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VOL. 3.—No. 14. -WHOLE No. 66.

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\$12 Each in Operancy Had T lacin, \$5; quarter Tickets, \$2; h.
Each Ticket will consist of him quarters, value, \$5 ve each. The helder is entitled to adversame to the consert aid to the amount of get a warded to it or its framework. Thickets a more from 1 to 1 land the THE CITIZENS' BANK OF KY, IN TREASURER. AB Money- arising from the sale of Thear's will be deposited with the Chinese Back, sale-of any to the order of the President and Trensurer of the Library, comparinged by the Business Manager.

During the Concert, the sum of

\$550,000 IN GREENBACKS Will be distributed by lot to the holders of ticke s in

the following Gifts, viz:	
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One Gift of	15.0 0
One Gift of	14.030
One Gift of	13.00
One Gift of	1200
One Gift of	11,000
One Gift of	1 (44)
One Gift of	9.000
One Gift of	2.00
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Ten Gift* of \$1 000 each	10.000
Fisteen Gifts of \$30) each	13.500
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Four hundred and forty-six Gifts of \$100 each.	44,600
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Seven hundred and twenty-one Gifts in all ... \$55,000 After paying the expense of the enterprise, and making the distribution of the gifts, the balance of the proceeds srising from the sale of tickets will be appropriated to the establishment of a

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the immediat supervision of the Trustees named in the act of incorporation.

The Trustees will be assisted by well-known and eminent citizens of Kentucky, who have consented to be present at the concert, and to superintend the drawing and distribution of gifts.

The holders of tickets to which gifts are awarded will be paid on presentation of them or their traction at the office in Louisville the second day after drawing, and every business day for six months thereafter, and may be sent direct, or through any Bank or Express Company, for collection. All orders accompanied by Drafts, Post Office Money Orders or Greenbacks will be promptly attended to, and tickets returned by mail, registered or expressed, as desired.

Tickets are like greenbacks—good only to the holder.

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Buyers will note that there are only One Hundred Thousand Tickets, instead of Two Hundred Thousand. as in the Sau Francisco Gift Concert, and that there is \$50.00 more distributed. I sold that, and made the awards in four months, and paid \$4ce.000 to ticket holders from November 2d to 15th. 1870, and turned over \$12,000 to the Secretary due tickets not treepented.

turned over \$12,000 to the Secretary due tickets not presented.

It will be particularly noticed that it is a matter of impossibility for any one to know what mambers draw gifts, as it is not known what the gift of any number drawn from the first wheel will be, until the sealed box, with amount of the gift plainly printed, is taken from the other wheel and opened in full view of the audience, therefore the larger gifts may not come out until toward the last, or in the middle of the drawing. The \$100.0 gift in the San Francisco Gift Concert, under the management of C. R. Peters, was the 20th number drawn, and was awarded and paid to a gentleman in New Orleans.

[37 The Numbers and Gifts are drawn by Blind Children from 8 to 14 years of age.

The Drawing will be extensively published, and parties ordering Tickets will have printed lists sent them. Parties forming Clubs and desiring information will please address this office.

11 Tickets for \$100:28 Tickets, \$55; 56 Tickets, \$500;

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There will be two glass wheels. One wheel will contain 100,000 numbers, plainly printed on leather tags. The other wheel will contain 721 boxes, each containing a gift. One tag or number will be drawn from the 100,000 wheel, and the first box drawn from the second or 721 box wheel will contain a gift, neatly printed and sealed up, and the gift so drawn from the second wheel will be the gift of the tag first drawn, whether \$100, \$1,00 or \$100,000, as sunounced.

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paid in full, it being intended no unsold unacts shad participate.

The Manager has already paid into the Citizens' Bank \$59,000 toward defraying the expenses, and does not depend on sales of tickets to pay his expenses of printing, advertising, etc. The public are invited to the utmost scrutiny as to the reliability of the entire affair.

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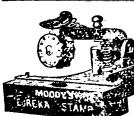
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The definitive method is supplemental to the inductive. callen the principles cusing the word in a somewhat less comprehensive sease than above; we proceed by deduction, as in geometry

Though some subjects are susceptible of demonstration, beth a priori and a posteriori.

We make progress in discovery only by proceeding from the more simple to the more complex.

Hence the sciences have their natural and actual order of evolution or discovery, chronological and logical.

Science is acquired by superadding the use of our reason to that of our senses, with reference to natural phenomenatheir ordination and co-ordination.

The scientific is the only safe, the only true method.

"The integration of matter and concomitant dissipation of motion which primarily constitute evolution is attended by continuous change from indefiniteness, incoherent homoge eity, to definite coherent heterogeneity of structure and function, through successive differentiations and integrations," so discovered and formulated by Herbert Seencer as the laws of organic evolution, are equally true and applicable in principle to all our social and industrial organizations or evolutions—as to the future possible or the present actual.

II. - AS TO SUBJECTS-THEIR DIVISION AND ORDER.

At first, both as to the individual man and as to the race our condition, as to knowledge, was that of blank, or zero. Our first experience was in sensations, or impressions, which

led to observation. Having observed things, facts or phenomena, we commenced to have thoughts, ideas, and these, strung together as best we could, gave us theories.

For, witnessing the phenomenon, we began to inquire of our reason (and herein lies the first step toward real intelligence) the cause thereof, and attributing it to some cause, we thus framed a theory.

But, as we know, these first theories, for the most part a least, were false theories, though they embraced somehow somewhat of truth; as, for instance, in one of our earlier theories of astronomy we made the sun, etc., revolve round the earth, which, though false as a theory, truth of motion.

We proceeded, therefore, from ignorance to error, thence to knowledge-through error to knowledge-and this was the only course open for us.

Error is better than ignorance, for it at least implies activity-life; and ignorance is stagnation-death; and by activity, effort, only can we reach to knowledge-scientific knowledge.

Scientific knowledge (but this only) will lead to unity of mind or conviction, and this to unity of action; and which three, taken together, are adequate (with the help of the "heart") to the solution of all human problems, and therefore of the great industrial problems, now so much agitating the world.

We have given the subjective and objective worlds humanity and the globe it inhabits, which are counterparts of each other, and which reciprocally act upon and influence each other; they, to a degree, help to make and remake each other continually and inevitably.

The condition and growth of humanity depend in the future, as it has done in the past, upon the condition and growth of this globe-its mother earth. She nurtures us, nay, is a part of us. If she degenerates we degenerate; if we rob and starve her we rob and starve ourselves. (And just here might not the ignorant-and may we not say the unprincipled—agriculturist learn a lesson?)

But if instead of abusing and starving her and reducing her to poverty, misery and crime (for in this condition she sends forth evil weeds and devouring insects and destructive blights), we should be kind, considerate and just, she would, with the same fidelity of the needle to the pole, reciprocate in like manner.

But this, all this, being true of man and the earth, it of

Property nately to this Segree of closer kinship or cheness, heref re a tur responser to y of man to man to deal kin fly, their gratio, justic, belyingly with each other for their own tactus, advantage and self-interest; and proportionately the a re apporant stop if criminal, may, suicidal, is man's inbuthe contempt and the contempt and contempt and contacted manufactors are used the war of classes, the contempt and using fone for the other, the " grinding of the face of the opens by the rich, the ruling, the appreciag, the purper aing the milding the murdering of the many by the few, as or anywared to more a like dealings with the well.

" Ingertuen as ye did it unto the least of these, my brithren ye J. I. t unto me "[unto yourselves]. So, " Father forgive them for they know not what they do," will not apply here. The law is as immutable as the eternal ages are enduring that we must suffer the consequences of our lown ign rance, our purblindness, our wrong acts; for what we do unto these we do also unto ourselves. We can no more slight, neglect or injure a part of the body social with impunity, than we can a part of the body corporeal without a propertionate loss and injury.

For our support and sustenance the earth, the soil, is a primary and an absolute necessity.

The monopoly of the soil, or earth, is not only a fraud and a theft, but is as great a crime as murder—is murder.

This monopoly is, therefore, the most primary as well as the most comprehensive of all the frauds and evils which mar and blight and corrupt our industrial and social rela-

By natural right, therefore, the earth belongs to the people en maxe.

No individual or class, therefore, has a right to the absolute ownership of any portion of the soil.

Those left out by the monopoly of the soil are primarily at the mercy of the monopolists, and are liable not only to being forced to accept just what proportion of the results of their labor these others choose to allow them, but are liable to being deprived of even the right of labor.

Do these liabilities ever eventuate in actualities, O brother?

The rights and duties of labor are problems more primary, and a solution of which are more urgently necessary, than are any others of the great social problems.

The rights of labor are: the opportunity to labor, and to have the control of all the results of labor.

The duties of labor are: to use with economy, to conserve and preserve and beautify these results, to work for others, to render agreeable and attractive all branches of industry, to use the products of labor to promote culture, education and the harmony of all the social relations.

We can only solve this industrial question by method, by organization.

To this end we must have the science of industry, the science of economies, which knowledge, therefore, is the most needful to us, of all unknown things, at the present time

And, happily, this knowledge is now possible, which was never before the case, for, as per previous statement, there is but one way in which knowledge can be attained, in which the sciences can be evolved or discovered, to wit: by commencing with the more simple and abstract and rising by gradual gradations to more complex and concrete; the truth of the previous science being necessary to the discovery of the next higher science.

The first phase or system of industry (worthy to be called a system) was that of the chattel slavery system, looking at industry in the light of the relation of classes.

The next was that of serfdom, with its varieties and de-

The next system was the wages system, and this is the one now in vogue.

While this change has been, in the largest sense, a general benefit and real progress, the wages system, in some senses, is a worse and more cruel system than was either of its predecessors.

The chattel slave was cared for as the property of his owner, and there was more sympathy by far between them than is between the present employer and employe.

The employer does not lose, as in the other relations, by the starvation, sickness or death of the laborer for wages.

By the change he has got rid of the responsibility of supporting him through sickness and old age, and shifts it upon the laborer himself, and lets him live and rear his family in "poverty, hunger and dirt," and die of want and starvation, without feeling even a self-interest to reach a helping hand to save.

Looking at the history of industry in yet another light or phase (using the word phase now in a larger sense), and as a later growth, the first system was the Monopolitic Systemas when guilds were rife, which were composed of the masters as well as the servants of a given craft; and when one town was "protected" against another, or trade prohibited between them, in the same country, etc.

This system is now superseded by the competitive system, though the monopolistic system still obtains in some of the branches of industry, mostly in the newest—for instance, in railroading.

necessity is true in a still closer degree of man and the | The old monopoly "dies hard;" it seems to have grown

touch and I a sufficient of races of men, and yet in a tougher than weaker by age. But this was equally true of s of and where degree of the different classes of the each of the other systems. Time invested them with the shie'd of "vested rights," so called, and a halo of authority, which claim the right to perpetuity, and therefore never die until Anlad.

Competition has had the fostering care, the promptings and proppings of all the so-called political economists to help it prevail all against monopoly.

These economists in doing this have indeed done a good work. They have helped the industrial world to take another step nearer to the final solution of the industrial problem. They have helped us to a less imperfect system in lieu of a more imperfect system. But they have done a bad work in treating the subject as if the competitive system was the finale, the ultimatum of political economy as a science, as teaching a scientific system of industry, as teaching e onomy at all; for it has been found to be, on the contrary, a most wasteful system. While it is an improvement upon monopoly, on the whole, like wages is to slavery, it, like it, brings in new and galling evils.

As might and skill of muscle was once the rule of right, so, with this system, is the might and cunning of intellect the rule of right.

Political economy, further developed, recognizes and demmonstrates that the co-operative or associative principle, in contradistinction to the competitive or individualistic, lies at the very foundation, is the foundation, of economy in industry, and that it is as necessary, and more so, that this same principle should be made—must be made—to supersede competition as that it was necessary that competition should supersede monopoly.

This co-operative system, with its attaches, fully developed, disseminated and applied, will be the solution of the industrial or labor problem, and the acme of political economy as a science.

It will supersede the wages system as well as the competitive, and abolish their respective huge peace-destroying, war and poverty and wretchedness and crime-eng ndering concomitant evils.

One of its principle attaches, or associate elements, is a scientific system of money.

Money is a principle—an implied promise—as in contradistinction to being a commodity. It is a token for, or representative of commodities.

Its volume must be based upon the "quantity" of commodity as in contradistinction to number of persons—per capita.

It must be owned and controlled by the people at large and in common, and loaned to those who have commodities to exchange, without interest.

(But as to this point of interest, may not a new and vastly economical and important system of rating and collecting taxes be introduced just here by way of simply charging a percentage on all money loaned?)

The regulation of the occupation and the treatment of the land is included in economics.

Regulation of population, education, its kind, etc., also belongs thereto.

Natural increase of production is not equal nor adequate to the natural increase of population, therefore population must be scientifically regulated.

The profit-making system, which underlies, everywhere pervades and dominates all these other systems, as to duration of time, extent of space, and degree of iniquity, must be abolished.

The profit-making system is a system of natural robbery The profit-making system is the summum malum of all these other imperfect and evil systems.

The sovereignty-of-the-individual, or free-competition system, is the opposite to an organized system, and is not only unscientific merely, but it tends to chaos—is chaos.

It is predicated upon the theory, or rather the idea, that we are but individuals—that we are wholly selfish and not at all social beings.

The Commonistic System, on the contrary, is predicated on the idea that we are wholly socialistic in our character, and it is therefore, the opposite extreme, from the golden mean, where the truth of the case lies, and is, therefore, like the other system, by one half false, or rather falsely predicated.

We are both individual, or selfish, and social by organization, by nature, and therefore must not only have organized system, but the system must be predicated upon this duality of the nature of man.

The first great necessity, and it is an absolute necessity, in order to effectuate the organization of society generally, is the scientific organization of industry—of labor.

We need and must have a science of sexology beside sociology proper.

The female principle is as conspicuous and as important an element in nature as is the male principle—there is, there fore, as much a goddess as there is a god.

Ethics is based upon the principle of utility, and our innate conscientiousness combined, this innate principle may be a growth, and hence in a sense experience

Sociology pertains to the grouping of persons in numbers and series, &c.

As to governments, we speak of them last in order, bed versilizers science—a science of the solution of a science cause this is their natural order.

ampects of society.

They are effects rather than primary course, though they become causes and instruments in their turn to perpetuate the conditions, evil or good, in which they originated, and to inaugurate new onea.

Social evils, rocial goods, social habits, customs, manners, public opinion or sentiment, make and shape the peculiar kind or system of government as the expression of all these, and as adapted thereto.

All governmental questions are, therefore, comparatively superficial questions.

And, as in the nature of things we notice the more superficial first (and many never see any further), these have been discovered and discussed first, and do not so much need

"Woman auffrage," for instance, never really needed any exposition, as a principle, at all, for it was always reifevident.

In the management of the industries, &c., the governments should control all departments wherein there is a tendency to monopolization-the great thoroughfares, for instance, as railroads and canal, and the currency, but as sereants of the people.

Particularly should the land be controlled by the government, since the tendency, under individual ownership or control, to monopoly, is greater in regard to it than with respect to anything else.

The democratic is of course the proper form of govern-

Among modern improvements, worthy of recommendation, there are the "minority representation," and the "Referendum" theories-particularly the latter.

III. -MISCELLANIOUS PROPOSITIONS.

If we allow that we are mental or spiritual as well as physical beings we may believe that we are in the presence of, and related to, a spiritual as well as a physical world.

In this case our interests and welfare depend upon the condition and growth of this spirit world as they do upon the conditions of the physical world, and the influence, etc., between it and us are equally reciprocal.

Our feelings were first in point of order. Our thoughts were of a later development.

We therefore were religious (religion springs from our feelings or emotional nature—it is a feeling) before we were

And perhaps our emotional is superior to our intellectual nature; if so, religion is superior to knowledge or science.

At any rate, feeling is the impelling power to thought, to action.

At any rate, love and wisdom must go together-must work together-for the salvation of mankind.

For love or religion can but desire the good, it cannot see the way thereto, for "love is blind," it is not a seeing faculty.

But wisdom (knowledge) being prompted by love can point out the way to the good, for it is a seeing faculty.

Wisdom and love, science and religion, must join handsmust supplement each other for the complete salvation of

mankind. Science and labor must join hands, and supplement each other for the industrial salvation of humanity.

Let labor be the fulcrum and science the lever, and the whole world will be raised up from out this drowning sea of turmoil and iniquity, in which it seems so nearly submerged.

By the aid of science, and not otherwise, labor and capital may be reconciled. Vox scientia, vox Dei!

"Protection" and "free trade" are respectively, and in the order mentioned, the counterpart-the twin sister-of monopoly and competition.

The theory embraced by the adage, "An ounce of prevenbottor than a nound of cure," i applicable and valuable in reference to social as it is to physical being.

Let us, therefore, aim rather at the prevention of pauperism and crime than at the curing of them.

An hundred thousand expended in the former way would be more profitably and judiciously invested, and would produce more good fruit, than would the expenditure of an hundred million in the latter.

By ignoring the practice of this theory the rich bring down upon their own heads "living coals of fire."

A toesin was sounded for these about a year ago in the City of New York through a circular, and has been echoed in their hearing by the wisest and best of our public teachers.

There are strong indications of the possibility of a natural and scientific language for the use alike of all the nations

There are certainly strong indications of the utility of such a universal language.

It would help to fraternize mankind, as well as greatly as sist in the more rapid acquisition and dissemination of knowledge, and in uniting effort of all kinds.

that shows the similarity or correlate near cheness of all the They are the outgrowths of other conditions, phases and sciences; as for instance, the singer year or respectively or identity, of a given sound or note in mustic and a given

> The conservation and correlation of forces which is established ished, point in this direction, if it does not prove it.

And so there may yet be found in re in Swedenberg cience or language of correspondence, than it has been our wont heretofore to admit.

Unity (as well as variety) of sentiment, of thought and of action, are necessary to harmony of condition.

The division of society into classes, as has been and is now, leads to divergence of classes, which leads to jealousy, envy and hatred, to strife and denouncement, to clashing and warring of interests, and, as the divergence increases, as it nevitably does, to revolt and revolution, when the oppressors, the "higher classes," go under in a whirlpool of their own blood.

For everywhere in nature, social or physical, the inexorable law is that a lost or destroyed equilibrium must be restored, and regardless of consequences.

Good consists in equilibrium, in harmony-in a true balance or proportion.

Though everywhere we have growth and decay, life and leath, evolution and dissolution.

Individuals, nations, the race-none escape. Though the race as yet is but in its infantile stage of

versity in unity, is the law-is the necessity.

should be our motto.

growth or evolution. The centrifugal and centripetal forces are equal. Homogeneity and heterogeneity, unity in diversity and di-

The highest and most "saving faith" is faith in truth. Truth-come from where it may, lead to where it may-

If we need a Trinity, let us make one of Wisdom, the Father; Love, the Mother; and Faith, the Offspring.

Wisdom, Love, Faith-one in three, three in one-corresponding to unity in variety and variety in unity.

The successful study of the social sciences demands the co-operation of a broad, human sympathy, with a large intellect.

The growth of society, as of the individual, demands esthetics-culture-the elevation of desires, the improvement of disposition, as well as the increase of knowledge.

The to Know! the to Be! and the to Do! must be linked together—they are mutually dependent for the full fruition of either.

We have been heretofore developing in the animal, selfish or individual phase of our character.

We are now commencing duly to recognize the socialistic phase of our organic constitution.

In this country (America) we have reached—and are going to seed upon it-the "Sovereignty of the Individual" philosophy.

Mankind are gregarious, and it is as natural and as desirable to some to follow as it is to others to lead.

And both are as natural with man as with the wild buffalo, or domestic cattle, or other herding or socialistic ani-

But these animals which follow do not ignore their individuality nor its rights thereby, nor should man.

The Free-love, or free-anything, theories have their false sides as have the slaveries which they oppose.

There is no such thing in Nature as freedom. Every principle, every thing, has its checks and limitations, its 'metes and bounds."

Nature is made up and balanced by opposing forces.

Celibacy is as great an evil as is prostitution. They are ectively the two opposite extremes diverging equi-distant from the proper mean which lies between them.

The laws of Nature are immutable, and they are su

Upon the immutability of law depends the possibility of science, of order, of progress, of life.

The most subtle, deadly and prevalent evil of the hour is the great lie of life, individual and social. This is the "skeleton" in every household, in the closet of every man's heart. It is the "evil tree." It is the Upas whose subtle poison penetrates to the very joints and marrow of our systems. It corrodes, it cankers, it festers and pollutes. It is a mocking, chattering, grinning demon, awaiting us at every turn. It is our attendant genius. Our life (our lives) is a huge sham! We do the reverse of the duty of "letting oneself be known," though one of the most important duties of life. We care less to be than to seem to be.

Mankind is a whole. We can not elevate any part without elevating the whole. We must reach down to the tomtom to the time of his whistling and the lads and There is, also, at least seeming evidence of a sort of "uni- bottom stratum. We have never, until now, understood nor assies would obey their instinctive impulses and enjoy dunce

aftermated to practice this. We are now, for the first time make voters of humanity, "touching bottom," and misare "Later Movement" that is doing this

What present compution of society is that of the head and heart warring with each other

In the extreme of raises and poverty the equilibrium is destriked and himse the distintial es the opicatals the terrible revolutions among the seems elements, the flashing steel and becoming carriers the arbitrary's plate an thur dor's rour, from the confection of these over and up to charged bodies, the diserul gruintlings and low instictings coming up from the bowels of human ty, which are time y warnings when we are willing to hear, but off orwise, direful forchalings of opening chasms and volcanic explosions, of yawning gulfs and consuming fires.

The laws of likes and dislikes, of attraction and repulsion, are in human nature similar to those in physical nature. Propinquity rules. We are attracted and tuled by the nexter though smaller good (or seeming good) to the exclusion of the more remote though greater good. We consequently sacrifice the social for the schish, the spiritual for the physical.

But persons have each their peculiar vision. What is remote to one may be near to another. And some "have eyes and see not," "ears and hear not," what others both see and hear. Scientific education lessens these differences.

It is possible for a man to become so intoxicated and blinded with avarice and the power of wealth as to incline him and enable him to force and ravish industry as a man rendered brutal by intoxicating drink would ravish the fair object of his lusts; but his apparent gain would be only equal, and his real loss as certain. The latter in his shortsightedness would seize upon the present momentary, halfenjoyed, half-realized animal gratification, regardless of the thousand times overbalancing misery which he must endure therefor through the lasting loss of self-respect, the lasting hatred and loathing of his victim and the contempt of mankind; and to the sacrifice of the esteem of society, and the possible friendship and love of her who might have given him, through mutual love, what he sought, with all the increase and advantage (a thousand fold) which such love and consequent mutual sympathy of feeling would have rendered certain. So with the former as capitalist. She-this fair dame Industry-whom, for the sake of this pitiful, halfenjoyed, half-realized apparent advantage, he forces and ravishes and robs of her "virgin soil" (the lands); whom he estranges from him, drives to hate and despise him, compels to be at enmity and at war with him; she might otherwise be his friend in youth, his companion in manhood and his solace in old age; might be to him another self, his other, and in this case, his really better-half. How infinite his comparative loss.

Surely this present estrangement, divorcement, is a mutual loss, is destructive of each other's interests, is unnatu-

Industry—labor—is the great "goose" that lays the golden egg. The egg is the life of all. Despise and neglect and abuse, degrade, starve and stunt, by whatever means, this goose, and we proportionately affect the virtue and equality of the egg. But respect this goose, honor it, care for it, nurse it, house it warmly, feed it with the best, give it all "that heart can desire" or nature ask for, nay, help it if need be to "feather its nest," instead of "feathering our nests" at its expense, as heretofore. Do these things unto it and unto us, and over us, with "healing in its wings," it will spread its sheltering and fostering care, "even as a hen gathereth her brood under her wings."

MY FRIENDS AND I.

CHAPTER V.

A great many people have been to one, at least, of those great gatherings which in times not long past were called 'parties." We may say that nearly every one has been to evening entertainments at private houses. A few people parted out from the great herd, if the selection be made by a master of the art of harmonizing, can pass a very pleasant evening. The same, not selected, but picked up as they come to hand, may chance to secure an agreeable evening, and they may each and every one leave the most elaborate spread of all the substantial elements of a feast with a feeling of relief, and a secretly cherished hope that another such infliction may be deferred indefinitely.

The difference between a political party and an evening party is, in the one a few enjoy the suffrages of the many, while in the other the many suffer.

A few years ago there was a tall negro in Nassau, the capital of the Bahamas, who got up the most primitive parties I have ever known. He was a wenderful whistler; more perfect in his execution than Mr. Honey, late clerk in the Bank of England, or even more accomplished in the art than the late Mr. Sunderland (colored), who was wont to gratify the club at the Green Dragon in Fleet street, of the English metropolis. This tall whistler of Nassau used to tune up his whistle, if his thick, ponderous lips can be called by that name, in some level nock or in the middle (4 the smoothly beaten streets, and quickly there would gather about him dusky belles and beaus; then he would beat his

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tion of the music and their astures.

More pretentious are those exeming parties in the country of Cuba. The traveler among the Guayina of the Island will see a shelter of green palm leaves in progress of cree tion in front of a dwelling; if he understands the usiges of the land he will stop and be gratified by the sight of simple enjoyment; the young people moving lawly to the thruming of a brace of guitars from dusk till 12 o'clock. Not as high in the scale of civilia dien are those dames at Coxonshole, on the Island of Rustan, when some of the Yankee skippers pay for the candles, and a dollar to some dusky follower far after Paganini to scrape a few teres upon a fiddle, and the young men and women dance, and perchance, if somebody's liberality extends thus far, drink also, which gives a quarrelsome termination to the cheap testivities. Very different are the elaborate entertainments given by the wealthy of large cities, where music, flowers, wine and beauty wage war for the supremacy, and the souls of the guests are conducted to surfeited indolence, when every impression is pleasure and enjoyment is almost negative from want of variety. There is pleasure in the toolish talk with contact with the realities of life. But for a steady diet it will never satisfy true mental hunger.

But our party was neither of those mentioned, nor was it Bob Sawyer's party, but it was a genuine party of the tradesman class, such as many men of my age enjoyed or were bored by, as the presence or absence of their particular star dictated, some few years ago. How many years? No, I thank you, I am a disciple of the Pope-may be called his friend, so far as celibacy is a bond of friendship; and you are not going to lead me into a confession of my age. Why, it would ruin my prospects, and I would become the rara aris of bachelordom-a hopeless friend of his Holiness; and who ever heard of a bachelor so old, so ugly, so cross, so sunken in the depths of degraded singleness but he still clung to the hope that some day some kind soul, full of womanly sympathy, would pick him up from his loneliness and set him upon the pedestal of respectability-in a word marry him If anyone thinks such a specimen of Pope's friend has crossed their path, they are probably mistaken they have been misled by the bravado which is sometimes put on to cover the shame attached to the condition. I have never seen even an old, a very old, bachelor so near lost. We had the necessary genial, middle-aged, single gentleman at our party. He was a druggist, a great favorite with the ladies and children-one of those anomalies which we meet now and then. Enjoys life so well with his little share of affection for each one of God's creatures that he fears to concentrate all of his heart upon any one. His portly form, his beaming countenance full of kindness, his tongue running over with light compliments that make the heart glad without poisoning, his ready wit yielding to every draft when dullness seemed to threaten, his untiring attention to all the plainer of the fair sex, whose retiring dispositions would have isolated them but for his watchfulness, made him a necessity to all our gatherings. But why he never married was the topic of several of the mothers that evening. One said, in his youth he had loved and lost. Another said he never talked to women as if they knew anything, and she was inclined to think he held the whole sex in contempt. The opinion of another was that he held women in such high respect, and regarded them as such different creatures from the other half of the race, that till this, his middle age, he had remained ignorant of the true nature of those with whom he should be best acquainted. There is but little doubt that the larger half of single men over thirty years of age may attribute their condition to this false notion that our sex. When we know both ourselves and our complethat of some one who can fill out our lives to the fullness of nature's intentions.

Our party could also boast of the sharp, angular spinster whose presence is not so essential to the happiness and jollity of the company as some other of its elements. One of my aunts filled this role to perfection. She was tall and straight as well as slim, and believed in herself enough to make the general welfare of the whole community her special care. It was she who led the charge at the head of the corporal's guard of antiquated belles, in the dressing room of the theatre, which resulted in my disconnection from the "Raspers." She had a quick eye for the growing preferences between the young people, and was ready to assist, in a quiet way, to those enjoyable little moments that young couples are able to secure through the aid of an out watch who picks up and diverts the would-be intruders. If these admirable specimens of executive ability would confine their labors to cases where their interference can be of service, they would be valuable members of society, but it is when, through an error of their judgment, they, with the best of of their disagreeableness lies.

My aunt Barbary detested scandal, was the most loud in her denunciations of those whose occupation was to retail the petty errors of the young or the peculiarities of the old, yet her sole occupation was the discussion of the probabilities of this couple living in harmony, and of that one eventually separating because Mr. H. threatened to leave his

the to the fullest extent, for it was the spontaneous produc | was the m. Litudinous relations of her acquaint in es, the one to others; her mind never grasped the effects of the whole upon the one. To her each person was entirely accountable for all and the whole of the effects resulting from their existence. Society had no accountability, parents could disregard every law, and permit their children to come up as they would, yet the children must yield implicit obedience, or the sin would be theirs. When George Peck left his home, because he could not live in peace with his father, who was every day saturated with wine to the extent of partial insanity, she was loud in her condemnation of the young man, though no one had ever breathed a word against his character as a son, brother or citizen before. A brother's departure from the direct path of rectitude in her early days had fixed my aunt Barbary's opinion upon all such cases for her life. How apt we are to let one case bias our judgment of the whole. The young lady of our "party," the cynosure of all the

eyes belonging to young men, was Miss S., the only daughter of parents both of whom died in her childhood. She had come up to blooming womanhood under the permission of her grandfather, whose wealth gave him absorbing occupaa pretty silly woman if it supplement a day of hard work and I tion. Her education had been general and diffusive; general, inasmuch as it had been culled from all the sources within reach; a quarter here, another there, and a third in a new place, the next at home under a governess; diffusive, for the range of her studies was only limited by the boundaries of science; if she funcied mathematics, her teachers were charged to pay especial attention to that, and touch as lightly upon other branches as possible; if tired of problems, then the languages were the only requisites for a young lady, and a time was devoted to both modern and ancient tongues. So had her every whim been gratified till her life was made up of nothing but whims. Yet she was not whimsical, quite the contrary; she had high aspirations, and her conversation was brilliant and well adapted to the requirements of our evening party. Her taste was excellent, both in dress and in the choice of her topics. She seemed to possess an intuitive knowledge of the preference of each individual with whom she came in colloquial contact. With the old bachelor druggist she chatted of charities; with my aunt Barbary she discussed the prospects of all the young men as freely as if she were not a marriageable miss, with a prospective large fortune; with lawyer Hicks, who was an admirer of the English essayists, she talked with good understanding of Charles Lamb; and when I led her out just after for a set of quadrilles she said it was almost worth temporary loss of reason to call out such devotion as Lamb exhibited toward his sister; with one of the young ladies who belonged to the class dressy, she talked of laces and fashion for half an hour, and with our dominie, who is deep in metaphysics, she discussed the new psychological developments with all the confidence of a spiritualist. Yet there was amid all the erudition thus freely exhibited, a want of solidity or of depth, and an indefiniteness of purpose which pained one upon intimate ac-

> It was regretful that she should aim at so low a standard as a mere wife, when she had talents to make a mother, to give such impress to her sons as would make them men of great achievements.

In truth her aim was lower even than the wifely character. She strove to be a most acceptable subject for wooing, forgetting the more valuable and solid adornments of wife

The young man of "our party," typical of the Young America of that period, was Mr. F., the chief clerk of one of the then large publishing houses. He was of varied accomplishments, could sing passably well, was a good partner at whist, had a fair stock of stories and some favorite exwoman is governed by other impulses than those which sway | pressions, picked up from the fast companions with whom he associated occasionally; also could quote enough to show ments better, we shall be less shy of joining our destiny to that he had either read somewhat of English literature, or had studied good selections with an eye to their use. He was often accused of drawing the long bow, but that was owing, no doubt, to the excess of his knowledge over that of his accusers.

> The rest of the members of "our party" were as much like those of any other party as those mentioned were like to their fellows in companies of this day or any other.

"Our party," while the guests were arriving, promised to be one of the happiest. My Aunt Barbary had been consulted upon the invitations, and had condemned three of the most disagreeable people in our whole circle. One of the discarded was lawyer Rawlings; he was so pugnacious that rarely an evening passed with him in company without a quarrel either upon some political subject or upon some of the social questions. He was a conservative of the ultra kind; believed in the past, and would be angry at a word spoken in favor of this age. In his inordinate worship of the past was enveloped the highest self-conceit, so that any company of young people was sure to bring out all his worst traits. It is a pity that some of this crusty sort were not intentions, cross the purposes of their friends, that the whole born a few generations earlier, when they could have enjoyed the society they so much admire. For my part, if any change has to be made in my relative position in the family, let me be put forward, for I hope that the next, and the next after the next, will be cumulative improvements upon the present generation.

Another of the omitted was a young lady whose parents had come up into our circle lately from a lower social plane, wife if she affiliated with the Woman's Rights party. And and she had brought with her a great sensitiveness. She the most comprehensive scope of my aunt Barbary's mind knew that her early days had been spent among less culti- with the low.

vated people, and yet her spirit would not acknowledge it. She converted some of the kindliest actions into slights, and was in a pet continually. Such persons can never learn that they know more of their past history than any one else.

The other slighted individual was a man of middle ageone of those closely-built, curly-haired specimens of the race, who had a most tenacious memory, and took great pride therein. No trivial error of day, hour or minute but must submit to rectification in his crucible. He knew the exact time, and could prove his accuracy by a multitude of connecting incidents of every event in society or out of it. Valuable elements such for statistical societies, but abominable in an evening party!

Our party would have been a complete success but for one of those errors of judgment which will croop into even wellregulated and extensively experienced minds. In the making up of our lives the smallest accident may exert a controlling influence, and essentially modify even our very natures. Half the evening had passed and found me more than half in love with the sparking Miss T--; the remainder might have finished me but for my nunt's confidence in her power of reading preferences. I had retired into a side room to nurse my new passion while its object was fulfilling an engagement with one she told me she would gladly avoid if possible. It was a cosy little nook, hung about with unpretending pictures that would give apparent occupation to one or two while thoughts or tongues were busy upon subjects of private interest. Here, looking earnestly at pictures my eyes failed to see, anxious for the set to be finished, more than sure that Miss T-- would find me, I was making the time long with the rapidity of my thoughts, when my Aunt Barbary, with the best of intentions, sent another young lady in to share my admiration of the works of art; while she, good soul, whom I wished where I wanted to be when she led her train, goose file, to the dressing-room in the theatre, stood faithful guard over her pair in the lair, and let all see, but none approach. It was impossible for me to extricate myself from the toils thus thrown around me before Miss T--- had completed her engagement; and, in her effort to join me, she dropped into the hands of Aunt Barbary, who took the precaution to show her who was with me. She left, and I never afterward had courage enough to explain to her the error of her inferences. I cherished the affection for a time, and felt for my Aunt Barbary all the hatred of a lover for a more fortunate rival. But now, having come to more light, and some few grains of philosophy applicable to such cases, I only regret that my Aunt Barbary was endowed with just so much sense, instead of a little more or a trifle less, for no doubt upon just a certain quantity of that valuable element depended not only my condition in life, but my whole character.

[TO BE CONTINUED.]

UNA.

In the whole wide world there was but one; Others for others, but she was mine-The one fair woman beneath the sun

From her gold flax curls' most marvelous shine Down to the lithe and delicate feet There was not a curve or a waving line,

But moved in harmony firm and sweet, With all of passion my life could know, By knowledge perfect and faith complete

I was bound to her-as the planets go Adoring round their central star-Free, but united for weal or woe.

She was so near and heaven so far She grew my heaven and law and fate. Rounding my life with a mystic bar.

No thought beyond could violate Our love to fullness in silence nursed ; Grew calm as morning when through the gate

Of the glimmering east the sun has burst, With his hot life filling the waiting air. She kissed me once; the last and first

Of her maiden kisses was placid as prayer. Against all comers I sat, with lance In rest, and, drunk with my joy, I swore

Defiance and scorn to the world's worst chauce In vain, for soon unborsed I lay At the feet of the strong god Circumstance

And never again shall break the day, And never again shall fall the night, That shall light me or shield me on my way

To the presence of my sad soul's delight. Her dead love comes like a passionate ghost To mould the body it held so light,

And Fate, like a hound with a purpose lost, Goes round bewildered with shame and fright. - Charleston Republican.

Was it worse for the woman's paper to pick up a story that a great singer had been unfortunate in her domestic relations (not a very improbable tale), or to rip her to pieces in a "high-toned" journal after this tashion:

Jenny Lind sang in her husband's "Ruth," in London, a few days ago, and Justin McCarthy says it was a heavy and mournful business. "Can that be Jenny Lind?" some of the younger listeners whispered. That heavy, homely matron-that striving singer with the worn-out voice which struggles so painfully with the high notes and is so hours:

CORRESPONDENCE

To Correspondents.—All communications intended for publication must be written on one side only. The editors will not be accountable for manuscript not accepted. Correspondents will please condense their letters. Many valuable communications are crowded out by their

MRS. NORTON AND THE TRIBUNE.

The following letter from the well-known pen of Mrs. Sarah F. Norton shows that she is still capable of expressing her opinions. It was designed for the Tribune, but its demolition of the Tribune's consistency and fair-dealing may not have been palatable-so it was thrown out. Hence its appearance in our columns.

NEW YORK, July 25.

To the Editor of the Tribune:

SIR-Having preserved profound silence for nearly a year upon all those social questions which, erewhile, I had taken so active an interest in as to incur the censure of strangers and make strangers of all, or nearly all, my friends-a result consequent, I believe, to all women who have the temerity to talk progress-I should still hold my peace but for one fact-namely: In an article headed "Blue Eyes Condoning Murder," you ask to-day, as you have asked in various ways on other days, "Pray, ladies, what do you want?"

Thus far, no one seems to have answered. Not that no one can answer, for we all know very well what we want; but because your question is addressed so directly to those of whom you write, that for others to answer for them seems an impertinence to them, and an almost unwarrantable intrusion upon you.

Besides, I dcubt if any one among the so-called strong minded can answer fully for any other one; for the simple reason that each differs from the other in detail of opinion, nearly, if not quite as much, as they all differ together from those who oppose the weman's movement entire.

Nevertheless, having been intimately connected with these social matters, and the workers therefor, for several years, I think I can venture to reply to your question in a general way, without fear of being thought intrusive by either yourself or those who, being distant and more than occupied, cannot answer for themselves, were they ever so inclined.

First, then, we do not want more license for women, but we do want less license for men, and for the following rea

This excessive license on the one side and excessive re striction on the other, of the two parties, who should, in justice to both, be equally amenable to the same laws, whether social, moral or legal, we believe to be the primary cause of all domestic difficulties; and thence to this growing demand for divorces-to the frightful increase of the crimes of fratricide and infanticide—to those murders by the opposite sex of each other—to the majority of cases of suicide by women, and also that prostitution is mainly due to this first cause.

No man can love and be just to more than one woman at one and the same time. Yet society, by permitting, admits that man-but not woman-and he profits by the admission, if he wants to, in so far as making the attempt; for it can only be an attempt at best.

Nature herself has decreed one man to one woman, and vice versa, by every normal instinct and emotion of which humanity is capable; and, sneer at it who may, jealousy is at once the indicator and avenger she has provided for the infringement of that law.

All exceptions to this rule are monstrosities to be sup-

pressed by legal action.

We believe, however, that this one-sided social license has gone on developing licentiousness in men-and, as a consequence, compelling women in the same direction—until the monstrosities have so increased in number as to make distinction between the rule and the exception difficult, if not altogether impossible; for, if their own words are to be taken as evidence, a faithful husband is thought a fool among his fellows, just the same as a thoroughly temperate man is among his.

Now, then, what we want is a return to natural conditions.

This, we believe, can only be achieved by woman having an equal voice with man in the making of the laws, and more particularly those which bear directly upon the relation of the sexes; hence our demand for suffrage. But, in parenthesis, I may here say that I have changed my mind in regard to this last point, and do not believe in universal suffrage at

If, in our denunciations against this license for men, and the evils which grow out of it, we have been understood as meaning that we want for women, or want women to take, the same licease, either we have been most unfortunate in expressing ourselves or those who so believe are unfortunate in respect of ability to comprehend plain language.

The last, I am inclined to believe, is the true state of the case; and still more am I inclined to the belief that the worst possible constructions are willfully placed upon the utterances and actions of women reformers, for the very evident purpose of intimidating those who otherwise might give their aid to the movement, if only by indorsing our assertions that there is a social wrong somewhere, whether they agreed with us as to the mode of righting that wrong or not. God knows there are plenty of women who need help from

some direction, if their own cries, heard under the seal of confidence, are to be believed.

As regards the "last feather" laid upon the back of our suffrage weakling by Mrs. Stanton and Miss Anthony's visit to the murderess, Fair, and their subsequent sayings in her

Although I have held no communication with either, directly or indirectly, yet I will venture to affirm that neither of them has said anything that was not based upon the principle embedded in my preceding statement of what we want;" and whatever sympathy they may have felt or expressed has not been for Mrs. Fair the murderess. but for Mrs. Fair the woman; subject to such social conditions as made the murder seem a necessity to her through the absence of any law to which to appeal for redress of her especial wrongs, and which had for their starting point the idea that women are the legitimate prey of men; to be made use of, singly or in numbers, as suits man's taste or convenience, and then to be thrown aside like a worn-out garment without the slightest reference to the woman's wishes or feelings, or how far her future might be destroyed by her relations with him.

Did it never occur to you, that however guilty the woman might be in the end, the man might have been equally guilty with herself in the events which led to that end? No, the law does not deal with motives; it passes over all intermediate crimes, and only provides for the punishment of that culminating one which becomes public, and which is the legitimate sequence of all the others.

It was with these possibilities and conditions in mind probably, that Mrs. Stanton and Miss Anthony visited Mrs. Fair; and I know Miss Anthony's opinion of crime so well that I am sure she has said nothing in defense of the murderess more than this, in the abstract: That such crimes would, eventually, rouse people to the necessity of placing the sexes on a social equality-not by licensing women, remember, but by restricting men; or if not restricting, then by punishing them for unfaithfulness with social ostracism, the same that women are, and which would amount to restriction in the end.

But there is a simpler solution to this act of visiting Mrs. Fair, and which is, undoubtedly, the correct one.

Everybody visits her who can, do they not? just as every body visits, or tries to visit, every notorious criminal whose crime transcends the common.

Is there anything in the fact of Mrs. Stanton and Miss Anthony being prominent women that should cause them to forego visiting a criminal, or prevent their expressing sympathy if they felt any, or an opinion if they had one?-and. in doing so, is there any reason why a connection should be immediately found between that and the principles they advocate, and (still worse) to the detriment of those principles?

Must a woman limit her sympathies and visits of condolence to an exact measure of how far they will serve her in a public way, because she happens to be a public woman? According to your own creed the greatest criminals need the most sympathy, and "no hanging."

When the Richardson-McFarland trial was in progress, did you or any other journalist denounce the women who sympathized with the murderer—even to the extent of supplying him daily with bouquets and embracing him on acquittal-as women who wanted to destroy society by condoning murder? And yet the cases are similar in all respects save sex, and the same principle involved in both.

Now will you please to inform me why the women who are not advocates for any reform can do with impunity what those women who are known to be such cannot do?

Lastly, let me ask you: "Pray," Mr. Editor, "what do you want?" Clearly you are opposed to capital punishment, for you have said so. And yet, as clearly again, you want Mrs. Fair hung. Is a crime committed in California any worse a crime than if it had been committed here? It would seem so. Consequently you are opposed to capital punishment in part, and would discriminate as to which of the States should have hanging done and which should not.

Respectfully, SARAH F. NORTON.

CHURCHES AND THEATRES.

Church attending and theatre going are to-day about one and the same thing; our motives in going are the same.

We go to hear fine music, fine sentiment, and see the fashions. The church is but a fine dramatic exhibition; the minister dresses himself, plans his prayers and sermons, rehearses and delivers them with the most studied effect. He tries to please his audience, exhibits his eloquence and learning, and is ready to leave his church when a higher rate of salary is offered him elsewhere. Our churches are costly and elegant; we tread on velvet carpets, sit on velvet cushions, our eyes rest on artistic carvings, beautiful irescoing, and windows whose colored tints and shadings outrival the rainbow. How are these churches supported? Let us see. In the front seat of Mr. A.'s church sits the wealthy Mr. B.; he has amassed a large fortune by the wholesale and retail liquor business. In the next pew to him is Mr. W., the owner of cheap tenement houses, some of which are brothels; the occupants are never troubled so long as they pay their rent. Over the way sits a flashily dressed gambler and sensualist; he bows his head in prayer time with the reverence of a pricat. He goes there to see if possible he may find a virtuous young lady to entrap into his snares. Indeed, in looking all over the church we may find plenty of ration and enthusiasm, but at first thought almost feel he

sinners and very few saints; but with this the preacher has very little to do. He must not speak the truth and offend his listeners. Oh, no! he may tell about the poor heathen, who never had the word of God preached to them, how terrible their condition is. He will tell what a terrible thing war is; but when our country is involved in war, he urges all to leave their homes and fight. The saying of Jesus, of "Love your enemies and do good to them," is entirely forgotten and left out of sight. This sentimental religion of to day tells us to strew flowers over the graves of our soldiers, while it leaves their widows and orphans uncared for and unprotected. Ministers are called the servants of Christ. How do they compare with His servants of olden times? Let us see. Jesus called the fishermen, told them to leave their nets and follow Him, and He would make them fishers of men. They were barefooted and ragged, but He knew their hearts that they were honest. He wanted no professors or hypocrites around him: He wanted those who spoke the truth and dared live it. Think you to-day He would be at home in the wealthy churches of our city? I think he would, as of old, say to them, "Wo unto you, ye scribes and Pharisees, for ye shut up the kingdom of heaven against men. Neither go in yourselves, neither suffer ye them that are entering to go in. Verily, I say unto you, the publicans and harlots shall go into the kingdom of heaven before you."

We want less churchianity and more Christianity. Let our religion not be merely sentiment, but reality. Surely the world needs to-day that the truth should be spoken. The cesspools of crime are seen everywhere in our midst.

Where are the evangels of truth to stay this great tide of vice and corruption?

Ministers, come down from your high places, make your churches school-rooms of instruction and reform, pluck the beams out of your eyes that you may see clear how to help others. Be not blind leaders of the blind, for you, if you are, must both fall into the ditch together. Let it not be any longer said of your churches, that they, like the theatres, merely pander to fashion and sickly sentimentality, but let it be shown by you that the Spirit of the Master is in your midst, working, as of old, in deeds of charity and love

SARAH E. SOMERBY.

THE WEEKLY IS A SUCCESS.

A friend writes me : "Woodhull & Claflin's Weekly is the freest, bravest, most reliable journal published in the world, and grapples with a strong hand the giant errors of the age."

I rejoice in his noble, heroic utterance, as it requires a good deal of moral heroism to indorse such a paper as the WEEK-LY, inasmuch as anyone who is noble enough to do so, becomes liable to be looked upon as being "no better than he should be."

My friend's words are but the echo of my own thoughts, but they have moved me to send you my tribute of respect for the wholeness of your worth and work. May all good speed you. It does one good to see, and more to feel, that there are some women and men who are brave and good, and have grown big enough to take their places far enough in advance and above the mass of mankind as to become targets for the unholy and unclean to shoot their slime-bedaubed arrows at, and who have no higher thought for mental entertainment-no more worthy of effort than the digging up and exposing to view dead matter that has served its uses in individual and collective life, and gone to its own place. I am glad Victoria Woodhull does not claim infallibility. I am glad she has had experiences-I care not what, how or when, so long as they have helped to make her what I feel she is to-day, a most womanly woman, and probably she can accept as her own, the sweet grand words of Phebe Cary-

" My past is mine, and I take it all-Its folly, its weakness, if you please, Nay, even my sins, if you come to that, May have been my helps, not hindrances."

I agree, too, with Stephen Pearl Andrews, in thinking even the name Victoria sounds "prophetic" of her high destiny and glorious mission, of being, in many respects, the fullest expression of the living spirit of the age. Her feet stand in high places, and if we look at her at all, we must perforce look up! I laid down my pen just here to glance at the WEEKLY, just arrived. The first article that arrested my attention was Elizabeth Cady Stanton's letter from Wyoming. And such a letter! Such a full-souled greeting and whole-souled recognition and support of the eternal principle of right as one may not meet twice in a lifetime. How deeply it touched the best feelings of my nature, and I immediately thanked

"The goodness and the grace" that such a woman as Elizabeth Cady Stanton lived, loved and labored for the good of the present and future generations. Dear Mrs. Stanton, if I was only endowed with your divine gift of expression, I would send you such words of love and blessing as is quite beyond the capacity of this bungling old pen to give utterance to.

Now I have my pen in hand let me send a word of recognition to Stephen Pearl Andrews. I read his articles in the WEEKLY, and as he discourses of "things belonging to our eternal peace," I discover dim foreshadowings of his deep. high, glorious meaning, and catch a portion of his lofty asni-

might as w I have the win 's with his firm as say Always and done with mich as not a his e of appreciation and compensation to to proceed the course me and of the comit the sewal alive in very set over, or care to hear." But this thought a of the finh, and to book. The spirit from to to a more course of action, of sample of selected al. distant in wise 2012 1 1 1 of second," in obeying the great inwaid of early, which makes it a wo, indied, to the di-Simily collins in dog atsorgood it they preach not the gregal of train, whe hat I in hear or fortear. So, St phen-Pearl At it was speak to the people, that they go forward. In the meantime ke ploa writing Kozmism, Kosmos, &c. By and by there will be women of may be men; who will be able to " be en e seals" and read aright the great divinelyin-pired back of Nature-of God. D. M. H.

VIRTUE.

BRIDGEPORT, Conn.

To Mas. Woodhull.

Dear Midane-I have read your his ory as given with such earnestness by the press, and also by not a few of our own sex, with more pleasure to myself than sympathy for you, believing, as I do, that you can hoe your own row.

To explain what I mean I will tell you a little incident I witnessed on a boat going from Sacramento to San Francisco in 1851. And could every one of your traducers have seen and heard it, as some fifty or more gentlemen and ladies did, they would learn why they are so much afraid even to hear your name spoken, as some seem to be. But to my story. Try to imagine yourself there—time, evening; supper-table filled with passengers with the exception of two chairs reserved near the head of the table, when a gentleman and hidy came in to take them. He offered her a seat, when she drew back with all the dignity of insulted virtue, looking fire at her man and then at the lady she was to sit by, until every one at the table was attracted toward her and her objection, which was in the form of a very beautiful woman. After standing perfectly silent refusing to sit, but with holy horror depicted on her countenance, the beautiful woman arose, replaced her chair, and very slowly but with the grace of a queen turned to the lady and in a soft, sweet voice said: "Pray excuse me, madam, I was not aware that any one here was predisposed to the disease or I should not have presented myself at a public table;" bowed and left the table with an ease and grace that the most accomplished might envy. But the scene immediately after you must imagine, for in less than three minutes the indignant lady's virtue was left unassailed, for there was no one left at the table but herself and the Captain. Let us be charitable, for it is possible that people like her do not always know what P. J. H. makes them so much afraid.

AMONG THE HILLS.

Hither have I come on this lovely June morning, to this beautiful hillside slope, for one quiet musing hour-come from the noise, discord and strife-come from the world which is

"Trampling, bustling at all hours. With no taking noon-tide in the shade, No weaving rustic bowers,"

which thinks it a waste of time, indeed, to repair to the woods and valleys and fields-there to sit in holy communion with God and nature—a communion that may be realized in its fullness and blessedness, far more than in the glare and glitter of the popular churches. Here we may listen to "the echo of the eternal harmonies," may hear "the still small voice" of the Infinite, and feel the loving pulsations of His great heart thrilling and vibrating through the temple of our souls. Here the angels press near, and our spirits feel the touch of their loving hands, as they whisper: "This is the way, walk ye in it."

How little of real happiness is to be found in the business whirl, in the hurry-scurry of life. How little amid scenes of artificial beauty, of wealth and opulence of any situation or position, indeed, where love abides not, and where a true appreciation of the beautiful, the good, the noble and magnanimous, dwells not in the soul.

"Oh, my mortal friends and brothers, We are each and all another's, And the heart that gives most freely From its treasures hath the more. Would you lose your life you find it, And, in giving love, you bind it: Like an amulet of safety Round your heart for evermore."

But business and the stern Juties of a restless, surging world call me. "I must away." But the joy with which I have hailed the uprising of this radiant June morning among the hills, on this my fifty-fourth birthday, will long leave its aroma in my heart.

"Oh, why will not time, when" nature and her "lovers meet, awhile his wings forget?" ORPHEUS.

No vaccination is a curious political battle-cry, but it has been adopted in England. Many people of intelligence, accustomed to think for themselves instead of following the beaten track, pronounce vaccination a humbur, nav. more, a disgusting humbug. They aver that to anticipate disease by catching it is a hideous folly. So there is a strong agitater in his very sanctum.

THE WESTFIELD EXPLOSION

"Men must work, wemen must weep," is not cheery doctrine. Yet it seems true. The investigation into the steambest accident results in no satisfactory solution of the probicm. The opinions of experts are as wild and as unconclusive as the opinions of "experts" always are. Indeed, exports seem specially designed, not to elucidate, but to befog. The boiler was good and it was bad; it was cracked and it was sound; it rent from the top to the bottom, although it rent from the bottom to the top. It is perfectly sure that there was too little water, if it were not equally certain that there was a sufficiency of water. One thing is certain, and no one contradicts that. The boiler exploded. The second point of accord is that gauges are, like some other inventions, "mighty onsartain." Thirdly, that the engineer is, as a third-class man, incompetent at all times, and off his post at the time in question. Lastly, that steam generates very rapidly, and that if there le one moment more than another when care is specially required, it is when the boat is standing still getting up steam for a new start. Were the owners to blame? Owners are always to blame in case of accident. As common carriers all railroad and steamboat owners promise to carry the passengers safe and sound, and to deliver them at their journey's end in good order and condition. The legal responsibility is beyond all doubt or cavil. The moral responsibility is that everything that can be done ought to be done, both by proprietors and employes, for the comfort and safety of passengers; instead of which passengers are usually considered as freight-goods, cattle or humans-it is all one to the carrier; it's only freight. Human souls or bodies, their pleasure, their comfort or their awful agony is of no account to the carrier. If a third-class engineer or a patched boiler or a rusty gauge will do as well as the better article, let it go. The easiest way is the best way. It's the passenger's lookout. If he don't want to be smashed he needn't go by this route; if he dislikes being scalded or burned or crushed to death he can take the other boat or stop at home. We owners are only traders and dealers. We sell the goods we have at the best profit we can get. Let the purchaser look

No amount of money will compensate for the infliction of torture, and most likely the owners of the Westfield would go down under the mass of damages they will have to pay, as they certainly ought under the weight of public opprobrium for miserable parsimony and indifference to their public duty. But it is a very great pity that the law, instead of making them answerable in money damages, should not make them responsible to the people as criminals. A petty theft of a pound of steak would subject the miserable, hungry offender to months of imprisonment; the infamous dereliction of the most solemn civil duty perpetrated by men of intelligence and position in the pursuit of wealth and self-aggrandisement leaves them intact, except to the nominal penalties of commercial insolvency.

Over and above the question of owners' responsibility comes the question of official and supervisory responsibility. Of course, now all the inspectors will rush to inspect all the hulls and boilers and to regulate everything. Every neglectful delinquent shakes in his boots lest his name should be published for being off his post. But after the flurry we shall all go to sleep again, until awakened by the next accident; and so on until we have a new regime of government, in which duty done will be of more account in public estimation than duty shirked or money made.

The people have it in their own hands, but they prefer occasional accidents to the perpetual bother of popular vigi. lance and official responsibility.

THE TREATMENT of children in English brick-yards has been made the subject of Parliamentary investigation. Such are the brutalities to which they are subject, the moral and physical degradation, that laws have been passed regulating, and, in some cases, prohibiting their employment. This is not the first, by many times, that the British aristocracy has interfered to protect women and children against the exacting greed of manufacturers. Indeed, we need not go to England for illustration. We can find instances enough in Massachusetts and Connecticut, where recent inquiry shows a rapid increase of pauperism, a decrease of educational intelligence, and a neglect of the children's education in favor of their petty contributions to the parental earnings. This interference by the State in behalf of children is a step half-way toward the entire control of the rising generation. If parents are unwilling or unable to exercise parental care, there would seem to be no halting place short of total care.

MR. BERGH is a good man. He is a firm, unshakable man, not to be moved from his set purpose by either ridicule or opposition. Above all, he is an honest man. This only as a tribute of respect and esteem. In the matter of wooden pavements, they are a manifest gain to his poor, dumb clients. He cares nothing for us humans, but we count for something in our own estimation, and the cessation of the din and roar of the paved street is so important to us that we should be sorry to see any relapse to those bad ways. Mr. Bergh likes McAdam. So do we; but McAdam will not do for heavy traffic. Better we should have the city wood-paved all over tion, and men and women beard and bully the Home Minis- once a year than recur to the brain-crushing noise of the granite blocks.

THE Times scandal against the city government seems to have resolved itself into the dilemma whether, if the Democrats made the pie, the Republicans have not had a finger, perhaps a whole hand, in the odorous job. The Democratio plasterer is a little unsavory, but the Radical plumber does not smell more sweet. The proposal to investigate by a committee of eminent citizens sounds very honest, but it also sounds like delay; and so many things happen between Sunday morning and Saturday night that it is always judicious to take the chances of the chapter of accidents. Between the dishonesty of the officials and the venality of the press, there is not much room for choice. The figures are so enormous that they almost defy investigation-so as to make them intelligible. Besides, even if there were eight acres of carpeting bought and paid for, are there no houses to be carpeted besides the County Court House? and, as the Boss says, "Well, suppose it's true! what are the people going to do about it?"

THE English people seem to be in a transition state. The last popular agitation was in 1830, when the Parliamentary Reform was under debate. At present there is no definite or specific subject of agitation. There is a general unrest, a desire for change. Even in Parliament and among the upper classes there is a demand for novelty. The working classes demand extended suffrage, revision of taxation, a more emphatic recognition of labor-their inquietude is manifested it mass-meetings, which the authorities, fearful of tumult, repress by force. At the same time, the Queen, through her prime minister, treats the House of Lords, the corrective and conservative power in the British legislature, with studied contempt, although the Queen herself loses her old-time hold on popular affection, day by day. The British middle class is immensely powerful, and has both the wealth and the intelligence of the country; but it is a rule in politics and in war that the attack has the best of the fight.

THE World gives us an excellent letter, from an English correspondent, on the prison discipline of England. With the one hand England gives to her criminals a scale of diet and a class of domestic accommodation vastly superior to that she gives her honest poor. In the other hand she holds the cat-o'-nine-tails, and retains the treadmill, the soli'ary cell and the blackhole. Worst of all, her infant criminals are subjected to severe penal discipline. Nor, for the once convicted in England, is there any escape by reason of political partialities or social influence. Here our prison system is more uniformly liberal to the criminal. We can afford to believe crime the result of unfortunate birth and defective education. If our criminal laws were only administered as honestly as they are framed, and were our prison administration as honest as it is benevolent, we should have something to boast. As it is, law is a mockery, and laxity wherever money can be made is the rule of official life.

THE hoop-skirt covers a multitude of virtues. It is a graceful addition to style—like the Irishman's big cost, it is cool in the sun and comfortable in the shower. To Jeff. Davis alone a skirt brings no solace. It is the skeleton in his closet. He says he didn't do so. What if he did-whose business was it? He ought not to have got angry-that does not look well. The story, if true, proves that the cause is not lost if the ex President be only permitted to practice in the proper courts. He may be happy yet.

BALDWIN, THE CLOTHIER.—Our clever sartor literatus is an American representative man. He claims that, in reprinting a smart article on "Liars," we credited it to the wrong party. Baldwin is the only reliable Jacobs. The article was so good we are glad to know it was Baldwin's, and cheerfully place it where it belongs. It does credit to the taste of our "scissors."

RAILROAD BONDS.

Dealings in railroad bonds have reached an enormous extent, as may be readily seen from the number and amount of new loans which have been negotiated in this market every year since the war.

A large number of these railroad bonds are not sold at the Stock Exchange, and it is impossible for parties to buy or sell them except through brokers who make a special business of dealing in bonds of all kinds, including such as are not on the Stock Board list.

Railroad bonds, well secured, are a most favorite security with investors, and very justly so, as there can hardly be found any safer and better-paying investments. It is, however, of the utmost importance both to know the character of a bond before buying it and also to buy and sell through a broker who is known to be honorable in all his transactions.

From personal acquaintance with the gentleman, we can recommend Mr. Charles W. Hassler, of No. 7 Wall street, as a broker who makes railroad bonds a specialty, buying and selling those which are not sold at the Board as well as those which are. Mr. Ha-sler can be relied upon as a party who will deal honorably, and he gives among his business references the names of George S. Coe, Esq., President American Exchange National Bank; David Hoalley, E-q., Pre-ident Panama Railroad Company; and Robert Bayles, E-q., President Market National Bank .- From Hunt's Merchants' Your

WEEKLY BULLETIN

OF THE

PANTARCHY.

Philadelphia, July 17, 1871.

HON. STEPHEN P. ANDREWS:

Dear Sir-Prompted by an humble, earnest desire to aid the progress of truth, and to mingle my feeble voice with the clarion tones of the advocates of suffering humanity, I send you the inclosed. If its principles and expression ac cord with your own to an extent sufficient to warrant an insertion in the "Weekly Bulletin" of the pages of that useful and valuable paper, WOODHULL & CLAFLIN'S WEEKLY, I would be pleased to again send you a communication.

Ever your sincere adjutant in the onward march of the world's progress,

WILLIAM P. HOPKINS. No. 125 South Seventh street, Philadelphia.

DIES BEATISSIMA ORITURA. Moral, social and political reformers are, among narrow minded men, unpopular; therefore the more reason why the friends and sympathizers of their onward march toward truth and righteousness should offer the tribute due to those who bear the burden of the conflict. To be an "unpopular" reformer is a glorious desideratum in the eyes of us who are anxiously awaiting, earnestly working for the new era which, in spite of opposition and ridicule, is fast dispelling the clouds of darkness, whose leaden edges press so heavily upon us; and now may be plainly seen the lightning flashes of truth piercing the heavy pall with the overwhelming power of the thunderbolts of Olympic Jove. The reformers of the nimeteenth century are making a history which will endure "while the world stands." "Generations yet to come," with one accord, will bless the noble and untiring efforts of those who are paving the way to a higher, a more noble conception of the true nature of their "being's end." Yet may the ideal Atlantis of Plato be brought to an impregnable reality and the conceptions of Moore's Utopia be established in adamantine strength for the benefit, the enlightenment and the transfiguration of the human race. From a contemplation of the Herculean labors involved in the successful achieve ment of such a great work, we humble searchers after truth may well stand in awe of the daring of the noble men whose beacon light flames in our foremost ranks, encourag ing us to follow the "white plume of Navarre" to victory. The Pantarchy stands before the world to-day, the exponent of enlightenment and civilization, the only practicable solu tion of the first principle of social science that "man should pursue his own true and substantial happiness." Upon the successful establishment of that divinely conceived form of human government, woman will be elevated to her true sphere. No longer depressed, harassed, bowed down by reproaches of inferiority, but raised up and seated upon her own lawful throne from which she has been so long exclud ed. Woman ennobled and exalted, with a firm hold upon the God of nature, will then extend to man the hand of sympathy and true untrammeled love to enable him to purge his present sinful nature and ascend to that nature he has so long prostituted; "God-like in all." Could but the narrow minded, bigoted men who have crawled into responsible po sitions, and who now "hang hissing at the nobler crowd below," receive a revelation of truth, and stand stripped of their conceit and bigotry, face to face with their moral obliquity, what a crushing sense of shame and mortification would bow them down. When we reflect that these are the men who oppose our glorious efforts, and contrast them with the pure-minded and noble-hearted men who stimulate us by precept and example to renewed exertion, who can doubt for a moment upon which side stands the God of battles. "Divine Providence takes care of his own universe. Impotent of everything but malevolence of purpose, they can do nothing but blaspheme all that is holy and happy and good." If stern necessity urges, let our motto be "out of darkness, through blood to light," and soon may that millennium come, when will forever be hushed the echoing cry of millions of the oppressed and bowed down which now rolls along the blue vauit of heaven up to the foot of the great white throne itself. "Oh God! More light!"

CORRESPONDENCE.

MR. WARREN'S LETTER CONTINUED.

What do we want more than the greatest practicable amount of happiness for every individual? It we get this without muddling ourselves with the word duties, is not its absence a gain to us? (1.)

If I agree to build a steam engine for another person, and to deliver it within a certain time, it is for my interest to fulfill the contract, or I should not have made it. You may say it is my duty to fulfill the contract, but this is only another word for the same thing, excepting that, while my interest is the strongest motive that actuates me, the prescription of a "duty" has no force at all—it is supercrogatory and perhaps importinent. (2.)

In case I cannot fulfill my contract, we can settle the

matter by my paying damages to the triured party; which it is for my interest to do, it I wish to retain my business, and especially to avoid being ruined by "codes and courts," which you are so willing to carry into the future, instead of getting rid of them by an intelligent view of self-interest. When from a clear view of justice, and with means to fulfill its demands. I am prompted by my interests and feelings to do that which works rightly, individually and collectively, what use have we for the word "duty"? If this word, applied in the above case, does not mean just what I mean by the word "right," what does it mean? Is it something to rise above right, or fall below it? Is it not purely an impertinence? (3.)

Do you say that in the case of the engine I have taken only one particular case, and that the word "duty" has a general signification? Let me remind you (if necessary) that generalities can never refer to anything but particulars,' and "that any word or phrase that does not refer to or connect itself in the mind with some particular thing or things," is an unmeaning sound-only so much wind-a waste of time and labor. (4.)

You have incidentally done me justice in saying that I demand rights, but do not prescribe "duties" (to other people). Their right of self-sovereignty (for which I have profound reverence) forbids this impertinence. (5.)

JOSIAH WARREN,

Clittondale, Mass.

1. If we can gain explicitness by always saying to, and never saying from (because to any place is always from somewhere else), why "muddle ourselves" by ever saying from? If we can't but we can't; and "that's what's the matter." The strife after absolute simplicity ends always by a necessary TERMINAL CONVERSION INTO OPPOSITES, in the direct confusion. The Truth is never simple, but always complex; never Absolute, but always Relative; and the essence of Relativity is that it is two-sided—that it "looks two ways for Sunday "-first forward, and then back-first intuits, and then reflects, or turns back on itself.

To illustrate still further how extreme simplicity, which is Mr. Warren's special hobby, conduces to confusion, we need only take his statement and understanding of Individuality itself. By Individuality he means in the extreme conception of it, any, whatsoever, peculiarity or characteristic of a person or other identity, of even of an event, or or an abstruct relation. But a person's individuality is also used, and more frequently, and oftentimes unconsciously, by Mr. Warren, to mean such peculiarity as distinguishes the individual from other individuals, and so sets him apart, and sunders him, in kind, from any community or class to which he might otherwise pertain-his individual individuality, so to speak, as distinguished from any peculiarities which might have just the opposite tendency, namely: that of identifying or uniting him with a community or class.

Under the first definition individuality may either "separate or individualize," or it may unite and classify, which is just the opposite effect, as the case may chance to be. Under the second definition it individualizes (or separates) only, and is opposed to, or contrasted with the tendency to unity.

In other words, individuality, as used by Mr. Warren himself, is generalized to that extreme simplicity, involving a complexity, in which it is equally applicable to separative individuality or unity, or to both, notwithstanding their oppositeness, indifferently. (These two opposite aspects of characterization I now distinguish as Divergent and Convergent Individuality, respectively.) But at other times and most frequently, because Mr. Warren's personal tendencies are toward freedom and separative ide tity, it is confined to the meaning of Divergent Individuality.

Now, the extreme of generalization which makes individuality to mean mere peculiarity of any kind—and hence the most opposite kinds of peculiarity, without any indication of when we have passed from one view to the opposite view of the subject-is ultra simplicity in appearance, but confusing complexity in fact. It is valuable, however, as the ultimatum of generalization, and as the basis, therefore, apon which the true discriminations of kind can be specifically planted. Simply adding the specifications Divergent and Convergent makes all clear and scientifically accurate. This subtle complexity hid under the guise of simplicity, added to the fact that the same term, individuality, is in the same breath used in another sense, used, that is to say, for divergent individuality merely, makes of the doctrine merely a convenient rat-hole of argumentation, or a sort of Chinese puzzle. Mr. Warren is provided for every assault; he can never be thrown off his feet, never refuted; and yet what he says proves nothing, conducts nowhere, serves nobody as a practical guide to anything, for the want of more specification. It is just what he described, himself, as a generality without any particulars.

2. Perhaps no paragraph was ever written which covers more subtle and far-reaching error than this. It is the abandonment of the whole moral code, and the proclamation of selfish interest as the only and sufficient motive and regulator of human conduct. To say that "it is my interest to do a thing" is not at all equivalent to saying "it is my duty to do it," any more than from and to are the same. This point has been, perhaps, sufficiently elucidated already, in speaking, in the last article, of roads and rectifications, rights and duties: but the next clause demands comment: "excepting that while my interest is the strongest motive that

Here is a quiet assumption as the whole truth of the subject, of the most degrading and vicious doctrine of human relationships. Mr. Warren stands here upon the same plat form with the political economists who insist on "enlight ened self-interest" as the only and adequate regulator of social intercourse-though he has not thought it requisite even to add the qualifier "enlightened." Self-interest, pure and simple, is the whole of it.

Now there is a sense in which this is true; but it is that sume sense of an absolute generalization which wipes out all discriminations, and becomes confusing and misleading under the pretense of simplicity. It is the same trick of language and hocus pocus of ideas as if, when I was eating fruit at the breakfast table, you were to shock and offend me by insisting that I was eating muck or manure, because the fruit had grown out of a muck heap and contained the same chemical ingredients. It is true, in a sense, that the two are the same, but the mistake is in insisting that for that reason they are the same in all senses. The fruit has undergone a complete transmutation in the vegetable laboratory of nature; and in another sense is therefore wholly different from that out of which it sprung. So it is in a sense true that all our motives are selfish, because they spring out of selfishness at bottom. But in noble natures selfishness has undergone a transmutation into unselfishness; whence also springs the sense of duty. In inferior natures "my interest" remains, it is there the "strongest motive," but with the elite of humanity the interests of all are paramount; the love of the truth of life for the truth's sake is the supreme motive. I have much more to say on this subject, but must restrain the wish to write on.

3. Duty is something to counterpart the idea of right, like the two directions of the straight road. It may rise above it, or fall below it, in relative estimate of importance, at the given instant of time; but it always counterparts it.

4. Quite right. I have had occasion to rely on this principle in the preceding criticism.

5. I desire always to do you justice, and justice to your discoveries in social science, which I deem none the less important that they need other minds to superaild the specialization when you have furnished the fundamental generalization. STEPHEN PEARL ANDREWS.

THE COSMOPOLITAN.

A REFORM ADVOCATE AND JOURNAL.

I have before me the first number of a new newspaper of this name, published by the Cosmopolitan Publishing Association, in this city. No editorial names are given, but l recognize the initials and views of several well-known reformers connected with the Metropolitan Conference and other progressive movements.

The Cosmopolitan strikes out also for Universal Government, as shown by the following extract from its leader:

From the foregoing it will be seen that a central, local and planetary or Cosmopolitan Government is indicated, which to express the complete thought, and all embracing idea, should be designated and known as-

THE COMMONWEALTH OF HUMANITY.

which in spirit, nature and name is anti-sectorian, antisectional, anti-geographical, and purely cosmopolitan and, at once, expresses the oneness and indivisibility of humanity, and its oneness of, and inseparable interest, and is, in itself by conveying a pure spirit, sublime thoughts, and enlarged ideas, reformatory.

Under this comprehensive and all absorbing name, it is proposed to construct four grand divisions, to be designated and known as-

THE COMMONWEALTH OF EUROPE, THE COMMONWEALTH OF ASIA.

THE COMMONWEALTH OF AFRICA. AND

THE COMMONWEALTH OF AMERICA, OR

THE AMERICAN COMMONWEALTH. Under the last-named division-the American Commonwealth-it is proposed to consolidate the United States. Canada, Central and South America, Mexico, all the Indian Governments and Territories, Cuba, St. Domingo, Hayti, and all the islands of the seas that are contiguous, and may

be regarded, geographically, as belonging to the American

By this construction of humanity into a Cosmopolitan Government, and its four grand divisions, and their sub-divisions for efficiency and convenience to the people or

peoples composing them, selfish, separate and antagonistic interests would cease, and the best interests of all would be consolidated, promoted and preserved.

The Star, in noticing the Cosmopolitan, " ... harmony of design, it and its purposes identified with those of the Pantarchy, arpolitical or Equal Rights Party, that the be united with our journal; on the con things branch out that they are taking on or to were a hundred Woodhull & Clarks Care .. Cosmopolitans, and the like, with their common purpor and their great differences, so much the better the life.

accession to the ranks of the great movem Through the Cosmopolitan we also her war to from C. OSBORNE WARD, who is making a found a Workingmen's Co-operative He MR. WARD, one of those rare geniuses li is a man who has found time, in the mids necessities of a working man's life, to le and phonetics, to master quite fairly half languages, and to make great progress He presided over the recent Internations Casino in English, German and French, us 🕒

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Mr. Ward, in the Camingalities, says

Ato. 19, 1871.

Home of the Rochite Pieneers is by far the most magnificant control in the whole c. ii, and one of the first in s.f. Eagland. Its thrary contains many thousand volumes. Les hair is one of the largest and most beautiful. Its committee rooms are also as gorgeous with embellishments. Its business apartments are lavish with taste and touches of economy. Along its vast said ones come and go with m channel precision the feed, fuel and clothing of over eight thousand families of workingmen. In Manchester there are two of these noble institutions. Bacup, Sowerby, Bridge, Halifex, many other towns, small and great, have homes as observed and as deduceratic as Rochdade; and they are the cheerful and as democratic as Rochdaic; and they are the Edens of England; s cially, centres of gaicty and refinement; intel-ectually, of instruction and discipline; economically, of frigality and temperance; familiarly, of friendship

and rest. Perutiful homes. "One such a palace home in this great cosmopolitan city—one such a none witness of co-operation, with its ties of fraternity, knit with reconciliation; its aristocracy based on industrious manhood; its affluence shared in collectivity; and its sentiment inculent ng virtue and justice, would form a mark for imitation by a thous and more, and make the Labor Question a systematic school, instead of an uninterrupted strife for personal gains."

MARRIAGE.

BY DR. MARY A. CHILTON, OF NORTH CAROLINA.

[Mrs. Chilton has long been one of the bravest advocates of Social Freedom. Associated many years ago with Mrs. Mary Gove Nichols and Dr. Thomas Nichols, in the reform of medical education and practice, and having been a bold reformer from the first, she has many friends in the reform

S. P. A. l field, who will be glad to hear from her. The Tribune never grows weary of asserting that persons may assume or refuse to wear the bonds of matrimony, as the wisdom gained by an individual during twenty years of observation and experience shall dictate, but none know better than the philosophers of the Tribune that wear the bonds they must, or become the victims of solitary vice, of

fatal dreams or the patrons of brothels. "None so blind as those who won't see." When the child first opens its eyes on the external world, had it the "will" of the Tribune, it would resolutely close them rather than see the disagreeable things that often present themselves. And when this same child feels the strength accumulating in its limbs, it would refuse to walk; but nature would resent such willfulness, and inflict severe penalties upon the child

Again, when the child matures, and the affections unfold the impulse to form intimate social relations becomes strong the will may be stronger and permit no voluntary expression of these affections; but then the retribution becomes tearful. If the Tribune had a doctor of medicine on its staff, and would permit him to enlighten its readers through its columns, he would tell such heartrending tales of these "victims" as would bring tears to the eyes of the most coldhearted and relentless among them. To escape these evils of voluntary and involuntary suicide our young people are offered marriage or prostitution. Marriage is the legal, prostitution the illegal, remedy. If they choose marriage they not only choose bonds, but they are by marriage placed in a position of peculiar and overpowering temptation, from which only rare characters have the power of self-defense; with unlimited opportunities of indulgence, the restraint, the law removed, strong emotions, suddenly permitted expres sion, sweep all before them, and the end of the "honeymoon" leaves many of them almost ruined in health, exhausted in body, suffering from nervous prostration, and very often mutually disgusted. Then come the years of keeping up the farce of special and unflagging devotion to each other, the prolific and proverbial family "jars." the unwelcome offspring, weakly, sickly inheritors of the results of intemperance in the marriage relation, etc., to the end of the bitter chapter. Are not the records written in the col-

umns of the Tribune daily, weekly and semi-weekly? Or if the young man overcomes his natural modesty, his youthful timidity, and avails himself of the illegal remedy and resorts to the brothel, his purse or his power of fascination only will limit his desires and recklessness; exhaustion and contagion await him at some point in this career. For

particulars, I refer again to the columns of the Tribune. This completes the trinity of evils from which our young people must choose. Marriage is a very "Hobson's" choice, "a fountain that sends forth both bitter water and sweet," a "fig tree" from which we gather "thistles," a "grape vine" that produces "thorns," since all the deaf, blind, lame, deformed, idiots and insane, every variety of misfortune and crime, have their origin in this "Holy Institution"—are the

The advocates of the doctrine of "total depravity" from time immemorial have found the devil lurking beneath all good and leausiful things. One party of professed Christitions have brought into general distrust.

with the lity. The fitter ma extract wall give a fair illustra. I time binish the a autiful flowers and condemn the eye to tion of the vig mas Earlie and of the equily who and four walls and the contemplation of crucifixion and the tortion and for each mission. The vignis are Community of the earlie means have not by a superior to a sociates, it was me, from color and provided in flowers, should wean the heart from desires for a mythical heaven. Another "sect" have condemined music, still others duncing, and all of them combine to find in the sentiment of love the very Lucifer of "And why has our home not a species held, where we may all, as one family may held, gather week y, in I consult with the child just learning to walk. A guiding questions" parents with the child just learning to walk. A guiding hand to steady, a word of sympathy when he falls. As these affections that relate the sexes unfold, guide them into channels of mutual courtesy, temperate reciprocity,

On the morning of the 5th inst.—the morning after the colored orator, R. B. Elliot, M. C. from South Carolina, spoke at the Cooper Institute-the Tribune came out in a whole column report of that gentleman's speech, prominently headed " Equal Rights to All," specially emphasized. Now, we would not for a single moment have it imagined that we have any objection to colored men, even if they are M. C.'s, speaking anywhere, at any time; but we have an objection to newspapers continually telling over the same stale lies until they not only get to believe them themselves

but until they educate their readers into the same belief. To the kind of falsifying to which we refer no newspaper is more given than is the Tribune, and to none so frequently as to it have we been obliged to call the public attention. Now, when the Tribune was made to say "Equal Rights to all" the writer knew, if he know anything, that he was preparing a willful lie for the public mind for breakfast. The Tribune knows that it was only equal rights for men that it really meant; but it did not dare to speak the truth when to withhold the truth and speak to deceive in so great a matter as this is an evidence of the meanest kind of cow-

And to present this man Elliot to the public as an example of equality is, as far as women are concerned, adding insult to injury. Raised from an ignominious condition by the blood and suffering of white men and women, and called to represent his State in Congress, he suddenly forgets the depths from which he came and votes against any further extension of equality. Having got all he wants, he would stop the progress of the age. He would deny the ballot to Mrs. Lucretia Mott, Elizabeth Cady S'anton, Mary A. Livermore, Lucy Stone, Phæbe Cozzens and hosts of others who have labored years for such as he, who, when compared with them, is as a pigmy to giants. We repeat that we have no objection to colored people, and if a colored man were the best man for the position we would fearlessly advocate him for the Presidency; but we do object to upstarts and to continuous lying, and we shall continue to object so long as there are upstarts with more arrogance than brains and newspapers whose columns are continuously filled with

WHAT DO SUCH THINGS AMOUNT TO?

stereotyped falsehoods.

The Comptroller, at the request of the Mayor, has presented the public with a statement pretending to show the transactions of the Treasury during the month of July. But what information does it convey? Simply none at all, except the fact that the aggregate amounts of various bills have been paid, the items and prices of which we are as ignorant

of as though the statement had never been made. Every bill which the Times cites as a basis for its charges of fraud might have been published in the same way this statement is published, and no one ever have been any the wiser for it. This manner of making statements furnishes a cover to any fraud which officials, whether they be government or corporate, see fit to perpetrate; and this statement, given for the first time under the pressure of present circumstances, is an insult to the intelligence of the people, and

those who make it know it to be so. For instance, when it is shown that three hundred thousand dollars were paid on account of "City Parks Improvement Fund," who can tell whether one-half or more of this is not a swindle? What should be shown to make the statement of any earthly account as information is what that three bundred thousand dollars were paid for, to whom paid, and for account of what park. If this is not done, then nothing should be done; for such statements as this one now given involves an expense, accompanied by no good results

There is little question that frauds to a greater or less extent are committed with impunity in nearly all of our large cities-and, for that, in small ones, too-and in many of our corporate companies, who have charge of funds which do not belong to them. There are innumerable ways in which this is possible, which are well known to persons familiar with the common methods of transacting and recording the business affairs of such corporations, all of which require to be remodeled before the people can rest in any se curity regarding the honesty and integrity of their public servants, whom it cannot be wondered that the late revela-

THE alteration or "raising" of checks or drafts has become alarmingly common of late, and inventive faculty has come to the rescue by giving us several guards against this most dangerous work of the counterfeiter; but by far the best we have seen is Moody's Eureka Stamp "for perforating into checks, drafts, &c., the amount for which they are draws, to prevent alteration." By the use of this machine the appearance of the check or draft is in no manner injured, and, as the points ink as well as perforate the paper, any alteration is simply impossible; for the perforations cannot be obliterated, and the ink, being imbedded in the fibre of the paper, cannot be removed. The check is carried along on a sliding bar, by the upward movement of the arm of the machine, and registers perfectly, the figures being regulated by a dial. The cost is not excessive, and the whole instrument scems to be perfect in its operation.

HAVE THE PEOPLE BEEN DEFRAUDED?

Nobody denies it. The showing that nine million dollars are pretended to have been paid in the short space of a few months upon a very limited number of accounts, puts that question beyond the pale of dispute. But, from the action of the people and the obsequiousness shown by some of our papers to the dead body of Tammany, we doubt very much if the enormity of the matter is appreciated. The showing has been made, and everybody seems convinced that a gigantic system of robbery has been carried on; but are we not wasting time in parleying as to whether it is the old or the new government who are responsible for this outrage upon the confidence of the people? Are not the ruling spirits of the present City Government the same who were the ruling spirits of the old Board of Supervisors! It is the individuals who composed the government who are the responsible parties, not the government itself. And if those individuals have been transferred from one form of control into another form of control, they lose none of the responsibility. Therefore it is only an attempt made to parry the blow, when it is asserted that these frauds were perpetrated

under a now defunct government. But what has been the character of these frauds and how were they perpetrated? That is what the people are interested to know. It is asserted that an immense number of bills for work done and materials furnished have been paid. Was this work ever performed, and was this material ever really furnished, are the vital questions. Having determined that it was, the question then comes up, when was it done and where is the material? Both certainly are in existence somewhere, notwithstanding the Court House is not large enough to contain them. Having found them, it can easily be determined whether extravagant prices were paid or not.

If the results of the labor set down are not to be found, and the material set down as furnished is not to be found, what then? Why who made those bills, and who ordered the payment, and who received the money? These are all susceptible of proof, since each bill must be made up of items in the aggregate, amounting to the sum claimed for each

It is not, then, the aggregate of the amounts of the different bills that is required to explain the manner of the fraud, but the items which make up the aggregate. It is not sufficient, then, to publish a showing merely rehearsing what the Times has already acquainted the people with, but every bill

thus presented must be analyzed into all its parts. First, we want to know how much carpeting and furniture there were furnished, and, next, where it all is at the present time, and so on with every bill of every kind and form which has been paid within the time that suspicion covers. It is difficult to see why corporate authorities, when accused of crime, should be treated differently from other people. When it was boldly asserted that this robbery had been committed, why were not the books and vouchers containing these accounts seized upon and held for examination? Why has time and opportunity been given to "cook" these things in such a way as to make it appear that though there have been immense sums of money paid out, it was only care-

lessness, not criminality, that permitted it. There is but one way to account for these immense sums. All the work and material which they pretend to represent were not furnished. These bills represent fictitious quantities. They have been "raised," and it will require experts indeed to so change them as to make a bill representing in reality but a thousand dollars to appear to represent ten thousand dollars.

It seems evident that this must be the manner in which these frauds have been committed, since no one can conceive that such an amount of furniture, carpets, repairs, etc., could have been furnished. If this be so, then all parties connected with the matter are involved in the responsibility-the officials for putting up such jobs, and the persons who connived to make their execution possible are equally guilty, and should long before this have been held to answer. The people will not permit any innocent parties to suffer; neither will they let any of the guilty ones escape. The sense of honesty and honor which is still true of the masses of the people, has been outraged, and nothing short of a clean justification if there have been no frauda perpetrated, or the fullest penalty if there have been, will satisfy them

Gon keep me from him whom I trust from him whom I trust not I shall keep myself

AMOURS DIVINES.

OR,

LOVE SCENES IN THE OBJENT.

HART MAGDALENE.

Midway 'tween horizon And zenith hung, on heaven's wall of blue. The lunar crescent tremplonsly fixed. Shed joyous bright its softest rays upor Gethsemane. The night was beautiful-Athwart the eky the phosphorescent dust Of heaven's highway glowed, as if disturbed By feet and chariot-wheel of angel host. High on a linden-bough, his am'rous song In ecstasy outpouring, gazing at His mate, sat Philomel, with lifted wings To cool his downy breast, aglow with love. Beneath, in that fair garden, flower kiesed flower The red rose, all on fire, his velvet lips Close 'gainst the lily's snowy bosom held, While buds and leaves, caressed by zephyr breeze. Did sweetly fondle one another, in Their vain, unceasing searching for the face That breathed, invisible, such perfumed breath Oh what a place; oh what a night for love! The silken grass gave back no sound of feet, And mossy banks invited to repose; While rippling waters kissed with wavelet lips The pebbly shores, then glided 'way; but left Their foamy flakes, the tell-tales of their love's

The young Jew came at last, With steps uncertain and low-drooping head He sought the shadow of a linden tree And sank upon his knees, with hands enclasped

Soon was his gold-brown beard wet with hot tears Of agony. Big drops of sweat, ice-cold, Hung on that marble brow. Soon, too, his groans Reached Philomel and forthwith hushed his song. The leaves ceased whispering, and stealthily The streamlet crept away, its purling tones Of gladness heard no more.

Gethsemane Lent car to ev'ry sigh, and with a cloud The lunar crescent vailed her joyous face.

Gloom brooded o'er the lovely vale, and wrapt That kneeling form in darkness tangible,
Yet could not hide the vision from his eyes:
He raised them up—a shrick of horror burst
Upon the stilly air of night; he rose—
He tottered—groaned and fell, his white hands in
His gold-brown beard clutched, vice-like firm. There was
A death-like pallor on his handsome face—
His bloodless lips were parted and tight-set,
As if for re'e his pearl-like teeth were pressed.

So lay good Mary's son, until the night Air cooled his fevered brow and brought him back To life, half-lifeless still, bewildered, faint And sick at heart.

"Oh will ve never go?"

He murmured, as he ope'd his eyes and saw Those murdered innocents, with blood-stained wings, Flit here and there, then fade to nothingness, Then reappear, in troops of thousands, to Unfold their gore-smeared winglets and pour out Their piteous cries upon the listening air Of night. "Oh will ye never go?" he cried Again, as back they turned in sudden flight, All bleeding, torn and fluttering, like doves Pursued by starving, screaming hawks, and shook Their draubled plumage, till from every wing Upon that prostrate form there fell, in slow, Unerring flight, a crumpled feather down, That seemed as had it lain in pool of blood. Good Mary's son was bent to earth beneath The load. Each feather-point, like arrow barbed And poisoned, pierced and rankled in his flesh. And as the hosts of innocents their way Thro' thickening gloom pursued, thus cried they, loud And ringing first, then faint and fainter, till Their little forms were lost at last amid The darkness resting on Gethsemane: 'Go, Joseph's son, thus shall it ever be With thee-weep, suffer, die and then will all Our mothers smile again that thou art gone Forever from the world. Weep, suffer, die-And hadst thou lives as fair Gethsemane Hath leaves, ne er couldst thou taste enough of death To expiate the crimes thy birth hath caused. Mary's son, go suller, weep and die. We'll come again when thou art nailed upon The cross, to gloat o'er thy last agony. Go, Mary's son, go to thy death-farewell."

The moments chased each other 'way; the gloom Was lifted and the moon looked down upon 'The garden, joyous bright, while Philomel, From his high perch, poured forth his melody Again, and all was loveliness once more Within Gethsemane.

But he stirred not
Until he felt a soft hand pressed upon
His shoulder; then he slowly raised his eyes,
Still filled with tears, and murmuring low, "Thou here,"
Spake nothing more, but covered up his face
In silence with his cold, moist hands and let
His fine head sink upon his breast.

'Twas she

They called the Magdalone, her dark hair loose Upon her neck, her lustrous eyes fixed full Upon her friend, her white feet bare and bathed With dew, her garment tightly drawn around Her form.

"Come, Jesus, my beloved friend, dive o'er thy weeping; see how beautiful This good wis, and so shou bright the moon Lobel down upon us, flooding all the vale With eilvery light. See yonder bank how it lavites to rest; let's thither, oh, my friend, And I will choor thee with my happy voice."

She stooped, and taking h s half willing, half I owilling hand, she led him toward the bank. Where violet and honeysuckle grew,
And myrite twined and mosses spread their soft,
Brown veivet rug upon the ground. There sat.
They down, and the the lovely Mary tain.
Would 've held that friend's cold hand between her soft,
Warm palms, until her throbbing heart had poured.
Some fervor in his chilly breast, yet like.
A maiden wooed too bluntly, he did draw.
It gently back, and 'neath his garment's folds.
Laid it away. Nor let nor hindrance did.
The Magdalene, nor murmured out the least.
Reproach; she sighed her disappointment and.
Then questioned thus her friend: "Lov'st thou me still?"

"Ay, Mary, love I thee," he low replied,
"Else were I not what I should be. E'en when
A child, I ne'er could hate. My playmates called
Me 'girl' for this, and laughed and said a frock
Would better suit me than a manly garb.
I have not changed. Oh would that I could teach
The world to love as my poor heart doth love!
Yes, all would then be well and I could die
And bless those robbing me of life."

Not so, my friend," gave answer Magdalene, Speak not of death. Why shouldst thou die, so good, So kind, so true thou art? Hast thou not said 'Thou lovest me?' Were it not truer said
'Thou leavest me?' Oh Jesus, of all men Thou man loved best, list to my prayer, go not Up to Jerusalem. Within its walls Live all thine enemies. They'll nail thee to The cross; they'll pierce those hands and feet I've kissed So oft. I'll see thee die. Oh. God. let him Not from us go! Stay with us, thou best loved And worthiest; all hold thee dear within Our peaceful vales and villages. Why, then, Go forth? List we not to thy word? Do we Not cheerfully thy every bidding? 'Twas, I'm sure, but yesterday thou saidst the end Was near. Why not, then, bide with us, and with Us, whom thou'st loved so long and well, set out Upon the journey to our Father's home That blessed home where parting shall be known

A smile so sad, a sigh so deep
Ne'er answered woman here below as gave
Reply to Magdalene. Thus Jesus spake:
'Loved Mary, list. Look at the world; see how
Men live and die. They wrong the weak; they gaze
Unmoved upon the needy and the sick;
They turn with horror from the leper and
The sore-poséessed; they toil but for themselves;
The few are feasting while the many starve;
Dead are benevolence and charity.
My Father's will be done. He tells me I
Must die ere this can all be changed and man
Be taught to love his fellow-man, as now
He loves himself!"

"Again," cried Mary, "thou Dost speak of death. Oh would that death were dead Himself, that thou mightst live forever mine!"

"Sh," murmured Jesus; "woman, thou art but A woman, and wouldst sell the world to buy Thy will. Lov'st thou me, Mary? Then convince Me of thy love by saying, go, do thou Our Lord's behest, farewell; and ye, ye hosts Angelic, bear him company to cheer Him on the thorny path his mission bids Him go."

"No more, no more, thou man of stone," Wept Mary loud. "I cannot give thee up. Were I like thee in heart, and still myself In form, I'd die thro' shame at being, as It were, nor man nor woman. No, beloved, Oh ask me not to part with thee. Tear thou Thyself away; let me cling to the last!"

And with these words she sank upon her knees And claspt his feet close to her breast and wept Till they were wet with tears; then bent she down And klassed, with thankful lips, them dry again. He gently raised her up and bade her sit Down by his side again. Their hearts beat wild, Their hands were linked in half convulsive grasp.

Thus sped the moments by in silence deep
And blissful. Philomel sang loud and sweet,
A rapturous outburst of love for his
Brown mate near by. The brooklet murmured love;
And whispering, the leaves told how they loved
The zephyr breeze that gently poured its breath
Of sweetness over them.

First Mary spake: "Tis strange how women love, and loving, ne'er Do tire of love, the' love is ever love! My heart, all scarred from many a wound neglect Had given, most firm resolved to love no more. And that resolve were faithful kept this day Hadst thou not come. Oh Jesus, loved too well! Thou knowest how I followed thee, by day, By night. Repulsed, I came again. Thy each Companion gave me harsh reply; ay, more, They drove me from thy presence, they reviled Me and refused to let me stand within The reach of thy loved voice. Yet still I came Again, until thou saw'st my constancy And said to them: Let her approach, forbid Her not. So was I won. Unhappy me! Nay, nay, not so. Thrice happy me, for thy Indifference is warmer far than is The fervor others feel. Oh thou, my sweet Divinity, let me lie on thy breast, While I am with thee here to night! Perchance

We never may sit thus again; and when The end shall come, and crowned my head shall be With the undying fire, that crown will glow The brightest of them all, for 'twill enwreath A head once pillowed on thy breast, thou last And best loved, too!"

With this she sank upon His breast with gentlest grace. He thrust her not Away, but let his gold-brown heard rest soft Upon her snowy brow. She felt its warm, Its sliken touch, and thro' her form there went A thrill of Joy. So near to him she'd ne'er Been yet.

Unlooked-for pleasures always have A double charm; anticipation off. Doth draw out ail the juice and leave the pulp Behind. The young Jow trembled as he felt. That woman's form within his arms. The first it was had ever nestled there, and yet. He could not thrust her 'way. Thrice lifted he His hand, but touched her not; thrice oped his lips, But spake no word. And then he bowed his head Until his check reposed upon her hair.—Her ebon hair, which fell in tresses soft. And thick adown her back. At this her hand Sought his, and couched it gently in her lap.

So sat the lovers there, upon that bank
In softest mosses clad, nor uttered sound,
Nor stirred. Their bliss had made them motionless
And mute. 'Twas Magdalene who first disturbed
The stillness of the vale; for Philomel
Had ceased his am'rous song on finding both
The lovers sunk in silence 'neath him there.

"'Tis here, best loved of all," low murinured she, "That I have longed to lay my head, and let Thy bosom's rise and fall rock me in dreams Of blies as it doth now. The day thou spak'st To us upon the mount I longed—oh, how I longed to kiss thy feet as thou went'st by, My sweet divinity! Thy smile poured balm Upon my aching heart. I bowed my head, And pressed my thankful lips upon the ground Imprinted by the feet they would not let Mc kiss. Ah, me! had I known then the love Reserved for me, how many tears were now Unshed, how many sighs unheaved! But now The present blots out all the past; thy arms Encircle me-I'm pillowed on thy breast! Thrice happy me for all the woe I've felt; Thrice happy me that thou wast purchased dear. But tell me, Jesus-loved 'bove all the rest-Dost thou, then, truly, truly, truly love Me, say? I know thou dost, yet would I hear It often from thy lips-hear thy dear voice Repeat its sweet I love thee, Mary, 'bove All other women. Come, wilt thou not woo Me so, beloved? Wilt thou not speak of love? I am a woman, have a woman's heart, And I will empty it and cleanse it well From every baser love world ever poured Therein, if thou, last loved and best, will but Let fall a single drop of thy divine Affection in the void. Speak, speak! Mine ears Will suck up every word as bee doth draw The honey from the flower. Oh, speak, beloved!"

A godlike smile spread o'er the young Jew's face. He stroked his gold-brown beard caressingly, Then passed his hand across his brow, and chased The straggling locks back to their place, as he Replied: "Dear woman, thou well knowest that I love thee, sayest thou and still wouldst hear Me talk of love?"

"In truth I would, my sweet Divinity," said Mary, as she pressed His hand upon her yearning breast, and gazed With lustrously beseeching eyes full in His handsome face, that bent so mild, so calm, So hopeful over her.

"Ah, Mary!" he Began; "have care, loved one. So high this world's Affections oft are tempered that they snap In twain 'pon slightest pressure; so have care. Those love the best who do the wisest love; That love is strongest which, like pyramid, Hath reason for its strength. Like mortar, it Must harden slowly, lest it brittle be; Be it of fungus growth, full size all in A night, 'twill shrivel with the speed it grew. True love is like an ailment-coming slow, And sure incurable when come. She who Would lasting love should ask herself: "Why should I love?" This loving first, in hope there wi.l Be valid reason afterward, doth oft Encounter grief, the reason being why There should have been no love. And then ofttimes Doth woman waste her love; as dew shed on The desert sand, it sinks upon some cold And sterile heart. At other times we see The thing reversed—the husband trammeled by The wife's caprices, humors, ideas, whims; Her fancies strange and notions nondescript; Her spleen and choler, wasp-like, ever armed ; All linked to heartlessness and vanity

"Ay, Jesus, thou best loved of men," exclaimed The Magdalene, with moistened eyes upturned Toward his now grief-clad countenance, "how full Of all perfections, beauty, grace and wit, With tenderness and boundless love conjoint, Should she be stored to be thy wife, beloved, To share thy smiles, thy kisses and thy couch To leave a thankful world thy face and form. Oh, happy, happy, happy breast whereat A child by thee begot, his little lips Of brightest coral tint shall ope and drink A mother's milk! Wee me that thou art as Thou art, and I not what I fain would be!

"Weep not, loved Mary, oh, weep not!" the young Jow said as he his trembling hand ran o'er Her ebon tresses, which half hid her face. Antigreesed them gently back with many a soft force. Weep not lived woman; say thy search strain at my real results knowed? I write the many real results for my lifes the wolves Theorems upon my path, and soft there not And forces growed appears of tasting soon My placed. I go to meet my inth, beloved; I go with payable step, for the I do.

My most they ramand the hard hard.

Try injure, and uphysician man, sow broad and wide My manger; they need but my "hold agreement to do then I will be a secured."

With this cutburst of godijks and sid The Jew springraming to the season and clock.

The dark eyes disting the and redning bout Beneath their black of onlyinging are up in A surt of feet shall restlement. His lips, Their bright versilless lost, in attitude Must arrate haug; his go hearn beard, moved to its end by heavings of his startled breast, Swayed to and fro; his cheeks run from their tint Of reme; descrite his palms his filbert nails Wezz-present, and all his form shook like a young Oak struck by sudden blast. Full length upon That mossy mound, hurled by his vigorous arms. Did fall the Magdalene Her thin robe, torn From off her rounded shoulders, laid full haif Her snowy bosom bare. Nor paused she then To cover what his hand thus rude unveiled. But leapt with single bound to where in dight Hetaken, rushed in headlong haste away Her frightened lover. As the hunter round The wild horse flings his sure lasso, so caught The Magdalene the young Jew's neck within Her arms, and put a quick end to his flight. As if unconscious of his strength did Mary's son Yield to those soft white arm -- a tender chain, indeed-and let the woman lead him to The bank again, where down she sat and drew Him likewise down beside her on the mound. Her arms, suspicious, still about his neck.

" No, no!" she uttered, hoarsely; "thou shalt not Escape me thus. While I have life I'll cling To thee, thou cold, cold man, thou man of stone, As close and strong as ever tvy vine To marble clung, to stony column clung; Thou heart of ice, that will not melt beneath Such showers of tears as I have rained upon't; Thou breast of clay, that will not warm, tho' 'gainst My surging bosom pressed till in my heart Of hearts thy chilly nature hath its frost Conveyed, and there congealed my fervor with Its wintry breath. Alas! sweet, I forget; Forgive me. Oh, thou heavenly man! I rave!
My love hath crazed my brain. What have I said? Best loved and tenderest, have I aught breathed Else than to pack and crowd thine ears, sweet friend. With thousand sweetest words, in sweetest tones Of sweetest love! Oh, if I have, then let My thankless, wicked tongue lose power of speech And shrivel up as punishment condign, Doomed never more to utter thy sweet name, Or tell thee of my love for thee, thou best, Thou tenderest, thou truest of all men. Or if mine eyes have e'er with aught save love-Save warmest, pnrest, fondest, sweetest love-Upon thee gazed, let them be straight thrust out, That they may sin no more. Oh, speak! Have I Aught uttered, looked or thought, save love ! Have I Offended thee, my Jesus? Say but 'Ay,'
And kill me; 'Nay,' and let me live thy slave— Thy happy slave, content to toil each day Away, and kies thy feet for hire !"

With blanched brow and pallid cheek, with lips All colorless, with nostrils quivering, As 'bove his struggling heart slow heaved his breast, Sought now to smile; but 'twas a chilly smile, As cold as when 'pon early floweret, fair And venturesome, the winter tries to smile A frosty smile, a cold and cheerless smile, And then he slowly stroked with nervous hands His gold-brown beard to its full length and said : Loved woman-lost to me-this is no time For love. See'st yonder highway? It awaits My footsteps. Yes, and were that highway paved With coals of fire, I'd travel it unshod, and cool A pathway to the Holy City, that The world might follow me. So is't decreed; So shall't be done! No, Mary; ask me not To stay. Fain would I linger by thy side, And live for thee alone, thy husband, friend, Protector, lover-all in one; but no. Not in this world, but in the next, beloved, Cut loose from unavailing flesh and blood, We'll lay our spirit wings together, and Together fan, like mated birds, our way To regions of eternal joy and peace. Again I say this is no time for love. Farewell, dear woman! Mary, fare thee well!"

With startled heart did Mary thus reply:

"It must not, shall not be. Thou art the oak,
I am the vine, and round thy trunk and boughs
So closely twined am I that he who tears
Me off must rob me of my life. Wilt thou,
Loved Jesus, kill me thus? Wilt pluck me down
E'en from where God hath let me climb? If, as
Thou fear'st, the woodman's ax should fell thee, my
Beloved tree, thus I will perish, too!
Oh, stingless death, to die in the arms of those
We love! Oh, blissful death, with arms enlocked
In arms and lips on lips comprest, to die
With one loved best on earth!"

As Mary ceased
To speak did Jesus thus to her respond,
Haif monologue, haif inarticulate:
"Am I by spirit foul possessed that I
Do inger here? Shame on thee, Mary's son!
Go, Magdalene—go from my side! Oh, leave
Me here to prayer, alone with God! Forgive—
Unloose my hand, please, Mary. See how dark

It grows. Yes, Father, I do hear thy voice! Look down upon thy servant. Eyes can weep No more; the well of tears is dry; be still, My heart; shake not my manhood thus! Come, death; I'll go with thee; lead on. Thou, Magdalene To thee a last farewell. Oh, Father, pour Upon her heart her faithful, loving heart, Her wounded, bleeding heart-thy blessing's balm, To which man's love is gall and vinegar! Unloose me, Mary, quick, or I must wrest Myself from thy emorace. The storm's about To break upon our heads; with bosom bare Its fury I must face! Go shelter seek Ere 'pon thy head its rage be hurled, and thou My dove, escape not from the talons of The hawk untern! Quick, quick! there is no time To lose; I'm hunted down. Pet fawn, do thou Away, lest finding thee with me, thou, too, Be rent by fangs that ne'er do mercy feel. Haste thee away, loved Mary; let me die, For death will be my glory--life my shame!'

As Mary's son ceased speaking, thro' his form A chilly tremor sped that shook him like A leaf by autumn night-wind moved, and left lim liteless in the Magdalene's embrace. She felt his hand grow cold, and saw with fright His pallid features, calm as death, bathed in The moon's uncertain light, and anxiously Upon her soft, warm breast, pressed she those hands To give them warmth again. Then to her lips She lifted them, and kissed and kissed them o'er And o'er. Emboldened thus, her lips now sought His forehead, marble white, and there, sweet task, Did empty some of their pent fervor out. A sigh, deep drawn and long, did seem, as it Escaped his bloodless lips, as if 'twould chide The tender Magdalene for heaping all Her kisses on his brow. Was't such, or was it not, nor knew she certainly, nor paused To know, but straight her glowing lips upon His opened mouth set down, and closed it with A kiss so fervent and so long that seemed The kiss had killed them both, and dead, their lips Still clung together. Yet it was not so. The young Jew felt his blood grow hot, and oped Again his languid eyes, o'erflowing now With love and tears as fixed he them on her Whose arms entwined his neck; then took her head Between his hands, and poured his soul in her Dark eyes, with one long, long, earnest gaze.

Gave he no kiss? Rewarded not those lips?
Nor touched that faithful, loving mouth, which had So oft, so oft, so oft breathed out for him A woman's soul—so often been content—Ay, happy, too—to cool its fervor on His feet? No, no; he only looked his love, Then murmured, "Mary, Mary, Mary," and Drew back his lips unsatisfied, unkissed, Unmoistened by the nectar-cup within His reach; then turned, and ere she could prevent, Broke from her arms and fled away.

The moon
Had sunk from view. The stars burned dell, and hushed
In sleep, with folded wings, sat Philomel
Beside his mate. In fair Gethsemane
No sound was heard save Mary's weeping and
The brooklet's low, complaining ripple.

RESTRICTED SUFFRAGE AND ITS DANGERS.

[Address of Mrs. Isabella B. Hooker, phonographically reported.]

We are told by men themselves that there are too many voters already; restriction is what we want, not enlargement of the suffrage. Let us see how this is, my friend—let us reason together on this point for a few moments. The one great propelling power of this government, that moves the great political engine, and that keeps us alive as a nation on the face of the earth, is God's own doctrine of personal liberty and personal responsibility. That is all we have to go upon. It is, in fact, engine, fuel and steam. Liberty is the steam, responsibility puts on the brakes, and then what is the safety valve I ask you? Is it not our election day? Look at it in this way. Every honest lawyer will tell you that the next best thing to settling a quarrel between two belligerents is a great cooling-off place, a perfect refrigerator. A man who has quarreled with his neighbor comes into court, and before the lawyer gets through with him he wishes he hadn't quarreled. How is it that our courts act in this way? What do we gain in this? Everything. In old times a dispute between man and man was settled by blows—fisticulis—gradually superseded by the sword—at last by the pistol; and now we have thrown that out, and established a system of jurisprudence. Now all these petty greevances must be settled in court. Private violence must no longer be permitted, and that is a great march in civilization.

mitted, and that is a great march in civilization.

Now the parallel case is this: We in this country—we men, I mean, for women are nobodies and nowhere when you come to the discussion of great questions like these—but I use the conventional we,—we in this country are attempting to carry our ideas of liberty and responsibility into legislation; and we don't agree—we quarrel hitterly, and almost come to blows again—but election days cool us off, acting like a court-room itself upon us. We accept their judgment, and go about our business quietly till next time. Now if we were all Americans, acting under an intelligent sense of responsibility, everything might be expected to run smoothly under this regime; but the trouble is when the foreigner comes in who does not understand our institutions, who is, perhaps, ignorant, debased and superstitious. But the foreigner is, it seems to me, the very man who needs this safety valve of the election day more than any other on the face of the globe. We ourselves could run on our own nationality; but here comes this man from the principalities of the old world, from Europe we will say, to begin with—and he has an idea that he is going to be richer, smarter, happier—more on an equality with every other man than ever he was before. He comes here, and what does he find? He finds a ladder, reaching higher into the clouds, perhaps, but the lower rounds are just as near the earth as over there, and he is on the low-

est round still. He sees his next-door neighbor has more money than he has, is better educated, and commands the respect of the community as he does not, and he is filled with disappointment, and sometimes with rage. What would he naturally do, with his old world antecedents and training, when he is thus aggrieved as he conceives himself to be? Why, burn your barn—break into your house—steal all he can from you. But what does election day do for him? On that day he is as good as anybody. He goes to the polls side by side with the first man in the land, and he rides in a carriage there—if he is too drunk to walk—and he can vote the first man in the line, if he chooses. The richest man in the country must walk behind him and wait for his turn. He drops his ballot and he is cooled off. He soon begins to get hold a little of this idea of responsibility that I am speaking of, and after a while it will come into his head—very slowly, perhaps, for we are all slow to learn these things—that if the law is bad, or the condition of things does not suit him, it is partly his fault; that he has got to work himself up and get on a par with these intelligent and influential people who are so powerful in naking laws and customs.

Now, friends, it seems to me if you could disfranchise every foreigner to-day, who was not intelligent, or if you could make intelligence the test of voting, you would have ten barns burned where you have one now. I believe it firmly. Being naturally conservative, as I think all women are, a few years ago I really thought that ten, even twenty years' residence might be required of f reigners before they should be allowed to vote. I said they did not know enough, and so ought to be kept out as long as that. To-day I am inclined not to limit the time a moment longer than it is necessary for men to get their naturalization papers out, and go through the required legal formalities. If di-franchisement meant annihilation, selfishly, I might be glad to get rid of this troublesome question in that way—the task of ruling this country would then be a far easier one than it is—but it does not mean annihilation. So when gentlemen talk with me, and say we have too many voters already, I reply—do not disfranchise these men—enlighten them, for God has sent them here for a purpose of his own. And I say to you, to-night, that the ballot in the hands of every man is the only thing that saves us from anarchy to-day, that keeps us alive as a republic—the ballot in the hands of these ignorant men, and the more ignorant they are the more they need it, and the more we need that they should have it. And let me say, in passing, that reconstruction at the South is hindered to-day for the same reason, responsibility is taken away from

South needs to-day is ballots, not bullets.

I leave out of the question the ultimate educating power of the ballot, though I would like to make you an argument upon that alone. But I say give poor men, ignorant men, the ballot, for purposes of self-defense, and because we could not live in safety in our homes otherwise. New York is poorly governed, we say, to-day, and getting to be a pretty dangerous place to live in. But what would it be if every toreigner and every ignorant man could not get out on election day, and prove that he was as good as anybody? That is human nature, and it is human nature, and plenty of it too, that we have to deal with

a large class of citizens. A disfranchised class is always a

restless class; a class that, if it be not as a whole given up to deeds of violence, will at least wink at them, when committed by men either in or out of its own ranks. What the

too, that we have to deal with.

And now, my friends, let me ask you, what are these men sent here for? We have got all Europe and all Asia is coming—and who sends them? When God put into that good ship Mayflower those two great rios of oak, personal liberty and personal responsibility, He knew the precious treight she was to bear, and all the hopes bound up in her, and He pledged Himself by both the great eternities, the past and the luture, that that ship should weather all storms and come safe to port with all she had on board. And what God has promised He will perform. So I beg of you not to think for a moment of limiting manhood suffrage. You cut your own throats the day you do it.

own throats the day you do it.

And if men cannot live in this country in safe homes, ex cept their neighbor men are enfranchised, can they live with-out enfranchised women any more? If you cannot live in safety with irresponsible men in your midst, how can you live with irresponsible women? Much more, how can you grow into the stature of perfect men in Christ Jesus, our Lord, how can you become perfect legislators, except your mothers are instructed on these great subjects you are called to legislate upon, that they may instruct you in their turn! You do not know anything so well is what your mothers have taught you; but they have not taught you political conomy. It is not their fault that they have not, nor yours, perhaps. No man nor woman studies a subject profoundly except he or she is called upon to act upon it. What busness man studies a business foreign to his own? What woman studies a business foreign to her own? In past ages, this woman, in the providence of God, we will say, has been this woman, in the providence of God, we will say, has been shut out from political action; for, so long as the sword, ruled and man had to get his liberty by the sword, so long woman had all she could do to guard the home, for that was her part of the work—and she cid it bravely and well, you will say. But now men are not fighting for their liberty with the gun by the door, and the Indians outside. You are fighting for it in the halls of legislation, with the spirit of truth—with spiritual weapons—and woman would be disloyal to with spiritual weapons-and woman would be disloyal to her womanhood if she did not ask to share these heavy responsibilities with you. And she has really been training nerself all these years she has seemed so indifferent; she has neglected her duty in part—I confess it freely; it is not your fault alone, gentlemen, that we are not with you to-day. we had been as conscious of our duty and privileges years ago as we are to-day, if we had known our berthright, we should have stood by your side welcome condinters, long since. So we will take the blame of the past alike; we have all been walking very slowly this path of Chai time civing tion. But in the greatest conflict of modern times, you amnounced great principles and fought for them on the field, and we stood by them in the home, and we stand by them still, there. And when we come to deliberate with you in solemn council, as to how these principles shall be carried into legislation, your task will be easier, our opportunity will be larger, and still our hearts will be where they have ever been-in our home.

CHARLES FRANCIS ADAMS declines the possion of arbitrator at Geneva under the Washington twaty. A little while ago, being interviewed, he thought there was rothing in politics at the present time. There was not a single live issue. Here is a man who can read the signs of the times.

Many in more suggery restaur diese are presipense where a sendone tombe and he common with or as as at the said the asses time to specify the dematte of or and the priors were The known walter evolution and actual a bod in in investigation presence for the cree of each per and in para symptom which areas unders, these improves out in paramental viole to order proposed and identified in nanosticis effectives if her Trunk in automotive forestation of actions to accompany our is the private 14 of Millington analogy setting expansions there has Save of Mangar we and warme are white descented and mad farmed allows are assessment for the sup-AS COSES BUT EAST THE BUTHARE IS SELL WHELE The marine of teams totally memorial and and anti-Serves use take at your so to move that you'd's major E a tacasa to tak a case of contine on the pines tour wointy will go so any It has justific and for and notice our extensequence out parties in year receive wording for most approximated. They have a right to an additional in these was may Dichartenesses the tradinate stance in successful are survive of necthe times which see a more for divine that if the transfer desired strong; foreigned arrange with continue of social se made it a life former—splig file. wat it said at & garrey and approxima more surrough applies to "Marrie Louis " was to the and actionary encouraged in the knowledge region war out on our our engineering of and enough. commo manny innumera is july out account which a someony paradion pur. The wine stamps it was mate entres in the empirica of quantypolena love. course frequence includes to sections in thems six unather conservations about the sector as assume The was the manday of the disease and the courses denne. The climine services and way he needed appears to he bedroomen ta on have the anne tigh graniple of sostivutes. USE SEPLICE SE & SEPTEMBLE SERVICE SEEMS DE & STEFFERE MAN Mariette authories maries when when foregreen متزميرانايت وويوفت بكل مردانعان وبارمان فعليقسط فافتنا بالمطالعات بطا بالمعالية he manufig and mounted to proof materia se approprithere. The sucress of eveney entered a culture to their accompagned his terrologymittee of white air samps while tion those to entheir time things of many generalisance: More it is southert. If sometimester the motions commented omes the assessment commenter. It will be the give of paration and action us the sense ground place of the tomas harane men emarket mertine stat statementer an sin ! aid desmontors. The bossess town sometime that The Fourness of Known in at Engine University is a to the state of the expression that a sense of the state the selection and another they may be over if sugges is francising a pertaing a termination into a sec-tion palaries of Kings. Francisco extension and the faparticle is the supe one if the toogline sie Source towards a se encursor and an even survey an they were include the Sharman configure. In the more ! A country poly or becoming definition is a waite was the security of the first or the enterties which will be the succession of the security of the sec process the large occur to hay so tray till it Blancos between the surrounding of sources and stay to transcent of surrounding the sources and stay to transcent of surrounding the sources and stay to meanwar norther to state mountaniers. It has care well mad that it projected horizones we the earth mail your good course or represent the the course of these ed was seen bring complete in water common and and control Ten review can car man discontinued in mercians lead they were it because there to a string with the the production of the series interesting and series in the points abouting and series of the production and the first in the points abouting all it for the production and the first interesting and the first interest and the first interest in the production of the first interes to a 48 few grant oil trans when index estimate and tails was a coming. The virtue the view part the encounty, service extent over more and discours to entant payments wire write the Continues of home lodge so the billing barber the east. Many home manual of whose bodies it with the same restant Sureme and appropriations with sections to among some team and opens and associated the first ten assistant If smean in our stars made of to taxe, a amplish at the is the street home of topic will know to i may area trouver a reality to disti a reality general printy, and past these annual to element automobility as the artifician the author and constrain to les ours but against for manufactual appears a see to make the toute to the Mer envise the best ; regions that delicentations do to to testion testion of a coupling are that are desire of an are noted it mater store on Street in services on applicable sage (respice on firms or Median with Tolono and Rockel.

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It shall be our endeavor to secure every possible advantage known to the clothing trade; and if we work for our own interests, how can we withhold these advantages from our customers? We promise entire satisfaction to all who patroidze

HEAD QUARTERS!

HEART DEATHS.

Hearts oft die bitter deaths before The breath is breathed away. And number weary twilights o'er, Ere the last evening gray.

I've sometimes looked on closed eyes And folded hands of snow, And said, " it was no sacridce : The heart went long ago."

O, blessed death, that makes our bed Beneath the daisies deep ! O. mocking life, when hearts have fled, And eyes must watch and ween!

THE CHURCH MUSIC ASSOCIATION .- The upprecedented success attending this institution during the past two years has already induced subscriptions for the forthcoming season amounting to upwards of seven thousand dollars.

Mr. George T. Strong continues to be the President of the Association, and Dr. James Pech. who, through his education, abilities and experience in the direction of classical music, has brought the society's orchestre and chorus to much perfection, will remain the musical director and conductor.

KELLY & LEON'S MINSTRELS have returned to this city after a considerable absence, and are now permanently located at the scene of their early triumphsnow known as Lina Edwin's Theatre-where they are attracting large audiences. Mr. Wright continues as Treasurer. Kelly, although his voice is somewhat worn, is still a fine actor and sweet singer, and Leon is as unapproachable as ever, notwithstanding the lack of burnt cork in his make-up.

LETTER OF THE NATIONAL WOMAN SUF-FRAGE AND EDUCATIONAL COMMIT-TEE TO NEW NOMINEES.

WASHINGTON, D. C., July 4, 1871.

Washington, D. C., July 4, 1871.
COMMITTEE.
President, Mrs. Isabella B. Hooker, Hartford, Conn.
Secretary, Mrs. Josephine S. Griffing, Wash'n., D. C.
Treasurers, Mrs. Mary B. Bowen, """

Mrs. Ruth Carr Denison, """

Mrs. Paulina W. Davis, Providence, R. I.
Miss Susan B. Anthony, Rochester, N. Y.
Dear Friends: Owing to protracted illness on
the part of the chairman and secretary of the original
committee whose duty it was to notify you of your

the part of the chairman and secretary of the original committee whose duty it was to notify you of your apprintment on the New National Committee, no official letter has been sent yon. We trust you will pardon the delay, and accept this notice in The Resolution as due no ification, and communicate directly with the secretary at Washington concerning your acceptance of the office.

The duties of the position will be light at present, and will consist chiefly in a correspondence with the original committee (who will, after January next, be known as a sub-committee), concerning the interests of woman suffrage in your several States, and in perof woman suffrage in your several States, and in personal efforts to secure signers to the "Declaration and Pledge" and money for the printing tund, according to the inclosed "Appeal."

rienge" and money for the printing fund, according to the inclosed "Appeal,"

We send you a list of the names of the whole new National Committee as nominated by the convention held in New York, in May last, and completed by the old committee after mature deliberation and consultation, according to the advice of the convention. It will be seen that a few States are yet unrepresented. If any member of the committee can rend us

a reliable name from either of the following States she will confer a great fuvor: Delaware, Ken ucky, Ala-bama, Mississippi, Texas, Louisiana, Arkansas.

In behalf of the N. W. S. and Ed. Com. IFABELLA B. HOOKER, Chairman, JOSEPHINE S. GRIFFING, Secretary, President-Mis. E. CADY STANTON, New JURISEY.

Mrs. Harriet W. Sewall and Mrs. Angelina Grimke Mrs. Harriet W. Sewall and Mrs. Angelina Grimke Weld, Massachusetts: Hon. Mrs. Jacob Ela and Mrs. Armenia White, New Hampshire: Hon. Mrs. C. W. Willard, Vermont; Miss Eva M. Wilder, Maine; Rev. Olympia Browne, Connecticut; Mrs. L. C. Bullard, New York: Mrs. Celia Burleigh, New York: Mrs. Martha C. Wright, New York: Mrs. Mailda Josliu Gage, New York; Victoria C. Woodhull, New York: Mrs. Lucretia Mott and Miss Sarah Pugh, Pennsylvania Mrs. Mars Mott Davis and Miss Mars. Fork; Mrs. Lucretia Mott and Miss Sarah Paga, Pennsylvania; Mrs. Maris Mott and Miss Mary S. Brown, Pennsylvania; Mrs. Washington Bladus, Pennsylvania; Mrs. Judge Underwood. Virginia; Mrs. Anna W. Bodeka, Virginia; Mrs. Victor Barringer, North Carolina; Mrs. Frances Pilisbury; South Carolina; Mrs. Mary Spalding, Georgia; Mrs. Vess World.

BALDWIN THE CLOTHIER AND STATES AND STATES AND STATES AND A STATES AND STATES

We frequently have applications for tracts and documents on woman sudrage, and for the benefit of all such as are seeking to know the truth as it is in our new gospel, herewith print a complete list of the document's which can be obtained by applying to Mrs. Josephine S. Griffling, 213 Capitol street, Washington, D. C.;

1. Report of Special Committee of Connecticut Legislature on Woman Suffrage.

2. Legal Disabilities of Married Women.

3. Report of Annual Meeting of Committee Woman Suffrage Association.

4. Argument on Elective Franchise under the Fourteenth Amendment of the Constitution; by Hon. A. G. Biddle.

5. History of National Woman's Rights Movement for Twenty Verres; by Mrs. P. W. Davis, 6. Restricted Suffrage; by Isaballa Beecher Hooker, 7. An Appeal to the Women of the United States; by the National Woman Suffrage Committee.

8. Minority and Majority Reports of Judiciary Committee on the Woodhuli Memorial. Also, Bank Peditions to Congress for Suffrage, Victoria C. Woodhuli's "Constitutional Equality."

Of course everybody knows who Phelan & Collander are, and that they manufacture the very best table for that most healthy, instructive and amusing game of billiards. If anything else were wanting to substantiate their claims as having perfected this invention for popular amusement, it could be found in the very decided and continuous increase in their sales. From an insignificant business it has, in a few years, grown to one of immense proportions, in which hundreds of hands and thousands of dollars are employed. See advertisement in another column.

JULLIEN has been doing famously over at Terrace Garden. The introduction of the Summer-night bails has proved a most seductive feature.

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SUN BUILDING.

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DIVIDEND. - A semi-annual dividend at the rate of six per cent. per annum, on all sums of \$5 and upward which have been on deposit for one or more months next previous to July 1, will be paid on and after July 21, 1871.

INTEREST not called for will remain as principal, and draw interest from July 1.

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THE GRIGIN, TENDENCIES AND PRINCIPLES OF GOVERNMENT.

This remarkable book, just from the press, contains a graphic consolidation of the various principles involved in government as the guarantee and protection to the exercise of human rights.

Such principles as, from time to time, have been enunciated in these columns are here arranged, classi fied and applied. A careful consideration of them

will convince the most skeptical that our Government, though so good, is very far from being perfect.

Every person who has the future welfare of this country at heart should make him or herself familiar with the questions treated in this book. No lengthy elucidations are entered into; its statements are fresh, terse and bold, and make direct appeal to the easoning faculties.

It is an octavo volume of 250 pages, containing the picture of the author; is beautifully printed on the best quality of tinted paper, and is tastefully and substantially bound in extra cloth. No progressive person's house should be without this conclusive evidence of woman's capacity for self-government

Price, \$30 0; by mail, postage paid, \$3 25. "There is simplicity, freshness and orizinality in this book which rive is the attention; and one rises from the perusal with the feeling of being refreshed, strengthened and made better by such a healthy men-tal stimulant. She divers the woman question of all its sentimentalities and pisces it where it should be, on the firm ground of justice. Read this book in

EQUALITY A RIGHT OF WOMAN.

BY TENNIE C. CLAPLIN.

The object of the author in presenting this book to the public was:

First, To show that woman has the same human rights which men have.

Second. To point out wherein a condition of servi tude has been involuntarily accepted by women as a ubstitute for equality, they in the meantime laboring under the delusion that they were above instead o below equality.

Third, To prove that it is a duty which women owe o themselves to become fully individualized persons. responsible to themselves and capable of maintaining such responsibility.

Fourth, To demonstrate that the future welfare of humanity demands of women that they prepare them selves to be the mothers of children, who shall be pure in body and mind, and that all other considerations of life should be made subservient to this their high mission as the artists of humanity.

Fifth, That every child born has the natural right to live, and that society is responsible for the condition in which he or she is admitted to be a constituent and modifying part of itself.

WOMAN'S RIGHTS-NEW ROOKS.

We have received copies of two books which just now possess considerable interest for many people. They are entitled respectively. "Constitutional Equality, a Right of Women," by Tennie C. Claffin, and "The Origin. Functions and Principles of Government," by Victoria C. Woodhull. We have examined these books carefully, not only for the sake of the subjects treated of, but because of the discussion which has been called out in the past few weeks about these two remarkable women.

It would seem as though everything conspired at once to bring them and their views before the public. First, the Tribane paraded them as the champion free-lovers by way of attacking its old enemies, the woman suffrage women; then one branch of the suffragists attacked them, while the other wing as vehemently upheld them, and lastly they were brought bodil, before the public in the recent trial. These conflicting elements of notoriety were enough to have made any one famous for the moment, and ought to make their books sell. The chief element of curiosity, however, was in the fact that they were denounced so bitterly by the Tribine as free-lovers, while they were, on the other hand, indorsed so enthusiastically by a lady so universally respected as Mrs. Stanton. Careful examination of their books ialls to show anything so very startling in the doctrines put forth in them, however distasteful they may be to many. They advance many strong arguments for giving the women the right to vote, for a remodeling of the marriage laws, and, in fact, for the general renovating and making over of society. Some of these are new, and some not so new, but they are very well put, and will be found not uninteresting, even to those who are opposed to the doctrines advocated.—Newark (N. J.) Register.

HESPERIA;

AN EPIC OF THE PAST AND FUTURE

OF

AMERICA.

BY

MRS. CORA L. V. TAPPAN.

One Volume 12mo Price \$1 75

THEME.

Astraca, the Genius of Liberty and Justice, seeks a dwelling place upon earth. Persecuted and driven from land to land, she follows the evening star and finds at last a heautiful kingdom in the Western world; this becomes her home and the birth place of

world; this occomes nor noise and the birth place of her beloved daughter Hesperia.

Erotion, the Genius of Love and Fidelity, the hus-band of Astræ and father to Hesperia, after many wanderings in search, at last joins the objects of his love and care. Reunited, they preside over this new land and seek to preserve it for their child's inheri-

land and seek to preserve it for their child's inheritance. They are recognized and cherished by a small band of devoted followers, who summon them to their counsels in the city of Fraternia.

At first liberty, and love prevail, but Anstra discovers the presence of a serpent who breathes on her a subtle poison, and she (with Erotton) is slain.

Llamia, the serpent of policy, then controls and akes in charge the beautiful child liceperia, seeking to unite her in marriage to her foul son Siavery—who must be nameless evermore; but Hesperia is warned by the Genius of Nature, Calios, who, in the guise of a poet and magician, holds sway even over Llamia. When Hesperia beholds him she recognizes her soul's counterpart, and is prepared, by his words her soul's counterpart, and is prepared, by his and love to resist all the evil machinations of Llama.

and her son.
Limia, however, holds temporary power over the
form of Hesperia, and succeeds in throwing a spell
around the maiden which she vainly imagines will
prove fatal; the love of her parents and Cailos
rouses her spirit, and with them she withdraws into
the world of souls, where, for a time, she beholds the
scenes enacted under the influence of Llamia. She
withesses in Athena and Crescentia decide of horror
and the tortures inflicted upon the oppressed. Cailos
sings to her in plaintiff songs of these down-trodden sings to her in plaintiff soigs of these down-trodden ones, lures her by the voice of nature, and in litterof Love and Truth seeks to win her back to her earthly kingdom.

Long years does Llamia hold sway, and at last wakens the voice of war; when Astrea, not dead, but only withdrawn for a space, turns the sword of

over the most lovely empire of the earth Published and for bale Wholesale and Retail by

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Advertising per line, invariably in Cvance..... Editorial notices, from \$2 00 to \$5 00 per line.

NOTICE.

On and after June 1, advertising rates will be \$1 00 per line, each and every insertion, and that rate (\$1 00

per line) will be our permanent advertising terms.

The American News Company, New York News Company, National News Company, Brooklyn News Company, New England News Company, Boston; Western News Company, Chicago; Central News Company, Philadelphia; Baltimore News Company, St. Louis Book and News Company, Albany News Company, Newark News Company, and all other news companies and newsdealers will receive orders for Our Society. City subscribers by the year have their papers delivered in their residences early every Saturday morning, and, in addition, are presented with a magnificent self-binding cover.

Invitations to weddings should include a card list of names of Bridesmaids, Groomsmen and Ushers, that those parties may not be inconvenienced, and their names appear incorrectly written. No item of news will be used under any condition unless ac companied by full address of the cor tributor, not for publication but for our own protection. All reports of social events, educational, religious and personnes from respectable parties are acceptable, and will be used either the week received or on the following.

Particular request is made to all who desire to address us, concerning reports of any class of entertainments or editorial affairs, that no letter shall be sent to any individual except the Editor-in-Chief.

All communications concerning business, as advertising, subscriptions, editorial endorsements, bills, accounts, money, etc., etc., etc., must be addressed to Publisher Our Society, 956 Broadway, New York.

Parties requiring back numbers to be mailed must remit TWENTY CENTS for each copy. Any party sending us false information, whether used or not, will be published in an editorial and full address given. By order of the Board of Trneteer.

W. A. C. RYAN, PRESIDENT. EDMOND P. BANNING, Jr., SECRETARY.

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Through long suffering is Hesperia made atrong and pure. She listens to the voice of nature and deen, and their formers cease; sistency and was are known no more. Astrea and Evotop are again the attendant and shiding souls of this fair tand, they witness with rapture and benealthing the nation of Calina and Hesperia, who rale with undivided sway ever the most lovely empire of the earth.

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SUMMER ARRANGEMENT.
COMMENCINC JUNE 20, 1870.
Passenger Bistion in New York, corner of Twentyseventh street and Fourth avenue. Entrance
on Twenty-seventh street.
TRAINS LEAVE NEW YORK,
Por New Haven and Bridgeport, 7, 8 (Ex.). 11:20 a.

MANUFACTURERS OF

For New Haven and Bridgeport, 7, 8 (Ex.), 11:20 a m.; 12:15 (Ex.), 3 (Ex.), 3:45, 4:30, 5:30 and 8 (Ex.) p. m.
For Milford, Stratford, Fairfield, Southport and Westport, 7, 11:30 a. m.; 3:45, 4:30, 5:30 p. m.
For Norwalk, 7, 8 (Ex.), 9, 11:30 a. m.; 19:15 (Ex.), 3 (Ex.), 3:45, 4:30 (Ex.), 5:30, 6:30 and 8 (Ex.) p. m.
For Darlen, 7, 9, 11:30 a. m.; 34:5, 4:30, 5:30 and 6:30 p. m.

p. m. For Stamford, 7, 8 (Ex.), 9, 11:30 a. m.; 12:15 (Ex.), 2:15, 3 (Ex.), 3:45, 4:30 (Ex.), 4:45, 5:30, 6:30, 7:15, 8 (Ex.)

2:15, 3 (Ex.), 3:45, 4:30 (Ex.), 4:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:20, 0:2 where will be found an elegant assortment of all the modern styles of first-class and plain Furniture, suitable for the Mansion or Cottage.

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For New Haven and Northampton Railroad, 8 a. m.;
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ing-room cars attached.
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8 p. m., Second Pacific Express, with Sleeping cars attached, for Rochester and Buffalo; also for Chicago, via both L. S. and M. C. Indironds; for St. Louis, via Toledo; and Louisville, via Indianapolis. (This train will leave at 6 p. m. on Sundays.)
11 p. m., Night Express, Sleeping cars attached.
7 a. m., 2 and 5 p. m., Poughkeepsie trains.
9 a. m., 4:15 and 6:30 p. m., Peckskill trains.
5:30 and 6:10 p. m., Sing Sing trains.
6:40, 7:30, 9:10 and 10:15 a. m., 12 m., 1:30, 3, 4:25.
5:10, 8:10 and 11:30 p. m., Yonkers trains.
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