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VICTORIA C. WOODHULL & TENNIE C. CLAFLIN,
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Don't fail to read the *Lady Brokers' Paper*! The Organ of the most advanced Thought and Purpose in the World. The Organ of Social Regeneration and Constructive Reform. The Organ of Universal Science (Universology), Universal Government (The Pantarchy), Universal Religion (The New Catholic Church), The Universal Language (Alwato, Ahl-wah-to), and of all the Unities. The Organ of the Cardinary News—News of the Aspiration and Progression of Mankind toward Millennial Perfection—and Herald of the Millennium.

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MARRIAGE AND DIVORCE—A DUTIFUL SON.—Two months since an ardent swain in Ohio, having made matters right with the object of his affections, applied, as in duty bound, to the probate judge of Lake County for the necessary document. The marriage license was duly issued, the wedding came off, and the course of true love was flowing smoothly in defiance of the proverb. But, a few days since, a startling and original misadventure reached the probate judge from the happy husband. It ran to this effect:

"DARE SIR—I got married about two months ago on the license you gave me. My wife and I got along first rate, and are very well suited with each other. But my father and mother have concluded that I had better not be married, and her father and mother think she had better not, too. Now, what I would like is for you to tell me how I can get free. There is no trouble between my wife and me; but the old folks think that on the whole we had better stay single. Please inform me if there is any way we can get shut of the arrangement. I am going out West, and my wife is going to stay at her father's. I shall be much obliged if you can give me the advice I want. Yours, respectfully,"

A NEW FEATURE IN DENTISTRY.—A new feature in dentistry is recorded in the Transactions of the Odontological Society of London. It consists in the replantation of teeth which have been extracted in cases of chronic periodontitis. In other words, it has been found that in cases of inflammation about the roots of a tooth, the latter may be taken out, scraped and cleaned, reinserted and made to do duty again. The method of procedure is to remove the diseased tooth; if carious, clean out its pulp and fang cavities, filling them up, after cleansing, with cotton wool impregnated with carbolic acid; next, to scrape the fangs free from all disease, but preserving the mucous membrane about the neck; and, after bathing in a solution of carbolic acid, the tooth, as well as the alveolus, to return the former to its place. The London *Lancet* says, speaking of the process: "Mr. Lyons carried this out in fourteen cases with success, in the case of bicuspsids and molars, no mechanical appliances being used to keep the teeth supported until they had become firm. Mr. Coleman believes replantation will become the legitimate mode of treating chronic periodontitis."

It is impossible to account for the dislikes some people entertain; yet many instances are upon record of unaccountable antipathies. The Marquis de la Roche-Jacqueline was undaunted in the field of battle, but could never help trembling at the sight of a squirrel. Cardinals Cardinals and Darraffa and Lady Henegge, one of the maids of honor to Queen Elizabeth, all swooned at the mere sight of a rose. There was once a family which entertained so great an aversion to apples, that the mere sight of one set their noses bleeding. The least particle of olive oil introduced into any dish, however well disguised, has created fainting. A man of courageous disposition could not see a dog, no matter how small, without immediately shaking with apprehension. In 1844 a French soldier was obliged to quit the service, because he could not overcome his violent repugnance and disgust to animal food. Mutton acted upon him as a poison. He could not eat it in any form. The peculiarity was supposed to be owing to a caprice, but the mutton was repeatedly disguised, and uniformly produced the same result—violent vomiting and diarrhoea.

WITH THE DEAD.

REPLY TO JAMES G. CLARK'S "LEONA."

BY ESTELLE THOMPSON.

My darling, I'm close to your bed,
My hand is still laid on your brow,
And I feel that love's magic forever has fled,
That I must resign you, my beautiful dead,
And my life seems all desolate now.

So softly I murmured your name,
And whispered, "Leona is here,"
And listened and longed, but no soft answer came,
And no loving response did the icy lips frame,
And my heart-strings are quivering with fear.

I part back the clustering hair
Where my fingers so often have strayed,
And rain tremulous kisses on forehead so fair,
My life and my love going out in the prayer
That my lips and my spirit have made.

Oh, speak to me, darling, once more!
Once more lift your eyes to my face,
With the same trusting glance that so blessed me of yore,
And the same tender smile that to greet me you wore,
When I thrilled at your loving embrace.

Let me feel the caress of your hand,
Hear your voice in its sweet melody;
Teach me more of that home in the morning-lit land,
Before you cross o'er to the "beautiful strand,"
Leaving time and its trials to me.

All alone in the darkness I weep,
But you heed not my tears as they fall;
'Tis Leona who calls, but you slumber so deep,
That only the angels can waken your sleep,
And I cannot hear their soft call.

"Leona"—the whisper comes low,
Like the soft summer wind through the trees,
And I listen to catch the faint murmurous flow
Of the musical words that are rippling so low,
While my spirit is fanned by the breeze.

That is wafted on angels' white wings
From the "palm-breathing garden" above;
And sweet melody floats o'er my broken heart-strings
As some magical power back the dim curtain flings,
And shows me the form that I love.

Oh, friend of my youth's happy hours!
Oh, love of my life's later years!
As I gaze on you now, in those heavenly bowers,
Where angels have welcomed and crowned you with flowers,
Enchanted, I smile through my tears.

But the mist from life's river will rise
And hide the dear vision from view;
I shall call in the night, when no echo replies,
And pray for the dawn to transfigure the skies,
And light me o'er lowland to you.

LOCOMOTIVES WITHOUT RAILWAYS.—At the present moment, when much anxiety has been expressed on account of the exportation of horses, a Parliamentary paper just issued shows that the time ap-
proaches when we shall but little require the services of the noble animal. It appears, by the reports on Thomson's "road steamer," made to the War Department, that this engine is far more useful than any horse. Mr. Anderson, the superintendent of machinery, says he has "come to the conclusion that the question of steam traction on common roads is now completely solved; that the application of the india-rubber tire is a perfect success; that it opens up an entirely new field, and that he looks upon this application as a discovery rather than an invention. The wheel and its tire may be described as consisting of a broad iron tire with narrow flanges, upon which is placed a ring of soft vulcanized india-rubber; this ring is about twelve inches in width and five inches in thickness, which thus surrounds the iron tire, and is kept in its place by the flanges; then over the india-rubber there is placed an endless chain of steel plates, which is the portion of the wheel that comes into actual contact with the rough road, the reticulated chain being connected by a sort of vertebra at each side of the wheel. The india-rubber tire and this ring of steel plates have no rigid connection, but are at perfect liberty to move round as they please without consulting each other or even without the concurrence of the inner ring of the wheel which they both inclose. Mr. Anderson states that the reason why this wheel is so efficient is because the soft india-rubber allows it to flatten upon the road, whether rough or smooth. The wheel, being a circle, if it is a rigid structure, presents but a small surface, but this wheel conforms to every irregularity for a space of nearly two feet by the weight of the engine causing the india-rubber to collapse, and so producing a change of form. In the construction of the road steamer the greater portion of the weight, including the boiler, rests upon the driving wheels; the third wheel in front is for guiding the direction of movement, and is perfectly under control. In the course of experiments witnessed by Mr. Anderson the engine described any figure in a space of twice its length. The boiler employed is an independent invention. Its chief peculiarity is the copper pot for holding water within the furnace, and it is so constructed that if the boiler contains any water the pot will have a full supply. This arrangement keeps the centre of gravity low, and allows the engine to run up hills of 1 in 10 or go along an angle of 35 degrees. The locomotive is now in operation at Leith, Scotland, and with perfect success.—*Pull Mall Gazette*.

The first church organ in Boston was put into King's Chapel in 1718, but so great was the prejudice against it that for seven months it stood unpacked in the vestibule of the church. When it was put up, and its sounds were heard, it met with favor. It was related that one old lady expressed her opinion of it by saying, "It's a pretty box of whistles, but an awful plaything for the Sabbath."

[For Woodhull & Claflin's Weekly.]

THE EXPECTANCY OF THE TIME.

BY J. WEST NEVINS.

"The people's time is coming," saith the Seer,
Ages and ages, in this earth's strange tale,
Record the martyrdom of Toil, through Fear,
Courage in doing wrong hath been the mail
Wherewith ambitious wickedness has fought
'Gainst Truth unpanoplied, except with Trust;
And Ignorance and Faith have been as naught
To Reckless Will, assuming to be just.
The story of the Galilean hind
Has been reacted o'er and o'er again;
Till every patient worker, with a mind,
Knows Nature's mode of making God by pain.
But facts now herald that approaching day,
When Right, by Might of Science, shall have sway.

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

BY ANNIE DENTON CRIDGE.

DREAM No. 5.

I have just awakened from another visit to the land of dreams. So vivid is my recollection of everything I saw and heard, that I am greatly inclined to the belief that I have visited one of the planets; and have been asking myself a number of questions, such as these: If time and space are almost nothing to the spirit, if spirit can travel more quickly than light—yea, almost as quickly as thought—may I not have visited one of the planets? And as the physical condition of the world so greatly resembled that of our own as to seem to me identical, and as the people were, in both physical and mental structure, so like ourselves, except that the women were superior to the men, I am more inclined to that idea than ever. On this, my last visit, I observed one or two very important facts. First, there was frost and snow; and second, the days and nights did not perceptibly differ in length from those of this earth. Hence, though I may subject myself to ridicule, though I may be laughed at as a visionary, I must own that I am inclined to believe that I have visited in my dream the planet Mars.

Another fact tends to substantiate this idea. I distinctly remember standing by my bedside as the dream terminated, and then awaking to the consciousness that my spirit stood there looking at my body asleep. It was but a moment, certainly; but this double consciousness, in connection with the circumstances above mentioned, and others even more decisive, that will be hereafter specified, are such as to give a strong probability to the hypothesis, that, in this instance, the impossible (or what is currently deemed such) has been achieved, and even spectrum analysis (which embodies the latest developments in astronomical science) is outdone.

In this my last dream I found myself in a large public library, and who should enter but Mr. Sammie Smiley and Mr. Johnnie Smith, accompanied by two beautiful women. Then followed several ladies and gentlemen, whom I at once recognized as those I had seen at the meeting on man's rights. There, too, was the lady who had so amused and delighted the audience by her speech on man's inferiority. Then followed several introductions, from which I learned that said lady's name was Christiana Thistlewaite. She took from her pocket a newspaper, in which was a report (which she read) of a lecture delivered by an old woman who was on the editorial staff of a leading metropolitan paper. The lecturer considered that the recent extensive employment of men in stores in a neighboring city had proved detrimental to the morals of the sex; inasmuch as by opening up to them a prospect of support by their own labor, instead of being entirely dependent for a maintenance on their ability to secure a well-to-do wife, they became careless of their reputations, their independence thus tending to licentiousness. Mrs. Thistlewaite remarked, that, although she (Mrs. T.) was decidedly opposed to men transcending their legitimate

sphere, she considered the lecturer's position highly absurd. "Poor old woman," she added; "she has done good service in her day; always, until within a year or two, working for the poor and down-trodden against the rich and powerful. She was especially useful in introducing co-operative households; but she is now evidently in her dotage. The paper cannot afford to carry her many years longer, if it means to continue first-class."

While they talked together and looked at the books, some of them reclining in easy chairs or on lounges, with books in their hands, I opened a very large, handsome book, which I found to be a Bible. "Well, I said, 'this is just what I want!'" so I opened it and began to look over the passages of Scripture which referred to woman. I was astonished—nay, shocked—to find, at the very commencement, that the whole history of the fall of man was reversed as to the sexes. Adam was tempted by the serpent and gave the forbidden fruit to his wife; for which reason it was said to the man that "she (the woman) shall rule over thee," and "in sorrow thou (the man) shalt attend the children;" that a virtuous man was a crown to his wife, and his price above rubies; "he layeth his hands to the spindle and his hands hold the distaff;" his wife being known in the gates, when she sat among the elders of the land, etc. Farther on it was stated that husbands should obey their wives, as the head of the man was the woman, even as Christ was the head of the Church; that it was not becoming that a man should speak in the Church; but, if they would know anything let them ask their wives at home. "Whir," I said to myself, "this Bible has certainly been translated and probably compiled by women; for no man in this land would have so interpreted the Scriptures against his sex. Thus the women have strengthened themselves behind the Bible; and so the poor, down-trodden men are held in slavery by means of this book, thus interpreted."

While turning over the leaves, Mrs. Christiana Thistlewaite came to my side, to whom I said, "Are all your Bibles like this, madam?" at the same time pointing to some of the preceding passages. She smiled as she replied, "Certainly, they are all alike. Our Bible is translated from the languages in which it was originally written. Wise, good women were the translators; and I would like Mr. Sammie Smiley and Mr. Johnnie Smith to see those passages of Scripture."

"Those passages," rejoined the former gentleman, "were never intended to be used to keep men in an inferior position or to deprive them of their just rights. Those who wrote the books in the Bible, like you, did not believe in man's rights; and they wrote as they believed. God never said those men were inferior to women; for in Christ there was neither bond nor free, male nor female (Gal. iii. 28); but all were one. God, in his works, never utters the word inferior; the sun shines and flowers grow for all; the earth brings forth enough of its fruits for all, the varied diversities of manifestation beautifully blending into one unity of design; and as the varied contrasts and diversities and blending of color in a painting produce a unity of expression, no color being inferior or superior to any other, so Nature and art alike belie any written word implying inferiority of one sex to another, whatever may be the diversities. Who says that God has made one sex inferior to another utters a blasphemy."

Here several ladies gathered around Mr. Sammie Smiley and Mrs. Christiana Thistlewaite.

"We," continued the gentleman, "have only to ask our own common sense what is right or wrong with respect to man or woman, even as was asked by an ancient reformer, once abhorred, now adored (nominally), 'Why even of yourselves judge ye not what is right?' (Luke xii. 57.) You, ladies, have made the laws and you have made them to suit yourselves; think you, that, if men as well as women had the making of the laws, in marriage the man would have no control over property previously belonging to him, unless secured to him by a special deed? Realize, ladies, if you can, what would be your condition were the legal status of the sexes reversed! If a man owns property or has a store, he is wronged by having no voice in the laws or regulations of the town or city in which he resides. If the wife die the husband has the use only during life of one-third of their joint property. If the husband die, however, the wife takes absolute possession of the whole. Man is thus wronged by being denied the right of franchise; even the children of the widower being in many cases subjected to the control of strange women appointed by a court, instead of that of the remaining parent."

Mrs. Susan Thistlewaite then said to Mr. Johnnie Smith, "Allow me, sir, to ask a question. Why do gentlemen, when they meet each other, occupy the time entirely in frivolous conversation about love, marriage, etc.?"

"Admitting," replied Mr. Smith, "the generality and absurdity of the practice, it must be considered as an unavoidable result of the conditions inaugurated and upheld by those who would circumscribe man's sphere and limit his faculties to affairs, that, when exclusively followed, tend to dwarf the faculties and make people narrow and gossiping. You, ladies, would do the same were you in our position. Close to you, ladies, as you have closed to us, all avenues to honor and emolument; deprive you of education and pecuniary independence, making you dependent on the bounty of man; and would not the most important subject to you be marriage?"

"Mr. Johnnie Smith is right," I replied, as I stepped into the very midst of them. "In the land where I reside, men have all the rights which you ladies have in this country. Men make the laws and oppress women, just as, in this land of yours women, make the laws and oppress men."

"Oh, oh! astonishing!" exclaimed several. "Do tell us something about things there."

"Well," I continued, "ladies are the housekeepers."

"Ridiculous!" interjected two or three ladies.

"Ladies do all the sewing and knitting."

How they laughed!

"The men hold the colleges and are educated therein, only a few being open to women. The majority of ladies are educated at common schools and a few at boarding schools."

"Ha, ha! oh, ho! boarding schools for ladies! Fine education that must be for women!"

"Go on, go on!" called out several. "I never heard anything so ridiculous! Ha, ha, ha!"

"Men hold the purse, pay car fares, pay for refreshments and stand when the cars are crowded, while the ladies sit. Men dress in plain clothes, while women are walking advertisements of dry goods; men wear their hair generally short and clean, while women not only wear their own hair, but add to it quantities of horse-hair, grease and other materials, making of the whole a putrid, uncomfortable, disgusting mass. Our women decorate themselves, too, with ribbons, as do your men, and have their fashion-books; their dresses far exceeding in absurd ugliness and unhealthfulness anything worn by your men."

"Is it possible? How outrageously absurd and repulsive!" they exclaimed, while a ringing laugh filled the library and more ladies entered. "Go on, go on!" said several.

"Men, and only men, make the laws, as senators, representatives, judges, etc. No women vote or legislate; in short, the whole matter is reversed."

"How are the women intellectually?" asked a lady.

"As a general rule," I replied, "they are just in the condition that men are here. By a singular coincidence an old man who edits a leading metropolitan journal in my country recently delivered a lecture (at a place called Bethlehem, I think), in which he took the same position, as regards the employment of women in stores and their morals, that your old-woman editor is reported to have taken in regard to the employment of men in stores here. The objection is probably equally well founded in both cases; and the parallelism is so far complete that our editor is getting to be termed an old woman or old granny, those terms with us being used to designate weakness in intellectual or executive operations."

Then Mr. Sammie Smiley stepped on a chair and began: "Friends, you have heard what the stranger has told us. What do you think of it? Does it not prove my position that those ladies would be no wiser or better than we are were they in our position? And does it not prove conclusively that not sex but condition is the root of the matter?"

"I do not believe the story told us by the stranger," said Mrs. Thistlewaite. "Man superior to woman! Men legislate! Oh, it won't bear the light of day for an instant!"

"Where is that stranger?" said several voices. I had entered a large room opening from the library and was looking at several portraits of distinguished stateswomen, for no man's face was among them. When I heard the inquiry I returned to the library. Then the crowd gathered around me in great curiosity. "So you live in a land," said one lady, "where men have their rights, do you?"

"Yes," I said.

"And do you mean to say that you were never permitted to vote?"

"I never was permitted, but I have protested against the exclusion."

"What is the name of your land?" asked several.

"The United States of North America."

"Where is that?"

"Do you ask where it is?" I replied. "Why, look at your maps."

"Here is the map of the world," said Christiana Thistlewaite.

I went up to the map and looked it over; and lo! it was not like our maps at all. There were the frigid zones, the equator and the ecliptic, the parallels of longitude and latitude, the tropics and the poles, to which were even added many isothermal lines; but the distribution of the land and water was very different in many parts, though in others maintaining something of a general resemblance.

"The map is not correct," I said.

Then arose a general derisive laugh. "I am very sorry," said Mrs. Christiana Thistlewaite. "It would have given me great gratification to see that land of man's rights, my friend, but it has vanished; it is not to be found on the map. Ah!" she continued, in bitter sarcasm, "it is too bad that the beautiful land where men are the lords of creation, where men are the superior race and women the inferior, cannot be found."

Confused and astonished by the map, confused and astonished by these puzzling remarks, I awoke. The map, however, had made such an impression on my mind that I drew an outline of it at once; then I consulted a friend of mine versed in astronomy, to whom I showed the diagram. He took down a strange work containing some excellent engravings of the planets, as viewed through telescopes of the highest magnifying powers, and one of them corresponded, in the distribution of land and water, exactly to my diagram. Yes, there was my dreamland, there my planet—the planet Mars!

A Western minister walked five miles to marry a wealthy couple in the hopes of securing a handsome present. The bridegroom put as good as gold in his expectations by pressing upon his acceptance a silver punchbowl and bouquet of flowers.

THE PHENOMENA OF DEATH.

SUMMIT, N. J., Sept. 12, 1870.

J. WAST NAYING TO STEPHEN FRANK ANDREWS:
Dear Friends—The thought of the age tends toward that material spiritualism which the universal science you have founded expounds and defines, while its action, as in the European convulsion, is preparing the way for that Universal Religion, Government and Language which is the Millennial possibility of the human race.

The modern Church, dissected hitherto by its own dissensions, and having no defence but Faith against the assaults of Reason, has questioned openly, while covertly recognizing in its whole philosophical theory and habitual worship, the material existence of the spirit as personal continuance, forgetting that sublime thought of Werder: "The greatest good which God could bestow on His creatures was, and will be, their individual existence. It is even through this that He exists for them, and through this He will be to them more and more from stage to stage, all and in all."

But the facts of modern spiritualism have brought the whole phenomena of superstition and religion within the ken of psychological science, and the Providential intention is manifest that the whole superstructure upon which Faith is founded is to undergo such revision as will make it accordant with those laws of determinate ratiocination, which are concentrated in Universalist Formulas.

I have a religious poem before me, which is an outcropping of their condition of thought. It bears the following title:
"Yesterday, To-Day and For Ever: A Poem in twelve books, by Edward Henry Bickersteth, M. A., Incumbent of Christ Church, Hampstead, and Chaplain to the Bishop of Ripon."

This poem adopts the materialized theology of the Old Testament and the ancient Fathers, and its dramatic machinery is similar to that of St. Augustine in his "City of God," of Henry More in his "Heaven and Hell," of Milton, Dante, Swedenborg; of Harris in his "Epic of the Starry Heavens," and is entirely accordant with the graphic descriptions of Summer Land, which we have from the fervid pen of Andrew Jackson Davis. It is manifestly a spiritual communication from those spheres of the other world, where the church still reigns over the *haut ton* of angeldom; where the fashionable costume is wings (for ornament, not use, like those of Cupid or Mercury), and a very attenuated drapery, the silks and satins of modern church finery, run to web and gossamer; and where the utter contempt for the outsider is aristocratically indulged in by complacent contemplation of his pangs in eternal hell, of which last habitation for those who think and act for themselves, the author gives such a Dantesque description as would satisfy the imagination of the most tormenting of demons.

As this book seems to be so far indorsed by the Church as to be found in almost every religious library, we accept it as indicating the Church's opinion. It is recommended by the *Christian Observer*, which says: "The actual divorce of soul and body is conceived and expressed with masterly effect." Any one who has read Shelley, Swedenborg, A. J. Davis, Dr. Randolph, or who has ever perused or received a spiritual communication on the subject, will find no new light thrown upon this, now to spiritualists familiar, experience in this poem. The only novel phase of the description is in the adoption of the facts disclosed by modern spiritualism, without any credit thereto, as a means of illustrating the Christian theory of the change from body to spirit.

The author says, page 23:

"They err who tell us that the spirit unclothed
And from its mortal tabernacle loosed,
Has neither lineament of countenance
Nor limit of ethereal mould, nor form
Of spiritual substance."

The angels are but spirits, a flame of fire,
And subtle as the viewless winds of heaven;
Yet are they each to the other visible."

Each has his several beauty. It is true
The changes that diversify their state,
Wrought with the speed of wishes at their will
And pleasure, who are pleased as pleasures God,
Are many, but still remain
Their angelic identity the same."

And so the spirit inbreathed in human flesh,
By death divested of its mortal robes,
Retains its individual character.
Ay, and the very mould of its sojourn
Within this earthly tabernacle. Face
Answers to face, and limb to limb: nor lacks
The saint immediate investiture
With saintly apparel."

All this is just as graphically told, as fact, almost every Sunday afternoon, in the New York Spiritual Conference; and we are glad the Church is willing to accept it in the more confectioned form of poetry. The spiritualists, however, do not make Dame Nature so partial a tailor as to furnish only "saintly apparel." She is as liberal to the sinners out of as in the body, and they are as apt to bear away the palm of good looks hereafter as here.

"And I was now
A spirit, new-born into a spiritual world.
Immediately I rose,
My spiritual essence to my faintest will
Subservient, as is flame to wind, and gazed,
Myself invisible, around. O sight
Surpassing utterance, where the mists that veil'd
That borderland of heaven and earth and hell,
Dispersed, or rather when my eyes became
Used to the mysteries of things unseen,
As I beheld, and lo!
There were more spirits than men, more habitants
Of the thin air than of the solid ground;
The firmament was quick with life."

The author uses the old Epicurean and Rosicrucian theory, confirmed as fact by modern spiritualism, and expressed by Shakespeare in the last words of Cleopatra:

"I am fire and air; my other elements
I give to base life."

as long as it suits his purpose, and then dismisses those who believe in it scientifically, as follows:

"There are who fondly call upon the dead
To hear them, and imagine they receive
Some dark response in symbols or in sounds:
But either in their minds their own prayers raise
Distemp'rd phantasies, or spirits unbiased
Assume the very lineaments and voice
Of those invoked, and, answering them, allure
Their worshippers to ruin."

As this last is a purely theological question, we dismiss it with the rest of the book, which is the old Rabbinical romance, rehearsed in blank verse. The passages we have quoted serve to show the analogy of all thought on the subject of a future life, with the facts disclosed by modern spiritualism, now the basis of a new Psychology, a branch of Universalism.

WOMEN PREACHERS.—While the Methodists refuse official recognition of the preacher widow who has gained a wide reputation as a revivalist, and while the advanced Congregationalists of Plymouth Church accept Women's Rights only to the extent of tolerating female deacons, the Universalists have adopted the policy of mutual equality. At a convention in Gloucester, Mass., Rev. Olympia Brown, Rev. Mary A. Livermore, Rev. Phoebe Hannaford, and Rev. Miss Chapin

At Kokomo, Indiana, a man recently sold his wife for \$100 and proceeded to go on a wild carouse with the green receipts. Now that the money is gone he is rather sorry that he sold out, and proposes to test the validity of the transfer.

Sophronia Br
Of age uncer
And prim as
Her eyes we
And each on
(For they ne
And the con
Was surmor
Men's heart
Her face wa
And her blu
Her suburn
Into ringlet
After a was
There were
Her hose w
By a pair o
That her u
She knew t
Though sh
But, my g
And Chime
Had into i
And Persi
In short, i
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And she
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So she n
That her
By the b
But at la
And war
But she
And she
Her doll
And she
She laid
For she
This ad
So she
If the u
To turn
So she
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to the British capital. But the most significant event of the passing hour, as touching the

REALM OF FASHION.

was the grand reception and fashion oration at McCreery & Co.'s splendid dry goods house on Tuesday, the 27th of September.

It was well known to the initiated few that grand preparations for such an event were being made at McCreery's for some months past. How their French artist,

EUSTACHE ROBERTS,

was secured is a mystery to the world of New Yorkers. No evidences that the beautiful creations of his genius were in course of preparation reached the public until a few days before the opening. The curious crowds who thronged McCreery's on that day did not know but what he had made his escape from Paris in a balloon, and had perhaps dropped down into the port of Gotham the night before in some argosy of magic sail.

Whence Prince Eric walked into the fashion realm of McCreery on that memorable morning with the beautiful Montaland, 'tis said, even she, who had been accustomed to the gorgeous wonders of Worth's creation, broke into exclamations of delight before the magnificent display.

SIX TRAINED COURT COSTUMES,

each of which would have graced an Empress' form, were displayed on an elevated stage in the centre of the apartment, while walking-dresses of comparatively less cost were ranged on each side on the other elevated forms.

I shall not attempt descriptions of all these toilets.

A ROBE DE FEU

was Montaland's choice. It is thus described by Eustache Roberts: "It is an evening dress. The bottom skirt of foundation lawn, is bordered with a broad bias band of flame-colored *faye* silk. Over this are dropped two flounces of tulle, headed by another of flame-colored silk, headed with small bows and geranium leaves. Over the whole fall two skirts of white tulle. Over the full-trained, three-yard skirt, in the back, falls a tunic of silken flame, long, full and elegant, bordered with a point appliqué flounce, three-eighths of a yard deep, and sustained from beneath by ruchings of tulle, and headed with bows of the silk. It is looped very high on both sides by sashes of white satin finished with point appliqué. The looping on the right side is placed far back on the left in front of the hip." But a mere mechanical description can give no idea of the picturesque beauty of the flamy wonder.

The eager crowd lingered long before the quiet beauty of

A CARRIAGE DRESS OF BLUE SILK.

The train was two yards and a half long, and plain. The front trimmed with a flounce three-fourths of a yard wide, bordered with sable, black lace and handsome horse-hair gimp. The overskirt, full and long in the back, was gathered in three large puffs to form a panier. The *revers* on the side were of blue satin. This skirt was also trained and edged with fur, lace and gimp. The demand for these dresses was so great that Mr. McCreery was forced to issue an order at an early hour of the morning, that none should be sold. Montaland, however, had secured one—the "robe of fire"—before the order came. But duplicates were freely ordered, and also new designs by Roberts.

Now,

THE AMERICAN ACADEMY OF FASHION

may propose its dress reforms, and I admire the spirit which dictates its dogmas. But as long as human nature is human, women who can afford it will wear just such folly's robes as I've been describing.

A few, a very few, may be coaxed into a more sensible style of dress. But as long as men prize personal beauty above all attractions of soul and mind (and the masses of men are incapable of any higher standard of admiration), so long will even sensible women vie with each other in substituting meretricious ornament for truer attractions. But though the eye was arrested to the stage where those costumes of Roberts were exhibited, let not the reader suppose there were not more practical dresses to be seen at McCreery's.

BUSINESS SUITS

for business women, of the greatest beauty and utility, attracted the attention of many a sensible little lady, and 'twas pleasing to observe that those who were giving orders for such suits were the very ladies whose countenances expressed the most sincere pleasure in looking at the silky wonders displayed on the platform.

Those are the women who will really make their mark upon the coming future. They will be—no, I mean they are—the power behind the throne stronger than the throne itself—because they have learned that women must "stoop to conquer." Ever "before honor is humility," and those women are silently, almost without knowing it themselves, manufacturing the opinions that will mould the future destinies of the universe.

The *cafes* in St. Mark's square, Venice, are never shut up. There are no locks to the doors—no shutters to the windows. Some of them have been open since the days of the First Napoleon, having been closed only twice in all that time—once in 1848, and a second time in 1850, when they were cleared by the police. They are the drawing-rooms of the gentry and aristocracy—the parlors and club-rooms of the people. People receive visits and transact business at the *cafes* as if they were at home. Ladies and school-girls go there. Whole families sit down to coffee, and turn the piazza into a drawing-room, the band playing there at certain hours, and the whole fashionable world of Venice passing through.

WHO WAS HE MAD AT?

Two sprightly and beautiful young ladies of Louisville were lately visiting their cousin, another sprightly and beautiful young lady, who, like her guests, was of that happy age which turns everything into fun and merriment. If the truth were told these three misses were just a little bit fast. They were fond of playing practical jokes and were continually playing all sorts of pranks with each other. All three occupied a room on the ground-floor and slept in one bed.

Two of the young ladies attended a party on the night in question, and did not get home until half-past twelve o'clock. They concluded not to disturb the household, and quietly stepped into their room through the low, open window.

In about half an hour after they had left for the party, a young Methodist minister called at the house where they were staying and craved a night's lodging, which, of course, was granted. As ministers always have the best of everything, the old lady put him to sleep in the best room, and the young lady (Fannie) who had not gone to the party was intrusted with the duty of sitting up for the absent ones and informing them of the change of rooms. She took up her post in the parlor, and, as the night was sultry, sleep overcame her and she departed on an excursion to the land of dreams.

We will now return to the young ladies who had gone to their room through the window. By the dim light of the moonbeams, as they struggled through the curtains, they were enabled to descry the outlines of Fannie (as they supposed) ensconced in the middle of the bed. They saw more, to wit, a pair of boots. Thew saw it all. Fanny had set the boots in the room to give them a good scare. They put their heads together and determined to turn the tables on her. Silently they disrobed, and stealthily as cats they took up their position on each side of the bed. At a given signal they both jumped in, one on each side of the unconscious parson, laughing and screaming, "Oh, what a man! Oh, what a man!" they gave the poor bewildered minister such a hugging as few persons are able to brag of in the course of a lifetime.

The noise of the proceeding awoke the old lady, who was sleeping in an adjoining room. She comprehended the situation in a moment, and rushing to the room she exclaimed: "Gracious, gals, it is a man! It is a man sure enough." There was one prolonged, consolidated scream, a flash of muslin through the door and all was over. The best of the joke is that the minister took the whole thing in earnest. He would listen to no apologies the old lady could make for the girls. He would hear no excuse, but solemnly folded his clerical robes about him and silently stole away. Query, was he mad at the girls or at the old woman?

One of the festive reporters of the *Sun* has visited our dwelling, and lucubrated as follows:

THE WOMEN BANKERS' HOME—THE MASCULINE COSTUME OF REVOLUTIONARY TIMES TO BE INTRODUCED BY VICTORIA WOODHULL, TENNIE C. CLAFIN AS A CLAIRVOYANT—THE PALACE IN THIRTY-EIGHTH STREET.

A *Sun* reporter, having received some hints concerning the magnificent up-town house of the women brokers of Broad street, Victoria Woodhull and Tennie C. Claflin, ascended the steps of that palatial structure, No. 15, East Thirty-eighth street, yesterday afternoon, and rang the bell. A polite reception was given him, and with it an invitation to make a tour of the house, Mrs. Woodhull and her sister, Miss Claflin, doing the honors with their characteristic grace. He found everything as he expected, and a great deal more so. The whole establishment is a bewildering wonder, glittering with gilding, paintings, statuary, bronzes, lace and satin upholstery, marble and French plate glass, multiplied into infinity by the countless mirrors, extending from floor to ceiling, and set in the white and gilded tracery of the wall. This is the style of adornment and furnishing on every floor, which is carpeted with the exquisite creations of the looms of Paris, Brussels, Axminster and Lowell. Tennie, with the impulsive gaiety of a gypsy, seized the *Sun* reporter and hurried him through the splendid apartments. She spoke with such rapidity that her words seemed on a gallop to overtake each other. Her blue-gray eyes flash with singular magnetic fire.

As she was displaying some of the costly garments in which she and her sister sometimes dazzle the multitudes who flock around them, the *Sun* reporter inquired whether Tennie was really a clairvoyant and could foretell future events?

Tennie—"Yes, it is true. You may call it clairvoyance, or what you please. I don't know what it is myself, but at times I know and feel that I am under a spirit influence that I do not understand; and when in that condition I do see visions of future events." Why, I not only fore-saw all this house and its contents several years ago, but I and my sister both saw and foretold the occurrence of the present war. If you doubt it go and ask Commodore Vanderbilt if I did not see the vision and foretell it at his house six months ago.

Sun Reporter—"What throws you into this clairvoyant condition? Is it necessary to have some one to mesmerize you?"

Tennie—"No, No. Whenever my mind is disturbed or excited by passing events this spirit influence comes on. I never was mesmerized in my life. Victoria and I both see visions. Victoria saw our banking house in Broad street four years ago in New Orleans. She was sitting at the tea table, fell into a trance, and saw it all, and saw men shovelling up gold. That was symbolic, you know, of the Gold Room."

Here Mrs. Woodhull came in. She was dressed in a handsome trained silk dress. As she raised her skirts to ascend the stairs, leather buckled man's slippers were disclosed, and blue silk stockings.

She invited the *Sun* reporter into another room, a Cinderella's fairy chamber.

"I see," she said, "you admire my dress. Let me show you the dress I intend to wear in the streets of New York, and at my banking house on Broad street." She tripped out of the room, Tennie in the meantime engaging the reporter's attention. When he turned around to see where Mrs. Woodhull was gone, there she stood before him in pants of dark blue cloth reaching to the knee, and buckling over hose of light blue silk. Her dark blue blouse fell to the knee. Shirt front, collar and cravat matched well with her short hair, worn like a boy's, her blue-gray eyes, just like her sister's, and pale, but perfectly healthy blonde complexion.

Reporter (after a pause)—"Mrs. Woodhull, if you appear on the street in that dress the police will arrest you." Her fair cheek flushed rosy red. She folded her arms and drew herself erect. "No they won't," she said. "When I am ready to make my appearance in this dress no police will touch me."

PARAPA AND HER ROSA SPOSA.—A correspondent says of Parapa: I doubt if we ever had in this country a voice at once so rich and fresh, so powerful and sweet as Parapa's. She is a particularly sunny woman, and as ingenious as a child. I can well believe the story about the manner of her engagement with her diminutive husband. Parapa and Carl Rosa were on cars to take part in a concert. The violinist was in a dejected mood, and being asked the cause, told the charming singer that he had ill fortune in this country, that he was constantly losing friends, whatever he might do to retain them.

"Oh, don't grieve; cheer up," said Parapa. "If you have lost friends you can find others. I'll be your friend, if you will let me."

"Oh! Will you, indeed, be my friend?"

"Most certainly; and I will be your wife, too, if you wish it."

At this juncture the small musician, who was entirely overcome with emotion, seized Parapa's plump hand, carried it to his lips, and the moment after disappeared in the folds of her colossal wardrobe. They were married a few days after, and they have been one of the happiest of married couples. Who will deny that in joining contrasts lieth love's delight?

The German correspondent of the *American Bookseller's Guide* notes the large number of prophecies which are issuing by the German publishers. The publishing office of Alton advertises as forthcoming a "Remarkable Prophecy of the Universal War and the End of the World in the Year of our Lord 1870, and Sequence, from an old convent record according to the MS. of Pater Josephus, translated by Dr. Anton Rodolus," and "The Old Parson of Newstadt's Prophecy for the year 1870, and the End of Napoleon's Rule." Besides these there are advertised by the same firm "The Old Shepherd Thomas' Twenty-first Prophecy for 1870-71," and "The Immediate Future of all the European States; Prophecies for the Coming Years," by F. S. Von Hirschfeld.

UP IN A BALLOON.

BY EMILY VHRDERY.
(Mrs. Battey.)

PRINCE ERIC AND THE PARISIENNE—THE REALM OF FASHION—THE ENTERPRISE OF A MERCHANT PRINCE WHO READS THE PAGE OF THE FUTURE.

Fashion! fickle goddess! how shall we woo you? You've long held your imperial court at Paris, but now Paris is envied with the outside barbarians. Will you not "up in a balloon" and come over to our western world? We'll make you such a court here as you never had before. Universal empire shall here be yours. Such artists shall be employed in your service as you never dreamed of while slumbering in the lap of the centuries. We'll burn such incense on your altars that the costly fragrance shall reach to the uttermost ends of the habitable globe.

UTILITY, GRACE AND BEAUTY

are the legends we'll write upon the portals of your temple, and there you shall wave your magic wand from pole to pole and over the universal globe. Show me the city that sets the fashions for any age and I will show you the imperial city of that period. New York has taken the initiative steps to make herself the world's fashion empire. For more than a year past designs for fashions have been ordered from New York for London. But now the demand is imperative. Madame Demorest supplies both wood cuts and colored

THE SIXTEENTH AMENDMENT.

ONE OF THE MAIN ISSUES OF THE COMING CANVASS—OLD PARTIES WITH NEW ISSUES—PRINCIPLE THE INSPIRATION OF ALL PARTIES—WHICH PARTY SHALL CHAMPION EQUALITY FOR WOMAN?—THE QUESTION CANNOT BE IGNORED—IT MUST BE MET AND SETTLED.

It is getting to be pretty generally conceded by the best judges of political tendencies, that all the special issues that have divided political parties during the past few years are now dead, and that the parties as representatives of them are defunct. All the various general questions of finance, revenue, tariff and general home and foreign policies form no dividing lines; they are held *pro* and *con*, promiscuously by both Democrats and Republicans. All the leading questions that developed the Republican party, and upon which the war was fought are forever disposed of, while the Democratic party that was its opponent was composed quite as much from the old Whig party as from the Democratic party that existed previously.

It will be seen then that though the same terms or names remain, the individuals that form the component parts of the parties are continually changing; thus those who were once Whigs have since been Democrats, while those who are Republicans were once both Democrats and Whigs. It is quite possible that the names Democrat and Republican may extend into future politics, but it is still more certain that they will neither be represented by the same persons nor representative of the same issues. It is more probable, however, that one of these party names will disappear as the Whig did, and its members be distributed to the remaining and the new.

When the Republican party based itself upon the Slavery question, that question was fully as unpopular as the Woman question is now, nevertheless it flourished upon it and attained a power and influence never attained by any previous party. The Woman question will be one of the principal questions that will divide the general mind previous to the close of the next Presidential canvass, and will be adopted by one or the other of the parties that contest that election. It would not be wise nor politic for the citizens of the United States who are entitled to suffrage, to form a party upon the distinct issue of female suffrage. The real strength of such a party could not be made to be felt, and such efforts would be wasted; but they who are favorable to such suffrage being extended must become incorporated with a party, and thereby shape its movements favorably to it. It properly belongs with the new labor party, and the question is more likely to find general favor there than in either the Democratic or Republican parties, providing they should both survive.

When it comes that one of the great political parties becomes the advocate of female equality, the other will naturally be opposed to it; then, and not till then, will it be known how diffusively the question has taken root in the popular mind. Never having been in position to divide the sympathies of the people, there have been no means of knowing the real sentiment. Besides, when even an unpopular question is brought prominently before the public, if it is based in justice, it will constantly gain strength by being agitated. Thus, before the South attempted to compel the North into acceptance of their theory of State Rights regarding slavery, very many who were at heart opposed to the principle of slavery, had never taken sides, and never would have, so long as the South remained satisfied with what it had: the moment that they desired slavery to become virtually national, the whole people sided either for or against it, and thus precipitated the dread issue that followed.

If negro slavery was wrong in principle and altogether behind the age, how much more so should present female inequalities be considered; surely you would not deny woman a privilege you have extended to the negro? The growing requirements of woman to be able to be independent, self-reliant and self-supporting, make it an absolute necessity for her to have her influence over the legislation that is to govern the circumstances under which she must be so. It is this plain statement of the case that makes it evident to all thoughtful and sensible men that women must know what they desire better than they do or can for them. Even if men were to grant woman all the legislation in her behalf that she herself would enact were she admitted to legislation, that would not suffice. No man would like to surrender his right to suffrage even if he knew legislation would be just the same. It is not a question in the first instance, of benefit; it is a simple question of right; and if it is good for men to vote, why should it not be better for women who have more need of special protection in the time when she is to be thrown more and more upon herself in all things regarding life, liberty and happiness.

This being, then, a question of principle that has been raised, it will never be possible to crush it out; it will continue to spread and to attract attention until the principle is acceded to on the part of those who now are either op-

posed or indifferent to it. The negro question vitalized the Republican party because there was a principle involved in it; so, too, will the Woman question vitalize the party that shall become its champion. If the Republican party did a great service to the cause of general civilization, the party that shall lift the banner of female freedom and equality will do it a much greater service. Negro slavery involved a few millions of individuals. The woman question involves hundreds of millions scattered all over the face of the earth. It is meet that the country which was almost the last to abjure slavery should be the first to enfranchise woman. We lost much prestige by clinging to slavery; let us gain what we lost by boldly meeting and settling this newer, greater and graver question which other nations have scarcely begun to talk about; that they have not is not strange, for there is not that degree of inequality attaching to women in other countries that there is here.

This question will be forced upon the attention of our next Congress, and by being so will grow into one of immense importance to the parties that shall contest future elections, even if it does not become the question upon which the canvass will hinge.

SIXTEENTH AMENDMENT ITEMS.

BY J. K. H. WILLCOX.

From Washington Territory comes the cry, "Send us wives!" And we graciously answer from our stores of wisdom, "Men of Washington, enfranchise your women! Ensure them thus protection to person and property, and they will be induced to immigrate."

Miss L. M. Alcott prefers her "Old-fashioned Girl" with unkind reflections on the "Girl of the Period." Let her reflect that the latter is what the "Man of the Period," who holds the purse-strings, makes her.

In Ohio a family has been found where the first son is named Imprimis, the second Finis, and the three others, Appendix, Addendum and Erratum.

Many mothers would name them all like the last.

"Here's richness!" Miss Catherine Beecher and Mrs. Livemore will discuss suffrage in Boston next winter.

A good old matron of our acquaintance used to say, "If the men had the babies there would be but two in a family."

It is said that the devil has many imps. We presume the following are among the number: Imp-erfection, Imp-utosity, Imp-lucubility, Imp-udence, Imp-ertinence, Imp-urity, Imp-ety, Imp-ortunity, Imp-risonment, Imp-rudence and Imp-otence.

Falling stars are footsteps of angels. And as Fedoras gazed at the meteor, Wessell said, "Where the foot of the heavenly angel hath trodden, the eyes of an earthly angel have gazed."—*Ec.*

Five years after he sued the "angel" for divorce, having tired of her and wanting a change.

"To make a man a drunkard, give him a wife who will scold him every time he comes home."

To make a woman a scold, give her a husband who comes home drunk.

The Pennsylvania Minority Representation Convention had better see that a majority of the adults of the State—the women—are represented, before trying to get representation for minorities.

The Catholic religion makes up for shutting women out of the clergy by worshipping the Virgin Mother of God. Protestants are fast making up for shutting woman out of Divinity by admitting her into the pulpit.

The Woman's Rights Republicans of Washington nominated the present Mayor, and secured his election. They all came in for something good, too.

Dr. Mary Walker objects to ladies' skirts because they "destroy all idea of the form below the waist."

Will some of Nilsson's conservative admirers please state why, if she can sing the thoughts of others to a crowd, she should not speak her own?

Why has Massachusetts a surplus of women? Because its men migrate, and its women are discouraged by prejudice and danger from doing likewise.

Mrs. Gen. Gaines, when she gains her own rights, must help secure those of her sex.

Miss Lillian Edgarton gets \$2,000 for fifteen lectures. "Yet I suffer not a woman to speak" should be her text. Let no self-respecting woman pay to hear this girl plead against freedom for her sex.

Miss Kate Field has over one hundred engagements. Wouldn't she like to be confined to her natural sphere, the home?

The regret ought to be not so much that such men (Scannell and Donohue) die as that they live.—*N. Y. Globe.*

With women enfranchised such men would not live—they would not be born in circumstances to make them such.

A little girl was lately reproved for playing out of doors with the boys, and informed that, being seven years old, she was too big for that now. "Why, grandma, the bigger we grow the better we like 'em." "Till we find 'em out! Grandma know them best."

The *N. Y. Herald* talks of the pains of family men on "opening day." What man is there among us who don't want to see his jewels as well set as any one else's? Yet, when the jewels are set, men grumble at the cost. If they would explain their business affairs to their ladies, they would find the latter ready to help save; or better, they might let them help earn.

If the Prohibitionists want to win, let them take down Gov. Clark and put up Gerrit Smith, for whom the women will work.

The *demi monde* here has adopted the shawl costume, which kills it dead hereabouts.—*N. Y. Globe.*

It don't kill anything in Paris. The ladies referred to are there the empresses of fashion. Business makes them shrowl at stylish dressing.

An editor says his attention was first drawn to matrimony by the skillful manner in which a pretty girl handled a broom. Whereas a brother editor says the manner in which his wife handles a broom is not so very pleasant.

He don't deserve a wife, when he abuses her in his paper. If she tried to defend herself in its columns he would probably say, "No room for corrections."

An individual who had treated a young girl shamefully at St. Paul, Minnesota, was making an attempt to leave the country recently, when he was caught in the act by the ill-used fair one, and thrown into prison. The committing magistrate allowed the young girl to negotiate with the prisoner for herself, and after a few days of close confinement, he was glad enough to assist at his own marriage on condition that he should then be released.

Would she like to live with such a man?

Matrimonial engagements are numerous. Ladies look more like but-terflies than ever.

We find these statements check by jowl in the Philadelphia *Item*. Not often do cause and effect appear so nearly placed. This shows *how* men are caught and *why* ladies look so.

If Gen. Woodford does withdraw, let the Republicans put up the orator and statesman, George William Curtis, Horace to the contrary, notwithstanding. The women will indorse him, to a man.

We second the *Sun's* nomination of Frelinghuysen for re-election as Senator. He believes women better than men, and his noble family justifies his belief. He should have been Supreme Court Judge in place of Bradley, or Attorney General in place of Akerman.

The Democratic papers have disgraced themselves by abusing Mrs. Grant. A better lady does not live.

The Republicans took our hint, and did not nominate Greeley. Now, let the temperance men throw cold water on Governor Clark, and nominate Beecher or Tilton, for whom women will work.

By the way, some people are calling on General Woodford to withdraw. Don't, friend Stewart; put a woman suffrage plank in your platform, and stick. On that, your eloquence and manly beauty will win the women, who will make their husbands and brothers vote for you.

Mrs. Jennie June Croly is to be proposed for membership in the Liberal Club.

A lady lately said to us, "I have worked twenty years to open employments to my sex; and my work is a failure. The men who praise my efforts will not help me."

"Because," we answered, "you have no set of men whose personal interest it is to help you. Give women votes, and politicians will find them work, to gain their good-will and their ballots."

The *Revolution* complains that the bitterest opposition to the woman suffrage movement comes from the religious press, and especially from the "evangelical." If this be so, it is presumptive evidence that the *Revolution* is on the wrong track, that's all! What would Warrington and the *Revolution* and the radicals do, if they could not fight the poor evangelicals!—*Boston Watchman and Reflector.*

It is proof that the evangelicals are wrong. If we would not fight them, we would enlist them, and embrace them as brothers.

If the clergy want to make infidels, let them do as many did before the war, array the Bible against freedom!

The evangelicals always misquote Paul. He advised women to conform to the customs of the times.

Infidel Makers—Rev. Dr. Bushnell, Rev. Dr. Boynton, Rev. J. D. Fulton.

Mrs. H. C. Ingersoll petitioned Congress for educational or property suffrage for women, in the District of Columbia. That is, those who needed the ballot most, she would not enfranchise.

Seventeen women went to the polls in Washington, and were civilly treated by all.

Madame Olympe Audouard, editor of the French *Revolution*, has volunteered as hospital nurse. "Woman's Rights women are never engaged in practical benevolence."

Greeley had better let George William Curtis alone. That faithful friend of woman's freedom is more than his match.

Hon. James M. Scovel, President of the New Jersey Equal Rights Association, has been chosen Colonel of the Sixth New Jersey Militia. The Republicans had not sense nor nerve enough to send him to Congress, though he would have been willing to serve. Were the district close, the women would carry it for him, and the party would be glad to nominate him.

At a Washington free discussion on woman suffrage, a colored gentleman suggested that Eve had been cursed, and through her all her sex, for her share of the apple theft. A lady sharply asked: "Should the curse on Ham work so?"

Politicians obtain employment for the poor voters for the sake of their votes. Moral—To help women get work make them voters.

BY E. G. HOLLAND.

Equal in difference are they
And dual are the parts they
Which is greater none can tell
If the parts are acted well.

The actives and the passive
In charming balance every
The atoms show it; so the
No less than troops of boys

To be queen of every grace
To be the fountain of the
To bind the kingly heart in
To rule the blood in Hero's

To conquer those no host
The ocean's form it defies
An empire in a home to foil
Wherein the graces may ab

Such greatness more than
Adornes the realms of woman
Here is the self-elected sph
Like Nature's orbs, in circle

Abyssal is the sacred well
Where Love's pure waters
Sweet mystery enfolds our
As night enfolds the stars

Love purifies the body's lu
And 'spires in flame where
Fair woman's form it defies
And notes the goddess in l

A calmly burning spirit-flir
It extirpates each low deal
Revealing God in every br
That feels its touch of dee

Oasis, Isle, in all things—
All Nature's queens, all N
Through sex-unlikehood is
Enkitude at Love's pierce

No despot's power, no sel
Controls the action of the
Like joy or laughter, Love
Free as the bird of parad

The source of Sex is in th
Electric, as from pole to p
Love's borealis thence do
And redens all the veiled

THE PANTARCHY

WHAT IS IT, PRA

A Conspiracy to be Good,
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A FURTHER REVIEW OF "THE P
THE MODERN THINKER, by FR

In a previous series of articles I
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present subject—the Practical Exh
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But the subject excels every oth
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By the term PANTARCHY is either
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PANTARCHY means the whole of
Humanity; or there is meant the g
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Institution of the hour.

It is this young child—born i
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sublime name of THE PANTARCHY.

THE PANTARCHY, as such, is still
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THE SEXES

BY E. M. HARRISON

Earth, I mean—not Jupiter, nor Venus, nor Hell even—is not now and never has heretofore arisen to the dignity of an organic Human object or thing. It has come to no Organic Self-consciousness. Like a maddened worm, it bites and stings its own body. Witness the murderous slaughter, the crimson butchery, the mad rage, the positive insanity of the war now progressing in Europe, destined probably to become a war of ideas, and to spread, in a few months, to our shores. Such is the best to which the wit of man has yet attained for disposing of personal ambitions and national difficulties. Satan in Hell never conceived of a more magnificent pandemonium.

And nobody wonders at it, or is astounded. It is the most natural thing in the world, that Human Beings, so-called, should be engaged by the million in mutual slaughter—for no cause which any one of them could render into rational conception. *The cause is simply national insanity, collective brain fever, social irrationality and disease—the convulsive fits of the sickly infancy, or more properly, still, an auto-natal spasmodic condition of the involuntary nerves of the coming Humanity.*

Humanity itself—Humanity as such—Humanity as a Rational Institution of the Relations of Human Beings in community is just born and christened—and its name is PANTARCHY.

But who among the maddened crowd take note of the new child? "What," as Franklin once said, "is the use of a baby, except that it will become a man?"

The Pantarchy is the first attempt ever made to found society upon strictly Rational Principles. None of the old religions ever claimed this even, as their object or method. Some of the modern Reformatory efforts have, in a sense, claimed it; and have had elements of the approximation of the true method in them, but have never gone far enough down and back, in their preliminary analysis of the facts and principles of the new and guiding science of the subject, to reach a practicable beginning point of social reconstruction.

Fourierism has in it a perfectly gorgeous and glorious inspired dream of the future possibilities of Humanity; but it is wholly wanting in a strictly scientific basis, and equally so in any philosophy of transition or practical realization.

Comtean Positivism comes nearer to a true exhibit of the ordinary scientific bases of Social Science; but it lacks the cardinal features. It is neither sufficiently radical nor sufficiently constructive. It is a pile of bricks and mortar, and lumber, grossly classified and arbitrarily arranged, and called an Edifice—without the essential features of a true architectural conception. In an article published in this journal last week, reviewing Mr. HARRISON, in THE MODERN THINKER, I have specified, more particularly, one or two of the fatal defects of Positivism. As occasion is offered I shall criticise it still more faithfully and exhaustively; in the meantime, let it be said that Mr. HARRISON is one of its clearest and ablest exponents.

We come back, then, to THE PANTARCHY, as it is in its little baby-like existence in the Here and Now—What is meant by those who clamor for some practical exposition of the subject.

But, alas! what can be done, at the tail of a single newspaper article, to develop the plan of a campaign to conquer the whole world into truth and goodness.

THE PANTARCHY is a clique of practical philosophers and devotees, who propose to undertake the introduction of the millennium by the job.

THE PANTARCHY is the nucleotic centre of the organic constitution of all human affairs—of Science—as the University, of Art, as The Studio—of Domestic charm, as the Home—of Politics, as the germ of Universal Government, etc., etc., etc.

THE PANTARCHY is a Conspiracy to be good, and to learn and to do the whole truth, etc., etc., etc.

After one hundred concurrent definitions, of which the preceding three may be taken as samples, and after mature study and reflection upon each of them, the true idea of what is meant by THE PANTARCHY may begin to take something like rounded proportions in the mind of the reader. There is nothing for it but that you subscribe for WOODHULL & CLAFLIN'S WEEKLY, pay your \$4 like a man, and read the paper attentively for a year. Short of this, the conception of the Pantarchy is something so new, so apart from the old fixed habits of the mind, so simple at the same time—its very simplicity obscuring it to minds perverted by complicated systems of error—that only a blurred image of the subject will dawn in the thoughts of those who begin to hear of and comprehend it.

A few points may be stated here. In a previous article—nay, rather, in another place—I have given a series of reasons for regarding these United States, and especially a certain belt of country in them, as the focus of the world's intellectual and practical progress—and New York City, as the centre of that focus—as already practically and prospectively the Metropolis of the World.

The Headquarters of the Pantarchy are therefore fixed on the Island of Manhattan, the Court and Palace of the

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Pantarchy, on the top of Murray Hill, the centre of wealth and fashion in New York, to be made hereafter, also, if our plans succeed, the centre of the Brains, Enlightenment, Progressive Enterprise and Audacity, and the Beneficent Accomplishments of the Great Metropolis, and so of America, and of the World.

THE PANTARCHY, to define again, is *Imperium in Imperio*—it is a spontaneously organized universal Government—or, more than that, the Supreme Institute of Humanity, including a Universal Government, claiming the allegiance of all the States, and all the Churches, and of all Institutions and Individuals in Christendom, and beyond it; by virtue of its superior theories and practical devices for the benefit of mankind.

In proposing, therefore, to condescend to accept the office of the Pope of Rome, at the demise of *Pio Nono*, the Pantarch was simply saying, "Suffer it to be so now, for thus all righteousness should be fulfilled," that is to say, all transitional adjustments and compromises should be accepted, temporarily, without too much insisting on rank or precedence. But, really, it will be perceived, the Papacy, even of the New Catholic Church, after all Protestantism and Infidelity is reintegrated, of the whole Ecclesiasticism or Realm of Church Affairs in the world, is only a subordinate branch of THE PANTARCHY; and, by *Divine Right*, Pope Pius himself owes allegiance, now, to the Pantarch, only he has not yet been sufficiently instructed to accept the situation. The inferior quality of Papal Infallibility to the Infallibility of the Pure Reason is, therefore, apparent. Perhaps Victor Emmanuel and the events in Europe may help to illuminate him. We commend to the attention of His Holiness THE LORD'S PRAYER FOR ADULTS in the *New Catholic Church*, published in another of our columns to-day.

Perhaps His Holiness may be induced to consent to introduce it into the Rubric, and recite it in St. Peter's. It will, I know, be a means of grace to his soul, and will prepare the way for that great and glorious event, now soon to occur—the blending of the old or Roman Catholic Church, of Protestantism, and of Religious Infidelity and Atheism in the pale and bosom of the New Catholic Church, and of this, in turn, in the Pale and Bosom of THE PANTARCHY, or SUPREME INSTITUTE OF HUMANITY.

Again defined, THE PANTARCHY is a SCHOOL OF LIFE, wherein mutual confession and free criticism exist, and where the latter is applied to the very bone; not as a *Conjunct* question, "Do you love Jesus?" "Do you feel Jesus in your soul this morning?" etc., but searchingly, in respect to every motive and habit of every individual member. It is an Institute in which every man puts himself in training to become a god, and every woman to become a goddess; an Institute from which, in other words, to graduate model men and women; and in which to lay the foundations of a Model Humanity.

I intended to expand more largely this latter branch of the definition of THE PANTARCHY as a *School of Life*; and also the third branch as a *Co-spiracy to be good, etc.*; but space is exhausted, and now the subject must be remitted to future occasions. STEPHEN PEARL ANDREWS.

MR. BOUCHER'S PROSPECTUS, DECLARATION OF PRINCIPLES AND APPEAL.

IN THE TWENTIETH NUMBER OF WOODHULL & CLAFLIN'S WEEKLY

we intended to call the more specific attention of our readers to this elaborate and well-considered document. It is a special and powerful plea for the intervention of Science in the work of Reform. The day for the predominance of blind aspirations and good intentions is past. What we want hereafter is more knowledge coupled with more genuine and intelligent devotion to the indications of knowledge.

In all systems that have been in vogue, as shown by Mr. Boucher, there has been the inevitable tendency to the divergency of society into antagonistic classes, and the consequent destruction of equilibrium, resulting again in crisis warlike, commercial and the like. He also points out the fact that the present social movement, and especially the Labor Movement, is a movement from the lowest stratum of society; that this is the first time that that stratum of society has been really upheaved; that it is, therefore, final; and a movement which, taken on scientific guidance, will resolve itself into a true Synthesis or Construction of Society in respect to its Industrial Basis—otherwise, that it will be more destructive than any revolution of the past.

Mr. Boucher's object is to establish, if possible, a journal to expound and advocate the *scientization* of this great labor movement. Instead of dreading his success, as in some sense rivaling our own enterprise, we bid him and a hundred others in similar special branches of reform, God speed, and will do what we can to aid them.

Mr. Boucher's appeal to the rich for affective aid should be heeded, or they may some of them live to regret their

THE PANTARCHY AGAIN.

WHAT IS IT, PRACTICALLY?

A Conspiracy to be Good, and to Learn and to Do the Truth.

A SCHOOL OF LIFE.

THE SUPREME INSTITUTE OF HUMANITY.

A FURTHER REVIEW OF "THE POSITIVIST PROBLEM" IN THE MODERN THINKER, by FREDERIC HARRISON.

In a previous series of articles I have explained and expounded the Abstract Principles of Pantarchism. In a single subsequent article I have made a transition to the present subject—the Practical Exhibit of the Pantarchy, as THE SUPREME INSTITUTE OF HUMANITY.

But the subject excels every other practical subject in the world in its magnitude and many-sidedness. The reader must, therefore, be patient in acquiring gradually a full, or at least a competent, understanding of it.

By the term PANTARCHY is either meant the full-blown institution—the Pantarchy as it will be when the whole world shall have become completely organized and harmonized under the operation of the principles of this New and Supreme Institute of Humanity—in which sense the PANTARCHY means the whole of the Future Millennial Humanity; or there is meant the germ of all this in the Here and the Now—THE PANTARCHY as a mere new born baby, the young and small and struggling and incipient Institution of the hour.

It is this young child—born again in the manger, amongst the scramble for fodder by the human cattle of this prevalent inferior and undeveloped humanity—this bestial, and fighting, and destructive, and ignorant, and prejudiced, and persecuting and persecuted first rough sketch of a human society—which is meant by the Pantarchy in the limited and merely germanial sense in which the little body of Pantarchians, half educated into the idea, only half inflamed by its spirit, half organized and half sustained, can venture to call themselves by the sublime name of THE PANTARCHY.

THE PANTARCHY, as such, is still more an ideal than a reality; more an aspiration than a performance; more a sketch than an actual institution. But it is something of all these. It is already, in germ, a Reality, a Performance, and an Institution. It has its lead and its following; its locus, or place, and its date; its history and its fixed determination.

But a word more of the *Half-human ENVIRONMENT* of the Pantarchy; of this great seething mass of chaotic, crazed and conflicting human materials, out of which a True Humanity will yet arise; but which has never yet arisen into a True Humanity, nor strictly and properly speaking, into any humanity whatsoever.

The existing population on the face of this planet—the

indifference. His invitation to men of science to unite in that appeal, we give below:

TO MENTAL LABORERS.

A NEW PROJECT IN A NEW JOURNAL.

We who do the writing, teaching, and thinking of the world are of the working class as well as the manual laborers. We are subjects of the Wages System, but are not with the strikers for higher wages. We suffer, therefore, from both low wages and high prices, from both capitalists and operatives. It matters not which of these parties succeed against the other, we still are sufferers. This will continue to be our condition until we also become more united; united for the purpose of making ourselves felt and appreciated.

If we unite in willing it, we may make the method and project of this proposed journal some means to this end. And how great a charm would lie in our success, since through its means both those other parties would also succeed. What is true and best in principle for society must come from us; therefore, to make ourselves duly felt and appreciated is, not only to avoid being the butt of those other classes, but to make ourselves the rulers, or rather the leaders and directors of them. And why not, since this is not only to their advantage, but is their only salvation? Let us, then, while we can not, and should not, think alike upon subjects which are yet open questions, not yet reduced to science, unite in agreeing that the significance of science lies in its making it possible for us to think and believe alike and correctly, and to act alike and rightly, upon a given subject; then, also, to think and act unitedly. By such action it would be in our power to take our true position in society. The times are propitious. We are invited to the leadership. The epoch of Thought and Science is dawning. We are but to act more in unison, and the world will follow in our wake. It now feels the need, and sees the desirability and possibility of such relations. It is wearying of this conflict of ages, this interminable struggle, this strife and war, this friction and waste. It is wearying of this muddled sea of private vice and public crime; wearying of this chaos of ignorance, poverty, wrong and wretchedness, and is catching first glimpses of the possibility, by our intervention, of freeing itself from much of all this in the harmonious or scientific adjustment of its industrial relations. In this consists the first, and necessarily the first, step in successfully harmonizing the selfish and the social interests.

Let us imitate the consistency of truth and the unity of science, by the unity of our action, by which alone we can show our own faith in these, and without which we demonstrate the contrary.

I would, then, respectfully but earnestly ask each of you to give this accompanying paper—"Prospectus Declaration of Principles and Appeal"—a careful reading, and, if consistent with your conclusions regarding it, I would request your indorsement of the scheme and purpose it proposes, given in the form (or some such) of the accompanying card.

In regard to the style, etc., in which this paper is written, particularly its diffusiveness, and the appeal to the feelings as well as to the reason, please notice that in its basic statements it declares the significance of the Emotional with that of the Intellectual, and that, therefore, to be consistent, even, it must address itself to the emotions as well as to the intellect. 'Tis agreed that culture, as well as information, is necessary; that the state of the mind—the state of the feelings as well as the degree of knowledge—is an important factor in a full growth. 'Tis not all in the picture—there is much in the eye. We need *sensibility* as well as *sense*. We need the desire to do, as well as the knowledge to do. We must aim at the—*to Be* (of Emerson), as well as the—*to Do* (of Carlyle.)

Still, I do not by any means put forward the style of this paper as that for the journal. This paper differs in this respect, for reasons which may suggest themselves; moreover, this phase in the journal will be governed by some of you who are experts in style—in presentation and exposition. "UNION IS STRENGTH!" "United we stand, divided we fall!"

I am, dear friends, your co-worker for increase of Culture and development of Science,

W. M. BOUCHER, 122 Varick Street, New York.

[A CARD.]

In the sense in which I understand the term "scientist" to be used by Mr. Boucher in the paper he denominates a PROSPECTUS, DECLARATION OF PRINCIPLES AND APPEAL, I may be classed as a scientist; and I indorse, with thanks to the author for his statement of them, the principles, method and object of said paper. And it does seem to me that, under the circumstances and upon the grounds put, that the "Appeal" to the rich is most reasonable, and that it ought to meet with success. I will cheerfully contribute a share of the literary aid, and counsel, for the success of so noble a project as proposed.

THE LORD'S PRAYER

FOR ADULTS,

In the New Catholic Church.

DEUTO-CHRISTIAN.

Oh, God! Thou All-Embracing and All-Permeating Spirit of Complex Truth, Goodness and Operation in the Entire Universe; Thou who inhabitest alike Earth, Heaven and Hell; who presentest Thyself to the Thoughts and Imaginations of Men as Human, as Divine, or as Infernal and Satanic, according as in Thine essential Wisdom may best serve our Development into the Ultimate Perfection of an answering Complexity in us; we pray Thee to accomplish speedily Thine own work in the world, realizing the Reign of Universal Principles in each Individual Soul, and in Society, the Collective Life of Humanity, thereby wholly incarnating Thyself in Man. Lead us into the Knowledge of all Truth, though it may crucify every Affection, and set aside every Cherished Opinion; and into the Practice of all Good, though it may present itself to all others in the guise of Evil. Transcend in us the Simplicity of Early and Provisional Ideas, and enable us to comprehend and illustrate in Life that Infinite Variety in Unity which is the Divinest of Harmony. AMEN.

KING WEALTH DEAD—THE MODERN THINKER AT FAULT.

[We welcome to our columns this first installment of the incisive logic and practical wisdom of WILLIAM WEST, the able friend and champion of the workingmen, the veteran agitator, the earnest and sincere devotee to the rights of man—in a word, a good Pantarchian.—EDS.]

FOR WOODHULL & CLAFLIN'S WEEKLY:

"Lay not up for yourselves treasures on earth, where rust and moths corrupt and thieves break through and steal."

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Heaven."

"Take no thought for the morrow what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed."

"Sufficient unto the day is the evil thereof."

An extract from an article by D. Goodman, on "Wealth as King," taken from the "Modern Thinker," appeared in No. 19 of your WEEKLY. An impulse to bestow a few words upon it is irresistible, and you will please find room for them in your columns.

Mr. Goodman is, perhaps, an authorized exponent of Positivism. I do not know whether he is or not, or whether there be in existence any school, university, or church competent to confer such authority. If, however, he be a recognized teacher among Positivists, there must be many scholars who will not concur in the conclusions to which he has arrived on the subject of this extract.

The writer hereof has but a limited acquaintance with the writings of Positivists. It matters little. A knowledge of words does not scientifically precede a knowledge of things. If, however, to recognize the Laws of the Universe as they may be discovered, and conform one's action thereto—if to recognize Correlation of Forces in the various kinds of Existence, resulting in Evolution or Development, or the production, dissolution and reproduction of its forms—if to admit so much discovered truth is to be a Positivist, then this writer is one. But it is a new thing to him that any Positivist, or the adherent of any Philosophy whatever has discovered that in the course of this universal Evolution and Development, the possession, or rather exhibition or manifestation of Intellect, Wisdom and Goodness (attributes of the true Ruler) is limited to any one person, or to any number or class of persons. Yet Mr. Goodman virtually asserts that such a discovery has been made.

"Capitalists constitute a great power in the land. They cannot be destroyed. If they were civilization would perish. They must, therefore, be accepted, held responsible, and put in authority instead of their creatures. Better than monarchy, better than republicanism, better than democracy, is the rule of capitalists controlled by moral considerations."

This is briefly the substance of Mr. Goodman's discovery in Positivism. What is it but to say that existing possessors of wealth came rightly by it, are equitably entitled to it and are alone competent to determine its uses. There is, it is true, a provision made that they shall be under the "dominion of a wise, all-powerful public opinion," in addition to "moral considerations." But the weight of this dominion must be very light indeed, since the instruments of its exhibition, the press and the lobby, law and religion, are confessedly in the hands of the capitalist, and he is governed by purely selfish aims, which, it would seem, according to Mr. Goodman, despite the inconsistency, must be identical with the "moral considerations" referred to.

Now, if true moral considerations, which ignore all merely selfish aims, were to influence present possessors of wealth,

they would first inquire whether they had come honestly or equitably by their wealth. If pursuing this inquiry they should discover, as they most assuredly would, that they came by their riches in virtue of certain privileges unjustly conferred upon them by law, to buy and sell land, labor and money, would such moral considerations prompt them to relinquish those privileges? The "Spirit might be willing, but the flesh is weak." If there be any fact in history better established than any other, it is that capitalists cling to their privileges and discard the lessons of morality at such times (like Mr. Goodman), complacently accepting the inevitable. Suppose, however, that for once capitalists might, perchance, be willing to part with their legally ill-gotten gains, would not their first step towards restitution be to convene a meeting or meetings of the people to consult with them as to the means which should be adopted in disposing of the wealth in question? Or, if this method of disposing of it should not be preferred, would it not be at once given to the State (as representing the people) to dispose of it as the people might direct? It was taken from the people, or that portion of the people by whose labor it was created, and manifestly it should be returned to its creators. Any other disposition of it favoring a select number of persons would be the rehabilitation of privilege, reproducing the injustice thence resulting, honestly, we suppose, sought to be avoided.

There are then two parties concerned in the production and accumulation of wealth—namely, the privileged and the unprivileged, or the spoilers and their victims. What right has any Positivist to ignore an actual force? Dear Mr. Goodman utterly ignores the laborer. "Tread on a worm and it will turn." There is here a force which is overlooked, and this is the history of labor. But no matter. As this great wrong could not have been indicted upon the laborer except he submitted to its infliction, so it cannot be redressed without his co-operation. There is absolutely no other redress, unless by the independent voluntary action of the wronged, through a Revolution in the State, effected by the exercise of the right of Suffrage (where that right is fully or even partially allowed), they may be able to substitute their rule for that of the wrongdoers. In this country and in Europe, to-day, such a Revolution in the State implies the Abolition of all privilege, and Equality of Rights and Reciprocity of Duties, as the end; and Direct Legislation, by the People as the means. Here, its precursors are the nucleus of a new party, already organized and calling itself the New Democracy, the New England Labor League and the (several Trades represented in the) National Labor Union. There, its precursors are the Land and Labor League of Great Britain and Ireland, and the several International Associations of Workingmen. Capitalists cannot too soon anticipate the triumph of this Revolution in Labor by yielding to those "moral considerations," independent of purely "selfish aims," which, it is claimed, should, and will in the future, control their action; for the day is not far distant when, if something be not done by King Wealth to prove his "title clear," that monarch will be deposed and dethroned, and his subjects be installed in his place, for weal or for woe.

But, be this as it may, it is certain that the confusion and anarchy and misery, occasioned by the rule of privileged capitalists, exhibited in the production and distribution of wealth must continue and increase, until in some way, either with the co-operation of the capitalist, or by Revolution, the laborer, who is the creator, shall have become the owner and controller of the product of his labor, which is the creature; and, in either case, the discovery will still remain to be made that in the Order of Natural Evolution and Development, Intellect and Wisdom and Goodness become the exclusive prerogatives of a small portion of the human family called capitalists, who are thereby divinely qualified to rule the other or largest portion, known as laborers. Despite the natural vanity of the individual (it cannot be too often repeated), Everybody is more intelligent and wiser and better than Anybody, although Somebody may, for the time being, seem to have been most intelligent, wisest and best, since there must needs have been a first discoverer, first teacher and first exemplar. Nature works no impossibilities; every effect may be traced to an adequate cause; and the necessity and services of leaders or princes, must perforce be granted. Notwithstanding the first discoverer is always excelled by subsequent explorers, the first teacher surpassed by his pupils, and the first exemplar overwhelmed with wonder, and almost affrighted at the magnitude and character of the duties imposed, under different circumstances, by him unforeseen, made apparent by a faithful application of his own principles upon his imitators or disciples.

Away, then, with the wild phantasy that because King Wealth does rule in the present his reign must be perpetual. As well might it have been said, as, indeed, it probably was said, in the days when warriors only were kings, and stalwart men hewed their way to the thrones they sat upon through rivers of blood shed by their own red hands, that they, and such as they only, could ever reign. Those days have passed. The sword has yielded to the purse. And so, likewise, the reign of King Wealth shall cease, and property be Democratized. Indeed there can be little doubt that a time will come when there will be no Kings of any sort, nor even Presidents, and when he will be accounted chief among men who, fearing the results of no merely human agency, exacting no submission from his fellows, "commands not, nor obeys," yet cheerfully renders unto all their dues, and performs every duty incumbent upon him,

doing right only for the wrong because it is wrong. Pantarch.

Modern Thinker, m

New York, Sept. 23,

PROFESSORS NO

PROF. WILLCOX:

Dear Sir—Passing your letter relating pertaining to "Conv irrelevant, I select erroneous statements. First, "I object responsible for your

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doing right only for the reason that it is right, and avoiding wrong because it is wrong. And this man may be called Pantarch.

Modern Thinker, make a note of it.

New York, Sept. 23, 1870.

WILLIAM WEST.

PROFESSORS NORTON AND WILLCOX AGAIN.

PROF. WILLCOX:

Dear Sir—Passing over the fine satire of the first part of your letter relating to myself personally, also that portion pertaining to "Conventions" and "Resolutions," as entirely irrelevant, I select and reply only to your complaints and erroneous statements.

First, "I object to your trying to make me and others responsible for your views."

Allow me, my dear sir, to say that if such a construction is possible to my articles, I am certainly guiltless of any thought of including you in the catalogue of leaders referred to. But, you are familiar with the adage, which contains that wholesome advice of putting on things that fit?

Still, I will answer that farther; and in so doing shall reply also to the immediately succeeding sentence, to wit: "When you say that the woman suffrage movement will abolish marriage, or that it can only win on that platform, you say what you may prove hereafter."

I am quite certain of never having said either of these things—certainly not the last; because I have not the slightest doubt that the franchise will be granted to women before the expiration of the next Presidential term, possibly before the adjournment of this season's Congress—surely this winter, if men in power keep faith with our candidate for the Presidency, Mrs. Victoria C. Woodhull.

My aim throughout has been to show how inadequate to any practical use suffrage would be to women, so long as marriage, in its present form, exists.

Whoever depends upon another for the means of living, is virtually bound to defer to that other's opinions, and obey their behests to a greater or less extent. In the matter of voting we see this principle exemplified, or rather before, every election day, by the heads of the various departments and capitalists, who give their employee's the alternative of voting with the master or losing their places.

This is no exaggeration, as you well know, if your curiosity in the interest of universal suffrage has ever led you to investigate the relations of employer and employed, as regards politics.

Two-thirds of all the male employers in this city see to it that this alternative is understood, either tacitly or directly, to the end of securing the election of their choice of candidates.

The male employee has a choice; he can seek elsewhere for the means of livelihood if, perchance, the consciousness of being a free-born-American citizen-with-a-sovereign-right asserts itself over place and pecuniary considerations.

This, however, seldom happens; and men yield themselves to the influence of the hour rather than incur the discomfort of being temporarily out of employment, and the trouble of seeking new.

Now, when to this power over the dependent is added that other and stronger one of marriage which gives woman to man, and at the same time leaves her no choice of masters, of what effective value do you think the right of suffrage would be to the individual?

This fact being so clear to my mind I cannot understand how any person who has devoted almost the term of my reasoning life-time to the cause could fail to see that the marriage rite is an insuperable barrier to the independent exercise of the right of suffrage by women.

It was on that view, and that only, that I based my argument—quite sufficient, I think, and quite unanswerable.

If I conveyed the impression that some of the leaders saw this matter in the same light that I do, and refrained from saying so for, to them, justifiable reasons, I inadvertently said what I honestly believe.

Either that, or they do not take in the whole situation. I prefer, however, to credit people whom I respect with skill rather than stupidity. But if you choose to credit them with the last and include yourself, that's your affair, not mine.

Now, if you want the facts which strengthen my belief, here they are: I have many times, figuratively speaking, been patted on the back by Mrs. Stanton and Miss Anthony, whom I regard as the only leaders in the movement, for uttering those very radical views which you assign as the cause of "new faces" retiring from our meetings.

I have held many and long conversations with Miss Anthony, expressing myself to the same effect as in those articles, to all of which she heartily assented; but always with the caution of "not too fast; we shall lose ground if we say those things in public."

That sentence comprises the only point of difference between her and me on the conduct and end of the movement.

Your covert insinuation in the words, "Allow me to tell you that you were denounced and driven away," as if my leaving were a compulsory instead of a voluntary act, needs no refutation to those frequenters of the meeting who were my friends.

But for the benefit of those who, not knowing, might be imposed upon by the cunningly constructed phrase, I will simply state that I withdrew from disgust at the utter irrelevancy and rapidity of the proceedings.

The persons who told you they were afraid to come lest

their name be seen in the papers in connection with my views, are probably the same ones who told me they shouldn't come again if they had to be inflicted "with that fools talk," referring, as I then thought, to a certain Mrs. Blake.

I am quite convinced that I made myself obnoxious in those meetings to those persons who had connected themselves with the movement for the purpose of making it serve themselves instead of they it, and I am equally convinced that my obnoxiousness did not consist in silliness or baseless assumption.

If a Philadelphia editor paid my articles the high compliment of being convinced by them, I am satisfied with my success, and repaid for my labor.

I do not seek to "saddle" my opinion on the movement, nor the workers therein; but if, through the expression of my opinions, the movement assumes another than its wonted aspect, and persons become stultified, is that my fault?

Or, are natural consequences to be denounced as the result of malicious designs?

I own to the fact of having committed one error in regard to the articles in question—that of retaining the same heading for all, as if I were exposing instead of expressing, when I know that only one other of all those engaged in the work holds the same or similar opinions as those contained in the last article.

Cordially, and with very great respect,

SARAH F. NORTON.

THE GOLDEN GATE TO THE KINGDOM OF HEAVEN—WOMAN HOLDS THE KEYS.

What has all the world's learning and wisdom accomplished hitherto for the effectual salvation or redemption of humanity?

Nothing whatever in the integral sense; nothing effectual; nothing that can even promise to put an end to wretchedness and crime. If the future has nothing better to offer than the past we might inscribe on all human institutions in gigantic letters the word FAILURE! and resign ourselves, as many have done heretofore, to concentrated selfishness and the pursuit of sensual comfort as "our being's end and aim," while the world rolls on in its devious course, repeating from age to age the same sad story of turmoil and strife—of transitory hopes and gloomy realities.

The same crimes, the same destitution, the same despair and suicide, the same insanity and folly, the same unavailing strife and war against fate, still constitute a large part of human history, and the philosophic statistician can give us an approximate estimate in advance for the coming year.

Two thousand years of religion, a thousand years of literature and science, have accomplished, what? They have softened the ruggedness of the barbaric ages and gilded the exterior of society, but the more essential barbarism is here still. The era of brotherhood among men, the reign of peace and plenty, is as far off as ever.

Away, then, with the quackeries and falsehoods that have ruled the world so long, and perpetuated the barbaric ages without giving us one glimpse of true civilization. Let us ask

WHAT DOES COMMON SENSE DEMAND.

It demands for the removal of evils that we remove their causes.

Then, let us ask, what are the causes of human degradation, crime and suffering?

They are simply the brutality, stupidity and consequent ignorance of mankind. Are these removable by the agencies heretofore employed? Let twenty centuries of signal failure answer that question! Then, let us ask, are there any means not heretofore tried that promise any better result? Are there any means by which we may abolish poverty, ignorance, disease, crime and misery? If there are, then it is by such means that we may naturally hope to

INTRODUCE THE MILLENNIUM.

However grand this expression, however wild this thought may seem, we defy any candid and intelligent reasoner to withhold his consent when we have fairly stated the possibility and pointed at the method of realizing this transcendent hope. We do distinctly affirm that it is entirely possible to banish all the evils that now afflict the world, not only "war, pestilence and famine," but pauperism and poverty, crime of every grade and variety, insanity and suicide, social discord, corroding grief, and, in short, all the long catalogue of miseries, evils and vices that afflict mankind, and which are generally believed, even by the intellectual leaders of the race, to be inseparable from humanity. If these magnificent results were only probable we might rightfully

SUMMON THE WORLD

to consider, adopt and carry out our suggestions. But, if they are not only probable but undeniably certain, surely we have a right to demand the co-operation of all good men and women, and to claim for this gospel of redemption the profound attention of those to whom it is mainly addressed.

Our space does not allow the philosophic discussion or illustration of our theme. We can only state briefly what we mean, and leave to our readers to supply our suggestions in their own reflections.

Every rational thinker recognizes the inevitable connection of cause and effect in all possible events. In reference to the human race, this law of cause and effect is carried out in the laws of hereditary descent. Every child derives its organization from its parents, and, although we do not know to what extent each parent may influence each child, we know that every congenital quality of any child came from one or both of its parents.

This being the case it follows that all the evils which afflict society are self-perpetuating. The selfishness and violence of passions that exist in one generation must be transmitted to its successor, and this unvarying transmission of psychological and physiological peculiarities enables the statistician to predict in advance the social condition and the crimes of any population whose history is recorded.

It is therefore evident that the only way to arrest the transmission of social evils from one generation to another is, to discontinue the propagation of those in whom the offensive faculties are found.

The most effectual method to accomplish this, although utterly impossible in a free country, is to deprive the dangerous and degraded classes by a simple surgical operation of the ability to propagate. This being out of the question the only reli-

able method is that which appeals to the intelligence of woman. If the propagation of crime and brutality is to be averted it can be done only by the enlightened action of woman. It is equally her interest and her duty to exercise her power to arrest the perpetuation of evil, and to establish in the next generation the predominance of all that is desirable over all that is hateful.

Let women firmly refuse to assist in transmitting to posterity every species of crime and social baseness. Let them firmly refuse the dignity of fatherhood to those whose moral deficiencies, mental weakness and general incompetency place them below an honorable mediocrity. This course would, in one generation, nearly abolish crime, pauperism, ignorance and imbecility; and in a few generations more it would bring the nation acting on such principles to a condition of intelligence, virtue, happiness and prosperity, which have heretofore been considered but a visionary hope.

It is thus in the power of woman to lift the world out of the foul bog in which it has floundered so long and to introduce with the commencement of the next century the millennial era. It may be that the prospect is too much for the mole-eyed philanthropy and philosophy that are in fashion. It may be that men will look with indifference upon a millennial picture which is beyond their immediate grasp. Not so with women. To them it is a vital, personal question. The greatest happiness of women is in their children. If their children are of celestial natures they lift their mother to heaven; if they are "of the earth, earthy" they drag her down; if they are of the infernal blood that now largely infects society, they drag her down to a wretchedness that knows no alleviation. It is therefore a vital personal question with every woman—will you perform your duty to humanity by bringing in a millennial race? Will you create your own kingdom of Heaven by bearing heavenly children, or will you voluntarily perpetuate for yourself and for the world the social miseries that stamp their furrows on nine-tenths of all the faces that we meet? There can be but one answer to this question from every good woman who is capable of dispassionate reflection. But when she has answered this question it may be that she will turn upon us with the more difficult question: "How shall I perform my duty under existing circumstances?"

That question we do not desire to avoid. It is the question of the age. But first we desire to secure a general understanding of the subject and a recognition of woman's paramount duty, believing that a resolute, conscientious will cannot fail to find and to tread the path of duty, and to conquer all obstacles that ignorance, brutality and despotism have created.

Let women everywhere understand that she is the guardian of humanity; that she holds the keys of the kingdom of heaven, and that it depends upon her alone whether this purgatorial existence shall continue; whether war shall ravage and pestilence shall decimate the race; whether political and social tyranny shall crush human hearts and aspirations; whether brutality shall occupy broad continents, and moral corruption fetter and putrify in our mighty cities. These are the questions that woman must answer. She must answer in full view of her responsibility to Heaven, to her own conscience and to the countless millions of the future. Her answer will soon be heard, uttered with all the solemnity and self-devotion of a bridal vow, and the tender tone of that answer will be the beginning of an endless harmony.

THREE KISSES.

I had three kisses in my life
So sweet and sacred unto me,
That now, till death-dews rest on them,
My lips shall kissless be.

One kiss was given in childhood's hour,
By one who never gave another;
In life and death I still shall feel
That last kiss of my mother.

The second burned my lips for years,
For years my wild heart reeled in bliss
At every memory of the hour
When my lips felt young love's first kiss.

The last kiss of the sacred three
Had all the woe which e'er can move
The heart of woman—it was pressed
Upon the death-lips of my love.

STORIES OF DICKENS—LADIES IN LOVE WITH HIM.

Overwork had made Mr. Dickens so eccentric in his habits, that he turned day into night, and was in the habit of walking the streets of London from midnight until five in the morning.

On one occasion of these walks, the great novelist observed a lady of respectable appearance following him. Night after night she did so, and if the novelist approached her she hastened away, startled and confused. At last they met face to face, and the lady declared, in great agitation, "Charles Dickens, you have done me injury. I can no more rest. Look at me, so that you may remember me, for I desire to be remembered. You will see me no more." Mr. Dickens soon afterward ascertained that she was the wife of a colonel in the Indian army. In a few days came a casket of ebony and ivory to the novelist, containing a portrait of the lady, a lock of her hair and this note: "I have loved you madly, but the love I have given you I owe to another. I am of my own free will going to another world, where I may think of you without treachery. Pity me." It was signed, "The lady of the other night." Mr. Dickens flew to the house, to find that she was dead, with a dagger in her heart.

Another of these stories is of a female of more aggressive character. This woman fell in love with the novelist, and wrote him ardent letters, to which he sent no reply. She determined on revenge, and tried to stab the novelist as he was coming out of a theatre. But such was the humanity of Dickens, that his only desire was to save the unfortunate woman from the legal consequences of her infatuation. He snatched her from the witnesses of her attempted crime, thrust her into the carriage, put his coachman in it to keep her quiet, and himself ascending the box, took the whip and drove away.

The late Labor Congress in England discussed the following questions:

1. Trades Unions and Legislation.
2. Mines Regulation Bill; the Truck System, and Weekly Payment of Wages.
3. Employment of Women and Children in Agriculture, Factories and Workshops.
4. Convict Labor versus Free Labor.
5. Application of Arbitration and Conciliation in Trade Disputes.
6. Reduction of the Hours of Labor.
7. Co-operation and Industrial Partnership.
8. Taxation, Imperial and Local.
9. Education, Primary and Technical.
10. Direct Representation of Labor in Parliament.
11. International Combination of Labor, War, Standing Armies, and their Injurious Effects.
12. Utilization of Waste Lands, and Unemployed Labor.

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No. 21 Park Row, New York.

All subscriptions, advertisements and business letters must be addressed to

WALTER GIBSON, Publisher,

No. 21 Park Row, room 25.

WOODHULL & CLAFLIN'S WEEKLY.

OUR FUNDAMENTAL PROPOSITIONS.

1. The Universal Government of the Future—to be the United States of the World—The Pantarchy.
2. The Universal Religion of the Future—to be the New Catholic Church—Its Creed, Devotion to the Truth, found where it may, and lead where it may.
3. The Universal Home—Palaces for the People—Domestic and Industrial Organization—The Scientific Reconciliation of Labor and Capital—Sociology, or the Science of Society—Universal Reconstruction on a basis of Freedom, Equity, and Universal Fraternity.
4. The Universal Science—Universology, based on the discovery and demonstration of Universal Laws, inherent and necessary in the Nature of Things, permeating all spheres and reconciling all differences; with its accompanying Philosophy of Integralism.
5. The Universal Language of the Future—Alwato (Ahl-wah-to)—The Future Vernacular of the Planet based on and derived from the Principles of Universology.
6. The Universal Canon of Art, derived from the same Principles; and, pre-eminently, the Universal Science of Man (Anthropology) as the Exponent of Duty, the Model of Art, the Guide of Social Reconstruction, and the Revelation of the Mysteries of the Universe.
7. The Universal Formula of Universological Science—UNION, DUISM and TRINISM.
8. The Universal Reconciliation of all differences—The Harmony of the Race, through the Infallibility of Reason, Science and Demonstration—The Co-operation of the Spirit-World with the Mundane Sphere—The Inauguration of the Millennium, through Science, aided by the ripening of the Religious Sentiment in Man, and the confluence of the Two Worlds.

Mr. Andrews' Leading Articles will be found on the Fifth Page.

NEW YORK AND OSWEGO MIDLAND RAILROAD.

The Philosophy of "Curves," "Grades," &c., and their Relations to Margins—The Development of the Resources of the State the Ostensible Purpose—Financial Skill Required—Illegal Subscriptions.

The road of this Company was announced with the usually plausible statement, that it was to develop a portion of the State of New York, not yet penetrated by improvements, and lying figuratively waste—wanting only enterprising brains and laboring hands to develop it. To this was added the usual clap-trap of "shortest distance" between the lakes and the metropolis of the State.

Under such peculiar conditions of great benefit to the State and to its grand metropolitan outlet, there should have been no want of patriotic devotion to this "much needed improvement," and we find it was entered upon with all the spirit of energy, ability, self-sacrifice and integrity, which

characterize the "man who made himself," in the various adventures, from running a canal boat to running a State Legislature, which delighted, before the defeat of the Emperor, in being styled that of the Empire State.

In the latter capacity, he would be a dull man who would not learn the best mode of "locating" a road regardless of curves or grades, by which the largest advantage might be gained to the President and Engineer-in-Chief. By such a system of location, especially if it should lead to costly tunnels, the greatest margins occur, from which the incidental "profits"—which in old-fashioned honest language would be called frauds—can be worked up successfully by the Chief Engineer if he is able "to dust the eyes" of a President of integrity, but unskilled in engineering tricks; but far more readily if such President be full of modern railroad enterprise, devoted to developing the country, skilled in the danger of canal navigation, and sagely experienced in the mysteries of Republican Imperial legislation.

The New York and Oswego Midland—blessed with all the advantages of engineering experience—and elevated by a president of the highest order of modern railway talent, canal and legislative experience, into whose eyes neither dust or water could be thrown with sufficient force to impair that peculiar vision, which sees self—always plainly and to advantage—entered upon its career of "developing the State." Its line of survey and location has been as tortuous as the track of that serpent

"Which wriggled in and wriggled out,
Leaving the seeker still in doubt
Whether the snake that made the track
Was going in or coming back;"

directing its course to each city, town or village that held out the promise of a large subscription, and abandoning any one, because of engineering difficulties, so soon as a larger subscription reduced those difficulties in another direction. In this way, and all for the sake of economy in construction, and the purest desire for development of the State of—individual gain—has the line of the road been lengthened out to a lineal distance—not yet determined, because some towns are "still in doubt" as to the "wriggle" which will be made, and which, if it is in the wrong way, may make the way too long for them.

The negotiations of the bonds of this Company are in the hands of a private banker—Mr. George Opdyke—whose reputation is as immaculate as that of any canal navigator, or ex-Speaker, of any Legislature, and whose efforts have been unwearied in the course of money getting; but, notwithstanding his great experience in politics and finance, and his purity and skill in investments, he has, it is said, not been able to put off upon the confiding public more than a few thousand dollars worth of these bonds in the past week at the "low figure"—but probably, when all is known, large rate—of 85 per cent.

Possibly Mr. Opdyke may not have as good a "lay" in this negotiation as Messrs. Little John and Lowe have in manipulating the "town subscriptions" along the line; but he is so skilled in water frontage and pier work, that surely he should make the negotiation pay some way under the turnings of his acknowledged financial skill. It is well known that not even fire could "do" him out of gun contract profits during the war; and if he fails in getting the *quid pro quo* for his trouble, he should insist upon a Serrell divide of the ten per cent. commission upon the town bonds which Little John and Lowe have, or are to receive, for influencing these subscriptions. In this divide celerity will be an important element of success; for if rumor be correct, Lowe has already invested \$30,000 of his gains in a "brown stone front," and Little John, being less in desire that way, and more economical in "location," has invested in one at \$20,000 in a rural district.

Railroad plunder has every variety of phases, according to the skill of the manipulators; but we would scarce expect that these last would infringe upon special laws for the sake of the ten per cent. commission to two of the directors. But such seems to be the case, and danger of no ordinary kind stands in the way of leading a township like Monticello to exceed by nearly \$100,000 the subscription prescribed by the State law—and nearly all the townships in Delaware, Sullivan and a portion of Orange Counties to overtax themselves, by going beyond the lawful amount

as prescribed by statute, in their subscription to this most modern of developing Railroads.

Under such illegal work as this, the entire township aid authorized by State law is void, and the astute banker, Opdyke, may find that inquiries will show that the bonds sold by him are not clean either in their origin or principle, and that neither principal nor interest can be provided for by a road whose capital nominally is fixed at ten millions, the subscriptions to which, lawful and unlawful, do not much exceed, if any, the half thereof, and whose cost and equipment, including the projected tunnels, through a country most of which is but a wilderness, cannot fall far short of \$100,000 per mile.

We have much more to detail on this subject, but our space does not admit of its insertion in this issue—not even that part of the road which is to come through New Jersey.

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

Exciting Times in Middletown.

MILITARY CALLED OUT.

CONTEST BETWEEN THE BLIND AND LAME.

Practical Results of the Exposure of Fraud.

Middletown, the midway station of the fraudulent Air-Line Railroad, was in commotion on Monday, because of the failure of the New Haven and Willimantic Railroad Co.—a company which, notwithstanding all its arrogant boasts and the assertions of its Chief Engineer, was unable to stand a single column of the truthful statements of this journal—statements put forth in time, fortunately, to save many honest contractors from absolute ruin.

These unfortunate men have, for about four months, been beguiled by the promises of the Engineer-in-Chief, General Serrell, that the amounts due them would be paid; but month after month they were forced to stand the drain upon their own means, getting but little from the Company.

Messages were sent them in the pompous and inflated style of embryo generals, that "this Company contracts for nothing, through me, but what it pays for." Blind confidence in a General's honor kept the poor fellows in heart until warned first by an *exposé*, and second by empty pockets and pinched stomachs, they gathered round the office of the Company, demanding a settlement. They did not go singly or in pairs, but in a body, believing, as they had failed in all individual efforts, that a collective one would be more effective. They were disappointed; the office was bare of available assets, the treasury was empty of everything in semblance of money. Threats were made to pull down the office. The demonstrations were sufficiently forcible to cause a requisition for the military; Hartford was notified to be in readiness with her soldiery; but the contest of assembled forces was suspended for a single-handed combat. This was of no ordinary character, for it was between the blind and the halt.

Contractor Lee, who had lost an eye, possibly in some former scrimmage, singled out as his object the President, Lyman, who is lame of a leg. Lee felt his courage rise; he ascended the office steps, turned for a moment toward his brother contractors, and called out, "Boys, I'll have the money, or there shall be a blind man or a cripple in jail to-night."

With a wild wave of the hand and true Irish grit, he rushed in, seized the "cripple" by the throat, and exclaimed, "My money or your blood!" It is not necessary to record the struggle; repeating promises, and eloquent pleading were all in vain, for Irish justice held the throat until there was a slight disgorgement of the funds. One-eyed Lee came out, waving his hand in triumph, and exclaiming, "I went in, boys, and have got this"—showing a paper that looked like a promissory note. "There ain't any use in waiting, but go in, and try the hug, boys, and may be ye'll bring it." The "boys" had all the disposition, but they were kept back by promises and by the military. Threats were made to punish the illustrious General and Chief Engineer, who, fortunately for himself, got out of reach immediately after the exposure of the condition of the Company.

The exposures we are now engaged in making will purify the country of much of the fraud which is ruining the laboring men. It will strip some of the shoddy and mushroom bankers of the false credit and glitter they have assumed, and we trust will so far clear the moral business atmosphere that honesty will breathe once more freely, and legitimate enterprise will go forward unchecked by frauds and villainies against which they have so long struggled.

The Oswego Midland Railroad exposures, which we

commence in this number in all its affairs as shown in this Air-Line result.

THE DOMINANT

PRINCIPLES TO BE ITS LABOR FRAG DISCERN THE TRU TIONS FOR THE FU FINANCIAL REFORM GOVERNMENTAL PO LEAD THE PEOPLE

All things that b from small beginning born in a single hum the world. All pri with more or less r These general propo ments of matter and the same rule of gro society forms no exce

In the past, all par the immediate pas having a basis in pri and will have their tial things—in such out absolute change tegration before the that have existed at tion—of death, and to galvanize them i transient. Nearly s be built have been try has had existenc cratic and Whig pa various issues of pe which do not strike seek to cure have engaged the attenti the effects of the p permanent foundat has been fragments little there, but ne causes of the diffi

But now that th a better enlighten and a general susp unity in all the they have heretof of the ills they ha most earnest and core, and it will n work in a commo will spring from th To illustrate wh the tariff questio though revenue found that it is a of the different e earth. The ques same point, whil grow out of the simple question o future time, can people.

It is evident, t the present pres and fundamental these are so int one of them must as there are no o The first and mo a perfect financia money except gol factually explode in this question. raise between la he main question. side issues will prune the brand the axe to its roo the side issues: t they possess thi settled. Let us we have of weigh tween the repres soon adjust them

The second gr terminates the cha of equality. No an equality that privileges of life equality will gua tems of governm

common in this number, will develop even more rottenness in all its affairs and negotiations than has yet been shown in the Air-Line, and will doubtless lead to a like result.

THE DOMINANT PARTY OF THE FUTURE.

PRINCIPLES TO BE ITS BASIS—THE LESSONS OF THE PAST—ITS LABOR FRAGMENTARY—THE PEOPLE BEGIN TO DISCERN THE TRUE ISSUES—THE THREE GREAT QUESTIONS FOR THE FUTURE TO SOLVE: THE QUESTION OF FINANCIAL REFORM, THE QUESTION OF EQUALITY AND GOVERNMENTAL POWER—WHO SHALL BE THE MOSES TO LEAD THE PEOPLE OUT OF THEIR POLITICAL EGYPT?

All things that become great and permanent proceed from small beginnings—from points or centres. An idea, born in a single human mind, has spread until it has moved the world. All principles, when demonstrated, spread with more or less rapidity, until accepted by the world. These general propositions apply universally in all departments of matter and mind. The exact sciences proceed by the same rule of growth that material formations obey, and society forms no exception to the general law.

In the past, all parties have been merely transitional. In the immediate past they approached more nearly to having a basis in principle. The parties of the future must and will have their foundation in permanent and substantial things—in such things as can be improved upon, without absolute change—without a complete process of disintegration before the next growth can begin. All parties that have existed are now undergoing the process of dissolution—of death, and though there may be an attempt made to galvanize them into life, it will be but spasmodic and transient. Nearly all special issues upon which parties can be built have been exhausted during the period the country has had existence. The old Federal, Republican, Democratic and Whig parties fought and lost and won over the various issues of policy, of finance and revenue, until those which do not strike at the very heart's core of all the ills men seek to cure have been used. All these issues that have engaged the attention of the past have been themselves but the effects of the principles that yet remain to become the permanent foundations of the future. Thus the entire past has been fragmentary in its work, doing a little here and a little there, but never delving deep enough to touch the causes of the difficulties that were sought to be remedied.

But now that there has dawned upon the minds of men a better enlightenment, a broader and a deeper consistency, and a general auspicion, at least, that there is a principle of unity in all the various supposed differences on which they have heretofore contended, they are seeking the causes of the ills they have thus far failed to cure; some of the most earnest and penetrating have struck at their very core, and it will not be long deferred that the people will work in a common unity to perfect the Government that will spring from this final discovery.

To illustrate what is intended, it is now discovered that the tariff question is not a question of revenue at all, though revenue results from its operation; but it is found that it is a branch of the question of the relations of the different commodities of the various parts of the earth. The question of finance is also traced back to the same point, while all the various issues of policy that grow out of these questions resolve themselves into the simple question of present availability, and these, in all future time, can never again find inspiration for the people.

It is evident, then, after a careful analysis of all that the present presents that there are really but three great and fundamental questions for parties to build upon, and these are so intimately connected that a party adopting one of them must necessarily also adopt the others; then, as there are no other issues there can be but one party. The first and most important of these questions is that of a perfect financial system. The idea that there can be no money except gold or its representative has been pretty effectually exploded; all our material prosperity is involved in this question. The strife that it is the policy of some to raise between labor and capital is simply a side issue of the main question. Settle the main question and all the side issues will settle themselves. It is simply folly to prune the branches of the tree we would destroy. Lay the axe to its roots, then the tree will die. So it is with the side issues; they require to be settled all the time, and they possess this peculiarity, that they never remain settled. Let us have as absolute a standard of values as we have of weights and measures, then the differences between the representatives of labor and capital would very soon adjust themselves.

The second great question supplements the first and determines the character of its operations: it is the question of equality. Not the mere equality to be and to do, but an equality that extends to all the varied phases, duties and privileges of life for all the people that live. This kind of equality will guarantee to every person living that no systems of government shall exist that operates to the advantage of a part of the people at the expense of another part.

It will guarantee to every producer the right to dispose of his products anywhere in the world without being forced to pay for the right to choose where that shall be; it will guarantee to every person living an equal right to a voice in the determination of all questions of administration, and it will give no person, or number of persons, any right to any kind of control over others that others have not over them. A system of complete justice would begin to flow from such an equality, which would soon harmonize all the apparently divergent interests of humanity.

Out of these two questions grows a third which, when presented, will cover all that is not reached by the others; and this is, the extent of control a government should be invested with, and compelled to maintain, in order that there should be nothing but unity in the movements of the people.

The party that shall begin its career by assuming the true issues of these three great questions, will be the dominant party of the future. Let it begin with but one member, as it undoubtedly will, it will spread with tempest rapidity in all directions, until the masses of the people, who are now looking eagerly for a Moses to lead them out of Egypt, shall feel their souls permeated with the spirit of the last and grand formation of political parties.

THE UNIVERSAL REPUBLIC.

THE UNITED STATES OF THE WORLD.

ONE GOVERNMENT FOR ALL THE PEOPLES OF THE EARTH—THE PRINCIPLE DEMONSTRATED IN THE UNITED STATES—KNOWLEDGE IS FREEDOM—WAR A CIVILIZER—THRONES IN THE WAY OF A BETTER CIVILIZATION—THE DESTINY OF EASTERN EUROPE—THE THRONES OF EUROPE ALL TO FALL.

Events tending to one government for all the peoples of the earth, are happening with such wondrous rapidity, that the most advanced in hope for such a consummation can scarcely arrange and systematize them in the grand programme they have conceived and in part formulated. The spirit of unity is abroad in the whole world, and no nation nor people who are intellectually advanced upon the ideas of the past can withstand its effects. Even the supporters of crowns and thrones, and the persons who occupy and wear them, are made the seeming willing instrument by which this spirit accomplishes its purposes. Kings and Emperors may propose, but the God of the Universe will and most surely does dispose, and cause their machinations to enlarge their power and to fasten it upon the peoples forever, to turn upon and rend them, and thus "the wicked are made to praise the Lord."

The idea of the people being competent to form governments to suit them, without the aid of the "divine rights" of kings, which fact was made practical enough to impress the world by the United States of America, has spread, and become the soul's desire of all peoples who can distinguish between individuality and the necessity of being controlled.

All peoples among whom knowledge has been generally diffused, rebel against any and all kinds of tyranny. Knowledge, or, more strictly speaking, the enlargement of the mind, is freedom of the soul; this existing, slavery in any form cannot long exist, whether it be to a master for labor or to a king for allegiance or to a spiritual authority for matters of conscience. All forms of self-imposed control are tottering, and will soon find a common grave, never again to be resurrected to usurp powers that until now have been necessary in the Drama of General Civilization. We have said before that it is not in the programme laid out for the march of civilization over the world that the war being waged in France should cease. War, in the first order of civilization, was the principal instrument for its diffusion. War, in the second order of civilization, was the means by which the several centres of civilization were made comparatively equal to each other, so that the process of assimilation could operate simultaneously in all parts of the world. War, in the third order of civilization, will exist until the several centres, which were a necessity for the previous order, shall have been swept away, so that there may be but one centre, one heart, one controlling power, from which will proceed the magnetic chords of sympathy and the vitalizing currents of life, which shall pronounce humanity an accomplished Community of Brothers.

One grand, terrible, but final desolation must sweep over the world, to remove from the path of civilization the very obstacles that were established by the sword; they were reared, have done the work allotted them, and must now be removed, that other powers, better adapted to the things they have accomplished, may assert their sway. People fail to see in all these things the "march of time," but there are those who know that the peoples of the earth are subject to the self-same law of evolution that is observed by all the kingdoms below them. As hurricanes, earthquakes and volcanic eruptions are parts and parcels

of the economy of the universe, so, too, are wars, famines and pestilences a part of the natural order of its peoples, which must express themselves until the peoples shall have outgrown the conditions that make such things possible.

These considerations are suggested by the state of things in Europe that have been precipitated by the war now being waged in France. All the elements of revolution and the sentiments of freedom that have been so long suppressed, yet still growing, have been released throughout the entire of Central and Southwestern Europe, while the engagement of all the powers of France and Germany in mutual destruction permits the huge paw of the Russian bear to stretch out toward the decaying Turkish Carcass unrebuked. The intimation that Russia, Austria and Italy are preparing to take advantage of the engagement of Prussia and France confirms what we suggested that their refusal to interfere in favor of France and peace meant; they have schemes of their own to work out, similar to those Prussia is arriving at. If Prussia must become greater than a united Germany, they will keep pace with her ambition by dividing the remainder of eastern Europe between themselves, without asking the advice or the consent of Prussia, France or England.

Thus there is being prepared in Europe that which shall ultimate in relieving its peoples from the sway of kings and emperors forever. The Spanish crown fell of its own weight of iniquities. Imperialism in France has been laid low by the very means it took to strengthen itself. The tide that is thus sweeping away the thrones of Europe cannot be confined to its present limitations, and the time may be measured, even by months, when those of Italy, Austria, Germany, ay, and England too, with all the rest of Europe, with the possible—but not the probable—exception of Russia, will follow the path cleared by Spain and France. Monarchies in the world are already doomed. It needed, but this effort on the part of Napoleon and Bismarck to let loose the demons of war that shall lay them all low.

Let it be well remarked and remembered, that war in Europe will not cease, so long as there are monarchs left, to make war possible. The time has come in the affairs of the world when the rights of the enlightened people must be recognized; and though confusion and temporary anarchy may for a time threaten to submerge the peoples, they will ultimately emerge from their sway, and rise to the dignity of self-government, and thus will be continued the steps which are advancing toward the United States of the World.

Commodore Vanderbilt, Major-Gen. Heintzelman, Mr. McMurdy and George Odyke, and their Connection with Insurance Companies.

SHOULD NOT THE LANCET BE USED WHEN THEY ARE FOUND ROTTEN? No one can doubt how important a part insurance companies play in this nineteenth century. How essential to the existence of the merchant and capitalist is fire and marine insurance—how sacred are the obligations assumed by every man who, in any capacity, links his name with that of a life insurance company, in its solemn pledge to provide for the widow and fatherless!

PHILOSOPHY OF CHEAP INSURANCE.

Thoughts like these passed through our mind when we took up for perusal some Insurance Journals of this city, and, incited by their reading, gave the subject more attention, and asked ourself the question, Can any one afford cheap insurance, either the beneficiary under the policy or the shareholder in the Company? Can the beneficiary, under the policy afford to find that policy to be worthless after the ship is wrecked, the house burned, or the "life returned to the God who gave it?" Can the shareholder afford to discover, too late, that by cheap insurance and no surplus, with other mismanagement of officials, his capital is lost forever?

IMMENSE COMMISSIONS.

These are serious questions. In one New York paper, we find 160 insurance companies advertised; 63 of these are life insurance. We find among these companies quarrels for precedence, and a cutting down of rates, which is sure to be disastrous. One life insurance agent is offered by a company, as commission, the whole of the first annual premiums he might get!!! It is intimated that fifty per cent. commission is often regularly paid, and what besides is kept secret.

IMMENSE EXPENSES.

After quoting the figures in the Insurance Department at Albany for 1865, '66, '67, '68, we read: "The expenses exceed the amounts paid to the widows and orphans by over \$7,000,000, and 'commissions' alone amounted to over two-thirds of that sum. This is frightful, and if continued, cannot fail to lead to bankruptcy. The money thus squandered away is all furnished by policy holders, many of whom must make extraordinary efforts, and submit to heavy sacrifices, to raise the means for securing their families."

We find the giant life insurance company, with its forty millions of dollars of cash capital, simmering down from a quarrel with Mr. McColloch, who has nothing to say against the company or its solvency, but a great deal against alleged malpractice of its officers—which he does not seem able, however, to make evident.

MR. MCMURDY AND THE FARMERS' AND MECHANICS' LIFE INSURANCE COMPANY: MAJOR-GEN. HEINTZELMAN AND THE MUTUAL GUARANTY LIFE ASSOCIATION: THE PROTECTION THEY OFFER.

The delusive and reckless ideas concerning "life associations," already brought out in this community, to the eventual detriment of those still in their "salad days and green in judgment," who may be led to believe the statements of Mr. McMurdy and the Farmers and Mechanics' Life Insurance Co., are again displayed by the concern called the "Mutual Guaranty Life Association," under Major General Heintzelman, almost in as many words pronounced an illegal affair by the Superintendent of Insurance at Albany, and shown to be in principle deceitful and capital by competent actuaries, and stated by one of these actuaries to offer

When the tree was a healthy, living tree; when it was

Having then, by this maturer consideration, arrived

But it is not only in the social circles of private or public life that men shall be ennobled and strengthened inhaling the aroma of a divine life from those who move with the angels, but in every sphere of duty and power. In the Senate, where laws and national policy are determined, the same influence will be felt as well.

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HOUSEHOLD EXPENSES.

in various columns, and they are interestingly read, and the paper and the house and the people are all the better for it.

Let woman be educated in accordance with the destiny which she is to realize as the source of social attraction—the organizer and the executive power of a thousand schemes for social progress. When a man of a nation is thus educated and made conscious of the power they wield and the mighty tasks they can accomplish, war, pauperism and crime will be suddenly and cleanly swept away. In every noble undertaking in which they engage men will speedily co-operate, and their emulative labors for the world's redemption will transcend all that has ever been known.

No reformatory enterprise can afford to neglect the attractive power of woman. When that power is properly understood, and organized to operate by its resistless magnetism, all obstacles to the progress of society, whether from the reign of selfishness at present or the hoary barriers of bigotry erected by the past, will yield before a new power hitherto unappreciated in its boundless potency.

WHY IS IT NOT MURDER TO TAKE LIFE?—Such a question may seem superfluous, and perhaps it is except under an aspect it is seldom viewed. Every one will concede that it is murder to take the life of a human being. But the very pertinent question arises just here, when does human life begin? The beating of the heart, modern science tells us, never begins; that is to say, there is no time in the whole process of the growth of the human body from the moment of conception until death, that pulsations of life are not present in what is to develop into the perfected body. Where, then, shall the line be drawn, on one side of which it shall be murder to cause these pulsations to cease, and upon the other not murder?

This question becomes one of great importance when it is known that a considerable proportion of the number of lives actually conceived never reach the age of birth. Many women who would be shocked at the very thought of killing their children after birth, deliberately destroy them previously. If there is any difference in the actual crime we should be glad to have those who practice the latter, point it out. The truth of the matter is, that it is just as much a murder to destroy life in its embryonic condition, as it is to destroy it after the fully developed form is attained, for it is the self-same life that is taken.

Women who do not wish to bear children have no right to conceive them; and they who, having conceived them, then destroy them, are murderers; and no amount of sophistry nor excuses can, by one iota, mitigate the enormity of the crime. They do even more than murder, they virtually commit suicide, for no woman can practice this crime without in part destroying her own life. Some idea of the extent this crime is practiced may be gathered by noticing the number of women who complain of "weakness." Some remedy for this terrible condition is loudly demanded. Can any one suggest a better than to so situate woman, that she may never be obliged to conceive a life she does not desire shall be continuous?

No doubt very many will demur to the treatment of such delicate subjects. For ourselves we do not think a subject upon which the welfare of the human race depends should be ignored, upon the plea of delicacy. We intend to do all that lies in our power to break down the barriers that have shut these supremely important matters from free and open discussion. We do not believe any unfortunate conditions should be left to run their ruinous course upon any such frivolous and senseless pleas as this one of abortion has; but while we shall at all times freely discuss the matter, objectively as to its results, we shall not forget to look at the matter subjectively, to find the remedy, which, if we mistake not, is in granting freedom and equality to woman.

THE BEST SEASON.—Everything promises well for New York for the rest of the year. People from the West, North and South are to be seen everywhere. They are unanimous in the opinion that immense stocks of merchandise are to be purchased and that immense quantities of produce will soon begin to flow hither. Money is abundant for all legitimate business purposes: in this most people are disappointed, as they had looked for considerable stringency. The great reduction of the public debt has, no doubt, had very much to do in making money plenty. A wonderful country is this, that has so nearly recovered from the shock of the most terrific war of modern times, in the short space of six years. Freedom we enjoy to the greatest possible extent; we still want better justice and something approaching equality for all the people: give these, and the prosperity we have known will sink into insignificance beside what we should then have.

The Charleston Courier says a young lady of that place has just celebrated her wooden wedding by marrying a block-head.

I saw in your paper a very pithy thing, to wit:

The Woman Question.—Can you let me have twenty dollars this morning? **The Man Question.**—Where is the dollar when I give you ten last week?

Now, out of every ten married men, I presume, answer their wives in that manner when they ask for money. In fact, I have been the confidant of several married ladies, and all have complained bitterly to me of the rude, ungentlemanly manner of their husbands when they had to get money from them, no matter for what purpose. Why do men marry unless they are willing to support their wives and families?—or else, why do they not marry those who are able and willing to support themselves and their husbands?

On reading the above quoted item, I was reminded of a conversation I once had with a cousin of mine, Mrs. Hester Grantley, whom I was visiting at the time. The cook, who always went to her own home at night, had come in for the money for next day's marketing. Hester had none, and had to ask some from her husband. A moment or so afterward she entered the library where I was in the most excited manner, exclaiming:

"I do declare, Cousin Nellie, that if it were not for my sick child, I would not live another week under the roof of my husband."

"Why did Norman seek my acquaintance, and then woo me for three long years, if he did not think me worthy of being trusted with a few paltry dollars? Or, if he thought I had not mind sufficient to be judicious of the outlay of his money, how could he risk my being the mother of his children?"

"Now, Nellie, it is useless for you to try to make me think my husband acts or speaks as a husband is bound by laws, both human and divine, to speak and act to his wife: for although I have borne with his rudeness and niggardliness for over twenty years, I never have been blind to the fact that he has morally forewarned himself in that he has not kept his marriage vow. It is, however, useless complaining, for all men are more or less brutal toward their wives. I asked Norman for market money. He flew in a rage, and exclaimed: 'I gave you ten dollars on Monday last; what have you done with that?' Now, you know, Nellie, that four dollars and eighty cents of that was for the washerwoman, and thus I had only five dollars and twenty cents for all the three days' marketing; and you also know, Nellie, that Norman expects to have a variety of dishes on the table, and that everything shall be the best that can be gotten in the market; and I am sure, too, that he eats fully a third of all that is eaten at the first table. I vow, I do believe Norman would not offer me a dollar from one year's end to another, if I did not ask for it, nor would he care how I got it, so long as he was not publicly compromised. If women had not stronger principles than men, I do believe that three-fourths of the married women would go astray."

"Oh, Cousin Hester!" I exclaimed, "do not talk so excitedly. You know that you only feel and speak thus because Dr. Grantley has wounded your pride as a wife."

"No, no, Nellie. My husband is a narrow-minded man, and thinks, as I have no means independent of him, that he can play the tyrant, and make me afraid to ask him for money. At what a sacrifice does he thus save a few dollars! The loss of his wife's faith in his honor; and also the loss of her freshest and warmest love. I almost dread to see him come into the room where I am, if I have had to replace any of the crockery ware, or bed linen, or kitchen utensils."

"Well, dear," said I, "your lot does seem a hard one for you to bear; but I believe there are but few wives whose husbands have tried to make them truly happy. Men seem to grow more fond of money and less fond of their wives as years roll around. If you will be advised by me, however, you will never let the world know your griefs, for you will meet with little sympathy, but much condemnation from your own sex. I have heard many ladies say he had the most loving heart and best disposition of all the gentlemen with whom they are acquainted. Mrs. Brown was speaking in very eulogistic terms of your husband the very last time I saw her; she said there was not a better man in the States! Yet Mrs. Brown affirms that she has never had occasion to ask Mr. Brown for money since she has been his wife, and that she has her own way in everything. And I really believe she is the supreme head of the firm of Brown & Brown! But why do you take it so to heart? If your husband is so close most likely he is careful in all ways of money, and your children will be the better off for it."

"No," she exclaimed, "it is not as you suppose; my husband does not lay by the money kept from his family, but he spends a deal in bar-rooms, coming home each time poorer in pocket and poorer in honor! Why, Nellie, do you think Norman would refuse me money if he put it to good uses? O, no, for he knows full well I never misapply it; and, besides, did you not observe that he handed what he gave for market to Bridget, and not to me? He had taken just enough wine, or other liquor, to make him insolent to his wife; but he never becomes what the world calls drunk, nor, indeed, does he ever take so much as to make him incautious in his insolence or imprudent in his speech to any one of his own arms! Why, Nellie, there are many men in my husband's profession in this city, who have not half of his lucrative practice, and who have larger families than ours, and yet who are much better off than we are, although they have always lived more freely and better than we have ever done! But those men spend their money in their families, not in treating other men. O, death would be so welcome, were I only childless! I am tired of my wearisome existence! There is but little joy independently of the love of one's children in a married life. Little joy and no honor is ever associated in my mind with the name of wife. No, Nellie, dear, if you take my advice you will never enter wedlock."

"Ah, cousin, it is a melancholy fact that but few profit by the experience of others; yet, rest assured, I shall never marry any man of whose high sense of honor or truthfulness I have ever entertained a doubt."

How thoughtlessly is that woman's happiness thrown away by her husband, thought I, as I laid me down to sleep. And yet he says he loves her.

Just as I was about to lay aside my pen, another instance of the mental blindness of husbands in general has been brought to my knowledge.

The bell rang, and shortly afterward the waiter brought me the card of a lady visitor. On entering my drawing-room, I was surprised to see my visitor so gayly decorated, for her husband received a fixed salary of three thousand dollars a year, and there sat the wife with her majestic form draped in the richest and most costly of furs, silks and velvets. The one walking suit would cost fully one year of her husband's salary. She arose gayly and came forward, exclaiming:

"Oh, Nellie, I came to show you these beautiful gifts, which I received yesterday from a bachelor friend. You know," she continued, "there can be no real harm in accepting gifts from an unmarried man. You know him, Nellie—it is Mr. Harris."

"Ah, Beatrice," said I, "how is it that you have become sufficiently intimate with Mr. Harris as to permit him to offer you presents, and presents of such value?"

"Now, Nellie," she responded, "you are as prudish as I used to be before I married; but Joe says it is proper to receive presents from unmarried gentlemen, and that I owe it to him to make a genteel appearance, and that he could not afford to buy me such things."

"But, Beatrice, dear, what will the world say to your having received such costly presents from Mr. Harris? Will your good name not be handled rather rudely?"

"O, Nellie, how frightfully you distort all such things! Why, I assure you that the greater number of my married friends receive presents from gentlemen; and how else could they live? for men never will give their wives enough to keep their families honestly and ungrudgingly. Why, I know that Mrs. Ware's husband does not give her ten dollars a week for all her wants, and that she has to resort to many little petty meannesses in order to eke out the miserable stipend; and she could not get along at all, only that her daughter lets the young men know, as if by accident, when a new dress, or a dozen gloves, etc., would be so great a treat."

"My husband has stipulated, however, that Mr. Harris is to lead all our friends to suppose that my furs are a wedding present from my husband, on the last anniversary of our wedding."

So, thought I, your husband has deadened all the noblest workings of a naturally noble nature, in order to save a few dollars! What will he gain? Ashes!

MISDAMES EDITORS:

I notice in your weekly issue that there is one topic upon which you have never touched, and which would, I think, be very interesting to your readers, and the right adjustment of which would tend more to the advancement of civilization throughout the world than anything else that I know. In the first place, what are the most important events, that have ever transpired in the course of the last century? Are they not the two great wars, one of which has, and the other of which is now occupying the attention of men, with speculations as to what will be the natural results of such an incident in the world's history. We look now on every side of us, and we hear of nothing but anarchy and bloodshed, and then we look at the causes, and at the effects which such a state of things will have on the minds of our people. Do we not hear it denounced in the pulpit, and in every place where men most do congregate? Can and ought such a state of things to exist, in this present nineteenth century? Can such a state of things exist longer, and the whole world go on and not take any notice of it? The answer most assuredly is, No! We, as a civilized nation, will not allow it.

Supposing that during our great struggle between the North and the South we had nothing of more importance to fight about than these two powers now have, that are engaged in this cruel and unjust sacrifice of human lives, do you suppose for one instant that Europe would have calmly looked on, and allowed us to butcher one another? Far from it. As it was, did not England use her utmost endeavors to arouse an interference by denouncing the whole war as a base subterfuge to make the South succumb to our side of the question—the annihilation of slavery? And what does England say now?

See America with her proud banner of liberty flying from every school-house and church, proving to mankind the great blessings of a free and enlightened Republic. As American citizens we have a right to feel proud of our national institutions, nurtured under the goddess of liberty. But why do we look calmly on and see this awful conflict and not raise a finger to protest against it? Now is the time for the great American nation to have her say, and put in her voice in the great council of nations. It is time we were up and doing, proving to the world our right to step in and put an end to causeless and useless bloodshed. America is fast becoming the most powerful of nations—what with her vast extent of territory, open to the whole world to join us in developing, and the immense influx of population flowing in from all parts of the world, she will in time far exceed any other nation in wealth, civilization, education and prosperity. They all will feel proud to cultivate our friendship and hold us up as an example for all other countries to copy and endeavor to emulate. But Europe even now cannot but respect us. We see ourselves looked up to already, in a sense, by the whole world as a nation of indefatigable energy and perseverance; holding out to all nations the right hand of fellowship, and welcoming them to come under the Banner of a Free Republican form of Government.

The time has, therefore, now come for America to intervene, at least by her influence, in the settlement of European affairs. France should now have an opportunity to redeem herself as a nation by following in our footsteps. The world does not censure her for being thus madly led on by a man impelled by no other motives but self-aggrandisement. In this controversy she has awakened the sympathies of the whole world, and she now occupies a better position in the estimate of mankind than she ever did. She should have an opportunity now to redeem the character that she has heretofore sustained as a civilized nation, and retire from this revolting and heart-rending war with right on her side as a courageous and free people.

G. W. N.

The question of woman suffrage was brought up in the platform committee of the late Republican Convention in Iowa, but the proposition was rejected unanimously.

FINANCIAL AND COMMERCIAL.

A very fallacious argument has been the rule, because gold has been considered "money" that all currency is "credit;" this at first blush would seem to be still further strengthened by the proposition that gold is only merchandise. By no means, however, is all currency credit. All bank currency is credit. All currency that is not legal-tender for contracts and debts is credit; but a currency which is of itself legal-tender is money, because it is itself intrinsically valuable. All the uses one has for money it fills; it not only meets all demands that "credit currency" can meet, but it fills other and specific demands that bank currency cannot. It is receivable for nearly all Governmental demands upon the people; it pays taxes, and cannot be refused by any one in payment of contracts and obligations. Such a currency has all the features and characteristics of money, except that in our practice, it has not been receivable for duties upon imports. Had greenbacks been made legal-tender for all Governmental purposes, they would have been "real money," having intrinsic value, of which nothing short of the absolute destruction of the country and death of its inhabitants could have robbed them. The gold fallacy, however, prevented Congress from seeing the real drift of what they did, and the country, therefore, must yet a little longer be blinded by the thought, that gold is the only money.

The only argument which is at all tenable, that converts anything that has all the qualities of merchandise into a measure of value, is, that the article thus rendered costs at all times, and in all countries, the same labor to produce it. This test every one knows is not applicable to any single thing the earth yields; and as little as to any other does it attach to gold, and, therefore, gold in itself is subject to fluctuation, and can in no sense be considered an absolute measure of anything. This country, since California began to yield her gold, has been a great producer of the precious metal; that is, a certain amount of labor has produced a larger proportionate quantity of it, than has generally been produced in this or in other countries; consequently we have been large exporters, not of money, but of gold, in its character as merchandise; very much of this has been exported in mass, uncoined, in which condition not even the most rigid gold stickler will pretend it is money.

Hence it follows that we do not need "money" to balance our accounts with other countries; we need particular kinds of merchandise which we have in larger quantities than we have use for, or which other countries need more than they do some merchandise they have which we require more than they do; which system brings about exchange, the sum total of which is commerce. If commerce were left to regulate itself without any interference to prevent the natural flow and reflux of the products of the earth, as stated above, there would soon become established permanent courses for certain products to take which should still further localize all kinds of labor, and render each of nearly unvarying profit. It is this interference with the natural demand and supply of the various parts and peoples of the earth that breaks down the equilibrium of labor and makes possible the extreme unequal distribution of wealth.

It will be seen then that all questions of finance and commerce are intimately connected, while those of labor and capital grow out of the conditions they make possible and inevitable. To properly understand the relations of labor and capital, and to harmonize them, demands a correct comprehension of the basic principles of economy which relate to finance and commerce. If these were based in correct universal principles there could be no questions to settle between labor and capital. Hence it is that it becomes specially requisite at this time, when labor is rising to a sense of the unjust position it is confined to, that these questions of finance should be agitated as the most important ones for adjustment. To begin at the root of the evil is the philosophic way to deal with all the ills of society as it is with all ills which result in the gradual evolution of all departments of the universe.

For a measure of value and to aid exchanges then, there is required a currency, or medium, that does not possess any of the characteristics of merchandise, that is not a commodity nor a product in any sense of those terms, but something that has intrinsic value of itself, being a true representative of value, and of equal and absolute value at all times and under all circumstances and changes. Such a thing would be money, and anything not possessing these requirements is not worthy the name of money.

The question arises then, can there be anything formulated or brought into use that would possess all these requirements under all circumstances? It is quite certain that there never has been, as yet, anything used as money that was as absolute as a dollar, as a pound is as a pound, or as a foot is as a foot. A pound is just a pound under any and all circumstances; so, too, is a foot a foot under the same; and so is a gallon, and so is a cord of wood, whether a greater or less number of any of them are required at one time or another for use, they are always a pound, a foot, a gallon, or a cord, and no more nor no less. Now, what we require is a measure of values of just as fixed and absolute a character as any of these. When this is acquired then just as unvarying value will attach to the measure of values as there does to those measures. Money is but another name for values, and the dollar is one of the divisions of its measure. There is no more reason why money should fluctuate in its capacity of measuring or of being measured, than there is that the foot should grow longer or

shorter, or the pound greater or less, and there is just the same reason why it should not.

Then, the products of the earth once placed upon this unvarying standard, the cost of producing each different product would determine its exact value, and in time the producers of each kind would be upon an exact equality in regard to the value of their products. It is the attaching, in practice, of absolute value to something that can have no absolute value which makes possible all the various degrees of poverty that belong to the laboring or producing classes. If these inequalities are to be remedied, there is but one method by which it can be done—that is, to reduce our money systems to the same fixedness that we have reduced all our other systems to. This once done, all labor will gravitate to an equality, and capital will become its best ally instead of as now, its apparent enemy, while each of these interests, and all divisions of each of them, everywhere in the world, would become mutual, and by so being would prepare the way and lay the foundation for that grand harmonization of society which must precede the practical co-operation of mankind, as brethren under a universal unitary government of the United States of the World.

DRAMATIC NOTES.

Miss Seebach, the noted German actress, made her first appearance in this country last week as Marguerite in the play of "Faust." The chief interest of the piece lies in the love displayed by Marguerite for her tempter, and in her final scene of madness. Miss Seebach's impersonation of Marguerite is that of a lovely and innocent girl, pervaded by a holy and absorbing passion. Faust replaces her God. The incense of her pure soul enfolds his image in a mist and blinds her to all but his beauty and grandeur. Her tongue falters as she replies to his words, and so much is she physically dazzled by his presence that her limbs give way at his embrace. His arm, intended simply to encircle her, upholds her from falling. His slightest wish was a command, and she granted his request with joy. For this compliance, right in the eyes of Nature and abstract truth, but contrary to the laws of society, she was degraded, shunned and driven from her home. Shame drove her to destroy her new-born child, and her brother lost his life in attacking Faust. Grief for her child, grief for her brother and grief for herself drove her to madness, and in his portrayal Miss Seebach displayed an originality and a power that justified the great reputation she had earned.

The subsequent performance of Marie Stuart by Miss Seebach justified the laurels she won in Marguerite. The Elizabeth of Miss Veneta was also received with much commendation. She somewhat resembles Miss Jananuschek in aspect.

GRAND OPERA HOUSE.—In great contrast with the tearful drama of "Faust," is its travesty, styled "Le Petit Faust," an opera bouffe, which was produced on Monday, at the Grand Opera House. It served to introduce the troupe lately arrived from Paris, comprising Mademoiselle Montaland and Mademoiselle Sully, as prima donnas. The opera was splendidly mounted, and the scenery, chorus and ballet, good, but the voices of the leading ladies were very light and of small compass. Those of the prominent male performers were correspondingly indifferent, but the airs were all lively, and accompanied with good acting. The jokes were highly pertinent throughout, and the business of the piece no less so. We were present only during the first act. Faust keeps a school for both sexes, and the older boys and girls are perpetually kissing each other in his absence. He is an old man, with white hair. Marguerite is brought to him as a new scholar. He becomes fascinated with her beauty and roguery, and she plays coarsely upon his senses. She pulls forward her low-necked corsage and displays her bosom, into which he eagerly peeps. She then lifts her skirt gradually above her boots, and reveals very shapely continuations encased in pink silk. Faust stoops down to lift the skirt a little higher, and wriggles and quivers at the sight like an old satyr. The exhibition is disgraceful, and exceeds in prurience anything that has yet appeared upon the American stage. In the subsequent scene Mephistopheles appears, and transforms Faust into a youth, as the price of his soul. On again meeting Marguerite Faust dances a frantic can-can with her, and closes the act. The music is enlivening, and the audience is steeped in a loose jollity throughout the entire performance.

FIFTH AVENUE THEATRE.—The dramatization of Wilkie Collins' novel of "Man and Wife" continues to draw crowded houses at Daly's pretty theatre. The heroine, played by Miss Clara Morris, is a governess in Lady Somebody's house. She becomes engaged to the son of a noble family, and, inasmuch as a marriage with her would cause a change in his invalid father's will, she consents to be his wife without a ceremonial until he can marry her without detriment. Lovely as the heroine is, in disposition, her lady employer overlooks the fact, and busies herself with suspicions of what in no way concerns or affects her. In the meantime, the heroine's lover becomes enamored of a rich young widow, and wishes to withdraw from his former pledge. The scene is laid in Scotland, and as he had written her a letter announcing an intention to marry her, he was, according to Scotch law, considered lawfully her husband. He took her London and tried to procure a divorce. English law, at that time, allowed divorce only for infidelity. He felt ensnared and tried to procure her murder, but, in doing so, met his death. There is an unfortunate woman in the piece, who had been subjected to a drunken and brutal husband, who seized her wages and from whom the law allowed her no escape. She poisoned him in self-defence. If the English law had been less stringent in regard to divorce, neither of these two persons would have been driven to crime.

OTHER THEATRES.—The two burlesques at Lina Edwin's new Theatre are well mounted, but a mass of silliness. The sprightly Lotta continues to draw well at Niblo's, and pretty Mrs. Scott-Siddons has the house at Wood's Museum. "Rip Van Winkle" pursues its career of prosperity at Booth's, and Mrs. Oates draws tolerably at the Olympic.

MISS NILSSON.—The crowds which attended Steinway Hall at the first concert of Miss Christine Nilsson, do not diminish, and the marvellous purity of her voice continues its charm.

CORRESPONDENCE CROWDED OUT.

A correspondent advises that this country should interpose in behalf of France. He also sends us a glowing description of Staten Island and its advantages. He deplores the apathy of residents there regarding its progress, and recommends the establishment of a building association, which would erect cottages for individuals of moderate means, and draw them from their confined city residences.

In the Third District of New Orleans resides an old gentleman named Jules Pardo, 86 years of age, who for more than thirty years has not had a tooth in his head. Some six weeks ago, however, his gums began to itch and swell, and very soon he began to cut some teeth. He has now a full mouth of young teeth, which are growing finely.

John Jackson, of Good Ground, Long Island, is 115 years of age, and the oldest man in this State. He still works on his farm.

TWO LITTLE KITTENS

Two little kittens, one stormy night,
Began to quarrel and then to fight,
One had a mouse, the other had none,
And that was the way the quarrel begun.

"I'll have that mouse," said the big cat
"I'll have that mouse," said the big cat
"I'll have that mouse," said the big cat
"You shan't have that mouse!" said the little one.

I told you before 'twas a stormy night,
When the two kittens began to fight;
The old woman seized her sweeping broom
And swept the two kittens right out of the room.

The ground was covered with frost and snow,
And the two little kittens had nowhere to go;
So they laid them down on the mat at the door,
While the old woman finished sweeping the floor.

Then they crept in as quiet as mice,
All wet with snow and cold as ice,
For they found it better that stormy night,
To lie down and sleep than to quarrel and fight.

THE DOWN TOWN RESTAURANT.

NASH & FULLER, NOS. 39, 40 AND 41 PARK ROW, 117, 119 AND 151 NASSAU STREET.

Millions of dollars yearly pass through the hands of restaurant owners in New York. The hotel kept upon the European plan and the restaurant system of living are becoming yearly more popular among our cosmopolitan population. Restaurants of every grade are to be found with prices suited to the purses of all ranks in society. They to the main born, with a figurative silver spoon in their mouths, affect such places as Delmonico's. But the business man and woman, the large masses of well-to-do people, who make up the active population of a great commercial city, know the value of such an establishment as Nash & Fuller's, with its openings on Park Row and Nassau street, and popularly known as Nash's, formerly as Crook's Park Row Restaurant. It is a first class place in one respect certainly. No better food, or cleanly and well-ordered table service can be found in the city. Another thing stamps it as a No. 1 place of resort. Both gentlemen and ladies of the highest character in the world of financial and newspaper business are seen here daily at their mid-day meal. Horace Greeley, Manton Marble, John Swinton, Ex-Surrogate Tucker, Dick Connolly, Victoria Woodhull, Eleanor Kirk, Mary E. Tucker, Laura C. Holloway and numerous other town celebrities are almost daily seen hurrying into Nash's between the hours of twelve and one, noon.

Mr. Nash, the gentleman whose name is now familiarly attached to the place, as Crook's formerly was, is one of the most genial and kind-hearted of men. His face, beaming with content, shrewdness and benevolence—a rare combination—is well known to the struggling working women of New York. He is a true woman's rights man, whose actions, even more loudly than his words, proclaim him, what God made all men to be, the friend of friendless women, the admirer of all deservedly successful ones.

Had he lived in the middle ages, he would have been dubbed, the knight of the soup ladle and the toning fork. His coat of arms would have been composed of every emblem of good cheer imaginable, heaped upon the hand of a grateful woman, in whose slender fingers could be seen a pen. That pen is now one of the most valued and successful ones in New York. Mr. Nash's generous kindness armed it for its first start in the world of letters.

MYRTLE SOAP.

We do not generally feel confidence in Distribution or Gift Enterprises, but the high character of the Board of Trustees of the "Myrtle Soap Company," whose advertisement will be found in our columns this week, make their firm an exception. Not only is the soap which they manufacture of superior quality, but every purchaser of five dollars' worth of the soap obtains more value for that amount of money than could be got in any other soap, but will also participate in a chance at the Distribution of the Premiums offered to purchasers, varying in value from \$100 to \$25,000—the price of a valuable brown stone house in Brooklyn, which is to be among the premiums distributed.

The General Agents and Managers, the Danforth Brothers, are gentlemen of known character in our city, having established for themselves a reputation among business men, that guarantees the management of this business with fidelity and strictest integrity toward all concerned.

The President is the well-known Hon. John C. Palmer, of Hartford, Conn., one of the largest business men in that State, and a Director of the Connecticut Life Insurance Company. His name added to that of the rest of the Board, insures the confidence of all who become acquainted with the enterprise. The office of the company in this city is at No. 40 Murray street.

The human body contains phosphorous enough for four hundred ordinary two-cent packages of matches, but not quite sulphur enough for them. There is water enough to drown a man. The sodium in a human body of one hundred and fifty-four pounds weighs two ounces one hundred and sixteen grains. There is iron enough for a good-sized penknife blade, and enough magnesium to form the silver to a dozen rockets.

ELASTIC SPONGE.—Perhaps there has been nothing brought into common use that deserves more consideration, when health and comfort are the objects desired, than Elastic Sponge, in its application as a substitute for hair, moss and feathers, for mattresses. After constant use for a long time, we have no hesitation in pronouncing our judgment upon it, as the very best material that can be used to sleep upon. All the objections that were urged against it we find either pointless or entirely gratuitous. Our attention has been called to this material by the appearance of an advertisement of it in another column to which all parties interested are respectfully referred.

HALLT, DAVIS & CO.'S GRAND PIANOS.—No better evidence may be adduced of the great excellence of these instruments than the following document, which appeared in the Boston papers some months since:

National Peace Jubilee Association, Boston, May 31, 1869.

Dear Sir,—I take great pleasure in advising you officially that at a meeting of the Executive Committee of this Association, held on Saturday evening, it was, on motion of Mr. E. D. Jordan, unanimously voted, "That if any pianos are to be used in the performance at the Coliseum, they shall be the Grand Orchestral Pianos of Messrs. Hallt, Davis & Co."

I remain, gentlemen,
Respectfully your obedient servant,
HENRY G. PARKER, Sec.

Messrs. W. Redfield, Phelps & Co. have the instruments on sale at 927 Chestnut street, Philadelphia.

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Dr. Rice's Antiphlogistic cures Corns, Bunions, Nails, Tender Feet, etc. By mail, 50 cents per package.

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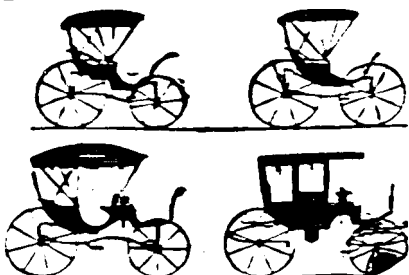
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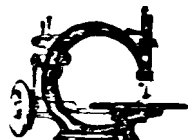
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On Tuesday, September 27,
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Makers' Suits and Dresses. Children's Walking Coats.
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An inspection of our stock by the ladies of New
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lited.

JAMES MCCREERY & CO.,
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A.—JAMES MCCREERY & CO.,
Broadway and Eleventh Street,
will make on Monday, September 26,
a grand exposition of every description of Dress
Goods suitable for the season. A full line of English
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A fine assortment of Plaids in Velours, Crape Cloths,
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7:30 A. M.—For Easton.

12 M.—For Flemington, Easton, Allentown, Mauch
Chunk, Wilkesbarre, Reading, Columbia, Lancaster,
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2 P. M.—For Easton, Allentown, etc.

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

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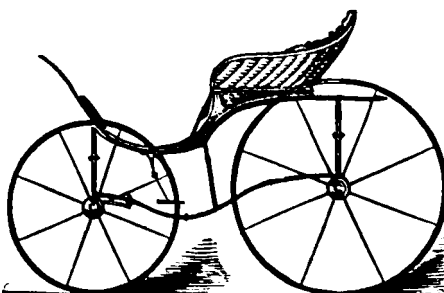
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"I have brought your dinner, father,"
The blacksmith's daughter said,
As she took from her arm the kettle,
And lifted its shining lid.
There is not any pie or pudding,
So I will give you this:
And upon his toll-worn forehead
She left the childish kiss.

The blacksmith loosed his apron
And dined in happy mood,
Wondering much at the savor
Hid in his humble food;
While all about were visions
Of prophetic bliss;
But he never thought of the magic
In his little daughter's kiss.

While she with her kettle swinging
Merrily trudged away,
Stopping at sight of a squirrel,
Catching some wild bird's lay,
I thought how many a shadow
Of life and fate we'd miss,
If ever our frugal dinners
Were seasoned with a kiss.

DRAMATIC ART—PAST, PRESENT AND FUTURE.

SEEBACH—LE PETIT FAUST—LATTER BABIES OF THE PERIOD—JO JEFFERSON—SCENERY AND MUSIC.

It has been suggested by a dramatic critic of no mean pretensions that "the condition of the modern stage, even regarded with the utmost leniency, is one that justifies the disparaging comments of old playgoers, with whom it is the habit to scoff. But," adds our critic, very fairly, "that which may be looked upon as a declension may, upon analysis, prove to be a transition."

Yes, that's the very thing. Our great republic itself is in a transition stage, and the drama of its great metropolis is what the drama in all ages has ever been, a reflex of the condition of its age and peoples. The spectacular drama is the demand of every people in the infancy of their dramatic life, and is not ours in its infancy? are we not simply engraving the European drama upon the American stage? Have we as yet our Shakespeare, our Goethe, our Handel, Beethoven, Mozart or Verdi? Have we ever produced an Offenbach? No; all art, but especially dramatic art, is but in its crude embryo stage in America. Whatever we have on the boards are but repetitions of European art Americanized to suit the strong, sensuous and feverish appetites of our growing people. We make everything as spectacular as possible, because it draws the million.

Fisk, that prince of railroad and steamboat men, is our greatest showman, and well does he understand his business when he brings over Montaland, the handsomest Frenchwoman of the age, to grace the boards of the Grand Opera House in the new opera bouffe of the coming season.

MARIE SEEBACH,

the German Ristori, finds appreciation in our Cosmopolitan City, even with the disadvantages she labors under at the Fourteenth-street Theatre. Those disadvantages are these: The scenery is cheap, and the machinery by which it is moved so clumsy it is necessary to drop a green curtain between every scene, making eighteen or twenty breaks in the play of Goethe's Faust; the audience kept in an excruciating condition in the meantime, with absolutely no music to enliven the dullness or break the terrific stillness that comes over an audience who are witnessing one of the deepest of German tragedies.

Yet, with all these disadvantages, Seebach draws, and Grau will probably make more dollars out of his investment than Prince Erie will out of his. Seebach is a matchless artist. Her genius overcomes all difficulties, even that of being rather "passee" for a "Gretchen." Never did a woman on the shady side of thirty enter so completely into the role of a girl of fourteen as Marie Seebach does in Goethe's Margaret or Gretchen. She is no longer Seebach. She is Gretchen. She charms with her girlish *naïveté* in the first two acts in which she appears. In the last, the mad scene, her great power as an artist is shown.

It is to be regretted that she is not better sustained, for though Dumrooski gives a careful rendering of Faust, he is too heavy and sensuous a being for the character. Harry's Mephistophiles also lacks refinement. He is too vulgar a devil. Of the earth earthy when he should be of hell hellish.

The troupe will draw better audiences, larger—at least—when Seebach appears in Marie Stuart.

There is not a sufficient hypercritical German element in New York to appreciate that metaphysical triumph of the genius of Goethe's Faust to make the tragedy a paying investment. Manager Grau will make his money on the other great roles of Seebach.

We should and do value such talent as Seebach's in this country, as helping to manufacture the future tastes of our people.

LE PETIT FAUST

at the Grand Opera House, with Celine Montaland, sensuous, imperial, beautiful Celine, as Prima Donna, sustained by Lea Silly, no less known to the world of Paris, and such a troupe as has never before appeared upon an American stage, though it will doubtless prove a success, will fall as an educator of our people. For it must be confessed we are too apt to regard such exhibitions as mere shows. Our people, as a whole, cannot appreciate the ballet or burlesque opera as an artistic development. They may flock to such exhibitions, but 'tis because they are intensely sensuous.

LOTTA AT NIBLO'S

strikes the true vein of American dramatic taste, and she drew, as May Wilderose, in "Heart's Ease"—as pointless and meaningless a play as was ever written. 'Tis a shame that an actress who can so successfully play Little Nell and the Marchioness at the same time, and render both in a style so rare as to convulse her audience with laughter in one scene, and in the next exhibit a pathos which melts them to pity's tears, should be degraded to personate such a meaningless monstrosity as May Wilderose. Better, far better, is the sarcasm aimed against the weaknesses of human nature as exhibited in our day in

BABIES OF THE PERIOD.

now running at Kelly & Leon's Little New Minstrel House, on Broadway, opposite Eleventh street. Since the days of the original Jim Crow, Rice, we've reached the perfection of negro minstrelsy. It has become one of the greatest weapons of satire of the age. A refined and refining influence, too, has been added to its charms. The wild weird, pathos and ludicrous humor formulated in the original negro character, is idealized and rendered absolutely poetic by such artists as Harry Leslie, Sam Purdy and Kelly.

But the most brilliant genius could not succeed in entrancing an American audience at the present day, without the accessories of the spectacular tableaux and stage effects in common use.

What would

be without the shifting panoramas of that matchless scenery at Booth's? His genius, linked with Boucicault's formidable dramatizing of that most beautiful of all Washington Irving's legends, would fail to draw the houses if it does not after night, without the attractions offered by such

a business manager as Magonigle, in Witham's scenery, Joyce's costumes, and Mollenhauer's orchestra.

To those who attentively study the signs of the times, there is nothing to regret in the aspect of the American stage or the modern drama. It is far superior, higher and purer, and certainly more magnificent than were the dramatic representations of any of the peoples or nations of the past at a similar period of their existence.

EMILY VERNER.

BOOK NOTICE.

MILLER'S STRANGER'S GUIDE is the title of a book of 13 pages just issued by James Miller, 647 Broadway. It opens with many interesting historical sketches, and gives both pen and picture illustrations of almost everything within the city with which visitors are usually interested. Public buildings of all kinds are well noticed, and, in short, it contains just the information every person who is not well acquainted with the city needs at every turn in making its immense circuit.

NEW YORK, Sept. 27, 1870.

MESDAMES WOODHULL & CLAFLIN:

Under instructions from the Peace Convention, assembled at Hartboro, in Montgomery County, Penn., I beg to inclose you a copy of the 6th resolution passed at that time and place.

Very respectfully yours,

EOBERT HASARD, Secretary.

Resolved, That we have assured hope, as justice leads to peace, the women of the land, with their equal rights once secured, will, as mothers and teachers of our race, set forward the work of peace to a successful consummation.

PAPAL INFALLIBILITY.—Castralar, the eloquent Spanish orator says, in a recent address:

If all the Popes have been infallible, how is it that so many of them, according to the Church's own confession, have been mistaken? Pope Calixtus was a Sabellian; for him there was no God the Son, but only the spirit which dwelt in the Son. Pope Liberio was an Arian; the second person of the Trinity was not in his creed. Pope Zozimo was a Pelagian; he destroyed grace, and so destroyed Christianity. Pope Leo II. anathematized Pope Hecurio—which of the two was wrong? If they dissented from each other on a capital point of dogma, how could they both be infallible? The body of Pope Formosa was exhumed by one of his successors, dressed in pontifical robes, tried in public, defended as a criminal, and sentenced to have three fingers cut off—the three with which he used to bless the faithful—and then be thrown into the yellow waters of the Tiber, all of which was done. Which of the Popes was infallible—the judge or the criminal, the victim or the executioner?

SCIENTIFIC EDUCATION OF WOMEN.—Few have yet realized the enormous gain that will accrue to society from the scientific education of our women. If, as we are constantly being told, the sphere of woman is at home, what duty can be more clearly incumbent upon us than that of giving her the opportunity of acquiring a knowledge of the laws which ought to guide her in the rule of her house? Every woman on whom the management of the household devolves may profit by such knowledge. If the laws of health were better known, how much illness and sorrow might be averted! What insight would a knowledge of chemistry afford into wholesomeness or unwholesomeness of different articles of food! What added zest would be given to a country walk with the children, or a month by the seaside, if the mother were able to teach the little ones intelligently to observe the laws of nature! Above all, what untold sufferings, what wasted lives, are the penalty we have paid for the prudish ignorance of the physiology of their bodily frame in which we have kept our daughters!

COLOR AS A PROTECTION TO ANIMALS.—Desert animals, as a rule, are desert-colored. The lion is an example of this, and almost invisible when crouched upon the sand or among desert rocks and stones. Antelopes are all more or less sandy-colored. The camel is pre-eminently so. The Egyptian cat is sandy; also, Australian kangaroos; and the original color of the wild horse was sandy. The desert birds are still more remarkable for their assimilative hues. The stone-chat, larks, quails, the goatsuckers and the grouse, which abound in the North African and Asiatic deserts, are all tinted and mottled to resemble the color and aspect of the soil they inhabit.

Sammy defines capital punishment as being locked in the cupboard with the jam and things.

A PARISIAN EXPERT.—When the opera of the "Prophet" was first brought out in Paris, so great was the demand for seats that tickets were sold at a most extravagant premium. One night a young officer, who had just made an unsuccessful application for a ticket, was dexterously lightened of his watch by a pickpocket. Detecting the thief, he recovered the stolen timepiece. Then, taking the thief aside, he said: "You are an expert in your profession, and now I wish to avail myself of your skill."

"Monsieur le capitaine may command me."
"Then go immediately and relieve some gentleman of his ticket, and I will pay you one hundred francs. No hesitation! Be quick!"
"It shall be done."

In a minute the thief was back with an elegant case containing four tickets, together with a number of cards having the name of Mademoiselle Solange Dudevaut engraved upon them.

"Wretch!" exclaimed the captain, "you have been robbing a lady!"
"No indeed, sir," replied the sharper. "There is my unfortunate victim," he continued, pointing to a young gentleman who was engaged in an animated conversation with a couple of ladies within the vestibule.

"Dolt!" exclaimed the captain, "that is a lady dressed en cavalier; it is Mademoiselle Solange Dudevaut."—return the articles immediately."

"Monsieur is right," said the pickpocket. "No one but a brute would knowingly rob a lady, especially when that lady is the daughter of George Sand. Excuse me, Monsieur; I will yet find you a ticket."

In an instant the thief placed himself before Mademoiselle Solange, with a profound bow.

"Begging Mademoiselle's pardon," he said, "she has had the misfortune to drop her card case."

"Thank you, kindly," replied Mademoiselle Solange.

"Allow me to reward you for returning it."

"As to that, Mademoiselle, permit me humbly to suggest that you have four tickets in your case, whereas your party consists of only three persons."

"You then would like to have the extra ticket?" asked Mademoiselle.

"Exactly so, Mademoiselle."

"You are quite welcome to it," said the lady.

The sharper took the ticket to the young officer, who, having noticed the manner in which it was obtained, did not hesitate to receive it and pay the promised hundred francs.

MISCELLANEOUS ITEMS.

"The highest circles"—Saturn's rings.

Montgomery City, Mo., has a colored Sorosis.

Twenty married women in this country propose to become preachers.

There is talk of electing a woman superintendent of public instruction at Atchison.

A woman has carried off the \$500 prize for the best managed farm in Oxfordshire, England.

Live up to the dictates of your own conscience, and not to the dictates of another's conscience.

The magnetic well in Chicago having been thoroughly tested, the citizens think they prefer whiskey.

"It is a curious fact," says some entomologist, "that it is the female mosquito only that torments us."

The first velvet factory in the United States has been started by a French colony at Franklin, Kansas.

Coffee leaves are now extensively sold in London for tea leaves, and afford a not unpleasant and innocuous beverage.

One of the most accomplished tomorial artists of Detroit is a married woman, who is not only young but good looking.

"The Fireplace" is the name of a drinking saloon in Chicago. Any one can get warm by it for ten cents, or red-hot for a quarter.

At the annual school meeting a Lakeport, St. Clair county, Michigan, ladies were selected to the offices of moderator, assessor and directors.

GERTRUDE.—When the territory of Wyoming gets to be a State of the Union, Gertrude, of Wyoming, will become a Senator by poetic license.

Gothe says that we ought to conform to the world in trivial matters, in order that we may more successfully oppose it in subjects of vital import.

The steam power employed in this country is equal to 130,000,000 of men, but that of Great Britain is vastly superior, being equal to 400,000,000 of men.

A healthy girl in Blairville, Indiana, recently drank twenty-seven glasses of beer at a single sitting of not more than two hours. She is a very fine girl.

Miss Lydia Armstrong, of Grant County, Indiana, advertises for a husband. "Money," she says, "is no object, but he must be healthy and willing to work."

A cute young wife says: "When I want a nice snug day all to myself, I tell George dear mother is coming, and then I see nothing of him until one in the morning."

Among the objects of interest at a recent fair in Wisconsin was a young woman with white hair and pink eyebrows, who can see in the night as well as in the day.

Three *belle donne*, daughters of Mr. Drury, of Stafford, Genesee County, recently had a narrow escape from death by a druggist's mistake in putting belladonna in a prescription, in place of a harmless article.

The number of legless and armless soldiers now borne on the pension rolls is as follows: Number having lost both legs, 42; number having lost one leg, 4,627; number having lost one or both arms, 5,006; number having lost one arm and leg, 21.

Among the worthiest dogs of the world are the St. Bernard's. They have no frisk of merriment. The shadow of the great ledges is in their eyes, and the memory of travellers lost in Alpine snows seems in their hearts.

Mint juleps were invented, it is said, by a Virginia editor, who, having kissed a pretty girl after she had eaten some mint, was so intoxicated with pleasure that he devoted several months to attempting to produce an article which would recall the original as vividly as possible.

Four young women of Vallonia, Indiana, daughters of a Mr. Crose, made themselves notorious last week, by beating, in a most unmerciful manner, a young man who had carried his joke to the extent of inserting in their father's sale bill that they, too, would be sold by auction.

Out of twenty-eight portraits of the Governors of the State of Connecticut in the Senate Chamber at Hartford, only two are represented as wearing the moustache—John Winthrop and Joseph R. Hawley—their terms of office being separated by an interval of more than two hundred years.

A distinguished man is reported to have recently said, in conversation with a watering-place belle, that when he married he "didn't want to marry a woman that knew too much! After he had been engaged in mental labor or speech-making all day, when he came home at night, he didn't want his wife to talk to him; but while he rested himself she was to fan off the flies!"

The Commissioner of Mining Statistics gives the product of precious metals in the United States last year at \$63,500,000, distributed thus: California, \$20,000,000; Nevada, \$14,000,000; Oregon and Washington Territory, \$4,000,000; Idaho, \$1,000,000; Montana, \$12,000,000; Colorado and Wyoming, \$4,000,000; New Mexico, \$500,000; Arizona, \$1,000,000; other sources, \$1,000,000.

Among the interesting items connected with the meeting, this month, of the Scientific Association, at Troy, N. Y., is the election of a number of young ladies as members. Of these, six were graduates of Vassar College, the former students in the scientific departments of that institution. The Troy Times gives the names of these ladies as Miss Mary W. Whitney, of Wolham; Miss Helen Stork, of Auburn; Miss Sarah M. Glazier, of Hartford; Miss S. L. Blatchley, of New Haven; Miss Mary Reynolds, of Delaware City, and Mrs. Clara G. Ginn, of Boston.

In Wyoming Territory the gentler sex take quite an active part in politics, and Mrs. and Miss preferred to a candidate is not unusual. The following advertisement appears in the Wyoming Tribune: "Attention, Ladies!—A meeting of women will be held at eight o'clock this evening, at the house of Mrs. W. Passee, for the purpose of selecting candidates for county officers at the ensuing election. By order of the committee." Mrs. S. H. Pickett was nominated for the County Clerkship, Mrs. M. H. Arnold for Superintendent of Public Schools. Mrs. M. E. Post is a member of the Republican committee.

Mlle. Christine Nilsson.

Max Strakosch respectfully announces the (2d) second and remaining concerts of the first series of

Mlle. Christine Nilsson,
which will take place on the following dates:
Wednesday Evening, September 21.
Friday Evening, September 23, and
FIRST GRAND NILSSON MATINEE
Saturday, September 24, at Two.
Monday Evening, September 26.
Wednesday Evening, September 28.
Friday Evening, September 30.
SECOND GRAND MATINEE
Saturday, October 1, at Two o'clock.

Mlle. Christine Nilsson will be assisted by the following eminent artists:

Miss Annie Louise Cary, contralto, Royal Italian Opera, London;
Signor Brignoli, the distinguished tenor;
Signor N. Verger, the eminent baritone;
Mr. Henry Viextemps, the renowned violin virtuoso;
Mr. James M. Webb, solo pianist and conductor.
The grand orchestra will be under the direction of

MAX MARETZKE.
GENERAL ADMISSION, \$2

Reserved Seats \$3 and \$4 each. Reserved Seats to Matinee, \$3.

The three \$3 dollar and four \$4 dollar reserved seats for either concert and also matinees can now be had, commencing at 9 A. M., at the

GENERAL NILSSON TICKET OFFICE,
AT STEINWAY HALL, ON FOURTEENTH ST.

Branch Ticket Offices are at Schirmer's, 701 and also at 114 Broadway.

MADAME MARIE SEEBACH.

at Fourteenth Street Theatre, formerly known as "Theatre Francais."

Mr. Grau has the honor to announce the debut in America of the celebrated Tragedienne,

MADAME MARIE SEEBACH,
with her new and brilliant company, for

THURSDAY, SEPT. 22, AT 8.
The initial performance will be the production of Goethe's sublime creation

FAUST, FAUST,
with an unequalled distribution of the characters.

MARIE SEEBACH in her great role of GRETCHEN.
Only Seebach Ticket Office, SCHIRMER'S music store, No. 70 Broadway.

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