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A TALE OF A KITE.

I.

A Buzzard once sat where an Eagle had perched—
(Chorus of hey-diddle-diddle!)—
Foul was his plumage, and draggled and smirched;
And to those who his queer antecedents had searched,
How he ever got there was a riddle.
Still, he was there,
And his thorough-bred stare
At the orthodox, azure-veined lords of the air,
Seemed to smack of "the purple;" and when, with a smile
And brotherly kiss to the Queen of the Isle,
Whose "sun never sets," he had settled the thing,
He talked like a Caesar and felt like a king.
Sure never a monarch and never a bird
Wore a haughtier crest than Napoleon Third.

II.

But, alas for the Cæsars! they cannot keep quiet—
(Chorus of hey-diddle-diddle!)—
When they've once had a taste of imperial diet,
They're sure to wax fat, and to kick up a riot,
With Old Nick to play at the fiddle.
And 'twas really absurd
How this overgrown bird,
This terrible glutton, Napoleon Third,
Took to coaxing and bullying, plotting and lying.
While his dupes were a-groaning, and starving and dying;
He cared not a pin so that he and his chick
Might have plenty of victims to worry and pick:
"Make Europe a graveyard, let Mexico howl,
So we feather our nest," quoth this truculent fowl.

III.

Well! at last a fine opening was thrown in his way—
(Chorus of hey-diddle-diddle!)—
A Dove, with a crown, that had seen its best day,
And with feathers all "soiled" and bespattered with clay,
Though 't' not abuse her, for all that they say,
Since Truth often lies in the middle—
And we, all of us, know
That 'tis "in medio
Tutissimus ibis"—a maxim worth quoting,
When talking of people, or driving or boasting.
This Dove (to return from our classic digression)
Too weak for resistance, too proud for concession,
Was finally chased, and, with might and with main,
Took her ultimate flight from the kingdom of Spain.

IV.

Now the Buzzard, who ruled o'er the fortunes of France—
(Chorus the same as before)—
Jumped as quick as a trout, as he scented the chance,
And he marshalled his flocks, and prepared an advance
On a nest he had "spotted" of yore,
Where a grisly old fellow
With plumes black and yellow,
A full-blooded Eagle kept aquiline state,
By side of an equally full-blooded mate;
With a shallow pretence, he manœuvred the quarrel,
And vowed that his conduct was righteous and moral.
For "the Eagle," said he, "has an eye upon Spain;
I'll be switched if I stand it—there now, that is plain."

V.

I suppose that, since Abel was clubbed by his brother—
(Chorus the same as before)—
And the phantom of death came to quench and to smother
Mortality's lamp, there has ne'er ben another
Such banquet of carnage and gore.
For, with murderous rage
Did the parties engage
In a pitiless struggle for power and life,
Unheeding the victims who gasped in the strife,
And the women and children left helpless, forlorn,
Too weak to protest, and too abject to mourn.
"Now's the time to decide who's 'the cock of the walk,'
'Tis with talons we'll argue—with blows we will talk."

VI.

And the talons *did* argue with eloquence stern,
(Chorus the same as before)—
Till the poor stricken Buzzard was driven to learn
A lesson, though wholesome, yet likely to burn
Through the well-padded armor he wore.
And, at last, at Sedan, where he looks for a chair
Supported by Poles, lo! the Prussians are there!
And they take his Sedan, and they carry him off,
While the little birds chatter and gossip and scoff.
'Tis a pretty hard lesson when once you've been regal,
But a Buzzard, you see, shouldn't tackle an Eagle!

Moral.

Hey-diddle-diddle! Life's but a riddle!
Guess it the best that you can.
But if, weary with care, you must sit in a chair,
Beware how you choose a Sedan!
That's your plan,
If you're really "a sensible man."

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

BY ANNIE DENTON CRIDGE.

DREAM No. 4.

It is said that much dreaming is the result of much eating late at night. However this may accord with the experience of others, very confident am I that *my* dreaming is not thus caused.

When quite a child I used to visit, in my dreams, a mountain region in which some excavations were going on; but, being there only at night, I never saw any one at work. An old man leaning on a staff, however, invariably met me, and would show me the progress made since a previous visit. Sometimes he would walk with me up a mountain, then down into a valley, where he had a rough log-cabin. This region of Dreamland had been visited by me hundreds of times in my sleep, all those years from childhood to the present time. I meet the same old gentleman, take walks with him in various parts of this same mountain, converse with him on the progress of the excavation, improvements made, etc.

But now to my fourth dream of that strange land where women are considered superior to men.

I dreamed: and, lo! I stood in the same hall where I had attended the meeting on "Man's Rights;" but every seat was vacant. Then I heard the murmur of voices; and, very soon, people began to pour into the hall. Into the minds of those people I had the power to look; and in nearly all was a profound belief in the *rights of men*. Then I turned me about, and looked; and, lo! the capacious hall was filled to overflowing. Several ladies and gentlemen were on the platform; but what did it mean?—there were the veritable Mr. Sammie Smiley and Mr. Johnnie Smith; but they looked fifteen or sixteen years older than when I saw them before, their hair being liberally sprinkled with gray.

To an old lady near me I remarked how strange it was that their hair should have thus turned gray in a few days. She looked at me wonderingly, and then smilingly replied, "You are probably a stranger; those two gentlemen have been gray for some years."

"But," I rejoined, "the last time I saw them they were young, and had not a gray hair."

"Ah!" said the lady pleasantly; "but time will make us all gray. When those gentlemen commenced the agitation of man's rights they were young; but twenty years has made a difference."

Twenty years! what did it mean? I had just begun to rub my eyes to see if I was asleep, as I have a habit of doing when dreaming anything unpleasant, when Mr. Johnnie Smith came forward to speak. He demanded the franchise for men forthwith. He was clad in black velvet, but without trappings of any kind. While he was speaking, it seemed to me that I had the power of passing, unseen by the audience, from one speaker to the other, and looking into their thoughts. Some of them were so beautifully true and earnest that I was delighted. Others were full of parade; and I saw written in their souls the word FASHIONABLE in large letters. In vain I asked myself, What does this mean? I could see no connection between this word and man's rights. But just then Mr. Johnnie Smith finished his speech by saying, "We are going to make man's rights FASHIONABLE!"

Then, in the twinkling of an eye, I seemed to see those gentlemen speakers stand up; and, lo! how the majority were tricked off in finery! One, I remember, was dressed in pants of green-silk velvet, with little flounces of the same material from the foot to above the knees; a blue-velvet vest, with little flounces of green up to the pockets, and at a corresponding distance each side of the button-holes and buttons; a blue-velvet swallow-tailed coat, trimmed with green flounces and fringe down the front, round the sleeves, and round the coat-tails, which, under the influence of a "Grecian bend," were duly projected in the most fashionable style: the whole attitude, I am almost ashamed to say, suggesting that of a monkey standing on two feet that had been accustomed to use four for that purpose. I must have laughed aloud in my sleep at this, so greatly did I feel amused. One glance around the platform showed that every gentleman on the platform attitudinized in a similar manner, except Mr. Sammie Smiley and Mr. Johnnie Smith.

But I must finish the description of this exquisitely fashionable young gentleman, whose name was Master Willie Sandy. Well, Master Willie's little head was graced with a little green-velvet cap in which were four blue feathers, pointing east, west, north and south. In Master Willie's hands, which were covered by red gloves, was a tiny porte-monnaie, with the little chains of which his tapering fingers toyed while he spoke. On coming forward to address the audience, the projection of his coat-tails, in connection with his fashionable stoop, imparted the appearance of his being about to fly. But he talked very prettily on man's rights generally and particularly, even saying something in derogation of that fashionable life, which, as the poor boy had been taught, was the alpha and omega of existence. He concluded by stating that he was engaged in the study of engineering and of the higher branches of mathematics, and that he found nothing very difficult in either; at which remark some savans in the audience were vastly amused. He retired amid loud applause, much of which was decidedly ironical. I was pained to hear such remarks as, "Willie had better take off his Grecian bend;" "He had better take off his fashionable gear before he pretends to talk about the dignity of men, men's rights," etc.

Then another gentleman came to the front of the platform. He was tall for a man, dressed in gold and black—black satin; suit trimmed with gold-colored satin folds, with a Grecian bend of enormous size, so that his coat-tails projected yet more than those of Mr. Willie Sandy. He read a speech, or essay, on man's rights, which was very dry and uninteresting. Then followed a little gentleman dressed in black, without trimming of any kind. I saw he had a gold watch hung round his neck by a gold chain; a plain linen collar and cuffs completed his toilet. He remarked that many colleges were now open to men, and that thousands and tens of thousands of young men educated therein had proved themselves equal to

women; that governments should not be upheld merely to honor or create big bugs, but more for the benefit of the governed, all of whom had a right to participate in making the laws. This was not a question as to whether men or women should be the governing class; but it was a question of *human* rights, *universal* rights, the rights of humanity.

"That is good," said several, as I moved again among the audience; "that was a sensible dress and a sensible speech." "What," asked another, "brings these fantastically-dressed men on the platform?"

"Don't you know," replied another; "why, Mr. Johnnie Smith and some others are resolved to make man's rights fashionable."

Then I thought in my dream that Mr. Sammie Smiley commenced to address the meeting; and I was so pleased that I can remember most of what he said. He began:

"Friends, twenty years have passed away since we inaugurated this movement; many of us have grown gray in the cause. Allow me to give you an outline of its history. Almost simultaneously with its inauguration a few of us came together, and, being desirous to begin at the beginning of man's wrongs, and save the generation of young children that were growing up around us, we commenced a 'Children's Rights Society.' We held meetings everywhere on this subject; gentlemen and ladies joined us, giving their time and money to the cause. Small were the beginnings; but thousands joined our ranks who were not, they said, believers in men's rights: man's rights brought its thousands, but children's rights its tens of thousands. Children's rights are the foundation of both man's and woman's rights; for we are laboring for the rights of humanity as a whole. In the first place lectures were given to fathers and mothers on physiology. Halls were rented. We moved slowly, but surely. On every Saturday afternoon lectures on scientific subjects were given to children. Science was simplified and illustrated by appropriate apparatus, and the children instructed in Nature's own method, not by *pouring in*, but by bringing out their own inherent powers. By degrees halls were built in every large city, and devoted to the rights of children; and so successful were the methods of instruction adopted, that, in many places, they almost superseded our common schools.

"Allow me to specify a few examples. You all know the miserable methods of teaching that not long since were nearly universal; how science was fenced in by big words and obscure phraseology; you know how our children were confined six or seven hours daily in a dreary, miserable school-house, and how, as a general thing, the children hated the very idea of school. Now look into one of our large halls devoted to the rights of children. Observe the chemical room. A number of pneumatic troughs meet your eye, at each of which is a child making chemical experiments, with the aid and under the supervision of skillful professors.

"The geological room is furnished with large assortments of specimens. To every fifty children a tutor is assigned; they ramble through the country to collect specimens and observe the various formations—excursion trains being frequently engaged in taking them to distant localities to see for themselves the hot springs, mountains, canyons, stalactites, stalagmites, etc. Ask those children if they like to study? In an instant they exclaim, 'Why, yes! it is delightful!'

"Physiology has been taught on the same principles: nothing has been held back. The uses of every organ of the body have been so explained, that, in relation thereto, the idea of vulgarity has disappeared, and secret vices have departed; for knowledge is power—power to do right. Instead of the leaden eyes and feeble brain our young men are vigorous both in mind and body.

"Along with all this have been given lectures and lessons to adults; and, from morning to night, there are thousands in every city being educated in all that pertains to the laws of life.

"Twenty years have passed: those who were little children when we began have now grown to manhood and womanhood, and the majority of our young boys are now ready advantageously to exercise the franchise whenever they obtain it.

"Do you talk to me of the fashionable class, the moneyed class, who have all the time been either passive on-lookers or active opponents? Do you talk *now* of making man's rights fashionable; tricking out its advocates in the senseless gewgaws of fashionable society, and investing our reform with its weakness and folly?

"It cannot be done. We have built our temple with divine corner-stones. While physiology has broken the physical bonds and bands with which fashion has bound us, enabling our boys and girls to be dressed in loose and comfortable clothing, our thoughts have been unbound and purified by corresponding mental training. Children of both sexes can be safely trusted to study together, play together, and, when they grow to men and women, mingle together in all business relations, to the advantage of each and all.

"Though despised at first by some of the friends of man's rights, and regarded as a 'side issue,' having little or nothing to do with the main question, it having been held that we should confine ourselves to the advocacy of the franchise for men (which obtained, it was claimed that all the rest must follow), yet the movement for children's rights has been proved, by twenty years' experience, to have been the most powerful engine of success; for to-day there are millions of young men fully prepared judiciously to exercise the franchise, and millions of young women who have studied side by side with these young men, and are thus able, from per-

sonal knowledge, to realize the capacity of men, to acknowledge their rights, and to desire that, in business, in politics, and in the household, they should continue to walk side by side.

"Children's rights—a branch, if you so please, of the man's-rights movement—are, in fact, its foundation; while the right of franchise is the crown, the summit, the top-stone."

Round after round of applause followed the conclusion of his speech: so loud and so continued were the cheers that I awoke, and lo! it was a dream.

[TO BE CONTINUED.]

PROSPECTUS, DECLARATION OF PRINCIPLES AND APPEAL.

"VOICE OF SCIENCE,"

(A Weekly Journal.)

Devoted Specially to the Scientific Solution of the "Labor Question!"

Whereby the Great Impending War between "Labor and Capital" may be Averted!

THEIR RECIPROCITY AND UNITY OF INTERESTS POINTED OUT!

AND THEIR PEACE AND HARMONY SECURED!

And devoted Generally to the Scientific Organization of Industry!

WHEREBY IT MAY BE MADE ATTRACTIVE!

And Idleness no longer Honorable, nor Labor Disgraceful!

And to the Harmony of the Interests of society throughout!

Including the Harmony of Science and Religion—Wisdom and Love!

The Voice of Science is the Voice of Harmony! The Voice of Harmony is that of Peace! "Let us have Peace!"

The Voice of Science is the Voice of Wisdom! The Voice of Wisdom is the Voice that directs and commands, that is heard as from the mountain top, where the air is clear and the view unobstructed.

Wisdom is the Lamp to our feet, the Light to the eye. It leads, or points out, the way.

The Voice of Science and of Wisdom is the Voice of the Intellectual, which sees and knows, but which, by itself, is without aim or impetus.

The Voice of Love is the Voice of the Emotional, which does not know, which cannot see, but which only feels or desires. It *desires* the good but does not *know* the way thereto. The other, the Intellectual, must point out this way, as both its servant and master.

Love, therefore, when it attempts to act independently, necessarily acts blindly, and may not only miss its goal, but fall in the ditch. But let Wisdom take Love by the hand, or let them join hands, as mutual aids, nobly acknowledging their mutual dependence, and all will go well. The haven of Peace, and Harmony, and Happiness, is thus reached. The harmony and peace of Wisdom, and the joy and ecstasy of Love, are blended, and then a Heaven of bliss is secured. In such a union there is Organization. There cannot be organization without two or more elements. Without organization there is chaos. In this union there is strength; in their isolation they were weak.

SO WITH LABOR AND CAPITAL.

Good consists in true relations, in a true balance. There can be no absolute liberty; there *must not* be tyranny.

It is to be neither the sovereignty of the Priest, of the King, of an Oligarchy, nor of the People, but the *Sovereignty of Science, of Truth!* Not *vox Populi, vox Dei*, but *vox Scientiæ, vox Dei!*

Let us be wise to-day! "An ounce of prevention is better than a pound of cure." A grain of reason is better than a ton of cant. A foot of science is better than a furlong of sensation!

As, for example, witness the thrilling and horrifying events to which we have lately stood in such close relations, that they have left their furrows of agony in our souls, and have burned and scarred their sad and painful memories into our brains and hearts—who have brains and hearts—which might—upon the plan of these principles—have been avoided. Witness the indescribable horrors of the

French revolution. See, in the late Spanish sub-rebellion, how the down-trodden "lower classes" sought, in their blind rage and revenge, to rifle the public archives and destroy all titles to property; both of which instances might, in like manner, also have been avoided. Had reason, in these cases, been consulted, and less passion excited; had more thought and less feeling been exercised on each side; had the light and voice of Science been brought to bear upon the solution of the vast human problems which lay at the bottom of, and were the causes of, these effects, the results in each case would have been as far different from what they have been as enlightened reason is from blind passion; as candor and sincerity are from cant and hypocrisy; as religion is from priestcraft; as justice is from mock charity; as science is from sentiment; as exact thought and systematic method are from chaotic vagaries; and as light is from darkness! Surely these, and such as these, experiments, with their results, which we, as the humanity of this sphere, have tried, are sufficient to sound the alarm of our danger, also, upon this other question, this Labor Question—the broadest and greatest, and yet the most primary and radical, though the latest, of all the questions, a solution of which it has ever yet been the lot and duty of our race to attempt—to sound the alarm of our danger in case we change not the method of solution which we have, with such sad and sickening results, heretofore adopted, and in reference to these other cases.

Oh! what sum of crimes; what sum of miseries; what sum of horrors; what devastation; what rivers of blood; what cries of despair and wail of woe will go up from this fair earth if the voice of Science be not heeded; if Science be not allowed, if it be not appealed to, to solve this Labor Problem; to arbitrate between these, at present, opposing elements of Labor and Capital, or, more strictly speaking, laborers and capitalists; to arbitrate between the rulers and the ruled; the few and the many; the legislated for and the legislated against; the knowing and the ignorant; the rich and the poor; the non-producer and the producer; for, from this—this appeal to, and office of, Science—there is but the one alternative—war! war! to the very death, between these two classes. Nay, is this war not already upon us? War of interests. See the trades-unions' "strikes," and the employers' "lock-outs," and their destructive and soul-harrassing effects; the hostile and bitter feelings engendered; the hardships committed and endured; and the wrongs and crimes and outrages perpetrated! Nay, has not the torch of incendiarism already been lighted, and applied in instances? These "strikes" and "lock-outs" are fought on the one side with the two-edged sword of starvation, and on the other with a one-edged sword of loss of capital. The contest is, therefore, unequal, and the two-edged sword must continue to conquer. This fact is being understood by the other side, and they will next resort to the bullet, literally. They are already publicly, boldly threatening it. Look at this from a writer, speaking of these questions, giving his name in full, in a late number of the *New York Workman*. He says: "The rich men of the North have not contributed one dime toward the expenses of the late war; but have made millions of dollars by speculating on the dire necessities of the people. This cannot go on forever; there must be a change, and that soon. Evidences of the coming storm can be noticed on either hand. There is such a thing as justice somewhere, and I believe it may be everywhere. Let the rich men see to it that their houses are in order. In the day of trial no such humbug as 'money' can save them if they are found wanting. If bullets won't do *bullets shall*." Look at the report in the *Herald* the other day, of the International Revolutionary Labor Union Association in London. See the international combination of the "trades unions" between all Europe and this Continent. And see this, later, from the *National Workman*. It says: "The workmen of the entire world are marching steadily on in the work of reform, peacefully if they can, but by the sword and through blood, if there is no alternative. This movement is no child's play, and all must learn that he who presumes to trifle with it will surely get burned."

It is said, and with much truth, as history shows, that the invention of the bullet has been a great civilizer. It put the physically smaller and weaker man on a level with his "bigger brother," who was wont previously to play the bully and tyrant, and who was really the oppressor and despoiler of him. God grant that these two contending forces, now already standing face to face, for deadly combat, may consent to be taught, may seek to learn, a cheaper, higher, truer, and, if Science be duly consulted and heeded, a thousand times—ten thousand times—better method, whereby this other and next great step of civilization, of human progress and development, may be taken, *for taken it must be either by one or other of these methods!* This step is as inevitable as was the abolition of slavery or as was the abolition of the galling oppression of the people of France which caused the French revolution. But, we repeat, may Heaven in her Love and Wisdom save us herein from the alternative of resorting to the

method by which these evils were abolished and these steps taken upward and onward!

The "VOICE OF SCIENCE" comes, then, first, to sound the note of alarm, clear and loud all over this land—which may echo it to other lands—to each of these contending parties. It would, then, with great concern, earnestness and candor, offer its humble services to the Peaceful, Truthful, Scientific solution of this absorbing and pressing "Labor Question."

Science has but one voice herein: and she speaks with no uncertain sound. What is science for the employer is science for the employee. Their interests are one. An enlightened self-interest, by itself, on the part of each, will make each see this. We are at war in our Industrial relations because we are ignorant of the science of these relations. *Through Science, Wealth and Harmony, Peace and Good-will, for all, are possible.*

"Truth against the world"—of error! Truth will save the world—of humanity!

At present we are surrounded by so much anarchy, misery and crime that it is not to be wondered at that a genius of the world, reflecting upon this state of things, should have cried out in the agony of his sympathizing soul:

"Tell me what power it is, which in all time
Virtue pursues and sanction gives to crime:
For round me everywhere, in fearful odds,
I see but miseries, which condemn the gods!"

Which makes another exclaim, with less of despair and more of a heroic spirit:

"Let agitation come, who fears?
We need a flood; the filth of years
Has gathered round us. Roll, then, on!
What cannot stand had best be gone!"

And another to ask:

"Should he not rail at the corrupted times?
'Tis Poverty that fills the world with crimes!"

The "VOICE OF SCIENCE" will aim to suppress the war and discord, and to create peace and harmony, between capital and labor; to avert the destruction and loss of untold millions of precious treasure, sanctified by the sweat and toil that produced it; and thereby to suppress the otherwise inevitable mountains of misery and crime, and seas of blood and tears. It is to be started upon \$100,000, to be donated, by those who can well afford it, for these objects, in trust, to the subscriber, W. M. Boucher, as its proprietor and editor, who, when the facts of his life, so far, are known, may be thought peculiarly fitted and in training for this work. Commencing with a keen hungering and thirsting for knowledge generally—for truth—he first pursued it along the varied and desultory paths that lead to it, ascending from the more simple to the more complex, then gradually confining himself within a less range and passing down again from theological ethics and metaphysics to scientific ethics, and thence, to economics, fastening upon this subject of man's industrial relations, some six years ago, and making it his specialty since—doing this because believing that he had discovered that this is the subject more than any other that man needs and wants most to understand at this present time and stage of his development and degree of knowledge of the upward and increasingly complex chain of the sciences; and because, during all these steps, the social sciences—these social and industrial, these human or man problems (as distinguished from the so-called natural sciences)—have had the greatest attraction and charm for him, having in himself this human sympathy, combined with this intellectual craving for knowledge, and conscientious desire for truth.

Nor has this "mere theoretical" study of those problems been all. He has had actual experience in about all the classes of the industrial relations; in those of the agriculturist, the manufacturer and the trader; and as employer and employee, capitalist and laborer, in each; and has been a teacher, and a professional man, forsaking his profession for these, to him, more thrillingly interesting—because thus more socialistic—subjects, to which he has now for these years devoted his sympathies and energies, time and means, and, for the dissemination and further discovery of which, he offers to dedicate the remainder of his life. He would have gladly avoided—because painful to him—these "personal references," knowing that so many are wont to look at such with a very uncharitable eye; but he has felt it a duty to make them—due to those whom he would ask to join him, by their donations, in this project.

This journal will not be the organ of any one party or class as against any other, but one for the right and against the wrong, upon whichever side or wherever these may be found. It will only aim, as its name literally indicates, at sounding forth—perhaps at times in a "still small voice," and at others in Mount Sinai tones—the Voice of science and never the Cry of party.

And so it will be an organ for both parties—for capital and labor—so far as either desires science and harmony, and indicates honest intention to help solve the great problem as to how to change their present war of mutual waste and spoliation into a future peace of mutual recognition

and realization of interdependence and unity of interests. Meritorious articles, therefore, from either, it will willingly and gladly accept. Other economic and social scientists will gather round to aid and support the manager and editor; and we will, thus united, and all working together for these ends, prove a blessing, we trust, to this nation, and perhaps to the world. In this movement we must not repeat the blunder—so often committed heretofore—of attempting to proceed at once from the discovery, or supposed discovery, to the application, but must proceed from discovery, through dissemination, to application.

It will, perhaps, be issued simultaneously in New York, Boston, Chicago, San Francisco and Montreal. First issue, perhaps, 200,000 copies.

The donors' names, with address, business and sum, will be published in the journal, and also printed, in gold letter, upon white satin, and suitably framed, and a copy in the latter form will be presented to each donor, and one will decorate each office of the paper. Names will take precedence according to sum of donation. Each donor will be a free life subscriber.

Here, then, is an opportunity for those who desire to be of some marked service to their fellow-man—or of service to their own best interest—while yet in the stewardship of their great—or even medium—riches, to show their greater wisdom—and thereby, and justly, secure their greater honor and glory—by thus helping to lay the axe at the root of the tree which has yielded so abundantly these fruits of poverty, crime and misery, than has heretofore been shown by those who, though so munificently, and sometimes pompously, too, have but aimed at, and have been contented with, plucking off the fruit, or at most, hacking off some of the branches, while they leave the tree yet vigorous to send forth new branches and more abundant fruit. Those would destroy the effects by eradicating the cause; these would, while they temporarily antidote the effects, deepen and broaden the causes which must continue to reproduce the effects.

In this ship of destiny, thus freighted with humanity, let Love be at the heart-centre, furnishing impetus; Wisdom at the helm; and Truth be the beacon star.

Thus our trinity of worldly affairs will be—Love, Wisdom, Truth!

We have just finished the perusal of the latest numbers of two extraordinary journals—the *Nation* and *WOODHULL & CLAFLIN'S WEEKLY*. The former has an article on the Labor Question, and which we do wish every body of both these parties to this question would read, showing, among other things, that the local or national "trades unions" are learning that by frequent "strikes" they stop business and drive capital into other pursuits and out of the country, and that, seeing this, they are combining with other national unions into international unions so as to meet capital face to face in solid phalanx wherever it may be, or go; refusing to be consoled by, and even scorning the proffers of, mere political reform, but demanding radical social change; and they are blindly proposing, even, the abolition of all property—individual ownership. From this other weekly, which has just now burst forth within our midst, like an unexpected volcano, with a blaze of fire and splendor and diffusion of light, doubtless dazzling to some eyes, we quote these lines—where it is speaking of systematic organization and co-operation between capital and labor: "Capitalists will, in a sense, rule the world, but they must consent to be ruled in turn by science, by the new and rising science of society or Sociology. More than all, a religious acceptance by the capitalist of his true function as that of a *steward of the interests of the community*, will make him blessed of all men, converting the suspicion and hatred of the poor into a *loud acclaim of benediction!*" (Italics ours, and the whole of which deserves to be written in capitals of gold.)

In the countries of the Old World the governments have sought to be removed as far away from the people as possible. In the New World we started with the opposite design and policy of keeping government and people as nearly together—as nearly one—as possible. On the part of the "powers that be" this design has suffered a relapse, and the policy has become one of much more pretension than of reality. We have been drifting in the same direction in which the older and monarchical countries have gone before us. And this was inevitable, because *like causes produce like effects* the world over and always. We commenced, and have continued, with precisely the same systems of industry and substantially the same customs and systems of society generally as were practiced by our older brethren and our fatherlands.

Governments are but the outgrowths of society. The peculiar character and tendencies of the industrial and social status of a people moulds and shapes that of its government. They stand in the relation of cause and effect, the former the more basic and infinitely the more important. Of these the industrial is the most basic, influential and significant of any.

In both worlds these systems of industry and customs and habits of society have alike been such as to cause the divergence of the people into classes—the upper and the lower; the rich and the poor; the few and the many; the governors from the governed, and such as to blossom and fruit into such outgrowths as the Five Points, the New York slums, the New York elections, the venality of judges, the McFarland trials, the whisky, political and other rings, the peculiar kinds of legislation, the general wreck of morals and despair of virtue; and, in short, such as to conceal, in the deep recesses of their heretofore hidden mysteries, the deeply bedded roots of an Upas tree, whose touch continues to blight the prospects of a fairer, higher and nobler humanity; whose touch poisons and dries up the waters of human kindness and sympathy; shrivels and distorts the intellect and judgment, and corrodes and cankers and pollutes what might be fresh and sweet and pure!

In the absence of the mediatory and reconciliatory influence and power of science, of a truly self-enlightened interest, on the part of both parties, it is, in the very nature of things, that this divergence increases and broadens till the extreme is reached, where the other extreme ("extremes meet") of the extinction of all order, classes, and distinctions, and anarchy and chaos is met; where the two classes again meet, but now in the close embrace of a death struggle, in a carnival of crime and human slaughter, in the black night of a bloody revolution. Such is the inevitable recoil and collapse of such mad extremes—of all extremes.

The English revolution, the French revolution, the Spanish revolution, what were they but warning examples, and proofs of burning shame, of what we here announce? And yet these are again traveling over the same course toward the same pitfall; they, and we, and all of us, are trying the same experiment over again. But why is this? It is because we are yet ignorant; because we have not yet discovered, notwithstanding these experiments, the secret lurking-place of the subtle evil; not yet discovered even that this divergence and this recoil sustain the relation of cause and effect to each other, much less the secret and cause, the *rationale*, of this divergence itself, as it is herein pointed out. The burned child dreads the fire, 'tis said; but not so unless it knows that it was the fire that burned it. So with us. We have been burned, badly burned, but we remain ignorant of what burned us, and so we are again playing with the fire, the certain nature of which is to burn. We are now walking upon a smouldering volcano which will as surely burst and burn forth, covering and blinding us with its smoke and ashes, while it tortures and consumes us with its burning lava, as that the earth volcanoes have so burst forth, and for the same reason, viz.: Nature's necessity that a lost equilibrium must be restored; as surely so burst forth, as that this loss of equilibrium, caused by this divergence of classes, be not restored by this only other method possible—viz., the scientific method—the removing of the cause of this divergence by the Scientific Organization of Industry.

Hitherto these revolutions, these society earthquakes and human volcanic outbursts, have originated in the middle stratum of society, have been of the middle class against the upper class, the middle crust against the oppression of the "upper crust." The coming and commencing revolution and upheaval is starting deep down from the lower and third stratum, or rather from the second, still, because there are now but the two classes of society, what was the first of the three having been abolished, as a governing class, by these former revolutions.

This new divergence of classes, this new loss of equilibrium in the social body, has again reached the point where reconstruction, for the sake of restoration of equilibrium, has become inevitable.

This lower class, to whom life is made a struggle, oppressed and goaded by the demons of want, starvation, crime and misery, but from whence a hitherto smouldering fire of feeling and thought is now bursting forth, and resulting into more or less definite action against what they consider to be the source of their oppression and wrongs—the rich; this lower class, we say, are about to move with irresistible might and power. Which movement, unless guided by the counsels of science, whereby it may be made a blessing to both classes, will end in similar violent and heartrending scenes to those of former revolutions.

These past revolutions were made by the proprietary industrial or the "trading" class against the feudal and landed aristocracy. The present movement is by the working-man against the "trader"—the producer against the mere speculator or non-producer.

The reconstruction of the industrial relations and methods of society proposed by science is such as will not only ameliorate the condition of the complaining class, but also greatly better the condition of the other class—of all classes and interests—just as surely as an improvement in the sanitary conditions of an unhealthy and pestilent breeding part of a city would also benefit other parts of the city.

This movement being from the bottom is the most com-

prehensive, and is the final one in this department of human concerns. 'Tis the first and only time the human race has "touched bottom" in social reform, in social organization. Herein we find the true and the only true and sure foundation—the *masses*—for the social structure. None other has proved—nor could they—sufficiently *broad* and *deep* for its sure and lasting support. This is the everlasting rock of the social salvation—for it will include the first and basic science of the social sciences, viz.: Economics, or that which shall regulate the industrial relations of mankind—the physical needs of man—a thing as absolutely necessary to the true growth of the race as food for the stomach is to the development of the infant into its true growth of mental as well as physical manhood. To elevate mankind the *whole* of it must be lifted up, for it is a whole. No part of it can become much exalted while another part remains debased, and particularly while so much the greater part remains so. And how emphatically this has been demonstrated all through the past ages and down to the present moment!

Human nature is not so bad as it is ignorant. 'Tis not so much the wrong of the individual as it is the fault of the *system*. Each person is dual. He or she has an individual or selfish, and a social nature. The growth of society is as distinct, legitimate and necessary as that of the individual. The two growths are as interdependent and as necessary to the progress of the race as are the two movements of the two legs for the proper propulsion of the body. The best interest and highest happiness of each person or class consist mostly in the best interest and highest happiness of each other person or class. To be good and happy 'tis not sufficient that we desire to be so, but that we also know how to be so!

In the urgent and extraordinary necessity for such a service to be done for society, in the interests of both capitalists and laborers, as here proposed, and in the new and extraordinary nature of the project, let there be found our apology for the extreme length of this paper.

May each of these two classes exercise the common sense that will compel them to learn of science that *nowhere* but in the solution of this question which she herself will give can possibly be found *their own full and best interests*!

And may the rich have the good sense to see that it is to their interest—not to speak of duty—that they, out of their abundance, contribute freely for the dissemination, among the people, of a knowledge of the science of the subject—which has now lately been largely discovered, without their aid or expense to them, by the hard study and self-sacrifice of the philanthropic scientists, who now, however, demand that these will at least join in now and help on with this other and more expensive part of the work that is to be done. The poor of course have not the ability to so contribute; but they have the power to say, at any moment, that they who are now rich shall henceforth cease to be rich. And, as we have shown, there is no party or power able to dissuade them from the frightful actuality of this course but the scientists, by teaching them the better way; and this, gentlemen, they cannot do without aid—in money.

A new era for the race is about to dawn. It has heretofore been but half born. Its birth is now about to be completed. We have had the individual man—we are now to have the social man as well, which will complete the whole man—the man proper. Adam's Eve is about to be born to him—for him. He has found it not good to be alone. Of the two there will be made a third, and which will be as superior to either of the others as two are to one, and more so, since union more than doubles strength, and isolation more than doubles weakness, as to be isolated is to be opposed and at war. In another sense they both have existed, but the individual, the selfish, has heretofore so predominated that the social has scarcely been recognized; or, in another light, they have heretofore ignored or fought each other, trying actually to destroy each other, instead of recognizing in each other a friend, a helpmeet or an actual other self; as the husband and wife make the complete being, or as the two sexes make the race at large.

The Heart and Head have been alien to, and at war with, each other, but are now understanding their great error in this, and their great need of each other, and are about to join hands and forces for a career of unprecedented, brilliant achievement, in a future of sweet accord and joyous growth and happiness.

All of which, however, is now possible, only because there are a few persons here and there with both heart and head, and with these attuned together, through whom, as discoverers and mediators, these other broader and greater harmonies are to be brought about. They are analogous to each other, but as is Nature's universal order of growth, the complex waits the realization of the simple. This simpler and lesser harmony in the individual had to precede the more complex harmonies of society. The social scientist must have a broad and humane sympathy, as well

as a keen and strong logical mind. He must have—we refer to leaders—a good deal of the woman in him; that is, tenderness and sympathy, and a desire for harmony. He will look like his mother. So in this woman's movement, which is the effort to realize the harmony of the sexes, the leaders have the brain as well as the heart. They have a good deal of the man in their nature—that is, they have vigorous thought as well as fine feeling, the strong logical mind as well as the sympathetic heart.

Thus here, as everywhere else in nature, 'tis the equilibrium, the balance, that constitutes the superior, the harmonious, the right, the good, and the want of it, all that is the reverse of these.

And how sad the thought that society neglects, where she does not ridicule and persecute, these her friends and saviors; these who often for her sake deny themselves even the common necessities of life; who, impelled by sympathy for the degraded and suffering, and the desire to solve the problems of their elevation and relief, themselves live upon a "crust a day" that they may find and then give the solution of these problems. But society is about to change, too—is changing—from such shameful wrong and blindness—blindness to its own good—and to some, if not a due, appreciation of these sacrifices and services rendered. In proportion to this future appreciation will follow closely the willing increase of service, and consequent good and happiness of all classes and of mankind.

The rich are the leaders of this society. They will prove this appreciation by their donations to this movement. By this donation of a few thousand dollars by a few rich men, this "Prospectus, Declaration of Principles, and Appeal," may be made a thousand times more significant and important than was Magna Charta, the Code Napoleon, or the Declaration of Independence, and corresponding results obtained with a million times less cost.

From what we have shown, then, this donation would be in reality the most profitable, the wisest and best of investments.

The journal, once started in motion, would gather strength to itself, as a rolling snowball increases its size. Will you, then, gentlemen, with your well-wishes, give us this necessary start? If you will, this generation, as well as future generations, will honor and bless you.

Indited and subscribed, May, 1870, by

W. M. BOUCHER,

(122 Varick street, New York.)

On behalf of Philanthropic Scientists.

P.S.—It is now three months since the foregoing was written. The then promising multiplication of evidence—in the increase and deepening of the difficulties between the two classes referred to—of the impending and imperative need of this project of reconciliation, and for the sake of the further support which such increase of evidence would likely give to the project, we have thus delayed its publication for circulation. This increase of evidence has taken place, and almost in a geometrical ratio, and indeed must continue to do so under the present systems.

We may also here state that in our further consultations with our brother scientists upon this subject, it has been stated as an opinion, as well as a suggestion, that, in relation to the idea or method of donation by the rich of the means for the project, that it was not only plausible and highly reasonable, but highly probable, that they, the rich, would not only give their donations, but that the time has probably come when these wealth-accumulators would feel obliged to be shown the way in which they could so expend or use their surplus wealth as to result in the greatest amount of good—to be shown how to use it *in the best way* for society, for humanity and themselves, since they themselves cannot, in the nature of things, *know* this, so well as the scientists, their time and energies having been expended in the accumulation of wealth, while that of the scientists has been expended in the acquisition and accumulation of knowledge.

Indeed, how many, not only hundreds of thousands, but millions, are given away every day unwisely, unscientifically, and so to the proportionate loss of society. How much is so given as even to foster rather than to remove pauperism. But to rightly understand the difference between these two modes of giving is to understand the latest and most abstruse and complex of the sciences: and how can the money-makers, or any but the devoted scientists, understand these?

The subscriber expects to be asked for, and holds himself ready to give, satisfactory evidence of his worthiness of the trust proposed, to each person desiring to take part in this project by a donation.

In the starting of this project the scientists and the rich men of New York will make New York lead the world in the best and latest of humanitarian and scientific movements. And why should it not? It is the most cosmopolitan city in the world, and has some of the richest men, and might well be expected to hold, *and to put into practice*, the most liberal and far-seeing views. LET US, THEN, BE AND DO WHAT THE NATURE OF OUR ADVANTAGES DEMANDS OF

W. M. B.

SIXTEENTH AMENDMENT ITEMS.

BY J. K. H. WILLCOX.

An attempt to make trumpets out of flutes, and sunflowers out of violets.—*Dr. Bushnell.*

No, doctor; we simply protest against treating trumpets as flutes, against treating sunflowers, roses and tulips as violets and buttercups. Let every flower alone; don't tie it to sticks, nor put it under glass, but pull up the weeds, loosen the soil, manure it, water it, and let it grow as its God-given nature calls.

Power somehow naturally runs to oppression.—*Dr. Bushnell.*

Then why leave to men needless power? Why not strengthen the weak against it? Why make laws that give it full swing?

The true basis of relationship between the sexes is going now to be thoroughly investigated, and we shall not rest again till it is cleared and established.—*Dr. Bushnell.*

It has been—it is—FREEDOM.

If Bishop Coxe, Dr. Storer, Dr. Todd, Dr. Allen, Dr. Nebinger, Erastus Brooks, and others, would preach against the tyranny that drives women to abortion, they would take the best means to check it.

Dr. Bushnell says Paul's objections to women speaking were mere conformity to custom.

Dr. Bushnell admits the facts on which the woman suffrage movement is based, but denies that there is any right to vote. The right to vote, doctor, is a part, a form, of the right to freedom.

The Woman Question—Who is to set the fashions, now that Eugenie is dethroned.

Woodhull and Claflin will set a sensible fashion of business dress. But we suggest, now the empress of fashion is dethroned, no new ruler be chosen, and each woman be free to follow her taste.

"Jane, give the baby some laudanum, and put it to sleep, and then bring me my parasol; I am going to the meeting for the education of mothers in the care of young children." "Yes, mum." Average weekly death-rate in New York City, 650; of children under five years of age, 400.—*N. Y. Star.*

The Simmons Female Institute should lay out part of its million dollars to teach this care to girls, before marriage, instead of leaving them, as now, to learn by bitter experience.

Two girls, aged eight and seven, have been caught at burglary in Batavia, N. Y. Probably surplus children, whom their father could not feed.

The New York *Herald* finds fault with the defeat of two women at the Wyoming election. Patience, good J. G. B.; women are not going to stick to each other at the polls, like Clan Gordon. These candidates may have run on the wrong ticket; they may have been unpopular; or other natural reasons may account for their failure.

Dr. Bushnell admits that he was pleasantly disappointed by the results of educating the sexes together. He dreads the effect of enfranchising woman, but will be still better disappointed.

The Three Impossibilities—Perpetual Motion, Squaring the Circle, and "Unsexing Woman."

Shelby M. Cullum, M. C., of Illinois, tried to disfranchise the Utah women. Illinois women, make him pledge himself not to repeat this, or work to beat him!

Hamilton Ward, M. C., of New York, drew the bill that sought to disfranchise Mormon women. Women of Central New York, exact his promise to stop this, or stop his re-election!

A. A. C. Rogers, carpet-bag M. C. from Arkansas, threatened last winter to move to turn all the women out of the departments at Washington. Women of Arkansas, frighten him out of this, or keep him at home!

A lady newspaper correspondent in Washington sought an invitation to speak at the National Woman Suffrage Convention. She did not seem a desirable speaker, and did not get the invitation. Ever since, she has bitterly assailed the movement and its leaders.

A member of the Committee on the District of Columbia, being asked to hear arguments for woman suffrage, said he thought women suffered enough already. "Yes," was the answer, "and suffrage is a cure for suffering."

Horace Greeley, as chairman (a position he dishonored) of the Committee on Suffrage of the New York Constitutional Convention of 1867, asked: "Mrs. Stanton, are you ready to fight if you can vote?" "Yes, sir," said she, "I am ready to fight *exactly as you did in the late war*—by putting in my substitute!"

Last winter, before the Congressional Committee on the District of Columbia, Senator Hamlin asked Mrs. Stanton if suffrage would not make women rule the household. She answered, "I suppose the one with most brains would rule!"

Prof. T. W. Dwight, of Columbia College Law School, asked Mrs. Stanton if she thought girls had brains enough to study law. A few days after, he told his class of a lady who pleaded her own causes, and puzzled the best New York real estate lawyers.

Prof. T. W. Dwight led off in the New York Constitutional Convention of 1867, against woman suffrage, on the ground that "it would endanger the happiness of our homes." It would make happier homes, Professor; but did you not think that women have something to say about home happiness?

About twenty Senators and sixty Representatives are counted for the Sixteenth Amendment; smart men, who know how the cat jumps.

THE MODERN THINKER—THIRD ARTICLE.

The Positivist Problem. By Frederic Harrison.

A REVIEW.

This simple and dignified statement of the various aspects of the doctrine of Auguste Comte, claimed and known as Positivism, is a model of discreet and modest but confident disquisition and defence. Nothing could be more neat and chaste; nothing more persuasive and convincing upon most of the points made. My qualifications and points of dissent will be indicated farther on.

First let us insert some extracts:

Now all of these things cannot be true together. If it is proved to the satisfaction of a thousand critics that Positivism is a mass of absurdity, why need we hear so much about it? How can that still be dangerous which is hardly ever heard of but in professed refutations, and known only through adverse critics? It is strange that a writer, as they tell us, of obscure French, such as no one can make sense of, who finds in this country but an occasional student, should need such an army to annihilate him. If he were responsible for one-tenth of the contradictory views which are put into his mouth, he is self-condemned already. No house so divided against itself could stand, to say nothing of the critical batteries which thunder on it night and day—religious, scientific, literary champions without stint, warning an intelligent public against a new mystery of abominations. "Dearly beloved," cries the priest, "beware of this soul-destroying doctrine of Humanity!" "Science has not a good word for it," cries the man of physics, "to say nothing of its irreligion!" and so makes a truce with the man of God. "And literature has a thousand ill names for it," cry out the brazen tongues of the press through all its hundred throats of brass. Yet, withal, the thoughts of Comte seem still to live and grow, to flourish without adherents, and to increase without apostles. They must be in some way in the air; for all that men see is the refutation of that which none study, the smiting of those who do not contend. *E pur se muove!*

But when we look below the surface a different view will appear. However few are they who avow Positivism completely, its spirit permeates all modern thought. Those who teach the world have all learned something from it. The awe-struck interest it arouses in truly religious minds, shows how it can touch the springs of human feeling. Men of the world are conscious that it is a power clearly organic, and that it is bent on results. And even the curiosity of society bears witness that its ideas can probe our social instincts to the root.

It cannot, indeed, be denied that so general an interest in this subject is itself a significant fact; and though it be not due to anything like a study of Comte, and most certainly to nothing that is done by his adherents, it has beyond question a cause. This cause is that the age is one of Construction—and Positivism is essentially constructive. Men in these times crave something organic and systematic. Ideas are gaining a slow but certain ascendancy. There is abroad a strange consciousness of doubt, instability and incoherence; and, withal, a secret yearning after certainty and reorganization in thought and in life. Even the special merits of this time, its candor, tolerance and spirit of inquiry, exaggerate our consciousness of mental anarchy, and give a strange fascination to anything that promises to end it.

We have passed that stage of thought in which men hate or despise the religious and social beliefs they have outgrown—their articles of religion, constitutions of State and orders of society. We feel the need of something to replace them more and more sadly, and day by day we grow more honestly and yet tenderly ashamed of the old faiths we once had. At bottom mankind really longs for something like a rule of life, something that shall embody all the phases of our multiform knowledge, and yet slake our thirst for organic order. Now there is, it may be said without fear, absolutely nothing which pretends to meet all these conditions—but one thing, and that is Positivism. There are, no doubt, religious in plenty, systems of science, theories of politics, and the like; but there is only one system which takes as its subject all sides of human thought, feeling and action, and then builds these up into a practical system of life. Hence it is that, however imperfectly known, Positivism is continually presenting itself; and though but little studied, and even less preached, it ceases not to work. It proposes some solution to the problem which is silently calling for an answer in the depths of every vigorous mind that has ceased to be satisfied with the past. It states the problem at least, and nothing else does even this. Thus, in spite of every distortion from ignorance or design, the scheme of Positivism has such affinity for the situation that it is ever returning to men's view. For while mankind, in the building of the mighty tower of Civilization, seem for the time struck as if with a confusion of purpose, and the plan of the majestic edifice for the time seems lost or forgotten, ever and anon there grows visible to the eye of imagination the outline of an edifice in the future, of harmonious design and just proportion, filling the mind with a sense of completeness and symmetry.

An interest thus wide and increasing in a system so very imperfectly known, proves that it strikes a chord in modern thought. And as among those who sit in judgment on it there must be some who honestly desire to give it a fair hearing, a few words may not be out of place to point out some of the postulates, as it were, of the subject, and some of the causes which may account for criticisms so incessant and so contradictory. It need hardly be said that these words are offered not as by authority, or *ex cathedra*, from one who pretends to speak in the name of anybody or any person whatever. They are some of the questions which have beset the path of one who is himself a disciple and not an apostle, and the answers which he offers are simple suggestions proposed only to such as may care to be fellow-hearers with him.

It is of the first importance for any serious consideration of Positivism to know what is the task it proposes to itself. For the grounds on which it is attacked are so strangely remote, and appear to be so little connected, that perhaps no very definite conception exists of what its true scope is. There is much discussion now as to its scientific dogmas, now as to its forms of worship, now as to its political principles. Positivism is not simply a new system of thought. It is not simply a religion—much less is it a political system. It is at once a philosophy and a polity; a system of thought and a system of life; the aim of which is to bring all our intellectual powers and our social sympathies into close correlation. The problem which it proposes is twofold: to harmonize our conceptions and to systematize human life; and furthermore, to do the first only for the sake of the second.

Positivism is hardly capable of comparison with any existing philosophy. No modern philosophy, as such, puts itself forth as a part of a larger system, as a mere foundation on which to build the society, as a major premise only in a strict syllogism of which the conclusion is action. Now this the positive philosophy does. Positivism therefore is not a religion, for its first task was to found a complete system of philosophy; nor is it a philosophy, for its doctrines are but the intellectual basis of a definite scheme of life; nor a polity, for it makes political progress but the corollary of moral and intellectual movements. But, though being itself none of these three, it professes to comprehend them all, and that in their fullest sense. Thus it stands essentially alone, a system in antagonism strictly with none, the function and sphere of which is claimed by no other as its own.

This statement of the unique character of Positivism was, and in the main is, true; but it suffers exception in respect to the new claims of INTEGRALISM (Universological) with which system it must be brought more and more into direct comparison, not indeed of hostility, but frequently of significant contrast.

Integralism passes over the same ground and more; deals, in great part, with the same subject-matter; adopts most of the same fundamental ideas; and is, yet, profoundly differenced, by new discovery, more precise views, and, as it were, a higher potency of Positivism itself, from the system of Comte; inasmuch that it finds room within its pale for all other systems, creeds and institutions in some effective and positive sense; and reacts, at the same time, with the most rigorous criticism upon the Comtean system, virtually reconstituting it.

For example, it is the complaint of the Positivists that "any scheme to organize thought and life presented in an age of boundless liberty and individualism meets opposition at every point." This avowal is true, but the different spirit in which Positivism and Pantarchism meet the fact is this: Positivism would resist, restrain and discountenance the "boundless liberty and individualism" as if it were an evil. It seeks for unity by DIRECT AND IMMEDIATE CONSEQUENCE, a simplistic or unisml method of action which lacks the high artistic element, the skill I mean of the great artist in the disposition of human forces. Integralism or Pantarchism, on the other hand, inculcates, encourages and ultimates the "boundless liberty and individualism," as the only secure basis of the future "Synthesis" or Convergency; for the institution of which it looks, therefore, to ULTERIOR AND REACTIONARY CONSEQUENCE. (These terms will receive their special explanation on another occasion.)

This difference is not casual, nor incidental, nor trivial. As it characterizes "Positivism," it vitiates it to its very core, for the pretension it utters to being the sketch of the final order of human relations. It identifies it with the Old Catholic Church, in its narrowness and reach after simple unity; whereas Nature contemplates a Unity from an Infinity of Variety. It makes it un-American, essentially, retrogressive, and if it were possible for it to succeed in organizing society—which in this age it is not, for the spirit of progress has already grown beyond it—it would be an impediment and a disaster for humanity.

"System" and "Organization" are exceedingly desirable, but they may be bought too dear; "Authority" and "Subordination" are appropriate, other conditions being given, otherwise they are DAMNABLE; and the fundamental condition, the condition precedent to the true "Authority" and "Subordination" of the True (not a Pseudo-) "Final Synthesis" of society, is the vindication of this same much dreaded and much desired "Boundless Liberty and Individualism," as Basis.

The unity is then to be secured by a natural reaction, aided by Science, and an organized influence, from this divergent liberty.

There was great shrewdness and wisdom in a remark made by John H. Noyes, in *The World*, a year ago, to the effect that the Comtean system of Doctrine must first be under an American modification before it would be adapted to an American public, or really to the general spirit of progress. This is true in the sense that Americanism is Individualism, and that Individualism is the essential basic factor to the true Social Order—before Obedience or Subordination. The criticism is, however, equally or more applicable to the social scheme of Mr. Noyes, who also, along with Catholicism, subordinates Individualism and magnifies Authority. This order of proceeding has in it, now, all the vice of anachronism, and the destiny of failure.

Even if Liberty and Individuality were evil, the social drift which develops them, and which characterizes the present age, should be ultimated instead of being arrested. Swedenborg has well said that: When evils are ultimated, they are cured; and our positivist doctors are at least guilty of a malpractice like the effort to suppress a visitation of the measles, instead of forwarding it safely through its run.

But Individualism, in the light of Integralism, is no evil, or no more so than Unity itself—every good having its incidental side of relative evil—but is an equal, and the fundamental factor of the Harmonic Synthesis.

Pantarchism, in contrast, therefore, with old Catholicism, and less so, but still essentially so, with Protestantism, and all Old Ecclesiasticism, and hence with Noyesism, and, finally, with Comtean Positivism, preaches before all things Individualism—until that is established—and after that, Convergency, Unity, Synthesis, Authority, Subordination, Discipline, etc., as the contrasted factor to the Individualism. Pantarchism addresses itself primarily, therefore, to precisely those persons in the world who are most distinctly differenced in their individuality, most pronounced and developed in their personality, most truly adult, or least infantile in character and habit—and it proposes to itself the task of converging and harmonizing

and organizing them as the leaders and teachers, and exemplars of Humanity.

There is not space to tell here how this task is to be accomplished; although in a general sense it will be divined by most readers of what I have written from time to time on 1. Unism, and 2. Duism, which, by a TERMINAL CONVERSION INTO OPPOSITES, change their order into 1. Duism, and 2. Unism, in the Trinism of the Second Grand Synthesis.

The formula of the first or prior Synthesis is 1+2, that of the subsequent or second synthesis is 2+1, which unite in the integral formula (1+2) + (2+1).

There is no other principle than Liberty and Individuality, limited only by the inhibition of encroachment, which can prevent any Synthesis of Society from degenerating into a despotism. Any proposed synthesis not distinctively and expressly based on, and proposing always to guard and encourage the presence and vitality of this principle—the Duism contrasted with Unity is a Pseudo-Synthesis. The Positivism of Comte is not so founded, and the Logic follows. It is the lifeless body of a "Second Synthesis," without the indwelling soul of Individual Liberty explicitly announced and cautiously guarded.

The only recognition which Comte renders to Individualism as beneficial is Motive or relating to Careers in time—as disruptive and revolutionary of an effete order of society. Pantarchism recognizes this not merely, but the Static and Perpetual presence and fundamental importance of the principle, as basic, and asks for no Unity which cannot be achieved by attractive and scientific reconciliation in the midst of the Ducality as its legitimate medium or environment.

STEPHEN PEARL ANDREWS.

STIRPICULTURE AGAIN.

SCIENTIFIC PROPAGATION.

BY JOHN HUMPHREY NOYES.

[Extract from an article in THE MODERN THINKER.]

It is generally agreed among the highest thinkers that sociology is the science around which all other sciences are finally to be organized. But this nucleus is manifestly complex, and we may still inquire, where is the *nucleolus*? which of the departments into which sociology is divisible is the centre of the centre? The answer, if it has not yet been uttered, is fast forming in the general mind. The vital center of sociology, toward which all eyes are turning, is the science which presides over reproduction. It is becoming clear that the foundations of scientific society are to be laid in the scientific propagation of human beings.

In perfecting animals we attend to two things, viz., blood and training; and we put blood first. But in the case of human beings we have thus far left blood to take care of itself, and have given all of our attention to training. Education is well advanced, but we are beginning to see that it is like the ancient writing of manuscripts, a slow process, with many drawbacks. We labor to perfect the individual, but what we want is the art of multiplying copies of our work. Education is waiting for its printing-press, and its printing-press is to be scientific propagation.

The duty of the human race to improve itself by intelligent procreation has certainly been seen, in some dim way, from the earliest ages. The analogy between breeding animals and breeding men is so obvious, that it must have thrust itself upon the reflections of the wise at least as long ago as when Jacob overreached Laban by cunningly managing the impregnation of his flocks. Four hundred years before the Christian era, Plato represented Socrates as urging on his pupils this analogy and the duty resulting from it, in the following plain terms:

"Tell me this, Glaucon; in your house I see both sporting dogs and a great number of well bred birds; have you ever attended to their pairing and bringing forth young?"

"How?" said he.

"First of all, among these, though all be well-bred, are not some of them far better than all the rest?"

"They are."

"Do you breed, then, from all alike; or are you anxious to do so, as far as possible, from the best breeds?"

"From the best."

"But how? From the youngest or the oldest or from those quite in their prime?"

"From those in their prime."

"And if they are not thus bred you consider that the breed, both of birds and dogs, greatly degenerates?"

"I do," replied he.

"And what think you as to horses," said I, "and other animals; is the case otherwise with respect to them?"

"It were absurd to think so," said he.

"How strange, my dear fellow," said I; "what extremely perfect government must we have, if the same applies to the human race!"

"Nevertheless it is so," replied he.—*Republic*, Book 5, Chap. 8.

Perhaps Socrates died for this bold criticism; but his thought did not die. This same argument from analogy, which has thus been pressing on the human conscience in all ages, has become actually clamorous in modern times. The physical sciences, as they have been successively developed, have all turned by inevitable instinct toward their predestined centre. Their drift has constantly been from

the inorganic to the organic, and from the organic to the reproductive. Agassiz passes from geology to biology, and finds the secret of biology in embryology. Darwin gathers all he finds in the botany and zoology of all ages into the demonstration that plants and animals can be moulded *ad libitum* by attention to the laws of reproduction.

His object was to establish a theory looking backward to the origin of species, but the practical result of his labors has been to establish a theory looking forward to the duty of scientific propagation. His great theme is the plasticity of living forms. He shows, first, how nature alone, in the countless ages of the past, has slowly transmuted plants and animals; then how the unsystematic care of man, since the dawn of intelligence, has hastened these changes; and finally how modern science and skill have rapidly perfected the races that are subservient to human use. In all this he has been at work on Plato's argument. He has not dared to make the application, but others have not dared to ignore it, and to them Darwin has been an awful preacher of the law of God.

Along with the evolution of the physical sciences, there has been an enormous growth of zeal and skill in practical breeding. Every plant and animal that man can lay hands upon has been put through a course of variations and brought to high perfection. And every success in practical breeding has added emphasis to the law that commands man to improve his own race by scientific propagation. Every melting pear, every red-cheeked apple, every mealy potatoe that modern skill presents us, bids us go to work on the final task of producing the best possible varieties of human beings. Every race-horse, every straight-backed bull, every premium pig tells us what we can do and what we must do for man. What are all our gay cattle fairs but eloquent reminders of the long-neglected duty of scientific human propagation?

And this preaching has not been wholly without effect. There is evidently much resulting conviction among those who read and think on scientific subjects. Nobody really attempts to obey the law propounded, or even expects to; but all approve of it. In this, as in other cases, we "consent unto the law that it is good, but how to perform that which is good we find not."

THE WHITE FRIARS OF NEW YORK.

THE SONS OF ST. DOMINIC IN THE NEW WORLD.

BY EMILY VERDERY.
(Mrs. Battey.)

AMERICAN CONVERTS TO THE FRIAR PREACHERS—THE DOMINICANS IN THE WEST AND IN NEW YORK—ST. VINCENT DE FERRARIS—THE INQUISITION—PREJUDICE.

It is a very remarkable fact, that the religious order held in most disrepute by Protestant historians, the Dominicans, whom every educated Protestant regard as the founders and executors of the Inquisition, has become one of the most popular and successful Church orders in the United States. It is also remarkable that its most zealous members in this country were converts. Several of note were Americans by birth and lineage, and one an Englishman and a British officer of singular talent and energy.

As early as 1808, Fenwick, a Marylander, returned to Baltimore from a protracted visit in Europe. He brought with him two others, who accompanied him, all three wearing the white cowl and cassock of St. Dominic, to the Archbishop's house, where they were most kindly received. Fenwick was evidently the leading spirit of the trio. The boundless West invited his ardent soul to its wild domain, as the field of his future labors as a Friar Preacher, and to the West he and his companion Friars went. They proceeded to Louisville, Kentucky, and there founded

THE MONASTERY OF ST. LOUIS BERTRAND.

In the generous, giant West they found friends and warm Catholic hearts, and soon other Dominicans from Europe and Ireland, and converts from the generous, unprejudiced people, among whom they had pitched their tent, joined their ranks. Among these came Hill, a British officer, whose earnestness, zeal and candor won the confidence, not only of his brethren, but of all who came within his influence. He was one of the most noted Catholic preachers of the West, and was the first Catholic priest who trod the soil of Ohio, or celebrated Mass in the now considerably Catholic city of Cincinnati. Fenwick himself eventually became Bishop of the Diocese of Cincinnati, and it is noticeable that the two first Bishops of New York—Concannon and Connolly—were both Dominicans. Bishop Concannon never lived to see his See. He died before he reached America, or rather before he left Europe, and not without suspicion that he was poisoned. His death occurred at Naples, in 1810. The Dominicans of Kentucky received material aid in the establishment of their houses from Bishop Concannon before his ordination as Bishop.

Bishop Connolly, the second prelate of New York, was an Irish Dominican, but had spent the greater part of his life, previous to his appointment to the See of New York, in Rome.

THE CONVENT OF ST. ROSE, near Springfield, Kentucky, was founded by Hill, the Dominican convert, who had been a British officer.

Another remarkable Western convert's story is thus related by one of the order now in New York: One day a young Kentuckian presented himself at the door of the Convent of St. Louis Bertrand, in Louisville, saying he was, or had been, a Methodist, and desired to be admitted into the fold of the Catholic Church. He was received, and after his confirmation applied for admission into the Order of St. Dominic. He was an ardent spirit, in which the worshiping element was largely developed. In due course of time he made his vows and was invested with the white garb of the order.

His zeal and fervor as a pulpit orator caused a report that he had been a Methodist preacher before he became a Dominican. This the old friar denies, but adds, with a merry twinkle of his clear blue eye, "If I was not a preacher, I will not say I was not a class-leader, nor can I say I never shouted."

He is Father Wilson, the first Superior of the House of the Dominicans in New York, and celebrated mass in their new church of St. Vincent Ferrers, on Lexington Avenue, upon the occasion of its dedication about a year ago.

THE DOMINICANS OF NEW YORK

have not been resident here more than three years. In 1867, Archbishop McCloskey invited some of the Dominicans of Kentucky to visit New York. That visit resulted in their stay among us. A field of labor was found and immediately assigned them. Between the parish churches of St. John the Evangelist, on East Fiftieth, and St. Lawrence, on East Eighty-fourth streets, there was no Catholic Church on that side of the city. A district was assigned the Dominicans between these two Church parishes, and they began their work. "How?" inquires the interested Protestant reader. In the first place, a temporary wooden chapel was erected on Lexington avenue, between Sixty-fifth and Sixty-sixth streets. A rude wooden cross surmounted its pointed, rustic gable, and upon the portals was posted the announcement:

The Most Reverend Archbishop McCloskey has appointed the undersigned to take charge of the district extending, etc., etc.

After this date, this Chapel, to be dedicated to St. Vincent de Ferraris, will be open for divine service on Sundays and holy days of obligation at 6, 7 and 8 A. M., for low masses. For high mass, on those days at half past 10.

On all other days at 6 and 7. Confessions will be heard every Friday and Saturday at 4 P. M.

(Signed) FATHERS OF THE ORDER OF PREACHERS,
or O. S. D.

We will see how the matter works from an economic point of view.

EVERY PRACTICAL CATHOLIC

goes to hear mass, or, as they express it, assist at the Divine Sacrifice, every Sunday and holy day of obligation. At this service he always contributes something to defray the expenses of the service, if it is only a penny. At each of the four masses celebrated on every Sunday morning there are at least five hundred persons present. Each contributes a penny—that makes five dollars for each service, twenty dollars every Sunday. One, two or three masses are celebrated every day in the week, besides, in the little Chapel, say twenty services in all, five dollars contributed at each. That makes one hundred dollars. Add to that the collections at the vesper services in the afternoon and the holy day and Sunday collections, and it will make at least one hundred and fifty dollars from this source alone per week. Contributions for special seats and pews by those who can afford it will run it up at least fifty dollars more. Now two hundred dollars a week amounts to ten thousand four hundred dollars in a year. With the economical habits of friar priests, men unencumbered with families, it will be seen at a glance that there will be a large proportion of this amount left, after paying all expenses, to commence the building of a new church. Four thousand dollars would easily defray the expenses of four priests and pay for altar expenses, gas bills, etc., besides. But, besides this, there are always members of the congregation who contribute more than the penny, and others still who make large donations toward building the new church and for various purposes, so I suppose that for the first year twenty thousand dollars may safely be named as the sum raised by contributions.

At any rate, you may now visit the location assigned the Dominican Fathers in 1867, and there rises by the side of the wooden building a large and beautiful church dedicated to

ST. VINCENT DE FERRARIS.

a Dominican saint of the Fourteenth Century, one of those friar preachers whose stormy pulpit eloquence was heard in all the kingdoms and provinces of Europe. Mrs. Jamieson calls him "the Roman Catholic Whitfield," and if he lived at the present day he would doubtless be voted as sensational a preacher as Beecher or Chapin, or Fathers Hecker or O'Farrell.

Beside the Church of St. Vincent de Ferraris stands the modest Rectory, or "House of the Order of Preachers," where the White Friars live. They are immensely popular, not only in their quarter of the city, but throughout the archdiocese. Fathers Lilly and Turner are both considered eloquent preachers, and Father Byrnes is a most accomplished scholar and gentleman. They are all so popular as devoted priests, that their number has now increased to eight members of the community, and it is anticipated that before the present toilers shall have passed to their rewards, a still larger Church of St. Vincent may be erected, while the present one will serve for the private chapel of the White Friars.

Whoever is a reader of Protestant histories, and relies upon the correctness of his sources of information, attributes

THE SPANISH INQUISITION

to the Dominicans of the Middle Ages. But Catholic versions of the story of that institution, deny the information. Lacordaire, himself a Dominican, says:

The Inquisition is a tribunal established in some countries by the co-operation of civil and ecclesiastical authorities for the discovery and repression of acts tending to subvert religion.

St. Dominic is accused of having originated this tribunal. The Dominicans are accused of having been its promoters and principal instruments.

The Spanish Dominicans are more especially held accountable.

Now, St. Dominic was not the founder of the Inquisition, nor did he ever discharge inquisitorial functions.

The Dominicans have been neither the promoters nor principal agents of the Inquisition. They were removed from the Spanish Inquisition by the kings of Spain, when, toward the end of the Fifteenth and beginning of the Sixteenth Centuries, those monarchs changed the tribunal in question into a new and political institution, requiring more pliant ministers than these religious.

He quotes from the records of the Spanish Cortes of 1812:

The early inquisitors encountered heresy with no other arms than those of prayer, patience and instruction; and this remark applies more particularly to Saint Dominic.

Now, it must be remembered that this document was framed in a spirit, rationalist, liberalist and Spanish of that date, and open to no suspicion of partiality for the Inquisition. Further on, the Cortes record says:

Philip II., that most absurd of princes, was the real founder of the Inquisition, and his jealous policy brought it to the pitch of power it attained. The nomination, suspension and dismissal of the inquisitors belonged to the absolute prerogative of the king.

Please remember, liberal reader, that Dominic de Sngman and Philip II. lived three centuries apart; that the tribunal of one was religious, the other political.

It was the spirit and law of the Middle Ages to prosecute and judge religious offences in civil courts. We do the same in free America, but only in a less and milder degree.

THE SPIRIT OF TRUE CHRISTIANITY

then, as now, was to propagate its holy faith by mildness, persuasion and grace. But Christianity was ingrafted upon a cruel heathen civil code, that of the Roman Empire. It was impossible at once to teach its heavenly doctrines to the masses who had so lately been worshippers of cruelty as a moral virtue. Let us not in this day of true enlightenment accuse the Church of things which should be laid only at the door of a still dominant heathen worship and heathen law.

I say this day of true enlightenment, but are we truly enlightened if we read only the insane ravings of those who assert without any proof that the Church is answerable for the deeds of nominally Catholic kings and countries. What Protestant or non-Catholic would permit his child to read Catholic historians at the same time he was studying what Protestants call history. It must be admitted that Catholics in this respect are far more liberal. Their schools are supplied with books published and edited as frequently by Protestant as Catholic publishers. The house of Charles Scribner & Co. is admittedly a Presbyterian publishing establishment, yet its educational department supplies a large proportion of the books used in Catholic schools, they simply vouching that they shall be so used by a Catholic reader. And others might be named who even introduce their Protestant histories into Catholic schools.

But let us return to our

WHITE FRIARS.

Their dress in ages past gave them the name, and at the present day they fondly cling to both the name and garb.

The dress is beautifully quaint and mediaeval. A long, white merino robe or cassock reaches to their feet, a white scapular hangs like an apron in front and mantle on the back. On ceremonial occasions, or while preaching, they wear a lace surplice over this, and still above that a round "cappa," or cape, and a cowl. When marching in procession they add to this a long, black mantle.

The *Sun* newspaper, with its fondness for dramatic accounts of all the incidents of the day, thus describes a ceremonial lately witnessed at the Dominican Church in Lexington avenue.

FORTY HOURS' DEVOTION—SPLENDID CEREMONIALS AT ST. VINCENT FERRER'S—IMPOSING PROCESSION OF THE HOST—WHITE-ROBED DOMINICANS—YOUNG GIRLS VEILED AND FLOWER-CROWNED—ACOLYTES AND THURIFERS GROUPED AROUND THE ALTAR.

Whoever attends Roman Catholic churches must be struck with the endless variety with which their numerous ceremonies are celebrated. Whatever is prescribed in the rubrics is strictly followed, but great liberties are permitted in the details. Thus, at the Church of St. Vincent Ferrer, on Lexington avenue, yesterday morning, the usual solemn high mass which inaugurates the Devotion of the Forty Hours was celebrated in the usual form. But the white-robed Dominicans, acolytes, and thurifers, and veiled and flower-crowned young girls, who surrounded the altar and walked in the procession of the Host through the aisles of the church, and the lighted candles along the aisles in the hands of lay members of the congregation, gave a singular and beautiful variation of the ceremonial of this devotion, which has been so frequently described for the readers of the *Sun*.

The Mass of Exposition with which the devotion begins, the beautiful altar adorned with bouquets of rare exotics and draped with white and gold-laced altar veils, blazed with hundreds of tapers. On the side table, within the sanctuary, was placed the Glittering Remonstrance, covered with a white veil, and the Host, or wafer, to be consecrated, fixed in the little golden half-moon that holds it. Beside the table was placed a *prie dieu* for the clergy, who were to

remain at the adoration for the next forty hours, taking it by turns every half hour.

By half-past ten the edifice was filled with a congregation of about 2,000 persons, the young girls of the Societies of the Children of Mercy and St. Cecilia occupying the pews reserved for them and their attendant Sisters of Charity. The "Votiva" of Lambillotte's solemn high mass performed by Hunschel, the organist, announced the entrance of the clerical procession from the sacristy at precisely half-past ten. The Kyrie and Gloria were beautifully rendered by the double quartette choir while mass was begun by the Rev. Father Lilly, celebrant, assisted by Fathers McGovern and Fallon, deacon and sub-deacon; Father Slinger officiating as master of ceremonies.

The sermon was preached by the Rev. Father Turner, upon the ingratitude of Christians for the daily miracles of mercy of which they were the recipients. The Gospel of the day furnished the theme in the miraculous resurrection of the son of the widow of Nain. After mass was over the procession was formed in the following order: First, three acolytes in the white dress of the Dominican Order, consisting of a white merino tunic reaching to the feet, a lace surplice to the waist, and above that a cape and cowl of white merino. The tallest boy in the centre bore the processional cross, the other two lighted candles. Next came 100 young girls dressed in white, veiled, crowned with flowers, and wearing the badges and medals of the Children of Mary and the Children of St. Cecilia. One girl taller than the rest carried a beautiful white banner, embroidered with gold, and emblazoned with the image of the Blessed Virgin. Next came thirty altar boys in red tunics and white surplices; then four young girls scattering flowers in the path of the Host, two thurifers with smoking censers, and last the Dominican fathers in their white robes, headed by Father Lilly with the Remonstrance, and supported on the right and left by his deacon and sub-deacon. While the procession was forming around the sanctuary, lighted candles had been placed by the ushers in the hands of the occupants of the pews on the north and south aisles. Down this line of glimmering lights passed the long and imposing procession, the young girls singing the "Pange Lingua," with organ accompaniment.

The scene, as viewed from the organ loft, was one of exquisite beauty and the highest dramatic effect. The light from the stained glass windows fell in many tints over the cloud-like line of veiled young girls and white-robed Dominicans and acolytes. Slowly they made the entire circuit of the church, approaching the sanctuary by the south aisle. Then a beautiful tableau was formed around the glittering altar by the clerics within the rails, and the young girls without, all devoutly kneeling while the Remonstrance was placed upon the white-canopied niche in the centre of the altar. Every knee and head in the vast congregation was bowed in prayer, while from the lips of the clergy broke forth the "Litany of the Saints," the solemn invocations and the "Ora pro nobis," reaching the listeners in the open vestibule and organ loft, like a mournful monotone from the distant ocean.

The beautiful "Adoremus," with which the ceremony was concluded, while the procession retired from the sanctuary, was rendered with fervor and effect by the choir. The music throughout the services was very fine.

In the evening, at 7 o'clock, the vesper service was even more largely attended than mass in the morning, and the music was still finer. The church was thronged with worshippers, however, during the whole day and until a late hour at night. But night and day, for forty hours, enter St. Vincent Ferrers when you will, a Dominican in his white robes may be seen kneeling within the sanctuary before the Remonstrance containing the Blessed Sacrament.

What is the meaning of this fondness for dramatic and ceremonial worship among Americans, for not among Catholics alone is this developing? More than one Ritualistic Church is successfully drawing its crowds of worshippers in our city. One,

THE ORATORY OF ST. SACRAMENT, under the charge of a young Anglican clergyman, is becoming one of the most popular and influential places of worship in our city. The ceremonies bear so close a resemblance to those of the Latin Church, they are reported for the daily papers as Masses. The Real Presence in the Eucharist is devoutly inculcated, and many practices taught, that might by Low Churchmen be condemned as "Roman, but not Christian." But still more singular is it to find White Friars and Grey Friars, Dominicans and Franciscans, Barefoot Friars or Passionists, Augustines, Benedictines and Carmelites, growing up among our progressive people, and drawing converts to the Church and members to their cloisters from among the practical masses of our Republic. Yes, actually making monks and friars out of the Yankees of the nineteenth century, the descendants of the Pilgrim Fathers.

TRADITION, SCIENCE, MARRIAGE.

SPIRITUALISM A DESTROYER OF ENFORCED MARRIAGE—SEXUAL RELATIONS, ETC.

BY ALFRED CRIDGE.

It has been well said that each science on its first appearance has had to pass through three stages. In the first stage it is alleged that its teachings are contrary to the current theology, therefore false; in the second stage, conservative students of the science endeavor to harmonize its teachings with the theological standards, while its radical adherents, freely admitting the antagonism, place the saddle on the other horse by proving the theology, not the science, to be false. In the third stage, the truth of the science being all but universally admitted, theologians are busily engaged on the defensive, bringing their theology into line with the new science, mending up old texts, and endeavoring to keep the new wine from becoming so frisky as to burst the old bottles.

For theology substitute the present social order, which is mainly an offspring of half exploded theological traditions, and it will be found that the spiritual movement, entirely and radically considered, is undergoing a similar process, and is now in its second stage.

To those who can appreciate and realize the tremendous force which lies coiled up in the spirit of man, before which, when unfolded, matter in its proper forms is but powerless, it will seem like uttering a truism to state, that an agency like modern spiritualism and its adjuncts, which reach to our inmost depths, cannot long remain a mere theory, but must sooner or later work out most radical changes in the

whole social and governmental organization; its education, in domestic life, and even with reference to the forbidden subject of sexual relations. Those who, accepting spiritualism in its phenomenal aspect, are occupied with its details, and do not realize the far-reaching influence of spiritual thought, may be referred to historical facts, which prove that radical changes in religious ideas have invariably resulted in equally radical changes in society and government, even where the founders of new religions expressly disclaimed any intention to affect either. It may, then, be considered highly probable, if not demonstrably certain, that spiritualism, in its large and broad sense, as denoting a system of thought and science which recognizes the sovereignty of the interior, invisible and permanent spirit or essence, over the external, visible and transient form, involves in its outworkings some change in the present social order corresponding in magnitude to the radical divergency between it and the inherited forms of religious thought.

On the same principle that timid or time-serving geologists and astronomers diligently labor to assure orthodox religionists that there is nothing in the least incompatible between their respective sciences and the book of Genesis, etc., the phenomenal spiritualist is equally urgent to impress upon his readers, or audience, that there can be nothing in spiritualism in the least degree tending to diverge from that pure and spotless (1) social regime which has been handed down to us from our forefathers almost unimpaired, and that the garments found so admirably fitted to the boy must be equally adapted to the man. That, while outside the house, mechanical science is making gigantic strides in economizing human labor, inside (thanks, in great part, to current views on the sexual relations and the shutting out of woman from most active employments), it must remain organized on the model of the fifteenth century. The actual labor is at least triple the needful labor, and the same relations of the sexes idolized by believers in a personal devil, endless torments, a jealous and a partial three-headed God, are equally adapted, not only to those who seriously reflect those myths, but to those who also entertain positive views diametrically opposite respecting a future life. In short, our respectable conservative friends are at great pains to assure investigators that spiritualism, so far from being such an explosive instrumentality as some claim, will not molest Mr. Grundy in the smallest degree, and that all spiritualists who think it will do so, are mere exorcises on the great body of "respectable" spiritualists.

"This reminds me of a story." About half a century ago, a man advertised to enter a quart bottle on the stage of Covent Garden Theatre. At the appointed time, a large audience attended, but what the result was deponent knows not. Our conservative brethren, however, propose entirely to eclipse this feat by compelling a force, similar in kind to those which have heretofore demolished empires, to subside within the microscopic dimensions prescribed for it by "respectable" mediocrities. "Bottling up," however, is not the order of the day, and few, inside or outside the spiritual ranks, have faith in the practicability of the latter performance. The immense power of the new agency is alike admitted by friends and foes. The young Samson can neither be coerced nor charmed.

Leaving generalities, let us endeavor to reach some elementary ideas as to the method in which the spiritual element does or may operate on social arrangements, including those of the sexes.

Sensitiveness to uncongenial relations is an almost invariable co-relative of spiritual growth. I do not here refer, however, to that diseased sensitiveness which is alive only to discords, and is a result of injurious conditions and training, but to that which is alike sensitive to the harmonious and discordant, to the beautiful as well as to the repulsive.

The savage or barbarian frequently secures, and nearly always retains, his wife by force. Even the coarse civilized, immersed in gross physical relations and almost unconscious of the spiritual, is not seriously affected by discord in the marriage relation; indeed, some of his class rather like it. But, with the growth of the spiritual nature, comes a degree of natural sensitiveness which makes a false marriage relation a living death. The effect of such relations on offspring is also realized with such intensity as to cause a determination to remove, if possible, the cause. The influence of spiritualism, or rather the growth of the spiritual in man, is general, and not confined to believers in the phenomena; and, as the number of persons subjected to those influences increases, liberal marriage and divorce laws are the result, which may be of some negative use. A freedom, however, which is limited only by the rights of offspring, and not by arbitrary conventionalities, traditions, etiquette or public opinion, is requisite to inaugurate that purity without which there can be no peace. This alone will enable the "outward visible form" to be an embodiment of the "inward spiritual grace." Less than this is simply a compromise with the ethics of the Australian savage, who steals unawares around the encampment of another tribe, knocks down with a club the woman he has in view and carries her off.

In proportion, then, as individuality and spirituality are attained, law, in reference to those relations, except for the protection of offspring and adjustment of pecuniary interests, becomes a despotic interference with the inherent right which every person has to seek happiness in his or her own way. Neither government nor society has a right to uphold practices and morals, which bring into the world discordant children, and stamp with infamy those who are healthy and pure and beautiful, because they did not come into the world according to prescribed methods. What may be intrinsically right can best be judged by individuals in these respects, and nature will, in some way or other, be true to herself, if left alone.

As tradition has proved a theological failure, is there any reason to believe it a social success? Take from the current ideas on sexual relations their theological substratum and authoritative element, and how much is left? Even among those who reject authority or tradition in theology, it is usual to insist that facts concerning those relations, not in accordance with current views, should be carefully kept out of sight, and supplanted by "astute hypothetical reasoning," based on assumptions of the same nature as that which held science almost stationary for more than fifteen centuries. Exploded long since in physical science, disused in religious thought by probably more than half the population of the United States, this style of reasoning still obtains currency on such subjects among minds otherwise free. It is believed, however, that a class of persons who seek to rend the veil which hangs between the physical and spiritual worlds, fearless of ecclesiastical terrors, will not, in general, hesitate to impartially investigate facts lying at the very root of our being and happiness, even should those reached strike at our most cherished social theories.

It is not clear what form of sexual relation is best adapted to the general welfare; but the few facts on the subject that can be gleaned indicate that the form should vary with

individuals, though, concerning the same, some essential, universal truths may be already known and ascertained. The substitution of co-operative domestic arrangements for the isolated household would, doubtless, simplify the solution of all problems concerning the relations of the sexes; yet this palpably desirable change, the advantages of which are susceptible of the clearest arithmetical demonstration, is probably impracticable to any radical extent, until accompanied by just and liberal views on the other question. With a domestic life in which the largest results in comfort are accomplished by the smallest expenditures of labor and means, combined with relations of the sexes established on a natural basis, ignoring tradition in morals and manners, as well as in theology, a life is possible, as far in advance of the average life of the most cultivated class, as the latter is in advance of the Terra del Fuego.

As an indication of what may be expected from scientific analogies—the science of which S. P. Andrews expects to develop—attention is drawn to the following:

If two substances, in opposite electrical conditions, are placed near each other, they become mutually attractive; but by long contact they acquire the same electrical conditions, and become mutually repellant. It is thought probable that a similar law is operative with reference to marriage relations, and that occasional changes of personal magnetisms, would be beneficial to an incalculable extent where judiciously made. Persistence in an opposite course, it is believed, often results in disease and even death, or in divorce as the alternative. None of them, however, are really necessary.

The train of thought, however, cannot be followed out within the limits of this article, and the ideas are rather suggestive than positive. It is less an object, at present, to advocate any special views than to establish the principles on which investigation should be conducted. Thanks to the prescriptive spirit which almost crushes every attempt at investigation or experiment, the principal thing to be known, just yet, on this subject is, that we know almost nothing; and the principal thing to be done is, that those who desire to investigate should communicate with each other, and to a certain extent, and in certain cases, aid each other and protect helpless victims of social traditions. Who will establish a means of intercommunication?

EGDIRK.

Persons holding the above views, who may wish to communicate with others of similar opinions, can send their addresses to the Editors of WOODHULL & CLAFLIN'S WEEKLY.

Christianity and Ancient Mythology—Are they Identical?

EDITORS WEEKLY:

Your paper continues its articles on the modes of the Old Catholic Church, and in "the Order of the Sacred Heart of Jesus" it may be seen how aptly the Church symbolism and formula rests upon the old mythologies. In the British Science Congress of 1868, it was declared by Mr. Ferguson that Christianity was identical with ancient mythologic symbolism. Seekers into the ancient religions are coming more and more to see this relationship, and the nearer we come to the root of the matter the more we find the biblical identical with other mythologies. The old nature worship is the basis of them all, and the manifestation of the spirit was of "the heavens above, the earth beneath and the waters under the earth." The old theologies, or mythologies, embraced every variety of being in personifications, and were so veiled in allegories, parables and dark sayings that initiation only could interpret them. The Church has its milk for babies, but its strong meat is concealed in the mysteries.

In your article upon the Stations of the Cross, the story of the agony and crucifixion of Jesus are told in twelve mute but emphatic object lessons. "Before the great stained-glass windows," it says, "above the central altar was depicted the forms of worshipping angels, reposing upon amber-colored clouds and floating upon sleeping wings of every hue. It looks as if the angels had floated out of heaven on some glorious summer evening, and from the gorgeous sunset clouds were gazing with worshipping tenderness upon the altar where reposes the body of our Lord."

Now, if we look with eyes anointed with eye-salve among Max Muller's "Chips," and in Cox's "Manual of Mythology," we shall find the same groundwork for Christian as for Heathen theology. We shall see the same "agony" of each hero, or "our Lord, toiling, suffering and redeeming humanity; and if we follow on to know the Lord through the twelve signs from heaven, or the Zodiac, we may find the "twelve mute but emphatic object lessons." As the star from the East, he was born King of the Jews as of all other nations. All the sun of righteousness, with healing in his wings, and in the sign of Aries, he was the lamb slain from the foundation of the world, interchangeable with the Son of Man, "as the sun shineth in his strength," as per St. John.

The "Cross and Ring" is the old Masonic symbol of "a point within a circle," significant of the bi-sexed Jehovah, or Laocoon of the world. In Mackey's Lexicon of Freemasonry, the Lord is *he-she*, or Jehovah under the veil. Oliver's "Signs and Symbols" and "History of Initiations" throw much light upon the old nature worship; but Muller and Cox afford a more poetic garnishing of the heavens, where with the sun, there is a multitude of the heavenly host praising God. Every scribe instructed into the kingdom of heaven may see how aptly Heathen, Hebrew and Christian mythologies parallel each other, having tongue and grooving along a common plane, and may see how the mystical women are in various aspects of the *dramatis personae*, whether the Mother of God in the dawn, or the Lamb's wife in the Golden Fleece clothed with the sun. In a word, the seeker among the old religions may see how much the Bible is a setting forth of the old solar drama, the war in heaven of day and night, or Michael against the Dragon.

The same mythology is carried into modern religious art by the Church, as illustrated in the last WEEKLY, Sept. 10. The account of the crucifixion, we may find complemented again and again in the ancient initiations, or on Mr. Cox's Mythological Sky, which is the same "Tragedy of Nature" in dramatico-mythological dress; and so much alike are all the old heavens, rolled together as a scroll, that it more and more becomes a question whether the supposed historic Christ is other than a sacred drama in personification of the sun as the Son of Man.

C. B. P.

A girl in one of the Boston public schools applied to her teacher for leave to be absent half a day, on the plea that they had company at home. The teacher referred her to the printed list of reasons for justifying absence, and asked if her case came under any of them. She naively replied that it might come under the head of "domestic affliction."

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No. 21 Park Row, New York.

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No. 21 Park Row, room 25.

WOODHULL & CLAFLIN'S
WEEKLY.

OUR FUNDAMENTAL PROPOSITIONS.

1. The Universal Government of the Future—to be the United States of the World—The Pantarchy.
2. The Universal Religion of the Future—to be the New Catholic Church—Its Creed, Devotion to the Truth, found where it may be, and lead where it may.
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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' Lending Articles will be found on the Fifth Page.

THE NEW HAVEN, MIDDLETOWN AND WILLIMANTIC,
OR AIR-LINE RAILROAD.

"Truth is Mighty and Must Prevail"—Collapse of the Air-Line Railroad Company under the First Revelation of Truth.

Exposition of the Murdock Frauds on the Hudson West Shore.

In our issue of last week we gave an introductory article to be followed by others, showing the condition of the New Haven, Willimantic Railroad Company, not dreaming that before a second issue could be made this Company, so lauded by its promoters, would be paralyzed and suffer untimely death under our introductory exposition. But such is the sad event to those to whom the Company are indebted. To the country at large, even to that section of it through which this road extends, its decease may prove a benefit in so far as it is the evidence of that moral purg-

ing which each section is to have through the editorial columns of this journal, from the frauds of the Railroad Engineers, Directors, Presidents and Vice-Presidents, which have poisoned and are poisoning their sources of prosperity.

Railroads are as necessary to communities now as were, in former times, the common country highways—and there are those yet living who can remember when these highways were improved into "turnpikes." Fraud, in a like ratio of value to those of the present frauds in Railways, crept in, and not till these were purged out by exposure could their utility, still less their profit, inure to the honest portion of those engaged in their promotion. These purgings accomplished, turnpikes and macadamized roads developed our country to nearly its present condition. Honest construction and administration of Railroads will give profit to their owners and rapid advancement to the material wealth of the country. But when frauds exist the Companies must be purged, or die out, that either health or a new existence may ensue.

Such is the latter result to the New Haven, Middletown and Willimantic Railroad Company. The city of New Haven was on the eve of giving further aid to the amount of \$500,000 or more, when our partial *exposé* of the Company's affairs reached the authorities and reversed the action. We thus saved to the city corporation at least a half million. That we shall save to other cities, and to the mass of the people, millions of dollars by the exposures yet to follow, of the fraudulent, the rotten, the mushroom, and the speculative Companies throughout the country, does not admit of a doubt.

Not long after the appearance of our *exposé* we were waited upon by GENERAL SERRELL, Chief Engineer of the Air-Line Road, who said the article published was false, and that it *must* be corrected.

Our reply substantially was, that we were engaged in a case of the "PEOPLE *versus* FRAUD;" that our intention was to pursue it till such a verdict should be gained as would hold the aiders and abettors of FRAUD up to public scorn, and to drive them from the spoils upon which they were rioting to the ruin of shareholders, employés, contractors and friends of legitimate enterprise; that in this case we spoke from knowledge—as we should speak in all others—that no retractions should be made—but our columns were open to evidences of error.

No such evidences were forthcoming; but, on Monday last, the Company collapsed—leaving sub-contractors, laborers, and employés unpaid in their wages for some months back. We learn from Middletown that GENERAL SERRELL claims to be a creditor of the Company for money advanced to the amount of upward of \$20,000. It is also asserted that when he entered into its service he had no such sum for investment or loan.

Not many months since this same General Serrell was plaintiff in a suit against Warren Murdock to force the said Murdock to divide with him the proceeds of a fraud which he practised against the Hudson River West Shore and the New York and Fort Lee Railroad Companies. It was proved by evidence that General Serrell's sole effective service was the introduction of Murdock to the Presidents of the two companies. It also came out that Murdock succeeded in swindling his associates out of \$7,000 each—making some \$105,000, in all, in money and a considerable amount in bonds. Murdock confessed to a portion of the fraud, but denied getting the whole sum in such a manner as to lead to the suspicion that his brother, Uriel A. Murdock, participated with him.

It was proven that the first Murdock promised to "divide" with Serrell—hence the judge referred the case for an "accounting," and the referee gave a verdict by which Serrell got some \$25,000 in bonds and some \$2,000 or \$3,000 in cash; but as the value of these bonds for the time being was destroyed by the manipulations of the two Murdocks, it seems evident they did not supply the funds to advance to the AIR LINE. In this special "divide" it is probable Serrell forgot the old saying that the "receiver was as bad as"—etc., and he therefore held his little head up while that of Murdock "first" was held down by a peculiar crook of the neck when former associates were met—and that of Murdock "second" disappeared from

presiding at a certain bank whose dividends have been passed, and the shares of which do not command a premium.

The New Haven, Middletown and Willimantic Road *per se* merits, no doubt, a completion, and will have it when the people whom it is to benefit see that it is to be fairly, firmly and economically built. But when a "ring" of directors, aided by a Chief Engineer, *buy out the contractors*—as alleged in the case of this road—and without the talent for rascality which was concentrated in the Union Pacific, attempt to follow in its footsteps, and secure to the "ring" not only the legitimate profits of the contractors but all the vitals of the Company—they should not, ostrich like, think that by hiding their heads their ugly bodies can be concealed.

We were prepared to give details of the manipulation of this road and its negotiations, but its sudden failure under our first *exposé* has rendered this useless. We hope the next Company we take up will last longer; for there is no pleasure in bringing down game so quickly, even though that game be envenomed with Fraud.

THE UNIVERSAL REPUBLIC.

THE GOVERNMENTAL ORDER OF THE WORLD.

THE MEANING OF EUROPEAN CONDITIONS—ISABELLA, FIRST; NAPOLEON, SECOND; BUT WHO NEXT?—THE REPUBLICAN ADVANCE UPON THE EMPIRE—BISMARCK'S PURPOSE WAS NAPOLEON'S TERROR—THE LATIN AND THE TEUTON ENEMIES UNDER DESPOTISM, BUT BROTHERS UNDER REPUBLICANISM—THE INTENTION OF NEUTRAL EUROPE—WAR NOT TO CEASE—MORE CROWNS DEMANDED—THE THIRD ORDER OF CIVILIZATION AT WORK IN EUROPE.

Events in Europe are beginning to move in such directions as indicate the point at which they are to culminate. At the beginning of the present year and decade, scarcely a dozen persons in the whole world ever dreamed of the mighty events that have already transpired. Who supposed that out of Spain's necessity there would develop a quarrel which millions of men would fight to settle? It has all come from this point; however much the opportunity may have been desired by either Bismarck or Napoleon or by them both. The beginning of any movement necessarily is prophetic of what interests will be involved and what direction the movement will take. The beginning of this movement was really the removal of Isabella from the throne of Spain; that is: it began by the falling of a crown; by the dethronement of a queen: whatever iniquities had been practiced under the crown, whatever of licentiousness the court of Isabella was disgraced by, it was not these that forced her to flee the throne; but it was the growth in the hearts of the Spanish people of that sentiment which is opposed to royalty under any guise, though this, without doubt, was forced into expression by the special existing vices of her court.

Therefore, though the dethronement of Isabella was the first practical result obtained, it was this sentiment in the hearts of the people which was the moving cause. Monarchy in Spain had run its natural course, and the strife began between it and the republican sentiment. No one doubts that the republican sentiment will soon rise to be paramount to all that remains related to monarchy in Spain. This much is determined, and was so the same hour that saw Spain without a ruler. The period of gestation which Spain must go through before the final birth of the Republic cannot be much prolonged. Events precipitated by herself are now in turn hastening her own delivery. Thus all things work together for the common good.

Some constitutional croakers there still are, who attempt to make others miserable—but only succeed in making themselves so—by declaring that the step from monarchy to republicanism will be no advance for the peoples of Europe. If republicanism in its best attained form is any advance upon monarchy in its worst form, then a people that generally entertain republican desires and hopes are an advanced people upon those whose minds have not yet conceived of such things. Therefore, we say that the expression of the leading sentiments of republicanism at this time, by the different peoples of Europe, distinctly verifies the fact that the growth of this sentiment among the common people is a progress in the common order of civilization; and that all movements that have taken place since Isabella lost her throne are but so many steps by which a new civilization is marching over Europe. The second order of European civilization, began by Charlemagne, is being succeeded by the third, which is the higher order; for the world does not move backward.

Imperialism in France, with all its concessions and its *Plébiscitum*, could not find the support its representative knew it needed to insure its permanency. German unity was what it most dreaded, or pretended to; and when a Hohenzollern was proposed for the throne made vacant by Isabella, Napoleon at once saw that it was one of Bismarck's movements, whereby he intended to encompass France by his own interests, and to thereby obtain the power to carry out his further designs, touching communication with the Atlantic Ocean, without being necessitated to make the detour now required by the conformation of Denmark. That Prussia anticipated what has come is pretty well evidenced by the fact that she was prepared for it. That Napoleon did not anticipate war is patent from the fact that France was not prepared for war. But war did come, and French Imperialism lies as prostrate as Spanish Monarchy. Thus the second result obtained is like to the first. Another crown has fallen never again to rise; though King William may attempt to still compel France, he will find he has undertaken something against the present order of things; and instead of his being able to force France against her will, he will be forced by the powers he himself will invoke, to follow in the footsteps of Isabella and Napoleon. His own obduracy will prove his ruin, and the people's triumph. It was all well with the liberty-loving Teutons, so long as the French Emperor was the foe they were fighting; it will be quite another matter if the attempt is made to strangle the infant Republic which was so happily born, without pain or bloodshed, which fact occurring in Paris, the very heart's centre of all discordant political elements, is one of the most significant the years have yielded. All discord is cemented together in the Republic. The Republic means peace! Hereafter all republics will be peace, for all republics must and will unite to compel peace. The spectre King William, the would-be Emperor, has evoked is the cause of much more terror to him than the reality he had to encounter. He counted upon dissension in France after the destruction of Napoleon. In this he has been disappointed; and it is one of those disappointments prepared by the Powers that overrule all things, to confound those who usurp authority not delegated to them by this superior power. Never was France so thoroughly united as now; and if Paris maintains herself until this unity can find the required expression, the would-be European Dictator may be under the necessity of yielding to dictation. The very fact that the neutral powers of Europe are persistently holding aloof from any interference with present affairs in France is full of meaning; it means that they are concocting some plans of their own, the success of which depends upon the Prussian army being detained in France. The comprehension of this will alone decide Bismarck to make peace with the Republic upon any better terms than he has already set down as his ultimatum.

Judging from the course events have so far pursued, however, it is not in the programme that war shall cease, but the rather, that it shall spread all over Europe, and by our grand final desolation, forever after make it impossible for differences between peoples or races to be submitted to its fearful arbitrations. Two crowns have fallen; more must fall before the furies already invoked will be appeased. The hearts of fair Italy's sons, and the pulses of the glorious Teutons, bound with the same new-born current of freedom, and more blood-letting and crown-falling will alone sooth its feverish course. It is this common sentiment of liberty that not only breaks down all limitations of races, but under which it is possible for all races to unite. The Latin and the Teuton may war so long as monarchy exists, as they always have, but when the common feeling of freedom permeates their hearts, they will be ready to lay down their swords, and to embrace as brothers. All republicans, let them meet where they may, are brothers. There is a kind of Freemasonry in republicanism that has the power to unite, as it does, the different representatives of all races in a common brotherhood. This common sentiment never exists between the subjects of different monarchies; that it does exist between those of different republics proves that all peoples can be united under a republican form of government, where it would be impossible under any of the forms or modifications of despotism.

This principle has been well illustrated since the Franco-Prussian war began. Before Napoleon fell as Emperor the tide of feeling between our French and German citizens ran high. They respectively fought the battles of their native countries, and exulted or mourned as they lost or won. Since the Emperor became captive and the magnificent empire which his executive ability had reared collapsed, there has been a great modification in this expression of nationality. The Teuton is a constitutional lover of liberty, and it is to be seriously questioned whether the large majority of those who are American citizens do not at least secretly desire that the French Republic may stand; and not only stand but become inoculative to the whole of Europe, to which republicanism is possible. No

part of Europe is so well prepared for the advent of republics as Germany, and no people are as likely to hail it when it comes to them as they are. It is this knowledge of the condition of the European mind that determines its present rulers to strike for what they suppose will guarantee their thrones for another century, while the very powers they raise to accomplish this will prove their destruction.

It would seem then that the present tremendous events that are transpiring in Europe are but a part of the means that the third general order of civilization makes use of to remove the obstacles to its progress. The issue of this order being the establishment of such conditions as will admit of individual progression and its expression and useful application, in any and all directions, by the humblest artisan as well as by the highest administrator of law, it is therefore that order in which every individual has a direct personal interest, and to which the hereditary right to rule is utterly antagonistic. This hereditary right, then, is the great obstacle this order of civilization must remove before the peoples of the earth can be the recipients of the benefits it can confer: and this is the meaning of all that is occurring in Europe. Though kings attempt to settle their differences thereby, something a great deal higher than they overrules all their attempts, to the general good of the general whole. Thus all things, be they moved to accomplish whatever they may, are at last compelled to magnify the God of the Universe, who guides and directs all its machinery to such ends as do most rapidly force the peoples of the earth from their original conditions of individual antagonism up and on through tribal and national antagonism to that of the grand and final consolidation of all the interests of individuals, tribes and nations in and under a common form of government—the United States of the World.

AMERICAN POLITICS.

The *Herald*, Sept. 17, says thus of American politics:—

"The effect of the war in Europe is felt all the way across the Atlantic, and even seems to paralyze the politicians. They have an abstracted indifferent attention even for their generally absorbing vocation of helping themselves to fat places, and lining their pockets, and they cannot rally the people, because the people also are indifferent. In Maine, which has had a Republican majority of twenty-five thousand, that majority falls off this year to something like five thousand; and, though the Democrats claim gains, the result may be more safely set down to popular indifference and the failure of the full vote. Indeed, there are no issues worth popular thought. What is the Democratic policy just now? Who knows? What is the Democratic purpose, platform, plan? What idea now above the political horizon can be classed as especially Democratic, and what men of known force or commanding intellect are classed as Democrats? The fact that there can be no definite satisfactory answers given to such questions as these points the moral of a defunct party. Of the Democracy as a national party there is no sign, and, strange to say, there is very little sign also of the Republicans. All the platforms mumble still of the great record of the war, and simply provoke the observation that the party that knows only the past belong to the past. In fact, our whole political horoscope comes down to the policy and the person of Grant; peace and economy in Government and the man identified with these; this is the frame of the popular mind."

It has been constantly affirmed in the columns of this paper that the political parties of this country were defunct. In the prospectus announcing it, the Democratic party was declared effete, and that the Republican party only coheres by reason of place and power. Every day since this, it has become more and more evident to us that such is the case. This is not only evidenced by circumstances, but, if it is viewed philosophically, no other conclusion can be arrived at. It is of a necessity the result to be anticipated. The wisacres, however, have laughed and mocked such "fanciful dreams," and the partisan press have used all the arguments at their command to convince themselves that what they see staring them in the face can never do anything more than to stare. But now comes the *Herald*, the greatest of them all, to support our affirmations, and editorially declares that facts point "the moral of a defunct party." That, "of the Democracy as a national party there is no sign, and, strange to say, there is very little sign also of the Republicans. All the platforms mumble still of the great record of the war, and simply provoke the observation that the party that knows only the past belongs to the past." All reflecting minds must soon come to the same conclusion. It is use-

less to cling to the past. It has come and gone and has done a mighty work. Sufficient unto it are the results it accomplished. Now, it is only the present with which we have to do. It is ours of the present to organize its disorganized powers into such shape as shall form the right kind of a future. The general tendencies of the world must be observed, and the assistance we finite individuals can render should be given in that direction. To work against such tendency is to worse than waste our powers. As well might we attempt to keep back the storm-cloud we see rising in the southeast. It comes, and all who seek to oppose it must, sooner or later, yield to its power and join the common current it creates.

We have said that it is one kind of sight to see things after they are accomplished facts; but that it is quite a different kind of sight that sees things that are yet to come. An illustrious statesman once said: "We have no way of judging of the present except by the past." We would add that we must judge the future by both the past and the present, and, judging thus, what is the duty of those upon whom it falls to lead the present into the future; and who should be such leaders?

Now is the time to organize a new party, and it is the duty of all who comprehend the situation to proclaim it, and right glad are we to find such powers as the *Herald* announcing the decease of past political parties. "Let the dead bury their dead," while those who are full of the living present move rapidly to "the front," to skirmish with whatever enemy they may find who desire to force the present backward upon the past. The course adopted by the *Herald* we expect to see followed by all those great papers which are under the conduct of persons who have any right to the name of statesmen or progressive journalists; but many there are who cling to the idols of the past so tenaciously, and whose sight is so fixed by them, that they fail to see approaching events.

THE CONTAGION OF HEALTH.

The Conquest of Evil.

The Church Militant Yielding to the Church Triumphant.

The Abolition of Sin—The Reign of Good in the World.

How unconsciously, but how intimately and profoundly, all the thoughts of mankind are associated with the predominance of Evil over Good! Everybody is familiar enough with the idea of *contagion*, but, then, everybody means, of course, the contagion of disease, which is evil; and the very collocation of the terms, *Contagion of Health*, will seem strange and, as it were, unnatural.

And yet, why not? The etymology of the word *contagion* means no more than a *touching* or a *coming together*, and it is a sad revelation of the social experiences of the past, that the simple contact of human beings has been in such a majority of cases disastrous, that the word which denotes it has come to signify disaster merely and never blessing.

Everybody knows, down to the merest child, that it is possible and even common to send disease, the small-pox for instance, round the world in a mere patch of old linen which has touched a diseased body, or, at shorter distances, by a mere breath, an aura, an emanation from a diseased body, too subtle to be detected by any of our chemical tests. And nobody thinks this really wonderful occurrence marvelous or supernatural. *The transmission of evil* is accepted as *wholly within the order of nature*—the most natural thing, in fact, in the world.

But the beneficent contrast to all this would be that *cure* and *health* should be transmitted in like manner, and with equal or greater facility. Some intimations we have indeed, historically, of the exceptional existence of this fact also. We are told of some of the apostles that handkerchiefs and pieces of apparel which had been in contact with their bodies were the means of curing diseases near and at a distance—which was then, in a limited sense, a real *Contagion of Health*. The so-called superstitious belief in relics, amulets and charms is an unconscious testimony in behalf of this beneficent contagion. But so rare and uncertain, so seemingly, to us, contrary to the order of nature, so much an exception to the prevalent experience of the potency of evil, is this aro-mal diffusion of a health influence, that it is at once skeptically disbelieved by the sceptically inclined, and superstitiously perverted by the superstitious. It is so either held to be non-natural or supernatural.

It was an estimate of Charles Fourier that the predominance of evil over good in the world, in the past, has been as 7 to 1; but that in the future harmonic ages the rule will be reversed, and that the prevalence of good over evil will be in the same proportion. We are now at the

incipiency of the crisis of that change; and as the change advances the contagion of health will preponderate over the contagion of disease in some such inverted ratio. Diseases will be cured; not the diseases of individuals alone, but of whole communities; by emanations from health-diffusing individuals. The quackery of to-day will be the improved therapeutics of the next age.

And health so diffused will not stop at the cure of disease. It will be positive health accumulation. Let me make myself understood, for the idea is important. Our existing medical profession has no or next to no relation whatever to health. Its therapeutic looks to the cure of disease already existing; its hygiene to the prevention of disease; but who concerns himself about health *positive*; health extra; health in the bank, to draw upon and expend *ad libitum*. The science of disease is not the science of health. The law of disease is the very opposite of the law of health. To cure diseases is not to provide health.

He who cures me of diseases is like him who should pay my debts; though he might leave me a "poor devil" yet. *The cure of one's diseases is no more health than the mere payment of one's debts is wealth.* He who prevents me merely from falling sick is like him who should keep me from falling into debt. He, too, may leave me, does leave me, in fine, a poor devil still. What I want is health in bank, as I want money in bank—positive accumulations of health to draw upon at will.

Every woman is entitled to be a perfect type of beauty; every man to be a perfect type of manly strength; and the basis of both beauty and strength is high exuberant positive health—health such as we see no specimens of now in the world—health that shall make Gods and Goddesses of Human Beings.

Disease is Sin—Sin against Physiological Law—the Sin of Ignorance at least. It is wicked to be sick. The universal diffusion of health, by the future healers or saviors of mankind, will be the world's repentance of this sin, and turning to the practice of good works. It will be the abolition of disease, and in so far the abolition of sin and the reign of good. Jacob the healer who has radiated health-giving influences to whole regiments is not a mere humbug. He is a prophet of what is to be, and a precursor.

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In this city iniquitous frauds are daily practiced by most of the restaurants and "hotels on the European plan." There are some honorable exceptions, but they are few, and being of the better class, they do not benefit, even by example, the mass of the people whose distance from home force them to gather a scanty meal from some down-town restaurant. In these, or in the general run of hotels on the "European plan," a loaf of bread at forty sous (about eight cents), more than four times as large as the quantity given here for *ten cents*; and the bottle of "bock beer" at "one franc seventy centimes" (about nineteen cents), equal to five glasses of the beer for which ten cents a glass is charged here—would be quite a "godsend" to the empty stomachs and slender purses of the laboring men, to whom quantity is more than quality. But when it is realized that the quality of these articles in Cotte's restaurant was far better than is known here, except at the very best of the Fifth avenue tables, then the comparison is the more striking.

In no country in the world do people submit to such exactions and frauds in hotels as do these in America, or more especially in New York, in Brooklyn and in Jersey City.

It is our intention some day to take up this matter in the most serious manner, and point out the specific cheats which are in daily practice, and nowhere so much as in the misnamed, miserable impositions known as "hotels on the European plan."

The Parisians, in closing Cotte's restaurant without violence, and chalking upon its windows the frauds he sought to practice, have spread before the New Yorkers a practical lesson which they should learn to make effective against all "hotels on the European plan," and restaurants which deal out *thin* slices of beef, *small* cuttings of bread, *half* glasses of beer, and *all* the *hundred* other *small* cheats which are in hourly practice. Avoid these places as did Cotte's customers, and if that does not answer, indict them for fraud, and close them legally.

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THE HYPOCRITE'S WEAPONS—PHARISAICAL CANT.

When people cannot answer arguments it is their accustomed way to resort to badinage, abuse or bluster, hoping thereby to keep the arguments from having their legitimate effect upon the people. This practice has become, by being constantly resorted to, quite admissible. It has been used most unsparingly by professed religionists. Anything that has been advanced that did not accord with the theories they have framed, and then made God responsible for, they combat by at once asserting that it is of the devil, and that to touch it is to be a fit subject for damnation and hell. In spite, however, of all this priestly kind of denunciation, facts and science have plodded their way along, until they who formerly denounced so fiercely see themselves in danger of being obliged to fall into the line of advocates in order to keep with the popular current.

In no department of society has fiercer denunciation been received than in that which seeks to reform society by beginning at the root of the evil. Everybody that knows anything about society behind the scenes, knows that it is almost everything but the thing it should be—that it is false, hypocritical and unable to bear the light of day. Nevertheless, let any attempt be made to uncover this condition—to open it to public gaze—to suggest measures of reform—and straightway the whole pharisaical set of religionists and newspapers begin their denunciations, by asserting that they who are thus engaged are just what they are attempting to reform in society. What consistency is this; and how legitimate is the application? Thus, if any attempt is made to reorganize society, or to better its conditions, the movement is at once denominated by some supposed opprobrious name, and its movers are denounced by all the filthy and disgusting epithets the language affords. As we have said before, we shall lead where truth points the way, regardless of all such pharisaical cant, merely saying to those who resort to it, take care that your own closets have not skeletons worse than you think you see in ours.

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Whatever promotes human happiness is good and right. Whatever diminishes or injures it is evil and wrong. Love is the desire to promote happiness, and is, therefore, the highest duty and the essence of all duties of man. So it has been declared by Christ and by all great sages. So it is declared by science and by all honest intuitions. That which will exist where boundless love prevails, is that which we should endeavor to realize or at least to approximate. Where boundless love prevails, all will have enough, and every woman, especially every mother, will be free from all fear of want. Every child will be assured of support, and of a superior education, no matter what may happen. When this becomes the case, to conceive and bring forth a child will not be a censurable act, for the child will not be exposed to suffering and crime. It will be sure of a comfortable existence.

The merit or demerit of maternity will not then be influenced, in any degree, by considerations of the permanent or temporary relations of the parents. On the contrary, the sole criterion of merit will be the physical and mental condition of the offspring. The mother who produces an inferior child will be dishonored and unhappy in consequence, and she who produces superior children will feel proportionally blessed. When woman attains this position she will consider superior offsprings a necessity, and be apt to procreate only with superior men. Her intercourse with others will be limited, and the proper means will be taken to render it unprolific. Each generation will then be an improvement upon its predecessor, in a geometrical ratio, and the millennium will approach with a rapidity not otherwise attainable. The improvement of generations which will come from the emancipation of woman, and her proper control of procreation, is the only hope of the world's efficient regeneration, and the rapid progress is the inevitable result of that universal love commanded by Christ but which he himself did not understand, and which has been ignored by his followers.

Our marital system is the greatest obstacle to the regeneration of the race. It springs from woman's pecuniary dependence, and cannot be abolished until woman becomes independent through a large sphere of action, and greater facilities for self-support. Herself and her offspring, especially the latter, should be sustained by all the love and wealth that may be required. The first duty now is, the emancipation of woman from dependence by enabling her to help herself. The collateral duty, not to be postponed, is to sustain her by our love, sympathy, deference and admiration, while she is creating her proper sphere.

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MORE SUFFRAGE CONVERTS.—The Saleswomen's Early Closing Association propose holding a mass meeting shortly, and have invited Mrs. Elizabeth Cady Stanton to address them. The girls will hear an unanswerable lecture on woman suffrage, blended with the subject of the occasion.

THE EDUCATION OF THE HAND.

People have each two hands. In the education of youth only one seems to be generally considered. Children are told to hold their knives in their right hand when cutting their food, and, when the necessary operation is completed, to lay them down and use their forks while eating, still employing the right hand. The only further instruction they receive in regard to the left hand is to keep it clean in common with the right hand, and not get into the habit of thrusting in into their pockets. Thus the left hand is, with a large majority of people, a comparatively useless member, employed only to supplement the other in all manual operations. This senseless custom has no foundation in the anatomy of the hand, or in any natural peculiarity of the human mind. As well might we teach children to hop about on the right foot, to keep the left eye closed and to stop the left ear with cotton, as to teach them to magnify the value of the right hand at the expense of the left. What excuse can there be for neglecting the early and careful instruction of both hands? This has been accomplished in many instances where the disability of the left hand has been rectified in spite of all obstacles arising from bad habits acquired in childhood. Surgeons sometimes transfer an instrument from one hand to the other during an operation, whenever convenience requires it, without the least awkwardness, and draftsmen are occasionally able to use both hands in coloring drawings; an immense advantage both to rapidity of work and evenness of shading. Woodmen, at times, chop timber right or left-handed, and carpenters often hammer or saw with either hand with equal facility. In all these cases the use of the left hand, in common with the right, gives very much greater efficiency.

MORE CONVERTS—MOMUS AT THE FEET OF JUPITER!

We announce with pleasure the formation of another special guild under the Pantarchy. The Duarchs of this new Order will be known within its councils by the mystic titles of Mark Twain and Orpheus C. Kerr. To the outer world they will continue to be known as Sam Clemens and Ralph Newell. The Order will be entitled, "The Univer-sockdologists," or technically, "The Punchinellobipeds." It has already a well-managed and finely-illustrated weekly organ, conducted by the Duarchs, entitled *Punchinello*. This is the fourth widely-read and influential sheet in this city which has given its adhesion. We apologize to the Duarchs for not making this announcement earlier, as we are crowded by the rapid accumulation of Transcendental news in the Cardinary Sphere.

The *Sun* very significantly heads the following dispatch "The New Political Power:"

CHEYENNE, September 8.—Yesterday, Jones, Republican, was elected delegate to Congress. Mrs. Church Howe, wife of United States Marshal Howe, was the first woman who ever voted for delegate to Congress. The women voted generally throughout the Territory.

This "new political power" will soon swell into towering proportions and be the means of the greatest impetus for good that the human race has yet received.

THE TRUE ISSUE OF THE WOMAN'S RIGHTS QUESTION.

ARTICLE IV.—MARRIAGE; ABSURDITY OF THE SACREDNESS CLAIMED FOR IT.

In connecting and discussing marriage and the Bible with the question of woman's suffrage, my justification, if any were needed, may be found in the fact last stated in the preceding article.

Namely, that they have been discussed in relation by every other advocate of woman's rights; the only difference between them and myself being that they connect the questions incidentally—so said—and deny the direct relation.

I couple them intentionally and assert the relation.

In my opinion, however, neither apology nor excuse is needed from any person for discussing anything in any manner they choose. This concealment of opinions through fear of what one, or many, or all the world may say, is one of the forms of social slavery that I protest against with all my soul; and I may add, one of the causes that impels me to publicly treat the Woman Suffrage question in the way I am now doing.

People prate of God's perfection, and the excellence of all his works, and in the face thereof spend their entire lives in heaping him with rebukes and contempt by trying to conceal what he has created or implanted within them.

This everlasting mouthing about God—setting him up with praises of the tongue and knocking him down with the contradiction of acts—is very like Boffin's skittles.

The truth of the business is, nobody knows anything at all about Him, and "that's what's the matter."

If the world would relinquish its idle worship of the unknown, and every human being regard themselves as the Deity, we should stand some chance then of becoming Christians; for each would vie with the other as to who should be the most perfect.

Competition is the best, and it might almost be said, the only incentive to improvement; but who dares to think of competing with God?

We can only stand aloof and wonder and worship; and there is a certain sense of degradation in always and forever prostrating one's self before an eminence impossible to reach, and the very act of which is a constant reminder of our hopeless inferiority.

There is discouragement in always being held at arm's length and in ignorance; and in the matter of God-worship the feeling thus engendered eventually ends in absurd fanaticism or total unbelief, neither of which is conducive to the good of humanity.

Therefore, I say the Bible should be regarded as a history only; commanding a larger share of respect, perhaps, than any other book, because of being the first known specimen of the art of writing or printing; but totally absurd when applied as a law to this age and its requirements, simply because it was not written in this age.

New conditions demand new laws; and the sooner people understand and act upon that sensible basis, the sooner shall we begin our improvement in the right way.

The Bible becomes still more absurd when quoted in opposition to woman suffrage—or in favor of it—or as an authority for the sacredness of marriage and its continuance, or against polygamy, as exemplified at Salt Lake.

Negro slavery received its death-blow through the thunder hurled from the platform and through the press by Wendell Phillips and Gerritt Smith; and without presuming to compare myself with them, I intend to do all in my small power toward the overthrow of that other slavery, more deeply rooted, more subtle, more obscure and tenacious, and more demoralizing! than ever the slavery of the black man was.

Whether it be agreeable to people to hear these questions of marriage, divorce, abortion and prostitution—of all things pertaining to the relation of the sexes—discussed or not, the time is coming, nay, is upon them, when they will not only be compelled to hear, but to decide.

And that is precisely where the trouble exists; decision involves thought, and thought is labor; and so the majority of people reject all questions in order to evade the one. If the premises are denied, they cannot be expected to argue from them!

The surest indication of enlightenment is a willingness to hear all questions and all sides to them; and that does not by any means involve the necessity of accepting any one of the views advanced, or of even considering them.

The surest indication that the tyrannical intolerance which spat upon and crucified Christ; that threw Gallileo into a dungeon for uttering one of the most profound truths of science; that incited Salem to the burning of its inhabitants for witchcraft; that tortured and imprisoned people for their religion; still lives and finds its victims, is shown by that pig-headed stubbornness which refuses to hear!

Laymen and good Christian ladies clasp their sanctified hands in horror, and cry "Shame!" at each daily revelation of some wife's wrong, or outrage, or murder, and there an end. They never ask, "Why is this?"

Ministers deplore and denounce the same from the pulpit, exhorting their hearers not to go and do likewise; but they never probe the sore, nor seek to find and remove the underlying cause, and why?

Because it is woman's inferiority as interpreted from the Bible! And this is why the Church is a ball-and-chain to progression.

Ministers do not pat and smooth this terrible truth to keep it down because they do not recognize it, but because the people whom they should teach, instead of pandering to, have set them up for figure-heads; and figure-heads they must be, or, figuratively speaking, off go their heads! and with them—bread and butter.

Until the Church agrees that there is but one creed—the Christianity of equality and charity—we shall have no Christianity.

Not the equality that bars the pulpit to truth, and honor, and intellect, and earnestness because it is embodied in a woman!

Not the equality that assigns to "Poverty" a separate and distinct place on bare benches as if accursed of God and condemned by man!

Not the charity that taxes the pockets of the poor to the uttermost farthing, taking bread from their children's mouths and clothing from their backs, through this senseless superstition of "lending to the Lord," and for the purpose of building grand edifices where the "elect" may kneel in luxurious softness, to continue an intrigue with a neighbor's husband or wife, or devise plans for "bearing" the gold market or "cornering" corn, while the ministerial magnate beseeches a blessing on all their works!

The best possible favor to the Lord, in my opinion, is for people to take care of the body, and, through that, the soul.

Not the charity that passes indifferently by the thousands of desolate and forsaken victims of society who swarm our streets, hungry, cold, naked and sorrowing, while sending sympathy and assistance abroad to some far-away mission or the support of some foreign war!

I say, until the Church comes to believe that, not this, but the reverse of it, is true Christianity, and teaches its followers how to find and live by it—and until those same followers are followers of their teacher, indeed! we shall have no Christianity.

Briefly, that Church is a mere mockery that profits by its religion or shows distinction among its proselytes. At present it has neither liberality, charity, forbearance nor forgiveness; but is all selfishness, bigotry, arrogance and intolerance.

Nevertheless, people become more and more enlightened each year through the operation of a law beyond the control of man or Church; and, whether consciously or unconsciously, they are always in advance of their demonstrated idea. The Church and the marriage rite are contemporaneous as to their beginning and growth. I have expressed my opinion as to how the Church can fulfill a better and nobler destiny, and shall endeavor to prove the same of marriage.

This universal fear or reluctance about the discussion of marriage cannot be accounted for save in one way; there is no remedy or better condition suggested by mere superficial thought, and as I have already said, thought is labor and therefore something to be deprecated.

Wendell Phillips has said, in replying to the many absurd assertions as to the results of suffrage for women, that "the broadest and most farsighted intellect is utterly unable to foresee the ultimate consequences of any great social change;" and I will round the sentence for him by adding what it suggests, namely, that the true course for honest and earnest people is to advocate what seems to them just and right, without troubling themselves about consequences.

If they are right, their teachings will eventually prevail; if wrong, there is an immutable law that will consign both them and their teachings to oblivion.

If the present marriage system is the stronghold of excellence claimed for it—if its results upon humanity and civilization cannot be improved—if unsusceptible of abuses to the detriment of progression—if all right in, and of itself, and all its bearings upon individuals, then surely investigation cannot harm it, and ought, therefore, not to be objected to.

If it is wrong, or partially wrong, it not only needs investigation and discussion, but reformation also.

If a man is wrapped in a fine coat, complete in all the requirements of such a garment, fulfilling every anticipation of comfort and satisfaction in the wearing of it—and above all, with no tatters, nor filth, nor name concealed underneath, which, if seen, would reveal neglect of duty or want of character and honesty in wearing something *not his own*, he would not shrink from talking of it or even comparing it with his neighbor's.

On the contrary, in his well-pleased pride over so good a bargain, he would be rather glad to do so; and, perhaps, go so far as to say, "Try it on, old fellow; see how it fits. How warm and comfortable it is! I defy anybody to find fault with that."

By way of parenthesis, who ever knew a man to say the same to another of marriage?

Women, however, are proverbial match-makers, and for this reason there is no temporary escape from the friction of their misfit, such as men have, and "misery loves company."

But, to finish the simile, if this coat lacks all the essentials of the garment it appears, with a rent or shabbiness underneath, the owner would avoid talking of it lest the talk invite examination, and thus expose that "something," to cover which, makes the wearing of the coat a sham.

Much might be said about the right of people to wear shams if they choose, and also the right to have their silence, and the motives therefor respected; and that is true. But not if the exposure of the one will save the many.

Does not this sensitiveness about marriage, and the relation of the sexes, show plainly enough that there is "something rotten in Denmark"—some sham in the make-up—some rent, or lack of completeness, or shameful mistake and dishonesty whose exposure would reveal a reprehensible weakness or criminal injustice?

Marriage is one thing and the relation of the sexes another; and if, perchance, the first is made good by the last, it is because the last proved to be what it should be, and not by any means because of the marriage rite.

Or, in other words, if husbands and wives live happily together, it is not because they are married, but because nature's law has ratified man's.

Webster defines marriage as "uniting in the closest union." We comprehend it as involving something more than the mere bonding together of bodies—a union of purposes, sympathy of feeling, mutual obligation and concert of action; but, unfortunately, we do not insist upon the fulfillment of what we comprehend as just and true marriage.

Now, if there are none of these conditions, there can be no union, and consequently there is no marriage!

What then are the people who still live together after having found that they cannot fulfill the requirements demanded by marriage? These are ugly questions to ask; but it is time they were asked, and answered, in view of the sorrow, degradation and crime which result daily from this enforced holding together of uncongenial and incongruous natures.

Whatever may be said to the contrary, woman's inferior position is grounded in marriage, and finds its sustenance and perpetuation there.

The very formula of the marriage rite constitutes the man and woman who assume it only master and mate at best; and the biblical references to it from which is derived the idea, and also the authority, defines the relation clearly and emphatically by the invariable phrase "took her to wife" and "given him to wed;" she always as the objective and he as the possessive.

If that does not embody the property idea I don't know what does; there is nothing equivocal about it, no chance for any other construction. "True," it will be said, "that's as it should be—it's Divine Law!"

So was negro slavery divine law, but it was thought just to abolish that.

Now this divine law of marriage finds its origin precisely

where slavery found its origin, and comes down to us from that ancient time when polygamy and concubinage were its recognized and practical results.

It has been changing gradually from age to age, until now all law, custom and decency prohibit the having of more than one wife.

Now, at what period between that time and this did the change begin, and by whose authority?

Christ never married, neither did Mary, his mother, according to our formula; so that we are really following no example of Christ nor his mother, nor even their teachings, save indirectly. But we are following the old Levitical law and usage in a modified form; and if people insist upon that as divine law, by what right do they repudiate any portion of it by enacting laws against polygamy?

Haven't the Mormons as much right to live according to the literal reading of the Bible as we to live in accordance with an interpretation of the same? And still further: Is it not as much their right to choose the Old Testament for a guide as others to choose the New?

And, on the other hand, if people may reject any portion of that scripture which they profess to regard as supreme and unquestionable, why may not I reject it entire, and, following in the direct line indicated, repudiate all the laws based upon it?

Is the law on marriage better than the scripture which gave it birth? And if so, is that not judging the Judge, and substituting human wisdom for the divine?

Thus it may be seen that a precedent has been established; and the possibility of an improvement on the present marriage system proved, by the improvements of the present age on the ancient or Jewish, or biblical—or whatever it may be termed—and the divine!

Whoever believes that our present system of marriage cannot be improved or bettered in any way, virtually repudiates the divine law, and proclaim themselves greater than God! Why? Why, because they can improve on Him, but nobody can improve on them!

SARAH F. NORTON.

FINANCIAL AND COMMERCIAL.

The gravest of all questions of political economy is that of a country's money. A very great deal more of the people's common happiness depends upon money than even political economists generally suppose. Happiness is very closely allied to prosperity, and general prosperity in a country, can never obtain, unless it is under a sound financial system. Very few people understand what general prosperity means. It does not mean vast sums of gold in the hands of a few of the inhabitants of the country, while the great majority struggle month after month for the absolute necessities of life. There may be a great deal of money in a country and still be very little general prosperity with the common people. The question of money has never been considered philosophically, nor with due regard to the common interests of humanity. It is always viewed from the standpoint of the wealthy, and usually by the wealthy or by those in their direct interests.

The producing classes, however, are beginning to awake to the fact that they have never been represented in any of the legislation that has been had regarding finance and the currency they have been forced to use. On the contrary they perceive that all legislation has been in the interests of capital, and this perception is what is arraying these supposed two interests against each other. The facts existing have only to be considered to prove that our financial system is unsound, and this should be sufficient to force our legislation to take up the question, and to handle it in the light of the demands of the present utterly regardless of the superstition that has so long existed about the gold idol.

The objectors to any thing as money, but gold, make much of the need of it to make good the balances of trade between different countries. But these forget that gold is nothing but merchandise until the country has placed its indorsement upon it, and that it is this that gives it the character of money, and that it does not derive this character from the fact that it is gold. The indorsement of a country upon gold coin is a simple guarantee that it is of a specific purity, after this, its value is determined by its weight. Thus gold sent to other countries to pay balances against us, is sent and received, as so much by weight of a specific quality of gold, and not as so much of our national money. The force of this objection, then, is utterly destroyed by these considerations; and especially so, when this same gold, coined by our Government, is received by the country we send it to. Here it is distinctly proved that gold is not money, and that it is only a commodity which we produce and part with in exchange for other commodities, and that it is just as valuable for this purpose if it goes direct from the mines where we produce it, to other countries, as it is if it goes by the way of a United States Mint, where it receives the indorsement of the Government.

To go still deeper, there is a no more mischievous idea than that all paper money should be redeemable in gold which should alone be legal-tender, because everybody knows that the amount of currency this country demands cannot by any possibility ever be redeemed by gold. It may be redeemed by using the same gold coin over and over again, as it is again and again received and paid; but just here is the difficulty; for ten dollars of currency in reality have to be redeemed by the one gold dollar; this is the practice of specie payments, and a most mischievous one it is, too; it is the sole idea that leads to great inflations and consequently to great collapses in finances and values. Under this system there never was

nor never can be a reliable mercantile value to anything. Fluctuation is its direct result, while speculation, without this, would cease, and the vast horde of mere speculators who spend their whole time in it, would of necessity be compelled to become producers of some kind. It will thus be seen that the first principles of economy are in direct opposition to the results coming from the use of gold as money; and that these declare that something should supersede its use as such, that it would be impossible to speculate upon; something that would have such absolute and never varying value as could be positively counted upon to endure a month, a year, a century or a thousand years, as the cases in question should respectively involve. Such a substantial thing might with propriety be called money, and in comparison to it gold would sink into utter insignificance and be forgotten.

PROF. WILLCOX TO MRS. NORTON—MARRIAGE AND SUFFRAGE.

DEAR MADAME:—I confess myself unequal to the task of combating a debater of such various powers. My great respect for any woman who has the courage to hold and utter rare opinions on such subjects, and my deep admiration for one who can utter the splendid words, "The specific remedy for all human ills is freedom!" who can retort so shrewdly and so promptly, and take up a simple protest in such a way as to force the protestant to speak again, both make me puzzled how to deal with a writer who, when she comes down to details, regularly mistakes assertions for facts, and logic based on these often incorrect assertions for reasoning. But it is not because of your own views that I object to your course. I object to your trying to make me and others responsible for your views. When you say that the woman suffrage movement will abolish marriage, or that it can only win on that platform, you say what you may prove hereafter. But when you say that the advocates of enfranchisement publicly favor marriage and secretly disown it, you slander us by charging us with fraud. The National Suffrage Convention at Washington, of whose committees on arrangements and credentials I was chairman, was attended by fifteen hundred persons from all parts of the country, including many of the foremost leaders in the movement. My resolution "That a leading object of the movement is to hallow afresh and throw additional safeguards around, the sacred marriage and family relations," was reported by one who may perhaps be called a leader, Susan B. Anthony, and passed without a word of dissent. This fact accords with my whole experience during ten years of work in the cause. So when you (it may be without thought of what you were doing) charge us with deceiving the country, I naturally repel this "positive assertion unsupported by some kind of proof."

You say that you were driven away from the woman's suffrage meetings by denunciation. The "new faces" that you met there belonged to owners too timid to come constantly, and too timid, also, to tell you the main cause of their absence. They feared to have their names mixed up in the papers with your views. Allow me to tell you that you were denounced and driven away for a good reason; namely, that you uttered your ideas so as to make others seem responsible for them. The effect of your action I will try to explain.

The day after my protest appeared, I met in Philadelphia an editor of a widely-read sheet, who said to me, "I have always given the suffrage movement a good chance in my paper, but Mrs. Norton's letter has quite changed my mind. I have written an article about the letter, warning my readers against the whole movement." I quoted my protest and asked that the article should not appear, but without success.

See, then, the cause for my protest. This and a hundred such things I foresaw as the outgrowth of your action; not of your opinions, nor their publication, but of your seeking to saddle them on this movement.

Now, when I am urging liberty, which makes all real reform possible and all quack reform hard; even if a friend of the movement does believe that its success will yield consequences which I, with most others, believe impossible and bad, but which she thinks good, I object to her saying that this bad end is the true aim of the effort. She should speak distinctly for herself, not so as to compromise me and others.

In another letter I propose to examine your statement that suffrage will abolish marriage, and your far graver claim, that it should do so.

Cordially, yours,

J. K. H. WILLCOX.

MARIE SEEBACH IN NEW YORK.—To-night (Thursday, Sept. 22), the German Ristori, the great tragedy queen, Marie Seebach, makes her first appearance before a New York audience in Goethe's "Faust." Manager Grau has re-opened the Fourteenth street Theatre, formerly known as the French Theatre, for the winter, and the inimitable Seebach, supported by a company of first-class artists, is destined to be a leading attraction of the season. The selection made for her first appearance could not have been more satisfactory to an American. "Gretchen," or "Marguerite," according to her European admirers, is the role for which Marie Seebach was born. Her gentle aspect, clear blue eyes, and serene loveliness, fills the personal ideal of Marguerite. She is said to excel every other artist in that exquisite creation of Goethe. Her countrymen claim that the name of Marie Seebach will be entwined forever in the annals of the drama with that of Goethe. To-night the Fourteenth street Theatre will be filled to overflowing with her enthusiastic countrymen, and with many appreciative Americans.

SONG.

BY THOMAS C. LOWBARD.

Kiss me, darling! when I kiss you,
Kiss me back and back again!
Lips are only rosy petals,
Kisses drops of fragrant rain!

Where's the harm, then? I could give you
Reasons, dear! for every one—
Only that I may not tell them
In the broad and garish sun.

Take, at least I think, a sweet one!
And I know you'll think with me,
'Tis the Scripture: "Do to others
As thou'dst have them do to thee."

LADIES TO BE ADMITTED AS MEMBERS OF THE LIBERAL CLUB.

At the anniversary meeting of the Liberal Club, September 16, extensively reported in the papers, the task was assigned to J. K. H. Willcox of announcing the resolution of the Club to invite women to an equal membership with men, which he did in the following speech:

The Committee have given me the pleasantest part of this evening's task; but before I enter upon it, I am moved to comment on Mr. Andrews' suggestion, that the Club should investigate Spiritism. When Prof. Draper, Prof. Vanderweyde, Prof. Elsbery and Dr. Lambert tell me that it is worth while to spend time thus, I shall begin to believe it. I am no materialist; but physical specialists know, as no others can, the vast range of deception. I do not mean the juggling, swindling deception which all honest Spiritists disown, but unwitting deception of sense. Whirl a brand about your head, you will see a ring of fire. There is no ring, yet your sight tells you there is. This shows how the senses may be deceived; and when those who best know these illusions say that Spiritism will repay study, I shall think so.

My gracious task is to extend cordial greeting to heaven's last, best gift to the Liberal Club—to give a hearty welcome, dear ladies, to you [applause]; to say that we hail your presence now, as the auspicious omen of your presence hereafter, as co-workers with us in seeking to solve abstruse problems. This Club turns over a new leaf to-night. Heretofore men have believed that women's strong feelings forbid them a part in research. We now recognize the worth of feeling. Henceforth we shall not treat knowledge as dry and passionless. We shall admit the power of imagination in leaping to truth and foreseeing proof. Woman's past influence in keeping imagination and religion alive in man and lifting him above piecemeal facts to heights whence broad views are gained, is acknowledged here by the presence of our lady friends. Enthusiasm, that great and too often despised social force, we thus recognize in all its strength. Woman, moved thereby, with all the intensity of her nature to seek knowledge, will bring into this field earnestness and an honest aim from which much good must come. Knowing that

"Far as the remotest line
That bounds imagination's lofty flight,
Innumerable systems roll, in a
Wilderness of worlds, at whose immensity
Even soaring fancy staggers."

We fear not to call the ideal to help us understand the real, the truth, stranger and greater than fiction; and, when Tyndall weeps at the sun-beam's beauty, and Huxley signs a woman suffrage petition, we see that emotion, and woman its type, have their equal place in science.

THE SEXLESS SOUL.

Calvin B. McDonald is one of the most classic, eloquent and forcible writers on the Pacific coast. The sprightly columns of the *Figaro*, sparkling with gems from his brilliant pen, long since became a general favorite with the public. We transfer the following beautiful passage from his ready and voluminous pen, touching the nature and prerogative of the human soul, to the columns of the *Pioneer*:

"Suffrage, then, is not a question of color, but of sex. And what is sex? An ordination of nature for the perpetuation of the human race, relating only to the perishable body and not to the immortal soul. The imperishable soul has no sex; the everlasting mind has no sex; the angels and archangels have no sex, and that distinction is unknown among the viewless throng that march the canyons of the air; for it is unnecessary where there is neither birth nor death, neither marrying nor giving in marriage, and where no soul was ever divorced from the bosom of its love. It is not a slave-like body that votes; it is not the piece of paper that bears the inscription; but it is the absolute human will, the great, the God-like, indestructible, sexless soul!—that which is to live on and on after the last star shall have expired and departed from the desert heavens.—From the *Pioneer*, edited by Emily Pitt Stephens, San Francisco, Cal.

NEW YORK THE MISTRESS OF THE WORLD.—NEW YORK SUPPLYING THE REST OF THE WORLD WITH THE FASHIONS.—While the French nation is convulsed with war, and all her prestige for furnishing the rest of the world with models of dress swept away, or so completely paralyzed as to be of no account, New York is now assuming and proving her rightful claim to supremacy, and as it has long been a conceded fact that American ladies have a more refined and general appreciation of the proprieties of dress, it needs only a little enterprise on our part to confirm the opinion that is now somewhat fluctuating between Paris and London, and must eventually be concentrated on New York as the mistress of the world. As an illustration, and proving the superiority of our American styles, we learn that Mme. Demarest has been furnishing one of the most popular fashion magazines published in London with her styles, which have appeared in the wood engravings in *Demorest's Monthly* for more than a year past, and that Mme. has more recently received an order for a supply of her colored fashion plates, with instructions that no name is to appear on them. Though not yet willing to give the credit, yet at the same time giving the best possible evidence of our ability, which we as Americans will soon make use of to settle the fact that New York is the Fashion Empire of the world.

NEW PIANOS—HALLET, DAVIS & Co's New Scale Grand and Square Pianos are for the first time offered in the city of Philadelphia, by W. Redfield Phelps & Co., manufacturers' agents, No. 927 Chestnut street. These Pianos have attained a very high reputation, wherever they have been in use, for tone, power and brilliancy, as well as perfection in touch, and are destined to become as popular with the musical dilettanti of Philadelphia as they are elsewhere. The manufactory is one of the largest in the United States, and has a capacity for turning out fifty Pianos a week. We speak understandingly of these excellent Pianos.

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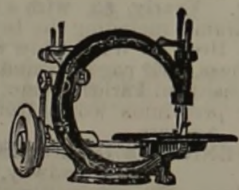
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For Piermont, Nyack, Monsey and Way, from Twenty-third street depot at 9:15 A. M.; *12:45, 1:15, 4:15, 4:45 and 7:15 P. M., and, Saturdays only, 2:15, 11:45 P. M. From Chambers street depot at 9:30 A. M.; *1:15, 1:30, 4:15, 4:30, 5 and 7:30 P. M.; Saturdays only, 1:12 midnight.

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

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

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2 P. M. Hudson train.

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

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

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

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

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

WM. H. VANDERBILT, Vice-Pres't.

New York, May 2, 1870.

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

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

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

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

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

All Policies registered in the Insurance Department free of cost.

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

5th, GRACE IN PAYMENT OF PREMIUMS.—Thirty days' grace allowed on any renewal payment, and the Policy held good.

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CINCINNATI EXPRESS.

5 P. M. daily, Sundays excepted, via N. J. R. R., from foot of Cortlandt street; Silver Palace Cars daily, except Saturdays, from Philadelphia, via Cincinnati and Chicago.

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7 P. M. daily, via New Jersey Railroad, foot of Cortlandt, with Pullman's Silver Palace Day and Night Cars, through to Chicago, Cincinnati, Indianapolis, Louisville and St. Louis, without change, and but one change to Omaha, Kansas City, St. Joseph, Leavenworth, Memphis, Mobile and New Orleans.

Through Tickets and Sleeping Berths can be procured at the principal offices of the company, No. 526 Broadway, No. 1 Astor House, and No. 271 Broadway.

EXCURSION TICKETS issued to parties desirous of going to any of the above-named points. Arrangements made for parties to San Francisco and return, on application at the General Office, 526 Broadway.

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Spring Company's depot for Congress, Empire and other Mineral Spring Waters,

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Free deliveries daily, City and Brooklyn. Natural Waters only.

QUERIES.

BY ANN S. THOMPSON.

Who gave the fragrance to the flowers;
Who gave them color, form and size?
Who gave the leaves their many hues,
And to the clouds their varied dyes?

Who formed the valleys and the hills,
And bade the streams their courses run?
Who crown'd the mountain tops with snow,
And placed them nearest to the sun?

Who gave to worlds their wondrous light,
That we through darkness might behold
The beauties of the sky that yet
To mortal ears were never told?

Who gave the sun its light and heat;
The moon its calm and peaceful rays?
The Father and the Friend of all
Who knows our path and marks our ways.

THE EMPRESS OF SONG.

The success of Miss Christine Nilsson has been emphatic and immense. An absorbed friend, sitting near us, on the first night of her appearance, started into a "Good God!" at one of her sudden and wonderful transitions. It was in the mad scene of Ophelia, to which character her general aspect and spiritual eye of bluish-gray is admirably adapted. The compliment comprehended pages of panygeric. Her voice had been reported light. On the contrary, it proved rich, round and full, and equal to all phases of vocal expression. She carried it easily to F in alto, which was all that the music required. She could, with little effort, have risen two bars beyond, which is a height rarely yet attained by a singer.

Miss Annie Louise Cary, a Boston contralto, who has lately studied in Italy, also made her first appearance on the night in question. She gave universal satisfaction, and was much applauded. Mr. Verger, another novelty, has an admirable barytone voice. Brignoli was the tenor of the occasion. Vieuxtemps, upon the violin, and Wehli upon the piano, were both well received.

It is sad to think that there are at least a thousand voices among young girls of this city fully equal to that of Nilsson, which only need cultivation to perfect. The time will come when all human beings will obtain full educational development. No faculties will then be dormant. That period, however, can only come under a reconstruction of society under a socialistic form. Men will not then struggle against each other for the means of living, and material welfare, with a complete education, will be the lot of all.

PEACE CONVENTION.

A convention of the friends of peace was held in Gaentner's Grove, near Hatbars, Montgomery County, Penn., on the 7th inst., under the auspices of the Pennsylvania branch of the Universal Peace Union.

The speakers were Prof. Willcox, Mrs. Rodgers, Mrs. De Haas, Alfred H. Love, Miss Gaentner, Egbert Hasard, Wm. Lloyd, Marlan B. Linton, Mr. Tweedy and others.

We have been furnished a full report of the doings of the convention, but want of space prevents our giving it entire. An interesting feature of the meeting was the reading of a letter from the workingmen of Europe, asking co-operation in the great work of establishing peace between nations.

Petitions to both the Senate and House of Representatives of the United States, asking the repeal of the war clauses of the Constitution, were circulated and extensively signed.

Resolutions similar to those passed at the Mystic annual meeting of the Connecticut Peace Society were passed, and the sending of the following letter to the Governments of the earth, concurred in unanimously:

LETTER.

Respected Friends, endeared to us by the sacred ties of Common Humanity and a united reverence for the Good and Happiness of all Mankind:

The Universal Peace Union, composed of thousands of sincere men and women in various parts of the world, and represented in this month of May, 1870, on the Continent of America, in the City of New York, on the occasion of its fourth anniversary, asks a hearing, through its officers, whose names are appended to this our earnest and solemn petition to your official bodies, on the momentous subject of an immediate and general disarmament, and agreement to settle any and all difficulties by arbitration, renouncing a recourse to carnal weapons under any circumstances whatever.

Arguments are not wanting to prove to you the fearful drain of blood, of strength and of treasure, and the blight of prosperity and happiness to individuals and nations by the military system and the acceptance of war as arbiter. It is one long, deep, sad mistake. With at least fifteen millions of human beings under arms to-day, drawing fearfully upon treasuries to support them, when, if they were at work, they would be producers of wealth, and add material strength and safety to nations, it is the part of wisdom and humanity to hear and heed.

Let us, therefore, calmly consider a few plain questions. Would we not all be more secure without than with armies? Would we not thereby naturally advance true civilization and happiness? Would we not have more time to devote to education, trade, philanthropy and religion? Would we not all be drawn more closely together, and be prepared to settle any differences that might arise, upon an equal ground of fairness, brotherhood and love? and could not such differences be settled better before than after lives have been sacrificed, property destroyed, homes saddened, and treasures exhausted? Is not the time auspicious, when telegraphs and railroads bind us together, and we almost feel the throbbings of each other's hearts, as children of one universal Father, all experiencing the same joys and suffering the same pains? Let us unite, then, in a trial of arbitration, and give to this quarter of the nineteenth century a higher tone of righteousness, for that exalteth any nation. Filled with this spirit of international and world-wide patriotism, and a humanity extending to the ends of the earth, we conjure every nation and people to consider this proposition carefully and prayerfully, and to present it to those in power, and to your fellow-citizens in any form you prefer. We would suggest, on the part of your Government, the appointment of Peace Commissioners, who shall, in connection with similar representatives of other nations, constitute a Court of Arbitration for all causes of difference between nations. And we ask that we may hear from you before another year shall pass, that we may be enabled to report at our next anniversary some encouragement in this important direction. Animated with the highest hope, because of our unflinching faith in the light, we subscribe ourselves your humble but devoted advocates for the

correction of the spirit, the removal of the causes, and the abolition of the customs of war, and the establishment of that code of mutual trust, love and reciprocal interest that will establish and perpetuate peace.

BOOK NOTICE.

CAMORS: A LOVE STORY. Translated from the French of Octave Feuillet. One volume, duodecimo. Price \$1 75 in cloth, or \$1 50 in paper cover. T. B. Peterson & Brothers, Philadelphia, Publishers.

"Camors" has created an immense sensation in Paris. It is the last romance by Octave Feuillet, and is incomparably his most interesting work. It is a perfect panorama of Parisian life, with all its bright lights and sombre shadows. The Count de Camors is to French life to-day what Pelham was to English. Young, handsome, rarely gifted, rich, successful, the Count de Camors is the typical Frenchman of the present empire. Its rare beauty as a work of art, the wondrous skill with which the author handles a most delicate subject, and its exquisite grace, have attracted universal interest. All who wish to see the inner life of Paris as it is in its higher spheres, and the social rottenness concealed under that glittering pageant—French society—should read this book. In the whole range of fiction no nobler characters were ever painted than those in this work.

TENNYSON'S PROPHECY IN LOCKSLEY HALL.

"Saw the heavens filled with commerce, argosies of magic sail,
Pilots of the purple twilight dropping down with costly bales,
Heard the heavens filled with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue!"

Is not a part of that magnificent prophecy of Tennyson's in Locksley Hall fulfilled? When we see in our daily papers such telegrams as these below may we not expect the entire fulfillment, culminating in "the Parliament of Man the Federation of the World"?

BALLOONS AND NITRO-GLYCERINE.

The Prussians are pumping the water from the moat around Strasbourg, and it is reported that they are preparing to send out balloons from which nitro-glycerine will be dropped into the French magazines.

A BALLOON WITH FIFTY THOUSAND LETTERS

from Metz was captured at Neufchatel. In one of them Marshal Bazaine says his army is well supplied with everything.

After reading the whole of the telegrams from Europe can any sensible person hope that the war now raging between France and Prussia, and in which Italy is so fearfully involved, will soon be over?

CONDENSED HISTORY OF STEAM.

About two hundred and eighty years B.C., Hiero, of Alexandria, formed a toy which exhibited some of the powers of steam, and was moved by its power.

A.D. 450, Anthemius, an architect, arranged several caldrons of water, each covered with the wide bottom of a leather tube, which rose to a narrow top, with pipes extended to the rafters of the adjoining building. A fire was kindled beneath the caldrons, and the house was shaken by the efforts of the steam ascending the tubes. This is the first notice of the power of steam recorded.

In 1543, June 17th, Blasco D. Garoy tried a steamboat of 209 tons with tolerable success at Barcelona, Spain. It consisted of a caldron of boiling water and a movable wheel on each side of the ship. It was laid aside as impracticable. A present, however, was made to Garoy.

In 1650, the first railroad was constructed at Newcastle-on-Tyne.

The first idea of a steam-engine in England was in the Marquis of Winchester's History of Inventions, A.D. 1663.

In 1710 Newcomen made the first steam-engine in England.

In 1712 patents were granted to Savery for the first application of the steam-engine.

In 1764 James Watt made the first perfect steam-engine in England.

In 1736 Jonathan Hulls set forth the idea of steam navigation.

In 1778 Thomas Paine first proposed this application in America.

In 1781 Marshal Jouffroy constructed one in Saone.

In 1785 two Americans published a work on it.

In 1789 William Tymington made a voyage in one on the Forth and Clyde Canal.

In 1802 this experiment was repeated.

In 1782 Ramsey propelled a boat by steam to New York.

In 1783 John Fitch, of Philadelphia, navigated a boat by a steam-engine on the Delaware.

In 1793 Robert Fulton first began to apply his attention to steam.

WOMEN AT THE POLLS.—A lady now at Cheyenne, Wyoming Territory, writes concerning the recent election in that Territory, at which the women voted:

"I walked up to the polls and voted as though I had been to the manor born. You ought to have seen the hats lifted and the crowd fall back and leave the way open for Mrs. A. and myself to get to the voting window. The gentlemen were remarkably polite; the Democrats thought we would vote their ticket, as Mrs. A. is a Democrat, and the Republicans thought we would vote the Republican ticket together. Mrs. A. split her ticket, and I tore off the Congressman's name from mine, as I did not care about commencing my political career with voting for a sot. But, contrary to the expectations of nearly all the party, he was elected by a large majority.

"I never before was so much pleased over the result of an election as I have been over this, for the Democrats were confident of success. Carriages for the ladies ran all day. One came for me in the morning, but as I was not ready the gentleman accompanying it said he would call again immediately after dinner. But I preferred walking, as I did not intend returning directly home. My husband and some others were dissatisfied because their man was not nominated, and declared they would not work to have such a man as Jones elected; but toward evening, when the Democrats commenced getting desperate, these men might have been seen hurrying up a carriage for my washerwoman, and hunting up all the Republican women they could hear of. I told them I began to wish I was a Democrat so that I could adopt their plan of voting 'early and often,' and have a little of their 'vital principle,' too, as the saloons were all open."

AN INDIANA DIVORCE CASE.—About three weeks ago, as Mr. R. and his wife were eating dinner, a boarder at one of the hotels made himself very agreeable to Mrs. R. and she was rather favorably impressed with him. A ripe acquaintance and close intimacy sprang up between the parties at once. Last week, after Mr. R. and his wife had come to town, Mrs. R. told the boarder that she loved his little finger better than her husband's whole person, and that she would like to marry him. She then informed her husband of those facts, and he told her that she might marry the man if he would give him ten dollars and pay the cost in procuring a divorce. The terms were agreed upon, and Mrs. R. and her new lover took a trip to a neighboring town and returned yesterday. Mr. R. seemed to think that he had made a great bargain, and is glad to get his spouse off his hands on such good terms.—*Kohomo Tribune.*

MISCELLANEOUS ITEMS

The weather is almost as cool as a rich relation.

The King of Sweden is an advocate of woman's suffrage.

Female telegraphers are pronounced a success in Russia.

Good potato and corn crops have their eyes and ears about them.

Good salad oil is now made in Germany from the seeds of the beech-tree.

An enraged man tears his hair; but an enraged woman tears her husband's.

Always a woman in every trouble. Miss Management has killed the French Empire.

The postmaster of Boston is making a trial of young ladies as delivery clerks in his office.

When women come to sit in the jury box possibly infants may get to be criers in court.

Practical Communism—To be willing to divide with any man who has more than you have.

Paradox as it may seem, people who are inclined to be fat are generally least inclined to be so.

The question is propounded by a youngster whether, when gold gets to par, it won't go to ma.

A man is composed of a few pounds of carbon and nitrogen mixed with five or six pails of water.

Rev. Olympia Brown was proposed in the Connecticut Legislature as commander of the State militia.

Mrs. Judge Esther Morris, of Wyoming Territory, is said to be having a brisk run of marrying business.

It is proposed to make chignons and curls out of spun glass. It is more durable and cleaner than jute.

There will be much rejoicing among husbands. All the Paris fashion papers have suspended publication.

Mrs. Elizabeth Cady Stanton is the candidate of the *Revolution* for the next Vice-President of the United States.

A Georgian editor has had his pistol stolen. He advertizes to give the thief the contents, and no questions asked, if he will return it.

Women are getting their rights in Canada, as the authorities have ordered the construction of a jail for the exclusive use of woman.

A Mrs. Spinner, of Massachusetts, has formed a limited partnership with her husband for the manufacture of shoes. The lady pays in \$5,000.

When the English were good Catholics they usually drank the Pope's health in a full glass after dinner: *au bon pere*; whence the word *bumper*.

The woman suffrage people are preparing to capture the Michigan Legislature. They are going to hold a convention during the legislative session, and in the immediate vicinity of "legislative halls."

Women are gradually getting their rights on Long Island. A female drug clerk gave morphine instead of quinine and killed her woman. They say she did it just as well as a man could have done.

Miss Mary C. Green, of Ohio, a compositor in the office of the Public Printer, was, on Saturday night, by an almost unanimous vote, admitted to membership in the Columbia Typographical Union of Washington.

A Western merchant is down on the newspapers. He says: "Thur ain't no sens in noospaper advertizing so long as a man is smart enuff to tend to his own bizniz, and kin stand at the dore and holler the fellers in."

TO OUR COLORED FRIENDS.—Place two tablespoonfuls of compound spirits of ammonia in a basin of water. Wash the body with this and it will be as clean and as fresh as may be desired. The wash is both cheap and harmless.

Elder Thurlow Tresselman, of Annetia, N. Y., of the Methodist gender, after seducing four members of his flock, and getting found out, postponed the investigation two days and eloped with another member, Mrs. Emma Hurst, whose husband is traveling in Europe.

The heart of the French has never been in this war, and it would have been well for many of them if no other parts of their bodies had been in it. A Washington market butcher remarks that though in some of the battles there was plenty of pluck, after the battles there were not quite so many lives.

Newark, N. J., is to have a needle factory. It will be on a great scale, will have a capital of several millions of dollars, and will make the new self-threading and all other kinds of needles. There is only one needle factory in the United States at present, in Connecticut, but it is on a small scale. The new concern is to be a vast affair. Most of the work will be done by machinery, but employment will be given to 500 persons.

"You must admit, doctor," said a witty lady to a celebrated doctor of divinity, with whom she was arguing the question of the sexes, "you must admit that woman was created before man." "Well, really, madam," said the astonished divine, "I must ask you to prove your case." "That can be easily done, sir," she naively replied. "Wasn't Eve the first maid?"

The divorce campaign has opened in Indiana, and there are fifty-six cases set down for hearing. In Chicago the divorces applied for last year numbered seven hundred. In nearly all these the discontent of woman seems to be the prevailing motive, and the "marriage mummy," as one of the more prominent of the woman's right sisterhood designates the holy ceremony, is treated with a disdain and contempt that would be satisfactory to Elizabeth Cady Stanton or Mrs. Norton.—*Exchange.*

SWEET OIL FOR POISONS.—Sweet oil will cure the bite of a rattlesnake. No farmer should be without a bottle of it in the house. The patient must take a spoonful of it internally, and bathe the wound for a cure. To cure a horse, it requires eight times as much as for a man. It is an antidote for arsenic and strychnine. It will cure bloat in cattle caused by eating too freely of fresh clover. It will cure bites of bees, spiders or other insects, and will cure persons who have been poisoned by ivy.

The mountain "exterior," of a lady visiting the Adirondack region, is a wide brimmed hat of straw, wreathed, perhaps, with clematis or brilliant forest leaves. The hair falls in loose braids or curls. The frock is of blue or gray woolen, somewhat shorter than the ordinary "walking dress," and is trimmed with some contrasting color. Around the waist is a leathern belt, to which a drinking cup is attached. On the feet are stout gaiters, the soles fitted with Alpine nails, to give sureness to the step in difficult paths. Her hands are covered with leather gauntlets, and she carries a staff four or five feet long, made from the arbor vite.

The method of cooking rice, as obtained from the Chinese colony of shoemakers at North Adams, is as follows: "Take a stew-pan, with a close-fitting top, and a clean piece of white muslin, large enough to cover the top of the pan and hang down inside nearly to, but not in contact with, the bottom. Into the sack so formed place the rice; pour over it two cupfuls of water, and put on the top of the stew-pan, so as to hold up the muslin bag inside, and fit tight all round. Place the pan on a slow fire, and the steam generated from the water will cook the rice. Each grain will come out of the boiler as dry and distinct as if just taken from the hull. More water may be poured into the pan, if necessary, but only sufficient to keep up the steam till the rice is cooked."