

Open this poem and it is like opening up fountain of health and the springs of life. There is no more healthy book in our literature. It is myrrh and rosemary which keeps off the contagion of a vast heap of effete matter outside, and checks at all events the spreading of a fatal disease. The poems are alive. Cut them and they would bleed.

Thanatopsis was Mr. Bryant's earliest poem of any mark, and was written at the age of eighteen. It made his reputation; and it is not a little curious that Shelley, Keates, Festus, Bailey and Wordsworth had all written "things which the world will not willingly let die," when they were about the same age. But it is customary to speak of Thanatopsis as if Mr. Bryant's fame depended upon this one poem. It is a fine piece of Hebrew rhetoric, to be sure, and touches with the simplicity and tenderness of an inspired prophet, the most sacred feelings of the human heart—but it is by no means his best production, and the poet must be surfeited with the heaps of crude praises which it is continually receiving. Give me his woodland poems, his poem to a waterfall, his lyrics—and we can spare the Thanatopsis.

We should be well pleased to make a thorough critical analysis both of Mr. Bryant's "mind, character and genius," and of his poems, if we could find the space. But at present we are driven to the wall. We are glad to find, however, that he has put so noble a soul under the ribs of his verses—that he shows himself not only physically but morally and religiously healthy, and is not ashamed in these ghastly days of scientific atheism to acknowledge his Heavenly Father, and his dependence upon him for all he has and is.

We are looking out for his translation of Homer, some lengthy passages of which we have already read. It is not fair always to judge of the whole by a part, but we may say that if the bulk be as good as the sample, there is more fame in store for the poet. It is admirably well rendered, and in the spirit of the great morning epic of the world.

Bryant was born November 3, 1794, at Cummington, Hampshire County, Mass. His father was a physician, and the poet seems to have inherited from him his love of poetry and art, for he was much distinguished for these high matters in his day and generation, and taught his son to love poetry from his nursery days, and often, even, at an earlier period, "reciting" him to sleep in his swaddling clothes. He began to write poems at the age of ten, and found a publisher for these early pieces when he was only fifteen. Of course, being unusually good for a child, they astonished everybody, and it was prophesied that he would one day become a great poet and man. "Thanatopsis" appeared in 1817, in the "North American Review," and has been popular ever since. In 1826, in his thirtieth year, he came to New York as an *attache* of the *Evening Post*. Bryant was then a Democrat. The paper was Federal, and when slavery became a party issue, and Republicanism was born out of the throes thereof, Bryant joined the party, but always as an independent man. He has lived much abroad during the past fifteen years, and does not interfere much with the management of his paper.

His first book of poems was more highly praised abroad than at home. His "Letters of a Traveller," published in 1849, were collected from his contributions to the *Post*. He is not a rapid, but a painful and laborious writer, so far as poetry is concerned, and, like Pope, he is continually altering, adding and amending.

His home is in one of the most lovely nooks of Long Island, at Roslyn, and he has adorned it with gardens, lawns and beautiful streams of water, which flow into a little lakelet. It looks like a poet's dream realized. He almost lives among his flowers when at home, and his gardens are his Paradise. He is seventy-five years old, and, alas! a widower; and, although he has two daughters to whom he is devoutly attached, he is alone in the world. For who can supply the place of his lost wife—his life-long companion and his best friend? He is a brilliant talker, hospitable to all comers, and a most genial companion, full of old memories of the illustrious dead, and not a bad listener.

A COMBINED EFFORT AND VICTORY IS YOURS.

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

NEW JERSEY MUTUAL LIFE INSURANCE COMPANY.—Mr. Miller, the insurance superintendent of this State, recently made a thorough examination of the affairs of this Company at the request of its officers. He reported that the business was "systematically and honorably conducted" and that "its financial condition was such as to entitle it to public confidence."

There is no doubt that Mr. Miller has done his duty thoroughly, therefore there can be no substantial reason for discrediting his conclusions. The fifth annual statement of this Company's affairs shows a larger increase in business, which speaks well for the public confidence in its directory, who are all responsible citizens of Newark.

Twenty-two thousand dollars of the guaranty capital has been refunded. The receipts in 1870 reached \$311,687 15. Its total assets are stated at \$610,944 61. Its number of policies to January 1, 1870, 6,233.

We learn that the prosperity of this company is attributable to the energy and business talent of its vice-president, C. C. Lathrop, Esq. We trust it will always remain worthy the patronage which has been given it so freely.

REPUTATION.

'Tis said that Wind and Water once,
In emulation,
Among the hills played hide-and-seek
With reputation.

With many a gusty gambol first
The Wind essayed it:
Behind the hills and around the knolls
He slyly played it.

But ev'ry nook betrayed his lair;
The leaves round him
Would rustle at his breath, and so
His playmates found him.

Then, laughing, crept the Water forth,
And 'mongst the mallows
He spread himself, and branched apart
In countless shallows.

The long grass hid his silver stream,
The sedge concealed him:
The drooping willows helped his flight—
No sun revealed him—

Till, in his confidence elate
With vigorous sally
He leapt a rock, and so was caught
Within the valley.

The Wind and Water, panting both,
Remind their mate
That he should take his turn, and meet
The self same fate.

But Reputation answered slow:
"Though I inclined me
To sport, if once I hide myself,
Say, who shall find me?"

With me all cunning skill is vain,
Vain all endeavor—
If I but lose myself from view,
I'm gone forever!"

The various conventions being held throughout the country do not appear to appreciate the advice of

**"THE INDEPENDENT"
AND THE
"WOMAN'S JOURNAL,"**

one of which says it does not believe in going "across lots" by means of Constitutional amendments; and the other, "Nothing is to be gained by hasty, injudicious action. We would not press a decision to-day."

Will they please take sufficient notice to read the following from *Sturgis' Journal*, relating to the convention held there:

RESOLUTIONS.

At the opening of the afternoon session the following resolutions were submitted by the Committee on Resolutions and accepted:

Whereas, impartial justice is true conservatism and thorough radicalism, preserving the good and uprooting the evil, therefore

Resolved, That we advocate and claim suffrage for woman because it is just, and therefore safe and full of benefit, hoping to a truer state and church and a purer and nobler social life by giving duties and responsibilities to all.

Resolved, That, so far from denying the overwhelming social and civil influence of woman, we are fully aware of it, BELIEVING, WITH DEMOSTHENES, THAT MEASURES WHICH THE STATESMAN HAS MEDITATED A YEAR MAY BE OVERTURNED IN A DAY BY A WOMAN, and for this reason we proclaim it the highest expediency to endow her with full civil rights, since they only will she exercise this influence under a just sense of her duty and responsibility, history bearing witness that the only safe course is to add open responsibility to power.

Resolved, That since the Fourteenth Amendment to the Constitution of the United States declares that all persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State where they reside, and that no State shall make or enforce any law which shall abridge the privileges or immunities of such citizens, we believe and affirm that women as persons and citizens have the right to the elective franchise and can vote and hold office equally with man under the Constitution of our country, and that we ask of Congress a declaratory act, and also that the women assert their right at the polls, and, if refused, then carry their case up to the highest courts, persevering until Congress and the courts are compelled in the light of righteousness to grant equal justice under the law and the Constitution.

Resolved, That the right of women to vote under the Fourteenth Amendment does not lessen the earnestness of our demand for such changes in State laws and constitutions as shall recognize her right and guarantee her elective franchise, and we shall urge such changes that States may make haste to be just and therefore truly great.

[We cannot refrain from calling the attention of our friends to what we deem a great error, into which they are constantly falling. We refer to the last paragraph of the above resolutions.

Do they not know that three-fourths of all the States did legislate upon the XIV. Amendment, and by such legislation all the States are held to have done the same? The XIV. Amendment could never have become a part of the Constitution without such action, and it seems to us the height of folly to now insist that the States must act again upon the same question which they have already legislated into the Supreme Law of the Land.

The real length, width and depth of the XIV. Amendment is as yet but little understood.]

Also the following action of Cook County Woman's Association, Chicago:

WOMAN SUFFRAGE.

FIRST ANNUAL CONVENTION OF THE COOK COUNTY WOMAN SUFFRAGE ASSOCIATION.

Resolutions Offered that Woman is Already Entitled to the Franchise.

MORNING SESSION.

The first annual convention of the Cook County Woman

Suffrage Association was held yesterday in Farwell Hall. It was announced to open at 10 o'clock; but, owing to the thinness of the attendance, fully an hour elapsed before the commencement of business. Mrs. Fernando Jones, the President of the Association, was in the chair. Miss Susan B. Anthony, Mrs. E. Cady Stanton, Mrs. Waite and other champions of the cause, were present on the platform.

Mrs. C. B. Waite opened the meeting with prayer. Mrs. Stanton read the following resolutions, which, she said, had been prepared by the committee the previous evening:

Whereas, it is just as disastrous to the best interests of the race to teach all womankind to bow down to the authority of man as divinely ordained, as it is to teach all mankind to bow down to the authority of Kings and Popes as divinely ordained: therefore,

Resolved, That men's headship in the State, the Church and the home, is an exploded idea of the dead past, opposed to a republican government and Protestant religion, both of which recognizes individual responsibility, conscience, judgment and action.

Resolved, That, as the Fourteenth Amendment declares all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, therefore, women, being such persons, are citizens of the United States.

Resolved, That, as the Fifteenth Amendment declares "that the right of citizens to vote shall not be denied or abridged," and, as the Sixth Article says "that the Constitution and laws of the United States shall be the supreme law of land, and the judges of every State shall be bound thereby, anything in the Constitution of any State to the contrary notwithstanding," therefore, it is the duty of the National and State Governments to secure to woman the right to vote.

Mrs. Stanton supported the resolutions, and announced the platform on which they proposed to stand. According to her interpretation of the Constitution, women had a right to exercise the privilege of voting; and, instead of going in for the Sixteenth Amendment, they were to proceed, at the next Presidential election, to register, and let the question be decided then by the courts.

Mr. C. B. Waite objected to the second resolution, but was in favor of the other two. He urged them not to abandon the Sixteenth Amendment and fall back on the declaratory law. A woman was not excluded from the franchise on account of race, color or previous condition of servitude, but because of sex, and no amendment to the Constitution had declared her a citizen.

Mrs. Stanton replied to Mr. Waite's arguments, and didn't see how he could get away with the logic of the resolution.

Miss Anthony took up the discussion and supported Mrs. Stanton's position. She thought Sumner was right in his protest against the Fourteenth and Fifteenth Amendments as unnecessary; but if they did anything to help anybody, they helped women as much as any disfranchised class. Women must keep pulling away at this string until men should, just to get rid of them, be glad to acknowledge their rights of citizenship. There were twenty women in the District of Columbia preparing to make an attempt to register. Judge Riddle had promised to carry the matter through the courts, and that was the best plan to bring the subject to a practical issue before the country. The men would have to declare themselves one way or another.

A second reading of the resolution was called for; and, after some further discussion, the convention adjourned till afternoon.

AFTERNOON SESSION.

The convention reassembled at 2 1/2 o'clock. Prayer was offered by a lady from Rockford.

Mrs. Brooks, the Recording Secretary, read a report giving a resume of the progress of the association since its organization, its financial condition, and its proposed plans for the future. The report was adopted.

Mrs. Loomis, the Treasurer, reported that \$200 had been received, which had been expended in organization, and \$150 which had been consumed for various purposes. The amount in the hands of the Treasurer was \$3.

Miss Anthony read an editorial from a Wyoming paper giving a glowing picture of the practical outcome of the movement in that Territory, and followed it up by a speech of considerable length.

Mrs. Waite, the Corresponding Secretary, presented a report on the progress of the association. Several societies had been founded within the past year in South Pass, Ill., in Onarga, Champaign, Paxton, and Evanston, and were all doing well. Incidentally it was mentioned that Rev. Robert Laird Miller was doing a great work for the cause.

Dr. Blake moved that the present officers of the society be re-elected. The motion was carried.

Mrs. C. H. Leonard was elected First Vice President to fill a vacancy.

Mrs. C. H. Wendte was elected Corresponding Secretary, Mrs. Waite resigning.

Rev. M. M. Parkhurst delivered an address, in which he sought to expound the Christian idea of the woman movement.

Miss Anthony again spoke.

Mrs. C. H. Leonard read an essay on the liquor laws, in which she propounded some original and striking propositions.

Mr. C. B. Waite offered the following as a substitute for the second resolution offered by Mrs. Stanton:

Whereas, By the Fourteenth Amendment to the Constitution, the citizenship of women is fully recognized; and

Whereas, By that amendment, as well as by the original Constitution, every State is debarred from denying to citizens of the United States the privileges and immunities of citizenship, one of the fundamental as well as one of the dearest and most valuable of which immunities is the right of suffrage;

Whereas, There is no warrant, either in the Constitution or in the nature of things, for denying citizens the elective franchise, except for crime, sufficient age, capacity or residence; therefore

Resolved, That women have the right of suffrage under the Constitution of the United States, and should vigorously prosecute their claim to the exercise of the right until it is fully recognized and established by all the courts of the country.

This resolution, as well as the other, were laid over to be discussed at this morning's session.

The convention then adjourned till 10 o'clock this forenoon.

The programme for to-day is as follows: In the morning a discussion will take place on the resolutions offered yesterday. In the afternoon there will be a grand suffrage matinee. Dr. W. H. Ryder will give an address at 3 o'clock on "What the Woman Suffrage Agitation has Accomplished." In the evening Mrs. Stanton will speak on "The True Republic," and Mrs. George C. Bates will speak on "Our Republic."

IF WE WOULD.

If we would but check the speaker,
When he soils a neighbor's fame,
If we would but help the erring,
Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame.

Ah! the wrongs that might be righted
If we would but see the way!
Ah! the pains that might be lighten'd
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray.

Let us step outside the stronghold
Of our selfishness and pride;
Let us lift our fainting brothers,
Let us strengthen ere we chide;
Let us, ere we blame the fallen,
Hold a light to cheer and guide.

Ah, how blessed—ah, how blessed
Earth would be if we but try
Thus to aid and right the weaker,
Thus to check each brother's sigh;
Thus to walk in duty's pathway
To our better life on high.

In each life, however lowly,
There are seeds of mighty good,
Still we shrink from souls appealing,
With a timid "If we could."
But our God, who judgeth all things,
Knows the truth is, "If we would."

MRS. WOODHULL AND THE POODLES OF THE PRESS.

An article appeared in this journal weeks ago on "Marriage Laws" which, it seems, has given umbrage to some of the old fossil country newspapers. One of these is a Jersey paper, and the editor makes a long extract from it, which he introduces in some very moral words which ought to do good to his readers, who are currently reported to be old women, and spinsters who don't know how old they are. It would not matter to us a jot what this moral editor has said, if he only spoke the truth. We could pardon the bad taste which prompted him to abuse ourselves ladies because, in spite of themselves, they have been pressed to the front of battle in the great social questions of the day—and especially in the Woman's Suffrage question—we say we could pardon this, because it is only gentlemen who understand and practice the amenities and courtesies of discussion. But we protest against such words as these when used in connection with "Mrs. Woodhull" and the article alluded to. The editor, speaking of the woman's movement, says, "No cause has been more embarrassed . . . and made odious by absurd and, sometimes, even positively mischievous schemes than this. The advocates of free love and of looseness have got in among the friends of this movement and played all sorts of bad with it." He then goes on to quote the article, promising that Mrs. Woodhull edits the journal in which it appears, and thus, by implication, making her responsible for the notions of her correspondent. He farther apologizes for giving the obnoxious contents of the article to his readers in these words: "The views it presents and the suggestions it makes are so mischievous that we quote from it to show its quality." This is a good deal like introducing a young man into evil scenes and company to teach him to avoid them, and is the practice of all cowards and sneaks who lug spicy things into their columns, and then profess to be horrified that such wickedness could possibly exist in the world.

We have read over the contraband article with care and confess that we see no kind of harm in it, but a vast deal of good. John Milton, the great orthodox poet, and builder of the immortal epic known as "Paradise Lost," goes quite as far as the author of this article on "Marriage Laws" in his "Plea for Divorce," only learned John backs his argument not only with incontrovertible logic and the experience of mankind, but with a whole park of Bible artillery, in the shape of passages from Scripture.

Milton said that divorce ought to be as easy as marriage in the getting thereof; and old Michael Montaigne is of the same opinion, and tells us that at a certain period of Roman history, when divorces were open both to men and women upon a great variety of complaints, there was not such a thing as a divorce known for five hundred years. This is literally true, with some half dozen recorded exceptions, and proves the rule absolute. The author of the "Marriage Laws" is evidently a sincere and earnest soul, seeking to do good to his fellow-men by removing a heavy shackle from the mind and body of the race. He says, that for two people to live together when they hate each other—when their pursuits, aspirations and aims of life are all different—when they live, in short, in utter misery, it is cruel to compel them to abide by their swearings at the altar, to "love, honor and obey," and declares that the "primal promise is all nonsense," a proposition which we cheerfully indorse, as we do likewise the following pretty amendment suggested by this writer: "Love is not a matter of volition but of necessity. We can only love that which is loveable, honor that which is honorable and obey that which is reasonable; and the bride at the altar can only honestly say, 'I will continue to love my husband so long as he is loveable, honor him so long as he remains honorable, and obey him so long as his commands are just and reasonable.'"

There seems to us no kind of immorality and license to free love in these words, which are indeed the "words of truth and soberness." Our moral editor thinks otherwise. He thinks that because two foolish people have taken upon themselves the bonds of matrimony they are to remain bound together until jolly old Death parts them. But there is neither good sense, good morals nor good Christianity in

it, although it is just such stupidity and old fogyism as this which has built up so strong a wall of prejudice and ignorance and ghostly fear in favor of perpetual marriages, no matter under what circumstances of crime and misery.

We should like to put our editor to the test in proof of his own theory of the indissolubility of marriage. It would give us pleasure—real pleasure—to tie this gentleman to a bad woman, whose whole nature was immoral, and who did her best to make his life a living hell. We should like then to hear what he has to say about everlasting marriage. He would be the first to call it names, we dare be sworn. He would dub it adultery, sin, crime and abominable injustice, and would never cease to plead for a divorce, which he should never be able to get. Poor man! what a plight to be in! and how cold-blooded he would think any one who did not sympathize with him!

Can't he, therefore, put himself into the position of writers against the existing marriage laws, and believe it possible that they may know what they are talking about? That they may have suffered from precisely such causes as we have named, and as we desire to test our moral editor's principles by in regard to matrimony. We may be sure that three-fourths of the misery of mankind spring from unhappy marriages. Everybody knows it, sees it, pities it, but only the brave people whom he taunts as living "free and untrammelled lives" dare to denounce the whole scheme as an offence to God and an insult to the human intellect.

But this godly editor talks about the "divine sanction" which is afforded to the married condition, and turns up his nose at everybody who "scouts that idea," as he says. But we, for one more, don't believe the divine sanction is given to any but the good, true and genuine marriage of noble souls. Two wretches, man and woman, both thieves and worse, go before the altar, and ask the priest to marry them, that they may breed a whole progeny of criminals to prey upon society. The priest may not know them, but possibly God does; and in this case, will our devout editor affirm that the divine sanction is accorded to it? If so, all we can say is, that we would not like to be in the shoes of the divine sanction.

Whatever may become of this argument, however, there are such things as truth and fairness in public as well as in private discussions, and since it by no means follows that Mrs. Woodhull indorses the sometimes very queer and crude crotchets of her correspondents, neither does it follow that this editor has the right to try and make it appear that Mrs. Woodhull is the person who puts forth the views contained in the Marriage Law article—that she wrote it, in fact. If her name is to it, no doubt she is the author of it; but if it is not, our astute editor has no more right to charge her with it, or with holding views similar to those expressed in it, than he has to charge it upon the Rev. Mrs. Catherine Beecher Stowe, or any other man. But we fear there is a good deal of malice in this editor's statement regarding Mrs. Woodhull's responsibility; at all events, he shows a considerable desire to misrepresent her. He must know well enough that WOODHULL & CLAFLIN'S WEEKLY is open to all opinions, and that its editors do not necessarily indorse anything which appears in its columns over another's signature, or that is quoted from another paper, the latter of which is true of the case in question.

It is not a little curious, too, that the country editor should have gone back to an issue of nine weeks ago, in order to make his attack. And it is still more curious that he should have charged Mrs. Woodhull with the sentences contained in the Marriage Laws article which he quotes from to sustain his abuse, inasmuch as neither she nor any of her friends nor correspondents wrote it, but it was copied from the London *Cosmopolitan* to show how advanced the English journalists were upon this "tickly" subject and how boldly they dare to speak out about it.

The fact of the case is, that this editor, or some minion of his, has exhibited quite too much spleen to warrant his readers in making the desired application. He must remember they do not wear green glasses. He, or somebody who speaks through him, evidently has a grudge against Mrs. Woodhull. He is perhaps jealous of the position she has achieved for herself—of being at the head of the women's movement—and as the first among men or women to discover the mightiest fact of modern history in that XIVth Amendment, viz.: that woman everywhere is thereby accorded an equal right with man to vote at elections, etc. The little editor man strikes at high game, but he won't bring it down. He does his best to blacken her character in the estimation of the bread-and-butter children who go by the name of women, and suck candy in church, and never heard in all their lives any objection raised to the existing marriage laws, he tries to make Mrs. Woodhull out to be a very black sheep, we say, with such non-descripts as these, who are evidently his only readers; but he can no more harm her with really good and intelligent citizens than he could harm the great pyramid by leaning his poor little body against it. He says, "Such women as this Mrs. Woodhull and her public demonstrations, do great harm to the cause of the reform," etc. Now this is poodleism out and out. Mrs. Woodhull has carved for herself a name in the history of this country which cannot be blotted out, and her fame is only just beginning to dawn. In a few years at most, and it may be much earlier, every woman in the land will have a vote through her "public demonstrations," and if that be doing harm, may God give her strength to do more of it. "B."

INSINUATIONS, PERSONALITIES, SLANDERS.

In view of the present busy condition of many persons who have no better business than to be engaged in retailing stale maliciousness or in inventing new insinuations, but who lack the honesty and that manhood and womanhood which speaks no ill, except he know it true; and to show them that they do not trouble us in the least, we quote from No. 19 of this journal the following, and wish them all the happiness and good which can possibly arise from such employment. Now, as in September last, we are too much engaged in better business to waste time upon such specimens of a common brotherhood, simply remarking that we are perfectly willing to receive the first stone from him or her who is without sin among them:

The world has yet almost no conception of a personality and character which stand so secure in their own purposes, their self-justified freedom, and their consciousness of strength as to meet every event and contingency as they may arise, that there is no fear and no care of what the world may say or think. Precisely that is, however, our position; and we even forget, in our simple earnestness to live true lives and do our work, that there are people in the world still to defer to the *dictum* of Mrs. Grundy. If we are true to ourselves, to our own highest sense of right, we are content. The whispers, or the loud talk, or the sly malicious inuendo are alike indifferent, and if it were not that we are occasionally reminded by the anxiety of a friend that something is buzzing, we should not, on our own account, even have occasion to say "shoo fly!"

The world is, for the most part, in its babyhood, and in the condition of imperfectly conceived and badly bred babies at that. We have our earnest purpose to accomplish, and by the help of the good angels we shall accomplish it, in good part. It is to instruct the silly and perverted mentalities, and to elevate and refine the low and sensual appetites of this half-rotten humanity about us! but what the said humanity may say or think of us, in the meantime, is of little moment.

We have no contempt but the highest admiration and respect for the possible man and woman. We have no contempt for the actual man and woman; but, with a few noble exceptions, and they grow fewer every day with our increased experience, we do not propose to defer to their opinions. We measure the world by high standards, and we find it wanting.

We do not despise, for that is an action and sometimes a fierce sentiment, but we passively disregard and ignore the judgments which the world may pass upon us. Nobody is really entitled to have a judgment upon what they cannot understand, and people bowed and compressed out of all natural shape cannot, as we said in the beginning of this article, comprehend the feeling even of those whom the truth hath made free.

JAMES FISK, JR., TO THE RESCUE.

LES GEORGIENNES AS A POLITICAL HOROSCOPE.

HENRY WARD BEECHER AS BOBOLI.

WOMEN'S RIGHTS TACTICS AND VICTORY

"A BAS LES HOMMES."

James Fisk, Jr., is a man of the times. His acute perception tells him exactly when, where and how to make a hit. He looks a long way ahead, waits until his chance comes, then seizes it with unerring grasp. Anything he takes hold of has life in it; anything he passes by is either not worth picking up or not high enough game for him. He is successful because he works to a definite end, and never for a moment loses sight of it.

For some weeks past this city has been on the QUI VIVE in anticipation of the appearance of "Les Georgiennes" and James Fisk, Jr.'s, elephant. But few who have seen the numerous announcements of the advent of this drama had any idea of the real significance of its production at this particular juncture; but once having seen it in all its georgianness, no one can fail to see its political drift, and the adroitness with which the Woman's Rights question is represented, in its several phases, throughout the entire drama. We had no idea, as we entered the theatre, of the connection of the drama with our cause; but as we passed through the wicket, we noticed a significant twinkle in the Admiral's eye, that we knew very well meant something, and what that something was we will now proceed to explain.

Les Georgiennes represents a certain city about to be attacked, and its male defenders being cowardly do not come forward to defend their capital and their liberties under their constitution. The women therefore rise, organize and undertake the defence of their capital (capitol) and constitution, placing Feroza at their head and Nani next in command. In this state of affairs Boboli, leaving the men, joins the women, but is only half-hearted in their cause, having his own ends in view; he sees how affairs are likely to turn out and wishes to be on the right side enacting the role of "heads I win, tails you lose." Rhododendron (or Revolution) is head of a party who assail the capital (capitol).

Feroza gets hold of the key to the plan of attack of Rhododendron, and Nani (the general) keeps the key of the fortress under her armor. We will explain no more of the play, but putting the proper names to the proper charac-

ters, present the following cast and work out the drama, quoting its exact words. The inference is too plain to be misunderstood.

- Feroza.....Victoria C. Woodhull.
- Nani.....Tennie C. Claflin.
- Boboli.....Henry Ward Beecher.
- Rhododendron.....The Revolution.
- Les Georgiennes.....Women's Rights Party.
- Constantinople.....The Constitution.

Les Georgiennes finding the constitution likely to be trampled under foot to the detriment of the liberties of the women, call a council of war and in solemn conclave organize and appoint Feroza as commander-in-chief.

FEROZA. Now, understand, ladies, that I mean to have everything laid aside for the defence of the country!

NANI. We have set up a government of Women; but Feroza, having all the right to command, as the strongest head in the town (Country), has been proclaimed General-in-Chief.

LES GEORGIENNES. Hurrah for Feroza! hurrah for THE GENERAL!

BOBOLI. Rise up in (THE) Revolution, Oh, TIMID DAMES!

NANI. Ah, ladies, and misses fair, All the men have run away.

BOBOLI. Now, you know they went out To beat the enemy.

FEROZA. No more idle phrases; let us to the facts.

BOBOLI. But do you want me to spoil my future?

NANI. It is no disgrace to be rebels— In this case it is highly moral.

BOBOLI. Ah that woman has thrown Vague yearnings into my soul.

[Here Feroza and Nani discover that women have the right to vote under the XIV. Amendment to the Constitution].

NANI. A nice discovery we have made; To think that I should hold here, In this little hand, what is going To save the country.

BOBOLI. I'll pretend to know nothing, And ignore the rest.
[Song by LES GEORGIENNES.]
The moment has come That ends the reign of men.

BOBOLI. At that Feroza! ah, these women!

FEROZA. Let us strengthen our arms with Steel, for our cause is the noblest.

BOBOLI. Let me betray so as not to be Betrayed myself.
[Here having the shadows of coming events Floating before his vision he betrays Rhododendron.]

RHODODENDRON (confessing). I tried to win Over the guard of the gates By giving him three Rupees, but the rascal was Incorruptible.

BOBOLI. They are all like that in This country, consciences of iron, In men of bronze, they will Never betray their trust till you Get to the fifth rupee.
(See sermon containing the remark "You know how it is yourself.")

RHODODENDRON. "Yes, that's just what happened."

BOBOLI. "I know the scale of rates."
[See above sermon.]
Song by Rhododendron.
"Resistance is useless Submit to fate,"

FEROZA. "Come, surrender."

BOBOLI. "I am as gentle as a lamb, As gentle as two lambs."

RHODODENDRON. "Well ladies, are you satisfied?"

LES GEORGIENNES. "Enchanted."

BOBOLI. "I'm as gentle as a lamb; as gentle as two lambs."
Les Georgiennes.
But the moment has come That ends the reign of men.

BOBOLI. My icogians and I, Whom your example excites, Wish, upon my word, To march in your rear.

MORALE.—The discovery that the Amendment gives the right to vote, at first placed Feroza in command of the Woman's Rights movement, but frightened those half-hearted in the cause; who, when they find this to be the key to the position, fall in line and victory ensues. James Fisk's elephant is merely the symbol of our new movement, and the astute Fisk has appropriately made it one of the first magnitude.

We are certainly gratified at the manner in which "Prince Erie" has put this symbolical drama on the stage; the silken and brilliant colored Eastern costumes; the choruses (some of which were very superior); the drummer girls with their pretty blue and white costumes, keeping perfect time with their marching and countermarching; then with the dashing Aimee and the model figured petite Persini, both artistes of the very first order, give a bill of fare not certainly to be surpassed as affording a thoroughly enjoyable evening's amusement, which the audiences appear to highly appreciate. The inherent attractions of the piece, combined with its political prognostications and allusions, as shown in our quotations, will give it a long lease of life.
J. R.

THE RADICAL.

BY E. G. HOLLAND.

The cosmic spheres that radiant glow
In peaceful orbits, ceaseless flow;
And no disruptive influence mars
The grand repose of marching stars.

The Earth, which bathes in golden light,
To distant worlds seems glad and bright;
Yet at her centre all may see
The real throbs of tragedy.

When first arose the mountain chains
From depths unknown above the plains,
The central fires that bade them rise
Were radical—and deeply wise.

The storm that makes the ocean roar
In foaming rage against the shore,
Or sends the lightning through the sky,
Is the radical, coming nigh.

The cyclone, whose rotative sweep
Breaks up the calmness of the deep,
And makes the wave its sportive toy,
Is radical in ocean's joy.

The winds that blow from northern sky,
With hale, refreshing energy,
Are radicals we cannot spare
For making pure the sultry air.

Niagara's eternal roar,
And torrents which incessant pour,
Chime not with timid caution's vein,
But triumph in heroic strain.

The central fires that deeply lie
In this, our grand Humanity,
At times upheave the mountains strong,
And bury deep the moral wrong.

The sense of right, the Passion-fire,
The Reason clear, the righteous ire,
Unite to burn in flames sublime
The crushing tyrannies of time.

And radical is Nature's force,
Educing epochs in its course,
Whose action bold and strong and free,
Evolved each rare sublimity.

No less in all Historic lore
Are those high Forces we adore,
Whose play has broken error's chain,
And Freedom's shout evoked again.

In every clime, in every age,
The highest truth of seer and sage
Has lived and flamed through souls that were
The radix of its blossoms rare.

Conservative are Nature's laws,
Educing lava and its cause,
With whirlwinds fierce and thunders grand,
And earthquakes shaking sea and land.

TOPICS OF TO-DAY.

LECTURE BY WENDELL PHILLIPS.

WORKINGMEN TO FREE THE WORLD.

HE TRAINS WITH THE WOMEN'S RIGHTERS.

LADIES AND GENTLEMEN—If any one should ask me why I bring to this lecture-platform such grave questions as I shall try to offer you, when usually these winter-evening lectures are regarded as a literary entertainment than anything graver, my reply would be that I took upon this system of lectures, not as a literary entertainment, but as one of the great educational instrumentalities of a free government—one of those necessary adjuncts to politics; for when God flings on a generation a great issue, it needs some power to tear it open, and riddle it with light, and marshal the facts, and gather the argument, and crowd the brain, and lift the heart, and ripen the million voters up to the level of an intelligent grapple with the new issue. Politics which contemplates an immediate result and action on the very morrow, cannot afford to lift the angry issue, cannot safely touch it. Neither ordinary journalism nor ordinary politics to-day could stand in California and take the Chinese issue in its hands, and hold San Francisco still while they cram down her reluctant throat the facts which she must know and does not wish to know on that angry and unpopular and despised topic. The first time that I ever saw William H. Seward in the Supreme Court of the United States he said to me: "Go on, travel about, manufacture as much public opinion as you can, ripen it, and when it is finished I will use it up here in the Senate." Well, it was an exact description of the real relation under our Government between a United States Senator and a vagabond lecturer. [Laughter.] One is to make the road safe—one is to ripen the question up to the possibility of political treatment. Now, therefore, when I bring on to this lecture-platform the questions that politics will handle ten years hence; when I try to take the anger, the contempt, the indifference, the mob of 1835 on the slave question, and do my share to lift it into the loyalty and intelligence of 1861, I think I am using this platform for the very best and highest purposes; and I bring you, therefore, the great questions that do not to-day make the politics, but underlie them; will crop out into their full significance five years, seven years, three years, ten years hence. In 1835, in October, I was still in the gall of bitterness and bond of iniquity. I was a lawyer. [Laughter.] Seated in my office I heard a noise in the street, went down to find what made it, saw three thousand men in broadcloth dragging a man through the streets with a rope around his waist. I didn't know him; I had never seen him. Of course I didn't know what offence he had given, or what idea he represented. Of course it was Mr. Garrison, and it was the anti-proslavery mob of October 25, 1835, in the streets of Boston. But I was not an abolitionist; I was only a young lawyer, fresh from books, with all a young lawyer's keen sense of the sacredness of personal rights—fresh from the study of Genesis, of Anglo-Saxon liberty. I had all Daniel Webster's eulogy on law in New England at my tongue's end. I was penetrated through and through with Story's idolatry for the Constitution, and, of course, after nine years' study of such models, supposing I

stood under the mo...
this scene of mob v...
was the violation o...
liberty. Presently...
represented law; I...
watched him anx...
never issued a com...
no policemen. Ba...
mob, he prayed a...
these "comrades...
to remember the...
mob swept over...
sand. He utter...
tumult now sweep...
fiance. I had a...
By my side stood...
said to him, "Why...
are the guns in Fan...
ten minutes!" My...
more of United Stat...
had taught me. He...
first realizing sense...
which I lived. [La...
to me: "You fool...
front of you? Don...
would handle those...
time, it flashed thro...
with all its merits...
men fling themselv...
there is no bayonet anchor to wh...
that moment just so much of law...
intelligent sense as there is the mob, just...
ment you have got and no more. If you are...
you will enjoy your life to-morrow. If you...
burned down you will live in it the next day...
our idea of government. We borrow the word...
that look up to quite a different machine. In Eng...
not so. When Birmingham lay in the hands of the...
week the Iron Duke ordered his Scotch guards to...
grind the scoundrels, as they did at Waterloo, and, vault...
ing into their saddles, they rode the people down. There...
is an element in the British state that in the maddest...
hour of the maddest mob cannot shake a hair. We...
have nothing like it. That very spring, when the guns...
sounded at Sumter, I remember a thousand men met...
in my own city, in Tremont Temple, when Boston mer...
chants still thought it best to show South Carolina that...
we were submissive, and accordingly they opened the...
Tremont House and the Parker House gratis, and by 11 o'clock...
they had got a thousand men into that condition of mind...
that they turned them into the gallery and turned us into the...
street. Why do I give time to this? To bring to your...
mind this element, and remind you by these little reminiscences...
that it becomes thoughtful men to ask themselves the...
question, "What is the opportunity, what is the facility...
which lies right at the hand of self-seeking wealth when it...
pleases to lift up the dregs of society and fling it against law? ...
How do they get the means? How is it done? In a country...
of schools and churches where property is so widely diffused...
how is it, on critical conditions, that a small class of men...
can lift up the demoralized elements and beat down law?" ...
Lord Macauley says, in one of those profound and suggestive...
chapters, "The great evil vices is that in the ordinary hours...
they rock and demoralize a large class which at such times...
hide and skulk from the notice of society, but on critical...
occasions they re-emerge, and, in the hands of base men, are...
forged into weapons that beat down law." What is New...
York? New York is 500 men, a little ring that use and hold...
the city like a piece of private property. How do they gov...
ern it? They govern it through some 3,000 tools, every one...
of whom ought to be hung. [Great applause.] On a criti...
cal day one of these leading 500 says to his tool, "Go down...
to the polling-booth and make it so disorderly and danger...
ous that no peaceable man will dare to approach it." The...
man says, "If I do that it sends me to Sing Sing." "Not a...
bit of it; I hold the judge in one hand and the district attor...
ney in the other. Do what I tell you. You are safe. Go...
back upon me to-day and I will hang you for what you did...
yesterday." [Applause.] In other words, this class of men...
are already so compromised that safety lies only in going...
forward. Well, how can he do the duty assigned him? He...
can't go there alone, but must have comrades. He can't go...
with five or one hundred thrifty mechanics, and say to...
them, "Come let us go and break the laws." He must go...
to men already half rotted by their vices, and besotted by...
habitual imbibitions at the corner grocery. That is the duty...
assigned him. Every man that studies the tendencies of the...
day knows that this is no exaggerated picture, but a bird's...
eye view of the machinery that makes your great city's gov...
ernment. I am not blaming any party for it. I am not here...
to day blaming any man for it; my inquiry is deeper than...
that. I am here to suggest to you not only that the fact is so...
but that it could not be otherwise; for in the very elements...
that make the city government this is the inevitable result...
and that unless you change the elements you cannot expect...
to change the result. Take the city of Boston. I know its...
details better. It is a small place compared with yours. We...
have not a quarter of a million. There are always two...
classes of men, the conservative and progressive, the man...
that needs the spur, and the man that needs the curb; the...
man that never looks with any satisfaction on a new moon...
and the man that is never satisfied unless it changes once a...
month. They masquerade in all history. They are present...
in all society since history recorded it. God's method of...
check and balance perfectly exists. Each one may...
look up to his Maker and say the mind you gave...
me and the circumstances in which I was placed...
forbid my looking at events otherwise. These two...
classes exist of course, in Boston. Now in the centre of...
these stands a third force. Behind it is \$80,000,000 devoted...
to the manufacture of drink. In front of them three or four...
thousand drinking saloons; in front of them the demoralized...
class, the dangerous class, the criminal class. I don't care...
for the epithet—a class that is ever present in cities; a class...
with whom social science deals; the class that law cannot...
curb; the class that wealth panders to in order to double its...
gains. These men have no ideas; they have only an object...
and that object is that the law shall never be executed...
against them. On election day they say we don't care a...
wait for your ideas, just give us the men that won't execute...
the law against us. They hold the ballots, have ever held...
the ballots. There is not a city from fifty thousand up to a...
million where they don't. The candidate virtually makes...
the promise and it is kept. I say in every great city on this...
great Continent, the mayor and aid men are nothing but a...
standing committee nominated by its grog shops, and have...
not been anything else for many years. [Applause.] And...
thus it follows that there has not been a great city on this

...tive years decently, each and property is of self-government, ...erto with the prob- ...You may put ...Strand, and be safe. ...out making your ...d result of universal ...streets are safe, be- ...her police gov- ...otic form of the ...ritish law. Every ...the tendency of ...cities. Cities in- ...ure of modern civ- ...into cities, and the ...eneration is how to ...cities. Great cities ...t and home. Montes- ...for another reason. ...The experience of ...es are only saved by ...riminal classes. San ...d a vigilance commit- ...ore. The sin of in- ...e great cities of the ...racier to the empire, ...y grapple with it is the essen- ...of the next generation. For in- ...disease, no individual weakness; it ...y blood of the race. Every race has its domi- ...ness, its be-etting sin; and if you want to know ...k it, trace it back before Christianity, put it into ...and you will always find the beginning. ...on race has everywhere shown two ruling passions: ...for empire and intoxication. What I wish to do is ...the temperance idea to the level of its patriotic sig- ...nificance. I know that it has two sides: one is the Chris- ...ianity that puts its arms round the drunkard and enwraps him in the warmest sympathy, and tries to plant in his heart so much resolution as he is capable of; and the other side tries to make it safe for him to walk in the streets by means of a prohibition. We are an inventive race; a Yankee baby, six months old, will look over its cradle, plan a model, and get out a patent before he is nine months old [laughter]; and we are here just as ingenious in our statesman-ship. If this does not succeed, we will try another plan. An eloquent woman lecturer tells a story which I will repeat. In one of the Western States, the flourishing State of Illinois, one of her richest men said this: "Give me resolution to pass that open door," which led into the drinking-saloon, "and I will share my wealth with you to-morrow." He could not do it. Nobody but God can plant in a human soul that vigor of resolution which can trample his appetite under his foot. But there is one thing which law can do, which the safety of republican institutions demands, and that is to shut those doors. [Great applause.] There is another question that is now looming all over the world, and that is the labor question—the workmen's question. I consider it the absorbing question of the next generation, to civilization, and to the governments of Christendom. In Europe its aspect is a political one; here it is social. We have seen half a million of workmen of Prussia flung against half a million workmen in France. They did not hate each other; their ignorance of each other was made use of to create unfriendliness. While the Frenchman had built out of his imagination a demon and called it German, the German had built out of his imagination a monster and called it a Frenchman, and both were mistaken, just as we in our war thought of each other; the South thought the North a nation of peddlers that would not fight, and the North thought the South a nation of barbarians. It was not until we had seen each other on fifty battle-fields that we began to know each other, and one of the best results of the war is that the sections did come to know each other at last. [Applause.] But here we see two forces thrown together in Europe, to accomplish this last collapse of civilization, which we call the German war, and it is the greatest danger of the nineteenth century. Men say it will take a million dollars to restore the beauty of Paris, but that is hardly a consideration worth mentioning beside the graver aspects of the question. It has made the Prussian a system of preparation for a similar war that will monopolize all the energies of the state in that direction. They took three adult years out of every man's life merely to make him a soldier. Fifteen millions of people have given three years. Forty-five millions of wasted years wherein a man has neither planted nor sown to lease a mortgage on his fellows! That is to make the Prussian army now a nation able to dictate to Europe at the point of the sword. And if England is ever to maintain her place, she, too, must adopt the system. And so must France; and if you live you will see 100,000,000 of wasted years in Europe—wasted in the mere preparations for battle. The restoration of the feudal system would be no greater evil, and the name of Bismarck, that produced such a system, will be loaded with the curses of the next generation. [Great applause, and cries of "Hear! hear!"] The first step that he made westward from Sedan, when Napoleon's broken sword lay at his foot; the first step that he made westward he forfeited his title of statesman, unless he can prove that he was the tool of a bigoted king or a heathen soldier. [Hisses and applause long continued.] Up to that moment every Prussian had been taught by his mother to revenge the insults of seventy years ago at Berlin. When Bismarck stood there, if he had held out the hand of brotherhood, and said the people of Germany have no war with the people of France, it would have been a greater guarantee of the peace of Europe than a dozen such territories as Alsace. [Applause.] Instead of that he has planted in every Frenchman's heart the cruel purpose to carry back revenge to the gates of Berlin. I know what is said of Germany, her metaphysics and her advance in Protestantism, but France has done more for popular rights than a dozen Germanes. [Applause.] But for her English Whig aristocracy would have sat like an incubus on Europe for centuries to come; her revolution, which is called hell by some, was the result of thought against superstition, of the people against kings; and, with all her shortcomings France has done more for civilization than any other kingdom in Europe. [Applause.] She is like the beast in the gospel; the devil reads her as he departs from her; and her normal condition and the place she occupies is a standing protest in favor of right, humanity, liberty, and the masses. [Applause.] Europe congregates against her to-day. There are only three great powers in the world to-day. England stands third-rate; behind her is the Irish question on one hand, the Alabama claims on the other. Russia, Prussia, and this Government are the only three; and I do not think

it becomes the United States to send out congratulations to the blasphemous Emperor of Germany for his cruel conquest in this infamous war. [Applause.] I mean what I say, for it is not a paltry sum of dollars nor a paltry kind of sympathy we owe to France. France, ever since 1791, has been our yoke-fellow in the great uprising of the people. She is the only great power in Europe that, with her will or against it, has been the bulwark always at the side of progress in this country. [Applause.] With all her shortcomings, in the cause of the people France is volcanic and Germany is mud, and she stands to-day in the vanguard of everything dynastic and aristocratic in Europe. And England let France fall, leaving herself the sole representative of freedom. She was judicially blind; nothing but her channel stands between Bismarck dictating the same law in London that he does in Paris. [Applause.] But no power will be allowed to dominate over Europe, for the workmen will fling all these dynasties to pieces within the next twenty years. This question is social here. Here it is the protest of labor against wealth—labor against capital. I am not going to enter in any breadth upon the complaint of labor against capital, although I agree with it. It is a sound that I believe our children will listen to and wonder that their fathers ever doubted it for a moment. Your great-grandchildren will sit in these seats and listen to some orator telling the story of a Vanderbilt with as much wonder as a modern audience hears Agassiz describe the habits of a mastodon [laughter] or as we wonder now that we ever thought it right to keep a fellow creature in bondage, and in seventy years hence your descendants will listen to the story of a Vanderbilt or an Astor with incredulity. I do not say that these men are wrong; they are but the growth of a false social system. Out of one hundred children lying in their cradles to-night in this city ten will have turned out weak; they cannot do anything without leaning on somebody. Ten more will have turned out idealists—men that dwell in the sky—make poems, invent things. [Laughter.] Their feet never touch the ground; they do not want any bread. [Laughter.] Of the fifty left ten will be rich, they will be worth from a million to forty millions; and of the fifty remaining members, they will rise every morning to coin their daily bread. Here is a man of sixty, he is worth forty millions—he has gathered it in forty years. There are 50,000 men that toil for him. At sixty most of them rise each morning to beg of him leave to toil. In the chain which connects the two there is a link which neither justice nor Christianity sanctions, and you will find it out. There are the men that trade in money and swap stocks, and there are the men that trade in time. Out of that class come four-fifths of the rich men. Girard said the first thousand dollars he ever gathered were gathered with more toil than all the rest he possessed. That is, it took him more labor to get up from the position of pennilessness to a standing on the first round of the ladder of capital than it took to mount all the others. Then there is something in all that leans unfairly on capital. Your children will find it out. I am not touching that question. That theme can be left. I am on the ballot-box. We cannot afford to have a laboring class in this country. We cannot afford to have a narrow-minded, ignorant class. England can afford to have such a class; it don't matter. She looks down in Lancashire, rotting in its ignorance, and does not care. If a man has intelligence enough to wield a spade, or attend a spindle, that is all that is wanted. We want him to wield the ballot. When the Earl of Shaftesbury looks down into a cradle he knows that the child will never lift a hand against his fortune or title, and if he does anything he does it for the simple bidding. But when your Wall street looks down into a cradle it knows that that baby hand will in due time wield the ballot, and unless it hastens to put morality on the footsteps of that baby, your country is not safe. I thank God for democracy. It is a glorious system; but it shows you that this labor question, to us, is not a question of mere sympathy. It is a question of absolute necessity. We cannot afford to have classes. If the time comes when you have got a class of capitalists standing apart permanently; a class of labor standing apart—that is the end of the republic. In England there is a capitalist class. It has stood over 700 years unchanged. There is a labor—it has toiled 300 years unchanged. Now and then, once in a while, a man makes his way over the chasm. There is a man worth £1,000,000! strong evidence that his father was; strong probability that his son will be. There is a man in New York worth \$1,000,000; no evidence that his father was; no probability that his son will be. [Laughter.] The fathers of your millionaires were peddlers. They count millions; their sons will die in the poor-house. Very likely it is for a republic this shifting; it saves the average mood, the average intelligence, the general sympathy, the mutual sympathy. Every man that watches his time sees creeping out all around him the evidences that we are having a laboring class, and another class that is capital. Two great dangers assail us in the future. One is great cities, the very nuclei and centre of talk and trade, a class dry-rotted with intemperance. Our fathers thought, when they had abolished the nobility of blood they had secured democracy; but the nobility of a millionaire is of greater infinity than that of a duke. West of us those States newly grown and not merged into manhood have nothing but railroads. I can take you to two or three of them cobwebbed all over with railroad corporations. There is not a rail in the State that has not the same name behind it practically; and when you look out and want to discriminate the State and the railroad, you find that there is not a lawyer or merchant that dare to mutter until that corporation sets the example. You know you had a Legislature once at Albany; you have not got any such thing now, only a standing committee to register. [Laughter.] It was no jest. It was of too sad a nature to be a jest, when a year ago at Harrisburg, in the Legislature, a member said, "If Tom Scott has no further business with this Legislature I move we adjourn." [Laughter and applause.] I landed lately in a town where one man worth fifteen millions breathed for the town, and a little while ago he thought he would have a county. He counted a dozen towns and went to the Legislature and had them joined. Officers were elected, but the millionaire didn't agree with the officers, and so he packed his carpet-bag again, and when the next sun arose there was neither county nor judge. He had taken them up in his carpet-bag. If that great channel that leads from Peking to New York ever gets on to its financial feet, and the great commerce of it pours into your harbor, Congress will sit only as a committee to register its decree. [A voice, "That's so."] You know it. Public labor with a problem out of which no statesman sees its exit, and the only efficient protest that we have heard against it, comes from a stifled voice of starved labor. Your papers print, with epithets of indignation or astonishment or disapprobation, the

position of the miners of Pennsylvania. Three millions of men ready to submit to such laws would be enough to enslave the rest of labor, and I say to-day, thank God the miners of Pennsylvania have resisted. [Applause.] Thank God that labor, from St. Louis to Portland, has organized for resistance, for it is only twilight and struggling dawn of a better future. Much as any man here I reiterate at agrarianism that bartered private property and repudiation; that denied the national debt. But as sure as fate it is on the cards for a revolution that nothing but that of '91 in Paris will equal, unless capital is wise in time, and presses labor no more relentlessly to the war. Why, gentlemen, there are in New England to-night 200,000 men and women that earn their living under a roof, in factories; and from 5 o'clock in the morning till 8 at night they have nothing but the mill. Underground in Pennsylvania are from fifty to one hundred thousand men, and they have nothing in common but toil. I do not care now for inhumanity; it is nothing to me the individual injustice. I only follow that man after his fifteen hours of drudgery into his cheerless home. I only take the man's hand as he comes from the mine, and I remember that hand is to weigh just as much as mine in deciding whether we have war with England, whether we shall pay the National Debt, and I approach him and say, "Well now, my good fellow, I want to confer with you. Here is an English commission sitting; shall we submit? Here is a new scheme of Boutwell. Shall we pass it? Come now, shouldn't you like to sit down to a juicy speech by Butler; or how would you like to read what Sumner has to say on the German war, what John Stuart Mill has to say on protection, supplemented by the *Tribune* on the same matter?" [Laughter.] Ah, you laugh; you know it is absurd. Half a million of such men are growing up; half a dozen minds can fling them into the ranks that write repudiation on their banner; half a dozen minds can fling them into ranks that will fill your harbor with British monitors. What I say is, you cannot afford to cut up American population into these chunks of ignorance, and let one man's ambition and another's selfishness, and another's greed throw them into which scale he pleases. The workingman's movement is simply a claim that this generation shall reconsider the question between capital and labor. It is simply a question that when you have trusted him with the ballot you shall give him an opportunity to obtain intelligence. You remember that when the British House of Commons three years ago added 300,000 names to the list of voters the Tories resisted it, and when the speaker announced that it had become a law, Lowe, the leader of the Tories, said, "Now, the first necessity and the first duty of every Englishman is to educate the masses." Americans, you are letting giant corporations concentrate wealth in the hands of a dozen greedy men from the harbor of New York to the harbor of San Francisco, grinding down the people to such a limit that the ballot-box is a sham, and universal suffrage the peril of the age. [Applause.] The question of the eight-hours' employment is the claim for schools, the claim for thought, the claim for preparation. I think there is one idea could be added to the forces of society to grapple with these coming storms, for I believe that, stormy as the last thirty years have been, the thirty to come are to be stormier. I see society crashing and jostling frigates in a storm. The Republican party itself, with its brow covered with laurels is rotten to the core [applause] rotten to the core with the servility to wealth and capital at Washington. [Voice, "Hear, hear," and applause.] One word more, I think there is an item of strength we may add to the side of honor and the Declaration of Independence in this struggle, and that is woman. [Applause.] I am going to trouble you with one word, not on the subject of woman's rights, although I accord to all of the argument. I think it a just question, well sustained, soundly urged. I train in that regiment. [Laughter.] But it is not as a right; no, it is as a duty. Looking out from that same stand point, the ballot-box, the advent of women into politics as one of the great strengthening elements, and on this account. There runs through all human history one law, seeming to be the law of God's government of the race. I think it is this, that wherever you commit to one race a great interest, the interest is lost and the sex deteriorate. It is not at all probable that in human experience we shall ever see a finer literature than the Greek, but you cannot read Sophocles to your daughter. Shakespeare was the highest mind of the English race, but you cannot open him upon your centre table. You can read every word of Charles Dickens, you can chant every verse of Tennyson; but Sophocles had as pure a soul as Tennyson, and Chaucer lived in a finer atmosphere. Chaucer and Sophocles wrote for men. The reader was man. Tennyson and Dickens wrote for the race. What is society? It is a plane where men and women meet together, put their lives together, thoughts, discuss the true, the beautiful, hopes, memories, aspirations; it is the only plane where men and women are fellows and equals. Society judges by a higher rule than the statutes. Now, I want to lift the caucus up to the level of the parlor; I want in some way to take that atmosphere and clear it so that it shall be in some way the atmosphere of society. You have been into many a saloon where the partition went half way to the roof, and it said, "Gentlemen are requested to remember there are ladies on the other side." I would like to put one up in the caucus. You may probe your man down to the network of the natives that make a man up, and, as sure as there is a history behind, so there is a law which makes it certain that only standing side by side can we accomplish the best results. So I believe in the politics of the future, with woman as an element within it—not because she is an angel; she is no better than man. [Applause and laughter.] But it is the strongest strand in the rope of hope, and I believe that in this grapple with the outlying and underlying dangers which assail us, one of the safest aids for the future is in calling upon woman to remember that she has the brains and the heart, and God does not permit us to excuse it from a share in the great battle for the hopes of the race and the model government of the century.

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

LYNDENVILLE, N. Y.

GEO. L. CLARK.

payment is, that its intrinsic value is equal to its purchasing power, while that of paper is not; while the objection generally advanced to irredeemable paper money is, that it has no intrinsic value, and is of unlimited supply. The question of intrinsic value in reality merges into that of supply, inasmuch as it is difficulty of supply, presupposing the demand, that fixes the standard of intrinsic value. Treating the subject, then, on this basis, this objection to irredeemable paper falls to the ground, because, in the first place, we have not found a sudden and large increase in the supply in the production of gold to affect its value—to wit: the unprecedented and unexpected increase in the supply of bullion, which the discovery and working of the mines in California and Australia gave us, did not operate to depreciate its value; and in the second place, the ability to restrict the supply of paper money as the purchasing power of gold, rests with the government or people, the one having no firmer basis than the other for domestic purposes; both deriving their standard of value from faith in the governing body, which is, in a republican form of government, the people themselves. The proof of this principle is found in the fact that governments have suspended payments in gold. Here, then, we have the principle demonstrated that the standard of values or medium of payment may be fixed by government. What difference, then, can it make whether that medium be paper or gold, since the government is the only basis of stability. We are aware that it is often urged that the same power issuing a certain amount of, not to be exceeded, irredeemable paper money, may rescind the stipulation, and issue a still further amount. This implies a want of faith in the governing body. Let us supply a similar want of faith to the issue of coin, and suppose that when that body coins metallic money, the objection to receiving it were advanced that the same body issuing it may at some future date legislate it as not legal payment or prohibit its tender in payment, and we shall at once perceive that gold has no advantage over paper as a medium of domestic payment, and that faith in ourselves is the only requirement necessary to make our own paper, for all internal uses, on a par with gold, as a fixed standard of values and payment of indebtedness.

This is not so with irredeemable paper, or paper bearing interest, because its value depends upon the ability of the government to pay the principle or interest at the stipulated date, which ability is not absolutely within its entire control. A war may keep goods at home, and lessen our imports, and in consequence the government may not collect sufficient taxes to keep its promise to pay. A failure in the crops may produce the same effect, or a war may make such a demand upon it for money that it may not be able to meet its promises to pay; but neither of these causes would affect its ability to guarantee. The real gist of the whole matter rests here: the people are the source of power, the people would hold their own money, and, even supposing them to desire to deteriorate or even repudiate the paper they have made their own standard of value, and which is in their own possession, who is to say them nay. It is true, those holding the largest amount would be the greatest sufferers, and thus receive injury; but, as we have shown above, the standard of values this class now accept can be altered at the hands of the people, under existing circumstances. This supposition is, however, supererogatory, inasmuch as, to render such action at the hands of the people at all admissible, an inducement to do so must be demonstrated, whereas no such inducement could exist, because such legislation would be self injury, with no possible advantage. The issuing of paper bearing no promise to pay at any stipulated time, and bearing no interest, does not preclude its ultimate payment in gold.

The necessity or desirability for determining paper money as a standard of values and medium of payment for domestic purposes having passed, the people may determine to call it in and pay it in coin at its face value, so that in future cases of necessity the same aid may be called in. It is true, the issue of such paper might temporarily hurt our credit abroad, but that is of no consequence to us, because in all our foreign dealings we propose to use gold; and it would be a matter of perfect indifference to us as to the estimation they might hold our paper in, with which they have nothing whatever to do; but the issuing of such paper, by relieving us of the payment of millions of interest, would enable us to rapidly call it in—would exhibit a faith in ourselves that would enhance our credit abroad and save to us the vast expense entailed by the collection of taxes imposed to obtain funds to pay interest. The germ of our position on this part of the subject of finance begins and ends in the people's faith in their own ability to deal with paper as a standard of internal values as they now deal with gold, which it is as much within their power to affect by legislation as paper is or would be.

In order to illustrate our position still further, let us suppose the Government to be a national bank, issuing its notes as promises to pay on demand, the security being the internal credit, the notes being fixed by law at par with gold, there would be no inducement in such a case, for persons to present those notes for payment except to obtain gold sufficient to pay to foreign nations the amount of the balance of trade that may be against us; the mass of the people holding such notes would not take the trouble to present them for payment since no advantage would thereby accrue. Government could call in any quantity it might desire to pay off, and in consequence of there being no inducement to offer them for payment they were not presented in sufficient quantities, a slight premium

could be placed on those presented, and we believe, startling as it may appear, such action would be absolutely necessary to induce people to take the trouble to present them for payment.

It is self-evident that in order to place paper on an equal footing with gold for internal purposes, we must make it depend upon itself as coin does, if coin derived its value from being payable at some future date in produce, as paper is in coin, then the latter would be liable to all the fluctuation of the former; and yet both are merely standards of value for produce—that is to say, taking a five-dollar gold piece, it is only valuable inasmuch as it represents the power to purchase a certain amount of produce, and a five-dollar bill is in like manner equally valuable in proportion to the amount of produce it will purchase; therefore, the intrinsic value of each being merely its purchasing power we have only to legislate the one to be on a par in value with the other, and neither will then have any advantage over or be more desirable than the other.

INSURANCE.

We have another case to add of the resistance of Life Insurance Companies to the payment of losses, in the subjoined report of the termination of one taken from the New York Times of March 13.

Suppose this widow had not the means to prosecute her just claim against a rich and influential company, or suppose, having the means, she, innocent of business, believed the company's statement that it was not legally bound.

In the first case her only resource would have been to drop the matter, or to divide whatever might have been obtained with some lawyer who would have sued on speculation. In the second supposition the company would have altogether escaped; and in neither event would the claimant have had justice, and yet a legislation which would stop these subterfuges of insurance offices, is strenuously opposed by New York daily journals:

In the case of Rebecca L. Foote against the Aetna Life Insurance Company, to recover on a policy of insurance on the life of her husband for \$3,500, which has been on trial in the Court of Common Pleas before Judge Loew, a verdict was yesterday rendered in favor of the widow for the full amount. As already published in the Times, the defence set up was, that the insured concealed the fact that consumption was in his family; but the evidence disclosed the fact that his disease did not originate in hereditary taint, but from a severe wound received in battle.

BOUFFE JOURNALISM.

There is a folded sheet of paper, issued somewhere in this city, which a friend solemnly assures us is called a newspaper. Now our informant is a person of some knowledge in these matters, and really we do not like to doubt his word, and presume, therefore, that it really is so called. We therefore determined to glance over its pages. Speaking of the treaty of peace now concluded between France and Germany this folded sheet of paper says, "France cedes Alsace and Metz," which latter term undoubtedly includes all the department of the Moselle lying east of that fortress as well as Thionville on the western bank of the river, and possibly some other portions of Lorraine."

Whew! This Metz is the place where Marshal Bazaine was, as we thought, shut up; but there is something decidedly wrong here to suppose an army as shut up in a great part of the department of the Moselle, Thionville, and possibly some other portions of Lorraine, is coming it a little too strong. Dear me, how things do get mixed up, don't they?

The article quoted continues: "The Germaas restore to France the Alsacian fortress of Belfort, PROBABLY, with a portion, IF NOT the whole, of the French speaking district around it. France pays in three years one thousand millions of dollars; the Germans holding, in the meantime, some of the fortresses occupied by them. We presume the border fortresses of Longevy, Montmedy, Sedan and Mezieres, IF NOT also Verdun." This is exactly so, and IF NOT THESE THEN IT IS SOME OTHERS; and there is no doubt the Germans restore to France, probably, the fortress of Belfort, and, if not, some other place (the reader being left to take his choice; well, having paid his money, he has a right to do that). If Mr. Thiers has succeeded in negotiating such a definite treaty as this, he has made a reputation hitherto unparalleled in diplomacy.

The very next paragraph in this folded sheet of paper says: "Of the wisdom of putting Thiers at the head of the Provisional Government there can be no doubt. He is the ablest, shrewdest, most experienced and most trusted politician France now has. Considering what his career has been, and of what antiquated and immoral and absurd ideas he has in his time been the apostle, it is amusing to see him cited as a protectionist authority by the New York Tribune." Poor France! "How have the mighty fallen!" Her ablest, shrewdest, most experienced and most trusted politician is the advocate of antiquated, immoral and absurd ideas.

Turning to another page we read: "Now that the Franco-Prussian war is over, it is not unreasonable to ask some of those who have busied themselves in commenting upon it and making predictions about its results, to sit down soberly and reflect upon their own sayings."

Certainly, bring them to account. What do they mean by such absurdities? Well, after sitting down silently and thinking over some of those who have busied themselves on this Franco-Prussian affair, we have determined as follows: 1st.—That we do most decidedly object to being placed in

the quandary of not knowing whether the above quotations were written soberly or in editor bouffe.

2d.—That the above Charles H. Fox, of journalism, has no right to publish a comic weekly under the name of *The Nation*.

3d.—That the editor of *The Nation*, whether its editorials are written in "bouffe" or not, ought to put notes at the bottom of each page; in the one case, to tell us what each paragraph means; in the other, to tell where the laugh comes in.

In all sincerity, however, these quotations are a very fair specimen of the reliability of the *Nation* and its statements. As to its name, it has been suggested to us that it is intended to give the idea that whatever it may know of the nation unfortunate enough to possess such a sheet, it knows nothing of anything outside said nation; and here we leave it for the present.

MORE DANGER TO THE

"PEACE AND HAPPINESS"

OF

SHERMAN, DAHLGREN & COMPANY.

HAMMONTON, N. J., March 9, 1871.

DEAR MRS. WOODHULL:

A few days ago I and another lady issued the following in our local paper, *The South Jersey Republican*. We want you to print it because it may serve other ladies who may like our way of "carrying war into Africa," and stir them up to greater action at this critical moment.

TO THE LADIES OF HAMMONTON.

The ladies of Hammonton who are interested in examining the claim of their sex to the ballot under the Fourteenth Amendment of the Constitution, and who are interested in the education and the local politics of the town, are requested by the Committee of the Woman's Club to meet on Tuesday afternoon, at 2 o'clock, at the house of E. J. Woolley.

BY ORDER OF THE COMMITTEE.

Eighteen ladies answered the call. We did not organize formally then, for the next day was the annual town election of officers, and we resolved to go and present our votes as citizens under the Fourteenth Amendment. One sister, in a courteous spirit, threw cold water on our movement. She declared that the framers of this Amendment did not intend to include women when they said "all persons," and therefore her conscience would not permit her to join us. I, for one, declared that I had no such tenderness of conscience, and that I believed "all persons" meant simply "all persons" and nothing more nor less. Our meeting was enthusiastic and unanimous, with this one exception; and yesterday eleven of our number and four others went to the hall where the elections were held and presented our votes. I had the distinguished honor of presenting the first ballot. As I gave it, the judge of elections said:

"By what right do you claim the privilege of representation?"

"I am taxed as a property owner, and I know that taxation without representation is wrong in principle."

"You are a woman," said he, "and cannot vote under our State Constitution."

I asked him to read me the section which disqualified me. The Clerk read the odious words—"white male citizen." There were other words, I believe, but I heard only these.

"That is a dead letter," I said. "You have already received the votes of negroes. Will you please read me the XIV. Amendment to the Constitution of the United States?" The Clerk read the first section: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside," etc.

"Am I not a person?" I asked, and I looked around at the fifty or sixty male voters, whose eyes were all intent upon me. There was a general smile, but all was perfectly till.

"Certainly you are," said the Judge.

"Then I am a citizen. You know I own property in your town, for which I am taxed, and you cannot refuse my vote."

Mrs. Samson then came forward and presented her ballot, and Mrs. Randall, M. D., and the discussion continued. Two gentlemen among the voters spoke eloquently in our favor; these were, J. B. Holt and Edward Howland. May their names be immortal!

Well, the result was that they registered our fifteen names and received our votes, but kept them in a separate place. We then drew up a statement of the fact, signed it, and the Judges of the election and the Clerk appended their signatures. We have laid the case before one of the lawyers of the Supreme Court in Washington. We shall soon know if we have any redress or not, and will acquaint your readers of the fact, whatever it be.

We are now very busy in drawing up the constitution and by-laws of our club. There is a glorious spirit of fraternity and enthusiastic unity among us, and we hope to do good for the cause of our sex. Any suggestions through your columns for our guidance will be thankfully received.

We intend to establish a reading-room as soon as possible and your valuable WEEKLY will of course always be found on our table. We read it with great interest, and have received new hope and courage from your noble efforts in the cause of our sex.

Yours, with love and hope,

MARIA HOWLAND (Mrs.)

P.S.—I must not omit to add that we found the dreaded polls a cleanly and respectable place, and that we were treated throughout with the distinguished courtesy that ladies always expect and always command from gentlemen; and we also treated them as politely as if we had met them in our churches or drawing-rooms. Where now is that terrible bugbear that has frightened so many of our timid sisters—namely, that the polls was a place unfit for the presence of ladies.

GRANT vs. A. T. STEWART.

The *World* publishes a list of the names of prominent men who have become disgusted with President Grant. In this list we find the name of A. T. Stewart. We are somewhat surprised at this, inasmuch as that Grant has certainly, to the best of his ability, rewarded A. T. Stewart for the pecuniary interest the latter took in the President's election. The President has appointed Mr. Stewart's proteges to West Point, and nominated him, also, to an appointment in the Cabinet, doing his utmost to secure him the appointment. Of course this has not given Mr. Stewart his money back, and this is the sore point. If the President would take some method of balancing accounts we see no difficulty in the way of a reconciliation and a shake-hands all round.

MRS. MACREADY will give the third of her "Drawing-room Recitals" on Tuesday evening, March 21, at 16 East Twenty-third street. These entertainments were pronounced by the *elite* the most elegant literary receptions of London, and promise to become so in New York. Mrs. Macready went to Europe some ten years ago and has made a world-wide reputation.

CHICAGO, March 12, 1871.

DEAR MRS. WOODHULL:

We have just had a very good convention here, and discussed the enclosed resolutions. [The resolution will be found in another column.—Ed.]

I think the ground taken by you before the Congressional Committee in Congress has aroused new enthusiasm among women in our movement. We have based all our arguments in this meeting in the fact that women are "citizens" of this republic. In the letter I sent you last your reckless little type-setter made me use that much condemned epithet "damned" instead of "crowned." Will you tell your readers that I said the Republicans had "crowned"—not damned—their deeds of darkness by declaring that women are merely "members of the State." There is a great demand in all directions for tracts. Do scatter Riddle's and Butler's speeches in all directions; they are able and unanswerable. In haste, yours, respectfully,

ELIZABETH CADY STANTON.

A VOICE FROM KANSAS.

ATCHISON, Kas., March 4, 1871.

MESDAMES WOODHULL & CLAFLIN:

Your paper is glorious. I have been advocating the same doctrine for ten years in the capacity of a private individual, and have had the reading of every paper pertaining to the enfranchisement of women; but yours in its infancy is ahead of any other in its prime.

Please send copy of date January 28, containing editorial "History Repeats Itself;" mine has been loaned and read until worn out.

We shall be able to raise a large club for your WEEKLY here. Respectfully, Mrs. H. A. MONROE.

A WORD TO G. S. P.

MESDAMES WOODHULL & CLAFLIN:

A word in the WEEKLY, if you please, in answer to "G. S. P." We have neither time nor space for particulars, barely enough to glimpse at the heads and general outlines of the old mythologies in which the Bible has its place. The WEEKLY allows us but very little room to gather in all the fullness of the ancient Godhead bodily. When it shall grant us two or three columns a week, it may then be in order to descend from the headlands and put in a fuller appearance in the valleys.

We accept every physical, moral and spiritual truth in the Bible as of equal authority to the like truth seized upon heathen ground. As a book of ancient oracles, written within and on the back-side, and sealed with seven seals, we prize it very highly. Its ambiguous givings-out, in the words of the wise, and their dark sayings, are for those who have ears to hear and eyes anointed with eye-salve, according to the ancient initiations of the Nature worship, where the physical and the spiritual were blent in a homogeneous whole, though often divided in Jacob and scattered in Israel, in personification of attributes. To others than the initiated the light shines into the darkness and the darkness does not comprehend it. Over all must be the Genius, the Muse, or, as the wise men among the Hebrews would say, the Lord, or his angel, in manifestation of the spirit, incarnated in the seer or medium.

True, the way-faring man might "hoof it" forty years in the wilderness without ascending to Pisgah's top, nor from any other mount of vision get a glimpse of the Holy Land. Ulysses also took the farthest way round as the nearest way home. It was the ancient peculiar way of following on to know the Lord through tangled juniper, beds of reeds, through many a fen where the serpent feeds, and man never trod before. Whether in exodus out of Egypt or in wanderings to and fro among the isles of the sea, the path was always rugged and sore; whether through the Dismal Swamp or through the lake that burneth with fire and brimstone, before one could be properly born again for the fresh

fields and pastures new in the Elysian Fields or New Jerusalem.

To those who wish to go to the root of the matter in particulars, we would suggest the reading of the works of the learned Freemasons, particularly the "Signs and Symbols" and "History of Initiations," by Dr. Oliver. Gen. Hitchcock's "Christ the Spirit" is suggestive to beginners to the much more that supercedes him; Burritt's "Geography of the Heavens," Stewart's "Hieraphant or Biblical Astronomy," and "Volney's Ruins." As anatomy and physiology in personification of parts were more or less wrought into the sacred mysteries of the ancients, the anatomy of J. F. Meckel will show how completely the human mechanism is in correspondental relations; and thus how the Lord might be the *Deus ex machina* in the image of God, and how the Lord between the cherubim was over the mercy-seat. The anonymous work, "Time and Faith," published in London, is a learned setting-forth of many celestial arcana, the origin of the Hebrew Sabbath-day, from the time-tables of the old astrologers and sun worshippers, who horoscoped the heavens for the word as well as consulted the Lord by his spirit. Max Muller and Mr. Cox will open the way from the Arian to the biblical mythologies; for the root of the matter is the same. Anatomical and physiological works will show which way went the spirit of the Lord in personifications of the clo-sacral regions of the Holy Land—a very large tract of land which flowed with milk and honey—so that the solar plexus of the centre of the system corresponded to the sun with his going forth from one end of heaven to the other. The palmist sang of this mystic land in parable and dark saying when his "reins instructed him in the night season." A French work, by Delame, "Des Divinites Generatrices ou Du Culte Du Phallus chez Anciens et les Modernes," is apropos, as showing how much this has been blended with the modern church mysteries.

Whoever may seek to read the book written within and without and on the back-side, and sealed with seven seals, must be a student of the same for a long time on probation, before he is able to see and to read it with the seven eyes of the Lord. These seven, as per Zachariah, run to and fro through the whole earth, nor less, we may add, through the heaven. Thus, to follow on to know the Lord is to see him as the sun shineth in his strength, shining more and more unto the perfect day, and with the spirit world to help, beautiful indeed are the angel's feet upon the mountains, tripping on light fantastic toe, and bringing good tidings of great joy, which shall be to all people. But we must bear in mind that the figures of Holy Writ are not exactly those of Colenso, who found Mount Sinai so great a stone of stumbling and rock of offence, inasmuch that Aaron and his sons had to tote the excretæ six miles before they could find a dumping-off place.

With reference to Swedenborg, we have read a bushel of him, more or less, and he has many good things. In the light of modern spiritualism he is seen to have had considerable open vision; but like the bible seers or mediums, he must not be taken as infallible, for he is much in the hazy reflex of his own personality in beginning and surrounding, in health and disease, whose influences so much modify his word. His considerable spiritual insight makes him so much the more apt to lead astray in his many baseless assumptions; and his followers who seek to exalt him in any exclusive sense, fall into the same error and idolatry as the Bible worshippers of the holy men of old who claim to speak the truth saith the Lord. But no less was the Lord oracular by Balaam, and Samuel by the witch of Endor. As an exponent of the ancient initiations, or church, as known and practiced by the Hierophants or godmen of those days, Swedenborg is worthless. Those who would know of him without wallowing through a score or two of octavos, will find him in best estate in Wm. White's two volumes, London, 1867. There the Swedenborg seer is very fairly set forth—very fairly weighed, and very fairly found wanting.

If we would develop, in the fullness of all truth, that the truth may make us free, we must have no infallible Bible, no infallible Pope, and no infallible Swedenborg, to say thus far and no farther; but let each have whatever is rightfully the due. Asia and Europe are to lose their sway before the coming Genius of America. Neither the Lord of old Jewry, King Jesus, nor *Bawon* Swedenborg is to be paramount in the sight of the coming God, who will do America in all the light of the largest vision. Mediums between this world and the next may be somewhat few and far between for the angel's visits, yet the communion of ghosts has come so nigh unto us that we need not pin our faith to them of old time. Woman, also, is to rise from the old planes and have her equal voice from heaven, already sounding the crack of doom to the fossil politicians and right reverends in God; for these, with the parasitical women, Almira Lincoln Phelps, Mrs. Gen. Sherman, Mrs. Dahlgren, etc., transformed into Lot's wife, are looking for help to the other side of the flood, and calling with a loud voice for Moses and Paul to come forth; but the more they call the more they won't come. C. B. P.

EQUALITY.

As we are the advocates of all measures which look to perfect equality for all citizens, we make no apology for transferring the following article from the N. Y. *World* to our columns. It is to the point and worthy of the best consideration of all thinkers:

TAXATION OR ROBBERY.

It is time to ask whether people who are taxed have any rights which government is bound to respect. If they have any, surely chief and most indubitable among them is the right to know how much they are taxed, and for what.

Yet there is not a single citizen of these United States, from richest to poorest, from the most ignorant to the wisest, who can answer either of these questions.

"What! do not my tax bills show how much I pay?" asks some much-burdened working-man, who finds it no easy matter to meet the expenses of his family, although his wages are fifty per cent. higher than they were ten years ago. Not at all; they do not show how much the cost of supporting a family has been increased by duties on articles consumed of foreign production or growth, and by the enhanced cost of articles of domestic production caused by duties on corresponding products from abroad.

"But there are the Treasury reports," some student suggests; "these at least will show how much the whole people have paid." Mistaken man! They show only how much has been paid to the Government. Another and larger sum is paid by the people, not to Government, but to somebody else.

"What for?" Exactly; that is the very question every tax-payer has a right to ask, and to have plainly answered. What clearer right can there be than that of the citizen to demand of his rulers, "How much do you tax me, and for what purpose? How much of the sum paid by me goes into the Treasury, and how much into private pockets?" Is not a Government "of the people, by the people, and for the people," bound to answer such questions as these?

Yet the system of taxation now in force is the most cunning device ever yet discovered for hiding from those who pay taxes both the object and the amount of the tax paid by any individual, or by the people in the aggregate. A man specially trained in financial inquiries, and supplied with all extant documents and writings bearing upon the subject, may spend months of hard labor, spoiling his eye-sight over volumes of figures, yet never discover with precision how large a tax is actually borne by the whole people of this country. Still less can he discover what tax is paid by any individual of the millions who have a right to know. And as for the millions themselves, they only know that in some undefined and unlimited way they are taxed, and that it is not easy to live. Prices rise, and the cost of living increases more than the earnings of industry. The fact and the consequent burden are apparent. But who can tell how much of it is accident, how much of it is tax, and how much of it is robbery?

If there were no other objection to the existing system of taxation, this alone should challenge the attention of a people professing to govern themselves. Some strange device for concealing from the people the real magnitude of their burdens might naturally find favor in the counsels of despotic rulers. Ever since the feudal baron ceased to extort by resistless force the tax from helpless serfs, and the wild bandit found high-handed robbery limited by order and the gallows, force has been giving place to fraud, and robber and ruler alike now search for ways to reach by cunning that which they dare not demand in open day. But here, taxpayers being also the rulers, one might expect the adoption of methods designed to guard against plunder, favoritism and illegitimate schemes for private advantage, and to enable the taxpayer to know as nearly as possible how much his government really costs him. How can a man be said to govern himself if he cannot find out how much he pays from his earnings, to whom, or for what purpose? Let it not be said that even in this country such concealment is necessary; that the people would not bear needful taxes if the full extent of them were known. During the war such burdens were cheerfully borne as few other governments have ever ventured to impose. So long as the government is their own, and taxes for objects of their own deliberate choice, in methods which they can understand and within limits which they can know and approve, the people of this country will pay as freely as they give or loan to any other investment deemed profitable or wise. But if money is taken from them, they know not when or how, by laws devised on purpose not to be comprehended, and if of that portion of their earnings which they pay only a part goes to government and the rest they know not whither, under laws passed by the influence of men clamoring always for aid and yet rolling in luxury, what wonder if a people who wish at least to fancy that they govern themselves begin to murmur and complain? What wonder if they begin to believe that a part of their earnings is stolen from them through forms of law, and that cunning ways, more fitted to other modes of government, are here used to enable both robber and ruler to profit by a taxation which is plunder, and a plunder which is concealed under the pretext of taxation. For a taxation which purposely exempts one class and casts all the burdens of government upon another is virtually plunder, and a system which takes money from the farmer to give it to the manufacturer is not the less plunder because it is ostensibly framed to secure revenue from duties on imports. The main difference between the robber and ruler arrangement and that obsolete one of the brigands and barons is that in this age one cannot always tell which is the ruler and which the robber. The poor artisan, who helps to pay the taxes for his rich employer, never knows how many members of Congress that employer owns. And there are many members of Congress who, when they vote for a tariff bill, never know how much plunder they are permitting, or who will profit by their acts. Such are the beauties of a system of taxation devised, one might suppose, to keep everybody in darkness as much as possible. It is as if some law-giver had taken for earnest and applied to political economy the sad words of half-crazed Othello:

He that is robbed, not wanting what is stolen,
Let him not know it; he's not robbed at all.

But the tax-payers will know it. All over the land they begin already to protest against a wrong the magnitude of which they cannot indeed measure, but that it is a wrong they know full well by ten years of experience. It may not be practicable at present to so adjust taxation that it shall be fully understood by all tax-payers, but the system which purposely taxes one man for the benefit of another can be exposed, and will be abolished. "Let there be darkness" is the daily prayer of monopolists. "Let there be light" should be the command of the people.

WOMAN'S RIGHT OF FRANCHISE.

There are, I have no doubt, few questions at issue which will command more attention among master minds of either sex than this question; and while we cannot but pity the want of understanding which some have evinced regarding it, we would wish to avoid all extremes in discussing such a momentous subject, and one from which we expect so many happy results to flow. May we, in all truth, request a favorable hearing and a triumphant success; not that we may as women, be brought prominently before the public, but that justice, at least, may be done to us, as a very strong, a very intelligent, and a most important integral of this great nation. I wish to awake in all an interest in our right of franchise, but more particularly women. I want women to be fully alive to the many advantages she would then possess. I want her to remember the duty she owes to her sons and daughters, her brothers and sisters, the duty which she owes to society and her country, that all may unite as one in demanding of the government her untrammelled right to vote.

To those who study the politics of our country, it must be evident that corruption is striding through this noble land; ships are bearing hither to our shores every day emigrants from every land, the educated and the ignorant, the noble-minded and the vile, all come hither, and, alas, all are alike at the polls, and too well we know how soon they acquire the right of which we are deprived. Are these men strangers to our laws, unacquainted with our public men,

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

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

Linen Sheetings.
10-4 Barnsley sheetings at 85c.
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Several cases of very fine Sheetings,
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Crash, from 9 cents per yard upward.
A large stock of Towels of every description,
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Our stock of Blankets, Flannels, Marselles Quilts,
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RESOURCES OF THE COMPANY.

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

Total..... \$14,000,000
Equal to \$40,000 per mile.

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

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

NEW YORK, Dec. 2, 1870.
Messrs. GEORGE OPDYKE & Co., New York:

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

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

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

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

I should add that the earnings from passengers and freight are steadily increasing, and that, too, without any through business to New York. Yrs truly,
D. C. LITTLEJOHN, President

N. Y. and O. Midland Railroad Co.

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

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