the husband remaining in Providence, and the wife going elsewhere. The wife was prosperous, and purchased a horse and buggy recently, while the husband last week stole from her. The law gave her no redress, but she watched her opportunity, became possessed of a team belonging to the male biped, and has gone where the woodbine twineth.

WOMAN SUFFRAGE CONVENTION.—The annual meeting of the Connecticut Woman Suffrage Association was held at Hartford on Friday, September 9.

Stirpiculture; of a

The Men and

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I extract the a recent meeti Daily Enquire cation of a sm but the impos tion:

At a recent (Prof. Will) question was part of the sp ness to better evil of super it was conten ter ones, mal tity. Mr. St of "Stirpicu "With Mi paper read b ence to the dation. Th overwhelm years ago, w title of Socie and now th ject withou of bad cha stigmatized dared to s The part o of puny g healthy an is the idea stirpicultu instead o dren, a ra duced. I procreate sexes, an for the be tion of th you say. have live Oneida C can be re to show an impos thinking grand, i interest it; and in the p present "Des DREWS tion. I man rac ellence surer. er bree farmer open, e tally" ever he "Sti cultur the fo is due cacy I word, specis CINC form perha want Will the n Th humi ondi sway to fo of a howi divi ion soci N stitu mer the sug if low app pri and tha me eit of inc

Stirpiculture; Scientific Propagation; the Founding of a New Race of Human Beings.

The Men and the Women of the Future—How they are to be Generated.

The Reconstruction of the Physiology of Man.

I extract the following notice of remarks made by me at a recent meeting of the Liberal Club, from the Cincinnati Daily Enquirer of August 15th. It involves the republication of a small portion of matter in our own columns, but the importance of the subject will excuse the repetition:

At a recent meeting of the Liberal Club in New York, [PROF. WILLCOX, the lecturer of the evening] the woman question was exhaustively discussed, with a tendency on the part of the speakers to run into Malthusianism in their eagerness to better the condition of the subjected sex. The great evil of superabundant population was strongly set forth, and it was contended that there should be fewer children and better ones, making up in quality what might be lost in quantity. Mr. STEPHEN PEARL ANDREWS advanced his doctrine of "Stirpiculture" in the following language:

"With Mr. Moran I feel great pleasure in commending the paper read by Prof. WILLCOX; and that portion of it in reference to the education of women meets my especial commendation. The science of social life is a great one, a science of overwhelming interest, and one which was unknown until a few years ago, when liberalism fostered and cultivated it under the title of Sociology. Liberal ideas have grown with its growth; and now thinkers can express their free thoughts on the subject without being derided as fanatics and denounced as men of bad character and inclinations. Fifteen years ago I was stigmatized as the worst man in the community, because I dared to speak as I thought about the relations of the sexes. The part of Prof. WILLCOX's paper which alludes to children of puny growth, both physically and mentally, children unhealthy and liable to die at any moment, recalls my idea. It is the idea to which the world, sooner or later, must come—stirpiculture, or the cultivation of man. The means by which, instead of delicate, unhealthy, idiotic male and female children, a race of giants in flesh, muscle and mind, may be produced. In plain words, the idea is that the human race be procreated only by the physically and mentally best of both sexes, and that the inferior representatives of the human race, for the benefit of the whole, deny themselves the gratification of the indulgence of their passions. How preposterous, you say. I say not. The plan is not visionary. Hermits have lived their long lifetimes in a celibate condition; the Oneida Community is an example of the fact that passions can be restrained. Physiological science has hitherto failed to show that a prolonged celibate life on the part of man is an impossibility, and the idea is gaining ground among all thinking people. It is a grand, feasible and beneficial one—grand, for in its accomplishment the welfare of humanity is interested; feasible, because no reason can be adduced against it; and beneficial, because its success, if attained, will result in the production of a race of men and women far above the present race, both in mind and body.

"Desirable as it might be to see the programme of Mr. ANDREWS carried out, we have no faith in its voluntary adoption. If it be deemed advantageous to stirpiculture the human race up to the highest point of physical and mental excellence, it is folly to rely on moral suasion. Surgery is surer. If man and woman are to be bred like [sic] the farmer breeds cattle, then we must deal with our scrub men as the farmer deals with his scrub pigs. If the question were left open, every man would deem himself "physically and mentally" qualified for the work of improving the stock, whatever he might think of his neighbor."

"Stirpiculture" is good. The name or noun, "Stirpiculture," for the scientific propagation of the races, and the founding thence, perhaps, of quite a new race of men, is due, I believe, to J. H. NOYES. The idea and its advocacy have, indeed, long been my own, before the advent of word, though I have never thought of claiming any special priority in respect to it. And now comes THE CINCINNATI DAILY ENQUIRER and supplies the verbal form "to stirpiculture." What is thus suggested jocosely, perhaps, I readily adopt seriously. It is just the term wanted; so hereafter let all the world say stirpiculture. Will the ENQUIRER condescend to accept our thanks for the new coinage?

There are mainly three ways of effecting changes in human habits: first, maternal force directly applied; secondly, legislative injunction or prohibition, with its moral sway first exerted and then backed by an ulterior appeal to force, and, thirdly, what is loosely named and conceived of at present as moral suasion. This last subdivides, however, into, first, mere unorganized, unscientific and individual appeal, and, secondly, scientifically-founded opinion taught and morally enforced through a competent social organization to that effect.

Now, so important, so absolutely indispensable, is the institution of practical stirpiculture to the farther advancement of the human race, that the plain, common sense of the subject would not shrink from that beneficial surgery suggested by the ENQUIRER, if that were practicable, and if there existed no better way. But this is the first and lowest of the three methods indicated above—the direct application of force. It is objectionable because it is low, primitive and uncouth, as well as cruel, or at least severe; and because it implies the existence somewhere of just that despotism which the world, by progress and refinement, is graduating out of. The second method, legislation, either prohibiting marriages or enforcing particular kinds of union between the sexes, is objectionable, inadmissible, indeed, for similar reasons. It rests ultimately on compul-

sion; and it is blind and ignorant in the matter; and would make matters rather worse than better. It is both impracticable and undesirable.

There remains, then, nothing but moral suasion. The ENQUIRER objects to this as inadequate. The objection holds good, doubtless, to a very great extent, to the unscientific and unorganized variety of moral suasion. There is, however, another kind of moral influence not hitherto much known or tried in the world, but which is destined to work wonders.

Let science decide on and distinctly define what ought to be; let, then, the religious sentiment of mankind, the most universal and powerful of our sentiments, be converged on the persuasion and conscientious devotion of the whole people in behalf of the truth so defined; and let the Church be re-organized into the potent instrument for so converging the religion of the world upon that conduct, the necessity or desirableness of which science may have determined.

Religion is able, to-day, to keep millions of ignorant men and women from eating meat on Friday.

Religion will be able, in the future, to keep other millions of intelligent men and women, who, under the dictates of science, ought not to do so, from propagating their kind.

Progress has been already made; more is being every day achieved in this direction. No intelligent and conscientious man or woman, moderately aware of the physiological laws of descent, would, now, fail to abstain from begetting or conceiving children to inherit their wretchedness, when fully aware that they were themselves tainted by consumption, cancer, syphilis, or any other loathsome and transmissible disease; or who would not at least do the best they knew to prevent conception. Is it asking too much of future progression to suppose that the same tenderness of conscience may be aroused to hinder the transmission of an inferior stock or breed of men? Let science, have designated as unmistakably as already in the breeding of animals, the points of excellence and inferiority in the human creature; let the religious sense have been centered on the perfecting of our collective humanity; let selfishness have been somewhat diminished by increased enlightenment and development, and the man who finds clearly exhibited in his organization the insignia of race-inferiority, of inherited and ineffaceable "scrubiness," will prefer that the child of the woman he loves, the future member of the humanity he will come to adore, should be sired by some better man than himself, in the sense of race and organization. The sacrifice will, too, be less, when, through science, impregnation shall be subject to control, and amative delights not necessarily infringed upon.

It is a curious speculation to inquire what all these ten thousand pulpits will be engaged in teaching in the coming age. Our first-stage, immature, destructive, reformers fight the church and the pulpits as if they were to be destroyed. Not a pulpit can be spared! no matter of what sect! They will be like the desks of different professors in a grand university of applied morality and religion. The New Catholic Church of the Pantarchy, to be made up of all these sects without even disbanding any of them, has before it a glorious career! Conversion to convergency and unity upon the new truth, without destruction, is the motto of constructive reform.

STEPHEN PEARL ANDREWS.

The Modern Thinker Again—John Fiske's "Jesus of History and Jesus of Dogma"—The Jesus of Sciento-Philosophy.

In a previous number I made mention of the new Magazine-Organ of Thought and Progress—edited and published by D. Goodman, the first number of which has just made its appearance. I cannot do better for general description than borrow the following racy notice of THE THINKER from The Home Journal:

"The Modern Thinker" is the newest good thing in magazine-dom, and its ample bulk, bold front, defiance of conventionalisms and unmistakable talent, compel us to accord it something more than a customary welcome of courtesy. It is intended by its projector to serve as the organ for the most advanced speculations in philosophy, science, sociology and religion. How well this purpose is carried out in the first number may be easily inferred from a cursory glance at the list of writers and subjects, the latter being emphatically topics of living interest, and the former comprising writers that have won a wide recognition for eminent talent in their several specialties.

D. G. Croly, one of the leading journalists of the country, as well as a philosophical writer of rare acumen and profundity, treats of "The Future of Marriage," a subject which more intimately than any other concerns our modern society. He discusses also in an incidental manner the problems of "Labor and Capital" and "Steam as a Factor in Civilization." His wife, Jennie June Croly, contributes a paper on "The Love-life of Auguste Comte," which is at once graceful, able and peculiarly appreciative of the profounder laws of spiritual development.

Professor John Fiske, the well-known "Positivist," treats of "The Jesus of History" and "The Jesus of Dogma." John H. Noyes, the Oneida theologian and socialist, gives some of the results of his life-long experience and the unique developments of that famous family of communists, in an

elaborate article on "Scientific Propagation" as applicable to the human race.

Albert Brisbane, the great apostle of Fourierism in this country, gives us an additional example of his peculiar genius in his views of "The Civilization of the Future."

Professor J. D. Bell treats of "Religion and Science" in a review of Herbert Spencer.

Professor Poey gives an exposition of positivist views regarding the "Origin of Good and Evil."

Frederic Harrison contributes an elaborate and comprehensive paper, "The Positivist Problem," giving an exposé of the philosophy, religion and polity of the Comtean school.

Comte's letters to John Stuart Mill on "The Subjection of Women" are reproduced, and also "Lucie," a novelette by Clotilde de Vaux, a woman who, more than any other of her sex, revealed to Comte the noble qualities and possibilities of the feminine soul.

Francis Gerry Fairfield contributes a piece of versification, entitled "Sublimated," and a unique example of the Machiavellian treatment of language, in "The Scientific Basis of Orthodoxy."

Such a combination of "advanced views" as is here put forth will, of course, create a sensation in conservative circles, and very likely a storm of denunciation. The chief showman, of course, expects no one to accept his entire menagerie, and if it stimulates thought and discussion (and a moderate sale of the magazine), his purpose will be gained.

Every article in THE THINKER should command a distinct review. The magazine is full of texts for any number of effective notices. I must, however, for lack of space and time, strike somewhat at random in such comments as I may now or hereafter make on these suggestive pages.

The first article in position, and one of the most striking in contents, is Mr. Fiske's: "The Last Word About Jesus." The title of this treatise is either ambiguous or presumptuous. If it is meant that this is the latest word about Jesus up to this hour, the title is modest enough; but if it is meant that Mr. Fiske has finished the subject and disposed of Jesus, or of the manifold lives of Jesus, and estimates of his doctrine and rank among beings, the writer is alike presuming and mistaken.

Whatever work Mr. Fiske undertakes he does conscientiously, ably and well—up to the point to which his theories and research have led him. We should have to go far to find more interesting or more instructive reading than this found in "The Thinker," and it will prove, we believe, almost equally acceptable to readers with whom Jesus is The Christ, the more than man, as to those who investigate the "God-man" from the purely human point of view—if such, the former, are earnest and honest in their desire "to search the Scriptures."

Mr. Fiske divides his treatment of his subject into—1. The Jesus of History; and 2. The Jesus of Dogma. Under the first head he digests in quite a powerful way the results of modern and especially of German modern thought. Under the second head he considers the primitive doctrine of the founder of Christianity, and its gradual accretions of new forms of thought, from other sources, until the actual body of the theology of Christendom was wrought out.

So far Mr. Fiske. What remains to be done is to give to the world the Jesus of Sciento-Philosophy. By this is meant the critical estimate, from the independent and impartial standpoint of Positive Philosophy, of the actual contributions made to the knowledge of the world by Jesus of Nazareth, and of the nature and character of that knowledge. That there was, at the least, immense instructural or intuitional perception of great moral truths in this mind cannot be denied. Was there anything more than that? Is there in all that has come down to us of the utterances of Jesus a single germ, even, of that reflective and analytical thought which has ripened into the soul of the great modern development of knowledge known as Science? Is there a single suggestion, even, of that accurate observation and preliminary classification of the mere facts of being, which are the body of this same scientific development?

If neither the Facts nor the Principles of Science were understood or taught by Jesus, in what consisted that commanding element of wisdom which the common instinct of humanity has spontaneously recognized in his teachings—if not in what I denominate INTUITION, which I recognize as the Unismal branch of the knowing-faculty in man, and as most characteristic of children, and then of women, and so of infantile stages in social development—and as contrasted with the intellectual and rational development which is more characteristic of man male, and of the adult age of the individual, and of society,—and which is related specifically to Science or to exact knowing—and which, being analytical, is the Duismal branch of the knowing, faculty in man?

But what in the view of Science and sound Philosophy is the relative value of these two varieties of knowledge or wisdom? What is the kinship between them? What the source of their seeming incompatibility, or incommensurability? What the ulterior means of their reconciliation?

These are the questions, and such as these, which are preliminary to the right consideration even of the true place of Jesus in the Positivist calendar of the saints, or of the true priests of humanity. And these are questions

which nothing other than Universology can settle; nay, which nothing other than Universology ever bethought itself to ask.

Positivism, such as it was propounded, partially developed, and left by Comte; Positivism, such as it is taken up, more fully developed, and now entertained by all the Scientists of this great scientific age, outside of the little central group of Universologists; Positivism, technically accepted by Mr. Fiske and his conferees, or in the broader sense in which it includes Buckle, Mill, Spencer, Huxley, Tindall, *et id genus omne*, is itself merely the *Unismal* or *primary* and *infantile* stage of the development of Echosophy or Positive science as contrasted with speculative Philosophy; the primary stage, not in respect to its period of immaturity in time, as being young, merely, nor mainly, but the *primary* or *incipient* stage in respect to METHOD.

This *Unismal* or *Natural* Stage of Positivism is *Inductive, Observational, Concrete, Materialistic, A Posteriori, Tempic or Experiential, Historical, Ordinal and Ordinary* (or commonplace, unspiritual, unpoetical) and *Basic* or *Fundamental* in character, method and rank.

The *Duismal* or *Scientific* stage of Positivism is *Inductive* (in a new, rigorous and scientific sense) *Analytical, Rational, Abstract, Idealistic, A Priori, Spicic or Expansive* (also in a new and rigorous sense), *Descriptive* (or Circumscriptive and Inscriptive), *Cardinal and Cardinality* (or Transcendental, Spiritual, Poetical) and *Cephalic or Superior* and *Crowning*, in character, method and rank.

The *Trinismal* or *Artismal* stage of Echosophy or Positivism is that which results or will result from the interrelation, reconciliation and blending of the two prior stages.

Comtean Positivism, *Unismal, Naturalism, repeats, within the Evolutional Career of Positive Philosophy or Scientific Philosophy*, what Comte, in respect to the prior evolution, calls "Theology." *Scientio-Positivism*, born of Universology, repeats, his Metaphysical State (but in a new and Positive sense, based on new discovery); and *Arto-Positivism*, the ulterior final and scientifically constructive stage, repeats or will repeat—what it will also culminate, crown and complete—the *Aggregated Positivistic Evolution*.

I sat down to talk, with the pen, about the different learned papers brought to our notice by THE MODERN THINKER. I have only dwelt a trifle on Mr. Fiske's treatise on the "Jesus of History and the Jesus of Dogma," but perhaps this mere word is enough scientific splurge for one number of WOODHULL & CLAFLIN'S WEEKLY. Its readers sometimes get a little cloyed on food which I furnish them which is too concentrated; they may now revolt, on the other hand, at my dish of philosophic omelette soufflé, and dub it "highfaluting nonsense," or "transcendental flipflops and spiritual flubdubs." Never mind; let them call it what they will. Let him laugh that wins. *Magna veritas*, etc.

STEPHEN PEARL ANDREWS.

LABOR AND CAPITAL.

THE CINCINNATI CONVENTION—NEW PARTIES AND NEW ISSUES—PEOPLE'S EYES OPEN—DETERMINATION TO TAKE MATTERS INTO THEIR OWN HANDS—WILL THEY MAKE JUDICIOUS MOVEMENTS?—THE RIGHTS OF LABOR—SHALL THEY BE IGNORED?—OUR POSITION REGARDING THE LABOR MOVEMENT.

The National Labor Convention lately held in Cincinnati was called for the special purpose of beginning an organization having in view the next Presidential canvass. It had taken the means of obtaining the views of a number of the most prominent public men, letters enunciating which views were duly presented before the convention. That of Governor Geary, of Pennsylvania, appears to have occupied the position of most prominence, and to have been regarded with peculiar and unanimous favor. The views presented by him are such as were sure to find favor with the representatives of labor, and so far he stands A No. 1 as the prospective candidate for the Presidency of the National Labor party.

It has been very evident for the last year that the old parties had lost their power of inspiration over the people. The Democratic party sold itself out to slavery and virtually died when slavery died. A party may exist called Democratic, but it will be upon new issues and must take new departures. The hard conservatism that attaches to it from its former practices does not suit the spirit of the eighth decade of the nineteenth century. The rank and file that have so long blindly followed whatever its leaders commanded are becoming imbued with this spirit, and they begin to realize that they have been mere automatons that have been moved with no acquiescent will of their own. Newspapers have become too commonly read. That the blind should be led necessitates the continuous condition of blindness. So, too, with the understanding. What have the masses known of the essence of the issues that have formed the platform of the political parties for the last fifty years? When war came, as the result of a blind course on the part of politicians, the masses began to open their eyes to the fact that they had been unwittingly betrayed into a most dangerous and fearful condition, wherein it became necessary to cut each other's throats. Since the close of the war they have not only kept their eyes open to the full extent the war opened them, but they have

also opened their understanding, and for the first time fully realize that they are indeed freemen; and to become conscious that heretofore they have been so only in name. Awakening as they have from the delusion so long hugged to their hearts it will not be strange if they do some inconsiderate and short-sighted things. It is the duty of all who have the true interest of the whole people at heart to warn them of all the extremes they are likely to contend for, and to suggest permanent practical methods, which shall spring from principles that will apply at all times to all men—and women. The Republican party being composed of somewhat different elements is disintegrated from different action of the same causes; with the destruction of slavery and the reconstruction of the country its strength was expended. All people who were opposed to slavery had concentrated in the Republican party, because of the similarity of sentiment upon this single question; this settled they find themselves without a common rallying idea; they differ as widely upon the old and common topics among themselves as they differ from those who do not belong to the party and never did. Place and power are the sole things that hold the Republican party together at all: these gone it will be gone.

It is just at this time that new parties are demanded, and they are sure to arise. The conditions are all favorable. It remains for wise counsels to prevail in the formation and departure of these, to insure them something more than death with the accomplishment of one of their central ideas, which destiny fell to the lot of the Republican party. Unquestionably there will be a Labor party in the next canvass. We are sorry it is denominated the Labor party, because it should be something more than a Labor party, and because this is a direct challenge to capital, and it will very probably result in arraying these two interests in an antagonism which will be but a repetition of the slavery antagonism. No party built upon a specific idea, looking in a single direction, can ever attain to even the promise of permanency; and it is for this reason we say we are sorry to see a party sectionalizing itself at the very outset of its attempting a general movement toward organization.

It seems, also a little premature that an organization calling itself a Labor organization, should at the outset put itself upon the record against the freedom of labor, let it come from whence it may, and be of whatever nature it may. This policy is short-sighted, and will prove a stumbling-block to the party, though for the time Chinese emigration may serve for a rallying-cry. All assertions that the Chinese emigrants can be reduced to a system of slavery among us are humbuggery of the first water. There is no law to prevent a person contracting with a hundred American workmen at the best terms he can. It is quite certain there is no law to prevent him from employing Irishmen, Germans or even Chinese upon the same terms. And if it is done, and labor thereby is obtained cheaper than the citizens of this country desire to furnish it, the laboring class must not lay the charge to the capitalist who accomplishes it, but to the imperfections of our social and financial systems which make such resorts possible. Then, instead of committing this new national organization against any form of legal labor, its managers should have proposed remedies for the existing imperfections in our systems.

We are no special advocate of the introduction of Chinese or any other labor into this country; neither are we desirous of advocating any policy that will conflict with the interests of any laborer, but we are advocates, and always expect to be, of justice and equity to all people everywhere, because the time has come in the ages when we must begin to remember that we are all brothers under the sun, and that he or she who does not recognize and act upon this universal truth will sooner or later be obliged to learn it at the cost of dear experience. We expect to be found advocating very many of the principles laid down in the platform of the Labor party, and could wish that we may find nothing there adverse to the principles which are of general application. We desire to see the Labor interest advanced to the right and position of equality with capital, and we shall put forth our best endeavors to assist in this most just movement. At the same time we shall not commit ourselves to sustain or advocate anything that we conceive will be ultimately injurious to the true interests of humanity, or any part of it; therefore we shall at all times point out what we regard as errors in whatsoever this new party may endeavor to carry out. At the same time we shall, perhaps, be among its firmest and truest advocates. The best friends are those who show us our faults and sustain us in the right.

In another column we present our readers with the letter of Gov. Geary, referred to above.

A lady in Rochester, wanting a new house, and owning a lot, drew plans, made elevations, let the contract, and superintended the building as the contractor was unable to do it.

A lady correspondent urges that crime is not of the same nature in man and woman. "Indeed," she says, "so widely different are the sexes by nature, that no adequate laws concerning these crimes can be made until both sexes, acting conjointly, have embodied their best wisdom in statutes."

WOMEN AND TALKING.—Male prisoners at Sing Sing are condemned to silence while working, and are thought to labor more effectively than if allowed to talk. This rule, however, does not hold good with the women. Twice as much work can be obtained from them if allowed to use their tongues, instead of remaining in the condition unnatural to the sex, of enforced silence. Peals of laughter, therefore, the buzz of chat, and the rattle of sewing machines, beguile pleasantly their hours of toil.

Governor Geary and the National Labor Union—His Opinions on the National Currency, the National Debt, the Public Domain, the Coolie Trade, etc.

Gov. Geary, of Pennsylvania, recently wrote a very able and interesting reply to the National Labor Union at Cincinnati, which we have received from our Washington correspondent. He says that both our National and State Legislatures have enacted laws for the benefit of a favored few, and for the creation of privileged corporations, to the almost total neglect of the working and producing elements of society. This course, he considers, will eventually create an oligarchy or aristocracy. He further adds:

You have requested my views generally, and called my attention specially, to the following important subjects, viz.: The National Currency, the National Debt, the Public Domain, the Coolie Trade, and War Expenses.

It is self-evident that the proper regulation of the *National Currency*—the great medium of Commerce and of all business relations—is a matter of vital importance. Under our present system, the Nation is paying many millions of dollars of interest annually to banks, upon bonds owned by them as the basis of their paper issues. The notes issued by these corporations not only bear no interest, but are made the source of revenue to the banks, who loan them out upon discounts of mercantile paper. Thus, while the Government receives no profits, the banks obtain double interest, and declare enormous dividends. Many of these institutions have, since the war, divided over one hundred per cent. among their stockholders. A state of affairs which leads to results so startling and so unjust, certainly demands correction.

The financial question is the most important with which a Government has to deal. That our present financial system is decidedly defective, is plain to the most superficial investigator. That the time has arrived to make the proper and necessary changes, and place our national finances upon an equal, just, sound and permanent basis, cannot be denied, and the question naturally arises, Shall we have a specie or paper currency?

It is a fact not generally understood, but perfectly obvious, that while gold and silver are the recognized currency of the world, such is the limited quantity, that in every emergency, all nations have been compelled to resort to the use of other materials than the so-called precious metals, for a currency or circulating medium. What would have been our condition in the late civil war, had we relied upon gold and silver only as a currency, and not resorted to a circulating medium of paper known as "legal tenders" and "greenbacks"? This question answers itself. We would have been bankrupt, as there were not gold and silver enough in the country to supply the demands of the Government for six months. It is, therefore, only necessary to examine the subject cursorily to perceive that the specie basis system of finance is fallacious and delusive.

It is an established fact, that all the gold and silver coin in the country is inadequate for transacting its commerce; hence there must be some other measures of value or circulating medium, and no material for it seems more easily procured, and by the common consent of mankind is more suitable and convenient, than paper. The general Government certainly possesses no power to authorize others to do what cannot be done by itself. If it can confer upon the National bank the power to issue paper money based upon the National bonds, then it seems reasonable that it also possesses the power to issue legal tenders upon the same basis. This would greatly simplify its accounts, cheapen the cost of money to the people, and all lost or destroyed notes would inure to the benefit of the Government.

I agree with you, that Congress has no legal authority to delegate its power to any individual, corporation or State, "to coin money and regulate the value thereof." This is a duty Congress itself must perform; and should it fail to do so, it violates the most sacred trust which the people have confided to its keeping. That a Sovereign power can coin money out of any article it may choose to select, is too manifest to be controverted. It is not the intrinsic value of the material, but it is the stamp, the impress and responsibility of the Government, which constitute it money, and make it a medium of exchange. And this stamp or impress is as necessary on gold and silver as it is on any other substance; neither would be money without it. Nations have, at different times, adopted different substances for this purpose. The Chinese used mulberry bark, Lycurgus and his successors for five hundred years used iron, and the Carthaginians leather. It was not the intrinsic value, but the stamp and seal of the Government that made these articles money. To attempt to force upon the world as money that which is so scarce and so limited as gold and silver, enough of which up to this time has not been found altogether to pay the National debt of any one of the great powers of the earth, seems preposterous, and looks very much like getting all that is valuable into the hands of the few, without any regard to the comfort and convenience of the many.

Acting upon a specie basis with bank issues, at the rate of from three to five dollars in notes to one dollar in specie, the business of the country has been convulsed by a general crash every ten years, beginning in 1817, up to the present time, except in 1857, when there was a general suspension of specie payments. If the specie of the country was sufficiently abundant for the requirements of its business, perhaps many others, as well as myself, would prefer it. But it is a fact sufficiently clear for any ordinary vision, that one dollar in gold or silver cannot redeem from three to five dollars in obligations, whether issued by State banks or individuals, and hence arises the periodical financial panics which spread ruin and devastation over the land, sweeping away in a few days from our merchants, our mechanics, our tradesmen, and from all who happen to be in debt, the property which they have spent years of patient toil in accumulating.

SOURCES OF WEALTH.

After the most careful examination and thoughtful consideration of what you say respecting the sources of wealth, the purposes to which they are applied, and the means by which they are distributed, I am convinced of the general correctness of the propositions contained in your letter on these subjects. It is manifest that the interest paid by railroad-mining, manufacturing and other corporate companies, as well as by individuals engaged in the development and distribution of property and products, becomes as much a part of the cost of the productions, the goods and wares manufactured, and the service rendered to the public, as the wages paid to labor for constructing and operating these enterprises; and this is equally true of the dividends of banks, insurance companies and other corporations. It is then clear that all interest paid for the use of money for any purpose whatever, must in the end fall on the wealth producing element of the nation; and when the rate exceeds the aggregate rate of increase in the national wealth, the effect is to give to capital too large a proportion of the joint productions of capital and labor. While I am not sufficiently informed to judge with entire accuracy of the correctness of your statement respecting the rate of increase in the national wealth, I am satisfied it approximates the true rate nearly enough for all practical purposes. I am convinced you have not overestimated the average rate of interest on money in the past, and I fear the funding scheme and other financial measures recently adopted by Congress, may not in the future reduce the rate in business transactions, where the investments are subject to taxation.

While I am not ready to grant that the reduction of interest to a rate that would affect the equitable distribution of the products of industry

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and the people of the United States, have any knowledge of our sacred obligations of an individual citizen, and the blessings of liberty, and the glorious future of our country for "themselves and their posterity" and those of the nations from which they sprang, who might choose to cast their votes, but certainly not for the unwashed and, in many instances, clothed material above named, and destroying whole nations of better men, and were the rightful owners of the soil we now enjoy. It is a well-known fact that I have always advocated the education of our entire people, and the protection of all our domestic industries and products against the introduction of competing articles resulting from the pauper labor of Europe. This was done as much for the benefit of the working-man as for the capitalist, to multiply the quantity of intelligent labor and advance its compensation; and to have the employment, the articles produced and the money they cost all within the country at the same time. If, then, we do not wish the imported products of European pauper labor to underbid the productions of our own capitalists, we must refuse the admission of imported pauper contract coolie or servile labor on our own soil to underwork the mechanics and workmen, and reduce the already scanty wages of many who have been the brave defenders of our country and their families to beggary; and what is worse, perhaps, drive them to crime and bloodshed. Charity begins at home, and the Government that will not protect its own citizens in all their interests, at home and abroad, cannot expect the sincere affection and support of the people.

The money of the nation is a great desideratum. It is the chief means by which we are enabled to do our duty to ourselves and to the world, and at the same time preserve the peace and harmony of the Republic. It is the medium of exchange, and the only substance of which money can be made. It is the quantity or quality of its character, and the quantity or quality of its material, that determine its value. Money was invented to facilitate the exchange of property and products, and in order to be fitted for the performance of its function, it should be limited in volume only by the exigencies of trade.

To reduce the depreciation of money, to reduce the serious and ruinous rate of interest to a parallel with the rates of the productions of labor and to make it a most efficient task. But the work has been begun, and the most efficient observer can easily perceive that there will be no peace in this nation until this is accomplished, the great battle of labor be won, and the intelligent workmen of America are righteously compensated for their services. The battle is not between the workmen and servile labor, it is between them and their own representatives in the National Councils. Labor will insist upon its own protection and rights, and it has no more right to expect success without proportionate effort, than it has to look for a clear stream from a muddy fountain.

THE NATIONAL DEBT.

With regard to the payment of the National Debt, contracted as it was, in the hour of peril, to preserve the nation's life, we, as American citizens, must sustain and perpetuate our individual and national honor and integrity, by its gradual and entire liquidation, principal and interest, according to "the letter and spirit" of the agreements made and entered into at the time the debt was contracted. Any other course would entail lasting disgrace upon the nation which could never be eradicated. Neither an individual nor a Government has a right to violate a contract. Then, in the lexicon of American citizens there should be no such word as repudiation.

THE PUBLIC DOMAIN.

The question of our public domain is one of great importance and demands serious attention. It is a noble inheritance, susceptible of producing countless blessings and benefits to the nation, and especially to those who avail themselves of homesteads, and who are the pride and strength of our rapidly advancing civilization. The policy of giving alternate sections of land to railroad companies has been, heretofore generally approved, from the fact that the Government sustained no pecuniary loss, the price of the remaining alternate sections being doubled, and being much more readily sold in consequence of the improvement. It appears, however, that the people have changed their views, and are not willing that another acre of land shall be donated for any purpose except to actual settlers. The Government should, therefore, retain possession of all its lands, disposing of them only to actual settlers, and thus put an end to all speculation in the public domain. Whenever it shall be important to build a road through the public lands, the Government could aid the Company by other means, and thus facilitate the work to a greater extent than by a donation of lands, and at the same time enhance the value of the whole. The granting of lands to corporations may have been well enough in the early history of our country, when its resources were undeveloped and our people poor. But these reasons no longer exist, and when the reasons for such laws cease the laws themselves should cease.

THE COOLIE TRADE.

The introduction of the coolie trade is a question of vital importance, not only to the workmen of the country, but to the nation morally and politically. While we welcome all to our shores who voluntarily come to make this land their home, to unite their destinies with ours, and to aid us in developing and improving our vast resources, and to enjoy the blessings of civil and religious freedom, the masses of the workmen of America will never voluntarily consent that imported contract labor shall compete with and underbid their own.

The experience in California with the Chinese has been very unpleasant and unprofitable to the morals of her youthful sons, the proper development of her resources and the enhancement of the value of her property. Admit Chinese and others as voters, and California, Oregon and Washington, with the most indulgent climate, the most exuberant soil, a land that literally flows with milk and wine—the fairest country God ever gave to man, might as well be ceded to China, for they would ultimately occupy and govern it. The introduction of coolies generally into the country would soon precipitate upon us millions of ignorant barbarians, fill up every avenue of industry, bring ruin and starvation, alike to the colored laborer of the South and the white workman of the North. The body politic, like the natural person, instinctively rejects that which is loathsome and unhealthy; and the introduction of this species of slavery into the United States, whether advocated by statesmen, philanthropists or mercenaries, will soon be found to be a fatal error, and will hereafter be regarded as folly and madness, and should be firmly resisted before so pernicious a system is suffered to plant its feet upon our national threshold, and destroy the peace, comfort and happiness of our people. This trade is but a modification of the traffic in African slaves, and, if permitted to continue, is sure to become an element of serious discord and dissatisfaction. For others I am unauthorized to speak, but for myself I here announce that I will never consent to establish slavery again, not even for a single day, upon American soil, no matter what shape it may assume or in what guise it may appear, or from what quarter it may come, whether as Chinese coolies, Mexican peons or African slaves.

In San Francisco, over twenty years ago, when that city had but three thousand four hundred and fifteen voters, application was made to the court over which I then presided for the naturalization of five thousand Chinamen, which I declined granting, for reasons which were then satisfactory to myself and my fellow-citizens of California, and to the succeeding courts of that State, which have confirmed and re-confirmed my decision. Up to this time I can find no good reason for changing the opinion then entertained, nor can I conceive of any reason that because we have lately, so justly and at such enormous sacrifices, broken the chains of slavery from the oppressed people in our own country and elevated them to all the rights and privileges enjoyed by ourselves, we should open the doors of naturalization and equality to pagans, cannibals and barbarians, and deluge the country with newly-made citizens to be drawn from the Chinese, Japanese, Kanakas, New Zealanders, Polynesians, Caffres, Woodmen and Hottentots; nearly all of whom are the most debased people on earth, whose very "touch is pollution," few of

them, and who speak one language, have any knowledge of our sacred obligations of an individual citizen, and the blessings of liberty, and the glorious future of our country for "themselves and their posterity" and those of the nations from which they sprang, who might choose to cast their votes, but certainly not for the unwashed and, in many instances, clothed material above named, and destroying whole nations of better men, and were the rightful owners of the soil we now enjoy. It is a well-known fact that I have always advocated the education of our entire people, and the protection of all our domestic industries and products against the introduction of competing articles resulting from the pauper labor of Europe. This was done as much for the benefit of the working-man as for the capitalist, to multiply the quantity of intelligent labor and advance its compensation; and to have the employment, the articles produced and the money they cost all within the country at the same time. If, then, we do not wish the imported products of European pauper labor to underbid the productions of our own capitalists, we must refuse the admission of imported pauper contract coolie or servile labor on our own soil to underwork the mechanics and workmen, and reduce the already scanty wages of many who have been the brave defenders of our country and their families to beggary; and what is worse, perhaps, drive them to crime and bloodshed. Charity begins at home, and the Government that will not protect its own citizens in all their interests, at home and abroad, cannot expect the sincere affection and support of the people.

THE EXPENSES OF WAR.

I fully agree with you in case of war, as nearly all wars are waged in defence of property, that property and wealth should pay all the expenses, and that there should be no tax for the soldier to pay on his return home after fighting the battles of his country. Adopt this just principle as a general rule of action, and many of the differences of nations would be otherwise settled and disposed of than by the arbitrament of arms.

JNO. W. GEARY.

THE TRUE ISSUE OF THE WOMAN'S RIGHTS QUESTION.

ARTICLE II.

What is it that gives men the confidence—and, I may add, the impertinence, to assume that "suffrage to women will create dissension and division in the household," unless it be the consciousness of possessing a power over women superior to any that suffrage can confer?

This is one of the most popular and powerful objections raised by men against woman's enfranchisement; and the hearing of it so often repeated, and so persistently and exultingly urged by all classes of men, compelled me to a more thorough investigation into the subject of suffrage, which, at one time, not long since, seemed to me the grand lever of woman's elevation.

Be it remembered that I neither denounce nor deprecate suffrage for my sex. Let them have it by all means—the sooner the better, for exemplifying the adage of running the cart before the horse, and of proving that suffrage to women will be attended but by one of three results—so long as marriage exists, neither of which is the one desired or aimed at.

These results, and again their final consequences, will be as follows:

First, An unused, and therefore useless right; which involves no consequences except to those who worked for it and find it "Dead Sea fruit."

Second, Exercised according to the judgment of the man, or men, by whom supported.

Consequences: To destroy the intrinsic value of the vote to woman, double the man's vote (which by the way is a dangerous experiment for more reasons than one), and add by so much to that very power over woman which suffrage is expected to neutralize; namely, the power to command and use her as a mere convenience.

Third, The exercise by women of the right of suffrage, despite the wish or command of the men to whom they are bound or on whom they are dependent for support, will entail such consequences as no woman with any regard for her own comfort would brave.

Punishment of some kind always follows assertion by the weak and dependent.

In this case, and among the lower classes, it would probably be a bruised body or a black eye.

Among that class of men whose innate ugliness is somewhat softened by education and contact with good society, it would probably consist of the deprivation of accustomed comforts, neglect and those nameless aggravations which only refined men, bent upon the punishment of wives, know how to perpetrate.

Thus it will be seen that the use of the franchise by married women can be attended by ignominious defeats only, or such sacrifices as make victory worthless; and this is what men mean when they predict that suffrage to women will create dissension and division in the household.

This is a covert threat; and should any evil or injury result from such a threat outside that holy bond called matrimony, it would be regarded and punished by law as malice prepense.

But there is no law to reach the malice of a malicious husband; his power to be abusive and tyrannical in his own household is so unlimited—and so wordless often—that were he taxed with it, he could declare that his intentions were the best, and be believed by nine-tenths of all the women and half the men.

'Tis said the road to Hades is paved with good intentions, and if that be true, they are probably the good intentions of bad husbands.

The inequality of woman finds its origin in marriage. To make political equality possible to her, social equality of the sexes must precede it; and as marriage is the back-bone

of social life, as at present constituted, the back-bone of social life must be broken.

Men comprehend the complete subjugation of women in this relation much better than women themselves do; and know that marriage gives woman to man as a chattel—a piece of property to be petted, controlled or abused, according to his whim, caprice or temper. The adjectives are correlative; the order in which they are named being indicative of the three stages of married life. And if are added to these devotion, indifference and aversion, we get the sum total of life to married women.

When women cease to be objects of admiration, they begin to want for bread.

It is the realization of their utter powerlessness against the will of the man that induces married women to denounce suffrage, and deny their right to it. The fact which supports this assertion is that the greater proportion of those women who are interested enough in the question to sneer at suffrage, are married.

Argue the question with an intelligent and educated unmarried woman, who depends entirely upon her own exertions for support, and the chances are, that, if not converted, she will at least admit the possibility of suffrage being beneficial to her sex. Lay the proposition before the married, or the one who is over-anxious to be married, and a wholesale denunciation is the result. They will not even listen to a discussion of the subject. Why? Why, because bread and butter, and fine clothes and good treatment are contingent upon what they instinctively feel to be the will or wish of the man upon whom they are, or are to be, dependent; and the woman who is most eager for all these things and the most fearful of self-dependence, is the one who most bitterly and senselessly rails against those of her sex who dare to be self-supporting outside the narrow limit prescribed by—women.

Close observation will reveal the fact that the married women who openly advocate suffrage are those who earn the right to free thought and the expression thereof by earning their own living (this is not to say that all those who earn their living have freedom), or those whose husbands are too liberal minded and too honorable to take advantage of the power acquired by marriage.

So that the number of conscientious and honorable men whom no marriage rite can corrupt may be determined by the number of wives who dare openly to discuss suffrage, and stocks and bonds, and short hair, and pantaloons, and free love.

Evidence and argument might be adduced, *ad infinitum*, to show that suffrage will be worthless to women while marriage exists in its present form: but I shall "rest my case" for the nonce by stating a fact connected with the woman's suffrage meetings:

For nearly two years these meetings have been regularly held and conducted with a great deal of ardor by—a few.

The attendance never very materially increased nor diminished, the audience—what little there was—being mostly composed of what might be mentioned as "old customers."

New faces did appear, however, nearly as often as falling stars are seen; and, like them, dropped out of sight again immediately.

I became curious at last to know why this was so.

To be sure, the meetings were not properly conducted; and denunciations of the Press and of each other were carried to such an offensive extent as to literally drive some of their best members away—myself among them; and it could scarcely be thought strange if "few seekers after truth," who came to hear "how suffrage was going to remedy the evils and abuses of marriage," should never be seen again after one or two meetings.

I judged, however, that some deeper cause governed them, else they would have come oftener, in the hope of hearing at some time what they desired.

To all my questions then I invariably received, in excuse or explanation, the reply, "My husband would be terribly angry if he knew I stole away."

"But," I said, "why don't you steal away all the time then, and come regularly. It's no worse to steal away often than once."

"Ah, yes!"—with bated breath, as if he was expected to pounce upon her then and there—"but if I were to come often, my name might accidentally get into the papers, and I hardly dare think what the consequences would be."

Name into the papers! O Lord! how modest men are when their wives are in danger of being noticed before they are.

Now, then, if the fear of husbands—I do not care from what cause; the fear may be groundless—keeps women from suffrage meetings, are they any the more likely to go to the polls?

SARAH F. NORTON.

It is a noticeable fact that people who change their minds often never get a good one.

At San Jose a gentleman wanted fourteen houses built. A Chinaman took the job, and hired an American carpenter to build one of them. While he was doing so, the Chinaman lay around and watched every movement he made. As soon as he had finished the Chinaman discharged him, and erected the others themselves.

A CORRESPONDENT of the Boston Journal, writing from Coblenz on the Rhine, under date of July 25, speaks of the phlegmatic Prussians showing an utter contempt for all strong excitements. Soldiers go to the front quietly, as if their gun was a spade, and they were going to dig the soil instead of drrench it with blood. "Such a calmness of spirit is really amusing. They have absolute confidence in their own resources."

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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 Panarchy.
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—Alwate (Ahl-wah-to)—The Future Vernacular of the Planet based on and derived from the Principles of Universology.
6. The Universal Canon of Art, derived from the same Principles; and, pre-eminently, the Universal Science of Man (Anthropology) as the Eponent of Duty, the Model of Art, the Guide of Social Reconstruction and the Revelation of the Mysteries of the Universe.
7. The Universal Formula of Universological Science—UNISM, DUISM and TRINISM.
8. The Universal Reconciliation of all differences—The Harmony of the Race, through the Infallibility of Reason, Science and Demonstration—The Co-operation of the Spirit-World with the Mundane Sphere—The Inauguration of the Millennium, through Science, aided by the ripening of the Religious Sentiment in Man, and the confluence of the Two Worlds.

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

Frauds in Existing and in Projected Railroads—Their Forthcoming Complete Exposure.

There are frauds in railroad companies to an alarming extent, the exposure of which has long been neglected by the public press—the only medium through which it could be clearly made to the people.

This exposure we deem a necessity of the present period for the protection of a large class of citizens who, as shareholders, are now subjected to heartless plunderings daily, in sums which swell in the annual aggregate to an enormous amount filched by dishonest officers, directors and employes from the earnings of roads intrusted to their charge.

There are other frauds of bolder character practiced by the trained brains of scheming bankers who work up in each case a "prospectus" as glittering in promise as it is false in facts, and by which they swindle the abundance of

the rich and the scanty savings of the poor into "investments" in worthless bonds and still more worthless shares.

The first-named class of frauds exist in companies which possess completed working roads. In these the process is that of *cautiously arranged thieving*, which extends through "the ring" interested, and by which the shareholders are deprived of the larger portion, if not all, of the profits or dividend, and by which is purposely absorbed the means provided for a sinking fund for redemption of the bonds, until that condition of the company is reached which enables the "thieving ring" to get the entire property under an arranged foreclosure at a merely nominal sum, thus leaving the shareholders robbed of all they possessed in the company.

The second class of frauds have ripened, and are ripening, in the "organized companies" whose roads are "projected upon paper."

These organizations are:

1. The companies formed under special Congressional charters, with "land grants" as their basis.
2. Those created under simple acts of State, incorporated with some alleged special advantage.
3. Those of association under the general railroad laws of the State of New York and some other States.

In each of these the same *genera* of fraud are in practice. The *species* vary with the talent employed, but all tending alike to the one end—that of humbugging, cheating or swindling the rich, the middle and the laboring classes out of more money than is sufficient to build and equip the road, leaving the road and equipment a clear profit to the rascally projectors, or with a debt upon it so arranged that it will fall almost costless into their hands.

The peculiar species of *swindling* in each instance will spread astonishment, when it is set forth, as it will be in the columns of this journal.

The duty so long neglected by other and older, but not abler, journals than this, *we assume*.

We entered upon the "walks of money 'change" to do a legitimate business in American securities—that business has been of vast extent and profitable to our clients. It opened to us unusual facilities and sources for correct information. The natural, the hereditary keen intelligence of our race and sex was brought with all its force upon the subject, and soon revealed the startling fact that frauds existed in many of the securities deemed first-class and current upon the market. We were enabled to save many of our customers from serious losses. In doing this we discovered that larger, bolder and deeper frauds were contemplated by petroleum and shoddy bankers, who, like scum, had risen to the surface in boilings of the dishonest caldrons of the war.

We have employed the ablest detective talent of the country; this talent has closely and carefully watched the bankers, brokers, directors and officers of the existing and projected companies, and we are prepared with the names of each party, the description and extent of the frauds perpetrated, the swindles intended, the quantity or amount of bonds and shares in many cases which gratuitously and dishonestly went to each director, banker, Congressman, Governor and State Legislator. Each in their turn will be brought to light.

It has been a long, painstaking and costly process to gather this information, with the evidence in each case, to enable us to place it *defiantly* before the world. We are nearly ready to commence the work, and in advance call close attention to the forthcoming revelations. In them, some companies deemed good, will be proven rotten; others will be shown to have been sustained only by fraud; others bankrupted by the robberies of officers and directors and now worthless.

Large schemes, heralded abroad and at home as having all the elements of golden rewards, will have their history with that of their manipulation given with a keen analysis of their plans, which, in some prominent instances, will show utter worthlessness and gross intended frauds.

Honest, well based railroads will be sustained; but the dishonest will have the fullest amplitude of exposure.

We shall not hesitate to give names, acts, transactions; and we shall stand ready with evidences, with moral and financial strength to sustain us in this bold effort to protect the interest of the people.

THE MYSTERIES AND ROMANCE OF FRAUD.

INDIVIDUAL CORRUPTIONS IN CORPORATIONS.

Stories of the organizations of some corporations and of the parties organizing them are both full of curious interest.

What if the corporations have *disappeared*, are not the corporations still existent and seeking new "plunder" on the principle that when one crop of fools dies out another comes up?

No more entertaining story could be read than the inside history of corporations like the Saginaw Salt Company, the Oak Run Coal Company, etc., etc.

Concerning that Oak Run Coal Company and its "principal promoter," we shall very soon be able to "a tale unfold," and it may be that a certain limb of the law, who dabbles in such dirty pools, will be by name and history presented, not for the first time, to the public as a speculator of nice perceptions *to all but honor*, but where Oak Run story is to him a *Bull Run* of unhappy memory, even in an "Island Home," as he thinks of the exact sum paid for the *basis* of the projected concern; the nice description on paper; the difference in price between slate and coal, and his reluctant writhings when the deluded shareholders compelled restitution.

There are plenty of these stories. There are plenty of such men in New York. London has not a monopoly of "Oily Gammons," and they are sometimes very fortunate in their attempts at seeing how near they can go to State Prison without being locked in. More anon.

UNIVERSAL GOVERNMENT.

SYNOPSIS OF PREVIOUS ARTICLES—THE DESTINIES OF NATIONS—THE MILLENNIUM THE END SOUGHT—A CONGRESS OF NATIONS—WHERE IT SHOULD ASSEMBLE—BLINDNESS OF STATESMEN—A COMMON BROTHERHOOD MEANS UNIVERSAL GOVERNMENT.

In the articles that have appeared under this head during the last ten weeks, the attempt has been made to show that the legitimate ultimate of government must be that of one government for all the peoples of the earth. This, it has been shown, is clearly the tendency of government; and that, philosophically, the deduction is that the time is near at hand when direct efforts must be put forth by mind to aid this tendency in the current of events; mind, in this instance, acting as the artist in furthering the designs of nature. It has, moreover, been shown that the Millennium, in which all Christians affect to believe, cannot be ushered in until the practice of a universal brotherhood is fully recognized. The human family being one, its government must also be one, its religion must be one, and its interests must be mutual; it therefore follows that he is the best Christian who works most effectively in this cause of a common brotherhood. We have also endeavored to impress the fact that it is not simply as a *nation* that we should pursue this work; we must recognize all *nations* and all *families* of people, and in establishing home policies, that these things should never be lost sight of, but enter into all the considerations.

We have also shown why it is that the United States is the nation around which other nations will aggregate; for here all races of the family of mankind are rapidly becoming amalgamated into a new and a common race, which race will bear the impress and characteristics of all races, and must, therefore, combine in one all the elements that constitute the several races that now inhabit respectively the different quarters of the globe; also, that a government formed by representatives from all the different nations would prove acceptable to the nations thus represented; and finally, we have contended that all the evidences to be gathered from all sources, point meaningfully to this consummation to be thus reached, and in view of which we urge that it is the specific duty of our government to act upon the position thus assigned us in the common order of the universe. No well-informed person doubts that the different countries of North America will some day be united under one government; if they pursue the same line of reasoning by which they have arrived at this conclusion they cannot stop short of saying that the Western Continent must some day be under a common government; and still further, that the same interests that will unite a

continent can unite a world. We have also argued that the vital interests of humanity require that this consummation should be quickly reached. Had it been now, no frightful slaughter could have been enacted on the fair domain of *La Belle France* as has just happened, any more than the States of New York and Pennsylvania could engage in deadly conflict while other States would look quietly, though anxiously, on the while. It has been also shown that the world even now is sufficiently assimilated to admit of a common administration of governments; each country being composed of different elements and capacities that would be required to constitute a perfect governmental body. And finally it was suggested that it is the duty of this country to take active steps looking in the direction of this end; while it should seek to establish the most intimate relations with all foreign countries which it is thought would take such a matter under the slightest consideration.

A Congress of nations should be proposed at once by this Government in which every nation in the world should be invited to take part. This Congress, after organization, should be empowered to canvass the whole range of subjects involving mutual interests; and after careful and thorough investigation it should recommend the results of its labors to the several nations represented. Provided only a part should accept them, such part would be so much gained for the consolidation of interests, which process must precede the actual consolidation of Governments, and at the same time lead directly to it. The moral force of such a gathering for such purposes would be immense, and just the kind of force that the world needs at this special juncture of affairs. It should be held at the most central point in the world for the convenience of the world. At first blush London would seem to be the point that would most readily meet the requirements of the most nations, which would be true were Europe alone to enter into the consideration. But when we consider the whole of the nations no point offers the proportionate convenience that New York does. In other words, were there to be called a Congress in which every nation of the earth would be represented, it could be gathered at New York in less time than at any other point. For this reason New York is the most central city of the earth. Other reasons point out that New York should be the city where the first *WORLD'S CONVENTION OF NATIONS* should be gathered, among which is the fact referred to above, that it is the real centre of the country that must take the initiative in this movement.

It will soon begin to be evident to the statesmen of all nations that the nations of the earth should "reason together." The intimate connection and the ready means of communication that science is so rapidly developing, make this more necessary every day, and it is a matter of considerable astonishment to "thinkers" that some American statesman has not, before this, recognized the general tendency of things to the extent of seeing the necessities of the situation. To-day, there are but four really great nations on the face of the earth, and happily these four are all on good terms. If these could be brought to act in this matter the whole outside world would soon fall into line. In whatever action there might be had, neither of these nations need to surrender any part of the importance they now possess, while in the harmony of action that could be inaugurated they would all gain immensely in all forms of material and moral power, and intellect in all its varied appointments, would receive such an impetus as no important movement the world has ever attempted ever gave to it.

This is not written in any spirit of mere speculation, but under the conviction that it is the great movement which the world requires to-day to bind its convergent interests into a grand, common interest upon the basis of the Fatherhood of God and the Brotherhood of Man.

Mrs. Victoria C. Woodhull—Her Candidacy for the Presidency.

What the Pantarch Thinks of the Future President.

Mrs. WOODHULL is a candidate for the Presidency, by her own nomination and with a serious purpose. Self-nomination for office has always been approved and has prevailed in one half the country, while in the other half it has been less usual.

But the circumstances are unusual in this case; and the fact that the procedure is, in part, unusual, is no objection. Indeed, the very object is to create a new precedent; and new things are new. It is mostly new for a woman to be a candidate for anything, by her own act or by the act of ever so many. It is somewhat new for a woman to be anything but the "mother of fools," or a poverty-stricken sewing-woman.

The age we live in is bent on changing all that; and Mrs. WOODHULL is bent on helping the age we live in to change it rapidly.

Mrs. WOODHULL will abide her appeal to principle, and

will, in no manner, resort to the electioneering tricks of ordinary politics to secure an election. When the people come to recognize that a signal act of justice is due to woman, such as our country has just rendered to the black man; and that nothing is so safe and so proper and so becoming as justice; they will themselves hasten, by the frank and generous bestowal of their highest gift, to honor the sex in the person of Mrs. WOODHULL, or some other representative woman. The candidacy of Mrs. WOODHULL suggests, and will, in the meantime, serve to represent the idea.

That transition from usage and prejudice which shall place VICTORIA C. WOODHULL in the White House, is not, from now on, a tenth part as great as that from the state of opinion which existed even up to the end of the war, by which Senator Revels, a colored man, has ascended to the seat in the United States Senate, occupied, before the war, by Jefferson Davis.

Immense mutations of public opinion occur now in short periods of time; and the periods of time which intervene between the conception of a reformatory idea and its realization in practice are contracting from centuries to decades and from decades to months and almost to days. Social development is proceeding under a Grand Mathematical Law of ACCELERATION. Experience is a fool in this age. Whoever reckons upon reading the future as a literal transcript of the past will be grossly disappointed. The only way to know what will be is to ascertain what ought to be; Justice is now Prophecy; Equity is Foresight; Righteousness will be the Politics of the Millennium; and the Millennium is about to be inaugurated through Science married to Religion; Intellect to Intuition; the Wisdom which sees and knows and projects, to the Love which feels and aspires and desires.

To begin the inauguration of the reign of political justice it would, therefore, be the rightful and the graceful thing for the American people to lay aside their prejudice against women in new and unusual positions of responsibility and power, and to elect VICTORIA WOODHULL President by acclamation, if it were upon no other grounds and for no other reason than that she is a woman, and the first who had the wit and the hardihood to remind her male fellow-citizens of their forgetfulness and lack of gallantry in the fact that they had not already elected leading women to high offices. Next after slavery, which, thank God, we have done with, the standing scandal of our imperfect, half-begotten republicanism is, that we have blindly and unconsciously adopted the Salique Law from the most backward tending and bigoted nations of Europe—that law which excludes women from the highest place of authority.

In England, in Austria and Russia even, the equal rights of the female as of the male branch to succeed to the throne, are fully recognized, and the splendid administrations of an Elizabeth, a Maria Teresa and a Catharine, have more than vindicated the policy as well as the justice of this order of things.

I say, then, that the American people should, in justice to themselves; to unsay and undo the injustice they have hitherto done to the fairest and gentlest half of humanity: in vindication of their own manhood, their own gallantry, their own true chivalry, which has suffered taint in their past thoughtlessness and prejudice—that they should, by acclamation, proclaim the very first woman who has asked this recognition at their hands, President of the United States—almost irrespective of what her other qualities and qualifications may be, and merely because she is a woman.

Victoria Guelf, of England, is not queen by virtue of her qualities and qualifications, but from a recognized right. Victoria Woodhull, of Manhattan, should be President without a word of inquisition made into her qualifications, by virtue of an ample and generous concession of the full rights of her sex, by a gallant and great nation.

Don't say for a moment that the country can't afford to elect irrespectively of qualities and qualifications. England has afforded to take the chances of the girl that was born to them rather than violate a merely conventional right; and a country that has endured the administrations of a Tyler, a Pierce, a Buchanan and an Andrew Johnson, for no very good reason, need not shudder at the chance of even an inferior personality in the Presidential chair, if, by that endurance, a great principle were to be vindicated.

I have chosen deliberately to open this discussion upon the assumption that Mrs. WOODHULL has no special personal claims whatsoever to the office she solicits at the hands of the American people; that she is no better and no worse than any other woman to whom the idea might have occurred to hint to her gallant countrymen that they have fellow-countrywomen on whom they might, if they would, confer a graceful compliment.

On another occasion, perhaps on numerous occasions, I may choose to base the claims of Mrs. WOODHULL on wholly different grounds; to tell the world who and what Mrs. WOODHULL is, from my point of view; what her per-

sonal qualities and qualifications are; what principles of the budding development of the coming century she represents, and what she is probably destined to accomplish.

One word only will I add here which may indicate to the wise observer something of character. Verbum est sapienti. Mrs. WOODHULL threw out her hint some months ago; her challenge, in a word to American gallantry, through a pronouncement in *THE NEW YORK HERALD*. During nearly the whole time since she has been one of the publishers—along with her sister, Mrs. Claflin—and the leading editor of a newspaper of her own, *WOODHULL & CLAFLIN'S WEEKLY*, which is gaining a large and favorable notoriety; and yet, never, through her own paper, has an additional word been said or published on the subject of her candidacy. She has, it would almost seem, coyly or cunningly waited for some man or men to understand their opportunity and answer voluntarily to her call. Would it be strange if the intuition of woman brought a new element into the art of electioneering? Her silence may have been more powerful than the ordinary politician's noise. Very certain I am that the idea of having a woman for President of the United States lies very differently already in thousands of minds, male and female, from what it did before, like thunder out of the clear sky. VICTORIA C. WOODHULL uttered her one startling word on the subject.

Still another last word. Mrs. WOODHULL is a banker and broker in Broad street, of the firm of Woodhull & Claflin, the "Female Brokers." She has never yet so much as advertised her brokerage business in her own paper—so exclusively has she been bent in the publication of her paper, upon the one grand and noble object of furnishing an organ for the advanced thought of the country and the world.

It has occurred to me that it might signify something to the world to know that there is at least one woman who can keep appropriately still on a great subject which nearly concerns her; after she has spoken the one word in the right time and place: who can conduct different departments of business, each of an absorbing magnitude; and who can so completely individualize those branches of business that each stands out distinctly as unrelated to the other, and for a wholly different purpose.

Mrs. WOODHULL is not a partisan woman's right woman, in the technical sense; that is to say, she does not work through the favorite methods of the woman's right party; but she is doing, in my judgment, more for the practical realization of woman's rights and of the broadcast rights of humanity than any other hundred women who are prominent in the world, in America or abroad. "Here endeth the first lesson."

STEPHEN PEARL ANDREWS.

CHAOS IN FRANCE.

Not since history began has so dire a scene of chaos—political, physical, moral—been witnessed as prevails now in unhappy France. The darkest anticipations formed and expressed by us have been far more than verified by overwhelming events. We prophesied victory for Germany; we had well satisfied ourselves by careful and long study of the respective history, character, organization and culture of the two peoples that French defeat was inevitable. But that the catastrophe would be so rapid, so thorough, so overwhelming, was more than we were prepared for in spite of the gloomy view which we had been accustomed for a long time to take of French prospects. The moment is so critical and the new phase of European affairs so strange and difficult to grasp by the reason or the imagination, that did our duty as journalists admit of such a thing, we would rather observe what has come in silence, holding our peace until the Disposer of events shall show more of his work. But we are forced to speak, and must do it with what wisdom we can command, feeling, indeed, that human intellect is baffled and confounded and put to naught by such an unexpected revolution in the affairs of States.

Yes; that, after all, is the uppermost feeling in our mind: it is that which inspires us with real terror for the future of humanity. In the first week of July unhappy France believed herself invincible, and in that belief all Europe, with the exception of a few students and the staff of the Prussian army, participated. In that belief this doomed nation flung itself upon destruction. Is it not truly strange and terrible that human affairs in their most momentous relations should thus be at the mercy of ignorance? And such ignorance! It was possible for the French Emperor and his Marshals, had they chosen, so to acquaint themselves with the respective condition of the French and German armies and peoples, as to have shown them that to draw the sword was mere madness. What fatality of ignorance or wickedness was it that blinded the French Pharaoh and his people so that they could not see the truth? Volumes might be written, will, indeed, be written in reply to this question; and when they are writ-

ven they will be the most instructive ever prepared for the study of humanity.

What next, and next? The single French army worthy the name is destroyed. The Emperor is a prisoner. McMahon's force are prisoners of war. The surrender of Bazaine's army in Metz, with all that is left of effective French troops, a mere question of hours. The Prussian armies are marching on Paris. France is powerless. The fall of the capital is as certain. In the meantime a Republic is proclaimed by a Provisional Government; and the unhappy people are delivered over to the illusion that by the magic of the name the ground lost irretrievably can be recovered. To our mind there is something even tragical in the delirium of joy to which the Parisians surrendered themselves upon this occasion. For, in truth, Parisians do not believe in the possibility of France to maintain Republican institutions. The cry of joy at a refuge is like shipwreck, which is no refuge; the wild delight at a mirage in the desert which can no more quench the desperate thirst of France than sand, is indeed fraught with terrible significance. Let not any one be misled by the utterly fallacious supposition that this Republic can stand.

For the truth is, that France is and has been always quite incapable of creating any institutions for herself. Since 1789 her incapacity for so doing has been demonstrated again and again and again. The people are absolutely devoid of the constructive political faculty and instinct. This is perfectly obvious to those who know the French history thoroughly. The idea that at this supreme moment, when the hand of Germany is at her throat, she can create institutions, is perfectly preposterous, and to write and talk as though it were possible does little credit to the blind guides who lead public opinion.

The truth of the situation is, as we stated several times: France is about to be conquered by Germany; and however the thing may be disguised to spare unnecessary mortification to a brave and proud people, the next government of France must in reality be the creature of the circumstances which conquest shall have made. And it is abundantly clear that this must be so, if only for this reason: that the persons who are now trying to found the new Republic all pledge themselves to a simple impossibility, that France shall yet expel the victorious Germans from her soil, and that peace is out of the question until this result shall have been accomplished. Now, assume that enormous and criminal folly is made the guide to the action of this new Republic, born of chaos and black night. What will be the consequence? No sane person believes that any resistance can be made capable of saving France. German armies will occupy Paris; if need be, they will occupy the country south of the Loire. In Lyons, in Marseilles, at Cherbourg, at Brest, at Toulouse, the victorious German standards will be planted, if need be. France, if she persists in the struggle, will be struck to the earth and held—east, west, north and south—in the iron grip of the irresistible Teutonic forces. What will be the upshot of this? Nothing short of this: The Empire will be debited with the loss of the French armies; but the loss of France will be the doing of the Republic, that is to say, of France and the French people restored to themselves. What fulcrum, then, will there be for Frenchmen to lift up the country withal into an erect condition; what material wherefrom to create government and political institutions? In the death-grapple with Germany which the infant Republic threatens, the resources, and the mind of France will be dissipated to the winds, and such government as she has henceforward needs must be, as we again repeat, the work of the conquerors.

Turn the problem which way we will we can see no other issue than this. People will not accept, perhaps, so radical a solution of the question. Names have so immeasurable a power over human imagination, the mere word "France" to the overwhelming majority of people stands in place of everything, is a sufficient reply to the questions, what is France now? what has she been in the past? what elements of moral or political power does she possess? has she any material out of which a polity of any kind—monarchical, oligarchical, republican—can be made? Yet it is to this analysis that the subject has, in point of fact, to be severely submitted. And we do not see that she has any.

If this mad and foolish struggle is persevered in by "The Republic," which, it should be observed, at this hour, can mean nothing save the mere absence of a monarch, the probabilities are that the Prussian King will be obliged, by the mere force of facts, to put the Orleans family on the throne in order to get a hand to sign a peace withal. The only other alternative is to occupy French territory indefinitely, or, in other words, to treat France as a conquered country henceforward, and deprive her of her independence utterly. For there is this peculiarity to be observed. A conquering country can create or recognize a monarchy to treat with and be the signatory of a peace. But it is not in the nature of things that it can create a republic. That must be the result of spontaneous organic growth. The situation is perplexed to the last degree, but

it may be understood by following one or two simple clues like the one we have just given; namely, that unless German troops are to occupy France hereafter, and German power is to rule it, a king must be set up, if only to get a hand to sign a peace which shall be followed by marching out of that portion of French territory which is still to be ruled by a French power.

This mode of viewing the situation is founded on the assumption that the Prussians and the Provisional Government intend to carry out their threat of resistance to the bitter end, otherwise the Republic might yet be possible, for a season at least. Were these people not French—that is to say, people incapable of recognizing a situation which involves the surrender of the wild and criminal ambitions and vanities—the course for the Provisional Government would be clear, and they might possibly found a republic. If they had the moral strength and courage to see facts as they are, they would declare to the French people that, in this day, armies and weapons being what they are, no country can resist an invading force like the German, when its trained army is destroyed or captured. In this case they could treat the Germans on the only base now possible—that of submission to German terms. The very fact of encouraging this truth, and dealing with it as sensible practical men and statesmen, would impart to the founders of the new Government the requisite moral authority for founding a Republic. But they have already pledged themselves in words to an opposite course.

Jules Favre has spoken of a struggle to the death; Keratry, the new Prefect of Police, in his proclamation, declares that "France, under the auspices of Republican liberty, prepares to vanquish or die." What blind, furious, lunatic language is this! What does this idiot mean by a nation dying? How dare any man, placed in a position of authority, at such a terrible crisis, talk of such an alternative as the death of a nation? Why, what does it, what can it mean? The death of a nation has never yet been witnessed. Such language effectually disposes of the possibility of any Government coming from the hands of the furious people who are responsible for it. One such sentence disposes of the claims or possibility of this new republic to rule so awful a situation.

There is but one thing for people to do who are so distant as Americans from the scene of the tragedy—to believe that, in spite of all the horrors of the moment, the will of God is exerting itself in the bringing forward to pre-eminence of a nobler race than that which seems thus to be passing a sweeping and just sentence of death upon itself. If France is determined to die unless she can conquer those who, as they ought to know, have already conquered them, there is only one conclusion possible; that the nation is mad and requires and will have a keeper. Some great man once said that nations would go mad just as individuals. Certainly what is passing at this moment seems to prove it. As yet there is no sign of reason in French action or French counsels.

We have said no word of the fallen Emperor. What can be said? It is a disagreeable thing to handle a man so entirely dead in a moral point of view. In the spirit of Burgess' famous poem all we would say of him is—

"Ah! Let them rest, the dead!"

SOCIAL EVILS.

It is really astonishing to witness the unobstructed course which all social evils run. They are of that character that nearly everybody endeavors to shut their eyes against, and to affect utter ignorance of them. Although connected with the most vital interests of the race, the self-constituted guardians of society, and the latterly become teachers of it, stand aside from them with holy horror, and excuse themselves of the duty involved, upon the plea that it is not well to bring such things prominently before those to whom they may not be known. Now if these guardians and teachers endeavor to shirk this responsibility, affecting to believe in the inference that there are many to whom the things they should deal with are unknown, they only show a gross ignorance of the true state of affairs, or utterly ignore it. The true condition of the case is, that all these social evils form the chief topic of conversation among those whom it is said are ignorant of them; even school girls in their teens are perfectly familiar with all the peculiarities appertaining to them, and this shielding of them from public scrutiny only makes their consuming fires rage more fiercely and lastingly within.

Believing that the true reformer tells the people of the faults they should shun that it is his province to point to better paths and practices, we announce that we shall treat all social evils with the same freedom and explicitness as all other evils. This prior announcement is made, so that if there be any who think such directness should not obtain regarding such social matters as have had the fate of being ignored, that they may be warned of what may be expected of the WEEKLY, and lay an embargo upon its entering their families. We are well aware of the character of the undercurrents of society, and that there are very many individuals and families to whom its reflections will be from a too faithful mirror, held up for them to examine themselves by. To all such we shall speak plainly and repeatedly. Whether it

shall be in opposition to time-honored customs and institutions or in favor of new and better, it will always be by the light of the truths of reason, science and philosophy. Having these as guides, we shall be indifferent as to where they lead and to the opposition encountered in the way.

WOMAN'S EXTRAVAGANCE.

It has become the fashion nowadays for men to rail at women's extravagance, and blame them for their own licentiousness. I emphatically deny the charge in behalf of my sex. I have been for twenty years a dweller in "other people's houses," North, South, East and West, as a teacher in families and schools, and, being an economist, have observed closely, and can conscientiously say that if men would economize, as women do, they need not fear to marry. I know many large families of daughters where every article of clothing is carefully gone over each spring and fall, and recut, turned or adapted to the younger children, or put away for charitable purposes. The cases of wanton waste or extravagance which have come under my notice have been rare exceptions. I think it is time for women to clear themselves from this wholesale charge, and, if it is necessary, show up the other side. How many men, with a moderate income, do we see wearing a threadbare, rusty, or old-fashioned coat, boots with heels on one side, or shabby hat? None. Gentlemen, before you talk about us, reform yourselves, and know what you testify. Because you see a few wealthy dames in velvets and diamonds, which they have a right to wear if they can pay for, or shame-ful women decked out in the wages of their sin, to please their employers (who are not women), are the the good and virtuous of their sex, who toil and economize, to be judged thereby? Not so. Many young girls work in their father's homes, cheerfully, for less than servants' wages, and by rigid economy and good taste succeed in dressing as well as their brothers on half the cost. I myself wore a dress which cost me \$21 for three years, and was frequently a cause of extravagance for wearing so fine a dress after it had been washed and made over twice. Many articles, such as lace shawls, are considered expensive, but are purchased with a view to economy, because they do not go out of fashion, and stand the wear and tear of several summers better than much cheaper articles. Let men put by the money they spend in extra drinks, cigars and suppers, and give it to their wives to dress on, and they will have no need to fear that they will be swamped. If they cannot do without these luxuries, let them give their wives, for the purpose, a sum equal to their cost. Many working-men's wives do not get \$50 worth of clothing a year for several years after marriage, wearing the little stock they set at that time until it arrives at the last degree of shabbiness. It is a common remark among girls when about to take that important step, "I shall get all I can now, for I may not be able to get them after I am married." Oh! men, be just if you will not be generous, and while you judge from appearances which you know are deceitful, we know the facts, and they are stubborn things.

ANNIE SWINDELL.

UNIVERSAL GOVERNMENT.

Love, the highest of human emotions and duties, tends directly to unity and is its proper source as well as its permanent guarantee.

The union of man and woman is the source of society or population. The union of families in civil Government is the source of civilization and progress. The union of Governments will be the source of humanization and the millennium, by putting an end to war and insuring perpetual progress without retrogression.

War is an arch fiend that stands in the path of human progress, and hurls it back periodically toward barbarism, until the advancing wave of progress shall overwhelm war itself.

The advancing wave that shall bury war is the wave of human unity, developed in the form of unitary or combined government. If the nations feel the spirit of unity as expressed in the fraternal addresses of the International Workmen's Association, they will rapidly approach unitization. International treaties of a more cordial character will anchor them together, and pledges to be governed by arbitration in all future disputes, will prevent disruption. Treaties for the freedom of commerce will link them still closer. The joint undertaking of great works, such as inter-oceanic canals, and railroads, and shipping expeditions, will cultivate their fraternity. The establishment of international, world-wide societies for cultivating the arts and developing the resources of the globe in communion with man's command over nature, will produce confraternity among all the great thinkers and masters of science and production.

The establishment, by the generous aid of Governments of great societies to develop social science, and solve not only questions of production, but questions of social organization will accustom the Governments to receive and rely upon the dicta of positive science, and gradually bring all Governments under the control of science and under the leadership of the ablest thinkers. It will come to be recognized as an absurdity to legislate without scientific guidance, as great as to attempt to build a steamship without an engineer and draughtsman.

Thus we shall gradually approach the *Pastarchy* of wisdom for the human race, operating by and through, as well as above existing Governments.

Unity is the prime condition of success. International hatreds and jealousies must be allayed by international correspondence and co-operation. When unity by Governmental compact has been once attained, international hatreds and jealousies will be smothered to death. Until it is attained we must labor with the most advanced minds of all nations for international union.

Let us begin by commercial treaties of perpetual peace, co-operation and free trade guaranteed by arrangements or international tribunals for settling all possible disputes. Then draw more closely the bonds of union, and throw out tendrils after tendrils, like the vine, until we become clasped together inseparably.

Let an International Parliament be established between two or more nations, charged with the investigation and discussion of mutually important subjects, such as the differences of national polity and national usages, and the possibility of uniting in the adoption of the best. Let this Parliament discuss the best systems of coinage, weights and measures for common adoption; the best system of education for all; the best method of developing the wealth of each nation and distributing their manufacturing population, not by compulsory tariffs and prohibitory systems, but by instruction and assistance to the artisans, so as to bring producers and consumers into the best relative positions, and thus effect by intelligence that which unfriendly and oppressive tariffs would effect by force—a measure in which Messrs. Greeley and Bryant might find an opportunity of cordial co-operation.

The business of such a Parliament it would require a volume to discuss or describe; but it should not be overlooked that, as a measure of fraternity and of literary and scientific progress, the preparations for introducing a true universal language are among the most important duties.

These International Parliaments and tribunals of judicial arbitration, might have just so much of mandatory power or of diplomatic function or of State council dignity as circumstances would warrant. They would govern the nations by that moral force, which would become all powerful, after the reign of the bayonet shall have been ended. Their sphere would rapidly enlarge, and would soon embrace all civilized nations. Under their benignant sway, we should have substantially one uniting world-government and that differentiation of local institutions and ways which the spirit of liberty demands, would then become possible in a higher degree than ever. The highest demands of centralism or unionism, and of States-rights Democracy, would be alike gratified and unite in harmony with the other. Thus we propose to unite in cordial co-operation—the American Republicans and Democrats with the communistic philanthropists of Europe, as well as the free traders, the protectionists, the secularists and the religionists; the nations and continents of the world by developing a system in which the interests of all are promoted, and the merit which is found in the system of each is fostered and developed to its maximum in harmony with all other truths and practicable systems.

MODERN CHIVALRY.

The redemption of imprisoned fair ones from castle prisons was one of the great tasks of the Chivalry of Romance. The redemption not of solitary fair ones, but of legions confined in more loathsome prisons is the noblest task of modern chivalry. The prisons, may be gilded around their porticos, and their walls may seem to the traveler to be hung with roses, but within there is desolation and agony.

In a late number of "All the Year Round" is a truly artistic sketch of one of these prisons:

"Down in the dell in the west countrie,
'Mid bowers that slope to the sunny sea,
There stands a cottage on the lawn,
Full in the flush of the early dawn.

"Over the porch the roses creep,
In at the windows the roses peep,
O'er all the place there seems to brood
The spirit of happy solitude.

"Here would I dwell," thinks Beauty bright,
Dreaming at noon of her heart's delight;
'And here,' says Care, 'I'd build my nest,
Far from the world, and be at rest.'

"Open the door behind the flowers!
Tread softly through to the inner bowers!
And there you'll find a lady fair
Pining under a load of care.

"A lovely woman wed to a loon,
Unworthy to wipe her sandal shoon,
Loveless, childless, wasting away,
For want of a mate on her wedding day.

"Blossom, ye roses, on her path!
Few and short are the joys she hath!
Feast her eyes with beauty and bloom,
Bathe her senses in sweet perfume!

"Youth and the gentle spirits of song,
That haunt her harp when the day seems long,
Are all she hath (were her story told)
To keep her heart from growing cold."

When the pining victim would escape from her bower prison she meets in one direction the serried bayonets of the law—in another she encounters a social Gehenna, where the deadly miasma of slander is fatal to all feeble natures, and if she marches bravely through that she must still struggle through the Dismal Swamp of hopeless poverty and unrewarded toil—struggle, and perhaps die, in her toilsome escape from slavery.

Yet she hath not lived in vain. Her angel nature is glo-

riously emancipated by death from the sufferings of earth life, to join with the band of spirits who sympathize with their sorrowing sisters here, and are helping to prepare a sphere for woman in which she shall not be crucified on earth.

When the gilded prison walls that conceal so much social misery are torn down by legislative enactments in accordance with the spirit of the age, but half the work has been done. The Dismal Swamp of poverty must be bridged over by profitable independent employment for women—and the pestilential atmosphere of slander and ribaldry that hovers about the sphere of womanly employment must be purified by inculcating nobler sentiments, and by peremptorily shutting up the libidinous mouths from which the foul miasma escapes.

The vilest form of cowardly malice is that which assails a woman's reputation, and it is a form of baseness in which not only the "rural roughs" but even the "rigid righteous" sometimes indulge their "total depravity." To slander a man is generally a dangerous amusement—to slander a woman and especially to slander them wholesale in classes—is the most infamous of all the social crimes for which the law has provided no adequate punishment.

It is the haunting presence of this poisoned dagger of calumny that keeps in check the struggles of women for freedom and justice. But there are brave and noble women who defy the power of the social assassin, and who are performing now as heroic a task as the pioneers who drove off the tomahawk and scalping knife of the savage from the rich States of the West, which are now waving with golden and fragrant harvests.

The social savage that wars on woman must be reclaimed or conquered by modern chivalry before the social freedom, the equal rights and equal opportunities of women can be secured. And, perhaps, the noblest types of that chivalry will be furnished by women themselves, who will encounter the stubborn resistance, and the obloquy that oppose all great innovations. The crucifixion of the noble few to insure the salvation of the future millions is still the condition of human progress.

We are favored with ninety versified lines, of ten syllables each, upon the virtue of labor, the feasibility of prayer, and the need of moral culture and good resolutions. They are very good in their way, but offer no novelty in their treatment. The subjects are quite within the scope of this journal, but require urging from a peculiar stand-point. We would request contributors of either prose or verse to conform their contributions, as much as possible, to the sentiments and evident objects of our publication, and to make them as brief as practicable. Space is valuable.

CONTRIBUTORS will oblige by sending their articles as early as possible in each week, as the rush of matter upon going to press has hitherto been embarrassing. Monday is, by no means, too early for their reception.

CONTRIBUTORS desiring rejected manuscripts returned should send postage stamps with them.

ROMAN CATHOLIC HEALING BY RELICS.

SPIRITUALISM ACCOUNTS FOR IT.

EDITORS OF WOODHULL & CLAFLIN'S WEEKLY.

In your WEEKLY of 27th August there is a story regarding the Barefoot Friars of West Hoboken. Eyes, it says, that were diseased past all common surgery, were restored by them to health in a way that, in all ages, has been considered miraculous. The relator says she had tried all human means in her own desperate case. Is it super-human that the unfleshed human spirit should unite and work in apt conditions of mediumship with human spirits in the flesh? This mode of being and doing has always been a power in all religions, and has potentially helped to make them what they were and are. It is a true power, and should be better understood, so as to keep it from being perverted by ignorance and superstition. The priesthoods of all religions have appropriated this power from earliest antiquity to the latest Indian pow-wow, where the medicine-man, or medicine, can often do as marvelous works as the Barefoot Friars of West Hoboken. Now, whether we call it magnetism, mesmerism, spiritualism or a gift of healing by the laying on of hand; whether it is done by relics, by planchette or any other mode of putting in an appearance, it is none the less a reality and a true power in its mode of being, having its laws and conditions, under which its various effects may be wrought. To our own mind, after numberless experiments along this plane of being, it has been demonstrated that there are unfleshed intelligences, or human souls who were once in the flesh, and that they can blend and work with fleshed human beings in a certain rhythmical order of nature. This order is not contra-natural, miraculous or supernatural, but only a way of life as natural as any other inconspicuous causation. Spiritualism is opening the way whereby we may pass into the hitherto secret chambers, which have been hermetically sealed, lest the profane should penetrate into dark corners and disembowel sacred mysteries. Healing medicines are abroad in the land, performing cures by the same power, gift of the spirit, or *virtue*, that is transmissible through means of a relic in the hands of the mediums of West Hoboken. True, the Roman and Protestant hierarchies may claim their own gifts of the spirit as of God, and denounce the "without"

as doing the works of the Devil; they may claim that the Church brings its airs from heaven, and that Spiritualists can only bring blasts from hell and work with goblins damned; but so it was said of "one Jesus," or "Spirit of Health," or of those who healed in that name. They were all stigmatized as of Beelzebub. Whether we personify this healing power, and call it the Holy Ghost, or the Devil, its various grades of operators are along the same plane of law and conditions. The pot may call the kettle black, but this can suffice only for those in spiritual bondage, and not for those in the freedom of the larger light. In the science of religion, biblical or church Spiritualism cannot be permitted on exceptional *experimentum crucis*, but must be amenable to the common law in causation, having no links severed from the chain of all spiritual being. The fullness of the godhead Spiritually blends with the fullness of the godhead bodily, and thus becomes Him in whom we "live and move and have our being."

More or less may be the manifestation of the Spirit, given only in such measure as may accord with its laws and conditions. Even "Father John" confesses that "many have applied for a blessing and a cure, but all are not healed." "We cannot promise anything," says he. This is the exact counterpart of the working in spiritualism. One medium may fail in a case, where another succeeds. Jesus could not always do mighty works, and other seers, prophets or mediums, may sometimes be lessened of their virtue as conveyancers of the Word or the power of God. The rod of Moses, like the relic of St. Paul of the Cross, might heal the bitter waters, and the modern divining rod might locate a spring of water, when, behind both the sacred rod and the witch-hazel, there are apt mediumistic links in the chain of being and doing. There are many things in heaven and earth that transcend the old formulas, and fossil theologian on the one hand and the short-sighted scientists on the other. These last may fail to come to time, and so fail to harmonize and blend with the new Catholic Church.

C. B. P.

PANTARCHIANA.

DEDICATED TO THOSE VISIBLE AND INVISIBLE GODDESSES WHO ARE EDITING WOODHULL AND CLAFLIN'S WEEKLY.

BY J. WEST NEVINS.

There is a relation between the spirituous and the spiritual; and men of genius and gentility, will, in spite of morals, call spirits from the vasty deep of bottles, where the ichor of mother earth's juices has, in the unknown alchemy of nature, developed demons, genii and triends, that assimilate with, and bring into expression all that is powerful for good and evil in human character.

The opening choros in Fry's Opera of Leonora, a great American musical work that has never yet received its just appreciation, has an anacreontic ring about it:

"Fill up, fill up the wine-wreathed cup,
And drain its golden well,
Where truth lies deep,
And bright thoughts sleep,
And dreamy memories dwell."

It is well that sailors, men of genius, ingenuity and sturdy laboring arms, get drunk and dissipate their money, else would there be few great thoughts or great works. We are the backs of invisible riders, and the muse herself, being well mounted for a hot encounter, may find drink a convenient spur to inspiration. If all the world were cunning, avaricious, economical or luxurious, the hive would turn to drones.

Temperance is a virtue of the mean; but what were the means without the extremes?

Pious people, whose impulses are sufficiently stirred by religion, forget that exhaustion of the body, in those who work more than they pray, that needs a concentrated stimulus. When they say grace before meat, should they not remember in their thanks, with more direct disposition to reward the individual, the God-taking thought after cattle, as Emerson suggests; the shepherd, the drover, the butcher, the baker and the like, even though they do lift themselves out of the stinking matter in which they toil, by pouring spirits down to keep their spirits up; even inclusive of the ragged but picturesque boy, with his feet bleeding from cuts of Dutchmen's razors, who, though he drives fat cattle is not himself fat; and the cur at his heels, a god spelled backward, or *deus anima brutorum*, who, though he may never have lifted the veil of Isis, has often lifted her tail, by a sturdy bow-wow at her back. Nay! even with the old Egyptian they might renew the worship of Osiris and Isis, as they, with halcyon thought in the green fields, are chewing the cud, which is to become beef, and finally, sweet and bitter fancy in Shakespearian brains.

A lady correspondent of a Western journal describes her horseback ride to the Yosemite Valley as follows:

Had any one told me before I started that I should be seen riding my horse astride into the Yosemite, whatever the ties of blood between us, all friendly intercourse between that person and my elf would have been temporarily suspended. When one, more venturesome than wise, suggested a man's saddle for me, I curdled him with the remark: "May I inquire if you take me for a natural fool?" I decided that the combined forces of the universe should not entice or compel me to do such violence to every womanly instinct. But I came to it. I shifted my position voluntarily, and retained the new. An experienced rider may keep her seat going over the rough mountain trails, but, even so, a side saddle is merciless to your horse. He needs his full poise and strength for every step. You need to keep your foot firm in your stirrup—your weight of necessity falls to one side—your horse's back becomes sore, his joints strained, and ten to one he falls with you, or quietly lies down. If you are not an experienced rider, let me charge you by all means take a gentleman's position on your saddle. It may be embarrassing—you will, doubtless, experience the sensation of convicted chap-litters every time you meet anybody; but rather suffer the pang of mortification than those of dissolution. I am convinced, had I retained my side position, I should have required twelve baskets for my remains, and never known what killed me.

FINANCIAL AND COMMERCIAL.

We have said that there is a true standard of value, and that this is based in the capacity of a country to pay without infringing upon the country itself; that is, without resorting to an actual transfer of supposed title to any part of its domain for something the domain itself produced. Actual ownership in the soil of a country is an assumption, as has been said in another portion of this paper devoted to Labor and Capital. If the title to any real estate is traced back far enough it would be found to have originated in the practice of "Squatter Sovereignty." The inhabitants of a country having the right to make use of the land they occupy, render it more or less valuable, according to the amount they can make it produce, whether it be in the shape of its natural products or those of artificial assistance, or whether it is simply occupied for purposes other than production.

The basis, however, of the value is in the productions of the soil of a country; it matters not how much value may be added by the art of man to what nature furnished. This would find no scope for action did the earth not first yield the fruits of her bosom to the hand of the artist. The finest cloth, the most delicate silks and laces, the most costly jewels, even the light that robs night of its darkness, are all primarily the products of the earth. Without this yielding of the earth there would be nothing. This giving up of the earth to the demands, efforts and desires of man, is the process by which he acquires all his wealth. Even the gold that has so long been called money, the earth has yielded, and still yields. When this is considered in its true light, we come to a realization that gold is no more money, absolutely, than any other of the different products of the earth, but that with them all it forms the real value standard. Gold is relatively valuable for the general uses it can be made to subserve; so, too, and only so, are all other products. Any other metal might just as well have been selected out of which to coin money as gold. It no longer answers the purpose it has been used for so long. It is not "radical" enough to suit "the times." It is one of the landmarks of conservatism, reminding us that once it required at least six months to communicate with, and receive an answer from London, whereas we now know the 5 o'clock P. M. closing prices of stocks in London at 1 o'clock of the same day.

Such annihilation of time and space is entirely ahead of, and above, the era of gold. It must yield its sway to something more elastic, and consequently possible of better adaptation to the constantly varying requirements of the peoples. The world having been so long held in financial bondage to gold, is now approaching a period wherein it will rid itself of the yoke. A very few people in the world rule it. What of the thrones of Europe without the Rothschilds, and what of them if not for gold. The vast debts of those countries alone render crowns longer endurable. Just a little more intelligence among the common people—just a few more newspapers and readers, and the work is done; those who play king, and they who are the real kings, will fall together. Kings rule the people, but money rules kings. This is beginning to be realized, and the realization is not satisfactory to those who produce wealth; they do not care to live under the tyranny of a god they themselves have fashioned. But after gold, what?

A LETTER TO VICTOR HUGO,

PRESIDENT OF THE LAUSANNE PEACE CONGRESS OF 1869.

HONORED SIR—On the 21st of October last I addressed to you from Geneva, Switzerland, through the *Journal de Geneve*, a protest against the stand taken by yourself and your co-workers, in demanding the bloody founding of allied republics as the basis of European peace. I therein pointed to the need for disarmament and to the burden and danger of standing armies, and stated that the fear of revolt, bred by the revolutionary attitude of the friends of freedom, was keeping up those armies. Farther, while the French Empire seemed to be falling to pieces from within, I foretold that it would outlive the then danger. Still more, I besought you to prefer peace to any dream of violent reform. What has since been the course of things?

For the second time you and your friends defeated disarmament. When Henry Richard renewed the effort of Napoleon III., and sought to begin in all the Legislatures of Europe a general movement to that end, the words of those who took part in the Lausanne Congress had frightened the masses of the people. Well do the latter know that every thief takes advantage of riot. Few things do men fear like a loss of their small savings. For safety to these, they will pay heavy taxes; for safety to these, for public order and quiet they will employ armies. So they feared civil war, and when Vitchow and others seconded Richard, officers, soldiers and all who wished standing armies kept up, had but to say "disarm," and you would be at the mercy of Red Republicans, Communists and thieves.

Thus, while Raspail, Heraty and other Reds were forced by popular feeling to give up their purpose of raising a disturbance, and the Empire stood firm, the movement for disarmament failed, through terror inspired by your words in the *Rappel*—dreadful words, fraught with danger to the world. I quote:

"When I counsel revolt, I will be on the ground. At present, I do not advise it."

The Legislatures of France, Prussia and other countries, with this threat ringing in their ears, refused to reduce their armies.

Spring came, and with it came fearful drought. The fields of France were parched, the crops fell short, myriads of people were thrown out of work. The army, recruited from these, and tired of peace, which gave no chance for promotion or fame, voted "No" at the plebiscite against liberalizing the empire. To employ this army, which you had kept up by fear, and to furnish an excuse for taking into it all these idle, discontented and dangerous men, a war against Germany was begun.

At once the Liberal minority of the Legislature fell from 116 to 10; your own journal was suppressed, and the new

liberties of France were suspended. The same took place in Germany, and nearly all Germans sprang to arms. Thus were fifty millions pitted against forty, and this in a war of defense. The effort of the French to throw off their sufferings on their neighbors, signally failed, and the war was fought on the very soil whose nakedness suggested it. The scanty harvest, whereon the people's life hung, is now plowed up with balls, and crushed by hoofs into a mire, wherein the lack of grain is supplied by blood.

Transport yourself to the plain of Chalons, where Franks rolled back from France the hosts of Attila. Behold that region now the scene of French defeat. Behold ruined hamlets, smoking towns, and wasted fields! Stand at the edge of the Meuse, dammed with the bodies of men. Behold the ruin of your country, and say to yourself "We have done this; we, the Republicans, the Friends of Man!"

Suppose, Sir, that at Lausanne you had adopted publicly the grand words of O'Connell: "No political change is worth a drop of blood!" Suppose that in the *Rappel* you had said, "I counsel reform always; bloodshed never!" Then would the people have seen no need for standing armies; then would armies and taxes have fallen; thus would governments have lost the power of plunging nations into grief; and thus would peace and freedom, twin sisters of mercy, have spread their sweetness over the earth.

The sorrow that has been wrought is past and changeless, the lesson remains. Shall we not take it to heart?

Yours respectfully, J. K. H. WILCOX,

Vice-President Universal Peace Union, American Branch

WOMAN SUFFRAGE WILL NOT ABOLISH MARRIAGE.

MESDAMES WOODHULL & CLAFLIN:

I protest against the course of Mrs. Norton and others, in seeking to saddle the Woman's Rights movement with the abolition of marriage. The first National Woman Suffrage Convention, of which I was Secretary, resolved unanimously, at my instance, that a leading object of the movement is to hallow afresh, and throw additional safeguards around, the sacred marriage and family relations. "Suffrage will make marriages better and happier, and divorce far less frequent because less needed; though it may make the latter easier, when needed."

J. K. H. WILCOX.

THE SAFE DEPOSIT COMPANY OF NEW YORK.

The Nathan murder would never have been committed had Mr. Benjamin Nathan not had a safe in his house in which it was supposed valuables were kept.

If, instead of having such a temptation to burglars and thieves in his elegant mansion, he had refused to purchase such a dangerous piece of furniture, and had deposited his bonds, papers, money, plate, valuables, etc., in a PLACE OF ABSOLUTE SAFETY FOR ALL SUCH SECURITIES, he would have been living to-day.

This was the first thought that struck my mind as I walked with Mr. Frederick Foster, Secretary of the New York Safe Deposit Company, through the vaults that contain the innumerable safes of the depositors with that Company. Its locality is at 142 and 146 Liberty street.

As my Cicerone showed me through the house he explained the whole business in such a manner as to demonstrate to my satisfaction that the position was actually safe in the hands of such a company. The financial talent which directs this institution is represented by the ablest brain power in our city, in the persons of men who represent millions of cash capital.

Mr. Francis H. Jenks, the President, was the originator of the scheme, and this Company started in 1861, is the oldest of the kind in the world. Among the Directors are found the names of Jacob Russell, the present Cashier of the N. Y. Gold Exchange Bank, who, for many years was the Cashier of the U. S. Sub-Treasury; Alexander Holland, late Treasurer of the American Express Co., and Chas. A. Fidelity, of the great jewelry firm of 550 and 552 Broadway. This gentleman was President Jenks' first co-operator in the Safe Deposit scheme. His attention was directed to the necessity for such an institution by the large quantities of plate, jewelry and valuables left by the customers of the house of Tiffany, stored in their vaults, and for which they could not make themselves responsible.

Added to these names are those of Henry Swift, Cortland Palmer, Hon. Jas. R. Whiting, David Ogden, A. D. Hope, J. C. Babcock, W. C. Sheldon, Joseph Bicknell and L. D. Mills, which give the character necessarily demanded by the public as a guarantee for depositing such things as coupon Government bonds, family papers, such as wills, deeds, duplicate marriage records, policies of life, fire and marine insurance, evidences of marriage, birth or death, valuable letters, manuscripts, etc., etc., besides the jewels, gold, laces, and other valuables, such as family relics, articles of virtue, often more valuable than either jewels or gold, that may be considered unsafe to be kept about a modern home at all times. Upon the establishment, Mr. Foster or some other officer comes forward to receive the visitor or depositor, and give all necessary information. He shows them the whole establishment, from the private desks inclosed in little apartments for ladies, to the vaults where the small and large safes can be seen; explains the admirable arrangement by which the small safes are in the absolute keeping of no one but the renter, and points out the large vault itself, containing the deposits of bonds, etc., and the small rented safe composed of iron and steel hardened to turn the edge of any drill. This large vault lies on one side against an outside four-foot wall, and on the other against a two-foot partition cemented wall, close against the other side of which lies another of the company's similar iron and steel vaults, and it backs against a three-foot granite wall, which forms one side of another vault.

The building is, of course, completely fireproof, the floors, roof and lathing being of iron. Not a piece of wood is used in its construction. Besides, this company has four watchmen of its own, picked men; at least two, armed, are always inside its premises day and night, Sundays and holidays included, and are prohibited from going outside. Every half hour they mark a detector clock, as proof of watchfulness. They cannot lock or unlock any of the vaults; upon these there is neither key nor keyhole.

The iron window shutters are kept open all night, and the premises being a basement corner, always brilliantly lighted, the vault, front and doors, and all the room outside them, can be seen from both streets by nine other watchmen constantly on duty outside, with an eye to these premises through the entire night, as well as by all passers on two of the greatest thoroughfares of the city. Two other private watchmen in the same building make up the number to fifteen. Opposite, and open, and their employees about all night, are the Western Union Telegraph and the Associated Press, as well as one of four police stations belonging to four Police Precincts which corner upon the premises of the company. There is constant passing and repassing the premises through the night to and from the Post Office in the next block, and to and from the ferries. These peculiar advantages of location, and especially of openness to outside surveillance, are justly considered as among the greatest of safeguards; the latter is indeed essential.

There is no other point in the city so thoroughly watched as this. As all these details were pointed out to me by Mr. Foster not long since, I could scarcely refrain from saying, "Good God! why did old Mr. Nathan keep a safe in his house?" and I still wonder why any one with valuables should ever keep them in any other than such a place as the vaults of the Safe Deposit Company.

HIGH LIFE.—A Saratoga lady writes that people who imagine that fashionable young ladies have nothing to do are decidedly mistaken. Their profession is heart-breaking, and they pursue it with the most indomitable zeal. Young gentlemen are also given to the same pursuit. We have a New York exquisite here just now, who changes his apparel five times a day. His wardrobe is inexhaustible, and comprises everything, from black velvet suits to those of spotless white linen.

A Constantinople paper gives quotations of female slaves. A negro woman, in good health, brings about \$400, a Circassian girl of twelve, \$1,000, and of sixteen, \$4,000.

ITEMS ABOUT WOMEN.

There are seven American lady sculptors at Rome.

Chicago will open a woman's medical college in the fall.

Girls are entering the commercial class at Howard University.

A Toledo (Ohio) woman has made \$30,000 in the lumber business.

Kansas has a female constable, the men don't like her attachments.

Lucy Stone likens boys to vinegar—the more "mother" in them the sharper.

Thirty-three ladies have been declared "Bachelors of Arts" at Vassar College.

The Woman Question—"Can you let me have twenty dollars this morning?"

The Man Question—"What did you do with that one dollar I gave you last week?"

Miss Paynter, a Welsh preacher, is working with good effect as a Baptist, in Central New York.

It is estimated that over one hundred young ladies are at present studying law in this country.

It is a good sign for the cause of women that the salaries of lady teachers are quite rapidly increasing.

The presence of young ladies among the reporters was the novel feature of anniversary week in Boston this year.

A NEW BUSINESS FOR WOMEN.—A woman living near Canal street is a locksmith and "does her work as well as a man."

Miss Smith, colored, has been confirmed a teacher in the Boston Grammar Schools. She is the first colored woman who ever reached that post.

The Woman's Advocate thinks the good time will have come when a hard-working farmer shall say to his wife: "Sally, you must take time to post yourself on Government affairs."

At a recent Woman's Rights Convention, one of the lady speakers said there was a comfort in knowing that, if a woman could not yet be captain of a ship, she could always command a smack.

A Kentucky negro woman has testified in a Kentucky court: The world turns round as usual, the stars have not shot madly from their spheres and Kentucky hasn't had her liberties subverted.

A housewife on a prairie farm spoke the truth, and illustrated the condition of farmer's wives, when she said: "It is mighty easy for the men and the horses, but death on the women and oxen."

A lady recently deceased in New Hampshire has left \$300,000 to found a college for young women, wherein they shall be taught all the higher branches of education enjoyed by male students in other establishments.

Female physicians are not so great a novelty as is generally supposed. A Mrs. Supple was a student of medicine in the London hospitals between thirty and forty years ago. A cousin of this lady occupies a desk in the office of WOODHULL & CLAFLIN'S WEEKLY.

Dr. Mary Walker, in her characteristic costume, called on a member of our editorial corps a few evenings since. She says she is going to lecture on "Woman Suffrage" and "Reform" generally this winter. She is writing, and will soon have ready for the press her book "Hitt," which strikes hard at some things that are not made of glass.

One of the quickest ways of making a fortune is to marry a fashionable young lady, and sell her clothes. The principal objection in this proceeding is, that the seller might get sold in the transaction. We think, however, that there is little question that the quickest way of spending a fortune would be to marry a fashionable lady, and buy her clothes. The experiment has been tried frequently, with the same results.

An eminent college president says that the studies pursued by women should be those that are pursued by men; and that they should be pursued much to the same extent. There is nothing which the undergraduate learns in his college course which he should not be glad that his wife should know as well as himself. A liberal education has miserably failed of its aim when a man desires in a wife, not an equal, but a toy or slave.

We advocate, says John Russell Young, any measure that extends woman's usefulness and gives her new opportunities for earning her own livelihood. The misfortune of women is that they are crowded out of a hundred employments in which they might engage with advantage to themselves and the country. We owe woman the chance to work. Why should she be confined to the needle? Throw down the barriers, and let her have a chance to do everything that she can. The basis of woman's rights is the right to work.

The sanitary condition of needlewomen is shown by an investigation of Dr. Letheby, the medical officer of health for the City of London. Their mean age is 35.4; that of all classes of women 54.1. Out of 1,000 needlewomen, 438 die from phthisis; of shopkeeping women, only 127. Deaths from fever—needlewomen, 106; shopkeepers, 37. More than a fourth of the deaths of the children of needlewomen are from scrofula, tabes and hydrocephalus. In all England the proportion is hardly seven per cent. In 1861 there were 137,131 females employed at the various branches of needlework in London, of whom 21,000 were under 21 years of age.

THE GREAT UNITED STATES' TEA COMPANY.—A positive assurance that what we eat and drink contains no deleterious or poisonous matter, creates a comfortable sensation in the mind not often realized in the present day.

Women who want their rights, women who have them, and women who have only wrongs in this world (and how many are there of these), are all interested in the question of the purity of their food and drink.

That the Great United States' Tea Company, No. 28 Vesey street, sell only pure tea, Professor Seeley and the *World* informed us on that memorable day of analysis, December 18, 1868, and no deviation is made in regard to quality and purity, the same system of business being still continued in their establishment.

MUSICAL ADVANCEMENT.—HALET, DAVIS & CO.'S PIANOS.—For many years this firm has manufactured the finest-toned and best instruments in the country, as the premiums and medals which have been awarded them show. They have lately turned out an entirely new Scale Piano, which is thought by all who have tried it to be the most superior Square instrument yet produced, possessing as it does, the power and volume of a Grand Piano. On a recent visit to Philadelphia, we noticed at the warehouses of Messrs. W. Redfield, Phelps & Co., 927 Chestnut street an unusually fine assortment of these splendid pianos.

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

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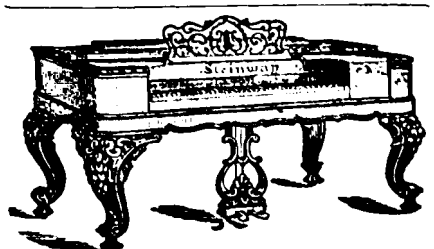
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7:30 A. M.—For Easton.

12 M.—For Flemington, Easton, Allentown, Mauch Chunk, Wilkesbarre, Reading, Columbia, Lancaster, Ephrata, Lititz, Pottsville, Scranton, Harrisburg, etc.

2 P. M.—For Easton, Allentown, etc.

3:30 P. M.—For Easton, Allentown, Mauch Chunk, and Belvidere.

4:30 P. M.—For Somerville and Flemington.

5:15 P. M.—For Somerville.

6 P. M.—For Easton.

7 P. M.—For Somerville.

7:45 P. M.—For Easton.

9 P. M.—For Plainfield.

12 P. M.—For Plainfield on Sundays only.

Trains leave for Elizabeth at 5:30, 6:00, 6:30, 7:30, 9:00, 9:20, 10:30, 11:40 A. M., 12:00 M., 1:00, 2:00, 2:15, 3:15, 3:30, 4:00, 4:30, 4:45, 5:15, 5:45, 6:00, 6:20, 7:00, 7:45, 9:00, 10:45, 12:00 P. M.

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11:40 A. M.—Lehigh Val. Ex., stopping at Newark, Morristown, Dover, Hackettstown and Washington, and connecting at Easton with Lehigh Valley Railroad for Bethlehem, Mauch Chunk, Wilkesbarre and all stations on the Lehigh Valley Railroad.

4:10 P. M.—Scranton Express for all principal stations, connecting at Washington with D. L. and W. R. R. for Water Gap, Stroudsburg, and Scranton.

3:30 P. M.—Hackettstown Mail connects with Boonton, Chester and Sussex Railroad.

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

6:30, 7:30 and 10:00 A. M., 2:30, 4:20 and 6:00 P. M. to Summit and intermediate stations.

6:30, 7:30, 9:00, 10:00 and 11:20 A. M., 1:00, 2:30, 3:40, 4:20, 4:50, 6:00, 6:40, 9:00 and 11:45 P. M., for South Orange and intermediate stations.

For Newark at 6:30, 7:30, 8:00, 8:30, 9:00, 10:00, 10:30, 11:00, 11:20 and 11:40 A. M.; 1:00, 2:00, 2:30, 3:30, 3:40, 3:50, 4:20, 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.

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For Fort Jervis and Way, at 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 Saugerties and Way, 5 and 6 P. M. (Twenty-third street, 4:45 and 5:45 P. M.) Theatre train, 11:30 P. M. (Twenty-third street, 11:15 P. M.)

For Paterson and Way, from Twenty-third street depot, at 6:45, 10:15 and 11:45 A. M.; 1:45, 3:45, 5:15 and 6:45 P. M. From Chambers street depot, at 6:45, 10:15 A. M.; 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.; 2:15, 3:45, 5:15, 5:45 and 6:45 P. M. From Chambers street depot, 9 A. M.; 12 M.; 2:15, 4:15, 5:15, 6 and 6:45 P. M.

For Piermont, Nyack, Monsey and Way, from Twenty-third street depot, at 9:15 A. M.; 12:45, 1:15, 4:15, 4:45, and 7:15 P. M., and, Saturdays only, 11:45 P. M. From Chambers street depot, at 9:30 A. M.; 11:30, 4:15, 4:30, 5 and 7:30 P. M.; Saturdays only, 11:20 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—305 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. RICKER, June 13, W. M. R. BARR.

Gen'l Supt. 1870. G'l Pass. Ag't.

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

NEW YORK AND PHILADELPHIA RAILROAD.

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 Washington, and the Southwest and South via Washington, with Reclining Chair Car and Sleeping Car attached.

FOR NEWARK (Market Street Station).

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

FOR ELIZABETH.

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

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F. W. RANKIN, Gen. Pass. Ag't. *Daily. F. W. JACKSON, Gen. Supt.

NEW YORK CENTRAL AND HUDSON RIVER RAILROAD.

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

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

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

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

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

2 P. M. Hudson train.

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

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

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

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

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

W. M. H. VANDEBILT, 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.

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ABRAM S. HEWITT, Secretary.

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THE MODERN STAGE.

AUTHORS, PLAYS, MANAGERS, STAGE-MANAGERS, ACTORS AND ACTRESSES.

The modern public exhibits a sustained demand for dramatic entertainments. This fact suggests the importance of modern dramatic art, both in its social and intellectual aspects; yet dramatic exhibitions, at present, rarely receive more literary attention than that accorded by the routine critic of the daily press. The public itself also regards the stage as a mere amusement, and ignores the influence of its teachings. The condition of the modern stage, even regarded with the utmost leniency, is one that justifies the disparaging comments of old play-goers, whom it is the habit to scoff. But, then, that which may be looked upon as a declension, may, upon analysis, prove to be a transition. From the Doric period, when tragedy first grew out of professional ceremonials, in its simplicity of a chorus and dialogue to the time when Terence compressed the realities of life into a picture we call comedy; and thence through the successive periods of revived classic drama of mysteries, of transitional comedy and of the Italian classic revival, which Shakespeare swept away by the tragedy of nature, which took the world two hundred years to understand. From the period of the classicism of Racine, the satire of Moliere, the genuineness of Calderon and the contemporary group of English dramatists to the days when audiences enjoyed the sparkling epigram of Goldsmith, the finish of Sheridan and the stilted dialogue of Kotzebue, down to the modern French comedy—all these varieties of dramatic art have served their distinct period and condition, but Shakespeare outlives and is for all time, for his works are lessons of unchanging humanity. Each of these periods has been marked by intervals of transition, and has had to break through the trammels of fashion and prejudice. Is it not probable that a struggle is now going on between that giant usage and that David with the sling of the period, and that while this struggle lasts, the field is left to hungry sensationalism and extravagance—mingling some good with much that is bad? The drama has served various purposes, and the modern object of the stage is altogether different from what it was. We no longer use it as a direct substitute for literature, for we now have books and other mediums of communication. Neither is its present purpose directly academic or religious. But it is capable of wielding a mighty influence—for what power is invested in the actor who on the stage holds the souls of hundreds? How potent is this faculty when the present practical tendencies of life are considered in their restraining effect upon the emotions? But, at the present time, the actor's profession is but too frequently degraded to the exhibition of the very lowest forms of dramatic art. Much public misconception is observable in reference to the stage, and it may be desirable to place the subject in a practical light without an analytical treatment. What we require are good class plays for the more advanced audiences, and there is every reason to suppose that we are merging gradually into a comedy of our own. We also require good plays for the masses, and, above all, we demand good players. It is astonishing how patiently the public bears the infliction of indifferent actors. Why should this be? Why should not the stage be exalted to the responsibility of a fine art? While we have an indifferent stage, we will have an indifferent audience.

It would be folly to present to the public the highest form of tragic art, unless aided by some great star actor, or comedy, whose epigram and keen satire require the most sensitive minds to appreciate them; to present such plays, under any other circumstances, would be, of course, managerial suicide, and rightly so. The stage, like a picture, should be regarded with the same appreciation of artistic sense and commercial value which leads to the true understanding of its worth. But alas! at present the stage loses sight of the artistic sense, and only considers the commercial point. This is deplorable, because a theatre hitherto devoted to the production of high class pieces, is making a temporary success by the exhibition of something a little better than a nigger break down, or by the coarsest farce; managers and actors will talk extended nonsense about "supply and demand," "can't starve to please the artistic," "the public will have it," etc.

Now, it is this supply-and-demand theory and limited commercial view which is doing mischief to the stage, and often misses the very mark aimed at, for the reason that art cannot be treated strictly by the theory of exchange. The consequence is, that actors limit their attachment to their art to the amount of their weekly salaries, and that stars are absorbing enormous and oppressive amounts from the theatrical treasury. In this state of affairs, some managers perhaps by a genuine instinct, perhaps by flattery, rush to the other extreme, and produce plays out of date, or far above the critical reach of their auditoria. A combination of reasons above cited has led to the recent productions of spectacular dramas, which have been more or less imported from Paris, without at the same time importing the talent to give effect to the wretched rhymes and senseless points that such adaptations abound in. These plays are far more in moral than the "Beggars' Opera." Lacking as they do, its rich vim to redeem them, they are rude exhibitions of nakedness and unskillfulness. At times, a genuine player is a participant in such an exhibition, which is grievous to see. It is a degradation of the stage, to the level of the caravan show business. Some cynics would tell us, that notwithstanding the advance of civilization, man is still a hunter, and his sensual instincts must be gratified, and that a "Black Crook" is only a "bull fight" in disguise.

Why deprave the masses by appeals to their grossest nature, appeals that satiate, by the exhibition of coarse jest and shallow fun, by grasping every point that will destroy the illusion of the stage, which is its chiefest beauty and gratification? It is every where said, that this is an age of sensationalism and extravagance, but like many other sayings, it is anything but defined. There is no reason why the present public should not be gratified by a sensational drama, but there is equally no reason that such should be a gross exhibition of indecency. At the same time we must not rush to the other extreme, and present only moral plays, for that would be a fallacy. Life is not always moral and forgiving; passions still assert themselves, and pardoning Beechers are not always on the spot to condone for all and every evil. This view of the subject brings us to the introduction and influence of French comedy. Neither the American nor the English stage can yet claim the establishment of comedy.

There are noble champions, headed by Robertson, who are gradually claiming for the English stage this distinction;

but the fact is we have to go to Paris for ideas whereon to build an English comedy. We have fallen into a fashion, and fashion is a powerful mistress. The fashion now is to transport a Parisian contemporary comedy to the American or English boards, and produce the anomaly of a picture of Parisian life before an American audience utterly different to our own and to the masses—utterly incomprehensible. The brilliant French epigram has lost its point, and the wit, the keenness and the cutting local allusions are rendered meaningless. But then it is a step in the right direction, and the public, although condemning the questionable morality of French comedy, go to see it "done in English." A New York manager, whose advanced astuteness and energy has met with success against the prophesied failure of almost the entire profession, has seen the importance of this growing desire for modern comedy. He therefore, with commendable skill in his adaptation of Parisian comedy, strengthens the plot, and throws coloring and action into those parts which, in French, depend upon epigram and satire. He eagerly seizes the salient points of rich dresses, scenery and furniture, and, by a system of excision, addition and condensation, presents a series of effective pictures of contemporary society, introducing much action and a dash of romance. Having thus counterbalanced the losses the work may have sustained by translation, he produces a play equal to his audience. These innovations might shock the literary sensitiveness of the original author, and ill-natured critics might, with truth, observe that there was too much upholstery in the drama. He then selects as skilful artists to render it as are readily at hand, and its production is a success. This Parisian comedy is seriously immoral, in so much as Parisian society is of itself immoral. Modern Paris is in a state of transition, philosophical, intellectual, satirical and sentimental, and delighting in any social novelty or monstrosity. These qualities pronounce themselves in the comedy of contemporary Parisian society. It would be a difficult task to predict the character of plays best adapted to the masses. Some connoisseurs reason that the very practical issue of our daily work causes a desire to be entertained by romance, or relaxed by mirth. There can be no doubt that the romantic drama, well acted and interspersed with music, the whole dressed in beautiful scenery, always brings paying houses.

Sar acting must be regarded as a necessary evil. In a literary sense, it is destructive of a comedy where average talent in the performers is most desirable. But the public would prefer the perfect acting of one individual to the imperfect acting of many. The unfortunate result, however, is that the immense expense of the star, who generally shares the house, renders the stock players of most unequal and of inferior artistic ability. This is particularly the case in the rendition of Shakespeare. We now arrive at the important point to the public—good actors. We fear that the managers are often unjustly blamed for the sins of the artists they engage. Managers incur great risks, and cannot afford to make experiments. What they require are actors who can be depended upon for the "business" for which they are especially engaged, and this arrangement is difficult to be substituted by a superior one. A manager would prefer an experienced actor or actress in a certain part, although of inferior ability, to a novice of more talent but less experience, and therefore considered less reliable. It would be desirable that the education and artistic appreciation of stage managers were more considered, and that they were invested with more power. These points, we venture to predict, would advance the interests of the stage. Stage-managers are but too frequently subject to great prejudice. They regard the actors only from a commercial and practical point of view. They treat their profession precisely as a trade, believing that actors should matriculate through years of various "business," as it is technically termed, before they can be trusted with a responsible part. In this manner many young men and young women of promise are driven to the provincial boards, where they are thrown into still more ignorant hands, and have to labor through years of unnecessary drudgery ere they arrive at success. During this period, if they have not quitted their calling, but possess the natural instinct of acting, they will ultimately be discovered shining in some obscure theatre. By such a time, the freshness of their youth, and oftentimes their beauty, have gone, and the stage has been robbed of prolific and valuable talent, cruelly crushed by the prejudiced ignorance of management. The cause of this, perhaps, is the following: Prejudiced professionals forget that the experience necessary to make an efficient actor of an aspirant of natural talent is slight to that required by others of less talent. They cannot detect that vivid conception, keen sensibility, mobility of face and imitative faculty, the possession of which renders the aspirant often an actor of far greater power than the stage-manager himself, whose interest is sought to enter his company. An actor is born an actor. It is the fact of an actor's dependence upon natural gifts, that renders his profession one of the most difficult of accomplishment. A novice, possessing the faculty of an actor, requires but small experience to gain that practical acquaintance with stage details, the absence of which renders amateur performances so abominable. The public will overlook the inexperience of the novice if his or her talent is resplendent. A brilliant example of the success of a novice, almost without experience, is nightly delighting crowded audiences in London; but such an actor was instinctively so before he ever appeared on the public boards and conquered the routine by wounds which less talented actors were slowly plodding over. Parisian managers display greater shrewdness in the selection of raw material; and thus has peopled their stage with great talent.

After all, the public, and not the stage-manager, is the one to be consulted, and what public would not prefer the beauty, the ardor and freshness of youth, to age, stiff, but experienced. "Away with experience alone, it would clamor. Let us have youth and genius!"

One of the great obstacles to the advancement of modern acting is that which might be expressed as "individuality." An actor will frequently fall into a part that very much resembles himself. If a man of talent, he will elaborate this, and make a part of it. In fact, "make a hit," and he will star through the States in the character. He may be very excellent in it; but, unfortunately, this will be but too often the limit of his acting capability. He then, on the reputation of this one part (sometimes a low comedy one), plays tragedy, high comedy, etc., to the infliction and perplexity of the audience. He is in these ways acting himself; and because the public is attracted by his reputation, it is no reason why it should be inflicted by inferior acting. Individuality, in the strict sense, is just what an actor, not limited to parts, should avoid; for how can he identify himself with various parts, when the illusion is destroyed by a predominant and monotonous individuality. It was this individuality that was markedly absent in Garrick, Keau, Booth, the elder, and other giants of dramatic

art. It is recorded that Garrick frequently totally deceived his auditory as to his identity. That was perfect acting; but how could it have been so had he been unable to dispossess himself of his individuality? It is a deplorable fact, that actors, as a rule, are uneducated for the requirements of an art requiring both education and culture. This latter is painfully observable in the performance of comedy. How can they depict a society into which they never have entrance? Why should I thus be? How can society be blamed for its prejudice against the profession, when its members offer even to the most liberally inclined circles, evident reasons for non-admission. Of course, there are exceptions. Actors should be people of education and culture. They could then soon break through old standing prejudices. They should receive the distinction accorded to the artist. They should be artists in their nature, and cultured in their manners with just that touch of Bohemianism which necessarily belongs to artists. We have spoken of actors in the combined sense of actors and actresses, but it may be well to speak a few words as to that now common public demand, a good actress. The reference previously made to the social status of the profession is one reason why the stage is robbed of many artistic women, who would prefer to sacrifice their artistic ambition than their position in society. But were they and their male advisers more independent, we should be gratified by many artists of superior powers. Already improvement is rapidly advancing in this direction. As a rule, the actresses now before the public are what might be described as hard and inexpressive, and, in comedy, lacking the spirit of mirth. As Dumas, in some ingenious but Frenchy comments upon this subject, has recently remarked, "Women have all a tragic tendency upon the stage. To laugh is to throw aside their most politic weapon; to weep is to exercise its keenest edge." Women of dramatic power are now greatly needed, and women of culture and beauty. Such an adornment of the stage would much assist its elevation. New York can be proud of the present condition of its stage, but there is still a palpable absence of ability upon it. Dramatic artists should excite our regard and interest, both by the laboriousness of their profession and the influence of their art; but they should, in return, endeavor to win our sympathies by endeavors to exalt the art they practice. Great advances are now being made, and prejudices of the public and conventionalisms of actors are dissolving away. A brilliant epoch of dramatic may almost be prophesied.

HERBERT BRIGHT.

A MODEL GIRL TALKED TO.—One of Mrs. Stowe's characters in her novel of "Pink and White Tyranny," is thus pictured:

Lillie had numbered among her admirers many lights of the church. She had flirted with bishops, priests and deacons, who, none of them, would for the world, have been so ungallant as to quote to her such dreadful professional passages as "She that liveth in pleasure is dead while she liveth."

In fact, the clergy, while off duty, are no safer guides of attractive young women than other mortal men; and Lillie had so often seen their spiritual attention degenerate into downright temporal love-making that she held them in as small reverence as the rest of their sex. Only one dreadful John the Baptist of her acquaintance, one of the camel's-hair-girdle and locust-and-wild-honey species, once encountering Lillie at Saratoga, and observing the ways and manners of the court which she kept there, took it upon him to give her a spiritual admonition.

"Miss Lillie, I see no chance for the salvation of your soul, unless it should please God to send the small-pox upon you. I think I shall pray for that."

"Oh, horrors! don't! I'd rather never be saved," Lillie answered, with a fervent sincerity.

The story was repeated afterward as an amusing "bon mot," and a specimen of the barbarity to which religious fanaticism may lead; and yet we question whether John the Baptist had not the right of it.

For it must at once appear that, had the small-pox made the above-mentioned change in Lillie's complexion at sixteen the whole course of her life would have taken another turn. The whole world would then have united in letting her know that she must live to some useful purpose, or be nobody and nothing. Schoolmasters would have scolded her if she idled ever her lessons; and her breaking down in arithmetic, and mistakes in history, would no longer have been regarded as interesting.

Clergymen consulted on her spiritual state, would have told her freely that she was a miserable sinner, who, except she repented, must likewise perish. In short all those bitter and wholesome truths, which strengthen and invigorate the virtues of plain people, might possibly have led her a long way on toward saintship.

As it was, Lillie was confessedly no saint; and yet, if much of a sinner, society has as much flower of the Christian civilization of the nineteenth century, and the kind of woman, that, on the whole, men of quite distinguished sense have been fond of choosing for wives, and will go on seeking to the end of the chapter.

NEWSPAPER COMMENTS.

The *News Bulletin*, Schenectady, N. Y., says:

WOODHULL & CLAFLIN'S WEEKLY is a neatly dressed sixteen-paged sheet, and swings out "Upward and Onward" for its motto. It disavows all sympathy with either of the great political parties of the country, and will on its principles of progress support Victoria C. Woodhull for President. We cannot say at this early day whether we could vote for this candidate or not; but we would let our wife (if we had one) throw a ballot for Victoria, if she wanted to. The paper will be devoted to the vital interests of the people whatever they may be. There is a great work which a journal of this kind can do, and we presume it will not be backward in pushing anything which duty prompts. Our compliments are due to the publishers for the first number.

The *Philadelphia Press*, June 7, says:

WOODHULL & CLAFLIN'S WEEKLY preaches to women that they can do anything that a man can without making any fuss about it, and that if they will only start any business just like a man, and carry it on just like a man, they can do so, and be in all respects as far as regards their public relations just like a man. We think the WEEKLY will prove this proposition. Whether, however, this is an advance for the sex or not is a mixed question of morals and gallantry which we prefer to leave open for the present. The headquarters of the WEEKLY in this city will be the Central News Company. Fifty thousand copies, we are told, are published every week, all of which are sold to bona fide readers at ten cents a piece, or given away to the poor.