

# WOODHULL & CLAFLIN'S WEEKLY.

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EDITORS AND PROPRIETORS.

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## 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.

It is estimated that the unmarried women of this country are the owners of about \$400,000,000 of property, not one of whom has a political voice in choosing those who levy taxes. They pay taxes, yet the representatives of male voters impose them. Is not this taxation without representation? Is such taxation any less a burden and a wrong when applied to women than when applied to men? Those who can may answer the last of these questions.

Will the *Independent*, from which the above is taken, be pleased to show its readers if there is any remedy for this, and if so, where it lies; also, whether its application should be delayed for an indefinite time, and until there shall spring up an "advocacy" which is not "injurious," as it holds that of Mrs. Woodhull's to be?

MR. FENTON, from his seat in the Senate, disclaims all knowledge of or complicity in the Winans' apostasy. It lies wholly between the Democrats and Winans. Governor Fenton deprecates the act, and thinks it calculated to bring disgrace on men and to injure a good cause. Good for Fenton. Even a politician denounces venality when it is detestably flagrant, and cannot be glozed over.

FIRST LOVE PREDOMINANT.—In Albany, the other night, a woman met her once husband at a wedding-party. They had been divorced for ten years, and had not met before in all that time. A short chat at supper and a little flirtation afterward settled matters, and they were remarried the next day.

## THE Cosmo-Political Party.

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

# VICTORIA C. WOODHULL

SUBJECT TO  
RATIFICATION BY THE NATIONAL CONVENTION.

## SOCIAL SCIENCE: WHAT IT IS NOT, AND WHAT IT IS.

BY W. M. BOUCHER.

The propriety of this division of the subject is suggested by the fact that there is so much looseness and vagueness extant, both in thought and expression, in reference to the subject; that there are so many things done and said in the name of social science, and so many things called social science, which are no more social science than is algebra or chemistry, and many of which, in fact, are so far from being entitled to the dignity which the name and association confer; that they are not science of any kind, but mere opinion or belief—mere empiricism. I say these facts seem to justify me in undertaking to show *what is not* social science as well as what is, though the presumption would be, in the absence of these considerations, that to do the latter would serve every desirable purpose.

But to define intelligibly either of these phases of the subject I need to previously define science—science in the abstract. And here again, and exactly for similar reasons, viz.: confusion, vagueness, etc., in ideas, together with the fact of the absence of a sufficient faith (faith in the sense of confidence) in science, I deem it advisable to make a similar division of the subject thus: Science, what it is not, and what it is.

Neither opinion, belief nor knowledge is science. They may respectively lead toward science, ascending from opinion to knowledge and into science. Opinion may be the first toddling step toward it; belief is a nearer approach; knowledge is still nearer, and is the foundation upon which science is based: That is, the knowledge of facts—for facts are the foundation of science, or the constituent parts of it, as the blocks of marble are the component parts of the building; but, as the blocks are not the building, so the facts are not the science; but as the blocks systematized in accordance with a plan and an end in view, and answering that end, is to the building, and as the building is to those blocks, so are the systematized facts to the science, and so is the science to the facts. The ideas or facts may be unarranged and isolated like the loose pile of bricks before being systematically classified and connected in the construction of the building, and in this condition they are as inferior to science as the pile of bricks is to the perfected building.

The end designed being attained, is the proof that the structure is a building, so the conclusion of the postulate or formula, or an event predicted, or a result seen by calculation, being realized in fact, is the proof that the mental structure is a science. Belief is so far from being science, then, that it is not equal to knowledge, and knowledge is inferior to science. One may have one's head full of ideas, full of facts (which is knowledge), may be very learned, may be a walking encyclopædia of literature, and still be no

scientist, have but very little scientific knowledge. Mere literature is very inferior to science.

There are constitutionally the two classes of minds, the scientific and the literary, as there are and of the same necessity the theoretical and the practical. For example, Franklin and Agassiz are of the theoretical and scientific order; Everett and Greeley of the practical and literary order.

In a sense, science corresponds to theory, and literature to practice. The practical men and women correspond to the literary ones, and *vice versa*, and the theoretical correspond to the scientific, and the reverse. But, notwithstanding the radical inferiority of literature and practice to science and theory—correct theory—the former have had the greater degree of credit awarded them. There have been periods, however, in the history of mankind, and in the history of the nations, when the respective degrees of credit assigned them have alternated and have comparatively risen and fallen in the market. They have respectively had their "ups and downs" in life. The different nations too, at the present time, differ from each other in their estimation of them. There is, perhaps, no other considerable people of the present age who award so great a degree of credit in favor of literature and practice as the American people. One often meets with persons who, if one speak in favor of science and theory, will, shaking their heads dubiously, put on a wise look and speak deprecatingly of them by the use of such expressive language, as that "there is a great difference between theory and practice." But if one replies that we cannot have correct practice without first having correct theory, that theory necessarily precedes practice, and that the practice of one generation was the theory of the preceding one, they are discomfited, as they should be; for, as Arago said in an address to the French Academy, "The moral transformation of society [and he might have included, with equal truth, all other transformations of society] are subject to the laws of continuity; each century develops, discusses and adopts to itself, in some degree, truths—or, if you prefer it, principles—of which the conception belongs to the preceding century. This work of the mind usually goes on without being observed by the vulgar; but when the day of application arrives, when principles claim their part in practice, when they aim at penetrating into political life, the ancient interest [which may be linked here to practice—the practical habits, customs, etc.] if they have only the same antiquity to invoke in their favor, become excited, resist and struggle, and society is shaken to its foundation. The tableau will be complete, gentlemen, when I add that, in these obstinate conflicts, it is never the principles that succumb."

But, after all, such depreciatory remarks respecting science and theory, are often made more for the purpose of covering up the person's ignorance of them than for any other, or for any very definite purpose. I say the preference is mistakenly given to literature and practice, over science and theory. But this may be very well accounted for in this way: The former are the more self-asserting and

external, the more audible and visible, more loud-mouthed, like the babbling brook; while the latter are like the majestic, flowing river, and are more internal, unassuming and secret, as are all the great forces in nature. And yet, and worse than I have yet shown, there are influential classes, leading classes who not only award this preference, but who even ignore and oppose science until, by its might, though silent power, they are swept from out its way like chaff before the wind; and who have the shallowness, hypocrisy and audacity to oppose it with mere authority, mere opinion, belief, or, something worse still, mere shallow pretence, and thus practice the wickedness of opposing progress, truth, right, good.

Again: sentiment, feeling or emotion is not science. They may be equal, or superior to it, if you will, in a contrast between our emotional and intellectual nature, but our emotional is not our intellectual nature, and an evil lies in attempting to substitute, as is done, the one for the other, sentiment for science, in essaying reform. Religion, or the different religions, are founded upon the emotional, rather than upon the intellectual, nature of man, and this practice of attempting to substitute feeling for seeing, emotion for knowledge, sentiment for science, gives rise to the war that exists between religionists and scientists, between "revelation" and philosophy, and is as foolish, absurd and prejudicial as would be the attempt to make the sails of a ship perform the functions of the helm with those of their own at the same time, or to make the ears do the work of the eyes. It is the function of the sails to propel, and that of the helm to steer the ship. In this relation the sails are highly beneficial; but by a false relation, by ignoring the helm, they may be a great evil, may dash the ship to pieces upon the rocks and sand-banks; so, religion, in its true relation to science, and with it to society, may be a great blessing, but in its false relation to them, and by ignoring and putting down science, and presuming to do all for society, it blindly dashes society to pieces upon the jagged rocks of superstition, bigotry and fanaticism, or strands it upon the dull sand-banks of ignorance and arrogance. And this is the condition of society to-day. It stands in pieces. Its members (individuals) stand isolated, and more than isolated—in a state of antagonism. Every branch of industry is carried on upon the competitive and antagonistic principle. And so long as this industrial antagonism exists, so long will the moral antagonism and chaos exist, for it is the chief cause of them. We are bad, not because we do not desire to be good (which is religion), but because we don't know how to be good; and we don't know because we don't know science.

Yes, religion and our higher emotional nature may give us the desire for the end, but only science or intellect can point out the way thereto. Science thinks, religion feels. Thought sees, feeling is blind. We cannot have properly organized society without method or system, and we cannot have system without science. These principles are as strictly true and applicable here as in the organization of machinery in physics. Science is a correct, methodical classification of facts, with reason superadded; or it is, to give a dictionary definition, "certainly grounded on demonstration;" or, in a broader sense, it is the relation of cause and effect as seen by the intellect; or it is that by which this relation can be demonstrated. It is nature seen by the reason, and not merely by the senses.

And thus, too, by defining what is not, and what is science, and contrasting their relative worth and merits, we are enabled the better to understand not only these relative merits but the absolute importance and significance of science—of science *per se*—any science, even the most simple. And if the most simple is so valuable, how much more so, therefore, the most complex science—social science—which brings us back, whence we set out, to—Social Science: What it is not, and what it is. And just here I may relate two little circumstances as illustrative, and as affording texts for comment.

I remember, when reading political economy and ethics in the Toronto University some years ago, with what a thrill of pleasure and high expectation I took up a journal entitled "Social Science," which then came under my notice for the first time; but I remember equally well with what disagreeable disappointment I laid it down again. The fact was that, though this journal was so entitled, and purported to be the organ of the Social Science Association in England, it had no science in it, no principles of science of any kind, much less of social science. It had in it plenty of cant, some sentiment, but no social science, no science at all. It was pretentious, superficial and empirical, instead of being earnest, profound and scientific. I remember, also, reading, somewhat later, the printed report of the proceedings, including the papers read, etc., of the three last years' sessions of the American Social Science Association. In this case I was much less disappointed than in the other, and for two reasons: first, there was much less cant and more merit in this case than in the other; second, I had learned by this time how little to expect, by learning how little either of us (English or American) knew of social science, and having commenced to read without much expectation I finished without much disappointment.

But this absence of knowledge upon this great, comprehensive and imperative subject, is owing more to our indifference and insincerity than to anything else; for considerable discoveries in this science have been already made, and published to the world more than a quarter of a century ago. I am now, as I have been all along, speaking of social science proper; social science in its special and correct sense, and not in the general sense in which it is generally and erroneously used.

In the foregoing illustrations, definitions and comparisons of what is not and what is science, I have perhaps done all that is called for (for what is not science at all cannot be any particular science) under the head of what is not and what is social science, except to place the neighboring sciences thereof, together with social science itself, and to define their respective functions, thus showing which of them are not, and which and what is social science. I say it would now suffice, under this head, to speak of those sciences which are in nearest proximity to social science, and which are generally confounded with it, viz.: political economy or economics and ethics, also of social science itself, by way of definition, and as to their mutual relative positions.

Social science or sociology is necessarily both chronologically and logically posterior to both ethics and economics. Their order of complexity, and, therefore, of evolution, is, first, economics, then ethics, then sociology. There is a new concept or substantive superadded in each step of advance from the one to the other. Both the immediate subject-matter and the immediate object of each are different from those of the other.

The subject-matter of economics is, The economical regulation of the human forces; and its object is, the greatest

possible and most efficient supply for physical wants, and the most perfect and most harmonious adjustment of the human forces to the physical conditions of the world.

The subject-matter of sociology is, The regulation of the human actions—the actions and sentiments of men and women in their social or united capacity or phase of character; its object, The fullest gratification or freest action of all the social sentiments, passions or faculties, consonant with the well-being of the selfish or animal nature, and perhaps with other rights. But, I may add, about which this so-called sociology, even the wisest of us, know so little as yet, that the effort to frame any *very definite* proposition as to its limitations or compass, etc., would be about useless.

Thus it is evident, also, that even these high and noble sciences of economics and ethics, nor either of them, are worthy the name and distinction of social science.

Now, my especial object this far in thus treating the subject has been the elimination of mere sentiment and cant and empiricism from among our thoughts, actions and deliberations upon these vital and pressing questions of science—questions mighty for good or evil; questions, a false step or mistake in which leads to such serious consequences; but questions a scientific solution of which must lead to such glorious results. Questions in which opinion or belief placed for knowledge, hypocritical cant for honest conviction, sentiment for fact, may vitiate the whole theory and destroy or prevent the science, and bring the most evil and alarming consequences out of the practice.

I have also had in view—as yet but in a general way—two other objects, viz.: To show the importance and significance of exact, scientific knowledge, of science *per se*; and to show the importance of understanding clearly and exactly just where we stand now, to-day, in relation to the discovery or evolution, dissemination and application of the sciences, with the view to seeing clearly the work to be done next first; what or which is the next science possible of discovery or completion, of dissemination and application; where the iron is now hot; which is the next immediate link to be forged and added to the chain of sciences; which question or questions are now up for solution; and what and how much are the people now ready to receive and put into practice.

I now propose to further prosecute these two objects by taking a retrospective and more general view of all the sciences, in the relation of their historical development or evolution, and their logical connection and dependence.

An anonymous writer (author of "The Theory of Human Progression") says: "The truth I wish to inculcate is, that credence rules the world, that credence determines the condition and fixes the destiny of nations, that *true* credence must ever entail with it a correct, beneficial condition of society; while false credence must be accompanied by despotism, anarchy and wrong; that before a nation can change its condition, it must change its credence; that change of credence will, of necessity, be accompanied sooner or later by change of condition, and, consequently, that true credence, or, in other words, knowledge, is the only means by which man can work out his well-being and ameliorate his condition on this globe."

And this is the truth I wish to inculcate here, when I dwell upon the importance and value of science. It is science alone which can give this true credence or knowledge, and, combined with the culture of the propensities and sentiments, ameliorate our present miserable condition.

It was with the infant race as it is with the infant man. In waking up to the reality of its relations to the objective world around it, the first dawns of intellect and reason were shown by its asking, Why? Why this, why that? What's the cause? And to answer this question thus propounded by itself to itself, the infant race personified the elements, the forces of nature, and endowed them with an intelligent will power, a free-will power, and enthroned them as the causes of the effects or phenomena, which they had witnessed and for which they had sought the reason or cause. Having thus personified these forces or real causes, for their philosophy, they deified them for their religion, for their gods. And "hereby hangs a tale."

So that, with the early thinkers, "being" stood for what we now call principle or law. And they were to them "free-will" beings; that is, they could and would-being persuaded, etc.—"at will" produce different effects; that is, like causes would produce unlike effects. So that, with them, there was no science, nor could there be. Theirs was superstition, ours science. They believed, we know. Their beings were mutable, our laws are immutable; and in this immutability of law lies the possibility of science.

Until the race discarded this superstition—this belief in arbitrary beings—and recognized in their stead natural laws, they could not discover science, or originate it, for science exists in the mind, though grounded in nature and upon the principle or fact that, "like causes produce like effects."

And without science the race never would have, nor could have, emerged from out its primitive condition of gross superstition and coarse brutality. But let us not stop to exult in our superiority, nor pride ourselves too highly, but rather to examine ourselves as we are, and see in what condition we now stand, absolutely, as well as in relation to the bright possibilities of the future; for lo! we are, both in present reality and by this comparison, in a lamentable and wretched state of ignorance, purliness, superstition and social anarchy. For we are not in the same condition of superstition, for the most part, in relation to the mental or spiritual sciences or laws, as primitive mankind were to the physical? We are, and this, too, in relation to the moral, social and religious nature of our being, for herein we have not only not reached to the recognition of law, but we still think we see, or profess to see, being, where we ought to see but law. By we I mean more particularly the majority of the people, and not the few scientists who have been unable, as yet, to effect a dissemination, much less an application, of the knowledge they have; and I mean such ideas as are paramount in society,

as evidenced by the leading practices, customs, habits and conditions of society. We are but the infant race still, though some older, compared to what we will be in our future development—certain and inevitable development in the knowledge of science and in the consequent harmony of our actions.

We still personify forces or laws, and make of them "free-will" beings who are arbitrary and capricious in action and not natural and inevitable, unchangeable and reliable, as laws. We do this, for instance, in relation to ourselves or our actions.

What wonder, then, the selfish propensities being the most active—that in the domain of economics, ethics and sociology, we are floundering and struggling without pilot or compass, in the muddy, murky sea of insincerity, deception and crime; of polluted politics, vitiated, moral and corrupt social habits. And without the power of knowledge and light of science, we never will, we never can, escape from out this condition; for it is as true in these domains as in the domain of the physical laws and sciences, that we must know how to do before we can do; but it is also as true here as there, that so soon as we know how to do, we will do. And who but would laugh at the idea that we should be less anxious to acquire, and less willing to practice, knowledge or truth in the higher than in the lower?

I say that the sciences have a history, and that they function, in logical ordination, to each other, commencing with the most simple and reaching up gradually to the most complex; commencing with terms or principles which are the most extensive but the least comprehensive, as in arithmetic, which treats of numbers. Numbers may be extended to everything, but it comprehends but very little, no quality or attribute, but simply the one of number; sociology, on the contrary, has little extension but great comprehension. And this is the logical and necessary order of discovery as well as the actual chronological order in which they have been discovered, so far as they have been.

We commenced with the abstract in mathematical sciences—arithmetic, algebra and geometry; then we took up the force sciences—statics and dynamics; then the physical or matter sciences (inorganic)—mechanics, hydrodynamics, pneumatics, chemistry, etc., etc., including physiology, vegetable and animal (organic), and in another view botany and zoology; then the mental or main sciences—phenology, mesmerism, psychology, psychrometry, and, to mention those we are most concerned in here, economics, ethics and sociology. A knowledge of arithmetic was necessary to algebra, this to geometry, this to statics and dynamics, these to mechanics, etc.; chemistry to physiology, this before phenology, etc., these before economics, this before ethics, and this before sociology. I do not stop to particular point out this general dependence of one science upon another; for this is, for the most part, apparent, which is sufficient to answer the present purpose.

Wherever the substances of a science may be derived from or whatever may be their character, they form portions of a science only as they are made to function logically in the human reason. Unless they are connected by the law of reason and consequent, so that one proposition is capable of being correctly evolved from two or more other propositions called the premises, the science as yet has no existence and has still to be discovered. Logic, therefore, is the universal form of all science.

It is the science with blank categories, or terms; and when these blank categories are filled up, either with numbers, quantities or spaces, as in the mathematical sciences, or with qualities and powers of matter, as in the physical sciences, mathematics and physics take their scientific origin, and assume an ordination which is not arbitrary. Science, then, whenever it is developed, is the same for human intellect, wherever that intellect can comprehend it. It abolishes diversity of credence, and establishes unity of credence.

Every object in every department of human thought may, and must, be considered under three aspects: Existence, Relation and Function. All that man can know of anything whatever comes under one of these heads: The thing, its condition, its function; and to these three answer the three functions of the mind: Apprehension, classification, reasoning. And corresponding to this is: The name, the proposition, the syllogism. In nature we have—an agent, an object, a phenomenon, or, more correctly—force, matter, motion. In the abstract or deductive sciences we have given the major and minor premises to find the conclusion, or consequent, or phenomenon. In the other sciences, during the process of discovery, we have the consequent and minor premise to find the major. "Science originates when we apply a rational method to the objects of intellectual perception, rejecting all authority and all superstition."

A science must have a definite object: must be teachable, and must be capable of subjective application. By subjective application is meant the using of the truth or principle established by one science in the development of the posterior science.

According to these rules, definitions and principles, then, what stage of development has science now reached? what problem of nature, or human condition, or human life, are we prepared to next solve, or reduce to scientific formula? including as well the diffusibility and applicability as the discovery? Are we thus prepared to meet the subjects or subject of sociology? Evidently not; nor even the subject of ethics, which is anterior. Is it wisdom, then, or is it folly, for us to spend our time and energies in trying, or pretending, to diffuse and apply sociology, for instance, at the present time? Judged of by the standard of these rules, definition, etc., which we have been considering, as applied to the facts as they are in our real condition, the sphere of economics is now our legitimate and proper one.

This is the subject and the science, according to our now acquired and applied knowledge, which it is now practicable to diffuse and apply, and which, according to our ignorance and condition, is most desirable and valuable. A knowledge of this subject is more imperatively and pressingly necessary, and, in view of the very wretchedness of our condition for want of it, I may say more terribly necessary than that of any other whatever.

Let us bear in mind that economics treats of the nature and use of the human forces or powers in the production and the accumulation of wealth. While we remain steeped to the lips in poverty, we are not prepared and cannot be made to understand or abide by the laws of ethics—which science treats of the relations and actions of persons toward each other in their individual character and according to their sense of justice, and compatible with due liberty and freedom, etc. And so, too, and still less, are we prepared to learn and to apply the laws of sociology—which science treats of the relations and actions of persons in their social and unitary capacity, and groups them together according to the law of mental or spiritual gravitation or passion attraction.



tion, recognizing also the centrifugal force of their individuality, with the view to the natural action and gratification, or the harmony of the social attributes, including the sexual relations.

The peculiar and intimate relation of economics and ethics with sociology may justify the grouping them together and calling them the social sciences, using the plural; but we should not call either ethics or economics social science, using the singular number.

I have not intended, in thus speaking of the sciences, to enumerate all of them. We know, as yet, but little about psychological laws. Doubtless we will yet have, in addition to the synthetical or general science of the soul or mind, as psychology, a science for every attribute of the mind, including the external senses or every attribute of our being, as we now have a science in relation to the sense of hearing in the science of music; and, too, another general science immediately posterior to sociology. Ethics and sociology treat of man's individual and social nature respectively, and consider him thus dual; but he may be triple, and so require a third science here. This may be his relation to invisible personal intelligences, or his relation to the universe generally—to God, or a matter between his individual soul and the "soul of nature"—and, indeed, a fourth or more.

It is certain, at any rate, that every department of nature and of man's phenomenology, has its laws, and therefore may have and will have its science; and this, too, before it is possible to realize right conditions in the respective departments, as we must have the knowledge precisely in the same department in which is required the right condition. While in ignorance of the laws we infringe them, and evil is a certain and necessary result of this infringement. The diffusion of truth is no less necessary than its discovery. Truth, like heaven, must pervade the mass before the requisite transformation from an evil to a good condition can be effected.

The evil which is now crying loudest for redress—the evil which is now at once the most radical, summary and conspicuous—is *poverty*. A large portion of the population of every country in the world is reduced to pauperism, "that fearful state of dependence in which a man finds himself a blot on the face of the universe—a wretch thrown up by the waves of time, of no use [to himself], and without an end, homeless in the presence of the firmament and helpless in the face of creation," by which criminals are proved to be the victims rather than the enemies of society. This poverty is owing to the present individual, antagonistic, or war principle upon which everything is done, as in the competitive and middlemen system in trade; the wages system in producing; and the specie currency system in exchanging—a war in which the rich are ever the victors and the poor ever the vanquished; a war in which, always, the rich are becoming richer and the poor poorer; a system of mutual waste—waste of human muscles and bones, waste of human forces, waste of human energies, waste of human hopes and human happiness, and I might add, if we were now looking at the subject in its ethical as well as economical light, waste of human virtue.

There are those who, even now, know how these systems may be superseded and these evils abolished—even to pauperism; and the immediate and most necessary work to be done, I may suggest, may affirm, is to diffuse, disseminate this knowledge. I have myself written a work entitled the "Science of Money and Co-operation," professing to give a "new system," and to furnish the scientific solution of the "labor question," now technically so called. I don't mention other works, because they are known. These questions—of currency, modes of industry, etc.—are now up before the world for solution and correction, under the comprehensive title of "The Labor Question," which the laboring classes themselves have introduced, and a solution of which they have initiated and are carrying forward more or less intelligently. It is the duty of science to now take labor by the hand, or rather to join hands with her, hearts and hands, as in a marriage of the sexes—labor representing the feminine and science the masculine element. And as nature knows no law of divorce to such a marriage, let there be no actual divorce, but a lasting and eternal marriage, wherein labor shall joyfully conceive and bring forth more than a thousand-fold in increase upon the results of her past blinded efforts. Let science penetrate the dark womb of labor and fructify it with greater light and life, so that it may "find favor in our sight and honor in the land," so that labor will be no longer disgraceful and idleness honorable; so that, in reference to her present valleys of despair and mountains of oppression, she may hasten the time when "every valley shall be exalted, and every mountain and hills shall be made low; and the crooked shall be made straight, and the rough places plain." And so that she may "beat our swords into ploughshares and our spears into pruning hooks," and make the "nations to know war no more forever," and make the "wilderness and solitary place glad, and the desert rejoice and blossom as the rose."

The great work which is demanded, and which must be achieved first, is the organization of labor—the scientific organization of labor. This must be the basis of true social organization. The first necessity for the infant is food for the stomach, food, etc., for the body, so the first necessity for us, the yet infant race, is, food for the stomach, a supply of physical wants. To effect such an organization of industry, we must substitute rational philosophy for our present sensational philosophy. This will give us unity of thought and purpose which we must have, as there is but one truth. As science advances, diversity of opinion dies away and unity of knowledge takes its place. To produce this unity of knowledge for the whole race of man, is the magnificent destiny of science; and the humblest cultivator of natural knowledge is, like the coral insect, helping to rear an edifice, which, emerging from the vexed ocean of conflicting credence, shall be first stable and secure, and at last shall cover itself with verdure, flowers and fruit, and bloom beautiful in the face of heaven.

PROGRESS IN MICHIGAN.—The State of Michigan deserves credit for the progress she has already made on her march toward the acme of civilization; and if it was not for the few drags that hang to her in the shape of partisan journalism, she would undoubtedly be still further advanced. Women are now admitted into the State University; women practice in the Supreme Court, and their constitutional right to vote has been acknowledged. Good enough for the short time the work has been going on.

## THE LAND QUESTION.

## No. III.

At a meeting of the English Land Tenure Reform Association, held in London last summer, John Stuart Mill occupying the chair, a platform of principles, or "programme" was adopted, which, among various objects proposed by the association, specified the one that follows: "To intercept by taxation the unearned increase in the value of land which, without effort or expenditure on the part of the proprietor, is constantly accruing through the general increase of wealth and population."

It is now necessary to consider here how far it is practicable to accomplish the end aimed at by any scheme of taxation. The important point is not the great breadth of the principle asserted, and to recollect that its assertion occurs, not by a resolution passed by an unreflecting crowd excited by passionate speeches from equally unreflecting orators, but in a "programme" framed with care, and deliberately adopted by an association of thoughtful men, presided over by the chief of British political economists. That principle is the right of the State to appropriate for the benefit of the entire public all increase in the value of land, save that which results from the labor or expenditure of the proprietor. Thus, if a fifty-thousand-dollar farm should double in value through circumstances independent of "effort or expenditure on the part of the proprietor," the entire increase would inure to the profit of the State, or, in other words, of the general public, instead of the individual owner. If, on the other hand, the latter could show that \$10,000 of the increase was due to improvements which he had put upon the land in the form of buildings, fences, drains, fertilizers, or ought else amounting in value to the sum claimed, then this portion of the increase would be deducted from the total increase of \$50,000, and only the remaining \$40,000 which accrued independently of the labor and expenditure of the proprietor would be appropriated to the public benefit. It is to be observed here, however, that, under the principle in question, improvements due to labor or expenditure on the part of the owner would in no case be considered as accounting for any greater increase than their own actual value. Any increase beyond this would inure to the benefit of the State—that is, of the public. To the question of practicality which will probably occur forcibly to the mind of the reader, I reply by repeating that it is not necessary to consider that point at present. What we now have to do with is the principle itself, and not the methods whereby it might be applied.

The question which deserves to be first considered is whether the principle is a just one. If a person owns a given tract of land, has he not the right to do with it whatsoever he will—to keep it just as long as he pleases, and to part with it only upon his own terms? Though he should have bought it for a ten-dollar bill, when once it became his, had he not a right, if so inclined, to prefer it to all the other property in the world, and to determine that no price should induce him to part with it? And if he had a right to refuse all offers, did not this include the right to set his price just as high as he chose—though it might be a million times what the land cost him—and to take that price, if he found any one willing to pay it? In short, when he made his purchase, did not that particular piece of land become his absolute property, without any regard to its past or future value as compared with money or any of the various commodities which men exchange with each other? Did it not become his just as much as his coat or his watch, or any other article in his possession, and had he not the same right with it as with them to say upon what terms he would exchange it for any property belonging to another, or to determine whether or not he would exchange it at all?

It is true, society, acting through the State, has the right to forbid any of its members to use his private property to the public injury; but if we concede to the landowners the absolute possession of such a title as has just been described, it is doubtful whether this right could be construed in such a manner as to justify the measure proposed by the English Land Tenure Reformers. But suppose they plant themselves, as they undoubtedly do, upon a higher ground, and maintain that existing land titles, if they could be traced to their origin, would be found to rest upon an unjust and arbitrary apportionment of the soil; that the surface of the earth, not being the product of any man's labor, but the work of the Creator, all men have a common and equal right to the use and enjoyment of its natural products and resources; that, while an apportionment of these products and resources, and of the soil whence they spring or in which they are contained, among individuals may be necessary to the practical exercise of this common and equal right, yet an apportionment which systematically excludes any portion of the human race from an equal share in the free gifts of nature is wholly unwarranted and unjust, and may rightfully be resisted and overthrown by those so excluded; and, finally, that it is the duty of society, in its collective capacity, through its agent, the government, to interfere whenever a portion of its members are thus excluded from their rights, and establish a more equitable adjustment.

Looking at the matter from this stand-point, do we find in the proposition we are considering any piratical design against the rights of landowners? Do we not rather find a most considerate regard for those rights? On the one hand is the vast landless class counted by tens of millions, a great majority of them victims of the most hopeless poverty, in spite of incessant toil and an enforced frugality. And we know that their unhappy condition is in a great measure due to the fact that they have been despoiled of their just share of the bounties of nature, and are compelled to pay tribute therefor to their fellow-man. There is not an article which they consume that is not enhanced in price on account of the "royalty" on natural resources always included in rent. They have been born to their condition, perhaps; they and their ancestors for generations extending back to the time of feudal serfdom, may have known no other lot; yet no amount of usage can make it otherwise than a wretched one. Their sufferings constitute a most real and practical grievance which cries unceasingly for redress, and forbids the plea that custom has made the existing order of things best for society. The existence of a theoretical injustice, at least, being directly deducible from our most fundamental conceptions of right and wrong, and the practical injuries worked by that injustice being demonstrated by constant observation, the just statesman is forced to regard the cry of the landless poor as possessing an immediate and imperative claim upon his attention.

On the other hand stand the landowners. Some of them obtained what they possess by very questionable means; others are direct inheritors from persons who obtained their land in a similar way, perhaps solely by the right of the stronger. But a very large number have bought it in good faith, under the guaranty of a system which has had the sanction of ages, and moreover they have invested therein the honest earnings accumulated through years of toil and saving. These, at least, deserve consideration. We may suppose that it is for their case chiefly that the plan of the English Land Tenure Reformers is intended to provide. No confiscation of existing values is purposed. Every investor in land would be secured to the extent of his investment. A maximum might even be fixed, below which an increase of value should be permitted to inure to the profit of the owner, for a large proportion of owners have less land than they would hold under a just apportionment.

In brief, the plan proposed, while presupposing the injustice of the origin of existing titles, and the full right of the State to redress the wrong which this injustice has entailed upon a vast majority of the people, only contemplates the exercise of this right to the limited extent already indicated. That is (to take the special case of Great Britain), it is proposed to appropriate, for the benefit of the general public, not the entire body of the land, the bulk of which is now held by a few hundred families, but only the future increase in its value. It is not proposed to take from the landowner any part of the wealth he now possesses, but merely to prevent his further enrichment at the expense of the rest of the community, a proposition the correctness of which will perhaps be made clearer when we come to discuss the nature of the value of land. How large a volume of wealth would be thus diverted to public use, and what would be some of the consequences of a general application of this principle, are questions which must be reserved for future consideration.

E. T. PETERS.

## CAPITAL PUNISHMENT—COMMUTATION.

To the Editor of the Chronicle:

A petition, with the following reasons, was prepared, signed by a number of respectable people, and presented to the President, praying for the commutation of the sentence of James Grady, and all other capital convictions, to imprisonment for life. As this is a subject of vast importance to the whole country, affecting the safety of life and property, and therefore necessary that all persons should be well instructed in the arguments *pro* and *con*; and as I am now, always have been, and always expect to be, opposed to sending people into the other world prematurely, legally or illegally, I offer for the most thorough criticism the arguments substantially as prepared, showing why we should not kill legally:

1. Because we have no science of the cause and degree of crime, and, therefore, no exact measure of guilt.
2. Because if we could measure the guilt, we are still wholly incompetent to determine the quality and quantity of punishment.
3. Because we are all the product of causes beyond our control in body, intellect and morals, each human being differing in quality and quantity of power, demanding a separate rule and penalty for each.
4. Because the greater part of the offences against the peace and good order of society are the necessary and inevitable results of conditions in that society, and, therefore, society, and not the individual victim, should suffer.
5. Because it is well established that crimes of all kinds are developed, multiplied and intensified by intoxicating drinks and other false practices, which society sanctions and sanctifies by custom and law (custom is law), and it is therefore wrong to educate our children into crime and then murder them for its commission.
6. Because universal experience has demonstrated that capital punishment—legal murder—does not prevent illegal murder; and because it does demoralize and harden the public conscience, and, therefore, tends to increase crime.
7. Because it does not and cannot reform the criminal—one of the principle objects of punishment; and because it does place it beyond his power to atone for his deeds, which can only be done by a life of penitence, and devotion to those who have been injured.
8. Because if he has fully repented and made his peace with his God, and obtained a complete pardon, it is wrong for the creature to execute a person after God, the Creator, has canceled the crime in full; and wrong, if he is unpardoned, to launch him into eternity in that state; therefore, pardoned or unpardoned, it is wrong to kill him.
9. Because the innocent are sometimes killed—an irreparable injury, which society has no right to inflict on any pretext.
10. Because the legal killing of a man is a worse crime, and none the less a crime because legal, than murder committed in the heat of passion; demented with liquor, or impelled by a constitutional impulse, imbruted by lust, or frenzied by the real or imaginary wrongs of society, which may have made him the common enemy of his fellows.
11. Because it cannot restore the dead to life, which is the justice of the case, does not render compensation to the living, and does inflict cruel tortures on the friends.
12. Because this method belongs to barbarous ages and nations, is unworthy our age and people, and a blot on our statesmanship.
13. Because the practice is so shocking to sense and soul that we are ashamed of it, that no man cordially touches the fatal drop; that the lowest and vilest shrink from the duties of hangman, thereby declaring the time at hand for its abolition.
14. Because crime is a disease—the product of a diseased condition of body or mind, or both, and it is not just to kill people because they are sick.
15. Because asylums and prisons are also blots; because the national capital should be an example of the wisdom, purity, justice of laws, and should not be blemished and disgraced by legally murdering people for acts which sane people never commit.

For these and all other reasons dictated by justice, common policy, the spirit of the age, and, above all, that inviolable and inexorable law of natural justice which forbids our mistakes and wrongs upon us with fearful and menacing certainty, we should cease to demand blood for blood, and, at least we have probed to the bottom the causes of crime, we scale its degrees, and determine with some degree of accuracy the exact amount due by the creature to the Creator, the law he has violated.

JOHN B. ALLEN.

## MORAL JOURNALISM.

Some of our "gentlemanly" contemporaries are greatly exercised at the fact that the English journalists read "an obscure paper" published by "two women in Wall street," and find matter worth stealing. Journalistic theft is so rare in America that we can understand their susceptibilities being in an alarming state of activity. A British jury mulcted the offenders, less it is to be hoped for the offence of libel than as a warning to journalists not to go far afield for news when it is lying at their own doors. A just rebuke for British lack of enterprise. Our own countrymen have, however, wasted upon us a great deal of indignation, which, properly expended, might have been useful to some one. It is painfully evident that the big sheets are disgusted at "the obscure paper managed by the two notorious women" being known in Europe. A deluge of canting twaddle and hypocritical professions has been thrown at us by papers whose columns are a disgrace alike to editors and readers for scurrility, ribaldry, venality and flagrant disregard of every moral decency or social obligation. Who publishes the details of the Fair-Crittenden trial and revels in facts and causes fit only for the perusal of the medical profession? Who gives every item and minute particular of word and fact of social blotch and ulcer, not as the data for philosophic investigation, but to stir up prurency and sell a few more copies? The *Herald* alone is consistent. It is foremost in news and in enterprise. It does not purse up the mouth over sham proprieties, but boldly asserts that what is done in the corner shall be proclaimed on the house-top; that the light of truth exposes the works of ignorance and darkness and purges out evil. But the moral papers deal in pollution, only they pretend to sugar-coat it nicely. It is hurtful only when administered as physic by a poor little paper edited by women: a paper so obscure that its statements are read in the two hemispheres, so contemptible that it takes all the heavy broadsides of the press to put it to silence and confusion. WOODHULL & CLAFLIN'S alludes to painful reports or facts only as typical of social conditions in which it is desirable to diagnose causes and to apply remedies. If such a paper, whether its views be true or false, rightly or wrongly expressed, be unfit for the family circle, what shall be said of the columns of rapes, robberies and murders, the lists, by place and number, of the brothels and gambling houses, the divorces and adulteries, with their minutiae of filth and nastiness (the Kallcock trial for example), the vile prints to stimulate the lowest criminal propensities, the forgeries, rascalities and trickeries of criminals, politicians and adventurers of every type? Is there any editor that cooks and cuts telegrams to suit the purposes of cliques and speculators? Does any editor prostitute his paper daily to malignant personalities, or make a jest of men's reputations to provoke a laugh and turn in pennies? Last, though not least, we have the religious press which makes man's relation to the Divine, and his hopes of eternal happiness or misery, a matter of penny circulation, to be agreeably relieved and diversified with polemical amenities, or with the latest returns of the dry-goods and money markets. These be your Christians. Finally, with the exception of the *Herald*, which may, or may not, be bad, but which certainly does not, as they do, carry the shameful mark of the beast stamped on its forehead, there is scarcely one paper whose columns are not at the command of rings. As for the editors, people know all about them. Individually, they may not be quite as "notorious" as the Wall street women; but they all have their little weaknesses and peculiarities. Let us once see the paper whose columns are sacred to truth and justice, whose praise or blame is not to serve a friend or to crush an enemy, and we will accept its judicial criticism meekly, even thankfully. Until then we are not to be turned from the course we have marked out. We appeal to the public.

## LICENSED PROSTITUTION.

To the law lately adopted in St. Louis licensing prostitution, and which requires that all prostitutes shall be registered, we would most respectfully suggest to the City Fathers of that progressive city, what appears to us to be an important amendment: That the names of the women should not only be registered, but published, and along with them the names of the men who first caused them to become so, and also the name and residence of every man who assists to sustain them in such lives. In other words, while compelling the registry of women, let the men also be shown up. We will guarantee that such a course would do more to suppress the "social evil" than anything that has yet been attempted.

We reprint the above from No. 15 of Volume I. of this journal, because many of our readers have drawn erroneous conclusions respecting our indorsement of the present existing legislation upon this subject. We have never, do not now, nor never expect to indorse any present existing legislation upon the Social Evil as final or just. This, however, does not preclude us from the advocacy of what we believe would be a just law, conducive to freedom and protection of equality. This we are not yet prepared to do, believing there are other interests which first require to be settled. We will, however, say now, that we by no means claim any immunity for men which women should not also have, and that in this, as in all things else, the underlying principle of human rights, freedom, equality and justice, should determine everything.

## DETERMINED TO VOTE.

The women of our prospective new Territory made a concerted and decided onslaught on the Board of Registrars on Friday. They have studied the Territorial Bill, the Constitution of the United States, and the principles of United States law, and are fully convinced that the insertion of the word "male" in the bill—which excludes them from voting—is contrary to the genius of both law and Constitution. Determined to ask to be registered, and to attempt to vote, and if refused, to carry it to the courts, and, if necessary, to the Supreme Court—they assembled *en masse* at City Hall, with O. D. Barrett, Fred Douglass and Professor Wedgewood as legal advice and competent witnesses, and proceeded to the court-room *en propria persona* to confront the Board of Registrars. Mrs. Sallie Barrett led the van, supported by her husband on the right, and Mrs. H. C. Spencer, who had been the leading spirit in the matter, on the left, followed by the other women. They proceeded to the front of the assembled Board, when O. D. Barrett, as spokesman, addressing Col. Crocker as Chairman of the Board, said:

"These ladies have come to be registered."  
Mrs. Sallie Barrett.—"We want to go where the gentlemen go. I wish to be registered."

Col. Crocker arose with gentlemanly and magisterial dignity, and attempted a response which seemed to die on his lips when his eyes surveyed the assembled multitude of women and men with eyes all bent on him; and a look of inexplicable perplexity crossed his face at the thought of being questioned by them each in turn; but suddenly, as if a bright idea had struck him, he seized a copy of the law, mounted a chair, and proceeded to read the clause which designated who should vote. It was both solemn and ludicrous to hear sage lawgivers telling intelligent, educated, tax-paying women that only male citizens above the age of twenty-one years could vote, while, on either hand, ignorant, penniless men, who could neither read nor write, were being registered to assist in making the laws for them. England has long since acknowledged the right of her tax-paying women to vote and hold office. On concluding the reading, he remarked, that having heard the law each woman could, if she chose, present herself to the place of registration for her District, of which privilege many availed themselves. Some of the clerks wrote down very cheerfully the names in the manner prescribed by law, while others refused to do so, thus showing their personal feelings in the matter. During the day over seventy names of women were presented, of which the following were the principle names with the reason assigned:

## PETITION FOR REGISTRATION.

We, the undersigned, Citizens of Washington, D. C., believing it to be our solemn duty—a part of the allegiance we owe to our Maker, to our country, and to our homes—to exercise the right of the elective franchise, hereby earnestly petition that our names be registered as qualified voters in our several districts:

Mrs. Sarah J. Lippincott (Grace Greenwood),  
Mrs. Deborah B. Clarke,  
Mrs. Sarah J. Spencer,  
Miss M. S. McClure,  
Mrs. E. D. E. N. Southworth,  
Mrs. Sara P. Edson,  
Mrs. M. L. Scribner,  
Mrs. Mary A. Dennison,  
Mrs. Mary B. Baumgras,  
Miss A. Jennie Miles,  
Mrs. L. S. Doolittle,  
Miss Julia A. Wilbur,  
Mrs. Augusta E. Morris,  
Mrs. Ruth G. D. Havens,  
Miss Jennie V. Jewell,  
Mrs. Olive Freeman,  
Miss Mary Hooper,  
Mrs. M. T. Middleton,  
Mrs. M. C. Page,  
Mrs. Eliza M. Tibbetts,  
Miss Carrie Ketchum,  
Mrs. C. W. Campbell,  
Mrs. B. F. Evans,  
Mrs. A. E. Newton,  
Mrs. M. W. Browne,  
Mrs. S. W. Aiken,  
Miss Susan A. Edson,  
Mrs. Sarah E. Webster,  
Mrs. Mary M. Courtenay,  
Mrs. Lavongie Mark,  
Mrs. Eliza Ann Pach,  
Mrs. H. E. Crosby,  
Mrs. Alice R. Westfall,  
Mrs. C. A. Jewell,  
Mrs. Elizabeth B. Edson,  
Miss Maggie E. Saxton,  
Mrs. Elizabeth E. Wilson,  
Mrs. Alice Westfall,  
Mrs. H. E. Crosby,  
Mrs. Mary T. Corner,  
Mrs. Florence Riddle Bartlett,  
Miss Mary A. Riddle,  
Mrs. A. G. Riddle,  
Mrs. E. W. Foster,  
Mrs. N. M. Johnson,  
Mrs. Mary A. Donaldson,  
Mrs. Lucy A. Wheeler,  
Mrs. A. A. Henning,  
Mrs. Jane L. Archibald,  
Miss Clara M. Archibald,  
Miss S. G. Hickey,  
Mrs. Carlisle Hickey,  
Mrs. Sallie S. Barrett,  
Miss Belle Smith, artist,  
Miss Rubina A. Taylor,  
Miss Harriet P. Tinkham,  
Mrs. Josephine S. Griffing,  
Mrs. Belva A. Lockwood,  
Mrs. Maria T. Stoddard,  
Mrs. Ann M. Boyle,  
Mrs. Caroline B. Winston,  
Mrs. Amanda Wall (col'd),  
Mrs. M. Anderson (col'd),  
Mrs. Ruth C. Dennison,  
Mrs. Maggie Finney,  
Mrs. Lydia L. Hall,  
Mrs. Caroline Risley,  
Mrs. Annie E. Prall,  
Mrs. M. E. Hill,  
Mrs. Julia H. Grey,  
Mrs. Ada E. Spurgeon,  
Mrs. Joanna Kelley,  
Mrs. Virtue Smith,  
Mrs. S. R. Harper,  
Mrs. A. Browne,  
Mrs. M. E. Prall.

After the mock registration, the ladies retired in good order down the broad steps, and, after a little consultation, disappeared, some in carriages and some on foot, to their several homes. But the labors of the day were not yet complete. Dr. Mary E. Walker, not to be outdone in any good thing, and who had been among the first on the spot, drove up with a carriage-load of women for registration, which was twice repeated, and in connection with which some amusing incidents occurred. Of course all of the wisacres see the purport of this demonstration, and with "all of the law and the prophets" on the side of the women, the end is not far distant.

On Saturday an old lady, aged seventy-two years, named Ann Hearney, from the Nineteenth District, presented herself for registration, and on being rejected, said she wanted her name added to the list of rejected women.

On Tuesday, the women who presented themselves for registration will join issue in securing a mandamus from the Supreme Court to be served on the Board of Registrars, to show cause why they are not permitted to register. If said refused, it will be carried to the courts.

All of the women who have presented themselves for registration will also present themselves at the polls.

[From the Xenia Torchlight.]

## HOW SOME OHIO LADIES ATTEMPTED TO VOTE.

Some twenty ladies presented themselves at the Yellow Springs poll, and demanded of the judges of election that their ballot be received. The judges declined, and invited them into a room to discuss the matter. They complied, and for an hour the matter was argued *pro* and *con*. The ladies insisted that the Fifteenth Amendment repealed so much of the Fourteenth Amendment as would seem to refuse to women all the rights of citizenship. The trustees read the law, and said they must adhere to their oath. The ladies called upon a professor of Antioch College to argue their case, which he did at some length, claiming that "citizen" meant both men and women. But it availed nothing. The trustees refused, whereupon the ladies withdrew, saying they wanted the pleasure of casting their votes on the table if not in the ballot-box, when it was observed that the Board of Trustees would keep the ballots as memorials of the first attempt of ladies to vote in Ohio. It must here be stated that those ladies were ladies of the first circles. No other twenty ladies could be found with higher attainments, more scientific minds, more moral worth. Nearly all of them are connected with Antioch College. The whole interview was conducted according to the most strict principles of etiquette. Not a jar or unpleasant word was heard. The names of some of the ladies who engaged in this unlawful outbreak are Mrs. Tucker, Botsford, Hirst, Westen, Darley, Lilly, Beals and Chamberlain, and the Misses Rice, Hirst, DeNormandie, Hume, Reed, Holden and Beal. These ladies will at once proceed to prosecute the judges. An interesting time is expected.

[For Woodhull & Claflin's Weekly.]

## MORE INSULTS.

SPRINGFIELD, Mo.

Thanks to the powers that be, that women now have an avenue through which to discharge their pent-up feelings of indignation at the gross insults that are daily perpetrated upon them by our immaculate and spotless sons of Adam, our "lords of creation," who claim to be our "protectors" and "superiors."

Insult No. 1. A well-known and estimable lady of my acquaintance, and for years a successful teacher throughout the Southwest, applied to the superintendent of one of the adjoining counties for a certificate; but before this could be obtained, as some of the members had previously ascertained that she was a divorced wife, she must needs submit to a private interview with the chief director, and explain to his entire satisfaction the cause of her separation from her husband, as they desired a moral and respectable preceptress to instruct their children, and this, too, when she was well known and esteemed among friends in an adjoining neighborhood, to whom they might have easily applied for a certificate of her moral character, and thus saved her the pain and embarrassment of such unnecessary and unpleasant explanations to entire strangers. It is not only right, but it is absolutely necessary in my estimation, that patrons should secure moral and upright instructors to educate their children, if they would have them educated as they should be; but why, in the name of all that is good and just, supreme judges of feminine morality do not your rigid examinations and cross questions apply equally to the male divorced population of society as to the female?

The divorced husband of the above-named lady was a well-known libertine; but who stood at the entrance of the legislative halls, and authoritatively demanded a certificate of his moral character ere they permitted him to take a seat among the honorary members of that august and upright (?) assembly?

Is there to be one code of morals for man, and another for woman? and must a woman thus be held accountable for a man's misdeeds?

Insult No. 2. Another estimable and highly respectable lady, residing in the Southwest, applied for a school, and obtained it, without being subjected to the above humiliating and harrowing method of proving her own good character (she was also a divorced wife); but it seems the trying time was yet to come with her in a manner quite unexpected.

She requested the Board of Directors to increase her wages. They did so, but she must first pass through the fire of insult to prove herself the true metal, ere it was granted.

The immaculate judge (one of the chief directors or superintendent) called upon the lady, requested a private interview, cast out some vague innuendoes, which the lady failed at once to comprehend, supposing him to be a man of uprightness and respectability, and finally ended by making her indecent overtures, promising her an increase of her salary by her compliance with his diabolical request. Astounded and angered, she resented with indignity such base offers, and was about to retire with disgust from his presence, when he changed his tactics, and expressed much pleasure at the lady's dignified conduct, informing her that this was but an artifice of his to prove her genuine morality and virtuous principles; and yet this man, this judge of female morality, was a member of the Methodist Church, and in good standing (?) although it seems this was by no means the first offence of the kind committed on his part. Are you, masculine autocrats, then, so pure and refined that you must needs set yourselves up as judges and criterions for poor, degenerate womankind? How many, think you, among you would be "lords of creation" that would stand the test or run the gauntlet of such ordeals of moral inspection, unharmed or unsullied? Can you, Mr. Superintendent of said school, who dared to question an innocent woman, assert your own purity and moral rectitude unblushingly? We should be pleased to know "by what law of morals a woman is compelled to be purer than a man." We would most earnestly request our masculine friends and "protectors" to cease their prating about feminine virtues and feminine purity until they give us some better evidences in future of their own purity and uprightness. Then, and not till then, will it be proper or just for them to sit in judgment against us.

J. A. H. C.

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"HOE YOUR OWN ROW."

BY ALICE CART.

I think there are some maxims  
Under the sun,  
Scarce worth preservation:  
But here, boys, is one  
So sound and so simple  
'Tis worth while to know:  
And all in the single line,  
Hoe your own row!

If you want to have riches,  
And want to have friends,  
Don't trample the means down,  
And look for the ends;  
But always remember  
Wherever you go,  
The wisdom of practicing,  
Hoe your own row!

Don't just sit and pray  
For increase of your store,  
But work; who will help himself,  
Heaven helps more.  
The weeds while your sleeping  
Will come up and grow,  
But if you would have the  
Full ear, you must hoe!

Nor will it do only  
To hoe out the weeds,  
You must make your ground mellow  
And put in the seeds;  
And when the young blade  
Pushes through, you must know  
There is nothing will strengthen  
Its growth like the hoe!

There is no use of saying  
What will be, will be;  
Once try it, my lack-brain,  
And then you will see!  
Why, just small potatoes,  
And few in a row:  
You'd better take hold, then,  
And honestly hoe!

A good many workers  
I've known in my time—  
Some builders of houses,  
Some builders of rhyme;  
And they that were prospered,  
Were prospered, I know,  
By the intent and meaning of  
Hoe your own row!

I have known, too, a good many  
Idlers, who said,  
I've a right to my living,  
The world owes me bread.  
A right! lazy lubber!  
A thousand times, No!  
'Tis his, and his only  
Who hoes his own row.

WHERE TO WORSHIP.

Below is a portion of a colloquium which I have taken from the novel entitled "Lothair." Perhaps some of your readers may not have read it—the sentiments of Theodora please me—will you please print, and oblige

HORACE DRESSER.

"But what is an heroic purpose?" exclaimed Lothair. "Instead of being here to-night, I ought, perhaps, to have been present at a religious function of the highest and deepest import, which might have influenced my destiny and led to something heroic. But my mind is uncertain and unsettled. I speak to you without reserve, for my heart always entirely opens to you, and I have a sort of unlimited confidence in your judgment. Besides, I have never forgotten what you said at Oxford about religion—that you could not conceive society without religion. It is what I feel myself, and most strongly; and yet there never was a period when religion was so assailed. There is no doubt the atheists are bolder, are more completely organized, both as to intellectual and even physical force, than ever was known. I have heard that from the highest authority. For my own part, I think I am prepared to die for Divine truth. I have examined myself severely, but I do not think I should falter. Indeed, can there be for man a nobler duty than to be the champion of God? But then the question of the churches interferences. If there were only one church, I could see my way. Without a church there can be no true religion, because otherwise you have no security for the truth. I am a member of the Church of England, and when I was at Oxford I thought the Anglican view might be sustained. But, of late, I have given my mind deeply to these matters; for, after all, they are the only matters a man should think of; and, I confess to you, the claim of Rome to orthodoxy seems to me irresistible."

"You make no distinction, then, between religion and orthodoxy?" said Theodora.

"Certainly, I make no difference."

"And yet what is orthodox at Dover is not orthodox at Calais or Ostend. I should be sorry to think that, because there was no orthodoxy in Belgium or France, there was no religion."

"Yes," said Lothair, "I think I see what you mean."

"Then, again, if we go further," continued Theodora, "there is the whole of the East; that certainly is not orthodox, according to your views. You may not agree with all on any of their opinions, but you could scarcely maintain that, as communities, they are irreligious."

"Well, you could not, certainly," said Lothair.

"So you see," said Theodora, "what is called orthodoxy has very little to do with religion; and a person may be very religious without holding the same dogmas as yourself, or, as some think, without holding any."

"According to you, then," said Lothair, "the Anglican view might be maintained."

"I do not know what the Anglican view is," said Theodora. "I do not belong to the Roman or to the Anglican Church."

"And yet, you are very religious," said Lothair. "I hope so, I try to be so; and when I fail in any duty, it is not the fault of my religion. I never deceive myself into that: I know it is my own fault."

There was a pause; but they walked on. The soft splendor of the scene and all its accessories, the moonlight, and the fragrance, and the falling waters, wonderfully bewitched the spirit of the young Lothair.

"There is nothing I would not tell you," he suddenly exclaimed, turning to Theodora. "And sometimes I think there is nothing you would not tell me. Tell me, then, I entreat you, what is your religion?"

"The true religion, I think," said Theodora. "I worship in a church where I believe God dwells, and dwells for my guidance and my good—my conscience."

"Your conscience may be divine," said Lothair; "and I believe it is; but the consciences of other persons are not divine, and what is to guide them, and what is to prevent or mitigate the evil they would perpetrate?"

"I have never heard from priests," said Theodora, "any truth which my conscience had not revealed to me. They use different language from what I use, but I find, after a time, that we mean the same thing. What I call time they call eternity; when they describe heaven, they give a picture of earth, and beings whom they style divine, they invest with all the attributes of humanity."

LETTER FROM RIVERSIDE, SAN BERNARDINO CO., CALIFORNIA.

SOUTHERN CALIFORNIA COLONY, Feb., 1870.

The door is open; there are no fires in the house, and yonder northward, is a long range of mountains blue with distance and white with snow—"beautiful snow" here emphatically, because its frost cannot bite, and there it lies every day and all day "a thing of beauty." How beautifully diversified are their undulations. What freaks in their young days those solemn mountains must have played! what gambols and frolics! but that passed away "long, long ago," and there they stand with their white heads silent and dignified.

Wind is indigenous to this country; in all weathers and at all temperatures its voice is ever heard; it gently whispers as it creeps close to the valley in day time, or as it blows in a hoarse, loud, devil-may-care style at night and in the morning. In the winter season at least, how warm soever may be the weather, the wind is kindly cool, inasmuch that one chills at the least touch of its icy hand as it comes from over the snow-tipped mountains, the highest of which is said almost to reach the line of perpetual snow.

Mice also are indigenous and larger than their Eastern relatives. It is evident that for several generations water in a collective form has been to them an unknown substance, and when thus presented is regarded as a solid; for we have only to set on the floor a pan of water at night and in they plunge with a not blissful ignorance.

On last Thursday we went up the Santa Anna River to see the works of the company. They are making ditches to irrigate 8,700 acres of their own land besides some thousands of acres of Government land.

Well, now behold ourselves and four children, from eight months to ten years, in a wagon drawn by two black horses. It is about 8 A. M., a little cool, the sun shining brightly. Off we go, down to the great city of "Riverside," that is to be, and then along the "main street," with fine broad side-walks and fine dwellings ornamented with orange and lemon trees, etc.—only in embryo, however, as the trees are not yet planted and the materials for the fine dwellings, as a general thing, have not as yet done all their growing.

One mile from our residence brought us to the boundary line of the village or city; we pass through it and still keep on; it is just comfortably warm now. Sheep with their lambs spot the valley here and there, and as we ascend a short roll of the prairie they are alongside of us ba-a-a-bing. We then saw a mesquite tree, which produces a sort of long pod or bean that the cattle all around come to eat for its medicinal qualities, as it is supposed. In shape it was much like a young apple tree. On our left the river meandered among very small cotton-wood and willows. In Washington we should call it mere brush; but I was nevertheless greatly refreshed by the sight of something green—something belonging to the vegetable kingdom in this land of drought.

How fine the mountains, ever changing their aspect. One ought to have wings or fast horses to live in this part of California. But hark! the meadow larks are singing. Oh delicious sound! After being a prisoner in a small cottage in the middle of a vast sea-like valley, it does seem good to move rapidly—especially is this the case in California, everything being so novel and the air so bracing and pleasant. Then, too, there is no fear of rain; every one would be glad to take a drenching if thereby they could bring rain.

But here we are at a Mexican village. What a place! All adobe houses of one story; mud houses I call them. Yonder, under a rough porch, are women, children and dogs sunning themselves. See the long, straight hair of the women hanging down their backs. But here is an aristocratic place—a few sticks here and there indicating a garden in front, and a cluster of steps in the centre which attract our attention indicate flowers. "Bow, wow, wow!" out come dogs by the score; on goes our team; we are out of the village.

"What are you going to do with this Mexican village?" (Jurupa is the name) we ask of one of the company. "We have done nothing yet; by and by we shall give them notice to quit, and then some of them may buy their places."

I should have said that in the early part of our journey we passed the ruins of an old adobe house, situated on a point of rocks stretching into the river. The proprietor, who owned a tract of land three miles square—a Mexican grant—was murdered by Mexicans.

Now we have turned into a shady road, trees, or apologies thereof, growing on each side. On one side there is a clear running stream of water. There is a castor-oil bean tree three years old; trunk about six inches in diameter. The trees on this road are cut down for fire-wood; hence their tangled, ragged appearance; they grow again very rapidly. Two large wooden crosses are laid against the rocks. Is it the designation of a grave? or was some murder committed here?

The Indians, like the Mexicans, are Catholics—having been long ago converted by the Jesuits and made to work. Yesterday an Indian brought a load of pumpkins to sell. He could not speak English, and no one understood his con-

glomeration of Indian and Spanish. What was to be done? Finally, a gentleman, wishing to purchase, took money out of his pocket, laid some on the pumpkins and some on each bag of corn. The Indian looked at the money a moment, took it in his hands, then smiled, nodded his head, shook hands with the gentleman, and, after delivering his load, went away rejoicing—an example of the saying that "Money speaks all languages."

As we passed along the shady road I observed some Indians at work on the ditches. Their color is very dark, almost black; but they have a rather pleasant expression.

While I have been talking the wagon has reached the "camp," as the place is called where the men working on the irrigating canals eat and sleep. Two stoves are in full blast; almost a bushel of peaches are being stewed in one large kettle; both ovens are full, one of meat, the other of bread. Two huge coffee-pots stand empty on the floor. More bread is fermenting behind the stove in two large pans. But the butcher has come, and the doctor calls us to see the meat, a bullock and a half. Four men took it out of the wagon and hung it on eight hooks against the side of the building. No fear of its tainting, as the air will dry it, and the wolves or coyotes cannot reach it. It will keep fresh for a week or two, if needed; but the same quantity is brought twice a week.

To return, however, to our observations in the kitchen, or rather in the shed—for all the culinary work is done in an open shed—three men do all the cooking for seventy persons, bread-making included, and very good bread it is.

Opposite the camp, on the side of the river, is the "corral." Thither we went to let the children roll among the "hay," as they call unthreshed wheat and oats. While we were talking and eating wheat Jessie and Earnest disappeared; but, thinking they were enjoying themselves among the hay, as we were, no alarm was felt. By-and-by they made their appearance, up to their knees in what looked like mud; but the little "scaramouches" had been in the quicksand which partly constitutes the river-bed. Earnest had sunk to his knees, and Jessie had sunk by pulling him out. Had they sunk completely we should never have known what had become of them.

After a hearty luncheon we went to roam among the mountains in the vicinity, commencing in the dry bed of a stream down which the water evidently pours on the rare occasion of a heavy rain. Two years ago there was a flood, of which we find frequent indications. There was abundance of quartz, and a sort of conglomerate of hornblende and schist, but hardly any indications of vegetable or animal life, except dried sage-brush. Were we translated to the moon, or were we moonstruck? Nevertheless, it was delightful to be away from the everlasting valley in which we reside, and to feel ourselves as private as if in the moon, and to be so close to the mother-heart of nature.

Up, up, we go, the walls of the channel becoming higher and higher. Then, the stream-bed dividing or becoming narrower, we leave all the children together to kill wild-cats, coyotes or any other terrible animal that may come along, and away go Lizzie and I through the narrow pass, up, up and along, until we come to a huge mountain. Lizzie runs ahead and out of sight to explore, but, becoming fearful that some wild animals may be lurking about, presently returns. Then, down, down, we retrace our steps to the wee treasures.

On returning to camp we made a meal of their nice bread, beef, peaches and coffee, which tasted deliciously after our mountain ramble.

This canal or ditch, to irrigate the land of the company, is commenced nine miles from the extreme portion of their purchase! How intensely I enjoyed the walk along the canal, which has literally been cut out of the mountain, the high, naked walls of which, thus laid bare, showed the veins of quartz that had been injected in the interstices of the rocks, varying from one to thirty inches in diameter. In one place there had been a huge slide, a mountain having slipped from its camping ground. The component rocks were loose and disjointed, making one a little fearful that some day they might move a little further. In many places I observed that we could break the hornblende as other rocks between our fingers. Do the rocks grow old and die? Again, there is this peculiarity: nowhere so much as in this vicinity have the rocks impressed me as being old—old and worn, ready to crumble into the valleys as into graves. Did rains and frosts occur here to the same extent and with the same intensity as in the East, these white-headed mountains would soon be buried in the valleys.

On to the side of the canal again, high mountains on my right and the river away down on my left, mountains—blue, brown and yellow—everywhere; the voices of the meadow larks, like bob-o-links almost, rose on the air from the bit of green growing on the marshes, which extend some distance on each side of the river. At this moment I thought of the Eastern and Middle States. O, beautiful woods and charming landscapes, the bliss which had been often mine to ramble in wood and dell, and I longed—oh, how I longed!—to be there. What matter if it was winter—if snow and frost were on the ground—there were the grand old woods; and even if their wide-spreading branches were bare, we knew well that they only slept, and that by-and-by the spring would come and then the leaves would come out one by one; and oh, the bliss of spring and the fine sunny days! Yes, there is a charm in the succession of seasons; but how like a metallic face with a smirking smile was this California!—no expression, no variation!—and thus must it remain until the great cycle of time, which may be millions of ages hence, shall finish a beautiful picture just begun. Irrigation may make some oasis in this more than half desert; but rivers being far from numerous, even possibilities are very limited. The few trees naturally growing in the valley look as if they had worked very hard to accomplish very little, and so feel ashamed of themselves for not having done better.

ANNIE DENTON CRIDOK.

ALEXANDER T. STEWART.—A New York correspondent of the New Bedford (Mass.) Mercury has picked up the following bit of gossip: "It is whispered in newspaper circles that the next issue of WOODHULL & CLAFLIN'S WEEKLY is to contain a terrible expose of A. T. Stewart, who, it is said, was so indiscreet as to make a remark 'in company,' reflecting somewhat upon Mrs. Woodhull, which so incensed the lady broker that she at once set about demonstrating the truth of the old adage 'that people who live in glass houses should never throw stones.' By the aid of detectives and careful investigations, she has succeeded, it is rumored, in dishing up a fine story of the 'naughty, naughty man.' By all accounts 'Hunted Down' would be an appropriate heading for her scathing article on the merchant prince, who as yet remains in blissful ignorance of the storm about to fall upon his devoted head."

## MOTHERHOOD.

ITS POWER OVER HUMAN DESTINY.

BY MRS. L. B. CHANDLER.

The divinity of motherhood has stamped itself deep in the sentiments of humanity, and to its silent power is society largely indebted for the conserving purity which lifts it above the sphere of utterly degrading selfishness and passion. But how much greater might be the power of an enlightened, informed motherhood, working intelligently in the recesses of her soul, with the creative energies operating within her body to build the house of flesh for the immortal tenant; and after separate physical existence begins, fitted not only wisely to feed and clothe, but to instruct her precious charge in all the laws pertaining to its well-being, physical and psychical—especially those laws which involve the relations and uses of sex and the responsibilities of parentage—and which affect the fundamental relation of life, marriage—the intelligent understanding of which is the only safeguard from the perils of shipwrecked health and legalized prostitution or licentiousness. The divinity of self-abnegation, which inheres in true motherhood, is the most fitting conveyance for the vital truths so long and so largely withheld in the past.

In the hope that the word I may speak shall quicken some thought now dormant, and inspire some will, now feeble because unmoved by courage, I come before you, my sisters, feeling how weak is my appeal in comparison with the importance of the subject—a subject whose scope is co-extensive with the length and breadth and depth and height of human life. I wish to treat the subject of motherhood from a standpoint underlying all relations tending to and springing from marriage, and the duties especially neglected in teaching and practice, and seek to demonstrate its office as maker of such conditions as shall secure true marriage, continent husbands, self-protecting wives, voluntary and intelligent parentage, and thus build the only permanent foundation for human advancement, either in society or state.

The young mother of to-day needs an inspiration of devout courage safely, to guide her bark of precious freight upon the bosom of that swelling tide of inquiry which can no longer be stifled, nor should be if it could. Man has discovered that the animal kingdom below him is capable of extensive improvement. He experiments, forms associations, compares experiences to aid in securing the highest results in producing the beast which perisheth. Even the filthy swine shares his profound investigations. But through all these centuries of the Christian era the subject of human culture has waited for consideration.

Till within a short period physiology has formed no part of the education of parents, and the simplest elements of anatomy have been unknown to mothers. Maidens have entered upon the possibilities of maternity without the slightest information regarding the structure of their bodies, still less of the process of fetal development and an intelligent understanding of the inevitable injuries attending its arrest, and what would be ludicrous were it not so sad—ignorant even of the conditions of parturition. Several instances have come to my knowledge of young mothers who really supposed their delivery was to be accomplished by a surgical operation.

But more than all to be lamented is the almost total want of instruction in regard to the wise regulation of conjugal commerce—that instruction which by every consideration of the fitness of the mother's position toward her offspring—holding in the nature of her being the keys to the inmost life of her child—she should impart, and which, if in the possession of the sons and daughters, might save to many the wreck of health and happiness which often attends the outset of married life.

I charge it upon an ignorant motherhood—a motherhood not yet conscious of its high duties, its far-reaching, God-endowed powers—that this deplorable ignorance, this fearful prostitution of the marriage-bed, this degenerated and degenerating standard of physical womanhood and all its attendant evils surges over our broad country like a besom of destruction. Why has not man sought out the means of developing and perfecting human forms as well as the animal kingdom below him? Because, in the nature of his being, it is not his province. The very mistaken assumption which man has set forth, that the male germ contains all the formative power, and the maternal function is simply that of a receptacle and proper security to its operation, proves the inability of man to perceive the sphere of maternal function and its attributes. God has not written in the constitution of masculinity its powers nor faculties, nor its condition toward offspring—the conditions which make it possible for man to perceive the purity of being and attain the altitude of receptivity, which is the opportunity for the advancing unfoldment of human life.

In maternity alone can the conditions important to maternity be experienced, and, through this experience, revealed. They are not within the scope of intellect alone. That laboratory of the Divine Artist, motherhood, is one whose secrets cannot be fathomed by man; he can only wait at the portal.

The responsibility and co-working influence of paternity are by no means to be left out of account; but present limits do not permit of their consideration, and they deserve the full extent of an entire discourse.

The many instances of well-developed and highly-endowed offspring not indebted to maternal influence for anything but the first impulse of life prove that the maternal function is not dependent upon the co-operation of the paternal for the fulfillment of its office. Through the self-renunciation by which true motherhood gives its life for the child it strikes its roots deep through the soil of selfishness into the heart of divinest love. To motherhood, by every quality of fitness for that office, belongs the sacred obligation to secure to itself the best conditions for developing in healthy proportions the forms she shall bring forth, and of educating those entrusted to her charge in all those delicate and vital questions which affect the springs of existence and the foundations of social life. But how lacking is the motherhood of to-day! deaf to the appealing agony of miserable bodies and still more miserable souls—all discordant from the psychological conditions bearing upon them back to the moment of conception, when a frenzied passion, perhaps—and stimulated by alcohol on the part of one parent and a sickening terror in the heart of the other lest maternity should ensue—ushered into being its house of flesh, and imprinted deep in every fibre of its being during the months of gestation the revulsion of the mother's soul—perhaps the murderous desire against its life—and, at best—only a conscientious acquiescence in the undesired condition imposed upon her. No marvel that murderers are born, but only that more are not thrust upon society; so many instances occur of the constant effort of the mother to quench the life before it reaches maturity.

On motherhood desired, all the energies of soul as well as body contributing to the new life, and provided with conditions in accordance with physiological and psychical law—motherhood fitted to instruct and courageous to perform its duties—is the only possible hope for the consummation of a divine order of society upon earth, and through it alone can the kingdom of Heaven come to be established. All reformatory efforts not commencing here lack the basis of permanency. To build human society (which is by the divine law written in our being, and by human regulation the function of marriage) upon the basis of righteousness, we must first go down deep to the causes which form the dawning of existence, operate continually toward the harmony and purity of right relations, and the introduction of pure elements into the social fabric, or the discord and perversion which must ensue upon those controlled by ignorant and unguided passion. As motherhood alone is capable of comprehending all the considerations bearing upon human reproduction, it is evidently the divine regulation that woman should discover and promulgate the laws of maternity and the conditions necessary for the highest development of the physical forms, not only but the spiritual tendencies of those to whom she gives birth. In this generation we cannot expect to attain results which can only be reached through enlightenment embodied in life. I charge you by all the hopes ye cherish for those ye have borne to rouse yourselves from the inertia of the past and work with God for the coming generations by properly informing yourselves and faithfully instructing your children. Commence where the first tendency to inquiry begins in regard to the wonderful mystery to childhood, Where the babies come from. It is often here the first impure thoughts take root and the first lessons in falsehood are taught. Such flimsy and easily-fathomed falsehoods as are wickedly offered to their questionings only serve to convey to them a vague impression of something not worthy of straightforward replies or to be concealed because not fit to be spoken. A child of average intelligence intuitively fathoms the deceit and draws conclusions according to the activity of its imagination at the time. The effect of this practice of concealment and falsehood is disastrous in connection with the deficiency of later teaching, and the impure sources from which boys especially are informed in regard to reproductive agencies. On account of the impressions of childhood resulting the office of maternity is degraded and motherhood fails to command the high reverence which is its due. It is far better to teach children so soon and so much as they can comprehend, and, when too young, that when they can understand they shall be informed. The next point of danger is incipient youth, and sometimes wise teaching should anticipate this period before childhood is passed; but especially when the sexual system begins to develop and all the mysterious surging of flesh and spirit shadows forth the coming physical manhood and womanhood and their co-operation to perfect each other and perpetuate the species.

Here, O mother! I entreat you, put forth thy soul's energies to save thy boy from the polluting influences of those low and vulgar associations which will surely beset him and which masculine society can only offer him. Motherhood alone can instruct with a power of purity which can save from the degradation of low thoughts and vulgar suggestions. There is a link betwixt the soul of mother and child which conveys a language more potent than can be uttered in words. Teach thy boy from that fountain within thyself whence his nature has drawn its purest tendencies, those lessons of knowledge concerning physical conditions which unfold in the process of growth and maturity and which he sorely needs for guidance through the peculiar period which is neither boyhood nor manhood. Teach him that though the means of reproduction are the same in the animal and human kingdoms, marriage exalts the condition in humanity because a spiritual relation is involved, which, uniting soul as well as body, lifts the attraction above the physical relation which is only animal. Teach him that the sexual

attraction is, therefore, one of benefit or injury according as it is hallowed and elevated by affection, controlled and guided by reason and conscience, or as it is simply sought in selfish physical gratification. Give him these thoughts to revolve and re-revolve. They cannot poison the sources of thought and feeling as will the premature disclosures of the stable, and the low, obscene hints of minds alike ignorant with himself of the true relations of sex and marriage, but stimulated by unguided passion to discuss and dwell upon these topics. Teach him that the offices of the generative organs belong to the period of maturity and should be held sacred to the ennobling relation of marriage, and that there is a fearful penalty in the laws of his being attached to an unnatural meddling with them. This subject of solitary vice is worthy in its proper consideration of a more comprehensive treatment than present limits will permit. The destructive effects of this vice and its fearful prevalence should fasten upon mother conscience a sense of responsibility to be thoroughly informed of the tendencies and habits, the influences and suggestions, which may lead her children into its path of destruction. Also, the inquiry whence come the physical conditions which even in infancy would induce this practice before the suggestions or examples of outside influence could have called it into exercise. It is not safe to trust to the innocence of childhood. Fearful inroads may be wrought upon that purity by example before you suspect, and while you are trusting to its ignorance. The shocking case not long since brought to light of a clergyman who had for fourteen years enjoyed the confidence of a community in a New England village, and had for several years taught young boys this terrible practice—both upon his own person and themselves—should warn in unmistakable tones the mother whose tender child may at any time be exposed to such fearful teaching. When the disclosure came and inquiry was instituted the extent of the evils resulting could hardly be computed, and the mind shrank appalled from an estimate. That some children had been prematurely consigned to the grave was conclusive; and how deep-rooted was the disease in those still spared time only can determine. The early and wise instruction by mothers is the only surety for pure habits, and the only safeguard against the contamination of vicious examples. As the years move on, holding through this intelligent communion the confidence and respect of your child, he will, in maturing manhood, gladly counsel with and be taught of thee; and, further on, manifold instruction can be imparted which will prepare him to enter the married state conscious of the purity of conditions which should hallow it, and the wisdom which should govern all relations, and the observance of which can alone preserve the unabated respect and affection which lift it above the lowest level of prostitution and licentiousness. Teach him that the mastery of passion will prevent the sad wreck of health and happiness so often resulting from the ignorance of those entering the married state. Tell him that the encroachment of man upon woman in the most intimate relations is always a criminal violation of womanhood, and may result, if held to persistently, in alienation of the affections. Teach him that for the sacred office of parentage he should devoutly prepare himself by using every means in his power to attain physical health and spiritual harmony; that his power to transmit like conditions to offspring is largely before maternity commences. After that he should hold his wife not as the instrument of his gratification, but sacredly as the temple of the divine incarnation, shrouding her in his inmost soul, and shielding her from unsuitable associations and necessity for exhaustive exertion. Think you that a generation even of such teaching faithfully pursued by mothers would be barren of good results?

(TO BE CONTINUED.)

**WOMEN AT WORK.**—The editor of the Atlanta (Ga.) *Constitution*, in his issue of the 3d inst., seems to have turned aside from the Ku-Klux and carpet-bag attractions to take a look at the Woman Suffrage question. He facetiously remarks:

The masculine petticoats are making lively war for the ballot. Mother Cozzens still talks. Colonel Susan Anthony grows grayer and more wrinkled in her frantic grabs at suffrage. Mrs. Stanton knows no rest in her giant strides for feminine freedom. The dulcet sisters, Woodhull & Claflin, spread their WEEKLY, and bombard Congress and impressive Congressmen with indefatigable audacity, bewildering fascination and constitutional strongmindedness of argument, for a hearing. We have not heard from Tom Speer, but the chances are that the fair Woodhull has pulled the wool over his orbs. We know she did the business for a young susceptible lawyer of Atlanta. Young and Price and our other tough, stiff-lipped, flinty Georgia Congressmen may have withstood her charms, but we fear to hear from them.

The editor of the *Constitution* might as well understand that it is not our purpose to pull wool over any man's eyes. On the contrary, we seek to enlighten and straighten all cramped and crabbed minds like that of the person who wrote the above. And we intend to do it, too.

**NOT SO BAD AS IT MIGHT BE.**—We find the following among the personal items of some of our exchanges: "Victoria Woodhull" is the title of a new brand of Pittsburgh whisky.

We can stand that; but if it was Cincinnati whisky, we should feel disposed to demur.

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FRANK CLAY;  
OR,  
HUMAN NATURE IN A NUTSHELL.

BY JOSHUA ROSE.

(CONTINUED.)  
CCCCXIII.

A little girl looks in a stranger's face,  
And asks, in simple innocence and grace,  
Her little head scarce higher than his knees:  
"Is father saved, do tell me, if you please?"  
The stranger smiles and kindly pats her head:  
"Yes, yes, my child, your father's safe," he said.  
She thanked him and sped lightly to her home:  
"Tis well, too soon the awful truth will come."

CCCCXIV.

The soldier's wife within her saddened home,  
Who plies her needle through the night, alone,  
Waits, tremblingly, the lagging hour to come,  
In the Gazette to ascertain *his* doom;  
And now and then she peers into the night,  
To catch the faintest ray of morning light;  
'Tis read at last—her piercing scream is heard—  
Rocks back and forth, but cannot speak a word.

CCCCXV.

She wildly throws her arms above her head,  
In agonizing tones repeats, "Dead, dead!"  
Then brings them down again upon her knees;  
Her pulse is stilled, her life-blood seems to freeze:  
"And must his body also pay their price,  
And reek a victim to the sacrifice?  
Then let me die, take me from earth away—  
I've naught to live for now, no wish to stay."

CCCCXVI.

"I prayed for him as woman never prayed,  
That all men's erring passions might be stayed—  
That God would, in His wisdom, soon appease  
This strife, and mankind live again in peace;  
On bended knees, each night, I humbly craved  
That he, at least, in mercy, might be saved;  
And yet he's gone, and here am I alone;  
O, 'tis enough to turn my heart to stone."

CCCCXVII.

Such is, and has been, ever will be, war,  
Till man, at last, will learn to "look before  
He leaps," nor bend beneath the yoke his neck,  
Destroy his substance at the monarch's beck,  
Who stands and views him in the battle's fray,  
Content that *those who fight are those who pay*;  
That though they die and orphan children weep,  
It costs him not a cent, an hour's sleep.

CCCCXVIII.

On reaching Dover, Frank's ship (The Medea)  
Was fastened to the "Admiralty pier;"  
He passed the custom-house (that awful bane  
To traveling), and straightway took the train.  
Then, from the window, bought "The Telegraph,"  
And listened to the "Porter's" merry chaff  
On "furniters," who looked so "thundering queer"—  
One questioned, "Stand a half a pint of beer?"

CCCCXIX.

At last he stands on London bridge, and notes,  
In mute surprise, the d rty penny boats.  
The "mud-larks" wallow in the mire below  
In search of half-pence, which the strangers throw.  
The "buss" conductors shouting, as they pass,  
"St. Paul's Church Yard," "The Temple," "Charing Cross."  
At each end of the bridge the pestering venders  
Stand "vending" watches, combs, dolls and suspenders.

CCCC.

He gains the Surrey side, his wondering stare  
Attracts attention from the urchins there;  
One doffs his crownless cap, says, "Take your bag, sir?"  
Another asks, "D' ye want a buss or cab, sir?"  
"I want to go to 'New Cross,' is it far?"  
Frank asked, "Four miles" (said one)—"here, right you are."  
He winked and gave a cabman a sly nod.  
Said, "Here you are, Bob, here's a tip-top job."

CCCCI.

The lucky cabman quickly leaves the stand,  
The urchin pulls his hair, extends his hand,  
Receives a sixpence, saying, "That's the hammer,  
So help me bob, he's given me a tanner."  
The cabman cast a longing, wistful eye  
Upon a tap-room, saying, "Ain't it dry?"  
Frank answered, "What, the weather?" "Yes, I guess."  
The disappointed cabman answered "Tis."

CCCCII.

Frank's father had at New Cross an old friend,  
A Mr. Black, who promised to attend  
To Frank on his arrival, and prepare  
All things in perfect order for him there,  
And, ere Frank had arrived, this friend procured  
A shop for him to work in, place to board.  
Frank found all settled to his satisfaction,  
And took a week preparatory to action.

CCCCIII.

The shop belonged to an old railway firm.  
He found there was an excellent chance to learn  
The ins and outs and details of construction.  
Although the old hands interposed obstruction.  
"Another of those gentry's sons," said one,  
"Who, just to get a smattering, has come  
To learn the names of work, then take position  
And drive all us, poor devils, to perdition."

CCCCIV.

But Frank was not by all their talk appalled,  
And being firmly, finally installed,  
He set to work and learned surprisingly  
By dint of, now and then, a little fee.  
He soon got into the best workmen's graces,  
Obtained good work and advantageous places;  
The petty foreman, too, as well as men,  
Expected sweetening presents now and then.

CCCCV.

Frank boarded with a certain Mr. Blair,  
A cockney born and bred, sir, through and through;  
Considered he had traveled here and there,  
There wasn't very much but what he knew.  
Once went to Gravesend, sniffed the ocean air,  
And saw the sea, and bathed right in it, too;  
'Tis true he saw no mermaids, whales, or lumps,  
But then he fairly gorged himself with shrimps.

CCCCVI.

Went several times to see the Lord Mayor's show,  
And traveled, some years back, to Greenwich fair;  
And "backed the winner of the Derby" (though  
'Twixt you and me that's neither here nor there,  
Since he had tried some twenty times or so);  
Knew every nook and corner, he'd declare,  
Of London, from the Isle of Dogs to Brixton,  
And every single street that ran betwixt 'em.

CCCCVII.

You know, of course, he wore a shiny cap,  
And liked his glass of good old "Barclay Perkins,"  
And, in the season, patronized the sprat,  
With pickled onions, cabbages, or gherkins.  
And in the "Jolly Briton" sometimes sat  
And sang "My Pretty Jane" or "Polly Perkins,"  
"God Save the Queen," "Britannia Rules the Waves,"  
Which tells you Britons never, never shall be slaves.

CCCCVIII.

I must say one's approval it must meet,  
To see a fellow "sweating like a bull,"  
His shirt-sleeves rolled up, lugging through the street  
A wheelbarrow, with paving stones quite full.  
The perspiration falling at his feet,  
Drive on before and then behind him pull  
His load, while he, in patriotism, raves  
That "Britons never shall be slaves."

CCCCIX.

Or "Merrie Maids of England" vending sand  
Or silver c s, a grand poetic sight;  
Or on a corner, at a little stand,  
Vend baked potatoes, every day and night.  
Her sister passing, having in her hand  
(And, on my word, it is a common sight)  
A box of matches, loaf, a pint of beer,  
With water-cresses, sprats, or other cheer.

CCCCX.

Well, Mr. Blair's a nice man, in his way,  
And has some very rich relations too,  
At least so all his friendly neighbors say.  
Some *spiteful* ones, of course, say, "Bah," or "Pooh,"  
That they're "as good as he is any day;"  
It wouldn't do to tell you all they knew,  
They shake their heads in a mysterious way,  
Which has more force than aught that they could say.

CCCCXI.

His only daughter, Eva, was a child,  
Whose earnest look appeared to search each face  
For sympathetic thoughts to those which smiled  
And lit her soul with their enchanting grace.  
Her large blue eyes so eager, yet so mild,  
Once gazed upon would hold you in embrace—  
They seemed to search for something here and there,  
Then turn in disappointment and despair.

CCCCXII.

The pretty goldfinch was her special pet,  
Would sing more sweetly when it saw her near.  
She tended, too, a box of mignonette;  
One graceful flower she held doubly dear,  
A little simple dark-blue violet,  
Beneath whose foliage she would daily peer  
To note the little buds just newly born,  
Collect the seeds from ripened seed-pods shorn.

CCCCXIII.

Upon the parlor wall hung an engraving,  
Milla's "Light of the World," which seemed to shake  
Her very soul and satisfy its craving;  
From its enchantment she could scarcely break.  
At every eve, just ere the light was waning,  
Upon a little cushioned stool she'd take  
Her seat, and fix her blue eyes on its face,  
Till scarce its light from shadows she could trace.

CCCCIV.

Her age was seventeen, and yet she seemed  
A little girl withal, her peaceful mind,  
With childhood's early freshness, fairly gleamed,  
And every word and action seemed so kind,  
Her every motion with serenity beamed,  
Her soft and silv'ry voice would leave behind  
Its cadences, which thrilled so soft and clear,  
They held in bondage the enraptured ear.

CCCCV.

When Frank was introduced, young Black was there  
(The son of Mr. Black, Frank's father's friend),  
Who gave the stranger an unpleasant stare,  
Which to increase Frank's comfort did not tend.  
Tom (that's his name) mused, "Ah, you'd best take care,"  
As he saw Eva Blair upon Frank bend  
A very pleasant look, as if to say,  
"I'm sure you're welcome as the light of day."

CCCCVI.

Tom Black was quite "a lion" in the shop,  
A leading hand in all the mischief done;  
His "wild oats" were a most prolific crop,  
He called it "seeing life," and thought it fun.  
On an excursion, at an evening hop  
The others said he was "a number one,"  
And kept things lively, for he never lagged,  
But always woke the others if they lagged.

CCCCVII.

Well Tom and Frank had quite a lengthy chat,  
The end of which was Tom was half inclined  
To look on Frank as somewhat of a "flat,"  
Or, as Tom called it, "fifty years behind;"  
He said he'd show Frank all the ropes, for that  
Frank smiled, and said, "I thank you, you are kind,  
But don't think I shall have much time to spare."  
Tom's face fell as he thought of Eva Blair.

CCCCXVIII.

Frank being settled in his new-found sphere,  
We'll leave him now to follow his career.  
Of course, he wrote at intervals to Cora,  
And laid all his new hopes and fears before her;  
Described his new found friends and occupation,  
And thus we leave him for a short probation,  
Or, say, an interval of some two years,  
But have for his *ad interim* no fears.

CCCCXIX.

When Pete Grey reached his home he had resolved  
To enter some profession, told his father  
That he had lately pondered and revolved  
The question in his mind, and thought he'd rather  
Take to the law, though he knew it involved  
A course of study; after much palaver,  
The sage conclusion of their lengthy talk  
Was that he should begin it in New York.

CCCCXX.

They called the *Herald* into requisition,  
And put the following advertisement in:  
"A young man of good habits seeks position  
Where strict attention in the end may win  
Advancement, only naming the condition,  
That wishing legal studies to begin,  
He will accept, in lieu of compensation,  
A daily lesson of an hour's duration."

CCCCXXI.

Of course, he meant to study every night,  
As people do, that is, intend to do,  
And if they do not keep the programme quite—  
Well, that is nothing either strange or new;  
'Tis well to make such wise resolves in spite  
Of all experience, that we rarely do  
As we intended, if we make the trial  
'Tis creditable, at least, beyond denial.

CCCCXXII.

And Messrs. Sharp and Twist took Pete in hand,  
And gave to him their serving writs and dunning;  
And told him to be cold as steel, yet bland;  
From morn to night his duties kept him running,  
Some at the door an hour would make him stand,  
While others would be quite a long time coming;  
Some charged that Messrs. Sharp and Twist had treated  
Them very meanly, that, in fact, they cheated.

CCCCXXIII.

Pete found his new position somewhat irksome,  
And not so pleasant as he once had thought;  
It often was convenient to shirk some,  
By saying he had called but had not caught  
Them home, and by degrees he learns to work some  
Manœuvres that he really did not ought  
To practice, but he had a good excuse,  
It saved a "heap" of trouble, some abuse.

CCCCXXIV.

Pete made acquaintance with another student,  
Promoted from the place Pete occupied,  
For Sharp and Twist had found him very prudent.  
He looked so very lamb-like as he lied,  
They thought he would be useful (pray who wouldn't)  
As corresponding clerk, for if he tried  
To speak an uncongenial truth he couldn't—  
Unless it suited them, of course, he shouldn't.

CCCCXXV.

This new acquaintance was unfortunate  
For Pete, he being by his nature weak  
And *malgre*, his resolves, however great,  
Could not stand much temptation ere he'd break  
Them all, relapse into his former state;  
I much regret this fact, but still must speak  
Unvarnished truth, his vows weren't far from safe,  
And might be broken by the merest waif.

CCCCXXVI.

At first he shunned his fellow-clerk as much  
As possible, and thought this course most wise;  
He used his caution as a prop or crutch  
To keep his morals upright, otherwise  
He feared that at the very faintest touch  
Of new temptation, quickly might capsize  
His moral craft. 'Tis well to be aware  
When one's own virtue is a weak affair.

CCCCXXVII.

It is not well to weakness to be blind.  
I know 'tis said, to fear contact with vice  
Displays a fear of one's own strength of mind,  
And is in truth a moral cowardice;  
But then, you know, you very often find  
That a relapse to sin is oft the price  
Of over confidence, and, so to speak,  
"The spirit's willing but the flesh is weak."

CCCCXXVIII.

Foolhardiness is very often praised  
As courage; I oft have seen it tilt  
At vice, and find its fancied valor razed.  
No doubt this happens when its faith was built  
On weak foundations; had th' assailant gazed  
Beneath his armor, then would he have felt  
The truth of what so often has been said,  
That "fools rush in where angels fear to tread."

CCCCXXIX.

Why should it be that error seems so sweet—  
Why is it wrong possesses such a charm?  
That sin is so inviting and will meet  
One in such fair disguise as to disarm  
All virtue's wisdom and temptation greet  
One with the siren plea, "Tis no great harm."  
'Tis thus the wedge is entered, and at length  
We find our confidence beyond our strength.

CCCCXXX.

Oh human nature! who would understand  
Thou must know *all* *thine*! How very few  
Perceive their faults and weigh them with the hand  
Of perfect justice, pierce their failings through  
With undecieving eye, nor be trepanned  
By prejudice. Who has so just and true  
A knowledge of himself, indeed, is wise,  
Strong in the world's but weak in his own eyes  
[TO BE CONTINUED.]



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WOODHULL & CLAFLIN'S  
WEEKLY.

A LIBEL.

"The greater the truth the grosser the libel" is a well-known paradox. A gratuitous calumny, a lie pure and simple, can be disproved, will somehow find its level. Truth hits terribly hard. Its blows are irresistible. Some while ago we found an *on-dit* going the rounds of the press that Jenny Lind was under duress of an indifferent husband, who had dissipated her property and was otherwise unworthy of the treasure intrusted to his careless charge. Grieved to know that so peerless a woman was not exempt from the too common lot of married life, we took the fact as text for some remarks on the inequality of the marriage laws, and on the necessity of amendments, wide and deep, in the social rules touching the relations of the sexes. Moreover, Jenny Lind Goldschmidt has brought suit against certain English papers and has recovered exemplary damages. We are sorry for the papers, if their motives were not corrupt. We are glad to know that Jenny Lind is as happy as every good woman deserves to be. Our virtuous contemporaries have, however, thought proper to assert, in their own elegant phraseology, that Woodhull & Claflin's "raised all the muss." It may be, perhaps is, the fact that until Woodhull & Claflin's noted the occurrence, and made their comment, it was of no more account than other unhappy marriages. Well, we are obliged to our contemporaries for their admission of our value and importance. We take no merit to ourselves; we did but our duty, and if we honestly thought that the wives of any of our leading journalists had bad husbands, we should, out of our very love and respect for those illustrious ladies, use their names and their husbands', "to point a moral and adorn a tale."

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.

TAXATION AND TARIFF.

The Revenue Reform party professes to have found the exact balance between free trade and protection. The country is to be congratulated if any party with power enough to make sound ideas respectable has at last been formed. Some there are who believe the Revenue Reform a wolf in sheep's clothing—the free traders under a new name. Only on the broad principles of universal government, of the most expansive cosmopolitanism, is absolute free trade practicable. The brotherhood of mankind calls for interchange of the products of intellect and industry. But while national prejudices and national selfishness subsist, free trade, in its broad sense, is an impracticability. In revenue tariff, as in protection tariff, the duty of meeting the expenses of Government and the national liabilities is the first proposition. These must be provided, under whatever form of rule or theory of taxation. The secondary question in a revenue reform is the mode in which taxation shall be levied—whether on articles of prime necessity, few in number, but of universal consumption, or by the taxation of certain articles with a view to the effect of such tax imposts on home protection. This latter suggestion in some degree involves the principle of protection. In theory, the Income Tax, properly levied and adjusted, is the most equitable tax that can be imposed. It falls precisely on those most able to bear it; it omits the vast proportion of the workers and operators from its sweep. But the Income Tax is inquisitorial, it is costly in collection, and so obnoxious to the taxpayers that it must be abandoned. This antipathy is, in some measure, justly due to its inequality and to the unfairness of making precarious income assessable in like proportions with permanent income. The conclusive objection to Protection is, that it is a failure; it does not protect. It absolutely obstructs and hampers the greater operations of commerce, and favors the foreigners at the expense of the home manufacturers. This is conspicuously the case in the woolen trade. In other instances the protective duty works for the benefit of a few individuals, who monopolize an article of the greatest value to the whole community, as in the case of quinine. The whole tariff is the result of compromises, in which the old compact, "Tickle me and I'll tickle you," is the one conspicuous feature. The Lawrence and Lowell mill-owners require protection, so they trade off votes with the Pennsylvania iron men; the end being a system of deplorable blunders; a dishonor to our financial intelligence; displaying to the world our ignorance of the first principles in finance, or our asinine patience under the most outrageous overloading. Not less mistaken in principle, though honest in intention, has been Mr. Boutwell's desperate effort at paying off the national debt in the present generation. The life of a nation is perennial. The seed is sown in one era, the harvest is garnered in another. The sacrifices of war or peace are with an eye to the benefit of a future race. We of this generation have suffered all the personal privations, and done the mighty deeds of war, not for ourselves alone, but for all succeeding generations. Yet not only do we bear our own burden, but we heroically undertake to relieve posterity of their just share. True, that in so doing we have raised the national credit: but the cost to national commerce has been incalculable. Mr. Boutwell's patriotic probity is worthy of all admiration, but it is possible to pay too dear for one's whistle. If the revenue reformers can effect a reform in this one particular, they will do a great work. There is no justice, no sense, in the nation of to-day shouldering the debt of the nation of next century. There is yet another point for the revenue reformers; the appreciation of greenbacks. Greenbacks are now the currency of the nation—they have been tried and not found wanting. They are as good as gold; in many respects better than gold—there is no reason why they should not be at par. Let but greenbacks be received and paid by the Government, either at the current gold rates, or under such regulation as may reserve the gold for foreign transactions. Let this be accomplished, and the Revenue Reform party will have won their spurs, and earned their right to be considered a live, independent body.

PLUCK.

Minister Washburne, whatever his political merits or demerits, has done credit to the national reputation for courage in the face of danger. When all other diplomatic representatives thought discretion the better part of valor, and fled from Paris, Washburne held on through the days of Prussian shot and shell, and, worse still, through dog meat and horse flesh. Now he "sticks," with the terrible uncertainties of popular *emoute*, the prompt action and the vain repentance of *sans culottes* impulse staring him in the face. America expects every man to do his duty: mighty few are they who fulfill the expectation. Honor to Minister Washburne!

Boss Tweed, having bought up the balance of power, has carried the Two-per-cent. Tax Levy. Does any one know precisely what cat there is in this meal-tub? The outside show is a limitation of taxation to two per cent. on the assessments—the assessments to be made by four eminent public officials. Boss Tweed would not have paid seventy-five thousand dollars to one man, with sums unknown to others, for the empty honor of fixing a low rate of taxation.

THE NEXT PRESIDENCY AND THE COSMOPOLITICAL PARTY.

No. III.

OFFICIAL PRACTICE AND OFFICIAL DUTY.

It seems natural to imagine that one of the chief differences between the administration of a monarchical and a republican form of government should be in the relations which their officers maintain to the people. Human nature will out, in all positions in life and among all people. Especially will the disposition of most people be made patent if elevated to positions of trust. In a government which does not exist by sufferance of the people, but by hereditary right, and which appoints and controls all its administrative officers, it is natural, perhaps, for most to feel that their positions confer honor upon them, upon which they may assume importance and arrogance over those with whom they have to deal. But that such practice should obtain under a republican form of government demonstrates the fact that there is a weakness somewhere. No officer, under a truly republican government, can by any possibility assume the attitude of master, for he is, in the most complete sense, the servant. But one of the first things which foreigners take note of, when they have business with our officials, is their utter indifference to manners in the performance of what it is their duty to perform and their carelessness as to the applicant's wishes. The simplest inquiries are unnoticed, or answered in such tone and manner as to bring the flush of indignation to the cheek, if not the angry retort to the tongue. In short, strangers to our form of polity would at once conclude that the persons exercising the functions of government were to them born, and that from their positions none might by any means remove them.

But strict inquiry and keen observation will soon satisfy the inquirer that the line of conduct alluded to is not universally maintained, but that at times cringing servility is manifested where a moment previously there had been the loftiest presumption. And what should create still more wonder is, that the difference in these extremes of action, is in the nearly exact inverse proportion of the difference between the importance of the positions occupied, those of minor importance presenting the most arrogance and manifesting the greater servility. So that it comes out that many of the most important official positions are, apparently, very properly filled and in good accord with the theory of the government. But there is one practice which may be said to be universal, and this is in the direction of perpetuating official position either in maintaining the one occupied or of making every possible use of it to gain one higher or more lucrative. This seems to be the first thought of every officer, and all his movements, in his official capacity and as an individual, appear to be directed by this mainspring of action. To such lengths does this desire encourage officers to go, that they are frequently found so far beyond the range of official duty as to entirely neglect it, and so customary has it become as a practice that many seem honest in thinking this their duty instead of the legitimate business of their positions, which, in many instances, is left to deputies and supernumeraries. This practice suggests the query, What is the necessity for the first officer if the second perform all the duties of the position?

If this line of inquiry should be pursued sufficiently, we much fear it would develop the fact that there are at least fifty per cent. more officials than are absolutely required. At first thought it would seem that an administration desiring to repeat itself would incur no unnecessary expenses through superfluous officials. At second thought, however, it becomes clear that in the multiplicity of officials lies the main dependence; for appointees know that so long as the heads remain there is a better chance for other members than there would be in a change. Every person of ever so humble pretensions has friends, and, of course, all the friends of all officers and appointees may be counted upon to support the administration. These friends also have their friends, who, again, have further influence, so that the ramifications of this official influence extends throughout the country, often embracing an entire party excepting the disaffected. If the disaffected amount to any considerable number and influence, or to so considerable a number and influence as to make the success of the "ins." in their attempts to repeat their terms, doubtful, then follows the party sifting, in which it more frequently than otherwise occurs, that the "grain" instead of the "chaff" is separated from the mass.

It is not a little curious to observe the combinations of these manœuvres, and to try them by the test of devotion to the public good. If there happen to fall into office a person who, from integrity and honesty of purpose, will not entirely surrender himself to party plans, and who will not at all times obey the "snap of the party whip," he becomes the mark at which the whole party ridicule is

APRIL 29, 1871.  
levelled. If later comes it will not do ideas for inc Every person is to which h And enough to ar offer amendm right, or whic final vote he One has bu to catch sigh party, and of tive bodies h Democrat ag and whateve erting. Ho cal treachery would have adjoined. Party spi cacy, and s the triumph Not by any sits monarc crat dare ta the misnom lute rule ha face of the is the one-n by a Trajan The fact just the sli quite a nat in supposi vants of th the practic Republic. serve the hearta. S there has until now and their selfishness revel; ar less plot is serious precipita rule the alarmist That p lives, an new po if we lo systems institut one pu branch the n State should would money Soc surely nopol conve ting; the h and; enow from that cion its p to c and t



levelled. If he persist in his "oldenry" it comes that he is read out of the party. It will not do in these times of advanced governmental ideas for individuals to have opinions of their own. Every person must first learn what the opinion of the party is to which he belongs and train his own to meet its demands. And if some adventurous legislator is fool hardy enough to argue against proposed party measures, and to offer amendments which are exponents of his ideas of right, or which represent his special constituency, on the final vote he is seldom found outstanding.

One has but to observe the present condition at Albany to catch sight of about as fine a picture of the rule of party, and of complete departure from principle, as legislative bodies have ever presented. There was an absolute tie. Democrat against Republican, man for man, they stood; and whatever the measure there was no departure, no deserting. Had not bribery and corruption or basest political treachery come to the rescue, etc., probably the lock would have continued until the Legislature would have adjourned.

Party spirit has taken the place of individual advocacy, and sweeps all before or leaves all behind. With the triumph of a Democratic measure do the people win? Not by any means. Peter B. Sweeney wins. He it is who sits monarch-like and issues his edicts to which no Democrat dare take exceptions. And this, forsooth, is called by the misnomer of the people's government! A more absolute rule has seldom been exhibited anywhere upon the face of the earth, either among the savage or civilized. It is the one-man rule as completely demonstrated as it were by a Trajan, a Marcus Aurelius or a Louis XIV.

The fact of the condition is that public men have made just the slightest kind of a mistake—which, perhaps, is quite a natural one when the opportunity is considered—in supposing that they are the masters instead of the servants of the people. This is a complete departure from the practices which obtained, during the early days of the Republic. Then a lofty patriotism, and a sincere desire to serve the people whom they represented possessed all hearts. Since the strife for the success of party began there has been a gradual departure from this rule of action until now there is a vast gulf fixed between the people and their servants, in the depths of which all kinds of selfishness, sordidness, corruption and ambition hold high revel; and if they do not openly threaten, they nevertheless plot the subversion of the liberties of the people. It is seriously to be questioned, if the *denouement* should be precipitated at once, whether they who seek to rule the people would not at first succeed. We are no alarmists, and do not seek to give overdrawn pictures. That power which could openly advocate the empire still lives, and since its apparent death has each day gained new power. Its out-cropping can be seen in all directions, if we look for them under this name. With our immense systems of internal improvements and all our financial institutions in the hands of ambitious men combined for one purpose, and at whose nod and beck even the judicial branch of the Government gives assent, to say nothing of the nearly supreme control possessed over legislation, State and National, what could the common people do should they assume the reins of government. Numbers would amount to nothing if they lacked organization, money or war material.

Such destruction of liberty may not come, but it will surely come if the halt, legislation has made in its monopolizing schemes the past winter, is not continued and converted into an actual retreat. The power which wittingly or unwittingly has, by legislation, been given into the hands of the few must be wrenched from its possessors, and returned to the people who should have been wise enough never to have permitted it to have been taken from them. They are just beginning to see the mistake that has been made, but they do not yet realize how tenaciously this wrongfully conferred power will be held by its possessors. They will not give it up until compelled; and we much fear that simple laws will be defied. If law cannot compel its return blood is not yet so sacred as not to come to the rescue of the many from the grasp of the few into whose hands they had been basely betrayed.

Many of our great men know that the condition is replete with danger, but, as before the late war, they plod along, hoping that small expedients and make-shift experiments may bridge the chasm over which they see the country is suspended. The people, too, blindly trust those whom they suppose their servants, but who, instead, taking advantage of their over-confidence, have usurped all the power.

It is in view of all these things that we call the attention of the people to the immediate necessity of what is made the second plank in the platform of the

#### COSMOPOLITICAL PARTY,

To wit:

A complete reform in executive and departmental conduct, by which the President and the Secretaries of the United States, and the several Governors and State offi-

cers shall be compelled to recognize that they are the servants of the people appointed to attend to the business of the people, and not for the purpose of perpetuating their political positions or of securing the plunder of public trusts for the enrichment of their political adherents and supporters.

VICTORIA C. WOODHULL.

#### MORAL OF THE ALBANY DEADLOCK.

The general public look on at the Albany squabble with much the same sentiment as the baser sort of that same public assist at a dog-fight or a set-to between well-known pugs. They "hooray" at the first knock-down, or groan over a heavy fall, as their sympathies lie with orange or true blue. In this square fight of politicians there is, however, an important element, wanting in the lesser contest, but worthy of consideration by the most personally indifferent of the on-looking crowd. On whichever banner the carrion bird of triumph alights, the lookers-on bear the cost. The fortunes of the fight may fluctuate first to one side, then to another, but the genius of rascaldom having finally made his award, the people pay the stakes.

It is a deplorable, a disgraceful thing that among the men in high places, trusted to do duty and nobly to fill the seats of justice and righteousness in the eyes of all mankind, one rogue can have been found so derelict to all sense of honor and manhood as to sell himself openly, to go back from his pledged word and make truth and honesty things of no account in the history of free institutions. "Fifty thousand dollars and five thousand a year" or "seventy-five thousand down and hang the per annum" is the price of a man's soul. True, there are some misers so mean as to sell their souls for a car-fare, but they have at least the virtue of working in the dark—"they do ill by stealth and blush to find it known"—but the Republican renegade stands on the housetop in broad sunlight, and, clothing himself in a mantle of greenbacks, calls mankind to witness his infamy.

And mankind do bear witness, and, so accustomed are they to political turpitude and knavery, it is to be feared that they will only smile and pass on. "Fenton has slain his thousands, and Tweed and Jay Gould their ten thousands. Great is St. Tammany!"

But there is something behind! The proximate cause of the miseries of France is commonly admitted to have been the corruption and iniquity of the Imperial Government. The whole political system was rotten from centre to circumference. The very plebiscitum was only a concession to principle, a sop to Cerberus. Practically, it was "managed," and the show of public approval strengthened scoundrelism. In what respect are we better than France? It is scarcely worth while to gibbet this wretched Winans. He is merely an accident. The cause lies behind him. Justice is bought and sold in the market-place. Little villains are whipped, great rogues are justified. The very essence of our Democratic theory is government by the many. Our wire-pulling and our manipulation reduce government to trickery and chicane, and exhibit the worst features of Imperialism. No man is fit for office who cannot make money. The very public itself rejoices in the successful official who, out of a thousand a year, can save his five thousand in a short term of office. "That man's smart, you bet!" Winans is the legitimate growth of the garden in which he and his compeers flourish. Figs are not gathered from brambles. The system is the thing to be condemned and held in abhorrence. As the receiver is a greater rogue than the thief, the tempter more accursed than the sinner, so Jay Gould, Tweed and Fenton ought to be incomparably more infamous than their tool and bond-slave.

This consolidation of political power—this overslaughting of legislation by combinations of capitalist and official, are a standing menace to American freedom. Louis Napoleon was not a whit worse in his wire-pulling than Tweed; while he had at least the virtue of faith in France and in the mighty memories of the Napoleonic name, while Tweed has faith in himself and in the public plunder. The social recklessness and profligacy of the Imperial Court of France is equaled, if not exceeded, by the grasping cupidity and unbridled lust of aggrandisement in our great moneyed corporations, first in infamous pre-eminence being Erie.

"The Rev. Henry Ward Beecher has been esteemed a strong believer in woman's rights; but in a recent speech he says that 'women should be employed more largely in the work of comforting. There is continual occasion in the church for consolation. The office of sympathy ought to be more attended to, and women are especially adapted by their natures for this.' This is as true as it is beautiful; but we trust Mr. Beecher does not mean to limit the comfort of woman's consolation and sympathy to the members of the churches, and we hope that he would not, in his appreciation of these blessings, deny to woman the privileges of civil and political enfranchisement. Sweet words are good in their place, but rights are better."

Is it to be inferred from the above that the *Sun* believes in and advocates equality for women, politically as well as socially, morally and intellectually!

**DANGEROUS DISEASES.**—Most of the southern papers have carpet-baggery on the brain and Ku-Klux firmly seated in the system. Woman suffrage will cure them. All other remedies seem to be unavailing.

#### THE PEOPLE'S PAPER

AT

TWO DOLLARS PER ANNUM.

Two more issues will complete our second volume and the first year of the existence of the WEEKLY. When we began its publication, we had a well-defined purpose in view, from which we have had no occasion to deviate. As journalists and publishers, we began without experience. What we lacked we have made some advance in gaining, which we shall use to the benefit of our readers.

It is not necessary for us to say to our readers that the WEEKLY is a success. Every one who has read it knows it must be a success. In these days of truckling to supposed public opinion on the part of so large a portion of the press, there are a great many to whom a free, outspoken paper is an absolute necessity. It is this portion of the public whom we seek, and who seek us, and we are rapidly finding each other, in spite of all the jealousies and animosities which have endeavored to make us "small and black."

The WEEKLY, we considered, would be cheap at four dollars per year. We still think it is so, but our success warrants us in reducing the price to two dollars. We hope to be able, by another year, to reduce it still further, so that it may find its way to every family.

What we desired was first to establish the WEEKLY upon a solid basis, from which there could be no danger of ever removing it. This is assured. We now desire to have the attention of the people to what we shall say. In this, too, we shall continue to succeed, in spite of the very cleverly put-up jobs of some of our friends (?) to conquer us. We do not know any such word as "fail," neither shall we ever permit ourselves to learn it. We are engaged in a just cause, and we shall be both firm and true to it.

The beneficial influence which the country has felt from the course which we pursued during the last session of Congress, relative to the numerous land-grabbing schemes, will be repeated relative to a still more vital question, which will strike our festering Government a blow which will at last expose all its deformities, rapaciousness, and all its graspings for perpetuation. The people do not know to what a despotism they are yielding obedience. It shall be our duty to show them. We shall do so fully and as fearlessly as we have all frauds upon the people, which we have undertaken to expose.

No person, no matter in what position he may be, whether he be Representative or Senator, Cabinet officer or head of a department, a general in the army or an admiral in the navy, or President, can, either by influence or money, avert the blow. This time their case has fallen into inexorable hands—into hearts which beat for the people, who are bled to the last cent to sustain the present administration in their already perpetrated, and also in their contemplated, crime upon the liberties of the people.

To sustain us in the bold political course at which we thus hint, we ask the support of our subscribers, and beg to request that, when their present subscriptions expire, they at once remit to us the new price for the next year. When this price is compared with the price of other journals, and what should be still more to the general reader, the character and variety of the matter contained in each number to that contained in others, we do not see where the people can obtain more for less money. We usually present our readers thirteen pages of reading matter, which are equal to seventy-eight pages of a common octavo volume. Fifty-two numbers, were they reduced to ordinary book form, would amount to the large aggregate of thirty-eight hundred and fifty-six pages of reading matter—an amount unobtainable in any other form for two dollars.

We are assuming nothing when we say that the course we have pursued during the last year has produced a greater modifying effect upon the tone of journalism and the general mind of the country, than was ever before produced in the same time by any other paper ever published. Everybody predicted that our course in exposing railroad frauds would prove our destruction. Never were such things attempted before. Now it is a common affair to take up a paper and find our course imitated therein in some respect. We have also caused a revolution in thought and action in insurance matters, especially in life insurance, and brought the minds of the people to a just conception of the undue expansion of prices of real estate. In the former we have compelled investigation, and the stoppage in some cases of their further contemplated frauds upon the people whose money, year after year, they would otherwise have continued to obtain and use illegitimately, as they had done for years past.

In regard to Equal Suffrage, our course has also changed the whole character of what was previously known as the Woman's Rights movement. All thinking, reasonable persons now believe that political equality is constitutionally established, and that it must soon be accorded to all citizens. When this is accomplished, we shall then be free to devote our whole attention to the solution of the greater question of Social Equality, which includes all the minor questions of Labor and Capital, Commerce and Finance, as well as those relating specifically to the different sexes and to the rights of children as therein involved.

**MAKE A NOTE.**—Seventy-eight women are now regularly ordained preachers among the different denominations in the United States. What is the world coming to?

## POLICEMEN AND PROSTITUTES.

The Social Evil, as prostitution is termed in polite society, is not a pleasing topic. Many persons well meaning, but with weak back-bones, would like all such disagreeable subjects omitted from their panoramic views of life. Every fact, moral or physical, however, has its value and significance. No humanitarian or philosophic observer can ignore prostitution, no moralist can pass it over without inquiring into its causes and consequences. The generally received idea is that prostitution is an evil, a cancer in society to be extirpated by direct treatment. Prostitution is, in itself, an unmitigable offence against morals; the prostitutes are outside the law. Any severity or brutality against the class or the individual is not merely justifiable, but is rather praiseworthy. Virtue, or its appearance, must be sustained at any price. To this end a "haul," in police phraseology, was recently made of ninety-four women in Greenwich street. They were taken out of their homes or holes, and, in broad daylight, marched through the streets to the Tombs, and there disposed of in due form of law. This capture was a triumph to the police, and is an added proof of the steady desire on the part of that spotless body to administer justice, to promote order, and to compel men to walk cleanly, and to forswear—not sack only—but anything that may be hurtful to their well-being. Well, the police did their duty. It is to be presumed that the police would not exceed the law. It is also to be presumed that the law sanctions a forcible entry into a dwelling, be it a palace or a cellar, and the dragging out of the tenants, clad or unclad, and their punishment, not for specific offences but for irregular lives, dangerous to the community. If this be law, it was the duty of the police to enforce the law. Further, prevention of crime is vastly better than its punishment after commission.

Yet law and justice are replete with strange inconsistencies. The ninety-four having been sent to the Island, or some other reformatory institution, are put out of sight. The purlieus of Greenwich street will be so much the purer for the next few months. When they come out from their purification, the ninety-four will have been reformed by good teaching; work will be provided for them; and having been washed and regenerated by the humanizing influence of Blackwell's Island, they will not go back to Greenwich street. Oh, no. The ninety-four were arrested *ostensibly* because they were evil doers, *really* because they were poor. Will it be believed that the ninety-four would have been arrested had they lived up-town, say, in or about Fifth avenue or Broadway? Would a brown-stone house have been invaded by a band of police, in broad daylight, and the denizens have been carried off when "not plying their vocation?" There are brown-stone fronts dedicated to such uses, and others than ill-fed, worse-educated, half-brutish creatures visit such houses. Policemen are men, it is not expected that they will treat women with needless brutality; and it is probably part of their official duty to stand and converse with "the girls" on Broadway in the fine evenings. It is said that prostitutes pay a share of their poor gains to policemen, besides other privileges; but only the policeman and the prostitute know this—and who would take the word of a prostitute? If it were a gain to society to make this great "haul," it will be a greater gain to visit the up-town houses, especially the houses of assignation [the Parisian police maintain that assignation is more injurious to society than prostitution], and there to make a haul of the inmates and visitors, especially the gentlemen, only not in the day-time. Some reputations are so delicate they will not bear the sun.

## SIGNS OF THE TIMES.

[From Forney's "Press" of Satu dah nat.]

"Michigan promises to take the lead in the woman's rights movement. Her colleges and schools no longer recognize sex in the admission of students. A woman has been admitted to practice in her Supreme Court, and at the late election two women were allowed to vote. The West is more favorably disposed toward the woman movement than the East; and with Wyoming and Michigan already enlisted in their cause, our universal-suffrage friends have encouragement enough to carry a whole campaign. The cosmopolitan party may yet be a power."

There is significance in the above; a very respectful tone toward all favorably disposed toward the woman movement, and the claim of friendship toward those in favor of universal suffrage. From unmitigated contempt for all who advocated woman's political rights, to the admission that "the Cosmopolitan party may yet be a power," is a stride into which the conservative Press could only have been forced by an evidence of success too palpable to be longer disregarded.

Just one week from the date of the above-quoted article, the following appears in the editorial columns of that superlatively-conservative and respectable paper, the Philadelphia Inquirer:

In one thing at least the "woman's rights" advocates are mistaken, and that one a most important point in the puzzling question at issue, namely, that women would prove more faithful and trustworthy than men in all positions of private trust and public power, thereby reforming both private business circles and purging public offices of the corruption now disgracing so many of them. Stern, practical facts, however, overturn this pretty theory in a most unceremonious manner. The latest cases in point are those of Miss Morey, a post-office clerk in Cortlandt county, N. Y., who has been arrested on the masculine charge of robbing the mails. The other is that of one Anna Gibson, with numerous aliases (another stale device of male rogues), who has

been obtaining money under false pretences. In our telegraphic and local columns we are called upon to record similar cases every week, and this, too, while woman's rights is still a mere experiment. If we have these occurrences in the "green tree, what shall we have in the dry?"

From the term "woman shriekers" to "woman's rights advocates," and from an affected or real contempt for the whole subject, to an admission that it is a "puzzling question"—is an evidence that even Mr. Harding is waking up to a fact that wiser people have been contemplating for a good while. It is to be hoped that, for sake of the intelligent character of the Press of the country, the contemptible puerilities which have characterized almost every notice of the woman movement, will now be dropped, and that those whose business it is to report the proceedings of respectable assemblages, will do so, at least with decency if not with intelligence.

Gentlemen of the Press, the time has gone by when you can afford to treat the question of universal suffrage with any but the most profound respect. You should have led public opinion in the matter; as you have not done that, at least keep pace with it, or you will yet be ground between the upper and the nether mill-stone of public opinion. Take this for prophecy, or what you will, but heed it, nevertheless.

J. F. BYRNES.

## FAIR-CRITTENDEN—BLOCK—McKAIG.

When two men fall out the cynic asks, "Who is the woman?" This contains an implied compliment. Men's transactions without the intervention of "the sex" are so tame and flat, that nothing can occur worth quarrelling about. In the two law-suits at the head of this article, women are in question. In the one case a brother slays the seducer of his sister; in the other a woman rights herself. Without justifying either result, we take the cases as the newest illustrations of the imperative need of radical alterations not only in the statute law, but in the more powerful unwritten law of public opinion. It is a discredit to the age in which we live that there should be no available remedy against McKaig, the seducer, except killing him; still greater discredit that mankind should be so grossly inconsistent and unreasoning as to condemn the seduced, while pardoning the seducer. If the evidence be credible, it is quite sure that Block will be acquitted, because the public will sympathize with the outraged honor of the family. And yet that very same public will look in cold contempt on the unhappy girl, doubly injured by the lust and perfidy of her lover, and crushed beneath the load of open exposure and her brother's risk of life. In the Fair-Crittenden case, no doubt Mrs. Fair was insane when she killed the man who inscribed himself her husband. The relations of Mr. and Mrs. Crittenden were those of bare legality. Both Crittenden and Fair seem to have been a couple outside the pale of ordinary common sense or self-control. It is undeniable, except by rampant fanaticism, that had not Mr. Crittenden been under compulsion to abandon the woman for whom his passionate letters evince his affection up to the very moment of his death, she would not have been driven to despair, and he would not have been killed. Of course the howl of old-time prejudice will be raised above the rights of poor, neglected Mrs. Crittenden and the dead man's family. They seem to have known all about it, and to have been content, provided only that the property was all right. Is not the leash of self-interest, for the most part, the world's strongest marriage-tie?

Mrs. JESSE FREMONT.—Mrs. Jesse Fremont looks as youthful as ever, but her hair is prematurely white, and lends additional beauty to her face. She was married to Mr. Fremont very much against her father's wishes, but the old gentleman, who, by the way, was Thomas Hart Benton, or Old Bullion, as he was called, United States Senator from Missouri, allowed the ceremony to take place in his own house. After it was over, Mr. Benton wrote out the marriage notice, and took it to the Washington Globe office. Handing the notice to Francis P. Blair, senior, who was the editor of the Globe, General Jackson's organ, he requested its insertion. Mr. Blair read over the manuscript, and the following dialogue ensued:

Blair—Colonel, this is not in the usual form of marriage notices. It now reads that Miss Benton married Mr. Fremont. Permit me to transpose the names.

Benton (very emphatic)—No, sir; no, sir; John Charles Fremont did not marry Jesse Benton, sir; Jesse Benton married John Charles Fremont, sir.

The announcement appeared in the Globe as it was written.

A QUESTION ANSWERED.—A correspondent asks us whether, if woman suffrage is established, the North Carolina two-headed girl, so called, will have two votes or one? We think, for the purpose of answering the question, we can give the monstrosity a plural position and call them girls, as their mother gave them two names—Millie and Christiana. They have two hearts and two heads, and would be as much entitled to two votes as Chang and Eng, the Siamese twins.

A RISING WOMAN.—Rev. Miss Georgia Benedict, only a few weeks since, was a type-setter in a printing-office in Fond du Lac, Wisconsin. She is now a regularly licensed preacher of the Methodist Church. She will yet wear bishop's robes.

## LABOR AND CAPITAL.

We shall now regularly resume the consideration of this subject, the continuance of which was rendered necessary by the extra amount of labor which the question of Equal Suffrage has demanded since the middle of December. Since then the question has assumed somewhat different proportions from those which it previously possessed. It has been found that very many of the leaders in the so-called labor movement are really representatives of a much wider movement. They are really humanitarians, and as such are interested in all reforms which are based on principle.

There are various branches and divisions in the ranks of those who are comprehended under the common appellation of the Labor party, and it seems that they are almost impossible of consolidation for practical purposes. That is to say, they are not so fully imbued with the great principles of freedom, equality and justice, which underlie all genuine reform, as to recognize that as individuals they are but part of the great common movement. This has been the fault and the cause of the failure of all reformers in all ages. True reformers must first find and plant themselves upon the great fundamental fact of universal brotherhood, which is broad enough to admit of every member of the human family, before they may hope or expect to work constructively for society. Firmly based on this fact it is easy to believe every one free, equal and entitled to justice with themselves.

In our last number some phases which the present systems of taxation present were considered. It was found that there had been collected upon woolens, cottons, sugar and molasses, coffee and tea, \$100,000,000 for the current year, and that of this sum the laboring classes paid the larger part, whereas by a system of direct taxation they would not be taxed. It was also shown that the head of a family expending four hundred dollars per annum for these articles is virtually taxed by the Government for its support the sum of one hundred dollars per annum, or in other words he pays a tax of one per cent. upon ten thousand dollars.

Further consideration shows that even this large sum and tax is but a part of the extra amounts which the system of protection forces from the producing classes. Not only do they pay the duties on imports to support the Government, but they also pay a much larger sum to the home manufacturers of protected articles, in comparison to with which the duties on imports are but a tithe.

The people are made up of three great classes. The wealth-producing class, the wealth-consuming class and the wealth-accumulating class. The first are our laborers, the second are our middle-men or merchants and the third are our capitalists; which last also include manufacturers because they, simply as individuals, never produce anything any more than the capitalist does, who employs and robs the laborer.

It thus appears that the wealth-producing class is at the mercy of the other classes.

To the middle-men nothing matters much. If prices are high they make their per cent. If prices are low they do no less. If they pay a high duty, they charge it to their customers who consume the goods upon which it was paid. If they pay no duty upon imports, they charge their customer, who is always the wealth producer, the same per cent. advance upon costs and expenses. All the goods they purchase and sell, cost the consumers over and above a legitimate price, their support and what they accumulate. All the accumulations of the capitalists are also just so much taxation upon the producers of wealth, so that it comes that both the manufacturers and capitalists not only live upon the laborers, but all their accumulations are either directly or indirectly filched from them.

Is there any freedom, equality or justice in such results? Is it to be wondered that the laboring classes are beginning to feel the weight of this tyranny? But like the first agitation in all things, the agitation among them is mere effervescence without order or organization. As agitation of thought is the beginning of wisdom, so will it prove in the case of the Labor party. If we mistake not, order and organization is soon to come to the Labor party, or they will come to order and organization in such a manner that they will find their deliverance.

A political party must be organized so broad in principles that all isms and cliques may find shelter and justice therein. Such, it is intended, the Cosmopolitan party shall be.

## FEMALE FREEMASONS.

A vast deal of argument has recently been expended upon the question of the number of female Freemasons. Those who are fully informed upon the subject know that there is not and never was but one regularly initiated woman among the "brethren of the mystic tie." Her name was St. Leger, and the story of her initiation is thus told: She was the daughter of Lord Doneraile. Actuated by curiosity, she concealed herself in a room during the holding of a Masonic Lodge, and was discovered by the brethren before they separated. At the earnest intercession of her father and brothers, who were present, her conduct was pardoned, and having sworn never to divulge the secrets of the craft, she was duly constituted "a free and accepted sister." Miss St. Leger—afterward the Hon. Mrs. Aldworth—became a celebrated character, and often took part in Masonic processions, attired in full Masonic costume.



## THE TAUNTON WOMAN'S SUFFRAGE ASSOCIATION.

The annual meeting of the Taunton Women's Suffrage Association is to be held in that city on Tuesday, May 2, 1871, and will be an occasion of great interest to the citizens, if we may judge from the preparation and efforts of the cause are making. Miss Hunt has been engaged for the meeting which will be continued day and evening. Many distinguished advocates of the cause have been invited to be present. Among them Mrs. Livermore, Mrs. Howe, Lucy Stone, Rev. J. Freeman Clark, Colonel Higginson, Rev. Mr. Wright, Rev. R. H. Shipp, Rev. Wm. J. Potter and William Lloyd Garrison. Delegates from all parts of the country will be present, and preparations are being made to give all who come a generous hospitality and a cordial welcome. The Taunton Association, says the Taunton Gazette, means work, and proposes to give the community every facility to hear and judge of the importance, necessity and usefulness of the effort to promote what they consider the most desirable and promising reform of the times.

**AN OBTOLD TALE.**—A young and handsome girl named Bens recently committed suicide in Elmira, N. Y. She had been abandoned by a young man upon whom she had bestowed her affections. She left a letter for him in which she wrote: "I am not your first victim; but I beg of you let me be the last. Be sure before you ask another to be your wife that you love her." If girls could be taught to partake a little more of the "strong minded," and not be fooled and led away by every young popinjay that seeks their society for his own selfish purposes, there would be fewer facts like the above to record. "First be sure you're right, then go ahead."

**INDIANA IS COMING.**—The Lafayette (Ind.) Journal says: "The courts of Michigan have decided that women of twenty-one years of age have a right to the ballot. The Indiana courts may do the same thing. We have here no argument to present, pro or con, but would like to see the test made. There are hundreds of women who are burning with an indignation which they would like to make felt at the polls, when the question of sustaining our free schools comes up in May."

**THE FORCE OF THE FIFTEENTH AMENDMENT TO BE TESTED.**—Miss Watrous Mather and Miss Smith, the former a Republican in principle and the latter a Democrat, offered their ballots at the recent State election in East Haddam, Conn., and they were refused. They are preparing to appeal to the courts under the Fifteenth Amendment. The question is also coming before the courts in South Carolina.

**COMING OCT.**—It is announced that several prominent Iowa papers have come out for woman suffrage. We shall soon begin to count converts among the editorial fraternity by hundreds. We have faith in all, and hope for all, except the old curmudgeon of the Louisville Courier-Journal. He is past praying for.

**THE ISSUES OF THE DAY** are to be the subject of a Democratic manifesto. It is about time that Democrats should have a policy, and that we should know a Democrat when we meet one. What is the Democratic doctrine? Who can tell? Fernando Wood brought in a lot of resolutions which were absolutely transparent, they were so threadbare. If the Democrats are anything better than the merest obstructives and stumbling-blocks, objecting to the "ins" only because they are the "outs," they will let us know where they really are. There is plenty of work for a patriotic party. If they will come squarely over to the woman citizenship, and, for once, adopt equity and common sense into their new declaration of rights, we will give them an amnesty for all their past offences and ignorance. If only their leaders could read the signs of the times!

**INHUMANITY AT SEA** is a sensation heading common enough; but does any one ever know of a conviction following the charge? Seamen may be brutal, may be insubordinate, may not be open to soft persuasion or gentle arguments; but they are human beings. Discipline must be maintained, and the one-man power is the safeguard of the ship at sea. But this does not mean knocking men down with billets of wood, or hiring mates on account of their ability to cut a man's head to pieces with brass knuckles. How is it that the ship's officers are always right, and the crew always wrong?

**GOVERNOR CLAYTON** has made one of the strongest speeches of the day on the Ku-Klux. He pledges himself to the fact that thirty-eight thousand men were banded in Arkansas alone, all ex-Confederate soldiers. Law and order call for the repression of secret political organizations. Secrecy is suspicious. Political cut-throats are not more respectable than other cut-throats. Let them be repressed at all hazards.

**WINANS** is expected to make a dying speech. In any community but ours he would be deemed dead as Ajax; but we respect success, and with that by bribe, he may bloom out again in politics as glorious as a big sunflower. Let us have the confession. Now we only know where a man can find a buyer for his vote; then we shall know how many votes were for sale, and why the Republicans at Albany put up that little game of party purity.

## FOR AND AGAINST WOMAN SUFFRAGE.

On the 29th inst. the *Post* published an editorial in which Mrs. Victoria C. Woodhull was the inside track. It is true that she has many admirers, but they later under the influence of living in the dark, and their mere moral support can hardly be expected to carry the day against a host of those who are not Americans armed with talent. To find this out, the *Post* in its fair page, the fair copy of it will have the support of the suffragists who will carry on an imaginary campaign and cast the electoral votes under the illusion that they are the individuals entitled to in the Presidential election. Moreover she will bring into the contest what Train obviously cannot, the undivided support of the disunited, together with the political support of King John Corner. She is a doubly trained, quadruply developed spiritualist of sextuple medium power, and, unless she is grossly deluded, she is under the constant supervision of a committee of five spirits, of which the spirit of Demosthenes is chairman. The names of the others are not given, but it is fair to presume that they were selected from the whole realm of ghosts for their gift of gab and special fitness for campaigning purposes generally. George Francis is tolerably fluent, but how he is to talk down such combined volubility as this, is not easy to see. When the Woodhull takes the stump, goes off into a fine trance, and gives vent to the simultaneous utterances of the five most famous orators the world has ever seen, all advocating her claims in as many different languages and styles of argument, it will be time for ordinary candidates to hold their peace.

The above bit of pleasantry, no doubt, will wrench a smile from some of the old fogie readers of the *Post*; but we have authority for saying to it that Young America, the supporters of progress, the workers for the advancement of civilization, the admirers of justice, the upholders of right and the expounders of constitutional law look upon our movement as one destined to produce a revolution in our political affairs more speedily than any change in our organic construction ever was made before. We can afford to have jokes aimed at us, for we are in a position to say, Step aside and give us room; our march is onward.

**THE NEXT PRESIDENT.**—The Columbus (Ga.) *Enquirer* publishes the following in the most conspicuous part of its issue of the 6th instant:

**WOODHULL & CLAFLIN'S WEEKLY**, published in New York, dies the name of Victoria C. Woodhull as the candidate of the "Cosmopolitan Party" for the Presidency, and says that it does this "as a continual warning that some woman will be the next President."

We are in earnest, Mr. *Enquirer*, and for the kindness you display in making the announcement we will put your name upon our list of friends.

**A BUXOM WIDOW.**—The Rev. Widow Van Cott, who, by her exhortations and peculiar style of oratory, is creating such an excitement among the Methodists, is decidedly of the *embonpoint* order of human architecture. She weighs two hundred and twenty pounds, and is not tall at that. She fights the devil in all his shapes, and it is said has already been the means of bringing three thousand six hundred benighted souls unto the Father of Righteousness.

**POLITICAL TRICKS IN NEW HAMPSHIRE.**—At the recent general election in the Granite State, a young lady in Nashua ran against her father for a member of the School Committee and was defeated. It has since been ascertained that the old fellow bought up a lot of Cincinnati whisky and used it pretty freely among the lower order of the electors of the town, and by that means secured his own election.

**A NEW WAY OF OBTAINING DIVORCE.**—It is said that unquiet and discontented husbands in St. Louis, who cannot brook the law's delay in ridding them of their wives, have adopted the plan of shutting off the gas in their dwellings, and using "non-explosive" kerosene. Their object is accomplished in a few months, at longest, and they say that the sexton's fees are less than the lawyer's.

**EYES ARE OPENING.**—The New York Times says it is monstrous that "tens of thousands of educated American women are excluded from all share in public affairs, in order that a horde of ignorant men should tyrannize over our entire society." There spoke the spirit of Henry J. Raymond.

**THE SOCIAL EVIL.**—The parsons of Syracuse, N. Y., are holding weekly meetings to consider the subject of the social evil. They have not yet discovered a remedy. When they do they will promptly give the world the benefit of their deliberations. Until that time comes we must watch and pray.

**NOT A BAD IDEA.**—Some of the Western juries have adopted an easy, and what ought to be a very satisfactory plan, for settling questions of damages. It is said that each juror marks down the amount which in his judgment seems just. They then take the aggregate, divided it by twelve, and the product stands as the verdict.

**PUT THAT AND THAT TOGETHER.**—On Monday, April 10, five hundred barrels of Cincinnati whisky were landed on the levee in Louisville. On Wednesday, the 12th, the Louisville *Courier-Journal* appeared without a line of editorial.

**MOVING ONWARD.**—Hundreds of women now occupy political offices, such as postmistresses, school directors and trustees, justices of the peace, commissioners of deeds, notaries, judges on the bench, and, in one case at least, the office of sheriff. Whither are we drifting?

**WOMEN ON JURIES.**—The Louisville (Ky.) *Courier-Journal* is opposed to women serving on juries, and this is the argument:

Suppose, for instance, that there was a jury composed of Anna D. Kinson, Susan B. Anthony, Kate Fields and Olive Logan, and they were trying a man who had shot and killed his grandparents, butchered a large family of women and children, and had burned the house down to conceal the crime, and should propose while the trial was going on to turn Mormon and marry the jury—why, they would acquit him and turn him loose before the court had heard half the evidence.

The Lord help you, Mr. *Courier* or Mr. *Journal*, or whatever your name is, if you was the man that were to be tried, there would be a subject for the dissecting-room before a week passed.

**NO SECOND PLACE FOR U.**—The gentleman editor of the Louisville *Courier* says:

The Hon. Victoria C. Woodhull, the enameled candidate for the Presidency, should show her respect for gray hairs and the mental weakness of age by taking the second place on the ticket for 1872, and giving General Grant the first. Politically and intellectually, General Grant is a much older woman than she is.

No, sir; we cannot accept the second position on the ticket, for Grant "or any other man."

## MISS REAM'S LINCOLN.

The *Tribune*, with a bitterness and rancor which can only be accounted for by its constitutional diathesis antagonistic to the rights of women, continues to vomit forth columns of stuff, editorial and communicated, which it would have its readers believe legitimate art criticisms and utterly crushing to Miss Ream's Lincoln.

A pseudo critic, "D.," hailing from Washington, and indorsed editorially, fills three-quarters of a column with the imaginary history of the methods by which she obtained the job, and half a column in a feeble effort at criticising the work, but only to write himself down to all sensible people a miserable, piqued pretender who lacks both honor and capacity, and the *Tribune* as willing to descend to the most dishonorable means of sustaining its own predetermination to manufacture a false opinion of the merits of Miss Ream's work. Just here I allege that no honorable man will resort to the methods of this writer in advance of a just criticism and correct judgment on the intrinsic merits of the work. For it matters not how the job was obtained—what was paid for it—whether Miss Ream was educated or not—but only is this a complete likeness of Lincoln in the act represented?

Unfortunately for this writer he does not seem to comprehend the domain of sculpture, and confounds with it another and essentially different art, and demands substantially that Miss Ream should have done that which is impossible in the nature of things for any artist to do. Marble may be made to express form, action and attitude. Its transparent whiteness precludes the possibility of making the living soul speak from the blank stone. The assumption to the contrary by the *Tribune's* correspondent shows the ignorance of the critic and the malevolence of the editor.

If Miss Ream's infantile efforts presented heads of Congressmen "on an everlasting drunk" there would be an eminent fitness of the busts to the subjects.

This "pious pastor" and "blunt Englishman" may have agreed upon art, and yet, like himself, have been no artist. "Blunt Englishmen" are not apt to be eminent art critics, and clerical functions are not incompatible with coarse tastes and unrefined ideas. He should have first shown their capacity, and afterward introduced them as authority. The "profane Briton and pious pastor" understood each other, and agreed with him, and so all three understood and agreed; ergo, they are all artists, and correct in judgment.

"We search in vain for the shrewd, simple-mannered man, of an active, stormy life, in this strange effigy, that holds out a scroll as if presenting a testament of great value, and yet has the head thrown forward in a thoughtful, musing mood." Mr. Lincoln was an awkward, simple-mannered man, of quiet life, until he reached the Presidential chair; and from his peculiarity of form, manner and life in the role selected, is one of the most difficult works artist ever attempted.

To the candid critic, this marble stands, as it must stand, to be Abraham Lincoln, in thoughtful, not musing, mood, bowed down with the weight of the great responsibility of his act, with all its unknown possibilities.

In form, in act, in attitude, leaning gently forward, with bowed head, in deep thoughtfulness at the deed that might well blanch with deadly pallor the face of bravest warrior that ever rose to power over the dead bodies of slaughtered thousands, stands this statue, a monument of the genius of an untutored girl.

Lincoln was not a warrior in form, taste or fact. The act was not that of a chieftain, but a statesman. Any comparison, therefore, between the two characters in ideal or fact, is far-fetched and disingenuous. As a work of art, it stands far above the average of similar works produced by the *genus homo* at the cost of the nation.

With a single remark I close this review. I will not say, like Greeley, that this man lied when he declared his belief that Miss R. borrowed and copied the work of the son of Clark Mills, but that I believe he sinned against the truth.

JOHN B. WOLFF.

## JUSTICE FOR WOMEN.

## The General Feeling in Washington on the Subject of Woman Suffrage.

From the Washington Chronicle, April 15.]

The woman question in Washington has assumed a form now in which the best women can deal with it successfully. Comparatively few women care for their political rights, but the noblest and the best are ready to perform their duty when they clearly see where it lies. The accompanying petition was but a very short time in circulation, but the evidence was ample that this is the issue that thinking, earnest, Christian women desire to make. Henceforth, the woman question in Washington will be, not "Have we a right to vote?" but "Have we a right to neglect to vote, being already enfranchised?"

## PETITION FOR REGISTRATION.

"We, the undersigned, citizens of Washington, D. C., believing it to be our solemn duty—a part of the allegiance we owe to our Maker, to our country and to our homes—to exercise the right of the elective franchise, hereby earnestly petition that our names be registered as qualified voters in our several districts."

## HISTORY OF THE PETITION.

One of the first ladies called upon by Mrs. Spencer and Mrs. Edson to sign the petition was Grace Greenwood (Mrs. Lippincott). She looked at the paper, rose promptly, obtained her pen, and signing her name rapidly, said, inquiringly, to a very old lady who sat by the window:

"Your name to this, mother?"

"What is it, daughter?"

"A petition asking for registration as voters in our district."

"Yes," said the old lady, enthusiastically; "write it twice."

"You are quite progressive for one of your age," said Mrs. S.; "may I ask how old you are?"

"Nearer to ninety than to eighty," she replied, "but I mean to keep up with the world."

When the paper was handed to Mrs. Emma Southworth, she started for her pen without a question, saying: "It must come. They may as well accept the situation gracefully."

"But they say we women don't want a vote," said Mrs. Spencer.

"Oh, to be sure. They said the negroes didn't want freedom you know. But where is my pen? I have had the pen-*phobia* for two weeks. Ah, there it is." And she signed her name with a will.

Women like these, who have struggled with the world and achieved success, do not need to discuss the woman question. They have invested the subject in all its bearings, and see plainly what women need, and what the country needs.

Two ladies who had sent for the paper, read and signed it, said: "Who is the lady in charge of it?"

"Mrs. Spencer," answered a neighbor.

"Well, give her our love, and tell her to go on. God bless her! She knows what women need."

One lady said: "My heart is in it. I know it is the right thing to do, and now is the time to do it; but my husband says he cannot bear the thought of having his wife go to the polls—so vile a place that he will not go himself to vote."

"Is it possible," said Mrs. S., "that your husband is willing to turn his interest in the welfare of his country over to the dram shops and the gambling saloons? Tell him that is what we women who have sons to rear can't afford to do. When our citizenship is recognized we shall not dare to hold it so lightly."

A highly-cultivated, silver-haired old lady said: "I will do it. I know it is right, but I wonder if I shall dare to vote when I have the privilege. It is a great responsibility."

What a lesson to statesmen and politicians!

It was a remarkable feature of the whole movement that the ladies were so grave, so earnest. Not a jest, not a light word anywhere. They seemed to regard the duty before them as a holy thing.

The ladies called to thank Fred Douglass for a service rendered long, and to ask him to accompany them to the City Hall. He said: "Do you really mean it? Well, I believe in woman suffrage most profoundly. I believe in bringing the whole moral power of the country to bear in our nation's councils. The ocean is purer than the stream. The masses are more trustworthy than individuals. I will go with you. I know what such a struggle means."

## HOW THEY WERE REGISTERED.

The ladies connected with this movement left the place of assemblage at 2:50 p. m., and proceeded to the City Hall, not knowing that they had been preceded by another party of ladies long known as advocates of the political phase of this question. The members of the board proposed to come where the ladies were to receive their applications, but the ladies repeatedly requested that they might apply at the usual place in the usual way, desiring no exception to be made in their favor. The chairman, Mr. Crocker, read the seventh section of the territorial bill, and expressed regret at not being able to receive the names of the ladies. They were then permitted to make application at the desks for the several districts, as other applicants do. As they anticipated, they were politely, but decidedly, refused registration, and, as they desired, the case is now in a form to be presented to the courts. The two purposes the ladies had in view are accomplished. They have proved that intelligent Christian women in Washington feel it their duty to exercise the elective franchise, and they have taken the first steps toward securing a legal recognition of their citizenship.

## SUGGESTIONS OF OPERA BOUFFE.

Like a "beaker full of the warm South, with beaded bubble bursting on the brim," sparkling, effervescent and inspiring are those joyous operas of Offenbach, now being so spiritedly performed at Mr. Fisk's Grand Opera House.

La Grand Duchesse is one of the best of them. Her Highness the Duchess, in whom the satisfaction of every want breeds that discontent which is the promoter to action in the drama of life, is gracefully capricious. Almee renders the character artistically, is full of life and vivacity, yet chastened by her sense of rank and position.

One forgets, sometimes, the fun of the comedy is the glory of the music. With all its rollicking, there are many strains which have a "dying fall," and are sweetly suggestive of that interposition of the serious which is felt in life and art.

The accompaniments, excellently executed by the orchestra, are harmonious triumphs.

Interpreted into the progress of the drama, the ballet troupe add their exquisite grace to the charm of the evening's entertainment. As fays, or other airy phantoms, they float about the scene in their gauze and gossamer-like investiture, as near a suggestion of Titania's troop of skipping fairies as one can see in the flesh.

Prominent in his stage-box, in elegant dress and bouquet at button-hole, with cheerful and handsome countenance, sits Mr. Fisk, the promoter of all this joyous festivity; manifestly an executive man, from his thoughtful and determined visage, and of original and independent character.

Almee, as the Grand Duchesse, makes a playful but determined declaration of "Woman's Rights," as they were understood under the Salec law.

Who that thinks earnestly, does not feel in this picture of glowing life under woman's rule, though some element of caprice may enter into it, that it is better than the cold and cruel domination of man, into which no modification of art or grace seems to be admitted.

Shall not those who would improve mankind, hail with joy the advent of one of our sex to the Presidential chair in this country, where all the old sense of loyalty and fealty to rulers, so sublimely poetical, in tribute to deeds of sacrifice and greatness, has been worn out of men's souls in the attrition of loud political squabble and low intrigue.

Under woman's rule we might abolish our fighting armies and navies, or rather convert them into industrial armies for the discipline of awkward men and women into some grace and gymnastic capacity, to be scientifically turned to the highest purposes in the arts of life, and into commercial or scientific navies, traversing the globe in the effort to instruct and elevate the race.

What has been done to alleviate the horrors of man's nature has been, hitherto, promoted by woman's influence, and all the pomp and circumstance of warlike paraphernalia, all that ethetically tempers the mere brute force of war, has been in deference to that grace and beauty of which woman is the type and symbol; the grosser male being, as it were, merely an executive animal clearing away with force for the reign of love.

What glorious things elections may become when the two sexes shall meet together at the polls, ending in a soiree with dance and song, and fun and jollity, and not as now, in drunken orgies and fist-cuff encounters.

To this end, let us all promote good humor by a visit to Fisk's Opera House, determined to join the Cosmopolitical party, and sign the petition for the Declaratory Act.

FRANCES R. MCKINLEY.

A CONVENTION under the auspices of the New England Labor Reform League will be held in New York City, May 8th, 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.

## A BRAVE LITTLE GIRL.

## A TRUE AND INTERESTING NARRATIVE.

We find the following in the Chicago Tribune:

In the Tribune of yesterday appeared a recital of the adventures of a young woman who, under the assumed name of "Harry Johnson," and in male attire, went through a variety of experiences as a type-setter, and was deserted by a faithless lover. The information embodied in the article was communicated by a woman, whose veracity we had no reason to question, and the facts were related in the belief that they were genuine. There is reason to fear, however, that the statements were considerably distorted, and that the whole story was inspired by some of those inexplicable jealousies which do occasionally spring up in the female bosom.

We need not make any apology, however, for the publication of the article, since it has led to an investigation of the real facts in the case, the result of which we cheerfully give to our readers. It appears that about the only statement communicated by the informant above referred to, which can be verified, is that the young woman went by the name of Harry Johnson. The true story of the "female typo" is, indeed, stranger than fiction, and reveals traits of heroic endurance, perseverance and sturdy self-reliance under adverse circumstances which reflect honor upon the individual and upon her sex.

The young lady, whose supposed adventures were rehearsed in the article alluded to, called at the Tribune office yesterday, and "did a round unvarnished tale deliver," of the truth of which no one who listened and looked into the truth-telling eye of the narrator could for a moment be skeptical. She is a young woman of slight frame and rather diminutive stature, of pleasing features, and a manner which denotes good breeding and good education. Her story, which we have found amply corroborated by the evidence of persons to whom her history is well known, is as follows:

She left her home in New England some three years ago and went out into the world to earn her living. She first went to Cleveland, Ohio, where she was acquainted with a few families, and made an effort to live by the needle. It was hard work, and the remuneration was so meagre that after struggling for some time she was obliged to give it up and seek some other means. It was about this time that the movement for the education of woman began to agitate the community. She was deeply impressed with some of the ideas then promulgated, and, putting them into practice, she went to work in a printing-office for a year. During that time she succeeded in picking up practical knowledge of the business sufficient to carry her along, and then she struck out for Michigan and obtained employment in a country printing-office. While there she became accidentally acquainted with the editor of an agricultural paper in Chicago, in whose office female printers were engaged. At his suggestion she came to Chicago and went to work, getting "loaded matter" to set, and book-work, by means of which she was enabled to earn about \$15 per week. This comparatively easy kind of work did not long continue, so she had to go to work on the newspaper on "lean bourgeois," out of which she found it hard to extract decent wages. After a while she went on a religious weekly paper on Clark street, where they set solid matter. This also proved "lean" work for the young girl, and, getting somewhat discouraged with the business, she left Chicago and went to St. Louis.

This was a year ago. She obtained good employment in one of the St. Louis offices, and for a time all went well with her. She found a nice boarding-place in the house of a German lady who rented her a back parlor. She had good clothes and was making enough to carry her along smoothly.

One day, however, she fell out of employment, and as a natural consequence, she soon fell out of money. She had no friends to help her in her hour of need, and by and by she began to pawn her dresses to buy food. Her wardrobe gradually disappeared under this disastrous process, and then her furniture went. In a short time she was reduced to the point of starvation and to her last dress.

In this unhappy strait, with no one to advise or aid her, our heroine bethought her of domestic service as the only door left open to her. She hesitated to take this step, however, thinking that her natural abilities, aided by substantial education, fitted her for something better. After mature deliberation, she passed a resolution that woman's garment was only an obstacle in her path to preferment, and she accordingly determined to discard it and to adopt that of the lords of creation. She sold out her female raiment, and with the proceeds purchased a coat for \$5, a pair of pantaloons for \$3, and et ceteras, amounting in all to about \$15. That purchase left her "dead broke," and she changed her boarding-place.

The transformation proved a fortunate one. As a man she found immediate employment, and, performing a man's work, she received a man's wages. She was a little shy, however, of meeting her old acquaintances, for fear of detection and its consequences, and in August last she removed once more to Chicago, where she got employment upon one of the daily papers. Here she was kindly treated by her associates, many of whom took quite a liking to the "little fellow," who was handy enough, but found some difficulty at first in handling the small type.

One day a remark was passed in the composing-room by one of the men that the little typo was a woman, and curious glances were bestowed upon her from day to day. Alarmed lest her sex should be discovered, she proceeded to take a variety of precautions to keep up the delusion so precious to her. She first purchased a razor, and shaved her upper lip duly every morning, in the fond hope that she might raise a few hairs. That artifice was a total failure, yet she persevered for a time, and went to the bathing-rooms, and sat in the barber's chair, and paid her fifteen cents for many a harmless and unnecessary shave. She even smoked cigars, to be like a man, and suffered untold agonies of sickness. She loaned money to her fellow-typos, some of whom are not averse to borrowing at times. All she wanted now was to get money enough ahead to buy female attire, and to take her back to her home in New England. She managed to get \$30 ahead at one time, but that was not enough; so she went on saving till she had \$50, when she quit the pantaloons and resumed her female apparel.

During the last period in which she worked in Chicago, she attracted the attention of one of the printers, a kind-hearted and humane individual, who had suspected the real state of the case, but who, nevertheless, took a friendly interest in her. Acting under his recommendation she went to board with his mother and sister, and eventually to them she "stood confessed." For some time past our little heroine has been living with an old schoolmate, who knew nothing of her singular adventures, until the article appeared yesterday, which, doubtless, had no very pleasing effect.

There is little to add to this narrative, beyond the grateful acknowledgment of the young lady that, in all her experience, she has invariably received more sympathy and encouragement from men than from her own sex, and that from those who clamor loud in behalf of the rights of women, she has never received any sympathy or encouragement whatever.

## HISTORY OF EUROPEAN MORALS FROM CHARLEMAGNE TO AUGUSTUS.

BY WM. EDWARD HARTPOLE LECKY, A. M.

"Under these circumstances there has arisen in society a figure which is certainly the most wonderful, and in some respects the most awful, upon which the eye of the moralist can dwell. That unhappy being whose very name is a shame to speak; who counterfeits with a cold heart the transports of affection, and submits herself as the passive instrument of lust; who is scorned and insulted as the vilest of her sex, and doomed for the most part to disease and abject wretchedness and an early death, appears in every age as the perpetual symbol of the degradation and the sinfulness of man. Herself the supreme type of vice she is ultimately the most efficient guardian of virtue. But for her the unchallenged purity of countless happy homes would be polluted, and not a few who, in the pride of their untempted chastity think of her with an indignant shudder, would have known the agony of remorse and of despair."

"On that one degraded and ignoble form are concentrated the passions that might have filled the world with shame. She remains while creeds and civilizations rise and fall, the eternal priestess of humanity, blasted for the sins of the people."—*Position of Women*, vol. ii., p. 209.

At the last hour of Congress the Democrats cry aloud for reform of tariff and reduction of taxation. They would go to the country with a patriotic record. How is it at Albany, where the Democrats make their own game, and can buy the casting vote.

BENEFITS THAT WILL ACCRUE FROM WOMAN SUFFRAGE.—Give a woman political rights co-equal with man, and one-half of the marital difficulties and perplexities will vanish, and divorce lawyers will make a precarious living.

A MISTAKEN IDEA.—A lady in Frankfort, Ky., whose husband had been sent to the penitentiary, took it into her head that that amounted to a divorce, and having secured a man and the services of a minister, she deliberately entered again into the bonds of wedlock. She soon found out her mistake, and supplicated the Governor to save her from the stigma of a convicted bigamist.

A CHIGNON CONFLAGRATION.—A young lady wore a hemp switch to a party in Windsor one evening not long since, and the appendage took fire from a candle and burned her hair all off. The conflagration was smothered by wrapping a cloth round her head, and the doctor has a bad case on his hands.



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"REALITIES AND POSSIBILITIES OF  
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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 8 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.

## JAMES M'CREERY & CO.

BROADWAY AND ELEVENTH STREET.  
On MONDAY, April 17,  
WILL MAKE A GRAND EXPOSITION OF  
NEW SPRING AND SUMMER SILKS,  
JUST RECEIVED.  
AT VERY ATTRACTIVE PRICES.  
MEDIUM COLORED STRIPED SILKS, at 50c., \$1.10 and \$1.25 per yard.  
BLACK AND WHITE STRIPED SILKS, at \$1.50 and \$1.75 per yard.  
GRISAILLE STRIPED SILKS, \$1.50 and \$1.75 per yard.  
GRISAILLE STRIPED SILKS, extra quality, at \$2 per yard.  
LIGHT COLORED STRIPES, in all the New Shades at \$1.50, \$1.75 and \$2 per yard.  
COLORED CHECK SILKS, at \$1.10, \$1.25 and \$1.50 per yard.  
STRIPED GAUZE DE CHAMBREY, in desirable shades and very fine quality, at \$1.35 per yard.  
A Full Assortment of  
PLAIN COLORED SILKS,  
In choice colors, at popular prices.  
Great bargains in BLACK SILKS, in all the celebrated makes.  
AMERICAN SILKS of approved makes.  
Also, an invoice of  
INDIA CAMEL'S HAIR SHAWLS,  
Of exquisite designs and colorings, in plain and dilled centres, at less than cost of importation.  
SPRING AND SUMMER SHAWLS of every description, imported expressly for our retail trade, at the lowest possible prices.

## James M'Creery & Co.,

BROADWAY AND ELEVENTH STREET,  
WILL OFFER ON MONDAY, APRIL 17,  
EXTRAORDINARY BARGAINS  
In new  
SPRING AND SUMMER DRESS GOODS.  
AN IMMENSE ASSORTMENT OF LISLE THREAD,  
NORWICH BYADERE STRIPED and CHECK-  
ED WASHING POPLINS, at 25 cents per yard.  
ENGLISH REVERSIBLE DIAGONAL SERGES.  
A NEW FABRIC FOR SUITS, IN TWO  
SHADES, FOR TRIMMINGS, at 50 cents per  
yard.  
FRENCH MOHAIRS, IN ALL THE NEW SHADES,  
VERY DESIRABLE FOR TRAVELING WEAR.  
AN ELEGANT STOCK OF STRIPED and FIG-  
URED GRENADINES, from 37½ cents per yard.  
A FULL LINE OF ENGLISH BAREGES, at 20  
and 25 cents per yard.  
BLACK IRON GRENADINES, IN ALL WIDTHS  
AND QUALITIES.  
SILK WARP MOHAIRS, SILK SERGES, PON-  
GEEES, SATIN DE CHENE, IN ALL THE NEW  
SHADES.  
JAPANESE SILKS,  
In Black and Gray Stripes  
A FRESH SUPPLY OF 4-4 PRINTED PERCALES,  
at 12½ cents per yard.  
FRENCH BATISTE CLOTH, FOR ROBES. A  
NOVELTY.  
DELAINES and GINGHAMS IN GREAT VARI-  
ETY, at 12½ cents per yard.  
ALSO, A BEAUTIFUL ASSORTMENT OF INDIA  
SHAWLS AND SCARFS, AT PRICES LOWER  
THAN EVER BEFORE OFFERED.

## JAMES M'CREERY & CO.,

BROADWAY AND ELEVENTH STREET,  
On MONDAY,  
WILL OPEN A SPLENDID ASSORTMENT OF  
RICH LACE GOODS,  
Comprising  
REAL CHANTILLY SHAWLS, from \$37 to \$400.  
LLAMA LACE SHAWLS, in beautiful designs, from  
\$15 to \$75.  
LLAMA LACE SACQUES, the handsomest imported  
this season.  
REAL CHANTILLY SACAQUES, from \$100 to \$200.  
The largest assortment of Real Thread and GUI-  
PURE LACES ever offered.  
REAL POINT HANDKERCHIEFS, \$2 to \$75.  
REAL POINT APPLIQUE HANDKERCHIEFS, \$3  
to \$30.  
ALL THE NEW STYLES IN POINT, POINT AP-  
PLIQUE and DUCHESSE COLLARS, CAPES,  
BARBS, COIFFURES, etc.  
REAT VALENCIENNES SETS, COLLARS,  
SLEEVES, HANDKERCHIEFS, in the latest  
styles, at very low prices.  
We will also open a magnificent assortment of INDIA  
CAMEL'S HAIR SHAWLS, in beautiful de-  
signs and colorings, at extremely low prices.

## MISS INGRAHAM'S FAR-FAMED SPIRIT BADGES,

CAN BE OBTAINED AT  
767 Sixth Avenue,

And sent by Post throughout the country.

Cures diseases chronic and acute, even where all  
the boasted remedies of the old-school practitioners  
have failed.  
All letters of application must contain \$1.  
Addressed

MISS A. S. INGRAHAM,  
767 Sixth Avenue, N. Y.

## G. W. WARD & CO.

GENERAL AGENTS FOR  
WOODHULL & CLAFLIN'S  
WEEKLY  
FOR THE PACIFIC COAST.  
No. 12 MONTGOMERY STREET,  
San Francisco, Cal.

## 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 cent., 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. 140 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. VERMILY, 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. 50 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. SOUTER & CO., William and Pine streets.

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

## American Pianos AT THE PARIS EXPOSITION.

## CHICKERING & SONS

TRIUMPHANT AT THE

UNIVERSAL EXPOSITION,  
PARIS, 1867.

## CHICKERING & SONS

WERE AWARDED THE

Highest Recompense over all Competition,  
the Cross of the Legion of Honor, and

## FIRST GOLD MEDAL

for the American Pianos, in all the three styles exhibited, viz.: Grand, Square and Upright. This award being distinctly classed by the Imperial Commission as

FIRST IN THE ORDER OF MERIT,

places the Pianos of Chickering & Sons at the head of the list, and above all other Pianos exhibited.

A General Reduction in Price, and a strict adhesion to the

### ONE-PRICE SYSTEM,

adopted by them April, 1869. Uniform and Fair Prices to all purchasers.

In addition to their established styles of Pianos, Chickering & Sons offer, for the use of Schools, Teachers and others, wishing a good, reliable Piano at an exceedingly moderate price.

The SCHOOL PIANO, a thoroughly complete instrument of seven octaves, precisely the same in size, scale, interior mechanism and workmanship as their highest-priced 7 octave Pianos, the only difference being that the School Piano is made in perfectly plain case. It is in every respect a thoroughly First-Class Chickering Piano, and is offered at a price which cannot fail to give satisfaction.

Chickering & Sons also desire to call especial attention to their new

## Patent Upright Pianos,

which, for power and quality of tone, delicacy of touch, perfection of mechanism and durability and general excellence of workmanship, with beauty of design and finish, cannot be excelled by any other Pianos of this style now offered.

Every Piano is fully Warranted.

WAREROOMS:

No. 11 E. 14th Street,  
Between Union Square and Fifth Avenue.

THE

## 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 4, 5

## BANKING HOUSE OF HENRY CLEWS & Co.,

No. 32 Wall Street.

Interest allowed on all daily balances of Currency & 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 collateral, 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.

SAM'L BARTON.

HENRY ALLEN.

## BARTON & ALLEN, BANKERS AND BROKERS,

No. 40 BROAD STREET.

Socks, Bonds and Gold bought and sold on commission.

## RAILROAD IRON, FOR SALE BY S. W. HOPKINS & CO.,

71 BROADWAY.

## MISS SIBIE O'HARA, Ladies' Hair Dresser AND CHILDREN'S HAIR CUTTER,

(Late with J. Hanney, of Baltimore.)  
No. 1302 F STREET, 2d door from Thirteenth,  
WASHINGTON, D. C.

Braids, Curls and Fashionable Hair Work for Ladies constantly on hand.

## 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.

## WOODHULL, CLAFLIN & CO., Bankers and Brokers,

No. 44 BROAD STREET,  
New York.

## THE LOANERS' BANK OF THE CITY OF NEW YORK

(ORGANIZED UNDER STATE CHARTER.)  
"Continental Life" Building,  
23 NASSAU STREET, NEW YORK.

CAP. PAID.....\$500,000  
Subject to increase to.....1,000,000

### BOARD OF DIRECTORS:

WILLIAM M. TWEED, SHEPHERD F. KNAPP,  
A. F. WILLMARTH, EDGAR F. BROWN,  
EDGAR W. CROWELL, ARCHIBALD M. BLISS,  
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. WILLMARTH, 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 Calicoes in a new shade of purple,

a specialty with us.

Tycoon Reps, Gingham, Dolaines, etc.

Also, a large stock of American Prints,

in all the most popular makes,

at very low prices.

## SYMPHER & CO.,

(Successors to D. Marley.)

No. 557 BROADWAY, NEW YORK,

Dealers in

MODERN AND ANTIQUE

Furniture, Bronzes,  
CHINA, ARTICLES OF VERTU.

Established 1836.

## 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 \$594,510 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 \$314,555 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. Yrs 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.

## 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.

## 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 \$18,500 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.

Collections made on all parts of the United States and Canadas.

HARVEY FISK.

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.



**RICHARDSON & PHINNEY.**  
SHIP STORES AND CHANDLERY.  
At Wholesale and Retail.  
No. 36 South Street, New York.  
R. RICHARDSON. H. H. PHINNEY.

rooms, No. 288 Fourth avenue, on Monday  
Thursday next, under the direction of Dr.  
Pech, of the Church Music Association. The  
hearsals are preparatory to a concert, the de-  
tails of which have not yet been decided upon. "The  
Queen" will constitute one portion of the  
programme.