SOCIALISM RUN MAD.

SPECIMENS OF ITS WILD AND FRANTIC NOTIONS.

CAN IT BE POSSIBLE THAT HUMAN BEINGS EXIST WHO ENTERTAIN SUCH IDEAS?

To the Editor of The Tribune.

Sir: Whenever opportunity permits I read the tariff articles of The Tribune and the letters of Mr. Horr, although I do not often agree with Mr. Horr. Inclosed find a cutting from his article in yesterday's Weekly Tribune. I do not agree with him in the advice there given. If such advice were followed the wages of labor would slowly, it may be, but surely and certainly, fall to the lowest point possible for a scanty subsistence, and that only for those who can find work. What advice or consolation has Mr. Horr to offer to those for whom there is no work, and who have no opportunity to earn a living, but must go on starving in the midst of abundance? I admire Mr. Horr for his aggressive courage. Now, can he dare to face the problem of what is to be done with those who cannot find employment even in good times, and from whose ranks the criminal army is recruited? I inclose a pamphlet of mine and commend it to his careful perusal. It is my opinion that the present war will be ultimately fought on the lines indicated in the pamphlet. Mr. Horr is too good a man to fritter away time butting his head against a stone wall. Does he not see that the day of individual production is past? So also is the day of partnerships and corporations. The trust and syndicate now control business. The next and final step will be the collective ownership by the whole people. Yours with respect, ADAM RAMAGE.

Holyoke, Mass., Aug. 22, 1894.

The pamphlet which came with the letter is also published over the name of Mr. Ramage. It contains a plea for what he is pleased to call the "Coming Co-operative Commonwealth." His theory is based upon a statement of facts, hardly one of which is true. I have not space to admit his pamphlet in full. Following are a number of its statements:

The present system of social economy not only fails to give rights to the people, but throws every possible impediment in the way of people who are willing and anxious to work to earn a living and to educate their children.

The present plan is wasteful and extravagant in its methods, selfish, cruel and relentless in its practice.

Under it,

It is rendered impossible for any one to earn an honest living.

It is pauperizing the people with its so-called charitable institutions; doling out scanty portions of soup and bread, where it should give work and abundant subsistence.

It has driven true religion from the land.

Under this system legislatures, National, State and municipal, have become corrupt, and they make only such laws as are favorable to the wealthy and detrimental to the poor.

The courts are no longer courts of justice, but have become instruments of tyranny and oppression, controlled by the rich and manipulated by them for the subjection of the people who work.

The courts of law are subjects of contempt among the people, so much so that if the guilty were punished there would be none left to inflict punishment.

The law-making and law-administering authorities are combined together in favor of the rich against the poor.

I now invite Mr. Ramage, and those who believe as he does, to a moment's examination of the propositions upon which he bases his tirade against our present civilization. His first assertion that "the present system throws every possible impediment in the way of people who are willing and anxious to earn a living and to educate their children," is false in every particular. The struggle of civilization for the last 2,000 years has been constantly bettering the condition of the people who live by effort, and the education of the people at least in the United States is entirely looked after and paid for by the people who own the property of this country. I cannot see how any man can make such a statement as his and himself be honest. There can be no excuse for publishing such a base fabrication.

He tells us "that the present system is not only wrong, but that under it no one can earn a living honestly." Can it be possible that any human being here in the United States can be so blinded as to think there is any truth in such a statement? The great army of laborers and of business men in the United States are getting their living honestly. They give their services for a compensation agreed upon, or one which covers the cost of living and a small percentage over, so that every one can save a little for the "rainy days." They are, as a rule, dealing uprightly and honestly with their fellowmen. There are, no doubt, some cruel men. There are, no doubt, too many scoundrels in the world, and even in this country; but when you come to number them accurately, here in the United States at least, they are but a handful as compared with those who deal fairly and uprightly. What a shame for a man to denounce as scoundrels the entire business men of this or any other nation!

His statement also leads him to denounce the charitable institutions of the country, which are built and supported by the philanthropists. When a man becomes so dead to the best surroundings of life as thus to denounce the kindest, most charitable, and upon the whole the best people upon the face of the earth, he makes of himself a strange spectacle. He states to us "That it has driven true religion from the land." Why does he say that? Think of the egotism it requires for a man to publish such a statement. There is as much genuine religion in the United States as can be found among the people of any nation upon the earth. It requires gall for a man to assume that all people who do not agree with him are hypocrites and Pharisees. As a rule, when one finds a person in such a state of mind that he can see no good in anybody except himself, such a man is worthy of very little consideration. I state boldly that the chances are that such a man has neither any pure religion nor any genuine love of humanity in his own heart.

His next statement is 'that under this system legislatures, National, State and municipal, have become corrupt, and they make only such laws as are favorable to the wealthy." Both of these statements are absolutely false. There are some corrupt men in our National, State and municipal legislatures; but the vast majority of them are absolutely honest, and they usually work carefully and sincerely for the good of the people. Neither is it true that they pass laws only for the advantage of the rich. The statutes of the country are full of laws which have been passed expressly for the advantage of the poor. I will venture to say that among the laws of all the United States passed by the different legislative bodies of this country, in cities, States and by the Nation, ten of them are in favor of the poor where one is passed to aid the wealthy. The poor need such protection, the wealthy can take care of themselves.

His statement that the courts of the country have become the instruments of oppression is in keeping with all his others. There is not one word of truth in it. I do not mean to say there have not been instances where judges have been corrupt and oppressive, but I do say that nowhere on the face of the earth can be found a more upright, equitable, careful, conscientious set of men than are to be found upon the bench in the National, State and municipal courts of the United States. They are not corrupt. They are not oppressive. As a rule, they are entirely above every reproach of that kind. They guard sacredly the interests of the poor. Our judges, go where you will in this country, are among our purest, most fair-minded and best citizens. A man who disputes that statement must be unable to recognize decency and integrity when it can be readily seen of all men.

It seems strange that any human being who is himself honest could write such a tirade against the civilization of the day as that written by the author of this pamphlet. I do not know him. I know nothing of his antecedents or of his life. It appears from his published work that he is a man of some culture. It is a hard thing to say, but to me it seems as if he had published a large number of statements for the purpose of misleading people, and that he must himself know that his statements are wickedly false. Why should he set himself up as a judge of all the best people living in the world? Why does he come to the conclusion that a workingman cannot get an honest living? Is he dishonest himself, and on that account thinks everybody else must be dishonest? I hope not. Then why does he make this wholesale charge against the entire people of this Nation? No. No. There is a large amount of good in the world, even if it has escaped the notice of vilifiers of the human race.

What he means by the "Coming Co-operative Commonwealth" is difficult for me to understand. If he means anything he must mean that individuals will cease to receive the benefits of their own work. He means that there shall be a state or nation made up of people who own nothing and who do nothing for themselves, and that the indolent and profligate are to have just the same chance in life as the people who are ready and willing to work and who are careful and save something from their earnings. His whole theory is the rankest kind of Socialism, though he does not seem to have the courage to call it by its right name, and in the end his whole system must end in anarchy. I have little patience to argue with any man who can discover no good in law and order, and who cannot see either that the entire absence of law would lead to inevitable chaos, or that chaos would be degrading, brutal and wicked.

The paragraph which called out this letter was published by me at the close of an article headed "Arbitration." In his letter he inclosed a clipping from my article, which is as follows:

If I could reach all the workingmen in the United States with my voice to-day, instead of addressing them in the language of Mr. Debs and other agitators, I would say: "Gentlemen, if you want to be successful you should find employment with an honorable, successful man, firm or corporation. You should obtain as favorable contract or hire as you can, and then you should be much more desirous to be worth more to your employer than the wages you are to receive than you should be anxious to obtain the last cent you earn. You should give to your employers such diligence, willingness of hand and fidelity that at the end of your first engagement increased wages would be voluntarily offered you. You should recognize the fact that no employer can afford to lose a willing, competent, steady and industrious man."

Continued employment, increased wages, happiness, contentment and prosperity come to workingmen who are willing and anxious to give to their employers the best service there is in them. On the banner of Mr. Debs should be printed the words, "Conspiracy, Organized Idleness, Bulldozing, Boycotting, Dissatisfaction, Discontent, Poverty." On the banner around which I would recommend the honest sons of toil to gather would be printed words like the following: "Industry, Temperance, Economy, Fidelity, Contentment, Steady Employment, Courage, Prosperity, Self-Respect and Happiness."

Mr. Ramage seems to think that the doctrine taught by me in the paragraphs above would lead to the degeneracy of labor and reduce the workingman to a point of wages which would give him a bare subsistence only one point above starvation. Did he read carefully the advice I gave the workingmen, and does he think that if they will follow that advice it will lead them to starvation? I desire to call his attention again to the closing sentence in my former article. I repeat it:

On the banner around which I would recommend the honest sons of toil to gather would be printed words like the following: "Industry, Temperance, Economy, Fidelity, Contentment, Steady Employment, Courage, Prosperity, Self-Respect and Happiness."

Would he intimate that industry naturally leads to starvation? Does he claim that temperance is a badge of degradation? Does he think economy reduces people to want? Does he believe that fidelity is a bad element of the human character? Would he teach the people of this country that contentment should not be cultivated as much as possible? Does he think that steady employment is a curse? Would he have the people cowards instead of having them possess courage? Does he object to individuals becoming prosperous? Would he not have every human being filled with self-respect? Does he not believe in happiness? Does he not know that the condition of the toiling millions has been vastly and constantly improved for the last 2,000 years, and that their condition in the United States has reached the highest point of comfort ever known on the face of the earth?

My correspondent seems worried because he thinks I am "butting my head against a stone wall." If I am doing so, one would suppose that my attention would be called to the fact as soon as it could be seen by an outsider. I assure this writer that I have no sensations of the kind which one would feel on attempting to demolish a stone wall by hitting it with one's head. Is it not possible that this writer himself, when he undertakes to overthrow all the results of civilization which have been developed through so many ages, may be really attacking a wall as solid as though it were made of stone, and that his own head may be in danger of being bruised? Civilization is the outgrowth of long years of hard toil and careful study of the human race. Its results cannot be demolished in a day by any harebrained schemer. According to my belief and judgment, the development of individual character and the guarding of individual rights are great objects of civilization. For some reason the Creator planted in the human breast a strong element of self-preservation and a strong inclination to work for individual success. No community was ever yet a success where every one pretended to be working for every one else, and claimed to be entirely neglectful of himself. The good of the whole must never be lost sight of; but the good of the whole can never be reached except by the greatest care and labor for the development of the individual. Communities are composed of individuals, and as the individuals are developed so will the entire community be improved. Ignorant and vicious individuals are what make a bad commonwealth.

The ownership of property by an individual is as natural as for each individual to breathe for himself. A community cannot help a man to breathe by any general efforts of respiration. In this world each man is compelled to use his own lungs, his own hands, and his own head, if he would secure beneficial results.

Of all the vague notions which have pestered humanity the most vague is the notion that a great commonwealth or a nation can be run or the plan proposed by these modern Socialists. If any one will give their claims a moment's thought, it will occur to him that after they have formed their society, with all their notions of general weal and lack of individual interests they could not exist a day without the individual efforts of some one. Do these people think that it is possible for a State to exist without any laws, without any courts, without any power, without any executive, without any of the conditions which arise from the existence of law and order? The lowest community of savages comes nearer to having put the ideas of these men into actual practice than any other people on the face of the earth. Do these people think that barbarism is better than civilization? The kind of a nation which these people would develop would be an unorganized mob, which would offer no incentive for individual effort, no reward for industry or genius, and which would come soon to be nothing except the chaos which would follow in the wake of an army made up of lunatics.

There are many questions at the present day which should be studied carefully, prayerfully, and with an honest purpose. But it is not necessary for us to imitate the lives of savages or to throw away the experience of all past ages. The Utopia which Mr. Ramage is dreaming about exists only in the imagination of foolish men, who by constant brooding have come to believe that they have discovered wisdom for the first time in this world, and they proceed at once to denounce the results of all former civilizations. It makes me tired to think that men who ought to have more sense will spend their time advocating such foolish impossibilities.

Mr. Ramage asks me if I have no sympathy for the people who are willing to work, but have nothing to do? I permit no person to go beyond me in sympathy for that class of my fellowmen. I am spending my life in an effort to have the country so managed as to give employment to every willing hand. I have the greatest admiration for every individual who will organize any system which will give work to the willing. But when this "author" tells me that all the crime of the country springs from the men who are willing to work, but who have nothing to do, I tell him he is mistaken. The thieves and leeches, who too much abound in this country, do not come from the ranks of those who are willing to work. They are usually recruited from the ranks of those who do not desire to work. Indeed, it is pitiful to have any human being suffering for food and clothing who is able and willing to work but who can find nothing to do. Such a thing never ought to occur, but surely the method proposed by this writer can never end in giving employment to the entire human family. It makes no difference, anyhow, what plan any one follows, there will always be some people who will refuse to do their duty, some who will be willing to live from the labor of other people. The criminals of the country are usually recruited from that class of people.

I was born poor and have always lived on what I have earned. I am not now rich, but I have often wished that I were. I am struggling with all my might to provide for myself and my own family, and to make them as comfortable as I can. The only advice I have to give to this man who writes me so kindly is that he go and do likewise. At all events, he should get the notion out of his head that the work of the world will ever be done without individual effort and without personal control. No great work was ever accomplished where there was no individual control. A crew where all are bosses can never accomplish anything. Confusion, conflict, indifference toward what is to be done, are sure to follow. Some are born to control, others to execute. Wise management and sensible direction are just as necessary as efficient execution. The members of the human family are born with different tastes and different capabilities. It is possible that men should have been made all precisely alike. One thing is certain they were not so created, and we are compelled to deal with mankind as we find it, not as we, in our egotism, think it should have been created.

Individual character will continue to be considered important long after all these modern "isms" have had their day. The duty of every man will always be to make of himself the best husband, the best father, the best neighbor, the best citizen, the best man he possibly can. If each person will adopt that plan the Nation will be all right. R. G. HORR.

"SPRIGHTLY, ABLE AND AMERICAN."

To the Editor of The Tribune.

Sir: I am a constant and deeply interested reader of The New-York Semi-Weekly Tribune. No part of that sprightly, able and thoroughly American journal is read by me with greater interest and profit than the articles which The Tribune prints from Mr. Horr. The spirit in which they are written, the candor and ability at all times apparent, the valuable information furnished in language so easily understood—it is these characteristics that I recognize and appreciate profoundly and gratefully. You are doing very much—I may say, without flattery, doing more than any other paper—to educate the American people on the lines of great public issues, especially of finance and the tariff, and I feel it a duty as well as a pleasure to make this acknowledgment. I wish especially to thank you for the latest of Mr. Horr's productions which has reached me, viz., "Populism 24 Carats Fine." It is among his very best, easily worth its weight in gold, even though each letter were in the solid type from which it was printed. It should be printed in pamphlet form and scattered broadcast all over the land. H. A. GUILD.

Lincoln, Neb., Aug. 13, 1894.

EVERY MAN SHOULD READ.

To the Editor of The Tribune.

Sir: The article in The Tribune on "Arbitration" is a most excellent one, which I could wish were in the hands of every man in the United States. To me it seems as if it would meet the approval of 19 out of every 20 sensible men. The fact that one can scarcely find an American engaged in these strikes is proof that it is a foreign element which is making this trouble in our country. I have read with pleasure many articles which The Tribune has given its readers from Mr. Horr, and wish to express my approval, interest and profit by and through them. I could wish that The Tribune could be read by all men. CHARLES KEELER.

Paterson, N. J., Aug. 27, 1894.

THE ARTICLE WAS A "CORKER."

To the Editor of The Tribune.

Sir: The Tribune's reply to Ignatius Donnelly, through Mr. Horr, is a "corker." It was printed in "The Minneapolis Daily Tribune" in full, with very favorable editorial comments. We will have the letter printed in full in 150 of our country newspapers, and are under many obligations for this first-class campaign literature. JAMES BIXBY,
Chairman Republican State Central Committee.

St. Paul, Minn., Aug. 15, 1894.

DISTRICT-ATTORNEY QUINBY RESIGNS.

SAID TO BE SUFFERING FROM PARESIS AT A HOSPITAL IN THIS CITY.

Buffalo, Sept. 16 (Special).—George T. Quinby has forwarded to Governor Flower his resignation as District-Attorney of Erie County. Mr. Quinby has been incapable to perform the duties of his office for nearly a year. He is in a private hospital in New-York, suffering from paresis, and is said to have reached the stage where recovery is hopeless. He signed his resignation a few days ago, and one of his former law partners has taken it to Albany, so that the Governor may issue a proclamation in time to hold the election of his successor this fall. Mr. Quinby was for years regarded as the leading criminal lawyer of Erie County. He was last elected in 1892, when the great election frauds were perpetrated here. The excitement of that contest shattered Mr. Quinby's nervous system. He sought relief in Europe, but without success. Then he returned to Buffalo and tried to conduct an important insurance trial, but was obliged to make way for other counsel. He has been in New-York several months at a house in Fifty-seventh-st.

Mr. Quinby's assistant, Daniel J. Kenefick, will probably be the Republican candidate this fall, and will be elected.

THEY CHARGE HE WANTED TO BURN HIS HOUSE.

Michael De George, an Italian real estate dealer and insurance agent, at No. 33 Liberty-st., living at 165 Avenue A, was arrested Saturday morning, charged with attempted arson, and held in the Essex Market Police Court yesterday morning in default of $2,000 bail for examination this afternoon. The circumstances of the arrest are peculiar. Three weeks ago Fire Marshal Mitchell received information that led him to believe De George contemplated burning the house in which he lived. There are sixteen families, numbering over 100 persons, harbored there.

Assistant Fire Marshal Freel and Officer Lentz have been watching De George ever since, and told this story to Justice Simms yesterday morning: "We have followed him for almost three weeks. Some days ago we saw him purchase some oils and chemicals and carry them to his home. Yesterday morning he left the house about 9 o'clock and returned an hour later. His actions were suspicious and we decided to investigate. We burst open the door of his apartments and found on a chair within three feet of his bed a lighted candle. Attached to this was a wax taper leading to a rubber shoe, which contained an oil of some sort and a powdered sediment. It was intended, in our opinion, to ignite the substance in the shoe by allowing the candle to form connection by means of the taper."

They then asked that De George be remanded until this afternoon to enable them to have the substance in the rubber shoe analyzed.

De George declared he was the victim of an enemy. Bail was fixed in the sum of $5,000. De George is an active worker among the Italians in the interests of Tammany Hall.

HIS FINE PAID BY THE POLICEMAN.

Policeman Michael Owens, the drunken man who created a disturbance on Friday at the home of the family of Adolph Marsilly, the suicide, of No. 16 East Seventy-fourth-st., was present yesterday when the case of John McDonald, the trained nurse, was recalled. Roundsman John Wood, of the East Sixty-seventh-st. station, rehearsed the circumstances under which he arrested McDonald on Saturday morning, but he made no allusion to the policeman.

Owens was sober and, turning toward him, Police Justice McMahon asked the roundsman: "What have you to say as to this man?"

"I would have arrested Owens on a charge of intoxication," replied Wood, "but for the declaration of Police Surgeon McGovern that he was fit to attend to duty."

Justice McMahon said to McDonald: "A pretty nurse you'd make; why, I'd be afraid the patient would die without your knowing it. You are fined $5."

McDonald was taken down to prison and Owens, after the Judge had scored him severely, left the courtroom. Once outside he hurried around to the main entrance of the prison, paid McDonald's fine, and the two went away together.

WOMAN AND THE BICYCLE.

A QUESTION NO LONGER OPEN FOR DISCUSSION.

ADVANTAGES OF CYCLING FOR WOMEN—THE PROBLEM OF DRESS AND ITS MANY SOLUTIONS.

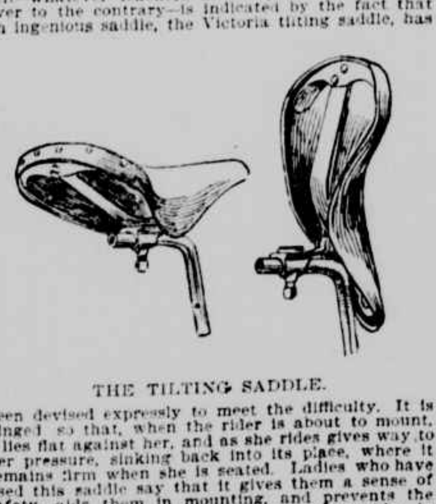
The question "Shall woman ride the bicycle?" is no longer open for discussion. She has settled it for herself—affirmatively. And all that men can find to say against it will not affect the result one whit, except, perhaps, in strengthening her determination—that being the general effect of opposition upon the feminine mind. She is perfectly right in possessing herself of this pleasure. Nothing is at once so innocent, delightful and beneficial to her health. And the consideration is not unimportant that it is an exercise very becoming to her. Rarely does one see a woman emulating the ungraceful back-humping, toadlike attitude that men too often affect when "wheeling." She sits erect; the exercise and the stimulus of the fresh air bring a charming color to her cheeks and a brilliant sparkle to her eye; the exhilaration of spirits naturally resultant from easy and rapid motion give her a look of happiness that is fascinating; and her movements are replete with grace. Not even on horseback does she show to such advantage as when upon the bicycle. Indeed, no other outdoor sport can at all compare with this. Tennis is good for her health, no doubt, but distance is a requisite to make a pleasing spectacle of the tennis-playing girl. Croquet is, of course, better than crocheting, but consists too largely of standing around and unimproving conversation; furthermore, it is out of fashion now. Golf—as "shinny" is now called—may have its commendable points as an exercise, like Indian clubs or bean-bag pitching, but can be played only in the country under exceptional circumstances. And each of these games restrict the players to limited field of action, where recurrence of like experiences tends inevitably to monotony and disgust. They offer nothing to compare in attraction with the glorious sense of freedom, with development of conscious power in almost birdlike flight among ever-changing scenes and new conditions, which the bicyclist enjoys. Sea-bathing? Ah, yes; when the beach is good, the water pleasant and one is a very good swimmer, that is certainly delightful.

But if you are going to find objectionable the costume of the bicycle girl—and that is seriously all that anybody has found to urge with even seeming intelligence against women riding wheels—how atrocious your prudish soul must find the bathing dress! After all, the quality of propriety in attire is the product of educated imagination, and some are capable of finding extremely shocking, under given conditions, precisely that which they would admire, without thought of impropriety, under other and legitimately more trying circumstances. Comfort, convenience and attractiveness are important factors in determining what should be approved in feminine costume for any occasion, and the woman herself, being necessarily the best informed in those particulars, is entitled to settle the question. Only a few years ago, in this country, the wearing of trousers, even under a long riding skirt, was denounced by many foolish persons—especially those who were not riders—as indecent! But women quickly found that the trousers were not only safer and more comfortable than skirts, but were very often conservative of modesty, and to-day no one even notices a lady going by to or from a riding school in conspicuously evident trousers and with her riding skirt conveniently thrown over her arm. The woman settled the question to suit herself, and the world—conforming to the precedent of the ages—accepted her decision as final. So it will be in determining what should be worn by a modest bicyclist. What the woman finds best for her, from her point of view, that she will wear.

A WOMAN'S BICYCLE.

One does not need to know anything about bicycles in order to see at a glance that the form of construction required to accommodate skirts is less rigid and strong than that adopted for the use of wearers of bifurcated garments. A woman's bicycle roughly approximates in its outlines a capital V. The rider perches upon the top of one limb of the letter, steers the machine by handles fixed on the other top, and her skirts dangle between. Curve the lines or leave them straight, as you will, there is the principle. That form cannot, without an undesirable excess of weight, be made really strong, except by a rigid bar connecting the tops of the two lines, and the presence of that bar at once converts the machine into a man's bicycle and renders it impracticable for a rider hampered with skirts. But, notwithstanding the radical imperfection of form, all good makes of ladies' bicycles are probably strong enough for the weights they are likely to have to carry and the service required of them, and even were they to prove otherwise a breakdown is not seriously dangerous. As much cannot be said of the possibilities involved by the propelling machinery, which constantly threaten accidents to riders wearing long skirts. The accidentally loosened bit of lining or braid or other ornamentation at the bottom of the skirt, or a slight, unnoticed rent in the fabric, or even a wind-blown fold of the long drapery, may in an instant become entangled with one of the pedals, and, before the rider can check their revolutions, drag her off the saddle in about as bad a fall as it is possible to get from a wheel. When the chain gear is not covered by a wire-mesh guard, like dangers, though in a somewhat modified degree, may be feared from it. Of course, any modification of the skirt, to "divided skirt" gathered in at the ankles, like Turkish trousers, or to "bloomers," will eliminate whatever risks arise from those possible causes.

But another and greater peril, to learners at least, is inseparable from the wearing of skirts on the bicycle. That is in mounting. A woman in ordinary dress must, to mount upon the saddle, place herself on the left of the machine, between the saddle and the handle-bar—the ends of which she grasps—with her right foot on its proper pedal, across the loop bars or point of the V. Then she is expected, as she gives the machine a push, to spring up, bringing the saddle under her and so find herself in place, with full opportunity to concentrate her attention temporarily upon the problem of preserving her balance and her dignity at the same time. But she may fail to rise high enough, in which case the small and exceedingly hard point of the saddle is likely to come into violent collision with the end of her spine, and that is not always a trivial occurrence. A small injury at that point has been known to cause paralysis, and even when the effect is far short of such terrible result, it still may well cause keen pain. Attired in trousers, however, or "bloomers," if that name is preferred, the woman could easily mount as a man does, by rising from the spur on the left side of the wheel and going over the saddle from the rear, so escaping the possibility of that injury. That this danger is by no means a fanciful conceit—whatever teachers and bicycle venders may aver to the contrary—is indicated by the fact that an ingenious saddle, the Victoria tilting saddle, has



THE TILTING SADDLE.

been devised expressly to meet the difficulty. It is hinged so that, when the rider is about to mount, it lies flat against her, and as she rides gives way to her pressure, sinking back into its place, where it remains firm when she is seated. Ladies who have used this saddle say that it gives them a sense of safety, aids them in mounting, and prevents the disarrangement of skirts almost inevitable in mounting other forms.

Certainly the bicycle itself offers good reasons for such reduction of the wearer's clothes as shall protect her against risks specifically chargeable to the machine. But still other arguments for the abolition of skirts are readily found in the conditions of employment of that machine. One is impelled irresistibly almost to go rapidly when riding the bicycle, and indeed must be very skilful to ride slowly without losing balance. And liability to accident increases in proportion to speed. In avoiding a vehicle guided by a clumsy or malicious driver, dodging some moving obstacle, person, wagon, baby carriage, or dog, that suddenly comes from behind a corner, or enters the road, or evading collision with some callow wheelman who assumes to use the highway as a racecourse, and whose brains are all in his feet, one may get a tumble, the awkwardness and injury of which, alike to muscle and modesty, will be minimized by a sensibly designed dress, one not liable to disarrangement by accident and at the same time free from impeding

IN ORDINARY COSTUME.

drapery. A flaunting skirt can be caught by the pedal of another bicycle passing closely, with disastrous results to the wearer, a danger impossible to "trouserettes"; and while the roads are generally in such bad condition, there can be no question of the desirability of a costume that will permit the bicyclist to move her limbs with freedom in leaping from her saddle or saving herself from a tumble when her wheel is trapped by a rut.

Every consideration of prudence, decency and good taste, then, is on the side of radical reform in woman's dress for what has become and must continue one of the main enjoyments of her out-door life. The French, who admittedly lead in matters of fashion, having adopted the bicycle with enthusiasm, have naturally exhibited much artistic taste, even genius, in designing costumes for it. Their designers evoke exquisitely charming and fanciful creations. Here is one of the dainty bicycle costumes designed for that prime authority, "L'Art et La Mode," which a nun might not scruple to wear.

FROM "L'ART ET LA MODE."

It is intended to be made of clay-colored "homespun." The coat, tailor-made, is open, with braid around the borders and five rows of braid around the sleeves; sleeves, "leg of mutton," and not very full; pockets in the side skirts; the waistcoat, corslet-shaped, of the same material as the coat, with two rows of buttons; cravat, "regatta," deep blue, with long ends meeting the corslet. Shirt, horizontally barred, with standing collar, the corners of which are turned. The zouave trousers fall just below the knee and are ample, in imitation of a skirt. The stockings are of plaid, their tops rolled down, Scotch fashion, to meet the tops of the long boxcloth gaiters.

But the ladies of France have no idea of adopting one costume and sticking to it as if it were a uniform. Accepting general outlines of form as settled, they diversify material, details of ornamentation, color, etc., just as they would in dresses of any other special class. A lady of fashion has not simply one bicycle costume, but a number of them, and among them as much as possible of that element which is axiomatically "the spice of life"—variety. Here are two more progressively more and more showy than the very quiet one just described. One is of light fancy cloth of scarlet and white check. The zouave knickerbockers, kilted all around the waist, are very full, and when the wearer is riding preserve their heavy folds correctly, unaffected by the wind. The close-fitting bodice-coat is buttoned in the centre, with white mother-of-pearl buttons, up to where its opening reveals a white shirt and stand-up collar, with black satin tie and bow. The skirts are full, short and garnished with pockets; the revers are of red silk, and the full sleeves button tightly at the wrist. Black silk stockings and low-heeled black shoes are part of this costume.

The second, yet more stylish, notwithstanding its affectation of a softer tint, is designed in dark plum-colored cloth. Zouave knickerbockers (meeting below the knee), plum-colored silk stockings, and black "Cromwell" shoes, with square buckles, are worn with a full-skirted coat, like the riding coats of the last century, wide-cuffed and pocket-flapped. At the neck opening appears a shirt of soft batiste, with a folded neckband—fastened at the back—and a small lace ruffle, to harmonize with the style of the coat. The hat to go with all this is a small "tricorne" plum-colored felt, with a narrow line of black ostrich feather edging peeping over the turned-up brims. Here is an effective yet modest costume designed for "Le Moniteur de la Mode."

FROM "LE MONITEUR DE LA MODE."

It is of dust-colored gray cloth. The "trouserettes" are ample and fall below the knee, where they meet black gaiters so long that no stocking is shown. Attached at the waist, under a broad belt of black gros-grain ribbon, fastened by a silver buckle, is a bodice, with box pleats in the back, made to lie flat and fit the figure closely. There is a little fulness in the waist in front, and it buttons on the left side, with a small pocket on the right breast. The sleeves are bias, the collar high. A white "sailor" hat with black ribbon, white veil and gray gloves, complete the costume.

A HIGHLAND DESIGN.

Modified revivals of antique styles—as in the case of the costume inspired by the riding coat of a hundred years ago—and adaptations of picturesque local or national distinctions in dress sometimes produce the most charming effects in bicycle costumes. A Spanish one, for instance, is described as of bright chestnut cloth, with a matador jacket, heavily braided in black and edged with Spanish ball fringe, opening over a flame-colored silk shirt. The zouave knickerbockers are finished off with chestnut silk stockings and brown shoes, and the hat is of the round Spanish shape, in chestnut felt with plush pompons of chestnut and flame color, while a narrow line of flame-colored silk shows under the brim, with a knot on one side, to simulate the handkerchief work worn by the "chulos" on their heads.

An admirably simple costume for a young girl is described as of leather-colored cloth, made with a short, narrow skirt over ordinary knickerbockers, not the full kilted zouave style. The bodice is a blouse, with full pleats from neck to waist, and around the latter is girt a wide belt of undyed leather fastened with little straps and buckles. Brown silk stockings, Russia leather shoes and brown, straw hat, trimmed with black satin ribbon, and a rosette of scarlet chiffon, complete the graceful arrangement.

These citations are simply a few illustrations of what may be effected by taste and intelligence in evolving dresses at once practical and modest for bicycle riders. Not one of them violates the nicest modesty prescribed by good sense. Nevertheless many women in this country will hesitate to adopt the new substitutes for skirts, though conscious of their great desirability, simply from fear of inviting the reprehensive remarks of prudes, or the unwelcome notice of yahoos. General adoption of the new style will doubtless come in time, as it evidently is increasing in popularity; but meanwhile there may be at least such modification of skirts as will effect some good. A costume worn in Central Park recently by a middle-aged rider is worthy of mention as offering good suggestions in this direction. It was of some heavy woollen stuff, a soft Quaker gray in tint throughout. The skirt was cut on the bias, like a military overcoat cape, so that it fitted snugly and fell in graceful folds as low as the anklebone. It did not balloon out when she moved rapidly, and was as unobjectionable in every way as skirts can possibly be. Another commendable compromise is offered in Costumer H. Strugnell's design of a readily adjustable skirt, which a bicyclist wearing zouave knickerbockers or "bloomers" may carry on her handle-bar while riding and adjust about her in an instant upon dismounting for concealment of her bifurcated garments.

SKIRTS THAT ARE OUT OF THE WAY.

A practical fashion writer and bicyclist gives in "Vogue" this good advice: "A habit-like effect, and not an attempt at picturesqueness, should be aimed at in a cycling costume. It should be quiet in color—gray or blue, preferably navy blue, as this is more becoming than gray. After five years of experience the writer prefers storm serge as the best all-around useful material. Corduroy is liked by some, but, as cycling is an exceedingly heating pastime, frequently reducing its devotees to a Turkish-bath condition of perspiration, a more pliable and less heavy material than corduroy is desirable. For reasons stated above the starched collar and ditto shirt-front should be shunned. They may look natty when the rider starts out, but a spin up a hill or two under a hot sun will render the linen unfit to be seen. Wear next to the skin a suit of union underwear (light or heavy weight, according to the season of the year), and over this knickerbockers. Dispense with corsets and in their stead wear a boned waist, fitted to the figure, made of some of the finer grades of waist lining. Over this put your cycling habit. Do not wear leggins; whether they may be of cloth, leather or 'Jersey,' they are intolerably hot, and the sweating process they impose on the legs must be harmful. As to footgear, do not ruin the appearance of your ankle and calf by wearing Oxford ties with a short skirt. Try the effect before your mirror of slippers, ties and boots. You will find that the first and the last preserve the symmetry of the feet, ankles and legs, which the ties destroy. Boots (the ordinary button or laced model) disguise the size or clumsiness of unsightly ankles."

The same authority offers the following handsome costume design:

A GOOD DESIGN FROM "VOGUE."

Its material is intended to be of navy blue storm serge, and the trimming black inch-wide braid. The skirt and bodice are united and the back of the bodice is cut to the figure. Seams are to be left plain, not outlined with trimming. The sleeves are moderately full and end in a narrow band at the wrists. The bodice front is made full in the middle and on either side are jacket fronts, the upper part of which are turned back to form revers. The turned-down collar is trimmed with two rows of black braid. The neck had best be finished with a soft knot of black silk. As the front of the bodice is full, the silk knot should not come below the collar line. At the waist the costume can be finished either with a pointed girdle of blue serge, as shown in the drawing, or with a straight narrow band. On the hands are dark tan driving gloves with gauntlets.

JEFFERSON DAVIS'S PASTOR DYING.

Washington, Sept. 16.—Dr. Minegerode, who is well known as the rector of the Episcopal Church of which Jefferson Davis was a parishioner in Richmond, and who was conducting service at the time the news was received in Richmond of Lee's surrender, is lying at the point of death in Alexandria.

FORMER PRIESTS TO START A MISSION.

Father Lambert, whose secession from the Roman Catholic Church recently made a stir in the religious world, and C. Pricelius Devare, formerly a priest, are engaged in a missionary enterprise in which they will have the support of several Protestant churches in the city. They will establish "the Pauline Mission" as soon as a convenient hall can be secured for Sunday services, and their sermons will be printed in several languages for distribution as circulars in the Roman Catholic parishes.

COURT CALENDARS FOR TO-DAY.

Supreme Court—Chambers—Before Lawrence, J.—Court opens at 10:30 a. m. Motions. Calendar called at 11 a. m. Class IV—People, etc., vs. Home Benefit Association, Sinnock vs. Platt. Class VI—Patterson vs. Stewart, Kahn vs. Kahn. Class VII—Clark vs. Farrell, Simon vs. Sampter, Iron Malt Chemical Company vs. Morrisey, Jr. Class VIII—Sage vs. Ives, Shannon vs. Third Avenue Railroad, Austen vs. Stanley Bradley Publishing Company, Austen vs. New-York Real Estate and Building Improvement Company, Rider Engine Company vs. Wellwood, Seifert vs. Mulligan, Taylor vs. Taylor, Monahan vs. Athy, Plunkett vs. Anderson, Strugnell vs. Conklin, Morgan vs. Haddee, Tuntson vs. Bradford, same vs. same, Matter of Manufacturers' Publishing Company, Bechtold vs. Clairmont, Baker vs. George, People, etc., vs. St. Nicholas Bank, Parseghian vs. Davis, Butler vs. Prentiss, Blumenauer vs. Niebuhr, matter of Grand Central Bank, Valentine vs. Juch, matter of Grand Harbor of American Brotherhood of Steamboat Pilots of United States, matter of Bodine, Bittiner vs. Deckler, Tefel vs. Traver, New-York Breweries Company vs. Larke, Jordan vs. Valentine, Fowler vs. Fowler, Fellows vs. Mulholland, People, etc., vs. Family Fund Society, People, etc., vs. Home Banking Association.

Supreme Court—General Term—Recess.

Supreme Court—Special Term—Parts I, II and III—Adjourned for the term.

Circuit Court—Parts I, II, III and IV—Adjourned for the term.

Superior Court—Special Term—Before McAdam, J.—Court opens at 10 a. m. Motions. Calendar called at 11 a. m. No. 1039, Henning vs. Henning; No. 989, Roccardi vs. Roccardi; No. 994, Hammond vs. Hammond; No. 1044, Howard vs. Howard; No. 1045, Bloom vs. Bloom.

Superior Court—General Term—Adjourned for the term.

Superior Court—Equity Term—Adjourned for the term.

Superior Court—Trial Term—Parts I, II and III—Adjourned for the term.

Surrogate's Court—Chambers—Before Fitzgerald, S.—Court opens at 10:30 a. m. No. 164, estate of Margaret O'Connell. Arthur D. Morrison. Wills for probate—Eva Cann, Christian Saul, Margaret Ward, Thomas A. Rogers, William N. Dorrey, Engelina H. Dieckmann, at 10:30 a. m. Mary Boyle, Ernestine Albers, Thomas Gearty, at 2 p. m.

Surrogate's Court—Trial Term—Before Arnold, S.—Court opens at 10:30 a. m. No. 960, will of Lewis R. Blair. No. 976, will of William F. DuBois. No. 993, will of Mary E. Barbineau. No. 994, will of John Oliver.

Common Pleas—Special Term—Before Pryor, J.—Court opens at 11 a. m. No. 2—Johnson vs. Algie.

Common Pleas—General Term—Adjourned sine die.

Common Pleas—Equity Term—Adjourned sine die.

Common Pleas—Trial Term—Parts I, II and III—Adjourned for the term.

City Court—General Term—Adjourned sine die.

City Court—Special Term—Before McCarthy, J.—Court opens at 10 a. m. Motions.

City Court—Trial Term—Parts I, II, III and IV.—Adjourned for the term.

REFEREE APPOINTED.
Supreme Court.
By Lawrence, J.
Gallatin vs. Allen—Elliot Sanford.