

We have been subjected to all kinds of influence to in-

duce us to stop in our course of exposure. We have been entreated, remonstrated with and threatened with the direst results; but we remember that these rascalities, if not now fully exposed and stopped, will result in the ruin of our general credit, and thus ultimately hinder the very things they affect to forward; and therefore we persist, and shall persist, so long as there is rascality to expose which we can get at the foundation of.

But what does the *Tribune* say?

The "Lady" Bankers and Brokers, Woodhull, Claflin & Co., No. 44 Broad street, New York, concluded some time ago that their genius and usefulness were too circumscribed within the limits of the financial circle, and in order that no "pent-up Utica" should "confine their powers," they added a newspaper, "WOODHULL & CLAFLIN'S WEEKLY," to their financial operations. This gives them the widest field and most extensive range of thought and action, in which they can roam at large through the realms of *trade and politics*.

At first, the paper was too philosophical and metaphysical, and doubtless would have sunk beneath the weight of ideal speculations, had not the quick, keen and clear-sighted ladies drawn in the surplus sail and adopted an entirely new line of policy.

The pointed and powerful articles which appeared in their paper about the time Congress adjourned, upon "the closing scenes of Congress," we learn, gave a fresh impulse to the paper, and greatly increased its circulation.

Soon after this they notified the public in a dignified and forcible editorial that they should investigate all the corporations in the country, public and private, including insurance, railroad, banking, etc., exposing falsehood and villainy however high and wherever found, giving names, dates and figures, and defending truth and honesty however low and humble. This proclamation excited ridicule in some, but the more thoughtful were disposed to give it consideration and wait the result.

In November they gave notice that they would give some attention to several of the Southern States, omitting Texas, Alabama and Georgia, and they have and are now faithfully and ably redeeming their promise. Georgia may yet come in for a share. It may not be necessary for them to say anything against Alabama. The finances of the State, although they might have been managed better, could certainly have been worse conducted.

It appears to be their design soon to commence giving a biographical sketch of all the leading public and private political, financial and commercial men in the country. Those who have done evil will be held up to universal scorn and contempt, and those who have done good will be placed on high to the admiration and confidence of the people. This biographical subject can hardly be exhausted. A complete and truthful *exposé* of our public men, published to the world, would render an incalculable service to mankind, and do more to lessen vice and strengthen virtue than all the sensational and isms preaching in the country. The corrupt official, whether executive, legislative or judicial, with his ill-gotten wealth, will tremble at his doom like Belshazzar at his impious feast, and the faithful, honest official will rejoice in his lowliness and poverty, like Daniel in the den of lions. Let woman do this, and where is the man that can do more? Go ahead ladies, success to you.

"Go ahead" we shall, and if success does not crown our efforts we shall at least have the satisfaction of proving that the time for general honesty has not yet come.

At the same time we beg leave to inform the *Tribune* that there is a direct though distant connection between the advocacy of what it is pleased to denominate too philosophical and metaphysical speculation and the existing conditions of corruption. The difficulty and the chief end to be overcome is to organize action upon these so-called speculations, which are, in reality, the fundamental principles which must underlie all true reform. The present system of policy must be supplanted by those of principle, then such bare-faced villainies as we encounter every day could not exist.

**THE LORD'S PRAYER.**—The *Baltimore American* says: "A few years ago nothing would have seemed more improbable than the deliberate alteration, by an authoritative body of Christian clergymen and orthodox Biblical scholars, of the phraseology and meaning of the Lord's Prayer, yet such has been the case. The New Testament revisionists, now in session in London, have voted that the literal translation of the phrase 'deliver us from evil' should be, 'deliver us from the evil one;' and they have decided to expunge the doxology at the end of the prayer, as absent from all the earlier manuscripts. Thus shorn and altered, the great prayer of the ages will sound unfamiliar indeed."

Will not some of the "Defenders of the Faith" stop this impious meddling with the Lord's Prayer?

**RICH WITHOUT MONEY.**—Many a man is rich without money. Thousands of men with nothing in their pocket, and thousands without even a pocket, are rich. A man born with a good sound constitution, a good stomach, a good heart and good limbs and a pretty good head-piece, is rich. Good bones are better than gold; tough muscles than silver, and nerves that flash fire and carry energy to every function are better than houses and land. It is better than a landed estate to have the right kind of father and mother. Good breeds and bad breeds exist among men as really as among herds and horses. Education may do much to check evil tendencies or to develop good ones; but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition—who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition. The hardest thing to get along with in this life is a man's own self. A cross, selfish fellow, a desponding and complaining fellow—a timid and care-burdened man—these are all born deformed on the inside. Their feet may not limp, but their thoughts do.

(For Woodhull & Claflin's Weekly.)  
SONG OF THE EUMENIDES.

BY E. G. HOLLAND.

I.  
"In fleshless hands, we torches bear,  
And serpents form our crowns of hair!  
Avenging dire! Us beware!"

II.  
"The dread of men, and Gods most wise,  
Blood dripping from our angry eyes,  
We punish, through the earth and skies."

III.  
"They who from crime their hearts keep pure,  
May tread the paths of life secure,  
And ne'er our secret sting endure."

IV.  
"But woe to him who e'er hath done,  
A murderous deed beneath the sun,  
And from the law in terror run."

V.  
"No flight of culprit e'er can be  
Swift-winged like black Eumenides,  
Of night, the dreaded family."

VI.  
"Unchecked by pity, we pursue,  
Nor pause till justice wins her due—  
Whose scales must always balance true."

VII.  
"Crimes of Ibycus reveal  
Crimes which wrathful souls conceal,  
And lips betray what dark hearts feel."

VIII.  
"Our serpents twine about the feet  
Of evil doers in retreat,  
And make our victory complete."

IX.  
"In Rhadamanthus' Judgment Hall,  
Where sins unveiled are known to all,  
Our scorpion whip all hearts appal."

X.  
"Would the unworthy daunties eat?  
From each I snatch the viands sweet,  
And evermore I this repeat."

XI.  
"Wherever wrong has power to be,  
There stands the sad Eumenides,  
Awful as eternity."

XII.  
"The universe to justice bound,  
Deals compensation all around:  
The furies are in dark souls found."

\* Telephone in the story of Arneus, who was conducted by a Sybil through the infernal regions.

SOME UNDER-CURRENTS OF MODERN HISTORY.

BY JANUARY SEARLE.

No. I.—[Continued.]

The Plantagenets were a proud race, and tenacious of their prerogatives to a proverb. But the Tudors were gods. No one had ever yet dared to question the divine right of kings. The person was sacred, and could do no wrong. He was absolute, and his will was law. Parliament was a piece of State pageantry—the dead effigies, for the most part, of life and power; convenient, sometimes, to vote supplies; and, if inconvenient, put out like rushlights, and put in abeyance at the king's pleasure. But they were a recognition of the existence of the people, although as yet there were no people, as we understand the word. People were subjects, born to obey and to serve; kings to rule and to be obeyed and served. Christianity, it is true, had conferred an inestimable boon upon them: it had given to them the idea of individuality, and taught them the altogether inestimable value of man as a living soul, invested not with temporalities only, but with eternities, each soul having an eternal destiny! But man, as a citizen, with the modern rights of a man, whose equality was commensurate with that of all men, whose relations as men were equivalent with the king's, these were ideas which, at the Reformation, were locked up in a few great hearts, it may be, but did not belong to the populace. A man was one thing—a king was far removed from him in sympathy, thought, feeling, and in very nature. He was the Lord's anointed—one set apart—holy and impeccable.

This was, therefore, to become the new platform for battle. Light once more was to struggle with obscurantism—a deadly struggle, such as neither kings nor subjects had ever dreamed of as possible. To us it seems monstrous, and a burlesque upon human life, that there should ever have been born into this world a race of men as hereditary rulers of nations, without regard to their natural qualifications and fitness for so high and responsible an office. No matter how mean, corrupt and ignorant they were, they were set apart for government ages ago, and ruled by divine right, which no one questioned or dared to question openly. Henry VIII. was jealous of his prerogative beyond most of his predecessors, and the most stringent laws guarded his person and his rights, and avenged him upon all violators of them. He maintained his own position with a high hand during the whole of his reign. But the very measures which he took to show his absolutism,

struck deadly blows at the heart thereof, and taught the people to think that strong as he was he was not invulnerable. For if the Church of Rome, which had been the exponent of religion in England for centuries, could be dethroned and despoiled by the edicts of a king and his menial Parliament—if spiritual absolutism could be crushed by regal absolutism—why not the people crush the king when they had grown strong enough to be absolute?

The Reformation, indeed, taught such lessons to the nations of Europe, as they never unlearned. Lessons on all sorts of subjects; some of which involved the very existence of monarchy itself! All in vain—with the ever-increasing light of knowledge and truth at their command which emanated from the printing press—were the attempts of the king to coerce the consciences of the people and make them believe in the new fangled state religion which he had set up. They preferred persecution, fetters, dungeons and dreadful punishments. They had grown into the most obstinate, unyielding heretics. They had got the glimpse of a great freedom in civilities as well as in religion; and they meant to have the freedom at least for their children's children if not for themselves. How deeply rooted was the love of liberty in the popular heart, and how widespread—nay, universal—were its doctrines, as inducted from the politics of the Bible and the democratic teachings of the great Bringer of all liberty to the nations, may be gathered from the awful fact that this same Henry, in the exercise of his divine right, his absolute control over the bodies and souls of his subjects, put to death, chiefly for heresy and treason, nearly 80,000 human beings during his reign. And the population was sparse in those days of persecution; and the king could hardly afford if he had but thought of it, to lose so much brain, heart brawn and muscle from his realm. It sometimes happened so confounding were the demands of Henry's mongrel Church, that Protestants and Catholics were burned together at the same stake.

It was impossible, under the new dispensation of religion, and politics, and because they were so intimately connected, that the struggle for civil and religious liberty should not advance together. The one great idea, indeed, which lay at the bottom of the civilization that sprang, like an armed man, from the heart of the Reformation, was emancipation from all trammels of thought and belief. The old Lollards, as Wycklife's disciples were called, and in whose day they were so numerous that in Leicestershire, the Reformer's own county, every third person one met was a Lollard, to say nothing of his converts among the great—these old Lollards were still very numerous, and preserved the ancient doctrines, principles and traditions of their Master. Like the early Christians, however, they were compelled to secret meetings for worship and exhortation. These meetings were a sort of schools where the initiated were instructed not only in the vital truths of religion, but in the saving principles of politics. Liberty was the burden of every prayer, every song and every discourse.

Elizabeth's time was, however, the great Augustan age, not only of literature, but of liberty. The Lollards now assumed a new name—still preserving, however, their ancient faith and purpose—and were called Puritans. The times were ripening, although not visibly so, for a great harvest of all good things. There were great men in those days—great statesmen, priests, historians, poets, philosophers, navigators. These constituted a mighty galaxy of souls, whose like England had never seen before congregated in the firmament of any royal reign. The Reformation had bred these giants in the womb of a single century. Such was the seminal vitality of Protestant truth and liberty, and if there were no political platform or arena allowed for the objective manifestation of these, they were still alive, and had been illustrated in the writings of these learned men under cover often of fable and allegory.

Sir Walter Raleigh and his great friend and compatriot, Lord Bacon, were the chiefs of an illustrious army of learned men, who assembled, at all events, in the May-time of Raleigh's court life, at his house for the apparent purpose of promoting science and learning, but for the real purpose of propagating the new ideas of manhood involved in the doctrine of human rights. Politics of the boldest and most radical and revolutionary character were inculcated here; but it was all taught in anagrams, symbols, poetry, and, as we said, fable, allegory and cipher. It was a school of treason against despotic government and religious absolutism. Of course, such an association had to cover its proceedings and aims under the most ingenious subterfuges. Its members were composed of more or less celebrated men from every civilized country. They were solemnly initiated by signs and passwords, and instructed so to compose their several and separate works that any member should be able to challenge his brother by these secret significances. They were sworn to sow quite other seed in every page of their books than that which they professed to carry in their baskets. In essays, poems, plays, philosophical treatises, historical stories and the like, they uttered sentences and proclaimed truths in morals, religion and politics, which, if they had appeared in a more open and easily discernible form, would have cost every man of them his head.

Here then was a new order of things. Priest and bard all arrayed on the side of liberty, and aiming at the unconscious inoculation of all the *clerus* secular, with the doctrines of Protestantism in the garments of a most beautiful and seemingly innocent literature, and in the graver robes of philosophy. These noble patriots and scholars, born into

times which were yet a little but laws and government, which of feudalism, and impregnated and contempt for human rights they regarded as the idle inimical to order, law and men, we say, though born in the wisdom and learning thought also for themselves from all the superstitions gone, as if they had lived Stars and Stripes of the that so long as their great incubus of a monarchy air like the dead mother who and whose insignia of por harlot in the sanctuary the both her principles and he was burdened with a C woman and child in the r life, and in death, with pc unpardoned—there could in civilization, which mer and universal happiness,

But they were bound a and could not make thei read them at present, in Hence that secret a doomed to hide their But the light was there, when it would burn br day.

The spirit of the R and surcharged with its sights into man's future them as with the wings fiery eloquence. They thoughts, aspirations ar They saw that these tir the people must come t absolutism in governn their full share to this to do justice to these g seeds which they sowe harvests; but they we presence of the Argus her courtiers, and by they had to wait for th days of a greater enlig perpetual danger of they themselves of be So imminent was this a few, composing the quainted with their broken up through th accused even Raleigh court, as the chief of spirators, who, under encouragements, and secret symbol writing throw of religion, as said, they undoubted and it was necessary Lord Bacon esteems ance to government that he devotes whol to this subject, and t his own invention, v cannot be translated their value and posit instructed so to arra tain an infolded mes and Montaigne in hi enough are a compl and philosophy—wa to be running on at in the Elizabethan l denly arrested by a he would know wh

If, therefore, we the lettered class ha greatest peril to the in the hands of any to unlock the secret to the unclerical he Elizabethan era. V any secret mode of v necessity, as Bacon tells us that he—the an example of its u

Essay writing an and most royal in i of all compositions the look out for the of thought. Lord essays, which are se But he also enriches sentiments which t tyranny of mind o grandeur of the soul much for human es great, at the time of

times which were yet a' but barbarous in their institutions, laws and government, which were still alive with the blood of feudalism, and impregnated with its selfishness, arrogance, and contempt for human rights and liberties, which, indeed, they regarded as the idle dreams of visionary enthusiasts, inimical to order, law and the sovereignty of princes—these men, we say, though born into these times, were filled with the wisdom and learning of the ancient world, and had thought also for themselves until their spirits were as free from all the superstitions and traditions of England past and gone, as if they had lived later and been born under the Stars and Stripes of the American Republic. They saw that so long as their great country was burdened with the incubus of a monarchy almost despotic, and a Church which, like the dead mother whose splendid grave clothes she wore, and whose insignia of pomp and pride she paraded like a harlot in the sanctuary though she professed to have reformed both her principles and her manners—so long, we say, as she was burdened with a Church which claimed every man, woman and child in the realm as hers by exclusive right—in life, and in death, with power to absolve all, or to leave all unpardoned—there could be no sure and certain advancement in civilization, which meant with them, popular government and universal happiness, peace and prosperity.

But they were bound and gagged in all practical directions, and could not make their thoughts known to the people, nor read them at present, in any way, or through any medium. Hence that secret association of veritable *illuminati*, doomed to hide their lights literally "under a bushel!" But the light was there, and they saw into the far-off times when it would burn brighter and brighter to a more perfect day.

The spirit of the Reformation, in its most glorious form and surcharged with its highest inspiration and deepest insights into man's future upon this planet, had descended upon them as with the wings of angels, and in cloven tongues of fiery eloquence. They read also the times and the surging thoughts, aspirations and struggles of the dumb populace. They saw that these times were ripening, and they knew that the people must come up to the surface in due time, and that absolutism in government must perish. They contributed their full share to this end. We have had no time, it seems, to do justice to these great revolutionists and rebuilders: the seeds which they sowed are still growing and bearing eternal harvests; but they were so hampered and silenced in the presence of the Argus eyes of that he-queen, Elizabeth, and her courtiers, and by the jealousy of Solomon James, that they had to wait for the larger results of their labors until the days of a greater enlightenment. Their association was in perpetual danger of being ruptured by treachery also, and they themselves of being sent to the Tower and the block. So imminent was this peril that it is more than probable only a few, composing the inner circle, were ever thoroughly acquainted with their great designs. Indeed, it was finally broken up through the malice and treachery of a Jesuit, who accused even Raleigh, then in the height of his popularity at court, as the chief of a nest of dangerous and seditious conspirators, who, under pretence of scientific investigations and encouragements, and the invention of curious anagrams and secret symbol writings, were, in reality, aiming at the overthrow of religion, and were acknowledged atheists. As we said, they undoubtedly had a cryptic language of their own; and it was necessary for their associate and individual safety. Lord Bacon esteems the cipher writing of so much importance to governments, statesmen, princes and ambassadors that he devotes whole pages in the advancement of learning to this subject, and to the description of certain ciphers of his own invention, which he says, and shows very clearly, cannot be translated except by those who are acquainted with their value and position. Learners in this association were instructed so to arrange their sentences that they should contain an infolded meaning apart from the surface significance; and Montaigne in his incomparable essays—which strangely enough are a complete elucidation of the Baconian ethics and philosophy—warns his readers that often, when he seems to be running on at random, the sagacious reader, instructed in the Elizabethan learning and cipher, will find himself suddenly arrested by a word, and must look below the surface if he would know what the writer would be at.

If, therefore, we would estimate the contributions which the lettered class have made to human liberty in times of the greatest peril to themselves, when the key of their intentions, in the hands of any crowned tyrant, would, by enabling him to unlock the secrets of the record, have sent the clerical man to the unclerical headsman, we must read the writings of the Elizabethan era. We can hardly believe in the necessity for any secret mode of writing; but there was clearly a paramount necessity, as Bacon says, and as we have seen. Montaigne tells us that he—the freest and most outspoken of mortals, is an example of its use.

Essay writing and dramatic literature, this last, chiefest and most royal in its service, were, perhaps, the least likely of all compositions to attract the jealous eye of a despot on the look out for the deadly thrusts of the two-edged sword of thought. Lord Bacon enriched the language by his essays, which are set in the mosaics of wisdom and poetry. But he also enriched the minds of his readers with the noble sentiments which they contain—sentiments opposed to every tyranny of mind or body—and by these assertions of the grandeur of the soul and the equalities of mankind have done much for human emancipation. Nor can any one tell how great, at the time of their publication and since, has been the

influence, direct and indirect, of Montaigne's essays upon the chivalrous intellects of France, and upon the practical liberty-loving minds of Englishmen. If Lord Bacon's great books were all to be lost, the philosophy, as we said before, would be found illustrated and set forth in grand and noble examples, in essays, whose wisdom, greatness and strength in all respects—not so clearly manifest, it may be, on a first reading—so grow upon us by a careful study that they fill the mind as with a floral beauty, and convert it into a sort of Baconic book gardens, like the groves of Plato. That this belongs to the Elizabethan literature, and was designed in the councils of the Secret Association to do its especial work in reforming the ideas, thoughts and sentiments of mankind then existing, in enlarging their minds by giving them broader notions of life, duty and manhood, and in illustrating the great truth contained in these lines.

"Sceptre and crown  
Must tumble down,  
And the dust be equal laid  
With the poor crooked scythe and spade."

we have no sort of doubt, nor the shadow thereof. How came this book otherwise to be so suddenly and so widely known in England through the translation of Florio? And who set Florio to the translation of it? What special interest at that time would such a book possess over and above its revolutionary character—so adroitly and so cunningly concealed? Perhaps the only book that we really know to have been in the possession of Shakespeare is this very Florio's translation of the Baconian Essayist. And how came that about? Perhaps the reader may see presently the pertinence of this last question, and find some sort of a solution for the previous ones. We shall see.

Bacon's matchless books, the "*Novum Organum*," and the "*Advancement of Learning*"—which are an honor to the human intellect and to all time—achieved so great a triumph for man that the whole race must remain his debtor to the end of the world. The midnight darkness of old Rome, which had been growing in gloom for ages before she fell, was scarcely dispelled by the glorious sunburst of the Reformation, and its subsequent unfoldings of heavenly light, before the intellect of man, as if to avenge itself for the past, broke suddenly into a full blaze of glory, such as the world had never seen before since the period of Socrates, Plato and Alcibiades, in the moonlight beauty of Grecian history. Bacon was the central figure in that mighty cartoon, and around him was grouped that matchless archimage of mind which included all the grandees of a matchless age. This man revolutionized all human learning; but he had another learning to inculcate, which men must master before they could appreciate the value of his purely philosophical labors. This was the learning of humanity, as distinguished from that of the Academical "Humanities." We know already his standpoint, and what his "School"—the association aforesaid—attempted on its behalf.

[CONCLUDED NEXT WEEK.]

## LOVE.

Shelley, in his notes to "Queen Mab," has expressed evidently the whole theory of "Free love," as in the comment to this passage:

"Even love is sold; the solace of all woe  
Is turn'd to deadliest agony.—old age  
Shivers in selfish beauty's loathing arms.  
And youth's corrupted impulses prepare  
A life of horror from the blighting ban  
Of commerce, whilst the pestilence that springs  
From unenjoyed sensualism, has fill'd  
All human life with hydra-headed woe."

Not even the intercourse of the sexes is exempt from the despotism of positive institution. Law pretends even to govern the indiscreet wanderings of passion, to put fetters on the clearest deductions of reason, and, by appeals to the will, to subdue the involuntary affections of our nature. Love is inevitably consequent upon the perception of loveliness. Love withers under constraint; its very essence is liberty. It is compatible neither with obedience, jealousy nor fear. It is there most pure, perfect and unlimited, where its votaries live in confidence, equality and unreserve.

How long, then, ought the sexual connection to last? What law ought to specify the extent of the grievance which should limit its duration? A husband and wife ought to continue so long united as they love each other; any law which should bind them to co-habitation for one moment after the decay of their affection would be a most intolerable tyranny and the most unworthy of toleration. How odious a usurpation of the right of private judgment should that law be considered which should make the ties of friendship indissoluble, in spite of the caprices, the inconstancy, the fallibility and capacity for improvement of the human mind; and by so much would the fetters of love be heavier and more unendurable than those of friendship, as love is more vehement and capricious, more dependent on those delicate peculiarities of imagination, and less capable of reduction to the ostensible merits of the object.

The state of society in which we live is a mixture of feudal savageness and imperfect civilization. It is not even until lately that mankind have admitted that happiness is the sole end of the science of ethics, as of all other sciences; and that the fanatical idea of mortifying the flesh for the love of God has been discarded.

But if happiness be the object of morality, of all human

unions and disunions; if the worthiness of every action is to be estimated by the quantity of pleasurable sensation it is calculated to produce, then the connection of the sexes is as long sacred as it contributes to the comfort of the parties, and is naturally dissolved when its evils are greater than its benefits. There is nothing immoral in this separation. Constancy has nothing virtuous in itself, independently of the pleasure it confers, and partakes of the temporizing spirit of vice in proportion as it endures tamely moral defects of magnitude in the object of its indiscreet choice. Love is free: to promise forever to love the same woman, is not less absurd than to promise to believe the same creed: such a vow, in both cases, excludes us from all inquiry. The language of the votarist is this: The woman I now love may be infinitely inferior to many others; the creed I now profess may be a mass of errors and absurdities; but I exclude myself from all future information as to the amiability of the one and the truth of the other, resolving blindly and in spite of conviction to adhere to them. Is this the language of delicacy or reason?

Is the love of such a frigid heart of more worth than its belief?

The present system of restraint does no more in the majority of instances than make hypocrites or open enemies. Persons of delicacy and virtue, unhappily united to one whom they find it impossible to love, spend the loveliest season of their life in unproductive efforts to appear otherwise than they are, for the sake of the feelings of their partner, or the welfare of their mutual offspring: those of less generosity and refinement openly avow their disappointment, and linger out the remnant of that union, which only death can dissolve, in a state of incurable bickering and hostility. The early education of their children takes its color from the squabbles of the parents: they are nursed in a systematic school of ill-humor, violence and falsehood. Had they been suffered to part at the moment when indifference rendered their union irksome, they would have been spared many years of misery; they would have connected themselves more suitably, and would have found that happiness in the society of more congenial partners which is forever denied them by the despotism of marriage. They would have been separately useful and happy members of society, who, while united, were miserable, and rendered misanthropical by misery. The conviction that wedlock is indissoluble holds out the strongest of all temptations to the perverse: they indulge without restraint in acrimony and all the little tyrannies of domestic life when they know that their victim is without appeal. If this conviction were put upon a rational basis, each should be assured that habitual ill-treatment would terminate in separation, and would check this vicious and dangerous propensity.

Prostitution is the legitimate offspring of marriage and its accompanying errors. Women, for no other crime than having followed the dictates of a natural appetite, are driven with fury from the comforts and sympathies of society. It is less venial than murder, and the punishment which is inflicted on her who destroys her child to escape reproach is lighter than the life of agony and disease to which the prostitute is irreversibly doomed. Has a woman obeyed the impulse of unerring nature: society declares war against her—pitiless and eternal war. She must be the tame slave; she must make no reprisals. There is the right of persecution—hers the duty of endurance. She lives a life of infamy. The loud and bitter laugh of scorn scares her from all return. She dies of long and lingering disease; yet she is in fault—she is the criminal—she the forward and untamable child, and society, forsooth, the pure and virtuous matron who casts her as an abortion from her undefiled bosom! Society avenges herself on the criminals of her own creation. She is employed in anathematizing the vice to day which yesterday she was most zealous to teach. Thus is formed one-tenth of the population of London. Meanwhile, the evil is twofold. Young men, excluded by the fanatical idea of chastity from the society of modest and accomplished women, associate with these vicious and miserable beings, destroying thereby all those exquisite and delicate sensibilities whose existence cold-hearted worldlings have denied, annihilating all genuine passion, and debasing that to a selfish feeling which is the excess of generosity and devotedness. Their body and mind alike crumble into a hideous wreck of humanity, idiocy and disease become perpetuated in their miserable offspring, and distant generations suffer for the bigoted morality of their forefathers. Chastity is a monkish and evangelical superstition—a greater foe to natural temperance even than unintellectual sensuality. It strikes at the root of all domestic happiness and consigns more than half of the human race to misery, that some few may monopolize according to law. A system could not well have been devised more studiously hostile to human happiness than marriage.

I conceive that, from the abolition of marriage, the fit and natural arrangement of sexual connection would result. I by no means assert that the intercourse would be promiscuous; on the contrary, it appears from the relation of parent to child that this union is generally of long duration, and marked, above all others, with generosity and self-devotion. That which will result from the abolition of marriage will be natural and right, because choice and change will be exempted from restraint.

In fact, religion and morality, as they now stand, compose a practical code of misery and servitude. How would morality, dressed up in stiff stays and heavy, start from her own disgusting image should she look in the mirror of nature!

J. WEST HAVING

## CONSTITUTIONAL EQUALITY IS POLITICAL EQUALITY.

Women are Citizens of the United States and of the State in which They Reside, and as Citizens have Equal Political Rights with Men.

### KEEP IT BEFORE THE PEOPLE.

1. "THAT ALL PERSONS BORN OR NATURALIZED IN THE UNITED STATES, AND SUBJECT TO THE JURISDICTION THEREOF, ARE CITIZENS OF THE UNITED STATES AND OF THE STATE IN WHICH THEY RESIDE."
2. "THAT CITIZENS OF EACH STATE SHALL BE ENTITLED TO ALL THE PRIVILEGES AND IMMUNITIES OF CITIZENS IN THE SEVERAL STATES."
3. "THAT NO STATE WITHOUT ITS CONSENT SHALL BE DEPRIVED OF ITS EQUAL SUFFRAGE IN THE SENATE." And
4. That as the women citizens of Wyoming do possess the "QUALIFICATIONS REQUISITE FOR ELECTORS OF THE MOST NUMEROUS BRANCH OF THE STATE LEGISLATURE," through which they obtain suffrage in the Senate, it follows that the citizens of each State, though entitled to the privileges and immunities of citizens in the several States, are debarred from exercising these privileges and enjoying these immunities, and, therefore, that the United States does not guarantee to every State a common form of Republican Government, because it permits a portion of its declared citizens to be deprived of the right to vote, who are thus debarred from joining in the support of its organic law.
5. "THE RIGHT OF CITIZENS OF THE UNITED STATES TO VOTE SHALL NOT BE DENIED OR ABRIDGED BY THE UNITED STATES OR BY ANY STATE ON ACCOUNT OF RACE, COLOR OR PREVIOUS CONDITIONS OF SERVITUDE," which is an admission by the Constitution that citizens of the United States HAVE THE RIGHT TO VOTE.
6. "This Constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made under the authority of the United States, SHALL BE THE SUPREME LAW OF THE LAND; and the judges in every State shall be bound thereby; ANYTHING IN THE CONSTITUTION OR LAWS OF ANY STATE TO THE CONTRARY NOTWITHSTANDING;" in the face of which, as the cap-stone of all that goes before and for all that may follow after, the several States do make and enforce laws proscribing the rights, immunities and privileges of citizens of the United States, and thus virtually declare that citizens of the United States are not equal in the States.

## CHILDREN—THEIR RIGHTS, PRIVILEGES AND TRUE RELATIONS TO SOCIETY.

### No. I.

The series of papers, relating specifically to women, cannot well be closed without something being said relative to their offspring. We say their offspring, because it is they who, by nature, are appointed to the holy position of motherhood, and who, by this position, are directly charged with the care of the embryonic life, upon which so much of future ill or good to its future depends. It is during this brief period that the initials of future character are stamped upon the receptive incipient mentality, which, expanding as it grows, first into childhood and on to manhood or womanhood, reveals the true secrets of its nature.

The rights of children, then, as individuals, begin while yet they remain the fetus, and it is to this consideration that attention needs most to be called, for here lies the cause of a great deal more of the ills of life than we have been taught to think. Children do not come into existence by any will or consent of their own. With their origin they have nothing to do, but in after life they take upon themselves individual responsibility, and thus become liable for action which was predetermined by things prior to their control. All those years before individual responsibility and discretion are by common consent accorded to youth, children are virtually the dependencies of their parents, subject to their government, which may be either wise or mischievous, and is as often the latter as the former. But, having arrived at the proper age, they step into the world upon an equality of footing with others previously arrived. At this time they are the result of the care which has been bestowed upon them from the time of conception, and whether they are delivered over to the world in such condition as to promise to be useful members of its society, or whether they go into it to prove a constant annoyance and

curse to it, seems to be a matter which cannot be made into such shape of personal responsibility as to make the life they shall lead a subject of their own determining. At this period they find themselves possessed of a body and a partially developed mind, in the union of which a harmonious disposition and character may have resulted; respectively, they are possessed of all shades of disposition and character, from the angelic down to the most demoniacal; but all these are held accountable to the same laws; are expected to rule themselves by the same formula of associative justice, and are compelled by the power of public opinion to subscribe to the same general customs. This system of injustice is the legitimate result of the doctrine of free will, which says, in practice, that a devil who has been produced and cast upon the world by some of its members, is expected to act under all circumstances and changes just as well and justly as the perfect man does. That he will or can do so everybody knows is impossible. All are obliged to meet the world and all its variety of circumstance and change with the characteristics with which they have been clothed, and which they have had no choice in selecting. How inconsistent to suppose that with so great diversity, which is so extensive that there can, by no possibility, be two who so nearly resemble each other as to be mistaken for each other, there can be unity of action, or the same rule of compliance to the requirements of society. Thus when all things which go to make up society are analyzed and formulated, it comes out that society holds its individual members responsible for deeds which it is itself indirectly the cause of, and therefore responsible for.

Have not these offending members been generated, born and grown under its own prescribed rules, which they had no choice of or escape from? and yet they are made the responsible ones. It is a scientifically demonstrated fact that the mind of every individual member of society is the result of a continuous series of impressions, which are continually being received from their surroundings by their senses and by these transmitted to and taken up into consciousness, which thus become the individuality of the person. If any one doubt this let him listen to what Prof. J. W. Draper, President of the New York University, Medical College, says upon this subject. He certainly is authority which none will dispute without consideration, however quickly they might attempt to gainsay our simple assertion. This subject is worthy of the most serious attention which can be bestowed upon it, for it is the determining point of where the real responsibility of individual action rests, as well as the point the consideration of which should govern all attempts at reform in the present condition of society. In a lecture delivered Prof. Draper says as follows:

"There are successive phases \* \* \* in the early action of the mind. As soon as the senses are in working order \* \* \* a process of collecting facts is commenced. These are at first of the most homely kind, but the sphere from which they are gathered is extended by degrees. We may, therefore, consider that this collecting of facts is the earliest indication of the action of the brain, and it is an operation which with more or less activity, continues through life. \* \* \* Soon a second characteristic appears—the learning of the relationship of the facts thus acquired to one another. \* \* \* This stage has been sometimes spoken of as the dawn of the reasoning faculty. A third characteristic of almost contemporaneous appearance may be remarked—it is the putting to use facts that have been acquired and the relationships that have been determined. \* \* \* Now this triple natural process \* \* \* must be the basis of any right system of instruction. It appears, then, that contact and constant intercourse with external manifestations is not only necessary for the production of thought and its collaterals, but that to retain the consciousness which makes thought possible such manifestations must be continuously impressed upon the individual. This seems to be conclusive that mind is the result of the experiences of the manifestations of power.

Without these experiences children would grow up simply idiotic. "Professor" says, emphatically, that a recognition of this process must be the basis for any right system of instruction. Nor is it to be understood that he would make the application of this simply to intellectual education. It applies with equal force to all kinds and relations of education; or, to state the proposition comprehensively, the education of children should consist in surrounding them by such circumstances and facts as will produce upon them such effects as will tend to develop them toward our highest idea of perfect men and women. When this shall have been done our system of education will have attained to its proper sphere. How imperfect all our present methods are need scarcely be mentioned. It is patent to all who have candor sufficient to allow them to admit that perfection has not yet been gained in any of our systems and forms. A great deal has been and is being done in the matter of education, but we fear very little of it is based on Professor Draper's proposition.

Our chief difficulty about education has been that its direction has been left to, or assumed by, the professors of religion rather than by scientists, whom they have, until quite recently, been at a dead lock with. Science is eminently progressive; religion is eminently conservative. Science, in its analysis of the facts of the age, comes in direct conflict with the authoritative theories of religious sects, which, having the possession of the general system of common education, are not inclined to admit it to the platform of scientific deduction. Happily, these things are now undergoing rapid change, and they who once taught that the world was created out of nothing in six days and nights, of twenty-four hours each, have given way to the demonstrations of geology, and are forced to admit that

their previous belief was founded in an allegory. The ice that has held cold and firm so long, being broken, is gradually though surely disappearing, and the day is not far distant when all things will be submitted to the test of demonstration, and everything which will not stand the test will not be accepted. In nothing is this needed so much as in determining what education should be, so as to furnish to the world the best sample of physical, mental and moral excellence combined. Neither of these departments can be neglected; they must all be merged together into one system, and that must be guided by the deductions to be derived from the previously stated proposition.

The common practice of the world, in all things which it desires to modify or remedy, is to begin at the extreme, where the effects are found, and from them to work backward toward the beginning. The whole course of the world regarding crime has been to punish it rather than to prevent it; to work with the effects of education—for it comes down to that at last—rather than to perfect the system of education. And if we begin the statement by saying that that education begins almost at the period of conception and extends until men and women take control of themselves, we shall have been only comprehensive enough to have included that portion of life for which the community—society—is strictly responsible. And there is no escape from this conclusion. What the man or woman is at the time they become recognized citizens, society makes them. They are its production as much as the apple is the production of the tree. If the apple is a bad apple it is not its fault; that lies in the tree. If men and women are bad men and women when they arrive at legal age, it is not their fault but the fault of society in which they were born, raised and educated.

### WHY WOMAN WEDS.

Some close observer of our social relations, having looked about among his married female acquaintances, ventures to give the following list, with an attempt to indicate the real reasons which influence too many to marry.

#### MARRYING FOR A HOME.

Number one has married for a home. She got tired of working in a factory or teaching school. She thought married life on earth was but moonlight walks, buggy rides, new bonnets and nothing to do. Well, she has got her home; whether or not she is tired of the incumbrances this deponent saith not, inasmuch as this deponent does not positively know.

#### CONSULTING FAMILY INTERESTS.

Number two married because she had seven young sisters and a papa with a narrow income. She consulted the interests of her family. Perhaps she would better have consulted her own interests by taking in light washing or by going out by the day to work.

#### SHE LIKED THE SOUND OF MRS.

Number three married because Mrs. sounded so much better than Miss. She was twenty-nine years and eleven months old, and another month would have transformed her into a regular old maid. Think how awful that would have been!

#### WANTED SOMEBODY TO PAY HER BILLS.

Number four married because she wanted somebody to pay her bills. Her husband married for precisely the same reason, so they are both repenting at leisure.

#### NOT GOING TO BE LEFT BEHIND.

Number five married because Fanny White had a nice new husband, and she wasn't going to be left behind. Pity if she couldn't get married as well as other folks.

#### MARRIED FOR MONEY.

Number six married because she was poor and wanted riches! She never counted on all the other things that were inseparable from those coveted riches.

#### SHE LIKED TO TRAVEL.

Number seven married because she thought she should like to travel. But Mr. Number Seven changed his mind afterward, and all the traveling she has done has been between the well and the back kitchen door.

#### MARRYING OUT OF SPITE.

Number eight married out of spite because her first love had taken to himself a second love! This piece of retaliation might have done her good at the time, but in the long run number eight found it did not pay.

#### WANTED SYMPATHY.

Number nine married because she had read novels and "wanted sympathy." Sympathy is a fine thing, but it cools down at a rapid rate if the domestic kettle is not kept boiling, and the domestic turkey is undone. Novels and house-keeping don't run very well together in harness, to use a sporting term; and number nine's supply of sympathy didn't hold out very long.

#### MARRIED FOR LOVE.

Number ten married because she loved her husband with all her heart and soul. And she loves him still, and will probably continue to love him and is the happiest wife in the world—so she says.

We have all the right motive at last—one which, when sanctified by a desire and resolution to improve and elevate each other, and to live true and holy lives before God, cannot fail to call down the blessings of Heaven. But sad is the fate of those who marry from wrong motives, to escape their share of life's work, or to get something for which they have nothing to give in return.

And yet these very persons, sheltered behind the legal form of marriage, are respectable (?), while they are the loudest in the denunciation of their erring sisters, and pass them by on the other side lest the contact of even their clothes should pollute their purity. When shall the time come when she who sells herself for a consideration, and every one who does so, will not only merit, but receive the appellation of prostitute, whether the transaction be under the cloak of marriage or without it?

ENCOURAGEMENT.

Encouragement—by it—oh, who can tell  
How many have been saved in deepest ocean's swell  
Of and misfortune—from despair and death?  
How many have been rescued from the fainting breath,  
And made to smile? How many pains been soothed,  
And all the tears from weary cheeks removed?  
How many hearts been calmed to sweet repose,  
And hopes from doubts have tremblingly arose?  
How many wayward souls from further sin been saved,  
And poisonous appetites been made to hate the wrong they craved?  
How many disappointed hopes have persevered,  
And struggling souls have faltered when they neared  
The goal—then, made to triumph and to feel the thrill  
That comes in victory? How passion has been stilled  
To child-like innocence, and the rougher man  
Been made as humble as the penitent sinner can!  
How many pictures that the dreamer saw—been seen,  
That were it not for this would ne'er have been?

It comes in gentle words in fellowship's right hand,  
In smiles that beam as sunlight on the land,  
In words that strengthen hopes, remove the fear,  
The little touch that wipes away the tear.

In all my dreams in fancy's wildest realm  
In all the pictures which those dreams o'erwhelm  
My heart's own when I dared to write some simple lines,  
My timid heart was still in its confines,  
And dared not speak. But now I feel assured,  
And trusting, breathe the sentiments I poured  
From earliest years.

This I owe to one whom I can ne'er forget;  
Her words of sweet encouragement are set  
To music sacred—to be wreathed in song  
And wove in memory, and placed forever among  
The treasures I hold dear.

CHURCHILL.

TRUTHS THAT WILL BEAR REPETITION.

"Line upon Line, and Precept upon Precept."

ARTICLE I.

1. Mere existence must be illimitable. The testimony of I think is just as reliable as that of I see. I think says "that it ever there were a time when nothing did exist, nothing ever could. That which did exist, accordingly, always did and always will; that is to say, existence of many kinds—not yet fully discovered, and, perhaps, never destined to be, since the possibilities of chemistry cannot be limited. Passing from one to the other in regular succession, assuming all forms in the transit, exhibiting such qualities, powers or attributes as are manifested in and through those forms, and no other; which of necessity exclude from them the idea of infinity or of immortality, though not of their resurrection or reproduction."

Man, therefore, is mortal; of the earth, earthy; and it behooves him to limit his desires, aspirations and exertions to that planet and its inhabitants, at least until the time shall have arrived when both man and the earth shall have become incapable of further improvement. Whether the Universal Being is termed matter or mind—the name is nothing—it constitutes but one existence, or unity in variety; and every one of its kinds and forms is finite, and the capacity of man is finite. In *secularism*, then, or the supremacy of worldly affairs and worldly beings over affairs and beings that are denominated spiritual—but which beings seem to be utterly incapable of any rational comprehension or understanding, either in the life which now is, or that which is to come—lies the true field of human exertion. The real business of man should be life, not death; for, though the transition from one to the other is undoubtedly from one form of life to another, it never can be told that the next will retain any consciousness of the past—since, of mere spiritual communication, it is impossible to determine which are true and which are fraudulent—while it is certain that in space and time the past must be reproduced; so that, if the great problem of the continuity of consciousness should even never be solved, the change undergone during the transition would simply be regarded as that of a dreamless sleep, where the faint and weary would temporarily find strength and repose: In the mind of the writer, a far more blessed consummation than that of either the Christian's Heaven or Hell, or the modern Spiritualist's "Summer Land" and pandemoniac "Seances."

2. Obedience to the natural law of the solidarity of the species constitutes the true scientific basis of morality. "Enlightened selfishness" (so called) are words which, though greatly affected nowadays, are utterly without meaning to truly scientific minds. There is a wide difference between motives and intentions, whatever may be said to the contrary by the eulogists of selfishness. Even if it were admitted that the motives of all men are selfish, they are so only so far as involuntary action is inseparable from the actor, for motives are blind, and no mental nor moral character attaches to them. The pleasure, gratification or enjoyment attending the satisfaction of a natural desire or want, is produced quite independent of the human will. No question of morality or of selfishness can arise until the actor attempts to satisfy that want at some other person's expense. Just here, then, in the relations of human beings, and the results of their actions towards each other, selfishness and disinterestedness, in their moral aspect, as they are dependent upon the human will, are manifested. No superstructure of morality can therefore be erected on the basis of individual enjoyment, as if it were selfishness. That is

just what human beings and other animals exist for, in spite of, and in thanks to themselves. Upon the manner in which they enjoy themselves, and its results, as determined by their own volitions, depend the character of their acts. If they have not mind sufficient to form a purpose in view of the consequences of the performance of a certain act, they are not moral agents. If they have the requisite degree of mental capacity, they may be justly held accountable for the results of the execution of that purpose.

WILLIAM WEST.

New York, Dec. 12, 1870.

WHY CAN'T A WOMAN BE A MASON?

At the Masonic celebration at Austin, Nevada, recently, Major Sherman delivered the address, abounding in wit and humor, clustering around eloquent gems of masonic history. As a specimen of the humor we quote the solution of the above query, as reported in the *Reveille*:

"Women sometimes complain that they are not permitted to enter our Lodge and work with the craft in their labors, and learn all that there is to be learned in the institution. We will explain the reason. We learn that before the Almighty had finished his work he was in some doubt about creating Eve. The creation of every living thing had been accomplished, and the Almighty had made Adam (who was the first mason) and created for him the finest lodge in the world, and called it Paradise No. 1. He then caused all the beasts of the field and fowls of the air to pass before Adam for him to name them, which was a piece of work he had to do alone, so that no confusion might therefore arise when Eve was created, whom he knew would make trouble if she was allowed to participate in it, if he created her beforehand. Adam, being very much fatigued with the labors of his first task, fell asleep, and when he awoke he found Eve in the Lodge with him. Adam, being Senior Warden, placed Eve as the pillar of beauty in the South, and they received their instructions from the Grand Master in the East, which, when finished, she immediately called the Craft from labor to refreshments. Instead of attending to the office as she ought she left her station, violated her obligations, let in an expelled Mason, who had no business there, and went around with him, leaving Adam to look after the jewels. This fellow had been expelled from the Lodge, with several others, some time before; but, hearing the footsteps of the Grand Master, he suddenly took his leave, telling Eve to go to making aprons, as she and Adam were not in proper regalia. She went and told Adam, and when the Grand Master returned to the Lodge he found his gavel had been stolen, and he called for the Senior and Junior Wardens, who had neglected to guard the door, and found them absent.

"After searching for some time he came to where they were hid, and demanded of Adam what he was doing there, instead of occupying his official position. Adam replied that he was waiting for Eve to call the Craft from refreshment to labor again, and that the Craft was not properly clothed, which they were making provision for. Turning to Eve he asked her what she had to offer in excuse for her unofficial and unmasonic conduct? She replied that a fellow, passing himself off as a grand lecturer, had been giving her instructions, and she thought it was no harm. The Grand Master then asked her what had become of his gavel? She said she didn't know, unless that fellow had taken it away. Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty, and having let one in whom he had expelled, the Grand Master closed the Lodge, and, turning them out, set a faithful Tiler to watch the door with a flaming sword. Adam, repenting of his folly, went to work like a man and a good Mason, in order to get reinstated again. Not so with Eve; she got angry about it and commenced raising Cain.

"Adam, on account of his reformation, was permitted to establish Lodges and work in the degrees, and while Eve was allowed to join him in acts of charity outside, she was never again to be admitted to assist in the regular Lodge-work of the Craft. Hence the reason why a woman cannot become an inside Mason."

WOMEN IN SWEDEN.—In Sweden the principle of Woman's Rights is making rapid progress. They conduct nearly exclusively the business of savings banks, and are extensively employed in the post office and telegraphic departments. In numerous private establishments they make efficient clerks and book-keepers, and recently a medical college has been opened at Gottenberg, where ladies, not under seventeen years of age, are admitted to a complete course of three years, with clinical and anatomical lectures.

Sweden is a promising country. Something looking to equality for the sexes does not rouse the ire of the petulant "lords of creation."

FEMALE DELICACY.—Above all other features which adorn the female character, delicacy stands foremost within the province of good taste. Not that delicacy which is perpetually in quest of something to be ashamed of; which makes merit a blush, and simpers at the false construction her own ingenuity had put upon an innocent remark—this spurious kind of delicacy is far removed from good sense—but the high-minded delicacy which maintains its pure, undeviating walk alike among women and the society of men; which shrinks from no necessary duty, and can speak, when required, with a seriousness of things on which it would be ashamed to smile or blush; that delicacy which knows how to confer a benefit without wounding the feelings of another, which can give alms without assumption and pains not the most susceptible in creation.

SINGULAR PHENOMENA.—For several days past, says the *Mobile Register*, of recent date, there have been mysterious and vague rumors of a most remarkable meteorological phenomenon on the Catholic graveyard on Stone Creek, above Three Mile Creek. It is asserted by those who say they have seen it, that for the last five days a gentle shower has fallen continuously on the lot of the Lemoine family, in which are buried Victor Lemoine and many others of his family. With the view of getting at the facts of this most extraordinary affair, we had last night an interview with Louis B. Lemoine, employed at Asa Holt's, a son of the deceased Victor Lemoine, who died in 1851, who related the following startling particulars:

Having heard that it was reported that it had been raining for several days on the inclosed ground which forms my family burying-ground in the Catholic burying-ground on Stone Creek, above the Three Mile Creek, I drove out there last evening to satisfy myself, and to my intense astonishment I saw that a column of rain was coming down without ceasing, which, although hardly powerful enough to lay the dust, was enough to wet the hands or any article, and at times it rained quite hard. The volume of rain fell inside of the inclosure and nowhere else, as the weather was, and has been, bright and clear all the time during the five days the rain has been falling on all the graves. There are thirteen of my family buried in the lot of ground upon which it has been raining. My mother, brothers and sisters visited the spot yesterday and the day before, to satisfy themselves about the truth of this matter, and declared they too saw this wonderful phenomenon. It has also been seen by over 200 persons. I took a friend with me when I visited the spot, who also saw the rain falling as described. John Rosset, the keeper of the cemetery, told me that the rain had commenced falling in heavy drops about five days ago. I am willing to take my oath as to the truth of this statement.

So incredible did this extraordinary affair seem, that those who saw it several days ago refrained from stating or asserting what they had seen, for fear that not only their veracity but their sanity would be questioned; and it was not until a number of gentlemen of the first respectability had seen and reported the result of their personal observation any credence was attached to the truth of the matter. Take it altogether, it is certainly the most miraculous and astounding atmospheric wonder that has ever been witnessed in this part of the world, and will, doubtless, afford food for thought, research and observation, not only among scientific men but among all classes. There are so many to vouch for the truth of Mr. Lemoine's statement, and his character for veracity is such, that there can no longer be any doubt of the fact that it has been raining for the past five days on the graves of his kindred.

LOVE AND A FARM.—Quite a number of odd and amusing scenes frequently occur with parties who visit the Probate Court for the purpose of securing the necessary document to legalize their marriage. But the other day a young man, about twenty-one, accompanied by one of the opposite sex, equally as young, ascended the main steps of the courthouse, and then, on being directed to the Probate Court, took up the line of march for its hallowed precincts. Reaching, he refused to enter.

His hand did quake,  
And trembling like a leaf of aspen green,  
And troubled blood thro' his pale face was seen  
To come and go, with tidings from the heart,  
As if a running messenger had been.

The rustic maiden, who was extremely anxious to see the marriage programme carried to a successful issue, looked upon him with pleading eyes, and then, taking him by the hand in the most tender manner, beseeched him to go to the court and obtain the license.

"Oh! come along Jake; what's the use backing out?" fell in dulcet tones upon Jacob's ear.

"Melindy, I can't. The old man will give me fits if I marry you."

"Haven't you told me a thousand times that you would marry me in spite of the old man?"

"Yes! yes! but there is—"

"Is what?"

"Why, the farm."

"Plague take the farm."

"Yes, but, Melindy," reasoned her lover, "hadn't we better wait till the old man dies, and then I'll have the farm, sure?"

"Dad rot his old soul, he'll live fifty years yet; there's no die in him. Come along now and git that ere license. I ain't a-going to be put off any more."

"I'll tell you what I'll do, Melindy."

"Well, spit her out."

"If the old man holds out agin my having you till Christmas I'll marry you then, farm or no farm."

"Sure?"

"As sure as my name's Jacob."

"Well, let her go then till Christmas, but if you back out then, Jake, look sharp."

"I'll toe the scratch then, by jingo, if the old man runs me off the farm with a double-barreled shot-gun, cuss him."

Thus reassured on being married by Christmas, Melindy drew off with her Jake.

The other day we came across the following sentences, which went to our heart: "How shall we alone to the children who are robbed of their childhood? This wrong is one which can never be compensated; there is no second spring for nature or life." There is a grain of truth in it of a diamond. There is a radiance in the idea so full as it of the love principle. When one reads it, it carries the mind back to the Divine Humanitarian who said, "Suffer little children to come unto me, for of such is the Kingdom of Heaven." Yet children are robbed of their childhood every day. How is it with that boy who is forced to toil at a tender age in the hot, mephitic air of some great manufacturing establishment? and how with that tender girl too? They are pale and wan; care usurps the radiant smile; the thin, pinched face tells a sad tale; spring has departed. Also that there are so many young mothers—many innocent children crushed. They are all through society crucified in one way or another. They are in the street in rags and tatters, beggared and broken; and is drifting—ah! drifting out to an ocean where reefs and rocks are on either hand, threatening, nay more, not only indicating their utter shipwreck. Here is a picture of which society must be held accountable. Let us stop the robbery of the children; let every boy and girl keep their childhood so that they can grow into noble men and women. The last cannot be without the first. *Frederick Douglass*

[For Woodhull & Claflin's Weekly.]

WATER.

We are permitted to make an extract from a play now being written by an unknown author.

Oh, what a thing of beauty water is;  
I have seen it, Beatrice, as a tear  
Upon the rosy cheek of woman;  
I have seen it in the dazzling brightness  
Of the ice blink. I have seen it  
In the crystal spring mirroring the face  
As radiantly as sunlight.  
I have seen it in the glacier filled  
With rainbows art can never equal.  
I have seen it in the glassy bosomed surface of the lake;  
I have seen it as a diamond in the dew-drop  
Lending a fresh beauty to the rose;  
I have seen it as a figure in the landscape.  
Feeding the soul with a religious joy;  
I have seen it sparkle in the fountain;  
I have seen it falling in the snow-flake,  
And I have seen it as a robe of white  
Covering up the nakedness of earth.  
Besides, I've heard it make  
The sweetest sounds of melody.  
The murmuring stream in playful, careless glee,  
The gentle pattering on the roof,  
And the deep-sounding surf,  
Are all to me sweet music.  
And how sublime a thing it is,  
As I have seen it in the mighty waterfall,  
The awful iceberg's towering spires to heaven,  
And the vast ocean, boundless as the world.  
In everything and everywhere,  
God's precious gift to man.

IMPEACHMENT OF FRANCIS BARRY AND  
STEPHEN PEARL ANDREWS.

BY C. M. OVERTON.

DEAR EDITORS:

The author of "Caliban" and "Shylock" calls himself "the molested man in New York." I am conscious of having no peer in that direction, outside of New York. Imagine my feelings, then, when I find myself at the dicta of an inexorable, internal tyrant, compelled to take issue with such talent as finds expression through your brilliant *Weekly*.

With a "realizing sense" of the superior abilities of a Barry, and accustomed for a lifetime, almost, to stand in awe of an Andrews, yet fated to impeach them of ignorance of first principles, or something worse, I am finally reconciled to myself, and the logic of the situation, by the reflection that the very extent of their jurisdiction, and the *Infinity* of the tasks they have assigned themselves, must compel inattention in certain departments, which I have made somewhat a *specialty*.

Thus assured, I can but ask why we are treated to the same stale arguments in favor of "Untrammelled lives" that were impressed into the service by tyro neologists, before Lazarus dreamed, the Nichols took to hashheesh, or hell in general first began to empty her slop pails on this goodly planet? Arguments put forth, not only in the teeth of history, ignoring all past experiences of the race, as at first, but defying also the testimony of their own schools in the intervening years! Though, as progressives, they may snub the past, they should pay some little deference to the present. A few facts, and a little common sense to bear upon them, used to be considered necessary to square theories by. But such ballast, in those days of "untrammelled" movements, are laid by as unnecessary, or as *impeding* the path of progress. Five hundred, or less, attempts at skyey reconstruction, and every one a failure! Folly blew them up, and Experience punctured them.

And yet the work goes on, and the cry still is: "Up in a balloon, boys! up in a balloon!" An old lady, riding back from her husband's funeral, said she "had had a good ride, anyhow." Our friends will have a good ride.

Reason has her self-evident truths; Folly her self-evident lies. But of all the *axioms* of Absurdity, an "untrammelled life"—a *society* of Sovereigns—is the clearest. If Absurdity has any lower terms, I, at least, know of no terms to express them.

One Sovereign can live in a *hollow tree*, *two in hell*, and nowhere else. And there they can only live at the idea; and this will *build* a hell anywhere.

Mr. Andrews is not to be misunlerstood. He has the merit of clearness, and meeting an issue squarely. He will follow his logic—which he calls "truth"—"Into the jaws of Death, into the mouth of hell."

And not stop at the mouth, either, if his logic pushes him on. And no one, better than he, can demonstrate the inherent right of every America to do likewise. No man can show more lucidly, how Protestantism, emocracy, Spiritualism, Woman's Rights—the "American Idea," in short—resolves itself into Individual Sovereignty, and that into brimstone. But he withholds the last analysis: he don't *name* the place.

And this is the charge I make against him. The point of the most importance, the final issue, is withheld. An intelligent choice depends on a knowledge of alternatives. Though every move were mathematical, every step *logical*, some might choose to turn an illogical corner rather than accept the last consignment.

Dropping figures of speech, I aver that Mr. Barry and Mr. Andrews are advocating principles of action which are false in theory and fatal in practice—which have been tried again and again and resulted only in disaster. Principles which

have already caused untold agonies, and which will, if carried out on the scale intended, bathe this planet in tears and drench it in human blood! I impeach them of holding out *false inducements* to the unwary, which have no reasonable hope of being met! I impeach them of—knowingly or unknowingly—practicing *fraud* on the unsophisticated, the innocent and unthinking!

Mr. Overton's intended fling at us, by his quotation from our motto of "Untrammelled Lives," fails to reach the mark. It has ricocheted, and, if he does not dodge, the missile now intended for us will slay himself. We have ever advocated the freedom of the individual, but mark you, Mr. Overton, always within the limits of the public good. Every individual is entitled to perfect freedom, so long as the exercise of that freedom does not interfere with the freedom of some other individual also entitled to the same. When an individual pushes his freedom within the limits of another's, he is not acting the part and right of a freeman but of a tyrant, and the public has a right to restrain him; it has not only the right to restrain him but it is, in duty to all its citizens, bound to restrain him.

He who thinks in his heart that an untrammelled life must of course be spent in debauched promiscuousness is the very one whom the public must restrain; for such are just the ones who would descend to promiscuous debauchery and unlimited tyranny, did not the fear of the law prove stronger than their possessed virtue. If "To be pure in heart all things are pure," so, too, to the vile in heart must all things be vile. When a person gives his definition of freedom as license, it is not difficult to place him or her under St. Paul's ruling.

We thank Mr. Overton for the opportunity he has given us of defining what we mean by "Untrammelled Lives." We mean just this: That society, being composed of a number of individuals, is a composite body, the individuals being members of it, and that the sovereignty of the individual is only surpassed in power by the sovereign power of the society of which he is but a part. As an obedient member of a body which he helps to form, no other member has any right whatever to impose his conditions upon him. In his condition as this obedient member he is as free as the bird, but in his condition as a part of the body he is free to the extent of not interfering with any other member's freedom. And this is philosophically an untrammelled life, while any departure from it is either the life of a tyrant or that of a slave.

The work of demolishing the flimsy assumptions and the grandiloquent pretensions to "principles" and "axioms" we leave to Mr. Barry, with whom, perhaps, we differ in our convictions as widely as does Mr. Overton, simply suggesting the query, Whoever heard of *principles* being false? We have known false policies, but principles we have ever regarded as the underlying powers of the universe, to conform to which was the highest possible life.

We cannot forbear to say to Mr. Overton that the life this planet lives as a member of the solar system, and the life the solar system lives as a part of the sidereal system, are perfect exemplifications of an untrammelled life. Can Mr. Overton, "dropping 1 figures of speech," see the application?

REPLY TO C. M. OVERTON.

BY FRANCIS BARRY.

EDITORS:

By your kindness, and because Mr. Andrews positively declines, I will make a brief reply to Mr. Overton's defence of slavery.

It is a self-evident truth that every human being has a right to freedom; there has, therefore, never been any way to defend the crime of enslaving human beings, but to misrepresent and ridicule freedom and its advocates. This is the card the slaveholders and their abettors have played from the day the first Abolitionist opened his mouth.

When the advocates of freedom of thought asked for a practical acceptance and application of axiomatic principles, the cry was raised that "Free Thinkers" did not "believe in anything"—that they sought to abolish everything sacred. "Tom Paine" was branded as a monster second only to the devil himself.

When Garrison and his associates demanded the immediate abolition of a particular form of slavery, they were treated to vilification and rotten eggs.

The world has moved since those days, and yet the modern Abolitionists who are laboring for the overthrow of *marriage*—the vilest system of slavery upon which the sun ever shone—have to encounter the same dishonesty, stupidity, cowardice and pig-headedness that have always distinguished both the positive and the passive friends of old, corrupt and rotten institutions.

Let me not be understood as saying anything personally offensive. So far as Mr. Overton is concerned, I only regard him as a professional philanthropist, who, mingling pity with disgust at the stupid work the conservatives make of defending their doctrines and institutions, has (with some damage to his own dignity it must be confessed) consented to devote a portion of his masterly pen-work to a gratuitous defence of their side of the question.

I am willing to presume that Mr. Overton has a great deal yet to say—I am sure he can make strong points against our

claims if anybody can—and yet, after reading his effusion, the reader naturally asks: "What is he driving at?" With all possible personal respect I must say that if he has said anything but to repeat the stale old falsehood that freedom is dangerous, I am unable to see it.

People who are more or less dissatisfied with the present order of things, and who have made futile efforts to realize something better, or, it may be, to more cheaply secure the gratification of their own selfishness, have made blunders, met disappointments, or "brought reproach upon the cause." What of it? Is it the part of a philosopher to decide, therefore, that "freedom's a failure?" There is suffering and disappointment among the freemen of the South. What of it? Is emancipation, therefore, wrong? It is, indeed, not too much to presume that the emancipated female slaves suffer more from the abuse of their *husbands* than they did from their former masters! What of that? Is Garrison to be held responsible?

The leading fact in the case is—and it might as well be squarely stated—that the best and most honorable of our opponents exhibit an ability for misrepresentation truly marvelous!

We affirm that freedom is a human right; that woman, now enslaved and subject to the dictation of the mob, in regard to her most sacred interests, has a right to demand the recognition of her right to individuality and self-ownership. We affirm that the marriage system, which makes her a helpless victim of unspeakable outrage, is an internalism worthy to be utterly swept from the face of the earth! We declare that woman has a right to her own soul and body, and that whoever denies it, in theory or practice, is an unmitigated scoundrel. Here we rest our case.

What say our opponents? With all their assurance they have not the face to deny one of our propositions. They content themselves with making much ado in demolishing their own "men of straw." They pretend that we are in favor of an unreasonable gratification and unrestrained exercise of passion. It is one of bigotry's staliest lies! Mr. Overton is in favor of consulting his own freedom to eat and drink according to the dictation of his own judgment, after consulting his appetite, and without inviting the interference of the rabble. What then? Shall we charge him with being disposed to gorge himself with mustard, and taunt him with being inclined to get more than his share of custard pie?

I do not wish to be understood as admitting that nature is vile, and that the natural instincts are impure and untrustworthy. It is starvation and unwarrantable interference with nature's order that is the main cause of gross and perverted instinct. As we grow in the grace which freedom promotes, our physical desires will be as pure as our ideal aspirations. But so far as we have unwarrantable desires they should be subject to an enlightened judgment and a conscientious will. And, as a general statement, free lovers are the only class who apply this doctrine to practice. To make the matter clear, if possible, I never visit a brothel—I am never tempted; but I would not visit one if I were tempted. I never drank a glass of alcoholic liquor or smoked a cigar—I was never tempted; but I would not do so vile a thing if I were tempted. I am not at all indiscriminate in my attachment to women (nor are other free lovers); but if I were, my judgment and good sense should have the mastery. Am I understood?

We demand freedom to be as sensible and manly, and as true to nature as we know how to be. Especially do we demand for woman the right to be as pure and chaste and womanly as she knows how to be, or can learn how to be. And cursed be the man or the institution that stands in her way!

A REMINISCENCE OF ELECTION DAY.

EDITORS WOODHULL & CLAFLIN'S WEEKLY:

In your issue of Nov. 19, I find a brief communication, in which the writer expresses his total inability to understand why women contend for the right of suffrage; he professes to have a "musty old vote, that any lady would be welcome to," etc., etc. I will tell him one reason why I wish to exercise the right to express my choice in regard to legislatures and municipal officers, in a tangible and practical form; and do not prefer to be limited to any amount of "moral influence," however much that may be. I pay taxes in Kings County. We have there a Board of Supervisors who spend in the course of the year large sums of money, all raised by taxation. It has lately been proved through the efforts of one honest member of the Board, that a certain sub-committee, authorized to purchase articles for the jail, has been paying at the rate of about 200 per cent. higher for poor articles than good ones could be bought for in open market. 275 pairs blankets purchased by said committee for \$1,916 35, which you or I could buy for \$325; a long list of other articles were also bought at rates corresponding with the above; but not to take up space with recording them, we give the one item simply as a specimen of the whole proceeding. My tax is fraudulently increased in proportion as these men misuse the funds of the county; is not that a reason why I should desire to vote against the re-election of either of the men composing that committee for another term on the Board of Supervisors?

But to come back to my caption. On the morning of election day there were at the breakfast table, where I sat, several gentlemen, all American citizens, who seemed to be totally unconscious of any unusual event being about to take place; the conversation turned on topics of business and

pleasure, but the election my nearest neighbor that he should not others averred they man said he could unaware that the r County. Several what ward they liv

Further convers election frauds. C of elections for se some localities it papers to be ten party was acqu citizen, who had man, her decease upon the recent quite an item in

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To Mrs. toria

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...was not mentioned, until I asked my friend, "What was going to vote?" He replied, "I was going to vote for the 'Nigger'." Two others, who had not voted for years, one young man and one woman, for he had been registered, being a colored man, and the other a woman, had been registered in Kings County, and the two white men did not know what they were doing.

First, there were some curious stories about election returns. One gentleman who had been an inspector of elections for several years, informed me that in some of the counties, not an unusual thing for naturalization purposes, that a person who knew the party was expected to be the widow of a naturalized citizen, and that she counted out at the rate of \$30 per month, and that she counted upon this frequent transfer, as quite a source of income.

What was the corruption of parties, and the incessant party spirit, the selfish apathy of so many men, whose duty as well as duty, ought to find them guarding the purity of the ballot box, with their lives if necessary, my wonder is that any woman can remain passive, not that some are not, but that some are.

At a political meeting which we attended during the last Presidential campaign, we heard Hon. Samuel S. Cox, of the State Congress and District of New York, affirm, with the most apparent sincerity and earnestness, that "the right to vote was the most transcendent right which the citizen of any country could possess." Being a citizen of this country, I for one desire to share that "transcendent right."

JUSTITIA.

[For Woodhull & Claflin's Weekly.]

### GOSSIP FOR WOMEN.

#### TRUE LOVELINESS.

She who thinks a noble heart  
Better than a noble mien,  
Honors virtue more than art,  
Though 'tis less in fashion seen;  
Whate'er her fortune be,  
She's the bride—the wife—for me.

She who deems that inward grace  
Far surpasses outward show;  
She who values less the faw  
Than that charm the soul can throw;  
Whate'er her fortune be,  
She's the bride—the wife—for me.

She who knows the heart requires  
Something more than lips of dew,  
That when love's brief rose expires,  
Love itself dies with it too—  
Whate'er her fortune be,  
She's the bride—the wife—for me.

To Mrs. E. Cady Stanton; incidentally to Mrs. Victoria C. Woodhull, Editresses and Journalists.

Permission to address you extend a "Sage" of the South. How many noble spirits, of both sexes, who loved not only the political union, and stood by the aspiration of the fathers under God, exist here South, but go also for the union, in right and harmony, of the sexes! Inasmuch, ladies of renown, as you conduct (separately) a Press, you will comprehend what sterling principles demand from it and its writers, for advocacy of that inauguration of a revolution: your agency "impend." It is to let and illustrate truth, with undimmed boldness of resolution, and in all miscellaneous variety of its relations; otherwise error, latent in uncanvassed thickets, will impair progress by affording the indifferent a metaphysical pyrrhonism as to the uniformity of your arguments, subserving the design; though indifference may not utter its want of faith, but move on with taciturn firmness in the negative, open adversaries will use meditations rendering your expedient abortive! Do, Madames, have truth and light AT ANY RATE, however rude and rough some of it appear to preconceived and favorite notions.

No one ought to venture the Press without giving truth, in all its relations, the widest latitude of subjects and explanations.

Truth is the oldest, first-born daughter of God! And it takes precedence in all deliberations, guiding all thoughts, determining all actions.

In a recent issue of the Nation I read remarks of its editor, who is a writer of extra capacity.

He held that on any triumph of your system of reform—i. e. the incorporation of a sixteenth amendment into the charter of our organic law, appertaining to woman's volition of political rights—she would lack information and "patience" and, consequently, be unfit to wield the ballot and administer official business.

I use his ideas. Words are of minor import if ideas encompass with precision and accuracy the meaning of any one. To give the ideas is coequal to the expression of the exact language, provided the signification be as exact and unerring.

I wish now, with your permission, in a line of truthfulness, to do what a little that respectable editor.

He is now a radical; was, evidently, of the abolitionists, and before.

Without treating on the merits and demerits of that fierce, uncompromising, insane and ignorant controversy between the nations, which finally culminated in horrors! allow me to call your attention to a plain, common sense view of the Nation's logic.

He, of course, regards with complacency the two amendments of the national constitution, granting negroes the ballot. Why, then, not woman—our own mothers, aunts, sisters and cousins! Because they are ignorant and impudent, says the Nation; and it made a caricature or burlesque on what a woman would say as to the principles elemental in great questions, "now perplexing the ablest men." Yet a little logical COMPREHENSIVENESS would refer the editor to his own incompetency for writing a cogent argument on the "fend in the woman's rights camp;" for, as he is in favor of the negro ballot, and antagonizes that of woman, how will he reconcile the difference, which he naturally presupposes, between a white lady's intelligence and acumen of mind and that of a son of Ham! Were all the questions he enumerated presented to all the freedmen of the land, how many of them, quite ebony, could return even the lame, inconclusive response which he was delighted to put in the mouth of the white woman!

Take an example. Here is a black voter of more than average intelligence. Ask him, not deep international law questions, but use the simplest, every-day political. Why do you support such a man for Governor? What measures will he pursue? In what will he satisfy your colored people about our local finances or on education, on railways, etc.? Can the editor of the Nation show us that "Sambo" will give a ninety-ninth of as lucid an answer as the white woman?

The logical inference is inevitable, that while the editor is for negro suffrage and against that, even for experiment, of the white woman, he disparages the open fairness and candor of TRUTH, and does dishonor to argumentation which becomes experts in rhetorical cogeney. Hundreds of thousands of colored men vote without idea for what exigency; and as many of our own enlightened sisters are excluded the polls! "Look on this picture and on that," and say if even a far-fetched conclusion about coming academic education affords any detriment to premeditation based on privileges and capacity belonging to the subjects before us.

J. J. FLOURNOY.

NEW ATHENS, Ga., Nov. 1870.

### "TIME AND LABOR."

A LECTURE DELIVERED BY HON. JAMES D. REYMERT, AT BREYDOFT HALL.

In the brief space measured out to mortal man, that in which he blooms, ripens and drops off, there are periods of unusual significance. These fasten themselves to memory and constitute history. As individual existence carries in its train griefs and sorrows as well as ecstasies and joys, so, also does national existence; and on an immeasurably greater scale does the existence of the whole human family exhibit phases and marks of these, that stand colossal in their importance, not only in retrospect but as causes producing important results. It is our province to scan that space between two eternities—"time"—and from the past and present to stretch our mental vision toward the coming future. We will not now attempt to fathom how much of human knowledge is derived from revelation, nor how much we have from merely human observation, but discourse on what we comprehend and feel without regard to how it comes to us. For once, at least, in every week, we have the temples of our God thrown open by those who minister to Him and teach mankind His will, and they exalt our souls to things eternal, sublime, celestial. This evening I have presumed to invite you to view with me the "march of time." We read in Holy Writ, that "In the beginning God created the heavens and the earth, and the earth was without form, and void and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said: 'Let there be light,' and there was light; and God divided light from darkness, and he called the light 'day' and the darkness he called 'night,' and the evening and the morning were the first day." Thus we have a beginning. On the very threshold of infinity we discover in Trinity "time," "space" and "motion."

Upon these three the whole fabric of human knowledge is based—"duration," "distance" and "action." These fill all ideal regions.

We have already found a starting point, a beginning, yet so dimly discernible in the far horizon of thought that the mind can conceive no distance between the beginning and its "Great Originator." From that first point till now "time" has rolled on, and yet we know it only by its herald, "space," dotting by its periods the spots where man can find its footprints. This is our idea of succession, which seems to be the juncture of time and space and motion, the crossing points of the intervening lines. Thus time, which, in the common acceptance of the word, is so easily demonstrated, is yet so difficult to conceive in its essence and magnitude that the philosopher can only scan the surface within the narrow vista of his observation. The evening and the morning were the first day. Here is already a measure established—a measure of movement movement measuring time—both measured by space.

Thus the first man, viewing the unceasing motion of the machinery of the universe, had at once presented to his senses the great "watch of nature," marking time with un-

erring correctness, showing the unity of time, motion and space from meridian to meridian. Confining our attention to the motion of the earth around the sun, we have solar time. Observing the motion of the stars we have sidereal time, which differs from the solar measure. If a star is in the meridian at the same period with the sun, and you observe it again the next day, you will find it ahead of the sun in the race. This is what the dictionaries define as relative time, or time having reference to the motion of heavenly bodies; while absolute time is duration without reference to this motion. Now we go on and sub-divide this relative time into fragments, according to the motion of such bodies as we adopt for our criterion, be it the sun, moon or stars. We measure time by movement, although time is independent of movement, which only serves to "Mark time;" for the universe itself, with all its movements and its changes, does not interfere with our conception of absolute time. We can conceive of time before all created substances on earth—for instance: the creation of angels, the rebellion of Lucifer in Heaven, etc.; and after all things shall have been destroyed, we still conceive of time, or of progress and succession; therefore the term, "Beginning and End" float before our fancies as myths. When we attempt to grasp them they evade us, and stand, still apparent, a little further off. For our ordinary purposes we adopt solar time; but to mark time we must have events—something to take place; hence we call the earth's passage around the sun a "year;" around its own axis a "day and a night," subdivided into twenty-four equal parts, hours; and again subdivided into minutes and seconds. Thus we might go on and carry our inquiries into channels metaphysical, yet never reach the definitive. We may look at time as the great mystic figure, represented with the hour-glass and the scythe, flying through the air, spreading chills and desolation over the earth. Or we may picture it as a great rolling wave, surging from shore to shore of a vast infinity, heaving to the surface numberless events, which we may catch as they are hurried on. But, for my part, I prefer to think of time as of a traveler, starting in the morning of existence, treading on through valleys, over rocks and mountains, fording rivers, leaping waterfalls, crossing seas, witnessing the lightning and the thunders, the earthquakes and the echoes; telling me what he has seen and heard in foreign lands, in distant climes, picturing phenomena, describing men impressing principles upon my mind, as in his march he points me onward. Let him take seat with us to-night, that we may learn his story—what he has seen—and ponder on the grand mysterious purpose of this earthly panorama.

History is divided into distinct periods. Theologians divide it into seven ages; "the first" from the beginning to the flood, 2,349 years before Christ—this is quite chaotic. "The second" period runs down to Abraham's entrance into Canaan—year 1921. "The third," till 1490, when Moses led the Jews from Egypt. "The fourth," till year 1012, when Solomon laid the foundation of the Temple. "The Fifth," till year 569, the conquest of Judea by Nebuchadnezzar. "The sixth" age, till in the fulness of time Christ was born at Bethlehem. "The seventh" age was inaugurated by what the Christian world considers the fulfillment of prophecy, and the consequent visible participation by Deity in the affairs of men. This is the Christian Era, which is again divided in the Dark, the Middle and the Modern Ages, which brings us down to our own time.

The Greeks had a grand idea on this subject of time. They held that the origin of all things was "Cronos" (Time). Of course "Cronos" was a god, and he begat "Chaos" (Ether). The conjunction of "Cronos" and "Chaos" formed a brilliant white egg, called the mundane egg, which in some mysterious manner contained the vitality of the world. The egg was truffled by the morning, "Ether" (the winds), and from it emerged "Eros," with glittering golden wings. "Eros" became the creative spirit, and he made the gods from his smiles, while the race of wretched mankind was created from his tears. There were also goddesses, who were called "Horo" (the hours)—they combine Order and Beauty. The seasons were represented as beautiful maiden goddesses. Thus even the ancient pagans, in the absence of marked historical event, formed their theories which sprang from their instincts, so as to establish Harmony, Order and Succession, to mark time and enable them to realize its march.

[TO BE CONTINUED.]

USE OF BEAUTY.—Alfred Russell Wallace, in an essay on "Creation by Law," says: "Mr. Darwin has lately arrived at the wonderful generalization, that flowers have become beautiful solely to attract insects to assist their fertilization. He adds, 'I have come to this conclusion from finding it an invariable rule that when a flower is fertilized by the wind, it never has a gayly-colored corolla.' Here is a most wonderful case of beauty being *exigent*, when it might be least expected. But much more is proved; for when beauty is of no use to the plant it is not given."

The green parrot, so conspicuous in his cage, is effectually concealed by his color among the tropical forests that never lose their foliage. So, too, the paint, plumes and pendant trappings of the American Indian, harmonizing with the fallage of autumn, serve to conceal rather than render him conspicuous, at a season of the year when it is necessary for him to hide in his winter store of provisions, which he collects principally of animals that have to be approached by stealth. The Indian whose costume most closely resembles a green parrot, the hunter of the forests of his game, has the best chance of survival in the struggle for existence.

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In addition to these nice items, Mr. C. seeks popularity with the negroes in singular ways. His child died some time ago. He had (as I am credibly informed) Mr. Harris, a negro, to preach the funeral sermon. Does this not sound like lugging into politics and voting the solemn ritual of the dead?

## METILDE HERON'S CELTIC SONG.

Come to me, darling, I'm lonely without thee;  
Come in the twilight when day gone to rest;  
No rude eye shall witness me twining about thee.  
As fondly I pillow thy head on my breast.

Then come to me, darling, nor doubt I am true,  
For my heart is but happy while thinking of you.

Come in the midnight, that precreant hour,  
When soul blends with soul in love's starlight bower,  
When linked in long sweetness of exquisite bliss,  
We murmur good-night in a sweet, silent kiss.

Then come to me, darling, nor doubt I am true,  
For my heart is but happy while thinking of you.

Come in the twilight, or midnight, or day,  
It's only my darkness when thou art away;  
Then come to me, sweetheart, I languish, I pine  
For one little smile, to say "Yes" I am thine.

Then come to me, darling, nor doubt I am true,  
For my heart is but happy while thinking of you.

## The Root of the Matter, or the Bible in the Role of the Old Mythologies.

BY C. B. P.

No. V.

Rachel signifying "Sheep," was an apt relation, or in the mother line of the "Lamb" slain from the foundation of the world, though barren in her first estate as well as many other notables who became mothers in Israel. Not so shut up by the Lord was "tender-eyed" Leah, or the moon who was blessed in the land of Joseph for the precious things she put forth. But when by change of base the heaven was closed—the season when the Virgin of Israel was somewhat wintry by the far down estate of the ancient of Days before he becomes the resurrection and the life, she is not without a poet to comfort her till the Lord shall visit her or clothe her with the sun. "Sing, O barren that thou didst not bear; break forth into singing and cry aloud, that thou didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord." The Lord of Hosts was her husband as was the sun of the dawn of the unproductive winter signs or months; and "thy Redeemer, the Holy One of Israel; the God of the whole earth, shall he be called, for the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith thy God. For a small moment have I forsaken thee. In a little wrath I hid my face from thee," etc., etc. This is beautiful and quite as lovely as the counterpart in the Gentile heaven—poetry quite as good as would be sung for "tender-eyed" Leah, or for the dawn when the sun kissed the dew, leaving the wife of youth, or the dawn, but only for a small moment, and in a little wrath hides his face. So on Gentile ground of the hero-gods. They all sacrifice their own ease for the good of others, and yet are all tempted to forsake or leave the brides of their youth. But in the end they come forth in all their early glory, and are forgiven by the women whom they have wronged." So in old Jewry "when thou wast refused, saith thy God."

There was no lack in Hebrew poetry, "for the precious things of heaven, for the dew and for the deep that croucheth beneath," though the skeleton language may have been hard put to express it. The Lord's skirts or drapery of clouds were a good deal stretched to cover the many things that crouched beneath. He was, indeed, the Son of Man, for it is the poets who create the Godhead in the fulness of man, and set him in the heaven, "clothed with a garment down to the foot, and girt about the paps with a golden girdle," and in the girdle all the tribes of Israel answered to the signs of the zodiac. On this wise the Son of Man shall sit on the throne of His glory; ye also shall sit upon the twelve thrones, judging the twelve tribes of Israel." If, for a season, the Virgin of Israel was barren, all the poets rang out in the music of the spheres with the promise of a good time coming, when the New Jerusalem tree should flower every month, and bear twelve manner of fruits to be found under the leaves that healed the nations; "for the Jerusalem above is the mother of us all," saith the Amen, as well as Paul.

But oh, what a hard road the Virgin had to travel, the woman clothed with the sun, made pregnant by his *aura seminalis*, and now in pain, to be delivered of a man-child, to come forth in fulness of the Godhead, as if in pattern of Athena, from the head of Zeus. "O thou, afflicted, tossed with tempest, and not comfortable! behold, I will lay thy stones with fair colors and thy foundations with sapphires." It was the sun who made the barren woman to keep house, and to become the joyful mother of children. Praise ye the Lord! The child so born was filled with wisdom, and the grace of God was upon him. Elizabeth, "the lady of the house," conceived a son in her old age, and hid herself five months, and this is the sixth month of her who was called barren. For with God nothing shall be impossible. Need we wonder, then, that the Shekinah abode in a cloud, and that the wisdom and knowledge of God was unsearchable and past finding out, by every scribe not instructed into the kingdom of heaven.

To speak by the mouth of God was to speak with most miraculous organ in the words of the wise and their dark

sayings, so that the multitude could remain in bliss where it was folly to be wise; for "surely in vain is the net spread in the sight of any bird." True, there was some untoward straying after strange Gods. "But others rested content with the knowledge that Zeus was a mere name, by which we might speak of Him in whom we live and move and have our being, but which is utterly unable to express, as our mind is to conceive, His infinite perfection." All the personated attributes, or many gods and goddesses, sons and daughters of God, angels and spirits, the Amen, Father Son and Holy Ghost, Alpha and Omega, or faithful and true witness—all were expressive of the one great God and Father of us all; and no less the Jerusalem above as the *pai mater*, or fond mother—the Virgin who was so delectable to the Lord.

Match these, ye Dawn and ye sun-kissing Dew,  
The Hebrew poet as with wide wings he flew—  
Who, from the mount of vision, rolled the eye  
From heaven to earth and back along the sky.

Could bless the barren, beloved of the Lord,  
Or a full quiver, and alike adored.  
What, tho' on earth, he made his bed in hell,  
A heaven-kissing hill whereto dwell  
No less he had; and, with the wings of morn,  
He, too, might fly o'er sea to greet the Dawn.

In other name he knew her as the Bride  
That, with the Bridegroom, leap'd the swelling tide.  
And with such manna she did much abound,  
As was like dew or hoar-frost on the ground.

Muller among his "Chips" the Dawn may boast;  
We sing the Virgin up from Jacob's coast,  
That all the prophets we may thus fulfill,  
As we go up the heaven-kissing hill.

The God of Israel made darkness his secret place—his pavilion the dark waters and thick clouds of the skies. At the brightness before him, his thick clouds passed, and the Highest gave his voice when the Lord thundered in the heavens. How like Satan and the grisly terror, when in the black clouds they came rattling on over the Caspian, each shooting out the arrowing lightnings at the other: they were scattered at thy rebuke, O Lord—at the blast of the breath of thy nostrils. Thou broughtest airs from heaven, but they, blasts from hell—from the plane of Korab, Dathau and Abiram. With smoke out of his nostrils and fire out of his mouth, the Lord bowed the heavens and came down, riding upon Pegasus and flying on the wings of the wind, changing horses with Helios, who dwells in the sun, and, in due time, circling with Phoebus, the Lord of light, in the solar Alpha and Omega.

[TO BE CONTINUED.]

## SOUTHERN INTEREST, CREDIT AND PROSPERITY.

While in Montgomery, a few days ago, we met the representative of Jay Cooke & Co., who is an old friend of the writer, and a more capable and accomplished agent could not have been selected to visit the South, or indeed to visit any section of the country.

We are not only pleased but highly gratified that Jay Cooke & Co. are taking an interest in the business of the South, and that in order to extend their influence and power to aid the South in the disposition of its sterling exchange, and to promote American interests generally, financially and commercially, they have established a banking house in London, to be opened on the 1st of January, 1871, under the style of Jay Cooke, McCulloch & Co.

This branch of their business will be managed by Hon. Hugh McCulloch, supported by able associates. Judge McCulloch is well known to the country as the late Secretary of the Treasury, and to all the financial men of the country he is well known as the head of the Indiana banking system, under the State laws, which was conducted with such marked ability and signal success.

Ex-Secretary McCulloch not only stands high in this country as a business man of the first order, but in Europe he is held in higher estimation, in a financial point of view, than any of our public men, not excepting Chief Justice Chase.

The selection of this gentleman as the managing partner in charge of the London house is evidence of the highest order of business talent on the part of Jay Cooke & Co., and shows clearly that they fully understand the advantages of putting "the right man in the right place."

We have been permitted to take the following extract from a letter, written on the 19th ult., to the agent of Jay Cooke & Co., by one of our most distinguished Southern bankers, which fully expresses our views upon the subject:

"The firm in which you are employed is evidently at the head of the list of private banking houses in America, and with their London branch will soon stand upon an equality with any financial house in the world."

It is no reflection upon this eminently American house to state that they do not at present fully realize the advantage and assistance which they have in their power to render to the Southern States, and the vast profit to be derived therefrom.

So far they have not had time to investigate the subject. The light, however, is pouring in upon it, as their industrious, intelligent and watchful agent passes through the country. That the Southern States do not comprehend the service that Jay Cooke & Co. can render them financially and politically, in this country and in Europe, is painfully true.

We shall do all in our power to enlighten both parties upon the subject of their relation toward each other, and

thus secure to both the prosperity which will spring from the contemplated business connection.

If the State officials who hold in their keeping the honor and credit of the Southern States are wise, *no one for a moment doubting their integrity*, they will, without delay, counsel and advise with Jay Cooke & Co., and, if possible, secure their valuable services and powerful influences in New York and in London, in placing their securities upon the most permanent and solid basis.

The credit of the Southern States should be as high as that of any State in the Union, and would be so but for bad advisers and improper management. Not only Jay Cooke & Co., but all the bankers, especially in New York, are deeply interested in the honest and faithful administration of the Southern States. They are even more interested than the bankers located in those States, because, should any Southern State repudiate any portion of its debt, the loss will not fall on the bankers in the State, but upon the bankers in New York and London.

We would also suggest to every bank and banker in the Southern States, whose business extends to New York and London, to take into consideration the advantages of opening an account with Jay Cooke & Co., and forming business relations with them.

The political and material influence which Jay Cooke & Co. can exert in behalf of the South, especially in relation to the Southern Pacific Railroad, as well as other great interests, we shall refer to more fully at some future time. Let it be borne in mind that the Southern States abound in wealth, to a greater extent than any other section of our common country.—*Mobile Daily Tribune*.

## FREE TRADE vs. PROTECTION.

NEW YORK, Dec. 5, 1870.

MESDAMES WOODHULL &amp; CLAFLIN:

In the last number of your interesting and instructive WEEKLY, a correspondent, signing himself B., seeks to demonstrate that "Protection" is inimical to the establishment and maintenance of a republican form of government, simply because it does not give equal privileges to all citizens.

Although his argument against protective tariffs is slightly ambiguous, they hinge mainly on his statement to the effect that the equality of all citizens cannot be maintained under its operations, and that, in fact, one portion of the citizens of this country are compelled to contribute to the support of another portion.

In support of this unqualified statement, he makes a rambling and irrelevant dissertation on the gross and reprehensible injustice done to those who labor in "unprotected industries," and also to the consumers of those articles that are "protected." He states, with the most charming ingenuousness, that a protective duty on foreign importations enhances the price of the home-made articles to the extent of the tariff imposed, and thereby enables the American producer to reap enormous profits at the expense of the American consumer. This sounds well for "Free Trade," and is literally true, although, when we come down to its practical working, we recognize the utter impossibility of adopting it as a continuous policy, and find how unwise it would be to our national prosperity.

Were all the impost duties repealed to-day, our country would soon be flooded with articles of foreign manufacture, the low price of which would preclude all attempts at successful competition. But, it may be asked, why cannot the home manufacturer compete successfully, or rather profitably, with the foreign producer? The answer to this question is obvious enough to the most unthinking mind; it is simply because the necessary materials cost more, and the cost of labor is greater than elsewhere. It may, however, be said in reply, that as everything would be cheapened under the Free Trade régime, the laborer could afford to work for lower wages, and thereby leave his employer some margin for profit. Exactly so. But, in order to allow home manufacturers an equitable profit, it would become necessary to reduce the wages of the workmen in proportion to the decrease in the price of the article produced; this, it is evident, could not be done, as the supply of laborers in this country does not equal the demand. And then the loss which would ensue to the Government by the repeal of the impost duties would have to be made up in some other manner, and this could only be done by laying additional taxes on the already much-taxed citizens of this country.

It is a well-known fact that the special object of "Protection" is to develop the unlimited resources of our vast and unrivaled country. Were our resources as fully developed as those of Europe, it would be comparatively easy for us to compete successfully with foreigners on a basis of "Free Trade," for the American producer, could have his market nearer home, while the foreigner would have to add the cost of shipment to the lowest price the home producer could charge at a reasonable profit. To illustrate this point, it is necessary to give an example. Mr. B. will probably recollect that some few years ago New England was a large consumer of imported cottons, for which it paid about three times as much as it does at the present day. And why? Because the home producer, not having to pay the enormous expense of shipment, is enabled to undersell the foreigner, thereby benefiting the home consumer, which is exactly what Mr. B. wishes to do. If, therefore, this is done so well by Protection, why should not that policy continue?

Mr. B. claims that Protection, as a continuous policy, is dis-

astrous. In refut the monthly exhib in which our bon on gold, consider

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astrous. In refutation of this, it is but necessary to point to the monthly exhibit of our national debt, the high estimation in which our bonds are held abroad, and the low premium on gold, considering the state of affairs in Europe.

Until the supply of labor is equal to the demand, and the resources of our country more fully developed, a high protective tariff on all foreign importations is necessary for the best interests of our own country, and this is certainly of the first consideration. Hoping I have not troubled you too much, I remain, with great respect, yours, etc.

FELIX YELLENIK.

### CLING TO THOSE WHO CLING TO YOU.

There are many friends of summer,  
Who are kind while flowers bloom;  
But when winter chills the blossoms,  
They depart with the perfume.  
On the broad highway of action,  
Friends of worth are far and few;  
So when one has proved the friendship,  
Cling to him who clings to you.

Do not harshly judge your neighbor,  
Do not deem his life untrue;  
If he make no great pretensions—  
Deeds are great, but words are few,  
Those who stand amid the tempest,  
Firm as when the skies are blue,  
Will be friends while life endures—  
Cling to those who cling to you.

When you see a worthy brother  
Buffeting the stormy main,  
Lend a helping hand fraternal,  
Till he reach the shore again.  
Don't desert the old and true friend  
When misfortunes come in view;  
For he needs friendship's comforts—  
Cling to those who cling to you.

### FINANCIAL AND COMMERCIAL.

It is sometimes really amusing to hear people advocating the return to specie payments, as though that is the *ultima* *thue* of all financial success. Not long since the credit of our country, as compared with gold, was as two and a half to one. Since then we have gradually, though persistently, lessened that proportion until we now stand one and one-eleventh to one. Will some one, well enough posted to be considered infallible authority, please inform us if the process we have maintained so persistently in one direction will come to a sudden halt when the proportion shall have become equal? It seems very improbable that such could possibly be. It rather seems probable that if to-day the proportion is as one and one-eleventh to one, and that a year ago it was as one and one-half to one, that the same progress maintained will place us in something like the proportion of three-fourths to one.

This reference has been made to show the utter inconsistency of using anything as an arbitrary standard of value. The only standard there can be is that which the process we have been going through demonstrates. The credit of the country has improved. Why has it improved? Because it has any more gold coin within its limits? It is scarcely to be presumed any one would answer Yes, to that. It has improved because the general total production of the country has improved, and just as that continues to improve will our general credit improve. The country nearly at specie payment and not gold coin enough to redeem one fifth of its currency indebtedness!!! It surely requires only a fair consideration of this fact and a just application of the only legitimate deduction to forever destroy the thought of the possibility of gold being a measure of value.

The credit of the country is governed and measured by its capacity and disposition to pay—not necessarily so much coined gold money, but so much merchantable gold cotton, wheat or corn. This general capacity and disposition then finds its basis in the capacity of the country to produce so much more than it consumes. It cannot produce so much more gold, nor can it exchange what it produces in excess into gold and use it. The excess itself must be used. Therefore if we owe a thousand millions of dollars to the people of Europe, which must be paid within twenty years, the country must in that time produce a thousand millions of dollars worth of commodities in excess of their consumption within that time.

It may be argued that this does not legitimately follow; that the people may be taxed in excess of their producing capacity, and that their hoarded gold would be drawn upon to make good the deficiency. That might be true if gold were hoarded to that extent. At the same time it must not be forgotten that while one would pay in gold another would pay in pork, and still another would pay in cotton, and so on. So that it comes down to the gathering of produce at last and the shipment of it to Europe. It, therefore, seems clearer and clearer that the uses money has thus far been put to are purely those of convenience, while it is only necessary to give that consideration full and legitimate application to show the utter fallacy, not to say absurdity, of hoisting a thing of convenience into the position of an arbitrary standard before which all people must bow and to which all people must conform.

Gold cannot represent, cannot stand for labor while labor as the subjective power of the financial world, requires something which can and will represent it. Such a representation can only be found in a money based upon the capacity and disposition of labor which would at all times be convertible into a fixed interest bearing bond which rate of interest would always represent the actual annual accumulation of wealth in the country; for where money should not be worth

that rate of interest for use in business purposes it would be converted into the bond and produce it from it while the common country would pay that interest. Thus a constant equilibrium would be maintained which would forever do away with all financial crises, and which could not be broken except some terrible national calamity should come upon us similar to the late war when we should be in the real condition in reference to other countries that we were then, the only difference being in a vast advantage to ourselves from not being obliged to change our entire money system as we did then.

If such an imperfect system as the greenback system could take us successfully through such a war as it did, it seems that a perfect similar system would answer for all the requirements of times of peace. There can be no good reason for ever returning to the system we were obliged to depart from to insure our national existence.

When we do not have cotton, flour or pork to ship to meet our obligations, we must send gold. Should we have any less to ship if we depart from it as a standard of value? We shall continue to produce gold just as we produce it now, and we shall have it to ship just as we have it now to ship, not as money, but as a commodity which we resort to when it is more plenty than cotton, flour or pork is.

But the great advantage to be gained in the national convertible currency proposed would be in its effects upon labor, which is comprehended in this proposition: that as the wealth of the country increased in the hands of capitalists, the rate of interest it would bear, which would be the absolute measure of value, would constantly decrease with every new revaluation of the capacity of the country, and thus would the laborer ever more nearly approach an equality with the capitalist until he should be able to make as much profit from the employment of capital as he would pay interest for its use. And this is the millennium of the laborer.

### LABOR AND CAPITAL.

The great object to be contended for under a Republican form of government is a common equality. All persons under such a government being born equal and free, its provisions and administration should be such as to maintain that birthright during life. All efforts in governmental reform, therefore, should be directed with this principle always in mind. If entire equality cannot at once be obtained, let the effort be ever made in the direction of it, so that the people may know that their rights are respected, and that they are on the way to ultimate freedom.

The tariff question—or rather the question of protection—has suddenly risen into one of considerable general interest, and the advocates upon both sides are warning their respective constituencies to beware of the insidious doctrines of their opponents. If a person who has never thought seriously upon this subject hears or reads but one side of the question, as expounded by the *Tribune*, he at once makes up his mind that the existence of the country actually depends upon the levy of a high protective tariff. He "knows" that "Home Industries" would cease to exist, and all signs of prosperity in this most prosperous country would gradually disappear, and that we, instead of continuing to advance in civilization, in beauty and in art, should take on a retrograde movement, and leave what we have already attained.

It, on the contrary, he reads the *Evening Post*, or any other Free Trade journal, he cannot understand how it is that any sensible person, having the good of the country at heart, could ever advocate the levying of imports on imported goods. He sees he is entitled, under Free Trade, to purchase everything he desires for his comforts and necessities at their cost of production, plus transportation and legitimate commissions, let them be produced wherever they may. But here his friend the weaver of woolen goods steps in and tells him that he has no right to purchase cloth for his pants and coat at the price the English manufacturer can sell them to him, because such a course would compel his employer to stop his factory, and he would thus be out of employment. The same statement is good for all Protected Industries.

Now where is the reason for all this conflict of interests? There must be something wrong somewhere, which it is the duty of legislators to find out and remedy. The root of the matter lies in this: that legislation is not guided by the principles of justice and freedom equally distributed among a common humanity. The principles of Free Trade are founded in such an equality as is guaranteed to every American citizen, but the policy of protection has been acted upon so long, and it has become so thoroughly a part of our industrial system, that to depart from it suddenly would be most disastrous to all whom it proves beneficial to, as well as disastrous to those who suffer from it. There is no permanent halting place between the extreme application of the policy of protection and the other extreme of Free Trade. If protection is the true principle through which the people are to obtain equal justice in all things, then let it be carried to its full application, and let duties be imposed which shall virtually make it impossible for foreign goods to be introduced to compete at all with our home manufacturers. Let it be at once heralded everywhere that the people of the United States are to be allowed the right to produce everything which they require for their own use that can be produced in the country.

We say, if Protection is the true principle, let us have its full exercise, and the absolute prohibition of the introduction of everything that can be produced at all by the citizens of

the country. Upon this principle the labor of the country could and would ultimately attain to an equilibrium, because, this principle being established as a permanent one, those branches of industry which at first would offer greatest inducements, would naturally attract to them sufficient labor from other industries to make the equilibrium between them, so that in the course of say ten years, the entire labor of the country would become equalized, and its representatives in all kinds of industries would be enjoying about equal benefits from their toil. This course would naturally result in higher prices for everything, and, to all external appearances, prosperity and thrift would be general.

As was said before, one or the other is the true principle, and there can be no legitimate halting-ground between them. It must be the full application of the principle of protection or the free operations of Free Trade, which will secure an equilibrium to all the industries of the country. Any policy between the two extremes will forever keep the country and its interests unsettled, as they have been unsettled these many years. Some refer to the general prosperity of the country at present to show that under protection we flourish, and negatively that were we under Free Trade it would not be thus. It is to be feared that a great deal of the general prosperity of the country is more apparent than real, and that if all the corruption and villainous intrigues by which terrible inflations of prices are secured were probed, that very much of the so-called general prosperity would prove to be like that prosperity which a person laboring under dropsy is possessed of. In fact, it can scarcely be ignored that we, as a country, are suffering from prosperity. It has become a disease—almost a mania—with our people; but after all it is the merest sham—the flimsiest bubble, which the least ill wind would collapse.

Any system which will secure equality would prove primarily beneficial to the country; but just here we must wake up to the consciousness that the United States is but a very small portion of the world, to all of the inhabitants of which our citizens bear the relationship of a common brotherhood. As a Christian nation, recognizing this fact, we cannot adopt any permanent policy, looking simply to our general prosperity and aggrandizement at the expense of our brothers in England and elsewhere. The spirit of the age is most assuredly favorable to growing assimilation of interests between all nations, and we, as the most civilized, most generally enlightened, should set the world an example of a high regard for general truths and principles, because we must sooner or later come to the recognition of the universal philosophic and scientific fact, that what is best for all is best for each of the individual members constituting the all.

We would, under this consideration of the subject, ask our friends the Protectionists what they would do with their system were the world to-day under one system of government known as the United States of the world? This is the general tendency of things, and all the policies we may enact against it can only hinder it, not defeat it. Principles which can be applied universally must and will come to be the only guiding rule of action, and they who first discover and act upon them are they who assist the common order of nature; while they who are bound by short-sighted or sectional policies, be they City, State or National, are the conservatism of humanity, who are eternally asking, "Can there any good thing come out of Nazareth?"

As citizens of a country which professes to guarantee liberty, equality and justice to all, we are bound by the common principles of humanity to, at least, place ourselves on an equality with all nations who will meet us in the same expression of common rights, though we may a space longer return an eye for an eye and a tooth for a tooth, to those who will not join in the common onward movement.

**FEMALE SOCIETY.**—What is it that makes all those men who associate habitually with women superior to others who do not? What makes that woman who is accustomed and at ease in the society of men, superior to her sex in general? Solely because they are in the habit of free, graceful, continued conversations with the other sex. Women in this way lose their triviality, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory or sullen manner. The coin of the understanding and the heart changes continually. Their asperities are rubbed off, their better materials polished and brightened, and their richness, like the gold, is wrought into finer workmanship by the fingers of women than it ever could be by those of men. The iron and steel of their characters are hidden, like the character and armor of a giant, by studs and knots of good and precious stones, when they are not wanted in actual warfare.—*Henderson (Ky.) News.*

It would be difficult to find a more conclusive argument for female equality than the above, which we have no doubt was written with no idea of the evident application it has to existing things. We appreciate all such unwittingly offered arguments.

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

GEO. L. CLARK.

LYNDENVILLE, N. Y.

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This Company is fortunate in having for its President JAMES D. REYMERT, Esq., a gentleman eminently qualified by his personal characteristics, as well as by his training as a lawyer, to conduct a Life Insurance Company to firm-founded success.

While Mr. REYMERT is a thorough believer in the propriety and necessity of prudence and economy in Life Insurance management he also understands the advantage of a judicious expenditure of money. He considers the funds of his Company a sacred trust, to be administered with strict regard to the interests of the policy-holders, of whom he is the trustee. He does not believe in sitting still and waiting for business to come to the office, and, while he will spend no money without seeing clearly that the investment is a legitimate one, he will pursue no "penny wise and pound foolish" policy, but will plant the seed in order that he may reap the harvest.

We are happy to say that the "HERCULES" is already doing a business sufficient to make its success certain, and that it is steadily increasing. The office has been removed from 241 Broadway to a very much pleasanter and more convenient location, more easily accessible to out-of-town agents, and more agreeably so to city people, at No. 23 Union Square, and what is by no means an unimportant consideration, is about one-quarter of the rent previously paid, thus making an annual saving of eight thousand dollars.

The HERCULES issues all approved forms of policies, and makes them non-forfeitable; gives liberal limits for residence and travel; thirty days' grace is allowed in the payment of premiums, which are in all cases cash, as are also the dividends, in which all the policy-holders participate. Intending insurants may place their funds in the hands of the "HERCULES," feeling certain that they will be safely and wisely invested for the benefit of the assured, and that all claims will be promptly settled in cash; and that no honestly obtained policy will ever be disputed after it shall have become a claim, on any frivolous or merely technical grounds.—*The Technician*.

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OF THE

UNITED STATES.

The *Chronicle*, of Chicago, Illinois, of date November 3, 1870, says: "The HERCULES LIFE INSURANCE COMPANY, having removed to its new and commodious offices, No. 23 Union square, is about to press its claims for business. The successor to Mr. Mills, as Secretary, is the former Chairman of the Finance Committee, Mr. Aaron C. Allen, late of the firm of Lee & Co., manufacturers and wholesalers of leather. Mr. Allen will bring to the duties of his new office a business experience and energy of character, which must materially aid the Company. Mr. Reymert, the President, and Mr. Allen, express a determination that the 'HERCULES' shall be a giant in strength as well as in name."

The *Insurance and Real Estate Journal* of February 5th, 1870, says: "The stockholders of the HERCULES MUTUAL LIFE ASSURANCE COMPANY held a meeting on Saturday last, for the purpose of electing a President, instead of W. G. Lambert, resigned, when their choice fell upon James D. Reymert, Esq. It was also ordered at the same meeting to increase the capital stock to \$128,000, on which the additional \$28,000 was immediately subscribed and paid by the old stockholders. The stockholders could not have selected a gentleman better qualified for the position to which they have preferred him than Mr. Reymert. Besides being a most eminent lawyer, Mr. Reymert has been a Senator, with large experience as a legislator, and his name is now prominent as one of the additional judges of the Court of Common Pleas, and, as he possesses a most extensive influence, such an accession to a young Company will be greatly promotive of its rapid progress and distinction."

"Wm. R. Morgan, Esq., a gentleman of great wealth, so well and favorably known in financial circles, was appointed Chairman of the Finance Committee. We are not surprised that the original stockholders so ardently subscribed for the additional capital of \$28,000, for with the advantage of such able management, and a predisposition among the American people to insure their lives, there is no doubt but that the Company is destined to a most brilliant success."

DEC. 24,

BANKI

HENRY

No. 35

Interest allowed or Gold.

Persons deposit the same manner

Certificates of I or at fixed date, b available in all par

Advances made proved collaterals

We buy, sell an Bonds at curren Coupons, and ex sale of gold, and mission.

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We receive ers, Corporati at sight, and : We make s on deposits of We make c United States cates of Depo Union.

We buy and of Governmer the Central P Gold and Silv We buy a miscellaneous sion, for cash. Communicate telegraph, wil

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"THE BEST"

AMERICA

Being constructed i are used in all tests country, and in all : trated catalogue o sent by mail.

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## American Patent Sponge Co.

R. E. ROBBINS, Esq. President.  
W. R. HORTON, Esq. Treasurer.

MANUFACTURES OF

## Elastic Sponge Goods.

**ELASTIC SPONGE**  
**Mattresses, Pillows.**

AND

**Church, Chair, Car and Carriage**  
**Cushions.**

**ELASTIC SPONGE**

A SUBSTITUTE FOR CURLED HAIR,  
For all Upholstery Purposes.  
CHEAPER than Feathers or Hair, and  
FAR SUPERIOR.

It is the Healthiest, Lightest, Softest, most  
Elastic, most Durable and BEST Material  
known for

MATTRESSES, PILLOWS, CUSHIONS, &amp;c.

**ELASTIC SPONGE**

Makes the most LUXURIOUS and DUR-  
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and CUSHIONS of any material known.

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Does not PACK and become MATTED like  
Curled Hair.

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

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Is the VERY BEST ARTICLE ever dis-  
covered for STEAMBOAT and RAIL CAR  
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**ELASTIC SPONGE**

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

**ELASTIC SPONGE**

Is the HEALTHIEST, SWEETEST,  
PUREST, MOST ELASTIC, MOST DUR-  
ABLE, and BEST MATERIAL IN USE  
for BEDS, CUSHIONS, &c.

SEND FOR CIRCULARS AND  
PRICE LISTS.

SPECIAL CONTRACTS MADE  
WITH  
Churches, Hotels, Steamboats, &c.

W. V. D. Ford, Agent,

524 BROADWAY,  
OPPOSITE ST. NICHOLAS HOTEL,  
NEW YORK.

## American Pianos

AT THE

PARIS EXPOSITION.

## CHICKERING &amp; SONS,

TRIUMPHANT AT THE

UNIVERSAL EXPOSITION,

PARIS, 1867.

## CHICKERING &amp; 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 three styles exhibited,  
viz.: Grand, Square and Upright. This award being  
distinctly classified by the Imperial Commission as

FIRST IN THE ORDER OF MERIT,

places the Pianos of Chickering and Sons at the head  
of the list, and above all other Pianos exhibited.  
A General Reduction in Prices, 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 and 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 in-  
strument 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 a 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 and Sons also desire to call special  
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.

WAREHOUSES:

No. 11 E. 14th Street,

Between Union Square and 5th Avenue.

## JAMES MCCREERY &amp; CO.,

BROADWAY AND ELEVENTH STREET,

On MONDAY, December 19,

Will commence their great annual sale of  
CHEAP DRESS GOODS FOR THE HOLIDAYS,  
Having made an immense reduction in prices through-  
out their entire Stock.

30,000 yards of plain and chevre Dress Goods, from  
20c. to 50c., cut in dress lengths, and, for the con-  
venience of customers, will be displayed on a sepa-  
rate counter.

30,000 yards of all wool and silk and wool Plaids, from  
50c. to \$1.

Fine Empress Cloths, from 50c. upward.

French Merinos, in all shades, from 7c.

Satin du Chevre reduced to 25c.

A magnificent assortment of  
Plain and printed Cashmeres, at cost of importation.

French satin faced Serges,

of superior quality at reduced prices.

Irish poplin Plaids, at \$1.50—reduced from \$2.25.

A large stock of Repps, in new designs, at 25c.

American Prints,

best brands, from 7c. to 12½c.

Robes de Chambre, \$15—reduced from \$20.

Any of the above Goods will make a most substantial  
and acceptable present for the Holidays.

## JAMES MCCREERY &amp; CO.,

BROADWAY AND ELEVENTH STREET,

On MONDAY, December 19,

Will offer

Ladies' Black and Colored Silk Suits, richly trimmed,  
at \$200 and \$250—reduced from \$400.

English Waterproof Suits, \$15—reduced from \$25.

Black Astrakhan Cloaks, at \$20 and \$25, worth \$40.

Sealekin Cloaks, at \$65.

Black Velvet and Cloth Cloaks, at equally low prices.

Children's Cloaks,

Walking Coats, Dresses and Suits,

Infants' Wardrobes,

Infants' Cloaks, Shawls, Dresses, Slips, Robes, Skirts,

Hats, Caps, &c.

Infants' Toilet Baskets, Embroidered and Trimmed.

Ladies' Underclothing of all kinds,

Night-Dresses, Chemises, Drawers, Shirts, Corsets,

Covers, etc.,

In Stock or made to order.

IN OUR FUR DEPARTMENT

We will offer

A large Assortment of

Hudson Bay and Alaska Sable Sets, Mink and Ermine

Muffs, Collars and Boas.

A large Invoice of

Russia Sable Fur, just opened.

Alaska Furs by the yard, for Trimming.

## JAMES MCCREERY &amp; CO.,

BROADWAY AND ELEVENTH STREET,

Will open

On MONDAY, December 19,

10 cases of Lima Shawls,

purchased at panic prices.

Great Bargains in

Real Point, Applique, Guipure and Valenciennes

Laces.

An elegant assortment of

Black Thread, Real Point and Point Applique

Barbes, Collures, etc.,

below gold cost.

A large assortment of

Valenciennes Sets, Handkerchiefs, Sleeves, etc.,

in elegant Paris made fancy boxes,

suitable for Christmas Presents,

at less than importers' prices.

Ladies' Fancy Silk Scarfs, Neckties,

Bows, Cravats.

India Camel's Hair Shawls and Scarfs,

Woolen, hand-knit Goods, etc., etc.,

In great variety,

and at

extremely low prices.

## JAMES MCCREERY &amp; CO.,

BROADWAY AND ELEVENTH STREET,

Will open,

On MONDAY, December 19,

A large Importation of

Cartwright & Warner's celebrated

Merino Undergarments for gentlemen's, ladies' and

children's wear, suitable for the season,

forming the largest and most complete assortment

of these goods to be found in the city.

Ladies' and Gents' Silk Undergarments in great

variety.

Ladies' Cotton and Merino Hose.

A large stock of Children's fancy and plain Wool Hose.

Gents' Cotton and Merino Socks.

Also, Gents' Linen Collars and Cuffs,

Silk and Satin Ties, Cravats, Scarfs, etc.,

at very low prices.

## CALISTOGA COGNAC.



This pure Brandy has now an established reputa-  
tion, and is very desirable to all who use a stimu-  
lant medicinally or otherwise.

Analyses made by the distinguished Chemists, J.  
G. Pohl, M. D., and Professor S. Dana Hayes, State  
Assayer, Massachusetts, prove that it is a purely  
grape product, containing no other qualities.

For Sale in quantities to suit the demand.

California Wines and

Fine Domestic Cigars.

S. BRANNAN &amp; CO.,

66 BROAD STREET,

NEW YORK.

## Rheumatism, Gout, Neuralgia.

HUDNUT'S

## Rheumatic Remedy

IS WARRANTED TO CURE.

This great standard medicine has been used in thou-  
sands of cases without a failure. The most painful  
and distressing cases yield at once to its magical in-  
fluence.

This is not a quack medicine; on the contrary it is  
a strictly scientific remedy, prepared by a practical  
chemist, and was for many years in use in the practice  
of one of our most successful physicians, since de-  
ceased.

Let all who are afflicted with these painful diseases  
resort at once to this remedy. Why should you suffer  
when relief is at hand? And remember that a cure is  
guaranteed in all cases.

Certificates of remarkable cures to be seen at the  
headquarters of this medicine.

HUDNUT'S PHARMACY,

218 Broadway,

Herald Building.

Price, \$2 per bottle.

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## United States Tea Company

26, 28, &amp; 30 VESEY STREET,

Astor House Block.

Supply families with absolutely PURE  
TEAS AND COFFEES, at LOWEST  
MARKET PRICES.

Parcels of five pounds and upward, de-  
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Country orders, accompanied by check on  
New York, promptly attended to.

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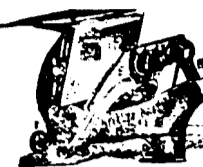
Corner of Thirty-first street, New York,

(Opposite Grand Hotel and Clifford House.)

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No more valuable  
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of cars.  
Silver Palace  
cago.

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Commencing 3

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5:30 A. M.—For

6:00 A. M.—For

Williamsport, V

nock, Towanda,

7:30 A. M.—For

12 M.—For Erie

Chunk, Wilkesb

Ephrata, Litz,

2 P. M.—For E

3:30 P. M.—For

and Belvidere.

4:30 P. M.—For

5:15 P. M.—For

6 P. M.—For E

7 P. M.—For S

7:45 P. M.—Fo

9 P. M.—For P

12 P. M.—For

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10:45, 12:00 P. M.

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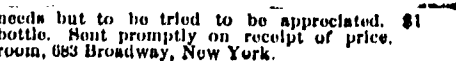
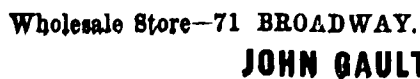
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