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THE FIRST WOMAN BALLOT.

The Fourteenth Amendment has Begun its Work.

WHO WILL STOP IT?

The pioneer woman voter is Mrs. Nannette B. Gardner, and she lives in Detroit, Mich. She succeeded in registering her name week before last, and on Tuesday, the 4th of April, she cast the first vote for a State officer deposited in an American ballot-box by a woman for the last half century. Some time since, by the way, a number of ladies, of St. John, Mich., succeeded in getting themselves registered, but they were not permitted to vote. Why was this? However, as to the pioneer. We quote at length from the *Detroit Post*:

"Mrs. Gardner arrived at the polls of the First Precinct of the Ninth Ward at about half-past 10 o'clock, in a carriage accompanied by her son, a lad of ten years, Mrs. Starring and Mrs. Giles B. Stebbins. Barely a dozen bystanders were present at the voting place, and the larger part of these were laboring men. No demonstration, whatever followed the appearance of the ladies, the men remaining quiet and civil, and contenting themselves with comments *sotto voce* on this last political development, and with speculations as to how the newly enfranchised would vote. Mrs. Gardner presented herself at the polls with a vase of flowers and also a prepared ballot, which she had decorated with various appropriate devices. The inspectors asked the questions in regard to name and residence usually put to all applicants, and her name being found duly registered her ballot was received and deposited in the box without any further proceedings whatever. There was no argument, no challenging no variation from the routine traversed by each masculine exerciser of the elective franchise. Mrs. Gardner voted, as we understand, for the Republican candidates generally, with one Democrat and one lady. After the vote was deposited she presented the vase of flowers to the inspectors, and also handed them a large picture representing a large crowd of women in darkness just entering the portals of an arch inscribed 'Liberty,' and upon which an eagle was perched. The gates were held open by Columbia and the Goddess of Justice. The foremost woman held in her hands a scroll inscribed 'The Fourteenth Amendment.' To the right were imps of darkness fleeing away, some with barrels of whisky. On the left was pictured the Capitol of Washington, with men crowding its steps, cheering, etc. Streams of light flowed upon them, while, with the exception of this and the foreground, the picture was darkness intensified. The following lines appeared underneath:

"We come, free America, five millions strong,
In darkness and bondage for many years long
We've marched in deep silence, but now we enroll
The Fourteenth Amendment, which gives us a soul
Glory, glory, Hallelujah, glory, etc.,
As we go marching on."

COLUMBIA—"Welcome, beloved daughters,
Take your places beside my sons."

After the vote had reached its resting-place there was a hint attempt at hurrah among some of those present, but this was frowned down by the others as tending to interfere with the solemnity of the occasion. The ladies then left the voting places and matters resumed their usual appearance therabouts.

THE Cosmo-Political Party.

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

VICTORIA C. WOODHULL

SUBJECT TO
RATIFICATION BY THE NATIONAL CONVENTION.

WEDDING PRESENTS OF THE PRINCESS LOUISE.

EMERALDS AND DIAMONDS IN PROFUSION.

THE BRIDEGROOM'S PRESENTS.

HER TROUSSEAU.

The following presents were given to her Royal Highness the Princess Louise on the occasion of her marriage to the Marquis of Lorne:

FROM HER MOTHER, QUEEN VICTORIA.

A very large and fine emerald, set with brilliants as a centre of bracelet; another as centre of necklace; a very fine opal and brilliant necklace, with five large opals, set round with brilliants and connected by a diamond chain; a large drop brooch, with two very fine opals, set round with brilliants; a pair of opal and diamond earrings to correspond; a richly-chased, silver-gilt dessert service, consisting of one centre, two sides and four corner ornaments.

FROM THEIR ROYAL HIGHNESS THE PRINCE AND PRINCESS CHRISTIAN.

A beautifully-chased silver-gilt tea and coffee service, containing the following pieces: Coffee-pot, two tea-pots, one sugar basin, one hot-milk jug, one cream ewer, in case.

FROM THEIR ROYAL HIGHNESSES, PRINCE ARTHUR, PRINCE LEOPOLD AND PRINCESS BEATRICE.

Two diamond daisy flowers mounted as hair-pins.
FROM HER ROYAL HIGHNESS THE DUCHESS OF CAMBRIDGE.

A silver-gilt ink-stand in the shape of a shell.
FROM HIS ROYAL HIGHNESS THE DUKE OF CAMBRIDGE.

A richly-engraved silver salver.
FROM THE DUKE AND DUCHESS OF ARGYLE.

A tiara formed of a band of emeralds and diamonds, surmounted by a scroll-work also of emeralds and diamonds.
FROM THE MARQUIS OF LORNE.

A beautiful pendant ornament, with a large and fine sapphire, mounted with brilliants and pearls and pearl-drop; the centre forms a bracelet.
FROM THE CLAN CAMPBELL.

A necklace composed of pearls and diamonds, from which is suspended a locket of oval form, with pendant. The centre of the locket is formed by a large and extremely beautiful Oriental pearl, surrounded by a closely-set row of diamonds of large size and great brilliancy. The outer border also consists of large diamonds, but set in such a manner as to give an appearance of lightness very seldom obtained

in ornaments of a similar description. The pendant, the characteristic portion of the jewel, is suspended by an emerald sprig of bog myrtle (the Campbell badge), and bears in the centre the galley of Lorne, composed of sapphires on a part of diamonds; the border, also of sapphires and diamonds, bears the inscription, "*Ne obliviscaris.*"

FROM THE LADIES AND GENTLEMEN OF HER MAJESTY'S HOUSEHOLD.

One large single candelabrum for five lights; four smaller ditto for three lights each; a very complete toilet service in silver-gilt, with the cipher and coronet engraved on each article.

FROM THE QUEEN'S HOUSEHOLD

A silver tea and coffee service, with table mounted in silver.

FROM THE BRIDESMAIDS.

A very handsome gold bracelet, with rubies and diamonds.

FROM THE DUKE OF ROXBURGH.

A silver-gilt tea-kettle to correspond with the service presented by their Royal Highnesses Prince and Princess Christian.

FROM THE DUCHESS OF BUCCLEUCH.

A richly chased antique pattern silver toilet casket.

FROM THE COUNTESS OF MACCLESFIELD.

A case of silver-gilt coffee-spoons.

OTHER PRESENTS.

In addition to the above, and numerous other presents, a very large and handsome silver tankard has been presented to Lord Lorne by Eton. It is richly chased all over with battle subjects, after LeBrun; the handle formed of satyrs. The black base on which it stands has two inscription plates. On one are engraved the arms of Eton College, and on the other "Presented to the Marquis of Lorne on his marriage, by the present Members of his old School—Eton, 1871."

His Highness the Maharajah Duleep Singh's gift was a very fine specimen of a Lahore pendant, with 13 large emerald drops, and composed of Indian basque diamonds from the collection of the renowned Runjeet Singh, once the mighty ruler of the Punjab. It was arranged with a massive gold chain, and inclosed in a white velvet casket bearing the coronet and letter L.

Earl Russell's gift was a very beautiful pearl and turquoise bracelet, of Abyssinian design. The Countess's present to the Marquis of Lorne was a beautiful caruncle and pearl handkerchief ring; the Hon. E. F. Leveson Gower, M. P., giving his lordship an elegant gold spring cigar-cutter of novel design.

Not the least interesting item of this happy event are those beautiful *souvenirs de mariage*, yclept in English bridesmaids' gifts. Her Royal Highness's talent as an artist is well known, and upon this occasion she has brought to bear her excellent good taste in a design at once simple, pure and ele-

gant. These lockets are of a Holbein character, and made with consummate skill by Messrs. London and Ryker, of 17 New Bond-street, who furnished numerous items of the wedding-gifts. They are formed of rock crystal, aided and assisted by white and blue enamel; in the centre is a wreath of forget-me-nots and roses, which encircles a purple ribbon scroll, bearing the name of the Royal bride, "Louise, 1871." Each locket is suspended from a true-lover's knot, richly ornamented with jewels—rubies, emeralds and pearls.

Among the numerous rare and costly presents was a charmingly pure specimen of the Queen Anne Plate, in the form of six massive silver salts and spoons *en suite*; they are of square or cubical form, with figures in *alto relievo* at each corner, and each panel is covered with this beautiful delicate tracery and festoons, with medallions peculiar to that period. The spoons are a cherub-mask handle with shell bowls; these were presented by the Baron and Baroness Meyer de Rothschild, of Mentmore, whose taste is proverbial.

Reverting to a much earlier period of Italian fine art, we notice a surprising service of silver gilt for a boudoir table, comprising a choice mirror, suspended by a frame of two pillars supporting a garland of flowers, with cupid in the centre. The frame is of open-work tracery, formed of flowers and figures. An inkstand of pyramidal shape, *en suite*, with masks and figure desk seal; and also a large oval-shaped tray of the same exquisite work and period; these we learn were presented by the Duke and Duchess of Northumberland. There is a beautiful gold casket of similar design presented by some other distinguished person; also a large silver inkstand, formed of figures and subjects, represented in bold relief, of the time of William and Mary; this was presented by the Earl of Rosebery.

We have often inspected work of great beauty and merit in the form of mirrors mounted in frames of carved ivory, marqueterie, etc., and attempts are often made to procure effect by the coarse chasing of base metals, such as brass or copper, into showy mirror frames, candlesticks and caskets, but the subject of our present notice (surmounted by a royal princess's coronet) is the present to the Princess Louise by her grace the Duchess of Wellington, and is alike worthy the royal lady for whom it is intended and the taste of the noble lady who is honored by presenting it. The mirror-stand is about forty-five inches high, and is of the most elaborate and beautiful *cinq-ante* design, and if we may be allowed the comparison, which is warranted by the extreme delicacy of the work, seems more like the richest and finest lace-work in gold; rich foliage, countless figures, birds and butterflies, with graceful scrolls, are comprised in the design and form an exquisite outline, which produce quite a fairy-like effect. Judging from the popularity of this royal marriage, no doubt we shall notice numerous testimonies of loyalty and affection. We are informed that the metal is not solid gold, but entirely solid silver, richly gilded.

Among the wedding presents were some exquisite specimens of Minton china. A beautiful dessert service from Princess of Wales, and a superb set of turquoise vases from the Duke of Abercorn may be specially mentioned.

Among the presents was a magnificent rosewood dressing-case of extraordinary dimensions, massively mounted and fitted with a complete toilet set, including an exquisitely formed ewer and basin, the whole in sterling silver, elaborately chased and gilt, supplied from the celebrated house of Asprey, of Bond street.

IRISH POPLINS AND MANUFACTURES.

Fry & Fielding, of Dublin, had the honor of supplying, by command of Her Most Gracious Majesty, several poplin dresses for the trousseau of her Royal Highness the Princess Louise. They are of the very richest make, and are called terry poplins.

O'Reilly, Dunne & Co., of Dublin, had the honor of supplying several magnificent poplin dresses. Among these fabrics was a beautiful piece of watered white poplin.

Richard Atkinson & Co., of Dublin, had the honor of supplying a magnificent white and gold tissue poplin which they manufactured specially for the trousseau of her Royal Highness Princess Louise.

Mrs. Sims, of Dublin, had the honor of supplying her Royal Highness the Princess Louise with the traveling costume on the occasion of her marriage.

Among the Dublin houses which have been honored with orders from the Queen in connection with the auspicious marriage of the Princess Louise, is the establishment of Mrs. Allen, of Grafton street. A large assortment of Irish point and Irish guipure lace flouncings; of lace and embroidered handkerchiefs; lace fans, and a variety of other laces, have been purchased by Her Majesty from Mrs. Allen. The articles purchased were selected by the Queen herself.

BONNETS.

Mrs. Edwards had the honor of supplying several bonnets for the trousseau of the Princess Louise.

BOUQUETS.

The bridal and dress bouquets were exceedingly elegant and very beautiful, being composed of the most rare and choice flowers, were elaborately trimmed with white satin and Honiton lace, and supplied by one of the Royal tradesmen.

PRINCESS LOUISE'S WEDDING-CAKE.

Messrs. Bolland & Sons, of Chester, received special commands to prepare a cake for the Royal marriage. It is made in three tiers placed on a gold stand, weighing about two cwt., and measuring, at the base of the lower cake, two feet in diameter, and in height nearly five feet. The gold plateau has the Royal arms on at four equal distances, with cupids and flowers. The whole is surmounted by a handsome vase of flowers, with silk banners edged with silver fringe, containing the armorial bearings of the Princess and of the Marquis. Each tier of the cake is bordered with trellis-work studded with pearls.

PRESENTATION CAKES.

The presentation cakes for the Royal Family, also about 300 pounds of wedding-cake for distribution, were supplied by Messrs. Gunter, of Berkeley square.

LACE WORN BY THE PRINCESS LOUISE.

The Honiton tunic for the bridal dress is a very elegant production, and beauty and in excellence of finish will rank with the finest foreign lace. It was manufactured by Messrs. Howell & James. The design is elaborate and varied, and the general effect is extremely rich. The most prominent objects are medallions containing bouquets of the rose, shamrock and thistle. These are linked together by a floral chain, whence depends a cornucopia containing a bouquet of various flowers. The large gap in the centre is composed of the queen of flowers—the rose—interspersed with forget-me-nots, amaryllis, campanula, ph ox, etc. The medallions are surrounded by a wreath of roses and lilies,

and above is a smaller bouquet of tulips, roses, phlox, coreopsis, wistaria, etc., while in the openings of the ground-work butterflies are appropriately introduced with very pleasing effect. The flounce for trimming the train is an elaborate production, measuring eight inches in width, and except a few alterations in the upper part to suit the purpose required, is generally of the border round the veil. The different gaps containing flowers, such as roses, jasmine, myrtle, etc., tied gracefully with a true-lover's knot immediately above the scroll-work of border, produce a very light and elegant effect. The bridal veil for the Princess Louise is made of fine Honiton lace, *en suite* with the tunic and flounce; but, instead of the cornucopia, a bouquet is happily substituted, and is worked from a sketch made by her Royal Highness. This bouquet is composed of roses in the centre, surrounded by lighter flowers, among which orange blossom, myrtle, jasmine and myosotis form a part. The delicate quaking grass (*briza media*) and graceful fronds of the fern (*polystichum angulare*) appear to great advantage on the net, which is sprinkled with small sprays of orange blossom and marguerites, and powdered with very small rings. The handkerchief of the Princess is of fine Honiton lace, and is an exquisite piece of work. It has the bouquet and true-lover's knot in four corners to correspond with the veil and tunic. The fourth corner is tastefully filled up with the coronet and monogram of her Royal Highness the Princess.

LACES.

The articles for her Royal Highness' trousseau, consisting of collarettes, sleeves, handkerchiefs, capes, point de Venise, Alençon, Brussels, and the finest Valenciennes, were supplied by E. Stansell.

SONNET.

To F. R. M.

In her dark eyes is infinite expression
Of throbbing thought, tumultuous passion.
The sun of soul shines thro' them with a gaze
Of fascination like the hallowing haze
Old Sol diffuses with magnetic rays,
In brown October's halcyon days,
O'er loving landscapes that look up to him
As if to ask him never to grow dim;
Or, like that spiritualizing gleam
Seen chastely glowing in the moon's pale beam;
Or, like those universal eyes, the stars,
When they look down on earth, and all that mars
The entrancing beauty out of which they shine—
All this I see in her eyes when they look in mine.

—Golden Age.

ION.

A WOMAN'S THOUGHTS ON THE HUMAN QUESTION.

[From the National Standard.]

In the August and September numbers of *Harper's Magazine* for 1870 appeared an anti-suffrage "Letter to the Christian Women of America." It was supplemented by an editorial note which said: "We have printed this letter, not as an expression of our own views, but simply as the plea of an earnest and thoughtful Christian woman, addressed to her fellow-countrymen." Precisely for this reason it seems to us fitting that it should receive some reply, and that the response should be a woman's. It is also worthy attention for being probably a fair expression of the opinions still held by a large proportion of women.

For any importance or weight it carries in and of itself—for any breadth of understanding or observation—any salience or consistency of argument, it lays little claim to consideration. In what we have to say we do not propose to be limited by the "Letter," but we do mean to reply to its chief substance.

The Letter-writer presents as "conclusive reasons" against the emancipation of woman: first, her inferiority in physical strength; secondly, her inferiority in intellect; thirdly, her subordination, confirmed by Christianity as the special allotment of the Divine Will.

In support of her first plea, she singularly admits that civilization has steadily lessened the inequality of the sexes—without seeming to see in that civilization a result as well as a cause, and in both result and cause the promise of the continuity of each. It is a curious reason for the subordination of the woman, since in a just application it would defeat itself, in depriving every physically feeble or ailing or crippled man—no matter what his moral or intellectual status—of the vote, and placing the same in the hand of every amazon, virago, termagant—no matter how coarse and ignorant—if they could but muscularly grasp it. Yet it is claimed as a "conclusive reason," even while it is declared that had this physical inferiority been the only obstacle to woman's advancement, it would have proven itself none.

These attributes, which the letter-writer divides between and apportions to the sexes, are every one of them inherent in the nature of each; and each of these attributes attains more perfect development from assimilation with the others. It is true that in the past certain of these powers have been specially called into action in the manly, while they have remained noticeably inactive in the womanly nature. But such a fact is no proof—not even necessarily an indication of the non-existence of such powers in woman. It is no argument against her possession of such powers—it is not even an enigma; it is only a matter of established *ab-usage*, a demonstration of the wonderful fettering of habit, of the absolute tyranny of precedent and custom, which it would seem the least thoughtful might comprehend. Unless we, as women, are actually outside of the race—a link between man and animals—we must claim to be fully of it, and as a part of the race claim the rights of the race. We refuse to recognize the sex-degradation so constantly thrust at us, since sex does not deprive man of any immunity or abridge any privilege save as conscience or courtesy have pricked him to certain compensations.

We are fain to cite one instance, subversive of the letter-writer's theory, of what is distinctively manly and what is distinctively womanly. Where, in either the literature or the oratory of our country or the age, is there to be found "wisdom, vigor and courage," so instinct with "purity, modesty, patience, grace, sweetness, tenderness and refinement," as setting with such faultless discrimination the wisdom, the necessity, and the justice of woman's enfranchisement—as we hear so often on the favored days that wheel the "Easy Chair" to our firesides?

O Letter-writer, believe me, we can both learn of this, and other noble voices, how to be ashamed of our long ignorance and inertia—how to understand all human responsibility

ities and win to our full, ennobling share in them. Is a thing not evil because its root is in the remote past? Is it good because it is of long standing?

We may learn that "wisdom, vigor and courage" may be pure womanly, and the gentler qualities and graces you mention may become a man. Would not many and many an uncleanly rag and useless ligature drop away from the fine proportions of our Government, and leave her beauty and her grace—clad only and not clogged—in the simple folds of probity, if men were not only brave but pure—if women were not only pure but brave?

The Letter-writer thinks the revolution which the enfranchisement of woman will inaugurate is "formidable and dangerous." So was the revolution inaugurating the abolition of slavery! All evil is danger, and its subversion almost inevitably convulsive. Are we ashamed those chains are broken? That the tragedy of human bondage is played for the last time on a stage draped farcically with the Flag of the Free?

It was formidable—there was danger in it; but what of its results, estimated from the present, and the yet-to-be?

The slavery illustration is a well-worn one, but that is proof of its applicability; besides, in discussing our own institutions it is peculiarly fitting we should cite them in illustration.

Supposing men do possess greater physical and mental powers than women, why are these "sufficient reasons" for our subordination, as the Letter-writer asserts?

Is the plea of "might is right" a Christian plea? And what other fairly supports such a position? We have considered the African as mentally and physically our inferior; but we have suffered heavy moral loss from his bondage—have paid a great price to set him free—and we do not question his share in the privileges, his claim to the rights and responsibilities of American citizenship. So whether she be or not inferior, we think the subordination of woman has been a heavy, the *heaviest*, moral loss to the world, and that to set her free must be paid the great price worthy the great work.

We believe in the blessed utility of any experience for the individual or the race, however full of sin or suffering, if its culmination is the triumph, the complete triumph, of good. The moral obliquity enveloping Church and State during the recognized existence of slavery was an evil of magnitude; but that force of truth and humanity which rose up in the heart of the nation and claimed the services of the brain and heart and heart's blood in uprooting the evil was a sufficient triumph; and the whole, an experience by which the nation stands higher, perhaps, than any sinless approach would have led.

So the enfranchisement of woman may be attended—is thus far attended—with mental and moral tumult; the very heart's blood of precious prejudices must be spilled in the conflict; delusions, errors and ignorance must be torn from the arms that hug them so sincerely, and the result, thank God, even by the greatest sufferers, comes to be counted worth the cost.

The Letter-writer thinks that the exercise of the right of suffrage will draw woman from higher duties and tend altogether to unsex her. She expressly fears the advent of manly women—the extinction of womanly women. The great stumbling-block which the woman question has found in its way from its very first agitation is sex. What man shall do, because he is man; what woman shall *not* do, because she is woman; as if upon the exact limitations of force, utility, practicability, into which sex could be argued, the whole social, political and moral status of man and womankind were based.

Sex, being the result of divine purpose, is governed by laws more immutable than any of man's making. We think that like everything of which God himself has first taken special care, it will take care of itself. It is not possible, either to dethrone God or reverse His laws; nor can earth with all her institutions, past, present and to be, unchange the nature of man or woman, or write failure on one God-like principle; and it seems to us the deepest irreverence to fear it.

Setting the matter of sex aside—it certainly does not obtain as a reason against woman's suffrage any more than against man's—and how the matter simplifies itself. It is the woman question, *not* because it has reference to the prospects and weal of woman alone, but because the *man* part of the question has been settled previously, as far as it could be, considered by itself in a maimed one-sided manner; for it cannot be distinctively a question of the rights and duties of either side alone. It is a dual question—travelling of, and having for its central interest the well-being of both sides—of all humanity. Men and women are more like than unlike. Would that both understood this better. The same hopes, loves, wishes, sympathies, desires, aspirations, inspire and actuate them. The same hates, fears, repulsions, antagonisms, temptations and despairs, beset them.

If this were not so, women could not sink so low, nor men grovel in such close and fearful sympathy with their degradation. If this were not so—O cause for deep thanksgiving! men and women would not, could not, so unfalteringly love, and trust, and help one another, as some of them do. It is out of the fatal and almost total separation of their interests that any unlikeness has grown. Man has hitherto worked alone, in spite of that influence of woman which must in a measure pervade where she exists. But he has worked alone because the hearty, enlightened co-operation of woman he could not have while he ignored her powers, despised her high needs, overlooked her abilities and refused them cultivation. Man's estimate of woman has been a physical conception of her nature, rather than an understanding of her power as an ally and her worth as an equal; and noble as his achievements have been, vast as the moral bungle he has made. Place the world before woman, as it is placed before man, with encouragement instead of jeer; give to her all chances and privileges, the same incentives to ambition, the same meeds of praise, the same laurels to be won; give to her the same full and various education—and we shall find that the world has never yet known woman as she can be. That true modesty and unblemished delicacy will displace the false, instead of being displaced by it; that instead of being the hapless, half-ignorant, morally, mentally and physically limp mothers of sons and imbeciles—of demoralized and vicious, if talented and brilliant authors, lawyers, statesmen and presidents—we shall find women the mothers of men worthy the nation's trust and honor—of daughters fit to be wives and mothers of such men. There are men and some women large-headed and large-hearted enough to perceive and admit that not woman, but her condition, is at once the primal and ultimate source of social evils; and that her condition is neither her fault nor her choice, but the result of man's ignorantly enforced supremacy over her. These people of brain and heart see also the remaining half of the problem, that woman invested with her rights—her power,

perfect freedom to live, to be, to do as seems to her right, will find her natural place by man's side; within her grasp all the chances and all the opportunities which man takes at will, and from which they wring experience and shape destiny, according to the courage and demands of their natures. Of her three positions the Letter-writer evidently thinks that intrenchment the strongest which Christianity, according to her interpretation, has built about her.

To her mind God and His word settle irrevocably the condition of woman as a subordinate one; and the woman who thinks otherwise may not "call herself a Christian." We think each human soul has its own idea of God formed from within itself, and reads the Bible by this idea, and not this idea by the Bible. Any other religion than this is a parrot religion, a religion without thought, since thought would overthrow it. The soul's conception of God is more august, more full of revelation than is more immediate and sufficing, than any merely biblical conception can be. The Letter-writer thinks of God and interprets the Bible in one way; we think of God and understand the Bible in another way, and claim, with her, sincerity in so doing. We do not forget "St. Paul," and that he was a man; we gravely remember the "inspired prophet and apostle," and that they were men; and we do not despise "Plato and Aristotle."

There is no Church, no sect, no schism, scarcely a party—even in politics—that does not claim the word of God in its support. Can we safely, Christianly, assert who is Christian and who is unchristian, judging by Scriptures susceptible of such various interpretation? Or shall we say our interpretation is the only right one? If the Letter-writer can say this, and in the light of her true interpretation deprecates the enfranchisement of women, she has an answer which should put every fear to shame: "For verily I say unto you—till Heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled."

All the utterances of the Almighty clothe in majesty the idea that right shall finally and eternally prevail. Mistaken and narrow interpretations of the Bible underlie mistaken and narrow notions of the relationship existing between man and woman.

The idea of man's superiority and woman's inferiority permeates the literature of all ages. The results of this idea are as wide-spread as itself. In these results God sets the stamp of falsehood on the gigantic error. The gallows, the guillotine, the garrote, the stake, every form of capital punishment; prisons, inquisitions, and every form of torture and incarceration are the frightful means which different times have employed to stem the swelling tide of guilt. Guilt is a short word for human misery. Despotisms—which originate anarchies—which create harems—which on the one hand steep the soul in the moral death of voluptuous indulgence and excess, and on the other starve it of its necessities, and through abject servitudes crush from it its likeness to its Maker—despotisms glut the hydra-jaws of the monster—Capital Punishment. And despotisms are essentially masculine governments. We do not say that essentially feminine governments would not be equally arbitrary. It is inordinate power, in whatever hands, cruel and usurping, whose results are disproportionate—by which the oppressing, as the oppressed, suffer detriment. Man in his crude state is an autocrat, an absolutist, a despot struggling blindly with vast but ill-directed force toward republicanism. Woman in her crude state is a philanthropist struggling toward wide humanization and pure reforms. And we hold, unlike the Letter-writer, that pure reform—the inspiration of Love to God and Love to man, is not satisfied with the well-being and happiness of the majority, but takes hold of individual suffering; is not a respecter of persons or positions but of conditions—and by the loving kindness scattered in life's by-ways and the brave protest uttered in her highways, emancipates from loneliness, poverty and humility, the prophets who roll the world a century onward in the short cycle of a year.

We hold that man is good as nature made him, that woman is good as nature made her, and that they are in the world to walk together, each of incalculable use and blessing to the other. We hold that if they walk apart, the purpose, the possibilities of each are crippled by the separation, and this, speaking socially and politically, without immediate reference to the marriage relation. We hold that woman is not by any law of nature or any warrantable law of man the servant or inferior of man, or *vice versa*, but that each were intended to freely aid the other out of the self-won experience of each. But neither the mental, moral or physical superiority of either is the question as we understand it; but shall not woman enjoy and use the same rights and privileges as man, since God never denied them to her, and of which man's presumption alone deprives her? Not until she has had these rights, endured the labor and practiced the industries they involve—enjoyed their replete utility—for a period commensurate with her deprivation of them, can man with any fairness compare her capacities with his own. We believe that when the masculine and feminine element are combined in the fullest, most practical manner, the race will institute governments that shall regenerate the world and work out the problem of existence on a plan of such wisdom and all-embracing beneficence as may well be called divine. As there is no such thing as a useless right, no one can tell until woman has made intelligent use of the right of suffrage how much she can accomplish with it; and, on the contrary, it cannot be calculated how much good lacks accomplishment because she does not use it. If in every other respect the claims of the sexes are equal, woman has one claim to the completest scope for spiritual growth, mental and physical culture and intellectual action that this existence can possibly give to the race—a claim august and undeniable—she mothers the race!

For this the ignorant, timid and impure shut the door upon her, while the few wise, pure and brave, seek reverently to smooth her way, and set no limit to her steps. Maternity is at once sanctity and martyrdom. Through the entire nature of the mother flows to the child all it may become. Through her it is the creature of the fullest human promise, or of uttermost abortion; such is the inviolable covenant Nature has made with woman.

Beyond this, we claim nothing for woman on the ground of her celestialty, but everything on the ground of that same human nature that makes the needs and confers the rights of man.

We believe that political interest, knowledge and experience will be ennobling to woman, and that the corruption with which they are so popularly connected is no more necessarily a part of them than it is a part of a church, or an element of its influence, when its minister forsakes its pulpit to elope with another man's wife. We believe a sound knowledge of politics and a practical use of them will give to woman such an intelligent view of that arena, where her sons, at least, will act; that she will more grandly compre-

hend her home duties, and be the truer and wiser there for her public experience and usefulness; and we do think that what men will teach her of politics, she will repay in a tuition hitherto neglected; he will learn of the duties of fatherhood, as justly binding upon him as the duties of motherhood upon her, but too habitually superadded to hers.

Finally, there will be blunders and mistakes, temporary and local reactions, and in the ferment all sorts of things will boil to the surface; so shall we get a better knowledge of the materials with which we hope to build the first true republic of the earth.

All these, and other passing evils, resulted from the abolition of slavery. We had to organize committees of reconstruction. Have they never blundered? Never been short-sighted? Is the work all done? So, in another way, after the enfranchisement of woman is a fact, there will have to be reconstruction committees, a vigilance among the earnest and the pure, that the wicked and the weak may not strip glory from triumph. But was the proclamation of emancipation a failure? Neither will the enfranchisement of woman be an error; and if it be, as sure as "Allah is Allah" the future holds its overthrow. O! all ye boding voices that think social degradation, national dismemberment, moral and political chaos will ensue—how poor the compliment, how meagre the justice you pay to the mothers, wives, daughters, sisters of the land! They shall keep your health and bend to your law! On the throne beside you there is room for her to reign with you, and when she is there will the true balance of power be struck for all time.

And you, boding voice! that cries, when the equality of the sexes is established there will be no more a paladin among men. In that time so surely coming, women will still be womanly, tender and confiding—men will still be manly, brave and true, and not the old chivalry, of helplessness on one side and glaring arrogance on the other; but a reciprocal chivalry of a recognition mutual and sublime, will blossom into late and loveliest flower.

ZADEL BARNES BUDDINGTON.

A WOMAN HATER.

Near the thriving little city of Winchester, Kentucky, lives the most singular specimen of the hermit to be found, probably anywhere in all this country. His single log-cabin, sitting like "a ragged beggar," about two hundred yards to the right of the turnpike from Winchester to Boonesborough, seldom fails to attract the eye of the traveler in those parts. "Squat like a toad," as if trying to burrow itself under ground and out of mortal sight, its low, flat roof, its dumpy, daubed, dirt-chimney, its closely-barred single door and eight by ten inch window, all seem constructed with the same view of repelling the approach of man. Shut up in this den, the monarch of all he surveys, another, and this time a voluntary Alexander Selkirk, dwells the hermit-son of one of the wealthiest men in the neighborhood—Coalby Quisenberry, Jr.

The Quisenberry and Bush connection is the most numerous in Clarke County. The latter family are descendants of old Captain Billy Bush, who came to Kentucky with Daniel Boone, and who made such a judicious selection of wild land, that his posterity, generation after generation, are content to live and die within the limits of "the Bush settlement." Of this ancient and honorable stock comes the genius of the whole flock—"Young Coalby," as he is known in that neighborhood.

Many years ago, Coalby Quisenberry, Jr., drifted out to Texas with the young men who were seeking fortunes in that golden land. He was then gay, fond of company, and in every way companionable. But in a few months he put in an appearance very unexpectedly, at home, gloomy, sullen and reticent. His antipathy to the female sex was so strong that he refused to speak to his mother, or to tolerate her or any other woman in his presence. He was developed into a thorough misanthrope, with a peculiar mania against the female sex generally, both brute and human.

These facts the writer got from a friend a few days ago, as he was riding by the hermit's cabin, and, being deeply impressed with the character of the singular subject, suggested that we should ride by and interview the woman-hater.

"First ascertain," said he, "the sex of the animal you ride. If it is a female, Quisenberry would go into hysterics on the discovery. He would burn the gate you rode through, the tree you hitched to, and almost dig up and haul away the very soil you rode over in his inclosure."

Finding that we were back of one of the disfranchised animals, it was with considerable disappointment we were compelled to forego an interview. He had sought the most secluded spot of the family lands to build his cabin. His hair and beard grow in wild profusion; he makes his own garments, which hang loosely and awkwardly about him, tills his own corn and potatoe patch, grinds his meal on a hand-mill, does his own cooking, washing, sewing, etc., and steals out but once a month, at night, to garner up such things as he is indebted to the outside world for, and beyond this will admit of no intercourse with men. As to whether he conceived his aversion to "the sex" from a jilting he received in Texas, or elsewhere, he has never spoken. In fact, he has never been heard to speak a dozen words in many years. "Look there," said our friend, "do you see that fence-panel entirely gone? Well, a few days since a negro woman passing through the neighborhood farms, crossed Quisenberry's fence, and he burned every rail of the panel she climbed over. He will have nothing female about him. Mares, cows, hens, pigs, everything, in fact, that is cursed with 'the female form divine,' throws him into a perfect state of frenzy."

Never before were we so solemnly impressed with the fact that the female is the source of all light, and life, and joy, and sunshine. This secluded spot, cut off from all communion with the life-givers of the world, is a fit illustration of what the earth would be if "two and two of all flesh wherein is the breath of life, male and female," had not found room in the ark. The lines of Campbell—

"The world was sad, the garden was a wild,
And man, the hermit, sighed—till woman smiled,"

were never before so fully appreciated as the dismal spot, from which the voices of women, the prattle of children, the songs of birds—yea, life itself, is banished in the female form by the irrevocable edict of this singular and solitary wretch, melted sadly and gloomily in the distance as we passed.

BUNSBY PHILOSOPHY.—A lady in commencing a lecture the other day in Iowa said that women were responsible for certain social vices, because if there were no women these vices could not exist. True, every word of it. It may also be said that if there was nothing to steal there would be no thieves.

THE RING-FINGER.

Much ingenuity has been expended in the endeavor to discover on which hand and on which finger the wedding-ring was placed. The Jews have a tradition that Mary, when she espoused Joseph, received the ring on her middle finger; hence no Jewish woman wears her bridal ring there, but always on the forefinger. St. Ambrose, in one of his sermons, calls the third finger the finger for the ring. Macrobius gives the nursery names of the fingers in the time of the Romans; the third finger is called *annularis*; the low Norman name for the same finger is "John of the seals."

In the ancient ritual of marriage among the English Papists the ring was placed on the end of the left thumb, with the words, "In the name of the Father;" then on the forefinger, with the words, "and of the Son;" then on the middle finger, "and of the Holy Ghost;" finally, on the third, the ring-finger, with the closing word, "Amen." The ancient Greeks used this finger, also, because they believed a nerve to run directly from this finger to the heart. Lemnius says it is not a nerve, but an artery; others, that it is not an artery, but a vein; and modern science shows that there is nothing of the kind in existence.

The right hand is the hand of power; hence the wife wears the ring on the left hand. The third finger is the only recognized ring-finger; all who wear rings officially wear them on that finger, though it is true that the statues of the gods had their signets on the fore-finger, both in Greece and Italy. This was on the right hand, but, from convenience and long-established custom, the left hand is now generally considered the ring hand, and the least finger of that hand holds the ring.

Lemnius says the same finger was called *Medicus*, for, "on account of the virtue it derives from the heart, the old physicians would mingle their medicaments and potions with this finger, because no venom can stick upon the very outmost part of it, but it will offend a man and communicate itself to his heart." Some married women are so superstitiously rigid in their notion respecting the wedding-ring that they will never, even for a moment, take it off their finger, extending, it would seem, the expression, "till death us do part," even to this golden pledge of matrimony.

THE RIGHT THING TO BE DONE.

TO THE EDITORS OF WOODHULL & CLAFLIN'S WEEKLY:

Permit me to say a few words through your WEEKLY in regard to the coming Woman Suffrage Convention in New York. Every moment of the time will be precious, and therefore let us say whatever we have to say tersely and to the point. Above all, let us waste very little time trying to prove that woman knows as much as the black freedman, or that she is as virtuous as the average immigrant. Her superiority or inferiority to any class of men has nothing whatever to do with the question of political rights. Let us remember that no one denies that we are citizens of the United States. We are recognized as such by the Constitution under which we have always had the right to representation, but have been fraudulently deprived of the exercise of that right by State Constitutions, in the framing of which we had no voice. The Fourteenth and Fifteenth Amendments to the national Constitution define citizenship and confirm the rights of citizens, and forbid any State to "make or enforce any law which shall abridge the privileges or immunities of the citizens of the United States."

With all due deference to those who are working for a Sixteenth Amendment, which shall declare specifically that women are included in the term "persons," I do not see the need of it. The Constitution says that "all persons born or naturalized in the United States are citizens of the United States and of the State wherein they reside;" and in the next section: "The right of citizens of the United States to vote shall not be denied or abridged" on account of race, color, or previous condition of servitude. What can be more explicit? What can be plainer than our duty to offer our votes as citizens and taxpayers, and if they are refused to prosecute the officers of election who refuse them?

The Women's Club, of Hammononton, N. Y.—fifteen of them—offered their votes at the last town election. These were refused. Thereupon we drew up a statement of the refusal and the officers all signed it, understanding that we proposed to prosecute them for this act. Since then our Club has been busy corresponding with friends and strangers. All approve our course without exception, and several able lawyers declare that to bring a test case before the United States Supreme Court is the regular and proper way to proceed. One of our ablest speakers gives us his warmest sympathy, and offers to speak for us and help us carry on the prosecution. A distinguished actor and actress offer to give us a benefit to the same end, and a distinguished practitioner in the Supreme Court at Washington offers to give his services to "the women of Hammononton," if their case is appealed to that tribunal.

We intend to send a delegate to the May convention in New York, and after that to take the decisive steps in the prosecution of our judge of election. We hope that we do not overestimate the importance of our proposed course, and that the friends of the cause will join their efforts with ours, that we may strike the final blow at the most propitious moment.

Any one desiring further information relative to the purpose of our Club can address,

MRS. MARIE HOWLAND,
Box 88, Hammononton, N. Y.

IS THIS WOMAN'S RIGHTS?—It is reported that a woman was recently seen passing along the main street in Kansas City, Missouri, composedly puffing a cigar, while her husband walked behind carrying the baby. A local journal calls that woman's rights. We do not. We call the woman a shameless unfortunate and the fellow a fool.

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

Geo. L. Clark

LYNDENVILLE, N. Y.

THE DUTY OF WOMEN CITIZENS.

Every woman who would be a full-fledged citizen has something more to do than simply desire the exercise of political rights. Women have a duty to perform as well not only to themselves but also to their entire sex. If, as we think, it has been sufficiently demonstrated that women in common with men are citizens, and as such entitled to exercise all the rights, privileges and immunities that men exercise, to secure their exercise becomes a duty that they cannot evade and maintain self-respect. The indifference with which women submit to the present conditions of vassalage, if not the chief cause of men's disbelief in their earnestness, is one of the main reasons why they regard the movement of small proportions and likely soon to fall through. Men pretend to believe, and there is no sort of doubt but that in a manner they do believe, that the women who are actively engaged in the advocacy of equal suffrage, do so rather for the notoriety it brings them than for the cause itself. Nor can we deny that many of the practices of women practically sustain this belief.

What is greatly required just now is that men who still affect to believe women indifferent to this matter shall be made to realize that they are terribly in earnest; that they know they are entitled to equal political and civil rights, and that they desire to exercise them, and that they will take all means which have been extended them to secure such exercise. In order that all may understand precisely what their rights are, and the means already existing by which to enforce them, we will again give a terse statement for the guidance of such as feel disposed to perform their full duty.

The Constitution of the United States defines women as citizens, and declares that the right to vote is possessed by citizens of the United States who are also made citizens of the State wherein they reside. It also most emphatically declares that no State shall either make or enforce any law which shall abridge the privileges and immunities of citizens of the United States.

There is no language plainer than this is, by which the common rights of citizens could be pronounced. Therefore the Constitution contains all the required guarantees to secure equal political and civil rights to all persons who by it are declared to be citizens.

Some assert, however, that the State constitutions only provide that male citizens may vote. This is simply an absurdity, and is in direct opposition to both the law and fact. We are perfectly aware that all the States constitutions contain the words male citizens; but they are as null and void as though they had already been expunged. Why? Because the Fourteenth Amendment to the Constitution of the United States became a part and parcel of that instrument which is the supreme law of the land, the constitutions and laws of any State to the contrary notwithstanding, by the direct legislation of the States, and hence it necessarily follows that whatever State laws there were in existence at the time of the adoption of said amendment, or which have been passed since, which are contrary to the tenor of it, are absolutely null and void. For how can the Legislatures of all the States legislate a provision into the Constitution of the United States, and at the same time enforce their several constitutions which are in direct opposition thereto?

The States' constitutions did not recognize women as citizens, but the Fourteenth Amendment did, and thereby enfranchised them as such—raised them to the right to partake of all the privileges and immunities accruing to other citizens, and absolutely forbid the abridgment of such privileges and immunities. Women having thereby become citizens of the State wherein they reside, they become also entitled to the rights which such States guarantee to citizens. The constitution of New York, and of nearly every other State, provides that "no member of this State shall be disfranchised or deprived of any right or privilege secured to any other citizen, except by law or the judgment of his peers." Voting is a right secured to other citizens, therefore women citizens, under the State constitutions, are entitled to the right to vote.

But men are in power and conduct the Government to suit their conveniences, hence women have yet an arduous task before them to compel men to respect the laws and constitutions which they have framed for their own special protection, never thinking, while they were doing so, that women ever would make the present demand in its present form.

No further amendment to the Constitution could make the rights of citizens more definite. There are two methods by which women are to attain to equal rights with men.

First: Every possible effort should be made to induce Congress to declare the only construction which is possible of the Constitution by petitioning them to that effect.

Secondly: Every woman who desires to exercise the elective franchise should attempt to become qualified, as men

are obliged to qualify, and then to vote; and if prevented, should at once prosecute the officers of registration or election who prevented them, under the act which Congress, in their thoughtfulness and wisdom, passed, and which became the law May 31, 1870, which provides that all citizens shall be permitted equal privileges in preparing to vote and in voting, under penalty of both fine and imprisonment to those who interfere and prevent such equal exercise of right.

Thus are the privileges of citizens clearly defined and as clearly protected. It only remains for Congress to declare the law, or for officers of elections to suffer the consequences of interfering with the equal exercise of the citizen's right to suffrage. Let a thousand officers of elections be prosecuted before next Congress assembles, and both they and all other men will begin to believe that women are in dead earnest, which will do more to gain them the consideration they merit than everything else besides. We are daily receiving letters which show us that this matter is not yet understood. It is not necessary to make a case in the Supreme Court which might require years to decide. The officers of elections should be prosecuted at once in any accessible court, and made to show cause for preventing a citizen from voting. The judges of all courts are bound by the Constitution of the United States and the laws passed to carry out its provisions, the constitution and laws of any State to the contrary, notwithstanding, and they will be obliged to decide according to the plain letter of the law. Women should thus assume the offensive in every possible manner, and press the war home to the enemy's citadel, which they have but to do vigorously to secure its unconditional surrender without even the honors of war being left its defenders.

THE JOINT HIGH COMMISSION AND ITS FOG.

It is generally understood that the American side of the above Commission are nonplussed by reason of their English compeers having left it to them to draw up a basis upon which to shape future international law and the rights and duties of neutrals.

Our commissioners, we are told, find difficulty in drawing up any such basis that would not involve the admission by our Government of the validity of certain claims arising out of the Fenian raids. Is it possible that our commissioners are so glaringly incapable, so utterly incompetent and serenely ignorant of the nature of our claims and of the course of their own duties as to be placed in a dilemma when asked to state their own case and frame a law for the future guidance of neutrals?

If this is so, we will call their attention to one or two facts that may help to enlighten and guide them.

The English Government having, at the time of the raids, thanked our Government for having satisfactorily performed its duty as a neutral, has placed itself entirely out of court in the matter of our faithful discharge of duties.

The truth of the whole matter lies simply here. If our commissioners propose a law, in effect, the same as the law heretofore existing was intended to be, which is, that a neutral is bound to prevent the building, arming, equipping or fitting out of vessels with the intent to commit hostilities against any nation at which the enacting nation may be at peace, whenever any vessel shall be charged, by evidence taken under oath, as being so building with such intent, then, in such case, the English commissioners would claim immunity from paying the damages of the Georgia, Shenandoah and other English pirates on the ground that Mr. Adams did not present any evidence taken under oath previous to the departure from English ports of said vessels. Therefore, that if the claims for losses were not at the time of their occurrence remonstrated against, then the claims for Fenian damages to Canada can and must be admitted under that category.

The plausibility of this argument is only equalled by its stupidity. It is only another link in the tissue of subterfuges, bickerings and petty wranglings in which England has indulged from the beginning to the end of this international dispute.

The records of the English Foreign Office show that Mr. Adams, our then Minister to England, lodged complaint after complaint of the first pirates let loose by England, and continued to remonstrate until Earl Russell refused to receive his remonstrances upon the subject, and blandly told him he would hold no communication with him upon the subject. How, then, have the barefaced impudence to attempt to wriggle out of responsibility by means of urging that no complaint was lodged? How, then, cite a case in which our neutrality was so pleasing to them that they complimented us upon it, and then try to bring in claims against us for such action?

We warn the present Commissioners that no retrogression from our claims for a full and complete acknowledgment and payment will be submitted to by the people. We warn them individually that any weak-kneedness on their part digs their political grave, and we admonish the English Government that should it succeed in shelving any portion of its responsibility at the hands of this commission, then its labors will be thrown away, for our people will repudiate it, and the relations of the two peoples will be rendered still more precarious.

STRICTURES ON RUSKIN'S RECENT ART LECTURES.

No. II:

BY JANUARY SEARLE.

But when art delivers to the judgment of mankind a great masterpiece of the imagination, no matter how sacred be the subject, whether it represents Joseph or Mary, or Peter or Paul, or the Lord himself, so that it be put forth as a work of the imagination, and not a genuine likeness of any so-called sacred personage, it is perfectly legitimate, and takes its rank as such in the galleries of immortality. For imaginative art can only be mischievous, as Mr. Ruskin says, when its realization is conceived to imply, or does practically induce a belief in the real existence of the imagined personage, contrary to or unjustified by the other evidence of its existence. But if the art only represents the personage on the understanding that the form is imaginary, then the effort at realization is healthful and beneficial."

Mr. Ruskin lays so much stress upon these two propositions, because he designs to show, as we have said already, to what extent art has influenced religion, and how far religion has influenced art. In the former case, he has reference more to creeds than to subjective religion, and although he questions the healthiness of all pictorial representations which seduce the mind to believe in them as real portraits of spiritual personages when they are not so, yet he does not fail to acknowledge that imaginative pictures of saints, confessedly such, and making no claim to reality, are helpful to art.

We fully agree with Mr. Ruskin that superstition is a bad thing, and the enemy of human liberty and intelligence, and that a superstitious picture, delivering the mind over to a falsehood in the name of religion, is, to a certain extent, as bad as a lying miracle. But it has its utilities and its faculties of exaltation as well, which the miracle has not; for there is a semi-divine power in art which appeals to the innermost natures of the most ignorant persons, although not intelligently so, perhaps, until they have come to some sort of an appreciation of it. This can only be realized by familiarity and a constant beholding of it. We are persuaded, and all universal experience bears out the conclusion, that, although falsehood in art may injure the creed, it has a subtle moral influence upon the feelings, aiding in the formation of a true taste, which is the central fact of a perfected æsthetic culture. At any rate, immeasurably more good than harm has come to the Church and to civilization through the ministrations of art. We can hardly imagine what the "brutal salvages"—the old feudal serfs—would have been if they had not been educated to sympathize with art, after a fashion, through the medium of the cathedral and church paintings.

We are always too apt to take a surface view of things, and because there are no palpable signs of result in any practical matter we too frequently conclude that there is none. But a great work may be going on in the mind of an individual, or a people, unseen by mortal eyes though radically beautiful in its effects, and productive of a wisdom, learning and experience which give power, refinement and grandeur to the character. We cannot estimate what the peoples of Europe would have been without the teachings of art upon the platform of religion. In all probability they would have sunk as low as the brutes; for, although the Catholic religion, without its embellishments, being a teacher of Christian doctrine, might have released the conscience from all manner of evil influences, and taught it to respond to the moral law and, perhaps, to Christian truth also, it could never have made a plastic and beautiful character in the æsthetic sense, nor have taught man to love nature, the magnificence of the star-loaded firmament, the glory of woods and waters, and the majesty of manhood. But art does all this; and in all true judgments upon civilization it must enter largely into the account as a supreme factor.

Mr. Ruskin also starts the question as to the amount and character of influence which religion itself has exercised over art. He does not seem to think that it has been much in any sense. The present paintings, he says, have been executed by good men who were not enthusiasts in religion; and he argues from this postulate that art owes but little to religion. 'Tis a stingy argument; and not worthy of this great teacher. If we make a catalogue of the productions of formative art in Europe from the earliest times, we shall find that they are, with scarcely an exception, overshadowed by the genius of Christianity. Religion is the great central fact of man and the universe; and, although in this day it is sorrowfully ignored or slighted or knocked down by the scientific babblers, it was once the most vital and vitalizing of all the known powers which give dignity to man. And in the early Christian days, and the more late feudal times, art takes all its subjects from religion. The Bible is the artist's text-book. It is the only world literature of those arid times, which being, to a certain extent at least, open both to the people and the clerics or learned men who understand the Peleros' tongue, is likewise the vivid womb of the sacred romances from which the latter drew their holy portraits, pictures and imaginative emblazements for the instruction of the former.

We think that Mr. Ruskin errs when he affirms that art has gained little from religion, and religion less from art. In our judgment there have been great reciprocal benefits

on both sides. Art has assuredly endowed religion with graces and realities, glories and imaginations, splendors and unspeakable benignities and beauties, being inspired thereunto by the heavenly hosts and the divine character and genius of the blessed Lord and his holy mother, and by clouds of seraphic witnesses, and the sublime devotion of many women, especially those of which might well be called his own household, including the beloved Maries. For in the galleries of Christianity, or of Christian art, these are the universal themes, or inspirer of themes for the immortal paintings of the great masters. Are we to accept Mr. Ruskin's judgment in this matter, and ignore the chisel and the pencil of that supreme Demiurgus and god-man known by the name of Michael Angelo? The tremendous passion and eternal hate, and immeasurable, everlasting malice of his sublime Satan—shall that go for nothing? Shall religion have no claim to this colossal inspiration? Shall his grand cartoons of angels, and his pictures of the final judgment, and the torture of the damned, and the blisses of Paradise, be blotted out of the Christian art record? Shall Leonardo de Vinci be set down as a myth, and his "Last Supper" as the vision of a dyspeptic after eating an accursed supper of roast pork? Are there no real characteristics in the features of these dear disciples, which are the reproductions, in imagination, of the biographies and portraits of these well-beloved friends of the Lord, as revealed in the sacred record? Correggio, Raphael, and even Rubens, who, though the ruby of painting, is not the divinest of painters—these men, we say, are surely artists who owe a deep debt to religion, both as their teacher and Alma Mater. Whence came Raphael's Angels, Madonnas, and those wonderful Cartoons of Hampden Court? Whence Correggio's "Three Maries" and all the rest of the mighty pictures which great and good men have produced from age to age?

So profoundly and universally has religion been the inspiration of art, that a perfect collection of the paintings of the old masters, even of the Bible, were destroyed, and all the Christian learning annihilated, would of themselves be sufficient, or nearly so, to revive the entire Christian story.

There is no doubt that in superstitious minds the ravishing influences of "sacred" art have helped to foster and strengthen their superstition. But even superstition within certain limits of illusion, fatal as it is to rationality in the full sweep of its power, may be very far from an unmitigated evil in times of national ignorance and darkness. Art, by making tangible spiritual ideas in bodily forms and images, even though they have no ground-work in reality and are pure imaginations, may so dispose the dark mind to religion and worship and to the reception of divine truth, that it shall be to him a great regenerating power. And, indeed, let Hypercriticism affirm what it may and prove its affirmations, the logic of history and experience sufficiently demonstrates that art in one form or other has been the handmaiden of religion in the Christian Church through all the Dark Ages. It may have created superstition in some cases, and have fostered it in others; but these must be regarded as merely relative evils compared with the immense good which it has accomplished in lifting the serf's mind from the clods and stubble of the fields and breaking his bondage to the brutal empire of matter and sensuality, and giving him an ideal world to live in through the paintings and illuminated windows and grand sculptures and oaken carveries, and architectural glories of the cathedral and the church. For no matter how abject his social life and occupations he is the equal of the highest within these sacred walls, and the emprises of religion and the joys and blessedness of heaven are open to him and offered to him freely for acceptance. And thus through the teachings of Christianity man was first of all made to feel that he was a man—an individual, and one of God's rich heirs of immortality. Christianity indeed was embodied in art from the earliest centuries of our era, and apart from this embodiment and the divine illuminations which made it, as it were, the visible heaven of human life, we doubt if the Christian idea would have found its temple so absolutely in the human heart, and have achieved so universal a recognition. For as feudalism was the necessary form of European society after the dismemberment of the Roman Empire, so the Christian religion was its heart and soul—and from it proceeded gradually, and without haste or rest, all the minor moralities of life, those refinements of behavior and of manners, that elevation of the sentiments and feelings which are the peculiar marks of our modern civilization.

Mr. Ruskin, however, falls foul of realistic art, because it is too real. He is of so refined and subtle a nature that his nerves as well as his spirit shrink from the too terrible realities of Calvary and the agony and bloody sweat of Gethsamane where they are reproduced in painting for the adornment, or, as he would call it, the desecration of cathedrals and churches. He has a horror of converting the sacred altars of Christianity into a butcher's shambles, and believes that all the bleeding Christs on their tragic crosses, which have been held up to the worship of Christendom, are neither more nor less than degrading and infernal in their influence, as all mere physical representations of the divine suffering must be to man.

A GIRL WHO COULD NOT BE FOOLED WITH.—A married man in Alton, Ill., attempted the other day to show a young girl what bliss there was in married life. The girl "didn't see it," and hit him such a whack over the head with a bed-screw that it was two days before he came to his senses. He has gone out of the teaching business.

[For Woodhull & Claflin's Weekly.]

ODE TO APRIL.

BY JULIETTE T. BURTON.

We greet thee, thou triad sister of Spring,
With joyous welcome, for lo! on thy wing
Is borne the glad tidings that earth is awaking
From wintry dreams, and roused by the shaking
Of billowy March, now gives to thine arms
All her graces and virginal charms.

Thou canst court of her favors for e'en,
As thine eye cerulean drips from its sheen
The crystalline tear, or flashed from thy face,
As the warmth of a smile, is a sunny embrace,
So sure will be brought to reciprocal birth
Sweet returns from the bosom of earth.

At eve when the gold of the day is departing,
And the silvery-eyed vespers is starting,
Then comes from thy chalice such jubilant joy
As its boundless resources must always employ
To tell of the good things April is bringing,
While an answering symphony all nature is singing.

Or as lift' from the ebonized ocean of space,
Bright morning in gladness raises her face,
There is paint' on the world a picture of you,
In shadows and lights of the happiest hue,
And love-toned matins the skies are reaching,
And glory to God all creation is preaching.

We greet thee with glad acclamation, for now,
As thy spirit of joy sets our hearts all aglow,
There steals through the senses luxurious flow
Of memories sweet attuned as they go
To music which waked in the past,
Revives in thy presence and lives to the last.

Sweet April, thou from time immemorial a flirt,
We love thy coquettings, and if ever thou wert
To change from thy wayward caprices, why we
Would not have thy sweet conquests to see,
And May would come in draped in sable, or be
Tripple sister awaiting her share of the glee.

IMPORTANT.

WASHINGTON, April 5.—At the election for Governor and members of Congress in South Carolina, on the 19th of October last, the managers of elections at Ladies' Island allowed five colored females to vote. The managers were all colored. Rev. Kit Green and Stephen Sheppard, managers of election, were arrested and indicted under the enforcement act of Congress, charged with neglect of duty and violation of law in allowing females to vote. At the February term of the United States District Court of South Carolina the cases came up before Judge Bryan. The jury found the managers guilty, and they were sentenced to six months' imprisonment in jail and to pay a fine of \$200. Counsel for the managers, in due time, presented his bill of exceptions and carried the case to the Circuit Court of the United States, to be held at Charleston this month, the ground of appeal being that the Constitution and laws authorized females to vote.

PRACTICAL COMMUNISM.

It is no paradox to assert that the whole present tendency of society is toward a more or less complete form of communism. We have been taught to regard communism as a political Utopia, in the attempt to realize which one or two kindly fanatics, more amiable than prudent, have failed miserably. We are reminded of St. Simon and Fourier, and of the comparatively recent failure of Robert Owen, and we are sagely warned that communism is the very dreamiest nephelorecycgia, even while all that can be done is being done to accelerate its advent.

The one and only principle which communism involves is, that society has the right, or rather will do well, so to regulate and control the liberty of its members as to secure for the community at large the greatest possible amount of comfort. This is merely the application to government of the principle of Utilitarianism. This principle once conceded, the practical realization of a more or less perfect system of communism is a mere matter of time and detail. The new wine would burst the old skins. In India communism would have had to overcome the conception of caste. In the ancient world it would have had to struggle with slavery; in the middle ages with feudalism and with the power of the Church; while in our times the two conceptions which most thwart its realization are those of the rights of property and of the rights of the individual—the former a strangely inconsistent relic of feudalism, the latter an exaggerated growth of the French Revolution. Those few who have held to communism in its most abstract form have always taught that these two ideas must be stamped out—that all rights of property must be transferred to the State, and that personal liberty must be subjected to a despotic control. Hence they have been driven in despair to withdraw as far as possible from any existing State, and have attempted to found small communities of their own. To such attempts as these the term "Communism" has been unuly restricted. But, while these ambitious experiments have failed to realize the idea of communism in its most fiercely abstract shape, the leaven of communistic principles has none the less been actively at work. For there is, as a matter of mere principle, absolutely no distinction between a law which denies the individual all rights of property whatever, and a law which denies him certain special rights, because it is for the interests of society that they should be ceded. It has, of course, always been ruled that a man must not exercise his rights to the positive injury of others, and that a right so exercised is *ipso facto* determined. It is not until we admit that a man must, for the good of others, cede certain rights which are *prima facie* indisputable, that we have posited the communistic thesis in its entirety. But if we allow, as we do now allow, that the State has a right to confiscate private property for public purposes, we have allowed all that Fourier would ever have asked.

Land, the most sacred of all things English, is daily confiscated for public purposes, and our country gentlemen are, for a reasonable price, only too glad that Parliament should do what, if attempted by a Communistic Committee, they would denounce as "flat burglary." Here, at least, is a crucial instance. If the rights of the man who is seized of a field are to mean anything at all, they surely ought to mean that he cannot be forced to sell his field against his will. And yet, were we not to dispossess Naboth every day, public works of any value would be simply impossible in a country where, as in our own, land is absolutely limited in quantity, and its possession is even more valued for the prestige which it confers than for the steadily-increasing income which it yields. Nor do we meddle with land alone. By claiming a monopoly of the postage, Government has, in the interests of the community, abrogated the *prima facie* right, which every man possesses, to carry for a payment the letters of others. It has bought up the telegraphs, and it has reserved to itself the right to buy up the railways. In all these cases it has exercised, or at least claimed, the privilege of confiscating the property of individuals to secure the comfort of the majority. And it is a yet further proof of the extent to which the principle of communism has tinged our national life, that the profits of Governmental monopolies are directly employed to diminish the general burden of taxation. Should the Government ever monopolize our railroads, every taxpayer will virtually become a holder of railroad stock. Here, at any rate, would be communism pure and simple.

This monopoly of public works is only one indication of the leaven which is at work. Government interferes even in things which are purely matter of private contract. It does not claim a monopoly of food, it is true. But the right which it exercises of seizing diseased meat and putrid fish shows, that if the monopoly of food is not yet claimed, it is not because the right to advance such a claim is disputed. And similarly there is, in principle, no difference whatever between the establishment of governmental *Monts de Piete* and the regulation by government of all tariff of interest which pawnbrokers may charge. Nor is this all. We claim, in addition, a right to protect the morality of the majority by placing restrictions upon licensing and upon public amusements, and we provide for the comfort and enjoyment of the majority by throwing open places of public recreation. And, lastly, Mr. Forster's Act places in the hands of School Boards the power of superseding parental authority, and of making the education of its members a charge upon the revenues of the State.—*London Examiner*.

A VOICE FROM CONNECTICUT.

EDITORS OF WOODHULL & CLAFLIN'S WEEKLY:

You may not be aware of the effort that was made by some of the women of our State to cast their ballots at our late election.

Some twelve women of Bridgeport (among them the Rev. Olympia Brown), five of Trumbull and two of Newtown, applied to be made voters under the Fourteenth and Fifteenth Amendments, and their names were added to the lists.

This, of course, was a political trick, as it threw the responsibility on the "boards of registration," and those august bodies refused to give the necessary prerequisite or qualification of voters, because, forsooth, the State Constitution only allowed a "white male" citizen such a privilege. Notwithstanding the word "white," negroes were made voters under the enforcement act, and these women asked for equal privileges and were refused.

Doubtless they thought this would be the end of the matter, but the writer of this and one other woman made affidavit before a justice of the peace that they had been wrongfully denied this qualification, and under the enforcement act were still entitled to vote.

On election day they therefore presented themselves and their affidavits before the presiding officer in charge of the ballot boxes and asked to be permitted to cast their votes. After half an hour's deliberation, amid great excitement and the evident perplexity of the presiding officer, they were refused the great privilege of representing themselves at the ballot and consenting to the government of those who are to be their political masters for another year.

Ours was a Democratic "board" and presiding officer, and the latter gentleman was free to say that he "never would have accepted that position had he dreamed that so much responsibility would have been laid upon him."

He was without doubt thinking of the five hundred dollar forfeit to the person aggrieved and a like sum to the United States.

Probably this is not the end of the matter.

Is it not time, if the English language is correctly rendered in the Fourteenth and Fifteenth Amendments, that the women of the country compelled these politicians to deal justly by them?

We have petitioned and prayed to be heard, and to have this right of all citizens bestowed upon us, until every high-minded woman who has this cause at heart must feel humiliated and degraded; that every attempt that has been made has been heretofore met either with disdain or ridicule, or laid aside for an indefinite future. Can we not do as Horace Greeley has so many times advised, "take our rights;" in other words, compel justice to be done us through the courts?

The language of the law is certainly plain enough, and if justice can take the judge's bench and reign in place of political prejudice the cause can certainly be won.

Men are so accustomed to rule, and so accustomed to grant us what we ask as a favor, that if we can only prove that we are entitled to vote, by showing them how well we can fight (an accomplishment quite necessary to an elector, according to their arguments), then the victory will be most gloriously ours; for it will be a victory won—not accepted.

But, as Mrs. Caudle says: "Where is the money to come from?"

Would it not be well for the convention called by Mrs. Hooker to consider the question of raising a fund to meet such emergencies and pay the cost of litigation?

Let the work be seriously considered—let it mean work in earnest; war, if we are driven to that. We have tried praying—have used conciliatory measures long enough. Surely we need not be faint-hearted; we owe no obligations to either party.

The call to justice, to liberty and equal rights has been sounding through our National Constitution for years, and we have only just caught the meaning. And now let us sound the war-cry and arouse to action.

ANNA M. MIDDLEBROOK.

BRIDGEPORT, CT., April 10, 1871.

SO MUCH OF LIFE BEHIND ME LIES.

So much of life behind me lies,
My heart grows faint with sorrow,
That each to-day the swifter flies,
And sooner comes each morrow.

I marvel much that once I deemed
Time's azure wings were leaden;
And on life boundless ether seemed
Youth's ecstasies to deaden.

While now my precious days glide on
Than all fleet symbols faster,
With fortune gay, scarce quicker gone
Than glooming with disaster.

It is not that my life has brought
Of its young dreams fruition;
Its warp, alas! is thick inwrought
With crossing of ambition.

Not that my days have all been good—
I mourn them few and fleeting;
Meagre, I own, their gains that would
Be worth their poor repeating.

And this a double worth bestows
On hours as yet unskandered;
Priceless to him the sunset grows,
Who the long day has wandered.

A wanderer and a loiterer I,
For whom life's shadows lengthen;
Above me shine the summits high,
Around me fetters strengthen.

I cannot reach their golden crests,
The while I strive receding;
My soul, impatient while it rests,
Weeps o'er each moment speeding.

So much to do, so far to climb,
So little learned at fifty!
Ah! youth is prodigal of time,
Age only makes us thrifty.

The silver gleams that in our locks
Are sunset's pale foreglances,
Teach us that deeds, not beating clocks,
Mark fitly Time's advances.

What's then to do, since time will run,
And graves end earth's ambitions?
This first, this only, is well done—
To live for heaven's fruitions.

C. B. P. ON THE MANIFESTO OF MRS. ALMIRA LINCOLN PHELPS.

Mrs. Phelps, in her *pronunciamento*, does not appear to be altogether of that spirit that thinketh no evil, but she begins at once with a railing accusation against Mary Wolstoncraft and the "female Tom Paine's who have defended her." Almira presumes rather beyond Michael, the Archangel, when, contending with the Devil, he disputed about the body of Moses. The Archangel, *ex cathedra*, only said the Lord rebuke thee; but Almira has changed all that, and is rather in the spirit of Deborah, who came up to the help of the Lord against the mighty.

Mary Wolstoncraft and Thomas Paine did excellent work in the way of freedom, but Mrs. Phelps does not like free thought, nor freedom of any kind. She would rather her sex should be dominated and kept in bonds of Biblical mythologies, and have a fossilized church, and its pulpitry draw inspiration from the stereotyped myths of old Jewry, striving to make that living truth which was falsehood and injustice from the beginning, the assuming of a Godhead that belittles woman in the order of creation, and puts upon her the more grievous and unjust burdens.

On this wise, Lot's wife, though no more a savor unto life, would seem to be the idol which Mrs. Phelps has set up in her heart as having preserved enough of the old Godhead bodily to be preferred to the present and living God in fullest development of cultivated and rising humanity.

It is doing the women of the larger soul-growth much honor to liken them to "Tom Paine," who was so potent a worker against kings and priests by seeking to enlighten the people and to enlarge their spheres to the open vision of equal rights. But Almira thinks that so long as these women—"the female Tom Paines—were few in numbers," they could be pelted down by biblical fables as were the frogs by the boys in *Æsop's*. Mrs. Phelps is beginning to see that there is an upward and onward movement, an evolution from the old mythologies, and that their role as authority is growing small by degrees and beautifully less till played out. Neither Urim and Thummim, nor dream—not even a thus saith the Lord—suffice at this day to make the worse appear the better reason. Mrs. Phelps assures us that "the female Tom Paines are women of culture and refinement who, in gentle tones and well-rounded periods, declare against the injustice of making their sex subordinate to man—thus impeaching the Almighty; and, as for St. Paul's authority, they consider it of no account in the settling of the woman question."

O dear! O dear! Very sad, to be sure, that "the women of culture and refinement, the female Tom Paines," should presume to come out of their graves and go up to the holy city without so much as by the leave of Almira Lincoln Phelps, Mrs. General W. T. Sherman, Mrs. John A. Dahlgren, Mrs. Jacob W. Cox, Mrs. Joseph Henry, Mrs. Rev. Dr. Boynton, Mrs. Rev. Dr. Samson, Mrs. Rev. Dr. Butler, Mrs. Rev. Dr. Rankin and Mrs. Rev. Gulielma Wheelmina Amelia Skeggs, etc., all and sundry, who assume to sit on the twelve thrones to judge the modern Israel to the measure of Moses and St. Paul.

But the foregoing very distinguished notables, with their successive titles long and dark, drawn from the musty rolls of Noah's ark, or from Darwin's far-downers of pollywigs and scallawags, will, sooner or later, find stars in their courses against them. They may find it hard to learn that all great reforms begin outside the churches by the idol-smashers; but it is thus that all civilization is carried forward by the breaking up of the old fossilisms, and being delivered from the body of their death.

All hail, then, to "the women of culture, the female Tom Paines," who are so gloriously in the van of the good time coming, while Almira and her Reverends are sitting in the dark valley and shadow of death and singing the old song of Moses and St. Paul in psalmody of "Mother Goose."

As it was at the first, so must the matter be—
Adam and Eve tied up to an apple tree;
This fixes the woman for all after-time,
Whether we do her in prose or in rhyme."

Mrs. Phelps, with her Reverends, counting in Fulton, Laird Colyers, Hatfield and others in the valley of salt which has lost its savor, would have no newness of life to spring up, and would prevent the women from going forward to fresh fields and pastures new, except in such narrow and biblical bounds as they themselves shall prescribe, as if the woman had not the same, self-evident right as man to select her sphere. Moses would not suffer a witch to live, and Paul would put the coming woman into an old bottle which will be sure to burst as did Elihu when he was full of matter and the spirit within constrained him. Even Almira does not keep silence in the churches, but the spirit within constraineth her to blow a blast against the "women of culture and refinement—the female Tom Paines." Though teaching silence to others, she will not be quiet herself, but would run amuck against "these free-thinking women." In leading the embattled Seraphim to war, she and her Reverends use the same trumpet or Ram's horn of old Jewry that the priests used against the walls of Jericho—a mystical trumpet, patent in those days with airs from Heaven or blasts from hell, according to the distribution of the four angels who held the four winds at the four corners of the earth; but Mrs. Phelps and her Reverends, unless initiated to the old mysteries of the kingdom of Heaven, will hardly know how to use that same old blowpipe, even with the assistance of the Prince of the powers of the air.

As Mrs. Phelps would fill the status of woman to the measure of Moses and St. Paul, we suggest that she borrow the potent rod of Amram's son, which might call up a pitchy cloud of locusts, and so darken all the land of "these free-thinking women, who are actually installed in the committee-room of education and labor at our national capital, where they hold their daily meetings, send out their publications under the franks of members of Congress and Senators, and use their fascinating influence in the lobbies."

Alas! that "these free-thinking women of culture and refinement—these female Tom Paines," should be so fascinating as to make appear that the know-nothing and soft-brain affair as the type of the true woman, is played out; and that her coming sphere is to be something larger and above the plane of being mere bots to the church kite and a useless priesthood. In her coming sphere, she will be the largest factor in the sum of improving the race of man by ante-natal considerations of what is due to an enlightened and progressive humanity. And now, Almira, don't cry that the New Jerusalem which is so rapidly coming down from God out of heaven, is to be in larger vision than the old. Don't cry that the free-thinking women will talk face to face with God in all the light that can be discovered, knowing that all growth in wisdom and fullest development of truth on this side is so much gained to be carried to the other side of Jordan.

But you ask, "If women vote, why should they not be compelled to bear arms?" Oh, Almira, what a question to ask in the sight of all Israel and the sun! Will you please inform us in how many battles of the "American Conflict" were your reverends, and our mutual friend, Horace Greeley, and his sub-workers of the *Tribune*, who, on the woman question, use the same clap-trap of military foil, and so persistently and blindly, but now among the moles and the bats? Please inform us where recorded are their moving accidents by flood and field, and their hair-breadth 'scapes in the imminently deadly breach? So, then, any amount of men may vote without reference to their military performances, but not the women; and this is considered justice by Mrs. Phelps and Greeley! O would some power the gift give them to see that sauce for the goose is sauce for the gander.

Women in so many things bear the heavier yoke that it is neither generous nor right to rob them of their equal vote, because they do not hasten to take the sword.

You and yours, Mrs. Phelps, who are provided with all things you wish, need not vote or do many other things; but those who have none to help them, and are without voice in the hands of the spoilers, have the same inalienable right to the vote that the man has, and there is no logic that can gainsay the equal justice or the equal right. It does not look well in you, Mrs. Phelps, to act the dog in the manger, not wanting yourself, but would prevent others who do want. Your opposition, however, will not avail. The woman movement is a part of that universality of onward and upward that must be; and had our friend Greeley been a full-orbed philosopher, he would have seen the woman movement as resistless as fate in the general upheaval and progress from the primaries; but, alas! he has not been anointed with eye-salve nor his visual nerve purged with euphrasy and rue, and at this late day it will hardly be given him to say: "Whereas I was blind, I now see."

Besides the woman question, Mrs. Phelps, you have other and sore trials with the darkies, who, "with their ideas of liberty amounting to license, are unwilling, in many cases, to labor." But are there no idlers in fashionable life unwilling to labor, and mere cumberers of the earth? Besides, too, remember that you are not far from that judgment-seat which decided that the colored person had no rights which a white man was bound to respect. As was the sowing so might the reaping be, and ignorance is bliss only in the fool's paradise. You appeal to Holy Scripture. Yes, we recollect that the Ethiopian question was up in the household of Moses, and that Miriam was shut out of the camp and bleached seven days for presuming to speak by the mouth of the Lord. If you could only pray the Lord to come down, as he did then, in a cloud, against the "female Tom Paines," we cannot doubt that he would put them to perpetual reproach, as he did his ancient enemies when he awoke as one out of sleep, like a mighty man that shouteth by reason of wine, and smote them in their hinder parts, dividing them in Jacob and scattering them in Israel. Or he might send the great red dragon with the rush of many waters to swallow up the free-thinking women in the flood.

STAND BY YOUR COLORS! THE DECISIVE TIME HAS COME.

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

THOUGHTS FOR THE TIMES.

The love of truth, for its own sake, is rapidly growing in this land of the West, where perfect freedom of thought heralds the approach of perfect freedom of action, only restrained by the sense of right and duty.

In this great cause WOODHULL & CLAFLIN'S WEEKLY is doing pioneer service, "breaking the way for future generations," and bravely fighting in the advanced guard of enlightened progress. All who belong to the small army of sworn knights-errant in the cause of humanity, the only true chivalry, feel the inspiration of the brave ladies who control this journal, types, as they are, of the true woman of the day, asserting the necessity of developing that part of the common soul of humanity represented by the female, and hitherto, in the known history of this planet, held in abeyance by the male.

Thanks be to their brave spirits, who so daringly and perseveringly flaunt the banner of freedom in the very teeth of conservatism, hesitating at no earnestness or definiteness of expression where the clear statement of facts is necessary.

To see things as they really are, is the first step toward making them better. It is necessary, then, that bold hands should rend the veil wherewith the selfish and pretentious wise who rule the world conceal the mystery of that iniquitous scheming by which they maintain supremacy over the honest and ignorant.

We were led to these remarks by seeing in the N. Y. *World* of Sunday, March 19, an extract from this paper, inserted with no comment, but with the heading, "Mrs. Woodhull on Prostitution," and embodying, in a few words, the most thorough and analytical and common-sense view of that necessary question of the day, when the rights and wrongs of females in every sphere of life are attracting so much attention.

We have also before us a book to which we desire to call the attention, through these columns, in this connection of all those who are seeking information on this and kindred topics in regard to the evils growing out of perversion and falsehood in that holy sexual love which should dignify and exalt humanity, instead of degrading it into brutality and disease. This work is entitled: "Plain Home Talk about the Human System—The Habits of Men and Women—The Cause and Prevention of Disease—Our Sexual Relations and Social Natures." By Edward B. Foote, M. D. Published by Wells & Coffin, 432 Broome street New York.

Into this moderately sized volume, the author has compressed, to use his own words, "in language strictly mundane and comprehensible alike to the rustic inmate of a basement and the exquisite student of an attic studio," a vast amount of the most useful information on medical and physiological subjects, such as could only be otherwise obtained by a course of exhausting study. Whatever of knowledge or science can throw light upon all those prominent evils of modern social existence, which are the problems of the time, Dr. Foote has gathered together in this volume, a labor which does great credit to his industry, appreciation and skill in selection; and his comments thereon show him to be an earnest lover of his kind, and apt in suggesting remedies for the innumerable ills of life.

The physiological deduction and social views of Dr. Foote are prompted by the most enlarged philosophy. A work like this conveying in familiar and colloquial style, not without at times much quaint and humorous illustration, knowledge of the utmost importance in regard to social and physical diseases, the one typifying the other, furnishes the best weapon wherewith to vanquish the ignorance which is now the only dependence of the enemies of progress.

Upon the topics of the relations of the sexes, and the present condition of the marriage question, Dr. Foote collates a great variety of incidents and anecdotes, showing the evils of them, and the necessity of their reform.

These are, indeed, the broadest question of the age, which will never cease to be propounded by those who suffer, and those who sympathize, until some solution of them be found which will help the future, if not the present, condition of the race.

That we are on the verge of a polar change, a reversal of conditions in the phenomena that work the intercourse of the sexes, is evidenced in the whole life of this country, and the constant written and acted criticism upon the existing system. That freedom of thought and conversation which is common to enlarged minds of both sexes on these subjects, hitherto tabooed by the inculcation of a false modesty which ignores nature and worships a conventional system of restraint, is becoming a public necessity, demanded by the exigencies of the time from the most advanced organs of expression, of which WOODHULL & CLAFLIN'S WEEKLY is now the only exemplar.

Dr. Foote, in his "Essays to Married People," gives many valuable lessons to those who desire that their reason should intervene in those things which have been left, hitherto, almost wholly to instinct, passion or, as the pietist calls it, to Providence or God; as if God were really that *Deus animi brutorum* who has been worshiped in the past.

J. WEST NEVINS.

FALLEN WOMEN.—Give women their rights, political and social; let them understand that they are man's equal, and the statistics of fallen women will drop from thousands to hundreds.

A GENTLEMAN.—The editor of the Louisville (Ky.) *Courier Journal*, we do not know his name, and have no desire to know it, says "the Hon. Elizabeth Cady Damit Stanton complains, in a note to WOODHULL & CLAFLIN'S WEEKLY that through a mistake of the printer she was made to say 'damned' where she meant to say 'crowned.' If she intended to apply the word to the fools who shriek for woman suffrage it would have been just as well to let the mistake stand." We have no remarks to make.

A SICKLY SIGHT.—The Lockport (N. Y.) *Journal* says: "A sad sight was offered to the contemplation of our citizens on Main street this morning. A mother and son, handcuffed together, wended their way through the streets en route to the Buffalo workhouse, in charge of a policeman. Both had been arrested for drunkenness. Ever and anon the mother would endeavor to conceal with her tattered shawl the manacles that bound their wrists together." It appears to have been a needless piece of brutality to shackle this mother and son together. They were, it seems, sentenced to the Penitentiary for intoxication; this was well enough; but what necessity for putting handcuffs on the woman. This is the style of many thick-headed officers who are fearfully careful not to lose sight of petty offenders, but generally let burglars and robbers get away from them.

FRANK CLAY;

OR,

HUMAN NATURE IN A NUTSHELL.

BY JOSHUA ROSE.

(CONTINUED.)

CCCLV.

And Ella promised she would never listen
To idle tales, but hear him in defence;
And in her joy her bright eyes fairly glisten,
The beating of her heart tells how intense
Her happiness, all her old love has risen,
And even for his faults has made defence;
Her woman's nature took the upper hand,
Her love had all sagacity unmanned.

CCCLVI.

She told him how so often she had wept,
And many times had almost longed to fly
To him, and early to her bed had crept
And passed the night in anguish, many a sigh
She breathed for him, her love had never slept,
She could not crush it out nor did she try—
She only prayed the past he would repair,
And God, at last, had heard her earnest prayer.

CCCLVII.

Frank's voyage proved a rather dull affair.
Ere three days passed he wandered here and there,
Experienced the sickness and ennui
Proverbial to voyages by sea.
There was, of course, the usual flirtations—
The evening dance and song as variations;
The stereotyped exchange of yarn and pun—
How many miles the steamer had to run.

CCCLVIII.

Some told of famous men and their great deed;
Of curious incidents in various climes;
Of foreign races, and of various creeds;
Of flowers and fruits, from century plants to limes;
Of prize-fights, racing, and of racing steeds;
Discussed the qualities of various wines;
And came at last to politics and laws—
To revolutions and to modern wars.

CCCLIX.

'Tis said that "he who fights and runs away
Will live to fight again another day."
'Tis true, but then there's also some truth in
The fact that so will he pursuing him.
This is but a new face to an old story.
Is running also part of human glory?
I really think that if I were so placed
I'd sooner be the chaser than the chased.

CCCLX.

'Tis grand to hear the cannon's mighty roar;
'Tis grand to see the deadly missiles pour;
'Tis grand to see the mighty warrior fall;
But is it grand to hear his children call
Aloud for bread? to see the widow weep?
The dying soldier sink to eternal sleep?
Or grand to think his bones will slowly rot,
With thousands more, in some forgotten spot?

CCCLXI.

'Tis also grand to know some noble wife,
Whose husband was a victim to the strife,
Will rear a column to the memory
Of him who fought and died 'mid victory;
But is it grand to know the selfish State
Will see, in unconcern, the common fate
Of its defenders, beggars in the streets?
Is this the gratitude for victors' feats?

CCCLXII.

'Tis noble in the youth to stay at home
To help his mother while his father's gone;
Sublime to hear him weave poetic tales
Of father's fame when mother's hope nigh falls.
Dream on poor youth, dream on you noble boy,
The casualty list will crush your joy;
You cannot hear the cannon's awful boom
That sends your father to an early tomb.

CCCLXIII.

Come scan with me the battle-field to-night,
And search among the victims of the fight
To find your father, who has nobly bled—
One item in the hecatomb of dead.
His earnest voice you ne'er will hear again;
You cannot e'en assuage his dying pain,
Nor hear him as he faintly calls your name.
Oh, God! is this the goal of human fame?

CCCLXIV.

You shudder, boy. Ah, those who, from afar,
Arm thousands to destroy your race by war,
Will send their myrmidons to-morrow morn
To load each carcass in the wagons, borne,
Providing they have time, to some abyss,
And hurl them pell-mell in. I tell you this
Is war, the furies' wildest, richest feast,
When man outvies the fury of the beast.

CCCLXV.

And must man curse the very brute creation
By teaching it war's pious recreation,
And goad with bit and spur the fiery horse;
Urge it to certain death without remorse?
Mark you the foaming of yon gory steed,
The gaping wound where every pore doth bleed.
See how he plunges! Now to earth he reels;
Great God! what doth he crash beneath his heels?

CCCLXVI.

Is that a skull, that quivering, shapeless mass?
Is that its life-blood trickling on the grass?
Is this the darling of some fireside?
A mother's, father's, blushing maiden's pride?
Oh, sun! now slinking o'er the distant plain,
How dare you shine upon such human shame?
Well may you hide your face beneath the west—
Your parting rays alone on murder rest.

CCCLXVII.

The red fringe on the clouds which madly scud,
Seems but to mark on high these streaks of blood;
The deep-red tint of thy departing face
Seems to reflect man's madness and disgrace;
To write it in the heavens, so that all
May see to what a depth mankind can fall,
And flaunt it to the Universe, so
That all, the working of his brain may know.

CCCLXVIII.

Stand here, review this most revolting scene,
Ere night shall close it 'neath her falling screen:
One's blood-stained hands are o'er his forehead clasped,
Awakened from a swoon, his mind has grasped
Its memory again; now sinks he back,
Contortions mark the fierceness of the rack
His wounds wreak on him; now at least he knows
What he would fain inflict upon his foes.

CCCLXIX.

His foes! Who made them such? Is man man's foe?
Can despot's mandate ever make him so?
Let him pass to his judgment, take his stand,
A tyrant's proclamation in his hand,
And proffer it as justified excuse
To violently, ignobly abuse,
Defy the laws of God, betray his reason,
And then plead mercy for his arrant treason.

CCCLXX.

Here two stark bodies grip in silent death;
Both died in fiercest hatred as their breath
Left the curled nostrils, all their passions seethed,
Their souls ascended to their Maker wreathed
With violence, their hands imbrued with gore;
'Tis thus they stand to be adjudged before
The great Creator of all things above,
Who bade them live in faith, in peace, in love.

CCCLXXI.

The forest edge is here and there bestrewn
With mangled corpses; reeking limbs are hewn
From off their trunks, as branches by the storm
Are from the trees in howling fury torn;
Within the angles of the winding creek,
Where fleeing masses vainly strove to seek
A refuge from the deluged missile's rain,
Lie huddled heaps of tangled, lifeless slain.

CCCLXXII.

Their terror-stricken visages distraught
With desperation at the creeping thought
That succor may not come in time to stay
The hemorrhage which slowly ebbs away
Their lives; or strive in vain to extricate
Themselves from lifeless victims, neath whose weight
They lie entombed; death stares them in the face,
The dread suggestion they cannot efface.

CCCLXXIII.

See there that wounded soldier, mark his eyes,
Expanded now to thrice their proper size;
Hark! list! you hear his muttered, dying curse—
By heavens the man's a maniac, or worse.
See how he gloats upon the scene around,
And digs his bony fingers in the ground.
Turn, turn your head—Oh, Lord, that frightful shriek,
Dead, dead at last—you're pallid, boy, speak, speak.

CCCLXXIV.

You plead for water, thousands call in vain
For water to assuage their dying pain;
There—be a man—now stand upon your feet
The evidences of man's love to meet;
Come, let us speed, your father may be dying
For water, water, vainly, meekly crying,
And here are fathers lying writhing here—
They sought for fame; behold, they found a bier.

CCCLXXV.

"My father, O my father!" yes, 'tis he,
I'll turn him over, boy, that you may see,
Once more on earth, your father's revered face,
Enfold again his head in your embrace.
There, now, stand back—you must not pass me by.
Oh, great Jehovah! look down from on high,
And give this orphan youth the strength to bear
To look upon his father lying there!

CCCLXXVI.

See now your father—see his shapeless form,
His face from off his skull entirely torn,
A shivered mass of shattered flesh and blood.
There—there's the shell that burst just where he stood;
One-half embedded in the earth is here,
The other marks the corpses lying near;
And he who aimed that messenger to gory
Was in pursuit of name and fame and glory.

CCCLXXVII.

At his return triumphant bands will meet,
And proudly as a conquering hero greet
This honored master in the blackest art
That e'er defiled the human brain or heart;
For witness he can call the bleaching bones
Of those whose dirge was faint, heart-rending moans—
All witnesses most potent, who must prove
Him worthy of all honor and all love.

CCCLXXVIII.

You faint, 'Tis well; and now I stand alone.
Who, who I ask, in Hades shall atone
For all the murder which this day hath seen?
This vile, degrading, brutal, barbarous scene:
Bind here the wretch upon this reeking pyre,
And let a thousand centuries expire
Ere his base body shall defile the sod,
His soul plead mercy from an outraged God.

CCCLXXIX.

Then may the dying wounded glare on him,
The ghastly slain grin their infuriate grin,
Their walls and yells, anathemas and groans,
In chorus with the skeletons and bones,
A never-ceasing and reviling wall
From night to morn his madden'd brain assail;
A myriad horrors force sleep from his eyes,
And howling furies jeer his whining cries.

CCCLXXX.

May darkness reign supreme, gannet steeds arise,
And course as flaming dragons to his eyes;
The thundering clatter of their mailed hoofs
Add fiery fear to agony's reproofs;
Each yell, gibe, jeer, reviling curse rise higher,
Till in a throe of anguish he expire;
O'er all creation one loud shout resound
That his vile carcass moulders in the ground.

CCCLXXXI.

The wounded are all gathered, and they load
The dead, to haul them to their last abode;
Delved out from earth, and hastily they pitch
Their bodies in, as whelps into a ditch.
Observe that wagon wheel, upon its band
Of iron there revolves a human hand
Crushed from some corpse, it seems to rotate through
The slain, and mock them with a last adieu.

CCCLXXXII.

Behold this youth, his matted blood congealed,
Has glued his body fast upon the field;
And now they tear him from it, leaving there
The clots of blots with filaments of hair;
One takes his heels, another grasps his head,
Thud goes his body in the load of dead;
And now they scrape their sticky hands upon
The wagon side as it moves slowly on.

CCCLXXXIII.

Another stoppage, they proceed to wrench
A sword from one whose stiffened fingers clench
It, though his arm is severed near in two;
And as they swing his weighty body through
The air to give it impetus, his arm
Rends off, and they without the least alarm,
Cast first his ponderous, mangled body in,
And carelessly throw after it the limb.

CCCLXXXIV.

The work is finished, earth is sprinkled on
The yawning pit where husband, father, son,
Have reaped the harvest they went forth to sow;
And naught but blood-stains on the earth can show
They lived, except the fresh soil on the mound,
That marks for ages where they may be found;
The bats and vampires search at dead of night,
And lick from earth the last stains of the fight.

CCCLXXXV.

Hark! hear the thund'ring cannon detonate,
Their rolling boom afar reverberate;
The hearts of Christians beating loud and strong,
To holy temples wend a joyful throng,
To thank Jehovah for the victory
That sent ten thousand to eternity;
Blends with their hymns of praise the orphans' cry,
The lowly widow's heart-rent agony.

CCCLXXXVI.

The chimes are pealing from the belfry tower;
The city gets more joyful every hour;
Friends meet, shake hands and then congratulate
Each other on the victory of the State;
The public places from the church to mart,
'Neath dome and spire enact the prompter's part,
Accessory to murder as they laud
The slaughter that the demons will applaud.

CCCLXXXVII.

And despots chuckle as their eyes survey
The people pander to their monster sway;
Amuse them with the pyrotechnic's glare,
At which the gawking, hoodwinked people stare;
Or open jails to free another batch
Of criminals, or anything to catch
The public approbation, and beget
A willingness to bear a load of debt.

CCCLXXXVIII.

Whilst hirelings mount the forum, there to vent
Their ravings—dub it patriotism; 'tis meant
A sop to those in power, a paltry bait
For some mean office well paid by the State;
And as they fume beneath the spurious glow
Of balderdash, some clown replies "bravo,"
And every cheer the tickled rabble rings
Is loosening the treasury's purse-strings.

CCCLXXXIX.

The glittering horsemen then parade the street;
The bugle bellows, rattling side-drums beat,
The sidewalks jammed with dupes, from men to boys,
And loud huzza's greet tinsel tyrant's toys;
One holds aloft a captured battle flag,
And dangles in their sight the flaunting rag.
The canaille cheer until their throats are hoarse,
While crowned heads wink and rub their hands of course.

CCXC.

The theatres are thronged from door to stage,
And epauletted buffoons there engage
The audience in a pageant poppet show;
While stage-struck warriors wander to and fro,
Hands wildly clap, feet batter on the floor,
Huzzas resound from orchestra to door;
The National Anthem ends the whole repast,
And national bankruptcy creeps in at last.

CCXCI.

The bulletin-boards eagerly are read,
Each tries to overlook his neighbor's head;
Hats off cry out the hindmost of the crowd,
Then one excited man reads out aloud:
"Despatches sent by courier, report
A sanguinary and fierce engagement fought,
Ten thousand wounded lying mid the slain;
Both armies on the battle-field remain."

CCXCII.

Impatient mobs each journal office cram,
Inspect upon the wall each telegram;
A ragged urchin pushes through and says,
"By thunder, Jake, there's good trade nowadays;"
Jake looks on his remaining sheets in sorrow,
Replies, "I hope they'll fight it out to-morrow,
And give us all the fullest details so,
To sell some extras I may have a show."

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Woodhull & Claflin's Weekly,

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WOODHULL & CLAFLIN'S WEEKLY.

WOMAN'S SUFFRAGE CONVENTION.

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

WASHINGTON, D. C.

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

ISABELLA BEECHER HOOKER,
President.

MEETING OF THE AMERICAN WOMAN SUFFRAGE ASSOCIATION.

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

LUCY STONE, Chair. Ex. Com.

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

SEND IN THE NAMES.

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

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

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

To the Congress of the United States:

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

PROPOSED PREAMBLE AND RESOLUTIONS

FOR THE

Consideration of all Suffrage Conventions in the United States.

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

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

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

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

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

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

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

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

THE GRAND GERMAN GATHERING.

The meaning of the Teuton turn-out of Easter Monday, from an American point of view, is more interesting than its meaning from the Dutch point of view. The Germans celebrated the unification of Germany under the supremacy of a great central power, of which military organization and strict obedience to state and king are the essential central principles of the body politic. The subversion of individual opinion and the constriction of democratic action are inevitable. The best popular education of Europe being reconciled with the strictest official subservience, how the Germans of America, free by adoption if not by birth, can glorify the German arms and celebrate German confederation under Prussian hegemony is hard to understand. The ineradicable influences of early education can alone account for the unanimity of the German sentiment in the military success of the Fatherland. The American may, however, honestly rejoice in the Easter Monday show as another proof of the glorious freedom in this country, where even the national sentiment of other and foreign communities, alien as it is in heart and spirit from the American sentiment of universal brotherhood, can find free expression. The St. Patrick's procession, the German procession, the Fifteenth Amendment procession, they are all welcome to the American, under whose flag all races can exist—their individuality being merged in the grand unity of American citizenship. We have room for all creeds, colors and peoples. Being here they are free to perpetuate even their old-time prejudices—more free by far to proclaim their patriotism and love for the land of other days than they would be in the very land itself. *Salah!*

THE NEXT PRESIDENCY AND THE COSMOPOLITICAL PARTY.

No. III.

REPRESENTATION.

All just Government exists by the consent of the governed, should be based upon the principles of freedom, equality and justice, and should be in reality "the People's" Government. In the first place it should be constructed by the people—by all the people—and afterward administered by them, to the sole end of promoting the general good of the general whole.

The greatest possible personal freedom of action, even to the entire desires of the person, if the same do not interfere with the good of the public, should be secured to every individual; but anything that does interfere with the public good is most certainly a matter of governmental control, and to which the individual must submit. For in a government for the people individual freedom must be secondary to the public good.

So also should the nearest approach to a perfect equality be secured. Absolute equality is an impossibility of nature as well as of mind; but there is an equality natural to all things with which nearly all existing government and law interfere. The tree and the flower are equal; they have the same right to partake of nature; but if a man interfere and make either to subserve the interests of the other, their equality is overthrown. In like manner do men, through an unjust government, overthrow equality among men.

With the existence of freedom and equality justice is easily obtained. We do not mean by this, justice in individual cases, but in all cases of all individuals. But under a government built upon a limited freedom, wherein there is no such thing as equality recognized or existent, justice is an utter impossibility. There is a no more positive fact resulting from our Government than that justice is unknown to it; for how can a specific result be obtained when all its factors are wanting; or how can justice result since there is neither freedom nor equality from which to obtain it?

People frequently imagine that they have received justice when they have gained, through law, a certain disputed point. Never was there a greater or more demoralizing mistake. They who by the aid of the law gain a question in dispute simply triumph through the law, into the operation of which, justice seldom, if ever, finds its way. There is a great deal of law, and a proportionately small amount of justice. But under a proper government justice is a possibility.

If a people attempt to construct a government, they do it through representation—that is, as all the people cannot meet and deliberate, certain of them are selected who are authorized to represent the whole. We labor under the mistake of supposing that we have a representative government. To be sure, it is called thus; but what is in a name if the substance is not there? At the outset one-half of all the people are denied representation. But passing that momentous indictment against freedom, it is not a representative government of the other half of the people who are supposed to have representation.

To satisfactorily establish this fact in the minds of all who will give the matter consideration, we have but to call attention to the immense minorities in all the States who are never represented. Consider the relations they sustain to a Presidential election, wherein the sum total of all the citizens of all the States, who are permitted to cast their ballots, and who do so cast their ballots for the electors who vote for the defeated candidate exceed the sum total of all the citizens of all the States who are permitted to cast their ballots, and who do so cast their ballots for the electors who vote for and elect their candidate. Such results have obtained, and we have had Presidents thus elected. Thus, under our system of representation, a person may occupy the Presidential chair against the will of the majority of voting citizens, to say nothing about the great mass of disfranchised citizens.

What is true of all the citizens of all the States regarding the President, is equally true of the citizens of each State regarding its government. Their representation in the Lower House of Congress, and in their Legislatures, and through their Legislators their representation in the United States Senate may be, and frequently is, that of the minority of the voting citizens. This Government will always be in danger of subversion by the unrepresented minorities, so long as the present unjust forms of arriving at representation are allowed to determine these questions, which are a part of the necessities of a representative government.

There never has been a way devised yet by which perfect representation can be arrived at. But there have been many proposed which, in practice, would approximate to it so nearly that there would be no serious cause of complaint. It is in the Chief Magistracy of the Union where the most difficulty is presented. There are, and probably will be for many years yet, two very nearly balanced parties, one of which will succeed and the other be defeated. During the term the defeated party has no part in the administration of the Government, which is carried to the extreme under the motto, "To the victor belong the spoils," it is sometimes astonishing that no revolt occurs. That none have occurred is by no means a security for all the future.

Our systems of representation and the results they secure are the inspiring causes of all the strife and effort which is made for party success. Each party knows that to have any hand in administering the Government they must out-

vote their opponents. To accomplish this all manner of fraud and corruption is resorted to, and is beginning to be recognized as a necessary part of a party's machinery. The fact that such means are recognized as almost legitimate, and are every election becoming more nearly so, is a sufficient indictment upon which to try the present system of representation. There is not a single count in its favor except its name. Every practice under it when tried by the tests of equality and justice, if not downright scandal upon government, is, to say the very best, an instigator to further corruption. Witness the growing corruption which permeates all varieties and branches of Government, and all corporations which exist by authority of it, and then assert, if you can, that our government is to be admired, or the results it secures to the people are to be glorified.

All these to be deprecated things flow from what has been, but what can be but little longer, generally accepted by the people as a true form of representative government—that the majority must rule. If this proposition be examined it will instantly be detected to be antagonistic to equality, and, consequently, an improper deduction to be drawn from our professed system. Majorities must not rule. Minorities, as well as majorities, must participate in ruling, and each minority, amounting to a "basis of representation," is justly entitled to be represented. To secure this is the first reform upon present practices which the Cosmopolitical Party will attempt.

But if this is desirable how can it be attained? As nearly as possible very easily. It is equally feasible with our present modes of electing representative officers, but more difficult in electing administrative officers. The representation which the State of New York has in Congress presupposes a population of less than 3,200,000, that is to say, the State is entitled to 31 Representatives in the Congress of the United States. In order to secure any direct voice in Congress the people are now obliged to consolidate into two great parties. Any third, fourth or fifth party, though constituting a large minority, would stand no chance of electing their own representatives. Thus all merge into two parties and thereby secure the nearest possible approach to what they desire.

Let us suppose there are 1,000,000 citizens, men and women, in the State of New York above the age of twenty-one years possessed of the required qualifications of residence, and that they are really divided into four distinct parties in the proportion of one, two three and four-tenths each, and, to make the calculation simple, that they are entitled to forty representatives. If each of these parties were truly represented, the largest party would have sixteen, the next twelve, the next eight and the smallest four representatives, and they would be elected as follows: Each party would nominate a full number of representatives, one from each district, who would stand upon the ticket against the number of their respective districts, and vote for them upon a single ticket, and the number each would be entitled to by the aggregate of their vote would be taken from the head of the list ending with the number to which they are severally entitled, and each succeeding election beginning where the previous ended. Thus rotation in districts would not only be secured, but also complete representation of the ideas of each of the parties, no matter if they should number twenty instead of four, and if some of their representatives should be entitled to half a vote.

This would operate equally favorably to perfect representation in making up the Electoral College, which, under our present practices, is a mere form, but which, under the proposed reform, would be the most important body that could be gathered together.

A Government administered by a President elected by such a body as the one indicated, and who should have no control over official patronage except to nominate to fill vacancies occurring under a well-digested Civil Service Bill, would be an approximation to "The People's Government," especially so if the laws executed should be formed by representatives of minorities as well as of majorities.

Therefore, as the first plank of the Cosmopolitical party, I propose; A reform in representation by which all legislative bodies and the Electoral College shall be so elected that minorities as well as majorities shall have direct representation.

VICTORIA C. WOODHULL.

THE MAIN POINT.

There is one certain way to secure equal suffrage within the next year, and that is to put before Congress the name of every woman who desires its benefits. Speakers and leaders in the movement in their eagerness to advocate the cause, should not lose sight of the still more important point of securing petitioners. Means should be devised by which the names of all who attend lectures and conventions may be secured. It should be continually urged upon and kept before the people as by far the easier method of securing that for which we strive.

All names obtained should be forwarded to Mrs. Josephine S. Griffing, Secretary, National Woman's Suffrage Association, Washington, D. C., who arranges them in proper form to be presented to Congress. Another important consideration is, for all who are able, to remit with their names one dollar, to assist in defraying the legitimate and necessary expenses of the association. Men spend millions every presidential election to secure their ends. Why should women not contribute their single dollar to forward the interests of humanity?

WHERE ARE WE DRIFTING FINANCIALLY?

That national solvency must depend upon the continued production of wealth by its individual members, would seem to be a truism, needing no comment.

But so persistent is Congress in refusing to remove taxes which have seriously crippled, and, in some instances, totally destroyed production, and so inflexible in collection, even to the uttermost farthing, is their executive, Mr. Boutwell, that it seems at least pertinent to attract public attention to this fundamental truth, that production must have the incentive of profit, or it ceases.

The maximum of the public debt was \$2,756,000,000; to-day, with Pacific Railroad indorsement, it is about \$2,355,000,000, showing a reduction of \$400,000,000 in six years. A portion of this amount was derived from the sale of surplus war material, the balance from taxation. The future revenue must depend solely upon taxation, upon the ability of the people to continue the payment of taxes.

What is their relative strength to-day compared with what it was previous to this reduction of one-seventh in the national debt?

Are they increasing in wealth, so that the annual interest is less burdensome?

Is there a continued development of real estate with its accompanying mills, factories, forges and furnaces?

Is there that increase in the value of all property which invariably occurs when industry receives a full reward?

Are we increasing in the quality of manufactured articles, so that we are less dependent upon foreign countries?

Are these bonds, evidences of property, and service given to the Government, still held by the people?

Has there been an addition to them of other fruits of their labor, tokens of prosperous industry?

If so, we may reasonably look for a continuance of this monthly reduction in the bonds, and hail a national debt as a national blessing.

But if this view is false, if the converse of it is true; if business is unremunerative; if factories, furnaces and mills run on short time, or here and there cease operation; if labor complains of its rewards, and strikes ensue; if ship-yards are closed; if there is a decline in the value of all property, the natural result of continued unproductive industry; if the record of failures shows an annual increase—then the debt is not a blessing, but a curse; and the people to-day are less able to meet it than they were six years ago, notwithstanding the reduction.

But if a still lower depth is revealed, if the people during this period have not only been unsuccessful in business, but have been forced to part with their securities—evidences of success in former years—then the condition is truly alarming. Even the warmest adherents of the ruling powers acknowledge that the people have parted with obligations to the amount of \$2,000,000,000, which they have been forced to give to other nations for the supply of their wants, all of which articles are consumed and not available to pay principal or interest of these securities.

That though the public debt has been reduced by \$400,000,000, the people on whom this debt depends are poorer by \$2,000,000,000 of their capital, which has been pledged to foreign nations, and are to-day less able to meet even current expense, without counting interest on this transferred capital, than they were before taxation stopped their strength.

It is as though an individual were owner of a large property represented by 1,000 shares, all of which he originally holds. Business being unprofitable, he exchanges a portion of stock for raw material; but desirous of concealing the true situation, he announces, at stated periods, a cancellation of certain amounts of this stock, still held, of course reducing the liabilities against this property, and to the world all seems prosperous; but it is evident that unless his business should become profitable, the moment all stock is parted with the true situation can no longer be concealed.

So with the country, the people unable to pay taxes and live, have transferred to other nations not simply their products, but interest-bearing obligations, receiving in return that which supplied their necessities. On these the Government levied duties when entering, and thus derived gold to cancel a portion of the obligations held by itself (that is the people). But it is evident when these obligations are all transferred to other nations, that the people cannot obtain foreign supplies, nor the Government its tax thereon. It matters not how many obligations an individual may have issued, provided he holds them himself, should he go through the form of paying interest the money is still his.

It is equally true of a nation, if a debt is held by its members the interest is simply divided among them.

The reason why our heavy foreign interest of over \$100,000,000 in gold annually has produced no trouble, is simply because we have never paid it. So far it is only in process of creation, and, like all creation, is exhilarating.

When settlement shall come, the exhilaration shall give place to sorrow.

The most casual observer cannot fail to see that the people are becoming thoroughly aroused to the pressure of taxation. No party tie will restrain their action when the welfare of their families is seen to be dependent thereon.

WHAT WOMEN CAN DO.—What Maine can do in the way of women is told by the *Lewiston Journal*: "On the coldest day of this winter (January 24) two ladies went a mile into the woods, got a load of wood, hauled it to a schoolhouse, unloaded it, and got some boys to cut enough to keep a fire so as to have a prayer-meeting."

CAN THE FRENCH GOVERN THEMSELVES?

In his magnificent self-appreciation, the Anglo-Saxon points to the condition of France for the last fourscore years and, shaking his head, complacently exclaims, "No, they can't do it. It takes the Anglo-Saxon race to govern themselves. The French people are not equal to it." As a general conclusion from grossly massed data this is true. The French people have not governed themselves successfully when they had the chance; but, the gods bear witness, they have been governed most unsuccessfully when others had the chance. Moreover, it is precisely the result of this very misgovernment which makes the attempt at popular government in France so unsuccessful and experimental. The people at large are full of generous aspiration after liberty. Bourbonism, Bonapartism, Legitimist or Imperialist are all combined in the determination to leave no peace to France in her efforts after freedom. The party of pure democracy is too weak to stand alone. The robes of its priests and ministrants are not washed white from the blood-stains of the first revolution. The patriots of 1830 sought refuge in Constitutionalism; but the traditions of the Bourbon, who learns nothing new and forgets nothing old, were too strong for popular development. Even the Louis Philippe government was tainted with Bourbonism, while the partisans of Henri Quint left the people's king no peace, but compelled an adherence to policemen and *gens d'arme*. In 1848 the great men who attempted to ride the whirlwind and direct the storm, were ruled out by the Bonapartists and the traditions of the Empire. Even now the struggle between the Commune and the Government is the despairing protest of the people against imbecility, corruption and wretched management in high places. Nor is it possible to say how far the contest is fomented by the intrigues of the several powers and denominations interested in a reorganization. The fight, too, is Parisian; the great body of the French people take no part in it. Inherent incapacity is certainly not a safe argument for the friend of human freedom. Self-government is made an accident of time and circumstance, instead of being the inalienable birthright of men and communities. The French must go through the fire; being purified, they will come out pure, refined metal at last.

SCIENCE OF THE FRANCO-GERMAN WAR.

The Franco-German war has knocked over one modern political axiom—"The longest purse succeeds even in war." Financially France was incomparably the superior of Germany. Even in the depth of her distress, with a feeble revolutionary government, and with the enemy eating out her heart, France could raise immense supplies and could borrow money abroad, while the German loan went begging. And yet the Germans won the day. Profound military science, consummate political tact and management, iron will, raised the heavy battalions and inspired the solid firmness which made the German arms irresistible in their rapid march to triumph.

Truth is always precious and this demolition of a *bon mot* has its value; history will show the other results of the war when they are all gathered in. In scientific results the war was very meagre. Alimentation was not a very great success either in quality or quantity—to victor or vanquished. In the Crimean war potted and preserved meats, desiccated vegetables, and novelties in prepared supplies of all kinds were an economic feature of the war. Even the Soyer camp cooking-stove was a useful invention. In our own war, albeit Moltke has contemptuously dismissed our military achievements as "the scramblings of a mob, the record of which can only confuse the mind," our humanitarian exertions, our sanitary arrangements, our commissariat and our profusion of effort in the alleviation of war's horrors and suffering, had many and very important results. Even the general use of anaesthetics was a vast gain to humanity. So also if our tactical evolutions or our scientific processes were unworthy the respect of the German critic, our constructive department was certainly equal to anything that Europe has turned out during the last twenty years. The field telegraph, the rifled gun, the Gatlin gun, the Monitor, the torpedo, and all the other mechanical arts and appliances of war have been thought worthy of imitation, while in breech-loaders and revolvers we yet stand unrivalled. Chassepot and needle-gun are not superior to Ward Remingtons, to Sharpe rifles, or Spencer carbines. In chemistry we hear of absolutely nothing. Picrate of potass, gun-cotton, nitro-glycerine, dynamite and the rest of the explosives were all known and used before the war; in electricity nothing has been learned; and even the same feats of ballooning were all performed in the first revolutionary wars of the first republic; the only novelty of application being its use for the purpose of a mail service. Not one iota of gain in the all-important item of aerial management or mechanical control and propulsion. In our own war, balloons were tried and discarded. They didn't pay.

It is not even now pretended that the war has settled anything. Even the Prime Chancellor excuses himself for the annexation of the ceded territory as a German frontier in the wars that will surely be waged so soon as France recovers her strength. All that the world has gained is another lesson on the frightful waste and profitless inhumanity of war—for which there is, nevertheless, no known preventive except the moral elevation and the common sense of mankind. As for the great men, the sals of the earth, they are as clamorous for blood and the last argument of kings, as the street Arab and *zang* culture.

TO U. S. GRANT, PRESIDENT OF THE UNITED STATES.

MR. PRESIDENT:

In October last, I, in company with a relative who came from England for the especial purpose, went out to Kansas, intending to purchase land to settle down on as a permanent home for our families, consisting in all of eight persons, four being males, all of whom were accustomed to agricultural work. Of course we expected to be able to find a suitable piece of land at a price of somewhere near five dollars an acre. We arrived at this conclusion from the fact that Government is commonly understood to provide a homestead at one dollar and a quarter an acre; that in the railroad grants they stipulate to sell the granted land at five dollars an acre, while the alternate sections of Government land are supposed to sell at two and a half dollars an acre. We naturally assumed that among all the millions of acres of land sold by the Government and granted to various corporations we should be enabled to find a plot to make us a home.

We went direct to Topeka, and spent about two weeks there visiting the various land offices and making inquiries of local farmers. We found no land with wood and water on it purchasable at a less cost than from thirty to fifty dollars an acre—good bottom land for farming purposes fetching from fifty to eighty dollars an acre; second bottom land from thirty to fifty, and upland from ten to fifteen dollars an acre. We found miles upon miles of land lying idle in the hands of land agents, with only a small farm here and there, not one of which had its entire area in cultivation. Indeed, we found that most farms had not more than from forty to eighty acres under cultivation. We then left and went to Osage City, where we found a similar state of affairs, upland being from ten to twelve dollars an acre, with neither wood or water on it. We then started for Emporia, where we found a state of affairs similar to that at Topeka; yet, from the car windows we passed literally millions of acres lying waste, unpurchasable except at the above exorbitant rates. Leaving the vicinity of the railway we went to Eureka. Finding the same state of affairs in that place we went to Eldorado, with no better success. All along the little walnut river we found good land held at from thirty to fifty dollars an acre, and prairie upland at from nine to twelve dollars an acre.

The land on the White Water River, held under what was termed college scrip, was valued at similar rates; thence we went to Augusta, the Government land office having been just then removed there from Humboldt. Here we thought we should surely find a piece of land that would make us a home; but no, nothing could be got at reasonable rates. We were so far from the railroad that freight cost one cent a pound. If, therefore, we bought upland, wood being scarce, we should have to purchase coal, and haul it from Emporia at an expense of twenty dollars per ton, while the lumber, shingles, etc., with which to build a house would cost a correspondingly high rate in this vicinity when found. Quarter sections of land, in the hands of persons who had placed four logs of wood on it, stuck a post in the ground to which was nailed a piece of wood, on which was painted the owner's name. This, we were informed, was a device to comply with the law requiring the foundation of a house to be laid. We were told that some of the clerks in the Government Land Office held, each, several such pieces of land. Whether there was truth or not in the assertion we, of course, had no means of ascertaining; but on visiting the Government Land Office after business hours, we were certainly offered pieces of containing 160 acres each, at prices ranging from ten to fifteen dollars an acre. We also found a land agent from Eldorado in earnest and long consultation with the Government officials. However, we found that, although the whole country was comparatively uninhabited, still the actual settler could not get a plot of ground whereon to make a home. We met here farmers from all parts of Kansas, who had come to transact their business with the newly opened Government Land Office, and without a single exception they gave us accounts of a similar state of affairs from Baxter Springs to the Republican River. One gentleman had spent six months in seeking land in Kansas, and he assured us the same state of affairs existed all over the State. We met others from Wichita, Douglas and other places, who invariably gave us similar reports. We found the land agents' maps with sections and parts of sections of land colored blue. On asking what was the meaning of their being so colored, we were informed that they were selected lands. Questioning still further, we found that speculators, in league with the railroad companies, had made a *sub rosa* agreement or nominal sale of these lands which were the most desirable ones, by means of which agreement said agents sold that land at prices ranging from ten to twenty dollars per acre for the railroad companies, thus evading the Governmental stipulation that it be sold for not more than five dollars an acre; we had a capital of three thousand dollars, and found that to make a home on one hundred and sixty acres would require an outlay as follows:

Land.....	\$1,600
A House.....	400
Fencing.....	400
Pair of Farm Horses.....	300
Two Cows.....	60
One Hay-cutter.....	120
Other Farm Implements.....	100
Railroad Fares for six persons from New York to Eldorado.....	270
Stage Fares thence to Augusta.....	35
Total.....	\$3,225

The exorbitant price of the land rendered it simply impossible to make the home in the West we had foolishly anticipated, and my friends can find a better investment in land for the same amount of capital. They therefore returned to England, having lost a considerable amount of money in the vain endeavor to secure a home in a country where two thousand acres of land have been sold to large capitalists at 19 cents an acre; where one hundred and eighty-two millions of acres have been granted to the Pacific Railways, and where we are told the last Congress voted away one hundred and sixteen millions of acres.

In England, where the Government gives none of the railroads State aid, they have a law compelling the railroads to run a daily train each way at fairs not exceeding two cents a mile, while the railroads in the United States, where railroads have received land even at five dollars an acre, whose value comes to over one billion of dollars, the public, whose land has thus been taken, are compelled to pay twice that amount of railway fare. And I would call your attention to the fact that if such land be sold at an average of ten dollars an acre—and my experience has proved to me that such of it as has been actually sold has realized that amount, then the holders have pocketed two billion dollars.

Mr. President, I would ask if the administration is cognizant of these facts, and if a system that renders the public domain of no value to small capitalists who would wish to make a home upon it should not be swept away? If you could see the millions of acres of land lying idle, and the numbers of industrious men who have gone there, hoping to make a home, standing on the broad expanse of the prairies, sick at heart and despondent that the avarice of a few men and corporations should prevent them from doing so, then this thing would surely be altered. I met young men from Indiana situated similarly to myself, who had traveled week after week to get land at a reasonable price, and returned to Indiana and Illinois after a fruitless search. I saw long lines going Westward; yes, and long lines returning Eastward. There, in the St. Louis depot of the Baltimore and Ohio Railroad, sat a woman and five little children, her husband had been to Kansas and lost his little all, amounting to one thousand dollars. With tears in her eyes she told me, "John was land poor; the land cost so much that he couldn't pay for it, and so paid part down, the rest to be paid in installments; but when the time came he couldn't pay it. Our first crop was only sod-corn, ten bushels to the acre; but we struggled on till we have come to what you see us, if we could only have got the land at six dollars an acre, we could have made a little home; but all is lost." Nor was this a solitary case in our travels across the country. We met farmers, a majority of whom were from Indiana, who told us that having sold out their homes there, and being, therefore, compelled to locate, they had, in consequence of the high price of land, been obliged to take upland, much of it either alkali or limestone land; that, in consequence, their crops were small, being about eleven quarters of wheat or oats to an acre, and that but for the privilege they had of grazing cattle on the prairie they would have been ruined. I do not hesitate to say, that more than one-half of these farms are for sale. From these facts you will perceive that the public lands have become valueless to the intending settler, and merely a means of speculation to a landed aristocracy, and I would respectfully suggest an inquiry into this matter, to the end that these evils be legislatively remedied.

Respectfully,

LAND-SEEKER.

A COMBINED EFFORT AND VICTORY IS YOURS.

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

DEMI-THEURGY.

The demi-theurgists existed in India many centuries ago, and taught a doctrine that may not be uninteresting to the theological and metaphysical thinkers of the present day. Their creed was as follows:

THE INFINITE

exists, hypostatically, beyond the limits of matter and motion, and above the plane of all sentient ideas. Man is sympathetically but not intellectually associated with the Infinite. The endeavor to intellectualize and give form and character to that which is only sympathetic, has led to all the multiplied errors respecting the character and attributes of what men in all ages of the world have been disposed to regard as the God of the universe.

LIFE

is a salient emanation from the Infinite that descended into nature in the being of the genus homo (created intelligences) by whom it is infused into all departments of nature.

OUR SPIRITUAL PROGENITOR,

or Heavenly Father, is an aggregation of all the inhabitants of some former planet into one Being; and it is through the agency of beings of this kind that worlds and systems of worlds have been and are still being developed from prior existing germs.

A WORLD

of forms, both animal and vegetable, precedes each and every world of matter: matter being the product of life and form; and life in the animal and vegetable world being always the same in kind, differing only in intensity in the various forms through which it is manifested, it follows that there is not a particle of matter in the whole universe that is not derived from animal and vegetable life.

In tracing the development of life upon the surface of a planet we arrive at a knowledge of the law through which the planet itself was developed, for there is but one law for the development of a planet and for that which a planet produces. The life of the world is from the prior existing life of our Heavenly Father.

SIX DISTINCT

series of forms were contained in the world of forms from which our earth was developed; each succeeding series being distinguished by its capacity to contain more of the life element than its predecessor. The period for the development of each of these series was measured by one semi-eternal revolution of the solar system, embracing a period of more than sixteen millions of years. [These periods are recognized by astronomers of the present day.]

THE NUCLEUS

of the earth was formed from the debris of the first series, which, having been developed to the full extent of its capacity, yielded up its life to the next higher grade, which, having received an additional increment of life, was at length exhausted, and its life was gradually taken up by the next series. Thus a second deposit was made, and so on to the last, when our earth attained its present dimensions.

[It must be remembered that innumerable forms, both animal and vegetable, became extinct during the formation of the matter of the earth.]

Higher degrees of life succeeded to each series until the quality of life became so refined as to be capable of sustaining the highest degree of life that the object of the development demanded, to wit, the human department.

"Thus the heavens and the earth were finished and all the host of them."

COMETS.

All visible comets are worlds of forms that have received some attention from the genus homo spiritual, but have not yet been wholly domesticated.

TWIN SPIRITS,

male and female, issue from the brain of our Heavenly Father, whence they descend to earth, where they develop into human beings. Where male and female spirits, although generally disunited here, will hereafter be united in the most harmonious relations, constituting a marriage which may emphatically be termed a union of souls that no man can put asunder.

THE FUTURE OF MAN.

When men leave the material world they have an immediate and conscious existence in a more elevated sphere, where they are met by kind friends, who are ever ready to assist the unfortunate, and to advance the progress of those who have escaped the grosser pollutions of life.

After having undergone a series of improvements in the minor spheres, they at length become aggregated into one human form, in which they return to the sphere from whence they came, when a child, begotten of the Father, will be received into the third heaven. This child (man-god) will ultimately become like unto his Father, and in his (their) turn develop and people a world. As demi-gods, we retain our individuality as far as is consistent with the magnitude of the duties we have to perform.

ALL CREATED INTELLIGENCES

are under the law of cause and effect, and under no other law except such as they themselves impose. Under this law every violation of man's physical organization will react upon his spiritual body. And every error of his material mind will, in a corresponding degree, affect his spiritual mentality. In short, every dereliction of duty, all sins of omission and commission will array themselves against him and demand a just recompense of reward. They who have sinned much will suffer much. They who have sinned little will suffer less, but in no sense will the suffering be eternal.

"Thus will every man be rewarded according to his works."

RESULTS OF PROGRESSION.

Man, through his eternally progressive unity, must necessarily attain to powers second only to the Infinite. But progression can never confer upon him creative power, as that would exceed the basis of his own existence. Creation must, therefore, forever remain the exclusive prerogative of the Infinite; and as eternal progression supposes an infinite series, the corollary sustains the postulate that the Infinite will forever remain an unsolved enigma to all created intelligences.

The above is all the specific knowledge they claim to have of the future progress of man.

Very little is known of their ethical rules; but if the following is a fair specimen of the whole, they could not be objected to by the most exemplary follower of the Nazarene:

"Let every sentence you utter be worthy of remembrance."

"Let every action of your life be worthy of imitation."

BROOKLYN, April 8, 1871.

ROUGH JOURNALISTIC DISAGREEMENTS.

The Mechanicsburg (Ohio) *Review* quotes a not very complimentary paragraph from the Springfield (Ohio) *Republic*, and refers to it in the following choice language "from the well of English undefiled:"

We pronounce the writer of the above, a Jew by birth, a liar, scoundrel and a dead-beat who has not the principle of a thief, and most assuredly shows the sign of being a loyal descendant of the Christ Killers of ancient Jerusalem.

What would be thought of a lady editor who would write like the above?

TO EVERY FRIEND OF EQUALITY.

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

DIVORCE MADE EASY.—Mr. Charles Schumann, of Marine, Ill., notifies his wife Sophia that unless she returns within eight days to live with him he will be lawfully divorced from her. Sophia allowed the eight days to pass without putting in an appearance; and we suppose Charley, under the decision rendered by himself from the bench in his shoe-shop, is now on the lookout for another wife.

A GOOD NOTICE.

The following paragraph is having a very extensive circulation among the country newspapers:

Among the new authors is Tennie C. Claflin, and some of her sentences are fearfully and wonderfully made. In her book about constitutional rights, for instance, we find this paragraph: "We know there is a great amount of prejudice against women voting in both sexes; but we also know that it is simply prejudice—the same prejudice which all new developments of thought and science are always met by—and that it only requires to be met by a persistent presentation of the realities of the question to in time divest the people of it." It is well that we understand this programme in advance. Any woman who votes in both sexes deposits two votes at the very least, leaving the early-and-often doctrine entirely out of the question.

Thank you, gentlemen. We wanted a good notice of our feeble efforts in the cause of right and justice, and we have got it.

ELEANOR KIRK.

We are happy to be able to give the following a somewhat wider notoriety than the columns of the *Elizabeth Daily Herald* gave it. The great wisdom, the comprehensive knowledge, the excessive goodness, and the high general worth of Eleanor Kirk should at once convince all the people that they have erred in their estimation of Mrs. Woodhull. But Mrs. Woodhull begs to decline the honor of having represented, or of having endeavored to represent, Eleanor Kirk at Washington or at any other place.

Some people have but to put their pens to paper to show their peculiar talent. We give Eleanor Kirk's specimen, so that people can judge how much and what she represents:

WOODHULL AND CLAFLIN.

Why those two women from Wall street, who button-holed the Senators, and drew landscapes and profiles on their shirt fronts, didn't suggest some such arrangement, when they were at Washington, I cannot imagine.

Mrs. Woodhull read Stephen Pearl Andrews' lecture, or some other man's, about the constitutionality of something, (heaven only knows what), and was praised for the "masculine element" which everybody recognized before she had proceeded to "secondly." This speech was just as logical as a man's, just as stupid as a man's would be who only has one Pegasus and rides him to death—and as tedious as a hobby always makes everything. Now, perhaps, this is ill-natured; but upon my word I would like to see the right kind of Women at Washington—and was glad of the last Woman's Rights Convention there—because I knew it would bring many of these pure, talented, reliable, kind-hearted ladies into favorable notice. They could stand on their own merits, and be judged according to the ability shown! But I did want women who speculate in stocks, politics, women's hearts and women's purses, cast men's horoscopes, tell men, "clairvoyantly," when to buy "Northwest preferred," and when to invest in "Rock Island"—to whom nothing under the canopy of heaven is sacred—not even the "womanhood" of which they write and talk so much. I did want such to stay away, and not misrepresent me, and thousands of women, who would rather be called womanly and good, than to have the wealth of the Indies, dishonestly obtained, laid at our feet.

TAXATION WITHOUT REPRESENTATION.

Whatever started this rambling homily and philippic I don't know; unless it is the fact that a tall, raw-boned specimen of the genus homo has just brought an internal revenue tax blank to my door, and that I am required to show cause why I do not walk up to the captain's office and settle? Now *Herald* I am determined to fight this thing. "Taxation, gentlemen, without representation, is tyranny"—and when I straighten out this little account, it will be just after I have walked up to the polls and deposited my ballot. Yours, a little mixed, ELEANOR KIRK.

WOODEN PAVEMENTS.

MESDAMES WOODHULL & CLAFLIN:

Having read the article in your paper upon wooden pavements, and having taken a great interest in them for some length of time, I thought I would examine the one that attracted your attention, and see if the brains that can carry on a bankers and brokers business, and run a live weekly newspaper are also of any value upon a question of civil engineering. I therefore went to 200 Broadway and inspected said pavement, and as an engineer, knowing whereof he speaks, I have no hesitation in saying that this Beidler sectional pip pavement is constructed on sound mechanical principles. It will sustain infinitely more vertical pressure than any other, and is, in fact, the only one in which the pressure sustained by one block is communicated to the surrounding blocks, thus preventing the sinking or dishing of the blocks; it has interstices all round each block which allows for the expansion and contraction of the blocks. There being no tar used in the saturation of the blocks dry rot does not ensue, and the premature decay so apparent in other pavements is thus obviated. I saw a piece of wood taken from the old Manhattan Water Company under pipe opposite No. 196 Broadway, that had been laid some thirty years, which was in a far better state of preservation than a piece of under pavement taken from the corner of Maiden Lane and Nassau street, which has only been laid four years. The reason is that the tar in the wooden pavement keeps in the moisture that enters in the top of the blocks, and keeps the top more wet than the bottom which is comparatively dry, dry-rot ensuing in the middle of the block.

The Beidler pavement is more easy to put down, more easy to take up to lay gas and water mains, and more substantial and firm than any other pavement I have seen, and will, I have no doubt, prove to be what has been so long sought, that is a firm, durable and cheap wooden pavement.

AN ENGINEER OF TWENTY-FIVE YEARS STANDING.

CUT OUT FOR A MAN.—In the Newsboys' Home Association in Philadelphia is an orphan boy thirteen years old. He earns his own living, pays the board of his younger brother, sends him to school, and is punctual in attending night-school himself. Girls, look out for him.

THE LONE WOMAN'S BED AND BOARD.

Mr. A. T. Stewart is building a half-way house to civilization. Its slowly climbing iron walls on Fourth avenue, between Thirty-second and Thirty-third streets, already appear, like the Bride in Solomon's Song, "black but comely." It is not a new dry-goods store, nor a Hempstead railroad depot, nor a public library, nor an Irish Presbyterian Church, but a Hotel for Women. Such an institution ought not to exist.

Are there churches for women? Are there post-offices for women? Are there public parks for women? Are there ocean steamers for women? Why, then, should there be hotels for women? We know no other reason than "the hardness of men's hearts." Mr. Stewart's stately inn is a partial protest against the deficient, incomplete, dwarfed morality of the time. During a few unenlightened and bigoted years we shall have hotels for women just as we have colleges for women. But a hotel or a college for one exclusive sex is abnormal.

"It is not good," said the wise proverb, "for man to be alone." Neither is it good for woman. It is the order of Nature that men and women should worship together, work together, study together, journey together, and, generally, to dwell together. If Harvard University were an institution of learning, instead of a monument of prejudice; if Yale had the least glimmer of the equal rights of men and women; both these institutions, like the better spirited colleges of the West, would throw open their doors equally to both sexes. The University of Michigan and a dozen other Western institutions do this—greatly to their praise.

What would be thought of a church which should close its doors against women? And what ought to be thought of an hotel for doing the same thing? A woman unattended, and alone, goes to a first-class hotel, and the chances are that she will be refused admittance. There is a suspicion attaching to her character. She may be "as pure as ice, as chaste as snow," and yet "she shall not escape calumny." She is excluded on the bare possibility that she has a damaged reputation. But what if she has? Must she sleep on the street in consequence of it? Suppose a man has a damaged reputation. Does anybody deny him admission to an hotel on that account? Does the Metropolitan or the Fifth-avenue, or the Continental, or the Arlington, or the St. Charles ever think of questioning a masculine guest as to whether he has kept or lost his virtue? But do these same hotels ever fail to put the same question as to the character of a feminine guest who comes alone to seek a lodging? If there is any different law of morality for women than for men, we are ignorant of it. If a man is entitled, whether chaste or not, to a night's lodging at a hotel, why should not a woman, whether chaste or not, be equally entitled to just such an accommodation? It is not a sufficient answer to say that the custom is against it; the custom is damnably unequal, and ought to be repealed.

Mr. Stewart is doing something to repeal it. He may not be working from such a motive, but his work tends nevertheless to this end. He is building an hotel for women—an institution which, in a few years after it gets into operation, will open all other hotels to women. This is its chief prospective value in our eyes. Not that we underrate it as a temporary, practical, beautiful piece of philanthropy—and one which is none the less public-spirited because it will be self-supporting. But the moral significance of Mr. Stewart's experiment will consist in the fact that after he has once made it just as reputable for a woman to go to a hotel as to a dry-goods store, every hotel will invite woman to be a guest, just as every dry-goods store invites her now to be a purchaser. —*Golden Age*.

THE WORK OF THE HOUR.

We have been, and still claim to be, the firm advocate of universal suffrage and woman's rights. These subjects have been discussed till they have been worn almost threadbare, yet the great object has been obtained only in part. The right of suffrage is inalienable in every American freeman, and should be extended to every citizen, without regard to sex or nationality. The negro has been admitted to exercise the elective franchise, and the most liberal naturalization laws have been enacted for the benefit of foreigners coming to our shores as the country of their adoption; and why should American women be excluded from a voice in selecting their rulers and in making the laws by which they are to be governed?

It is conceded that woman is man's equal, if not his superior, morally and intellectually. Then should she longer be treated as our inferior, and compelled to submit to laws and customs that she has had no voice in making. She never had the same privileges with men. The doors of our colleges have been closed against her and she has been excluded from the study and practice of the learned professions. A new era is dawning upon her destiny. Already our legislatures are making room for her in their legislative halls. The doors of our colleges are being thrown open to her. She will soon be welcomed as a member of the learned professions. The work goes bravely on. Let the agitation continue in school houses, churches, public halls and conventions, and the disabilities under which she now labors, politically and legally, will soon disappear.—*Fort Wayne Journal*.

THE CONVERSION OF THE HERALD.—The Lynchburg (Virginia) *Republican* is getting savage over the question of woman suffrage. We have no objection to its raving if it will run a little closer to the borders of polite literature. In its last issue it says:

The petticoated henchmen of Mrs. Victoria C. Woodhull are in an ecstasy of delight over what they grandiloquently style "the conversion of the New York *Herald*." These gushing enthusiasts, however, fail to indicate how the *Herald* editor was "converted," and, in the absence of positive facts, we will stubbornly decline to believe that the conversion was brought about by any blandishment of these ancient sisters. Eve, you know, tempted Adam to fall, but Eve was a good-looking young woman, and she never said a word to Adam about the ballot. Will the sisters explain and set our torturing doubts forever at rest?

Do not forget your manners, Messrs. Hardwick & Kelly, and there will be hope that you too will be converted.

MISSISSIPPI.—The population of the State of Mississippi, if we can judge from the paragraphs in the papers, is divided into four classes—Ku Klux, horse thieves, carpetbaggers and scalawags.

ABOUT THE WOMEN.

An Indiana lady is strong enough to lift a barrel of flour weighing 196 pounds, and she isn't proud of the feat either.

Mrs. James Nolan, of Grant, Ind., has commenced a suit for her seventh divorce from the duties and responsibilities of married life.

Olive Logan has received a polite letter from Mayor Hall of New York, requesting her to register before election. Olive replies, regretting that she cannot be at home, and requests Mr. Hall to register for her.

An East Indian Medical College for women, established by Dr. Humphrey, of the American mission in India, and aided by Hindoos of high rank, has partially educated two Hindoo women, converts to Christianity, in the medical profession.

That women are gradually being admitted to practice in most of the higher professions is seen in the fact that Miss Frances Rutherford has been sworn in as the city physician of Grand Rapids, Michigan. Moreover, she was sworn in by a female notary public.

Mrs. John H. Kinzie, who died recently at Chicago by a druggist's mistake in compounding a prescription, was an authoress of some repute. She wrote "Waubun" and "Walter Ogleby," and was engaged at the time of her death in correcting the proof of her last novel, "Mark Logan," which the Lippincotts had in press.

The *Saturday Review*, the ablest of the British critics, says: "We could not deny, even if we were the most bigoted opponents of women's rights, that women have successfully invaded one great intellectual province. It is fast becoming the rule, instead of the exception, that a novelist should belong to the softer sex."

An old woman of Koshkonong, Wis., who lost a goose two years ago through the vindictiveness of an amateur sportsman, has commenced suit for damages in the sum of \$80. She calculates that if the slain fowl lived, and multiplied in accordance with natural laws, the sale of the flesh and feathers of its descendants would bring her the designated sum in greenbacks.

Mrs. Johnson, the postmistress of Leavenworth, Kansas, has won an excellent reputation for the skillful manner in which she conducts the business of the office. All parties admit the duties were never so well performed before. She is a lady of thoroughly good manners, soft and womanly voice, and free from the slightest taint of affectation.

Women are now represented in every department of the University of Michigan. There are fifteen in the medical department, nine have been admitted as literary students, and one has recently entered the law department. One of the female medical students is something along in years, and is not ashamed to let people know it, having registered herself as 52 years old.

A German girl, Fanny Sewald by name, who writes letters to the *Cologne Gazette* for the purpose of stimulating German feeling, asks: "Will you, while your sons are before French cannon, and thousands of them shed their noble young hearts' blood for the independence of Germany, will you still run about wearing towering, insane-looking French chignons, and will you still allow your clothes to be made according to bold French fashions?"

A Mrs. Phillips, of Portsmouth, Ohio, recently brought a suit against Willis Calhoun, a retail liquor dealer in that town, for \$250 damages for selling her husband liquor, thus causing him to neglect his business. The suit is brought under the provisions of a law passed last winter, holding the retailer responsible for any damages that may be done by the person to whom liquor is sold. The jury awarded her a verdict of \$175.

Some of the cleverest writers on the New York press are women, and all are as well paid as the men for the kind of work they do. This is mostly of the lighter sort as regards subjects, though sometimes a strong and stormy political article may be traced to a woman's hand. Occasionally, a woman writer adds canvassing to her literary work, and makes a good sum weekly out of advertisements; but the majority confine themselves to the pen, and manage to make it pay pretty liberally.

A BOHEMIAN NEWSPAPER.—A Bohemian newspaper has been started in St. Louis, and it introduces itself to the public by announcing that

Naznacila dosti presne onu cestu, kterou se kazda oprava zakladu tech musi kplatnosti ubirati; nez nikedy nezapomenem, ze hroby ve valce padych brdinu jistou branici, kteraz mezi dobru republiky pred rebelli a dobou nyjezse se pne, to jest, je odboj statu jiznich byl udalosti.

The Bohemian writers around New York say the editor is not worth a cent in getting up sensational paragraphs. They can beat the above every hour in the day. The paper is called *Obcanske Listy*, and we wish it success.

A HANDSOME MAN IN THE MARKET.—A good-looking gentleman in Boston advertises for a self-supporting wife. She must be "pretty, well educated and free from the tincture of the woman's suffrage question." We presume he would not object to a woman who could also support him.

WOMEN AND JUSTICE.—A jury in Wyoming, before whom a half-breed Indian named John Boyer was tried for murder, was composed partly of women. Strong efforts were made to save the accused; but the case was plain and the lady jurors were inexorable. Those girls could not be humbugged with legal technicalities. Johnny was hung.

THE FITNESS OF WOMEN FOR POLITICS.—The Lynchburg (Va.) *Republican* says: "The fitness of politics for women" is the subject of an argument in Mrs. Woodhull's female suffrage WEEKLY. We wish merely to assure Mrs. W. that upon this point no argument is called for. What the shriekers are required to prove is, not the fitness of politics for women, but the fitness of women for politics. This is the real question that needs demonstration. The proper way to demonstrate it is to give women a trial, and not sit doggedly down and say it must not be.

IF WE KNEW.

If we knew the woe and heartache
Waiting for us down the road,
If our lips could taste the wormwood,
If our backs could feel the load,
Would we waste our days in wishing
For a time that ne'er can be?
Would we wait in such impatience
For our ships to come from sea?

If we knew the baby fingers,
Pressed against the window pane,
Would be cold and stiff to-morrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rosy fingers
Vex us then as they now?

Ah, those little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How these little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by and by.

Strange we never prize the music
Till the sweet-voiced bird has flown;
Strange that we should slight the violets
Till the lovely flowers are gone;
Strange that summer skies and sunshine
Never seem one-half so fair
As when winter's snowy pinions
Shake the white down in the air.

Lips from which the seal of silence
None but God can roll away,
Never blossomed in such beauty
As adorns the mouth to-day;
And sweet words that freight our memory,
With their beautiful perfume,
Come to us in sweeter accents
Through the portals of the tomb.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briars from our way.

PARTY STRIFE.

Until the race arrives at perfection, popular Governments will be best sustained by a division of the people into parties.

How far the individual is called upon to sink self for the success of his party is, by most people, considered debatable. Some go so far as to travel just a little out of the path of rectitude in order, as they think, to secure the success of their party. It is doubtful if any party is made stronger by the aid of such trimmers.

Politicians, if they do not believe in doing wrong for the benefit of party, do, as a rule, feel justified in abstaining from doing right when the party is at all likely to be jeopardized by such righteous action.

When a great question comes before our Congress, it is rarely discussed upon its merits, but upon its bearing toward the future of the party or parties.

It is a common thing for the outside advocate of a just and beneficent cause to be insulted by his representative in Congress with the remark, "But, my dear sir, our party cannot stand it."

This continual cringing of our men chosen as leaders, to the evil portion of the public—to the baser natures of all—is a disgrace to the men themselves, to our institutions, to our system of government, and a most galling insult to the whole people. If it were made direct to each individual, nineteen-twentieths of the voters of the land would resent it.

It is well to preserve our two or more parties, but has it been proved that success depends upon either doing wrong or refraining from doing right? Are our people so entirely base that they must be led by falsehood?

Let us hope that in the near future we may, through the success of the Universal Suffrage movement, or through some other powerful cause, be able to put into Congress a few honest people who will dare to do right, even if their courage be the product of confidence that their party will be best strengthened by such righteousness.

SPIRITUAL COMMUNICATION ON LAND RIGHTS.

THROUGH ALFRED CRIDGE.

In presence of the superior the inferior is subjugated. In presence of restraint superstition is engendered, and the reign of reason becomes possible only to the extent that this restraint is removed. No more outgrowth of the human mind becomes possible until restraint is reduced to a system of beating back infringements of equal rights to limitations bounded by the selfishness of each.

And this freedom of mind must be correspondingly reinforced by the freedom of muscle to extract from nature that which she is ready to impart, and which the human body finds it necessary to appropriate. This right is fundamental and uncompromising. The proper weight may, however, be given to past emergencies which have necessitated imperfect methods, and the proper allowance made for unavoidable outgrowths of those methods; yet the principle must be affirmed and carried out, wherever it justly can, that Nature

belongs to all, not to some only—that the globe, superficially and solidly, is Nature's, and therefore belongs to man as far as he can and will use it, and not to men who cannot or will not make use of it legitimately to produce the wealth of food, the wealth of clothing, the wealth of minerals or metals. Whosoever seeks to monopolize this wealth of nature is a natural enemy of the human race, having no rights which God, nature or humanity are bound to respect. Whatever semblance of right may be attached by legislation to such claims, they are fundamentally palpable wrongs, only tolerable by reason of Nature's bounty, but to be resisted whenever they become inconvenient or hostile to the community.

AMERICAN COTTON MANUFACTURE.

FROM A FRENCH POINT OF VIEW.

M. Alfred Engel is a cotton cloth manufacturer at the famous Alsacian city of Mulhausen, the Manchester of Lowell of France, lately ceded to the German Emperor. He visited this country and naturally directed much of his attention to our manufacturing system. The result of his inquiries was embodied in a series of lectures delivered before the Industrial Society of Mulhausen.

M. Engel refers, at the outset, to the enormous mercantile prestige of

A. T. STEWART & CO. AND H. B. CLAFLIN & CO.,

the largest dry-goods dealers in the world. Adverting briefly to the conflict of interests between the North and South, he characterizes this as a contest of manufacturers against products. Production alone will not satisfy American ambition. The South and West have supplied Europe with cotton and breadstuffs. New England enters the lists with European capital in the fabrication of goods, in which long practice and vast invested capital might have justified Europe, and especially England, in considering themselves monopolists and patentees.

One of the propositions of

THE FREE TRADERS,

often, perhaps, submitted for discussion, but specifically affirmed by the Anti-Corn-Law Leaguers of England is, that each country and population has some special excellence in products or fabrics. Supremacy may be the result of continuous application or national aptitude. Thus France is supposed to be the country of taste and invention in articles of dress and decoration; England excels in machinery and articles of utility. The business of commerce was to facilitate exchange, and Free Trade leaves to particular genius the untrammelled exercise of its capability, instead of the diversion of power into unaccustomed and unprofitable channels by artificial preventives or facilities.

America, the largest producer of raw material, has, of late years, advanced to a very important position by her fabrics, and has entered into successful competition with older countries. In 1790 the Pawtucket Mills were established, but they failed. In 1822 Lowell was established. The falls of the Merrimac were the rivals of English steam and coal. In 1831 Lowell had 1,246,503 spindles in motion, with a consumption of 215,000 bales, the annual value being \$26,000,000. In 1860 Lowell and the other towns, Lawrence, Fall River and Providence, had 5,250,000 spindles, and worked up nearly 1,000,000 bales. Add to this rapid growth of trade the interesting fact that while the raw material was produced by slave labor, the fabricated article was supplied by a class of artisans higher in social status, mental culture and wages than any similar body in the known world. The wretched pay of Hindoo weavers, of Manchester and Spitalfields operatives, is a standing reproach among the nations.

DURING THE COTTON FAMINE

of the war the consumption of cotton fell to 300,000 bales of American. The bulk of this suffering fell upon the British operatives. The unnatural and spasmodic activity of the war opened new fields of home labor, besides which the American is more pliant and versatile than the Englishman, where subdivision of labor is so minute and exact—perfecting the artist and destroying the man. But in 1868-69 the trade recovered itself and exceeded the ante-bellum limits. Already, before the war, British export trade, especially in South American markets, was beginning to feel the competition of the New England fabrics; and if the trade has not been revived, it is probably owing to the high rates of war taxation and the depression of the American marine, since the ravages of the Alabama and the Sumter. The same motive which induced the establishment of factories in New England to compete against the seeming proscription of the mother country will, in the opinion of M. Engel, result in the foundation of industrial works in the South. The South would have the advantage of local transport, added to a great superiority in fuel, which would more than counterbalance a deficiency of water power. M. Engel is of opinion that the growth of these New England manufactures has not been without counterbalancing disadvantage to other States producing raw material. This is, perhaps, a natural view for a rival and a foreigner; but he gives facts and arguments. The proceeding of the New England States is simple: to coin money with the customs tariff (*battre monnaie avec les tarifs des douanes*). The expression is somewhat uncertain, but he explains it afterward by reference to the high tariff and the monetary facilities to which New England has such advantages. The New Englanders have always regulated the tariff—and always on

MORAL GROUNDS.

Opposition to England and the repression of British influence is a potent plea. A tariff fluctuating according to the political bias of each administration—lighter or heavier as New England had weight in Congress—kept a percentage against the introduction of the foreign article sufficiently heavy to make a solid profit to the manufacturer. There is also this peculiarity: inasmuch as the more costly goods cannot be fabricated at home the bulk of the taxation falls on the common grades which are used by the bulk of the community. Thus protection does not inure to the improvement of the fabric, but only to the emolument of the manufacturer. Not the article of luxury is taxed, but the article of necessity. Passing from the particular to the general, we have an increase of values without a correlative increase in wages; for, as all economists know, wages do not keep pace with prices. Wages are the last measure of value to receive the upward impulse; for the simple reason that the worker must work, whereas the dealer is not under an equally immediate need to sell.

The French statistic pays a just tribute to the perfection of the machinery and the completeness of the works in our

great cotton manufacturing establishments. All the operations, spinning, weaving and printing, are carried on in the one establishment; the bale of cotton goes in raw and comes out a print. He particularizes the Sprague Company as the most notable—the others following suit at brief intervals. He touches on the marked inferiority of the goods, however, as compared with European articles of the same price. And this, notwithstanding the promptness and energy with which every improvement in machinery is imported and adopted. He honestly admits, however, that if Europe maintains the prestige of excellence in all that calls for invention, taste or refinement of workmanship, the export trade to the United States must be considered lost in all inferior lines of goods.

In his comparison of European rates of wages with American rates—the American being more than double those of Europe—M. Engel leaves the comparison incomplete. The actual money is not the point, but what that money will buy. If, for instance, an operator's day's wages here are five dollars, and there five francs or five shillings, and those five francs or five shillings would buy as much bread, meat or house-rent as five dollars, it is only a difference in name, not in reality. The ultimate question is, what will a man get for his day's work? The famous Greeley argument, that Protection is good because it raises wages and promotes industries which keep the earnings of labor in the country, is not touched. One point raised by him is of considerable interest, having reference to the principles of government enforced upon the nation by the New England States. Suffrage, it is well known, rests on an educational basis. Children in factories are protected by State laws; but those laws have fallen into desuetude, less from the indifference of the great mill-owners and capitalists than from the general sentiment of the people. Children work in illegal hours; they do not go to school; and reports of inspectors show a large amount of illiterate labor—whether native or foreign born does not, however, appear.—*The Express*.

WOMAN SUFFRAGE IN CONNECTICUT.

HADLYME, CONN.

MESDAMES WOODHULL & CLAFLIN:

Thinking you might be interested in our efforts for Woman Suffrage in this non-progressive part of Connecticut, I devote a few moments to the subject. On the 11th of March my husband presented my name and those of nine other women to the Board of Registrars, desiring to be registered as a preliminary to voting. They refused to register them, however, and on the 20th and 25th of March we appeared before the Board of Selectmen and Town Clerk "to be made" electors; but they refused to qualify us, on the ground that they were acting as a State board and under State Law.

On Monday last I went to the Town Hall, offering to vote, my husband stating that I had appeared before both Boards and had been wrongfully refused the registration of my name and qualification. The Moderator of the Meeting said I must have an affidavit to the effect that I had appeared before the Registrars, Selectmen and Town Clerk. Accordingly, on the spot I made affidavit to that effect, and even then my vote was not taken.

But many are becoming interested in the subject who had never before given it a thought, and we have read your WEEKLY and lent it to several. The general reply, when I ask people, both men and women, about Woman Suffrage is, that they never thought anything about it.

I think "The Legal Disabilities of Married Women" is doing much good; we are giving them to people whenever we can. Our dear Mrs. Hooker has a done a good work in sending this missionary to many homes, and informing mothers and wives of their true condition under the laws of Connecticut.

Men opposed to Woman Suffrage have often spoken to me of the polls as such low, turbulent places, unfit for the presence of women. I am very happy to say here I saw nothing rude or ungentlemanly, in my limited experience, last Monday.

Trusting that the "good time coming" will not long be delayed, when women will rouse from their apathy and become free, I am,

Respectfully, yours,

E. LOUISA MATHER.

Editor's Note.—You should now prosecute all concerned in prohibiting you from voting under the Act of Congress of May 31, 1870.

FIRST ANNIVERSARY OF THE REFORM LEAGUE.

The First Annual Meeting of the Reform League will be held in Steinway Hall, New York, on Tuesday, May 9, at 10 1-2 o'clock, A. M.

Prominent among the topics for consideration in addresses and resolutions will be the Condition of Affairs at the South, and the Santo Domingo Annexation Scheme.

The Annual Report will be presented, embracing the subjects of Caste; Temperance; the Rights of Women; Labor; Indian Civilization; the Public Domain; Education and Peace.

Among the speakers expected to address the meeting are Wendell Phillips, Julia Ward Howe, Robert Purvis, Rev. John T. Sargent, Hon. Robert DeLarge, M. C., of South Carolina; Rev. Henry Highland Garnett, Col. R. J. Hinton, Rev. J. Sella Martin, of Alabama; Mary F. Davis, Mr. William J. Linton, Cora L. V. Tappan, Rev. Charles W. Denison, Hon. George W. Julian, Stephen S. Foster, Rev. Wm. F. Butler, Aaron M. Powell, and others.

Frederick Douglass will also probably address the meeting.

Single tickets, 50 cents; three tickets, \$1, to be obtained at the hall; McFarland's, Broadway and Fifth avenue; and at the office of the *National Standard*, No. 39 Nassau street.

WOMAN SUFFRAGE IN ENGLAND.—Mrs. Fawcett, wife of Hon. Henry Fawcett, a Liberal member of Parliament from Brighton, and also Professor of Political Economy at Cambridge, is delivering lectures in the principal cities of England on the subject of woman's rights and woman's suffrage. She is young, pretty and talented; has a clear, musical voice, and never fails to interest her hearers. She says the laws of England have decreed that the status of a married woman shall be the same as that of a criminal or a lunatic; that she has no separate legal existence; that her husband may rob her of her property, and lavish her earnings upon his mistress. She says a husband can do all this, and claim for such acts the protection of civilized law. Mrs. Fawcett creates an excitement wherever she holds forth.

Queer Marriages.

The "most married" woman of which there is any record was undoubtedly the Harlem woman spoken of by Evelyn in his diary, whose propensity for marrying had finally to be checked by law. She married her twenty-fifth husband, and being now a widow, was prohibited to marry in future.

Many years ago, a man in Hartsville, N. Y., became attached to a young and beautiful dame, who died before their intended marriage could be consummated. He then married the mother of the deceased, who was some twenty years his senior, but with whom he lived quite happily until she was eighty and he sixty years of age. As the wife by this time had become quite decrepit, they adopted a maid of some thirty summers, who had lived with them a year and a half when the old lady died. Before the time appointed for the funeral, the man himself was taken sick, on which account the funeral service was postponed for four weeks. But in less than two weeks he sent for a justice of the peace, and was married to the maid he had adopted. The next day the couple applied to the town for support, and a week later the man himself died, his funeral being attended before that of his first wife, and the woman he had so recently married being the only mourner. Human folly is "vast and illimitable."

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

With due respect to Socrates, we must object to the above. We once knew a fortune-hunting young man who married a maiden lady on the wintry side of fifty. She was worth about \$100,000, and died in less than a month after the celebration of the nuptial ceremonies. He inherited her property, and he never repented his marriage.

Among the ancient Germans it was death for any woman to marry before she was twenty years old. By the laws of Lycurgus the most special attention was paid to the physical education, and no delicate or sick women were allowed to marry.

In the Royal Library of Paris is a written contract, drawn up in 1297, between two persons of noble birth in Armagnac. The document bound husband and wife to faithful wedlock for seven years. It stipulated that the parties should have the right to renew the tie at that time if they mutually agreed; but if not, the children were to be equally divided—if the number should chance not to be even, they were to draw lots for the odd one.

In Borneo, marriages, which generally succeed a lengthened routine of enigmatical courtship peculiar to these people, are celebrated with great pomp and considerable originality. The bride and bridegroom are conducted from the opposite ends of the village where the ceremony is performed. They are seated on two bars of iron, symbolical of the vigorous and lasting blessings in store for them. A cigar and betel leaf, carefully prepared with areca nut, are put into the hands of each. One of the officiating priests advances, waves two fowls over the heads of the betrothed, and in a long address to the Supreme Being and a short one to the couple, calls down eternal blessings on them, implores that peace and happiness attend the union, and gives some temporal advice, sometimes of a character more medical than saintly. The spiritual part being thus concluded the material succeeds. The heads of the affianced are knocked together four times, then the bridegroom puts his betel leaf and cigar into the mouth of the bride; and thus they are acknowledged a wedded couple, with the sanction of their religion. At a later period on the nuptial evening, fowls are killed, the blood caught in two cups, and from its color the priest foretells the happiness or misery of the newly-married. The ceremony is closed by a feast, much dancing and noisy music.

Why He Didn't Go Fishing.

The Superintendent asked me to take charge of a Sunday-school class.

"You'll find 'em rather a bad lot," said he. "They all went fishing last Sunday but little Johnny Rand. He is really a good boy, and I hope his example may yet redeem the others. I wish you'd talk to 'em a little."

I told him I would.

They were rather a hard-looking set. I don't think I ever witnessed a more elegant set of black eyes in my life. Little Johnny Rand, the good boy, was in his place, and I smiled on him approvingly.

As soon as the lessons were over I said:

"Boys, your Superintendent tells me you went fishing last Sunday. All but little Johnny, here. You didn't go, did you, Johnny?" I said.

"No, sir."

"That was right. Though this boy is the youngest among you," I continued, "you learn from his own lips words of good counsel, which I hope you will profit by."

I lifted him up on the seat beside me, and smoothed his anburn ringlets.

"Now, Johnny, I want you to tell these wicked boys why you didn't go fishing with them last Sunday. Speak up loud now. It was because it was very wicked, and you would rather go to Sunday-school, wasn't it?"

"No, sir; it was 'cos I couldn't find no worms for bait."

Somehow or other these good boys always turn out humbugs.

Who's CONTENTED.—An eccentric, wealthy gentleman stuck up a board in a field on his estate upon which was painted the following: "I will give this field to any man who is contented." He soon had an applicant.

"Well, sir, are you a contented man?"

"Yes, sir; very."

"Then what do you want with my field?"

The applicant did not stop to reply.

A THOUGHTFUL WIFE.—A friend says he has a dear, loving little wife, and an excellent housekeeper. On her birthday she moved her low rocking chair close to his side. He was reading. She placed her dear little hand lovingly on his arm, and moved it along softly toward his coat collar. He felt nice all over. He certainly expected a kiss.

"Husband!" said she.

"What, my dear?"

"I was just thinking—"

"Were you, my love?"

"I was just thinking how nicely this suit of clothes you have on would work into a rag carpet."

Everybody wanting anything in the line of "dressing for the feet," are referred to the advertisement of Porter & Bliss, in another column.

THE MAGNETIC INFLUENCE OF THE FEMALE SEX.—A commander in the royal mail service found his steamer some thirty miles out of her course. He was sorely troubled and could not account for the local attraction that had sent him so far out of the way. Instruments and calculations appeared equally faultless. Sorely troubled from having passed a sleepless, watchful night, the captain went on deck after breakfast. Seeing a lady sitting (as was her custom) and working near the binnacle, it occurred to him that probably the scissors were resting on the ledge of it. Detecting nothing of the sort, and bent on closer investigation, he discovered that her chair had an iron frame. It also quite reasonably flashed across him that the lady's ample crinoline was extended by steel hoops. So, mastering all his faculties, he exclaimed with as much forgiveness and as little reproach in his tones as possible, "Madam, you have, by your local attraction, drawn my ship some forty miles from her course!"

FREE LOVE IN CALIFORNIA.—San Francisco, April 2.—Mrs. Fair testified all day to-day in her own behalf. She admitted that she had been married four times; once since her connection with Crittenden. Two of her husbands committed suicide: from one she obtained a divorce; and one was living, undivorced, when she married the last two. She avowed the most advanced free-love sentiments, declaring herself Crittenden's true wife in the sight of God, though his wife to whom he had been married for thirty-two years, and the mother of his children, is still living. She said her recent marriage with Snyder did not make her his wife, because she did not love him. Two women who applauded her yesterday were fined \$25 each for contempt of court.

A STRONG HINT.—A little boy who had been told that he must not ask for anything to eat when away from home went into a neighbor's house when the lady chanced to be frying doughnuts.

"Ah," said he, "you are cooking."

Aware that he had been well trained, and anxious to see whether his appetite would get the better of his manners, the lady gave him no doughnuts.

"Well," said he, returning to the charge, "your cakes look nice."

"Oh, very nice," said the lady; "they are the best I ever cooked."

After playing with the cat a few minutes he remarked:

"And they smell nice."

"Oh, yes, they smell nice," was the lady's tantalizing answer.

"Well," said the boy, "I suppose if any little child that was hungry should come in here when you were cooking, you would give him something to eat?"

"Well, yes, I think I would."

"Well," said he, after another turn with the cat, "I guess I must go home, for I am very hungry."

It is needless to add that he got a doughnut.

The new married men's property law in England has gone into effect. A woman's earnings are her own hereafter; a policy of insurance is her own; she may sue and be sued separately; a husband is not liable for his wife's antemariage debts.

In London, a poor woman, unable to support herself, left her babe of six months on the steps of a workhouse, and saw that it was cared for. Some days after, her anxiety about her child determined her to brave the punishment which she knew awaited her, and she claimed it. For her heinous offence she got a month at hard labor.

SLOW HORSES MADE FAST AND FAST HORSES MADE SLOWER.—Including all successful secrets of professional horsemen, exposures of fallacious theories and faulty appliances, tricks of jockeys and frauds of the turf. A guide to breeding, raising and training trotters, as well as developing and improving speed of all horses. The system laid down in this book is the one to which DEXTER owes his supremacy. ROBERT BONNER (editorial N. Y. Ledger) says: "A series of very interesting and instructive articles." Only fifty cents, of booksellers or JESSE HANEY & CO., 119 Nassau-st., N. Y.

VIENNA DEMOREST,

(Prior to her departure for Europe.)

Assisted by Mlle. Tedesca, Violinist; J. R. Thomas, Baritone; W. J. Hill, Tenor; Joseph Poznanski, Pianist, and other eminent talent, will give

ONE GRAND CONCERT
AT STEINWAY HALL,
ON WEDNESDAY EVENING, APRIL 12.
TICKETS ONE DOLLAR,

to include reserved seat if secured before the day of the Concert; on the day of the Concert reserved seats will be 50 cents extra.

DR. LISTER, ASTROLOGER,
25 Lowell street, Boston.

For terms send for a circular. Hours, from 9 A. M. to P. M.

WASHINGTON HOTEL,

ON THE EUROPEAN PLAN.

From 375 to 381 4th Avenue,
Opposite Harlem and New Haven R. R. Depot, N. Y.

JUDAH SWIFT & SON, PROPRIETORS.

HOUSE & RESTAURANT OPEN ALL NIGHT.

DERMATOLOGY.

DR. B. C. PERRY,

the skillful dermatologist, No. 49 BOND STREET, New York, cures with special prescriptions Falling, Loss and prematurely Gray Hair, Dandruff, Itching, Eczema, Ringworm, Scald Heads, Alopecia, and all diseases of the Scalp which destroy the hair or induce premature Grayness.

CHILDREN'S HAIR.

The doctor personally attends to children's hair, and imparts the required information for a judicious and natural management of this delicate organism to insure in after years a permanent, luxurious and healthy growth.

Unnatural Redness of the Nose or Face.

This unsightly, annoying personal affliction is positively cured by the treatment of Dr. PERRY.

MOLES, WENS AND WARTS.

These disfiguring and troublesome protuberances are permanently removed without cutting, pain or scars, by the personal attention of the Doctor.

PIMPLES ON THE FACE.

Black-heads, Flesh worms, Blotched Disfigurations, greasy, odorous and rough Skins,

MOTH-PATCHES, FRECKLES,

Tan, and all brown Discolorations, are nicely removed from the face, leaving the skin smooth and healthy, by the treatment of Dr. PERRY.

Call and see the Doctor, or send for an Interrogatory Circular.

NEW LOAN OF UNITED STATES

THE SUBSCRIPTIONS TO THE

NEW 5 PER CENT. STOCK

OF THE

UNITED STATES

NOW AMOUNT TO

\$58,000,000.

They are confidently expected to reach

\$200,000,000

by the time the

NEW BONDS

are

Ready for Delivery in May.

The proposals of the Secretary of the Treasury will then be changed to the following programme:

FIRST—Bonds to the amount of three hundred millions of dollars, payable in coin, at the pleasure of the United States, after ten years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of five per cent. per annum.

SECOND—Bonds to the amount of three hundred millions of dollars, payable in coin, at the pleasure of the United States, after fifteen years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of four and a half per cent. per annum.

THIRD—Bonds to the amount of seven hundred millions of dollars, payable in coin, at the pleasure of the United States, after thirty years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of four per cent. per annum.

Subscriptions to the loan will have preference, after the above mentioned two hundred millions are taken up, in the following order, namely:

FIRST—Subscriptions for equal amounts of each class of bonds.

SECOND—Subscriptions for equal amounts of bonds bearing interest at the rate of four and a half per cent., and of bonds bearing interest at the rate of five per cent.

THIRD—Subscriptions for any five per cent. bonds that may not be subscribed for in the preceding classes.

Subscriptions to the remainder of the \$200,000,000 of five per cents., which are unconditional, are now going on, and the bonds will soon be issued to subscribers, who can receive a scrip certificate, in advance, if they desire to pay their gold or exchange their United States 5-20s at once, in the Registered or Coupon form. Registered bonds will be issued of the denominations of \$50, \$100, \$500, \$1,000, \$5,000 and \$10,000; and coupon bonds of each denomination except the last two. The interest will be payable in the United States, at the office of the Treasurer, any Assistant Treasurer, or designated Depository of the Government, quarterly, on the first days of February, May, August, and November, in each year.

The bonds of the several classes aforesaid, and the interest thereon, are exempt from the payment of all taxes or dues of the United States, as well as from taxation in any form by or under State, municipal or local authority.

After maturity, the bonds last issued will be first redeemed, by classes and numbers, as may be designated by the Secretary of the Treasury.

Extensive subscriptions have already been made through the following New York City banks and bankers:

FIRST NATIONAL, OF NEW YORK, No. 143 Broadway.

FOURTH NATIONAL, OF NEW YORK, Pine and Nassau sts.

Messrs. JAY COOKE & CO., Wall and Nassau sts.

Messrs. FISK & HATCH, No 5 Nassau st.

Messrs. HENRY CLEWS & CO., No. 32 Wall st.

Messrs. VERMILYE, Nos. 16 and 18 Nassau st.

Messrs. WINSLOW, LANIER & CO., Pine, near Nassau st.

Messrs. J. W. SELIGMAN & CO., Broad st. and Exchange place.

Messrs. MORTON, BLISS & CO., No. 30 Broad st.

Messrs. BALTZER & TAAKS, No. 53 Exchange place.

Messrs. GLENDENNING & CO., No. 17 Wall street.

Messrs. CLARK, DODGE & CO., Wall and William streets.

Messrs. DREXEL, WINTHROP & CO., No. 18 Wall street.

Messrs. MARX & CO, No. 18 Wall street.

Messrs. GEORGE OPDYKE & CO., Nassau and Cedar streets.

NATIONAL CURRENCY BANK, Wall street and Broadway.

Messrs. F. SCHUCHARDT & SONS, No. 40 Exchange place.

Messrs. TURNER BROTHERS, No. 14 Nassau street.

Messrs. SOUTTER & CO., William and Pine streets.

And by Hon. THOMAS HILLHOUSE, Assistant Treasurer of the United States, at Treasury Office.

WM. DIBBLEE,

LADIES' HAIR DRESSER,

854 Broadway,

HAS REMOVED FROM HIS STORE TO THE

FIRST FLOOR,

where he will continue to conduct his business in all its branches TWENTY-FIVE PER CENT. CHEAPER than heretofore, in consequence of the difference in his rent.

CHATELAINE BRAIDS,

LADIES' AND GENTLEMEN'S WIGS,

and everything appertaining to the business will be kept on hand and made to order.

DIBBLEEANIA for stimulating, JAPONICA for soothing and the MAGIC TAR SALVE for promoting the growth of the hair, constantly on hand. Consultation on diseases of the scalp, Mondays, Wednesdays and Fridays, from 9 A. M. to 3 P. M. Also, his celebrated

HARABA ZEIN,

or FLESH BEAUTIFIER, the only pure and harmless preparation ever made for the complexion. No lady should ever be without it. Can be obtained only at

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

COLBY WRINGERS! Best and Cheapest! COMPOSED of indestructible materials! COMPACT, simple, durable, efficient! COMPARE it with any other machine! COLBY BROS. & CO., 508 Broadway, N. Y.

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NEW JERSEY

MUTUAL LIFE INSURANCE CO.

No. 189 MARKET STREET,

Newark, N. J.

Perpetual insurance secured by payment of One Annual Premium.

Assets over Half a Million of Dollars.

Income nearly Third of a Million of Dollars.

Policies issued on all the approved plans of Insurance.

Dividends declared annually on the "Contribution Plan," applicable, on settlement of third annual premium, either toward the Reduction of the Premium or the Increase of the Policy. These additions are, like the Policy, Non-forfeitable, and are payable with the Policy.

WILLIAM M. FORCE, President.

CHARLES C. LATHROP, Vice-President.

CHAS. H. BRINKERHOFF, Act'y and Act'g Sec.

HENRY W. BALDWIN,

Sup't Temp and Ministerial Department,

180 Broadway, New York City,

Rooms 6, 7, 8.

BANKING HOUSE

OF

KOUNTZE BROTHERS,

NEW YORK,

14 WALL STREET.

Four per cent. interest allowed on all deposits.

Collections made everywhere.

Orders for Gold, Government and other securities executed.

BANKING HOUSE OF HENRY CLEWS & Co.,

No. 32 Wall Street.

Interest allowed on all daily balances of Currency or Gold.

Persons depositing with us can check at sight in the same manner as with National Banks.

Certificates of Deposit issued, payable on demand or at fixed date, bearing interest at current rate, and available in all parts of the United States.

Advances made to our dealers at all times, on approved collaterals, at market rates of interest.

We buy, sell and exchange all issues of Government Bonds at current market prices; also Coin and Coupons, and execute orders for the purchase and sale of gold, and all first class securities, on commission.

Gold Banking Accounts may be opened with us upon the same conditions as Currency Accounts.

Railroad, State, City and other Corporate Loan negotiated.

Collections made everywhere in the United States, Canada and Europe.

Dividends and Coupons collected.

J. OSBORN.

ADDISON CAMMACK.

OSBORN & CAMMACK,

BANKERS,

No. 34 BROAD STREET.

STOCKS, STATE BONDS, GOLD AND FEDERAL SECURITIES, bought and sold on Commission.

KENDRICK & COMPANY,

BROKERS

IN GOVERNMENT SECURITIES, AND ALL CLASSES OF RAILROAD BONDS AND STOCKS.

TOWN, CITY AND COUNTY BONDS of the Northern and Northwestern States largely dealt in. Orders promptly executed and information given, personally, by letter or by the wires. No. 9 New street. P. O. Box No. 2,910, New York.

SAM'L BARTON.

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BARTON & ALLEN,
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Socks, Bonds and Gold bought and sold on commission.

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FOR SALE BY

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MISS SIBIE O'HARA,

Ladies' Hair Dresser

AND

CHILDREN'S HAIR CUTTER,

(Late with J. Hanney, of Baltimore.)

No. 1808 F STREET, 2d door from Thirteenth,
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Braids, Curls and Fashionable Hair Work for Ladies constantly on hand.

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(ORGANIZED UNDER STATE CHARTER.)

"Continental Life" Building,

22 NASSAU STREET, NEW YORK.

CAPITAL.....\$500,000
Subject to increase to.....1,000,000

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DORR RUSSELL.

This Bank negotiates LOANS, makes COLLECTIONS, advances on SECURITIES, and receives DEPOSITS.

Accounts of Bankers, Manufacturers and Merchants will receive special attention.

FIVE PER CENT. INTEREST paid on CURRENT BALANCES, and liberal facilities offered to our CUSTOMERS.

DORR RUSSELL, President.

A. F. WILMARTH, Vice-President.

JAMES McCREERY & CO.,

Broadway and Eleventh street,
On Monday, February 13,

will offer a splendid stock of Housekeeping Linen Goods, selected with great care for our retail trade, at extremely low prices.

Richardson's Irish Linens,
In every make and number, at gold prices.
Linen Sheetings.

10-4 Barnsley sheetings at 85c.
11-4 Barnsley Sheetings at 90c.

Several cases of very fine Sheetings,
2½ and 3 yards wide.

Damasks.

9-4 Bleached Barnsley Damask, \$1, from \$1 30.
9-4 and 10-4 Damask, new designs, in very fine Goods.

Also, a few pieces of

Richardson's 8-4 Striped Damasks.

A large lot of

Damask Table Cloths,

from two yards to six yards each, with
Napkin en suite,

under gold cost.

Crash and Towelings.

Crash, from 9 cents per yard upward.

A large stock of Towels of every description,
from \$1 50 per dozen.

Blankets, Flannels, etc.

Our stock of Blankets, Flannels, Marseilles Quilts,
Counterpanes, etc., etc.,

we are selling out at great bargains.

Domestics.

An immense stock of Domestic Goods,

Shirtings and Sheetings,

in every well known brand,

at manufacturers' prices.

JAMES McCREERY & CO.,

Broadway and Eleventh street,

Will open, on Monday, February 13,

A fresh assortment of

NEW FRENCH CHINTZES AND PERCALES,
English Calicos in a new shade of purple,

a specialty with us.

Tycoon Reps, Gingham, Delaines, etc.

Also, a large stock of American Prints,

in all the most popular makes,

at very low prices.

SYMPHER & CO.,

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No. 557 BROADWAY, NEW YORK,

Dealers in

MODERN AND ANTIQUE

Furniture, Bronzes,

CHINA, ARTICLES OF VERTU.

Established 1826.

MIDLAND BONDS

IN DENOMINATIONS OF

\$100, \$500 and \$1,000.

These favorite SEVEN PER CENT. BONDS are secured by a First Mortgage on the great Midland Railroad of New York, and their issue is strictly limited to \$20,000 per mile of finished road, costing about \$40,000 per mile. Entire length of road, 345 miles, of which 220 have been completed, and much progress made in grading the remainder.

RESOURCES OF THE COMPANY.

Full paid stock subscriptions, about.....\$6,500,000
Subscriptions to convertible bonds.....600,000
Mortgage bonds, \$20,000 per mile, on 345 miles.....6,900,000

Total.....\$14,000,000

Equal to \$40,000 per mile.

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

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

New York, Dec. 2, 1870.

Messrs. GEORGE OPDYKE & Co., New York:

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

The earnings for the month of October, from all sources, were \$43,709 17, equal to \$524,510 04 per annum on the 147 miles of road, viz.: Main line from Sidney to Oswego, 125 miles; New Berlin Branch, 22 miles.

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

Taking the lowest of these estimates, it gives for the 147 miles a total annual earning of \$899,510 04. The total operating expenses will not exceed fifty per cent., which leaves the net annual earnings \$449,755 02, which is \$214,555 02 in excess of interest of the bonds issued thereon.

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

D. C. LITTLEJOHN, President

N. Y. and O. Midland Railroad Co.

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

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

GEORGE OPDYKE & CO.,

25 Nassau Street.

MAXWELL & CO.,

Bankers and Brokers,

No. 11 BROAD STREET,

NEW YORK.

THE UNDERSIGNED BEG TO inform their friends that they have opened a Branch office at

No. 365 Broadway, cor. Franklin Street, connected by telegraph with their principal office,

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and solicit orders for Foreign Exchange, Gold, Government Securities and Stocks, which will be promptly attended to.

CHAS. UNGER & CO.

January 3, 1871.

8 Per Cent. Interest

First Mortgage Bonds!

OF THE

ST. JOSEPH AND DENVER CITY RAILROAD COMPANY.

Principal and Interest Payable in Gold.

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

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

Price 97½ and accrued interest.

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

W. P. CONVERSE & CO.,

54 PINE STREET.

TANNER & CO.,

11 WALL STREET

JOHN J. CISCO & SON, BANKERS,

No. 59 Wall Street, New York.

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

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

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

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

Loans negotiated.

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

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A. S. HATCH.

OFFICE OF

FISK & HATCH.

BANKERS.

AND

DEALERS IN GOVERNMENT SECURITIES,

No. 5 NASSAU STREET, N. Y.,

Opposite U. S. Sub-Treasury.

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

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

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

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

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

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

FISK & HATCH.



A BEAUTIFUL

SET OF TEETH,

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

TEETH EXTRACTED WITHOUT PAIN,

With Nitrous Oxide Gas.

No extra charge when others are inserted.

SPLENDID SETS, \$10 to \$20.

L. BERNHARD, No. 216 Sixth Avenue,
Between Fourteenth and Fifteenth streets east side.

American Patent Sponge Co.

R. B. ROBBINS, Esq. W. R. HOBSON, Esq.
President. Treasurer.

MANUFACTURES OF

Elastic Soonge Goods.

ELASTIC SPONGE

Mattresses, Pillows.

AND

Church, Chair, Car and Carriage
Cushions.

ELASTIC SPONGE

A SUBSTITUTE FOR CURLED HAIR,

For all Upholstery Purposes.

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

MATTRESSES, PILLOWS, CUSHIONS, &c.

ELASTIC SPONGE.

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

ELASTIC SPONGE

Does not PACK and become MATTED like
Curled Hair.

ELASTIC SPONGE

is REPELLANT TO, and PROOF against,
BUGS and INSECTS.

ELASTIC SPONGE

Is the VERY BEST ARTICLE ever dis-
covered for STEAMBOAT and RAIL CAR
UPHOLSTERY.

ELASTIC SPONGE

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

ELASTIC SPONGE

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

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W. V. D. Ford, Agent,

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OPPOSITE ST. NICHOLAS HOTEL,
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MILD, CERTAIN, SAFE, EFFICIENT

It is far the best Cathartic remedy yet discovered, and at once relieves and invigorates all the vital functions, without causing injury to any of them. The most complete success has long attended its use in many localities, and it is now offered to the general public with the conviction that it can never fail to accomplish all that is claimed for it. It produces little or no pain; leaves the organs free from irritation, and never overtaxes or excites the nervous system. In all diseases of the skin, blood, stomach, bowels, liver, kidneys—of children, and in many difficulties peculiar to women—it brings prompt relief and certain cure. The best physicians recommend and prescribe it; and no person who once uses this will voluntarily return to the use of any other cathartic.

Sent by mail on receipt of price and postage.
1 box, \$0 25.....Postage 6 cents.
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It is sold by all dealers in drugs and medicines.
TURNER & CO., Proprietors,
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hocken, Towanda, Waverly, etc.

7:30 A. M.—For Easton.
12 M.—For Flemington, Easton, Allentown, Mauch
Chunk, Wilkesbarre, Reading, Columbia, Lancaster,
Ephrata, Litz, Pottsville, Scranton, Harrisburg, etc.

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

4:30 P. M.—For Somerville and Flemington.
5:15 P. M.—For Somerville.

6 P. M.—For Easton.
7 P. M.—For Somerville.

7:45 P. M.—For Easton.
9 P. M.—For Plainfield.

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Trains leave for Elizabeth at 5:30, 6:00, 6:30, 7:30, 8:30,
9:00, 9:20, 10:30, 11:40 A. M., 12:00 M., 1:00, 2:00, 2:15, 3:15,
3:30, 4:00, 4:30, 4:45, 5:15, 5:45, 6:00, 6:30, 7:00, 7:45, 9:00,
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Fourth, To demonstrate that the future welfare of humanity demands of women that they prepare themselves to be the mothers of children, who shall be pure in body and mind, and that all other considerations of life should be made subservient to this their high mission as the artists of humanity.

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THEATRICAL.

NIBLO'S.

Messrs. Jarrett & Palmer have again astonished and delighted the public by the production of "The Life and Death of Richard the Third," with all the brilliancy and magnificence of scenery and costumes for which these enterprising managers have become celebrated. A large audience witnessed the initial performance on Monday evening, and most of those present remained until the conclusion of the play, which was quite complimentary, considering that the end was not reached until ten minutes past one o'clock. The procession in the fourth act was gorgeous, and the opening scene in the concluding act was unusually effective and artistic.

Mr. James Bennett's performance of the leading role presented many meritorious points, but we are not inclined to think he has materially improved since he held the position of leading man at the Boston Theatre, seventeen years ago. We then considered him one of the best leading men in the country, and see no reason to change that opinion. The cast is, generally, unusually good. The text of the play, as produced at Niblo's, is by no means an improvement on the usual acting edition, and it would admit of much cutting. To the student of history much will be found of interest, as the costumes and appointments are supposed to be historically correct.

BOOTH'S.

At this elegant establishment Mr. Booth has been personating the harrowing character of *Bertuccio* in "The Fool's Revenge," but on Wednesday evening Mr. Barrett appeared as *Raphael* in that charming play, "The Marble Heart." Both pieces have been well put upon the stage and strongly cast.

WALLACK'S.

On Wednesday evening "Birth" was produced for the last time, and, for the following evening, Foote's comedy of "The Liar" was announced.

IN A TRANCE.

STRANGE EXPERIENCE OF A YOUNG LADY—CONTROLLED BY SPIRITS—IN THE FOILS OF THE GHOSTLY—PREDICTIONS OF A WAR IN 1872—WRESTLING WITH THE SPIRITS.

[From the Louisville Commercial, March 25.]

Mrs. Carrie Clever is a young lady of about nineteen years of age, of German parentage and features, and withal very intelligent. She enjoys robust health, as her personal appearance would indicate, and has been married since early in January to the son of Joseph Clever. She says that since childhood she has been controlled by spirits, the invisible influence taking possession of her at intervals. When seven years of age she was thrown into a trance or condition in which she was controlled by strange influences. At this time she was informed by these familiar spirits that she would be thrown into a trance when fourteen years of age, which would last seven months. This prediction was verified, and for the period specified she was controlled by the invisible power. When the time expired, she was told that she should be free until she was eighteen years of age, and again she experienced the same strange life. When fourteen years old she said that she prophesied the late German war and its results.

She was married in January of the present year, and, according to her former prediction, has been for seven weeks subject to the control of the mysterious power. When in a trance condition, her body is convulsed and distorted for hours, but it is strange that little exhaustion has followed this experience. The wrestling with the spirits does not in the least impair her health or appetite.

When we called at the house yesterday afternoon, she was lying prostrate on the bed, talking rapidly and coherently. She was surrounded by a number of women, who listened in astonishment to her utterances. Her face was pale, her eyes were opened but slightly, and her form was rigid. About noon she had risen from the bed and walked about the room unconscious, even partaking of some refreshment in that condition. While we listened to her rapid speech we caught the following utterances, delivered in good language and with an impressive tone:

In seven weeks from to day a war-sign will appear in the heavens, which will last fifteen weeks and then cease. This will be the forewarning of a terrible war between the whites and the blacks in the United States. The first battle in the war of races will be fought in April, 1872, and the war will be brief but terribly bloody. After this war has ceased three years another war-sign will appear in the heavens indicating a renewal of the present war in Europe. This war will last about three years, and all Prussia will glorify. Nine years after this war ceases another sign will appear in the heavens above the whole world, which will forewarn people all over the world of a religious war. This will be terrible, even unto one part as unto another on the whole face of the world. It will last nine years, and will temporarily cease for seven years, when beasts wearing seven horns, each of the form of a huge sabre, will appear to the world in large numbers, and the people inhabiting the world will stand in fear. The oceans will become red, and no vessels can sail upon their surface. Men will cease to write. Ten years after the appearance of this beast upon earth a cross will appear upon the face of the sun, and although the people were surprised to see the moon cover the sun, they will be still more surprised when they see this. This cross will cover the sun's face for seventeen years, when God Almighty will destroy the earth. My friends, take warning.

Here a convulsion ensued, and for a time her utterances ceased. These predictions were uttered rapidly, with an occasional word improperly used, and are, to say the least, queer. A few minutes before nine o'clock the entranced began to gasp and tremble, and as the hands of the clock pointed to nine, she suddenly started up, laughed loudly and drew the sheet over her face. Then she sank back exhausted, with her face flushed and wearing an expression of weariness and relief.

As she reclined on her husband's arm she conversed freely about her experience, talking about her interview with spirits, and the visits they made her nightly.

Strange as it may seem, her husband has seen repeatedly at his bedside illuminated forms of dead friends, who, on several occasions, have lifted his wife from the bed and conveyed her to another part of the room, without any volition on her part. This is a liberty on the part of spirits which would not be tolerated if they were of the earth, earthly. The lady announced her ability to perform her usual household duties a few hours after her return to consciousness.

The statements made above were witnessed by our reporter, and gleaned from the lady and her relatives, and we have nothing to offer, but to ask, "What is it?"

Strange Phenomena.

WONDERFUL DOINGS IN CLARKE COUNTY, ILL.

At this age of the world the public is not expected to give credence to every ghost story and haunted-house report in circulation; but we have just received from a reliable source the details of some very singular manifestations that have been witnessed for some time past in the neighborhood of Mill Creek, about four miles north from York, Ill. Those who are inclined to doubt the truth of these statements have only to consult fifteen or twenty families in that vicinity, or open a correspondence with some of the parties named, for additional proof of the validity of this story.

The first manifestation of this chain of supernatural events took place several days ago at the house of John Haddock, and after many strange and apparently impossible phenomena had been witnessed, a series of like performances was opened at the residence of the Widow Haddock, a sister-in-law and neighbor of John Haddock. Tables, chairs, beds and all articles of furniture were tumbled about in the most reckless manner. Dishes, fruit-jars, and all articles capable of being moved, were misplaced and often broken and destroyed. Members of the family frequently received blows from flying articles, and everything was kept in a constant state of agitation. On one occasion the head of a little boy terminated the flight of a small article which inflicted a very severe and painful wound. Knives and forks flew out of the cupboard drawer, the drawer remaining closed. Rocks, clubs, pieces of mud, and all kinds of moveable articles, were hurled about by some unseen and mysterious power. Some parties carried away the marks of clubs and rocks, thrown by his (or her) ghostship. A lady's shawl was picked up in a remote part of the house, thrown into the fire and burned up. A number of eggs had been stored away in a small drawer for several days, and on opening the drawer were found to be all broken to pieces. Everything capable of being injured or removed is reported unsafe.

These are only a few of the results of these strange manifestations, which differ from those usually related in the fact that they have actually been seen in daylight, as is testified by numerous reliable witnesses. Persons from all parts of the country go to Mill Creek to see the "ghosts," and numerous efforts have been made to ascertain the causes of the wonderful phenomena, and a certain old lady of the neighborhood was at one time decided to be a witch, and responsible for all the excitement. Certain parties talked of lynching and hanging the unfortunate creature, but she stoutly denied all knowledge of the disturbance, and was not molested. Further developments are feared, but more are especially desired.

It seems, according to reports current in the neighborhood, that the wife of John Haddock died about a year ago, and that on her death-bed she declared that she would return and haunt him, if spirits were permitted to return to earth, in case he ever employed a certain woman in the neighborhood to keep house for him. A few days since he took this woman to his house, and then the strange performances mentioned above began.—*Terre Haute (Ind.) Mail.*

WOMEN JURORS COMPLIMENTED FROM THE BENCH.

The grand and petit jurors of the Albany County District Court, Wyoming, this term, as at the term previous, is composed of equal proportions of men and women. The judge took occasion to compliment, in the highest terms, the intelligence, determination, honesty and propriety of conduct with which the women acquitted themselves last session, saying they had gone far to vindicate the policy, justly the experiment and realize the expectations of those who had clothed themselves with the right. The bar, the bench and the intelligent men of the country had long felt that something was needed to improve and justify our jury system, something to lift it up above prejudice and passion, and imbue it with a higher regard for law, justice, oath and conscience. The court would insure them the fullest protection against everything which might offend the most refined, modest and educated woman in any walk of life; and would punish severely any attempt to throw ridicule or contumely upon them.

WOMEN SHOULD READ NEWSPAPERS.—It is a great mistake in female education to keep a young lady's time and attention devoted to the fashionable literature of the day. If you would qualify her for conversation you must give her something to talk about give her education in the actual world and its transpiring events. Urge her to read the newspapers, and be familiar with the present character and improvements of our age. History is of some importance; but the past world is dead—we have nothing to do with it. Our thoughts and our concerns should be for the present world; to know what it is and improve its condition. Let her have an intelligent opinion, and be able to sustain conversation according to the mental, moral and religious improvement of our times.

LITTLE WOMEN.—This is from Dr. Dio Lewis: "The reason for this preference for little women, among men, is simply this: Formerly women were slaves to the passions of men. In modern times they have, among other better classes, risen above that, and have become the pets and toys of men. Now, a pet or a toy, say a black-and-tan, is valuable in proportion to its diminitiveness. A man in selecting a wife that he intends to dress in silks and laces, with trinkets hung in her ears, rings on her fingers and little ornaments stuck all over her, who is to sit in his parlor while he is absent on business, to dress and redress herself several times a day, to be ready to receive him, all corseted, bekked, bejeweled and becoqueted, when he shall come from his office; a man who selects a wife as a pet, a toy, is very likely to have the same preference for a petite wife that he has for a petite black-and-tan. This is the source for the preference for little women."

A FEMALE LAWYER IN COURT.—The presence within the bar of a Court in Rockford (Ill.) of a female student, on the 23d of October, is said to have had a remarkable result. Fewer boot soles were observed to be resting upon tables and railings, and "there was less lounging in uncouth attitudes;" while it was noticed also that the young attorneys had paid more than ordinary attention to the arrangement of their back hair. The possible Portia of Illinois is said to be beautiful exceedingly, and not the least like that eminent London practitioner, the late Miss Sally Brass. If lady lawyers can make the other kind behave a little more like gentlemen, we withdraw our objection to their entrance upon this new sphere—that is if we have any objections to withdraw.

THE SOCIAL EVIL.—A Cincinnati clergyman, the Rev. O. N. Ashenfelter, in a sermon on the social evil, used this language, which sounds odd enough coming from the pulpit: "Are not these poor souls sinners, and shall we not be like our great Master and receive them? You may legislate to cure these evils, you may pass laws to punish them; but it is surely more Christian-like to go to these lost ones, take them by the hand, give them honest employment, show them that you take some interest in them, love them, eat with them. The Saviour did it. Get at their hearts, remove external temptations as far as possible, and then you can speak to them of their salvation. These may seem bold utterances—they are certainly not often made from the pulpit—but we declare openly, as a firm conviction, that our Christians and church people make a great mistake just here."

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