SUNDAY APPEAL

OFFICIAL JOURNAL OF THE CITY.

SUNDAY MORNING. : : : MARCH 19, 1871

"THE SOUTH" this morning commences its regular publication, and can be found at all the news stands in the city. We were favored yesterday by Mr. Overall, the editor, with an advanced copy, and, interesting as was the first number, the second is still more attractive. The contents are varied, novel, and should secure for the paper a large circulation. We hope to see the *South* supplant many of the Northern trashy publications which find a ready sale among a people they defame. It is useless for us to give the contents of the present number of the *South*, as the simple announcement of its appearance will induce everybody to purchase a copy, and they can see for themselves the interesting matter with which the paper teems. *The South*, in the number this morning, hoists the banner of Democracy, and we welcome it as a valuable co-worker. We regret we have no room for extracts from the article headed "The Right Above the Wrong," as it is ably written, and is characterized by a manly, outspoken tone, which will commend itself to the good sense of a people weary of political roundscripts.

HOWEVER erratic a genius like that of Wendell Phillips may be conceived to be by tamer mortals, and however much his unyielding fanaticism may be disapproved, none will deny him the honor of a capable, disciplined and sagacious mind. Recent events in the political world have vindicated the accuracy and reasonableness of his predictions. Immediately after the last Radical victories in Ohio and Pennsylvania he warned his party that "the strength of the opposition vote shows that the administration has not satisfied the country." He thought that the rally of its friends gave no promise of permanent success, and but added "another year of grace" to its infamous life. To save Pennsylvania and Ohio as "by the skin of the teeth," by small majorities produced by almost incredible effort and when "any slight, untoward accident even would have lost them," he regarded as "*a poor dependence for a great party.*" He said "we have drifted thus far on the strength of our soldier-President's reputation. He and his cabinet must *earn* the future." That the elections of 1870 would turn on the issue "whether the Republican party has fulfilled the national expectation," and that unless the administration filed a better record for 1870 than for 1869 that thereafter there would at the most be but a "very even struggle between it and its foe—perhaps an ignominious defeat." His party would take no warning, treated him as a bolter, scorned the advice of the man of brains, and has madly and steadily marched on to destruction. When New Hampshire, Indiana and Oregon, the Northeast, the West and the Northwest condemn, the Middle and Southern States will soon fall into line. The overturn of "accomplished facts" will be a new accomplished fact. And then men who bow down always before the throne and have the gumption to lickspittle power will choose between succumbing to the new order of things, or else rely on a new ghost story as the sole resource by which to keep on breathing.

THE completion of the Little Rock road to Pine Bluff will prove of infinite service to cotton producers of that region. Whatever the condition of the rivers, as soon as cotton is gathered, when the road is finished next fall, it may be transferred to Memphis. The advantages thus accruing to the people of Arkansas will be of incalculable value. But the commerce on the rivers of that State will not be lessened. On the contrary, to such an extent do railways stimulate enterprise and the growth of population that they have only augmented the commerce of rivers by running along parallel lines. There is tenfold more trade and traffic and travel conducted by steamers on the Hudson river than before railways were built along its shores. The Hudson river road has four trackways, the Harlem three and the Midland road two. These three great railway lines running each four to thirteen passenger trains daily, have only stimulated to an extraordinary degree the commerce and travel on the Hudson river. These are not singular facts. Wherever the two modes of locomotion, by water and rail, are in direct competition, each enriches the other with towns, villages and the country penetrated. It has been alleged, and wholly without reason, as these facts show, that the completion of the Little Rock road, and of the branch from Deval's to Pine Bluff, connecting the White and Arkansas rivers by a road only fifty miles in length, would prove ruinous to lines of steamers navigating these rivers. On the contrary, if the experience of other States be worth anything, it will follow that the population of Arkansas will become more dense, its broad expanse of endless forests will disappear, and so great will be the changes in density of population, and such the productive activity begotten, that rivers will become more valuable to the commerce of this city than ever before, and packet lines more profitable to their owners. Iron steamers will never give way to iron horses. The race is not always to the swift, nor the battle to the strong. The two modes of travel and transportation have each its own peculiar excellence—which the other only develops and perfects.

THE story has been bruited abroad that it was proposed to employ Coolies in the construction of the Selma road. There is not the slightest foundation in fact for the assertion. General Forrest, more than twelve months ago, went to Carolina, hired two hundred colored men, and has ever since retained them in his employment. Four only have died, and only seven have abandoned the road. Their places have been supplied, and with these the greater share of the work done in Alabama has been accomplished. The land belonging to the company will be subdivided into small farms, and the heads of colored families, by executing contracts on the road, will become, if they choose, the owners of these farms. It should not be forgotten that each tax-payer will secure a receipt for the amount he pays, which becomes a stock certificate in a road that far more cheaply built, through a richer country and connecting districts and cities whose peculiar condition, resources and products make them more valuable to one another, and will insure greater profitableness of the road as an investment than any that exists in the South. There are a few malevolent people, full of prejudices or distinguished for selfishness, who oppose the subscription. They are not of the class who would diffuse wealth and prosperity. They have enough to make them masters of a moneyed ring, they may control a bank and thus wield power. They would not have the many enriched or the country's prosperity hightened. The poor of to-day should not become the rich of to-morrow. The aristocrats of the hour would have no change. Let the poor remain poor; let those who dig for bread and toil through each weary day, remain as they are. Such is the feeling that animates an unworthy few. But the great multitude of men will be profited by stimulated industry, by new fields of employment given to the toiling multitude, and by a demand for labor, even while the road is in course of construction, which renders the county's subscription eminently desirable. The working man who suffers himself to be made the dupe of his prejudices, and is thus induced to vote against his palpable interests, is surely a model of stupidity.

IN another column will be found the opinion of Hon. Carrick Heiskell, Judge of the First Circuit Court, on the application of Thompson Dean, a non-resident defendant in a certain cause, to remove the cause as to him from the State Court to the Federal Court. We have inquired into this matter, and find the state of the case to be this: Thompson Dean, a citizen of New York, was sued, in conjunction with others, residents of this State, by the Memphis Gayoso Gas Company for damages, resulting from an injunction obtained by Dean against the new gas company. Service of process was had on Dean. He appeared in the cause, put in a demurrer to the declaration, and *submitted himself to the jurisdiction of the Court on this demurrer.* It appears that on many questions the demurrer *was decided for him*, thus showing as a matter of fact that he had nothing to fear from a Tennessee Judge on the score of his being a non resident. After obtaining this decision in his favor and compelling the plaintiff to accept the altered issues directed by the Court, when the case was about being put on trial, he appears and under an act of Congress passed in 1866, applies for the removal of the cause to the United States Circuit Court, on the ground that he is *a non resident defendant.* We have nothing to do with this record as between the parties, and certainly care nothing about the merits of the case, being partisans neither of one or the other of the litigants. We have, however, complained bitterly of Federal legislation since the war, on the ground that it was specially designed to degrade the States, to deprive them of that power of local self government deemed by the founders of the Union essential to the maintenance of Republican liberty, and promote that centralization which will extirpate with the ancient forms, the substance of American freedom. We have likewise complained that the motive of this legislation was a mean, unmanly, vindictive and tyrannical hatred of the South. We felt sure that in addition to the great public wrong worked by this legislation (to which our attention was mainly directed) there must necessarily arise in the execution of these Federal acts much of individual oppression and injustice. The case to which we have called attention illustrates the propriety of our denunciation of this batch of Federal statutes, framed to dishonor and oppress a free people. Here is an instance where the public outrage is individualized in the gross oppression of private persons. We learn that the Judiciary of one of the Northern States, Wisconsin, has repudiated and denied the the validity of this statute, and refused to allow the State forum to be extinguished by its tyranny. We regret that the able Judge of the First Circuit could not see his way clear to perform the same righteous work, expressing, as he does, a just indignation at the villainy licensed by the act. In this we speak only for the rights and dignity of the State.

MACAULAY, in dissecting the character of Berrere, after exposing his vices, turns to his vast professions of piety, and claims that such assumption of moral excellence as Berrere was wont to make were necessary to the completion of a character whose real infamy was equaled only by the magnitude of its hypocrisy. Malignant vices, glossed with florid pretenses of virtue, made Berrere worthy of the critical gibbet to which the powerful pen of Macaulay has raised him. What the Scottish essayist has done for the memory of the French politician, some future historian will do for Henry Ward Beecher, for he is the nation's evil genius. Sharp, incisive, violent, cunning, courageous, full of sounding pretentions, wide awake to catch every breath of popular passion, he has gained national celebrity. Indeed, we regard Beecher as the worst man in America. His talents are of the highest order, and the misfortune is, he is one of that class of privileged men who, let him do what he may, will be supported by his worshipers. His connection with the marriage of Mrs. McFarland would have blasted any other man. For fifteen years he and his slanderous sister, who deals in licentious scandal, have calumniated the South. Beech- clamored from his pulpit for blood and murder during the Kansas troubles. He is a babbling politician, and whenever the political horizon is spanned with clouds, his desecrated pulpit thunders with his party slang. Several of the New York papers publish Beecher's sermons, and they prove that he is a Christless, redemptionless hypocrite. He seeks to make his vagaries upon politics and all other questions the Gospel of Christ. It is related of Kean, the great tragedian, that on a certain occasion, finding it impossible to excite the applause of a London audience by one of his most splendid delineations of Hamlet, he suddenly threw himself into a comical attitude and began to dance an Irish jig, greatly to the amusement of his unappreciative audience and to the relief of himself. Beecher will at any time resort to similar absurdities to obtain applause and notoriety. He is always striving for something sensational. He deals in the marvelous. He says nothing about "pure and undefiled religion," but strains for something new and startling. He growls, snarles and slanders. All this is done not to promote religion, but the fame of Beecher—to attract the crowd of *claquers* who visit his church for the same purpose that prompts them to attend the lecture of a mountebank. No one can tell, by reading one of Beecher's blasphemous sermons, whether he is Universalist, Deist, Mormon or Swedenborgian.

Beecher's success as a sensational preacher has made many small imitators, and we regret to see that even in the South ministers of the gospel are inclined to sensational preaching. Each ambitious congregation desire their church to be the fashionable church, and to draw the crowd they must have a sensational preacher, whose eccentricities leave a gaping audience wondering whether he is fool, knave, hypocrite, or all combined. We trust the Southern people will frown down the ungodliness with which the disciples of blasphemous Beecher would profane their pulpits. Let the shoemaker stick to his last, and the preacher to his bible. Fame may be a coveted jewel, but it should not be acquired at the hazard of destroying precious souls. The bellowing of sensational hypocrites, either in Northern or Southern pulpits, should not cause sinners to imbibe a dislike for all preaching or a disgust for religion itself. Such were the results in France at the time of the revolution—a revolution, undoubtedly, provoked by the interference of the religious teachers with politics, just as the rebellion was precipitated by the preaching of Beecher and his gang. Among the tens of thousands outside of the church, who have heretofore listened to the teachings of clergymen on the Sabbath, and with profit, infidelity will probably reap a rich harvest. It should be a limited one, and by no means embrace those who are capable of perceiving that the evil we complain of is but the excrescence; that the tree is still sound, and bears wholesome fruit. People should go to church, as they profess to do, to hear of those things which pertain to religion, to the salvation of the soul, and to the rest everlasting. Surely they do not go there with the expectation of being carried back into the world they have left, and desire for one day, at least, to forget; but for the purpose of hearing religion preached, without reference to National and State politics, or any of the street scandals which the congregation have read and discussed to exhaustion while preachers were dozing in their studios. Every good citizen listens as he ought to listen to the minister of the gospel when his voice waxes louder and louder, like the terrible trump of Sinai—when he interprets the Scriptures—tells of the birth, the crucifixion and the resurrection—when he testifies of Eternal Providence and "vindicates the ways of God to man," when he teaches us that we are all sinners—that our natures are alike degraded, and that the retribution of a common eternity is before us all, with respect and with nothing less than reverence, because we feel that his studies and his professions have fitted him for it, that he is master and we are his disciples. But when he desecrates that holy ground, when he shows a greater desire to make fame for himself than conversion of souls, and when he dances Irish jigs and turns to a sensational showman to draw a crowd, and to secure notoriety, an indignant audience should hurl him from the pulpit he profanes with that precipitancy which pitched the devil-possessed swine headlong into the sea of Galilee.

THE Brinkley College ghost humbug has been a prolific source of evil. The startling, sensational reports that have appeared in a newspaper which seems to be a fit receptacle for the foul and vulgar tittle tattle of courtesans and all the silly twaddle which the fools who believe in ghosts utter, have produced untold evils. The publications made in the ghost organ for the last two weeks have alarmed the school children, and their teachers inform us that they have been utterly incapacitated from learning, as they have been told that the ghost which haunts Brinkley College will make its appearance at other schools. The lies which the press have told about the ghost swindle have made Mr. S. W. Phillips, late keeper of Elmwood Cemetery, a raving maniac. He is so ferocious in his madness that he has been securely fettered, and it is supposed his reason is forever dethroned. We knew him well. He possessed fine practical sense, and a better man never lived. His mind is in ruins, but what matters that, when a base and unscrupulous newspaper is raking into its money-bags the nickles which it obtained by fraud upon the ignorant and superstitious. It is time for Mr. Robertson to withdraw his daughter from the farce she has so long played. If she will continue to see ghosts, let her enjoy the luxury alone. The hallucination under which she labors should not be scattered among children like measles or the whooping cough. And for the sake of humanity and common decency at least, we pray that little Lizzie Davie be permitted to remain in the grave where her relations and friends placed her. She was a bright, beautiful girl; her pure soul was exhaled from earth to heaven as the odor of the rose is wafted by the breeze to the clouds, and now to have her bones dragged about Brinkley College a ghastly, frightful, hideous spectre—to make her a party to some intrigue on earth about *money*—"FILTHY LUCRE," instead of telling her medium about the sunny slopes, the shaded vales, the sparkling fountains, and the bright angels whose wings gently beat upon the perfumed airs of heaven as their sweet music from golden harps floats o'er silvery lakes—is as offensive to her friends and relations as it is unpoetical and unbecoming in manners, morals and good taste. All this hubbub about ghosts, all the evil resulting from the humbug has originated from avarice, from that feeling of insensibility which prompted a newspaper two months ago to have a demirep interviewed and her filthy lingo published to the world. Had the press of Memphis united with the APPEAL in frowning down the ghost nonsense, the thing would have died of its own weakness, and Phillips would still be a happy man in the family now made desolate by his madness. Honest newspaper enterprise is commendable; but when it degenerates into licentiousness, panders to the fanaticism of the weak by horrid ghosts stories, and feeds the apetite of the depraved by interviewing and publishing the scandalous talk of the abandoned, it is productive of great moral evils. It is terrible to think of the minute details of great moral evils. It is terrible to think of the minute details of murder, hanging, and other forms of evil, which the press, stimulated by reprehensible enterprise, daily places in the hands of boys and girls, innocent hitherto, but after a few months of such revelations, innocent no longer. We know how the conductors of the flash papers reason; they say, "the public will have these details, and we are compelled to furnish them." But we think that is a great mistake. If the newspapers refuse, for instance, to record the details of any matters offensive to public morality, how can the public obtain such information? The truth is, the press is not only the exponent of public sentiment—it is to mould opinions. If prurient matters are furnished prurient appetites will be stimulated to ask for more; whereas if the supply is withheld, the demand will die of starvation. Journalism is fast becoming a science, and it is time its disciples assumed their proper office as directors of the public taste, and ceased to pander to its improper desires. Let us show the world what ought to be done, rather than daguerreotype with filthy minuteness every foul thing which ought not to have been done. It is true, if it be a truism, that no power is in America so mighty as the press; more wonderful than electric telegraphing; more potent than steam, yet too often intrusted to hands entirely untrained. An editor is supposed to be specially qualified for his office, by the possession of the necessary gifts, and the proper training and experience. Now, what would be thought of that engineer who, having a powerful machine under his control, allowed some subordinate to amuse himself with the levers, or to sit on the beam which closes the safety-valve? And yet that is what is often done with the machinery of our moral and social life. Too generally the rule seems to be recognized that whatever exists ought to be published, and phonographic reports must not be revised. The severe laws regulating the press in England have had this salutary effect—that all disgusting minutiæ are summed up in one expression, "the fact was unfit for publication."

Words that Burn.

Samuel Adams, known for many things, seldom had his name associated with the phrase first supplied by him to England, "Nation of shopkeepers."

Franklin said many things that have passed into maxims, but nothing that is better known and remembered than, "He has paid dear, very dear, for his whistle."

Washington made but few epigrammatic speeches. Here is one: "To be prepared for war is the most effectual means of preserving peace."

Did you ever hear of old John Dickinson? Well, he wrote of Americans in 1768: "By uniting we stand, by dividing we fall."

Patrick Henry, as every school boy knows, gave us: "Give me liberty or give me death," and "If this be treason, make the most of it."

Thomas Paine had many quotable epigramatic sentences: "Rose like a rocket, fell like a stick;" "Times that try men's souls," "One step from the sublime to the ridiculous," etc.

Jefferson's writings are so besprinkled that it is difficult to select. "Few die and none resign"—certainly as applicable to office-holders now as in Jefferson's time.

Josiah Quincy, jr., said: "Wheresoever or however we shall be called on to make our exit, we will die freemen."

Henry Lee gave Washington his immortal title, "First in war, first in peace, and first in the hearts of his countrymen."

Charles Cotesworth Pinckney declared in favor of "millions for defense, but not one cent for tribute."

"Peaceably, if we can; forcibly, if we must," is from Josiah Quincy, 1811.

John Adams did not say, "Live or die, survive or perish, I'm for the Constitution," but Daniel Webster did say it for him.

The revolutionary age alone would give us our article, had we time to gather the pearls. Coming down we pass greater lights, but not more famous men, for Davy Crockett, the illustrious author of "Be sure you are right, then go ahead.

Andrew Jackson gave us "The Union—it must be preserved."

Benton almost lost his original identity in "Old Bullion," from his "hard money" doctrine.

Governor Throop, of New York, was called "Small Light Throop" for years, from a phrase in a Thanksgiving proclamation.

Scott's "hasty plate of soup" lasted his life time.

Taylor's battle order, "A little more grape, Captain Bragg," will be quoted after he is forgotten by "all the world and the rest of mankind."

Are you too fat? Eat less food, with a larger proportion of meat; rise early in the morning, and exercise much. This will reduce your weight. Even diminishing the quantity of food alone, without any other change, will be sure to do it. It is impossible that excessive fat, either in horse or man, can hold out against a persistent reduction in the quantity of food. And if the reduction be general and judicious, the strength is not lessened, but is steadily increased, until the excess in fat is all gone. And I will add that, after two or three days, there will be no sense of hunger until the excess has been removed. Are you too thin? Sleep more by going to bed earlier; do not overwork; eat freely of oatmeal porridge, graham mush, cracked wheat and hulled corn; and all with milk and sugar. Cultivate a cheerful, happy temper.

Here is a quaint anecdote from the biography of Dr. Marshall Hall: Dr. Wilkins had lent Dr. Hall the well known book, "Body and Soul," and, as it was not returned in due time, he sent this note: "Dear Doctor, do send back my 'Body and Soul.' I cannot exist longer without it." The servant who received the note read it, (as servants sometimes will,) and, horror-stricken, rushed into the kitchen, crying: "Cook, I can't live any longer with the doctor!"

"Why, what's the matter?"

"Matter enough!"

"Matter enough!" replied the man; "our master has got Dr. Wilkins' body and soul, and I don't care to stay where there are such goings on!"

Mrs. Van Cott lectured in Chicago on Tuesday evening as a revivalist. Pausing in the middle of her discourse she turned abruptly to the reporters' table and said she hoped these gentlemen would desist from taking notes. It always made her feel nervous. She knew her speeches would look funny, if printed. She did not wish to say anything, however, against the reporters, God bless them. "So go along, gentlemen, with your notes, I don't care, God bless the reporters." Several clergymen responded with a loud and emphatic "Amen," whereupon the audience took up the burden and there was a good deal of applause, the only expression of the kind indulged in during the proceedings.

A number of Spanish Christians have obtained license from the Portuguese Ministry to form themselves into an Evangelical church, with the recognition and under the protection of the law, in Lisbon.

YOU KISSED ME.

You kissed me! My head had dropped low
On my breast
With a feeling of shelter and infinite rest,
Whilst the to rely emotion my lips dared not
speak;
Flashed up like a flame from my heart to
to my cheek;
Your glance seemed drawing my soul through
my eyes,
As the sun draws the mist from the sea to the
skies;
And my lips clung to mine, till I prayed in
my bliss,
They might never unclasp from that rapturous kiss.

You kissed me! My heart and my breath and
my will,
In delicious joy for the moment stood still—
Life had for me then no temptations, no
charms,
No vista of pleasure outside of my arms—
And were I in instant an angel, possessed
Of the glory and peace that are given the
blessed,
I would cast my white robes unreprimingly
down,
And tear from my forehead its beautiful
crown
To nestle once more in that haven of rest—
Thy lips touching mine and my head on thy
breast.

You kissed me! My soul in a bliss so divine,
Acted as those who're drunken with wine;
And I thought 'twere delicious to die then, if
death
Would come whilst my mouth was yet moist
with thy breath—
'Twere sweetest to die if my heart might
grow cold
Whilst thine arms prest me round in that
passionate hold—
And these are the questions I ask day and
night
"Must my life taste no more such exquisite
delight?"
Would you care if your breast were my shelter at then—
And if you were here, would you kiss me
again?

A LITERARY ODDITY.

The Brewers should to Malta go,
The Boobies all to Sicily,
The Quakers to the Friendly Isles,
The Farriers to Chili.

The little smirking, caroling "babes"
That break our nightly rest,
Should be packed off to Baby-lon,
To Lap-land, or to Brest.

From Spit-head Cooks go o'er to Greece,
And while the Miser wails
His passage to the Guinea coast,
Spendthrifts are in the Straits.

Spinsters should to the Needles go,
Wine-bibbers to Burgundy;
Gourmands should lunch at the Sandwich
isles,
Wags at the Bay of Fundy.

Bachelors to the United States,
Maids to the Isle of Man;
Let gardeners go to Botany Bay,
And Shoeblacks to Japan.

Thus emigrate, and misplaced men
Will here no longer vex us;
And all who aren't provided for
Had better go to Texas.

Women, Avoid Strong Drink.

From the New York Tribune.]

The *Saturday Review*, which delights in dragging to light all diseases and weaknesses in the feminine body and soul, has fallen lately on a promising cancer in what it delicately calls "Drawing - Room Alcoholization." The London *Lancet*, treating the subject from the physician's point of view, admits that the increasing prevalence of intemperence among educated English women is becoming alarming, and asserts that medical men fail to see and act up to their duty in the matter. "A careful practitioner," it says, "should remember the peculiar sensitiveness of women during certain portions of their life to the influence of narcotics. Hence, if he prescribes alcohol for them at all, it should not be for trivial ailments which are liable to recur frequently, and for which the patient will only be too ready to apply the agreeable remedy which was found so efficacious before." The *Lancet* also urgently deprecates the practice of allowing young girls between the ages of fifteen and twenty to acquire the habit of taking a regular and often large quantity of wine on account of supposed delicacy. "The practice," it avers, "is utterly unjustified by any physiological need (in the absence of positive disease) and the results are most disastrous."

It is worth our while to look at home, and see how this matter stands with us. There is such a sense of chivalry toward the weaker sex, and faith in their purity, among Americans, that a statement that drunkenness existed to any appreciable amount among educated women would be received with disgust and incredulity. Yet there are certain facts which it is high time should be taken at once into consideration by both the pulpit and the press. To physicians they are, unfortunately, but too familiar. Among these is the too large proportion of female patients in insane asylums, who have become so from the use of stimulants. Inebriate asylums for women have been lately established in this State and Pennsylvania, and are filled out of the high ranks of society. The American fashionable woman, as we all know, drinks often, at her own table, wines of a strength which her European sister would not dare to touch. She "mixes her liquors" too; in her teens is a connoisseur of champagne, delicately sips sherry cobblers and Roman punches; and all this with her indoor life, her limp constitution, her bilious habit, and under climatic influences which to the strongest man make alcohol a poison. There are certain quiet "ladies' restaurants" in all the seaboard cities, so quiet and modest in appearance that gentlemen are not tempted into them, where respectable women resort for the stimulant which is probably inaccessible at home. Deaths from *mania-a-potu* have occurred this winter, and that not in the debased lower classes, but among cultured, delicately reared women; some of them young, generous, lovable girls. This is an ugly and almost incredible story. If we did not feel that the danger was imminent, we would not drag such foulness out from its hidden corners into the public air.

So far, the women who have sinned have done so unconsciously or ignorantly. The hurry and struggle of life in this country have told upon their physical health far more than upon that of men. The overwork, the haste to be rich, the incessant effort to urge their husbands, their children, or themselves up to a higher plane of social life, together with that hereditary lack of bodily stamina and the high nervous organization peculiar to American women, all drive them to the use of artificial stimulants. The baby at the breast is dosed nightly with soothing syrups; the sickly school-girl has her "drops" night and morning; while for the innumerable ailments of the married woman there is a mantel-shelf full of tonics, elixirs, and bitters, German and native, all warranted "free from a drop of alcoholic mixture." Opium, in its artificial and crude state, is used to an extent of which only physicians and druggists are aware. We have no heart to say one word of blame in view of this disheartening record. "The sensation of sudden relief," says the *Lancet*, "replacing acute pain or nervous exhaustion, is exceedingly grateful to tired and suffering women; and it is no wonder that by swift degrees they come to seek with avidity for this kind of oblivion." Whatever words of warning we have to say to this class of women are offered with the sincerest pity.

There is a class of female tipplers, however, for whom we have little compassion and no respect; the would-be fashionable matrons and girls who not only drink themselves because they consider it *en regle* to do so, but urge stimulants upon men, not knowing or caring whether it may not be death for them to touch them. Intelligent people are learning more of the physical effects of liquor. In the best houses in New York and Washington none was offered to the guests on last New-Year's day—a significant hint, which the vulgarer orders, let us hope, will accept in time. Familiarity with champagne brands, we assure these aspiring matrons, will not lift them into the Brahmin class; and a young girl is never less attractive in the eyes of men than when she personates a Bacchante. Every man has a secret, pure, gracious ideal of a maiden and a mother; and a womanly woman at the wash-tub, in the market-place, or on the rostrum, does not destroy that fancy. But the belle of the ball-room, whirling half-naked in an immodest dance, her face unnaturally red, and the smell of liquor on her breath—pah! "Give us an ounce of civet, good apothecary, to sweeten our imaginations!"

Thiers' Inaugural.

President Thiers addressed the French National Assembly on the 19th ult., on the occasion of his assuming the duties of executive of the French nation, in the following terms:

I must first of all thank you, not for the heavy burden you have placed upon me, but for the proof of your confidence accorded to me on Friday. Although appalled by the difficult, perilous and very melancholy task imposed upon me, I have no other sentiment than immediate and absolute obedience to the will of the nation, which ought to be the more obeyed, respected and loved according as she is most unfortunate. Alas! she is unfortunate; more so than at any other period of her history; so vast, so checkered, and so glorious, wherein we see her so many times precipitated into an abyss of misfortune, but returning at a bound to power and glory, and engaging in all that is great, and beautiful, and useful to mankind. She is indeed unfortunate, but she remains one of the greatest and most powerful nations of the earth; still young and proud, inexhaustible in resources, and, more than all, heroic; as witness the long defense of Paris, which must ever remain a monument of human constancy and energy.

Full of confidence in the powerful faculties of our dear fatherland, I resign myself without hesitation or calculation to the national will, by you expressed, and I am here at your call, I may say at your orders, ready to obey you, but always with the reservation of resisting you if, carried away by a generous but mistaken sentiment, you ask of me what wise policy would condemn, as I did eight months ago, when I rose suddenly to resist the unfortunate entanglements which were drawing us into a disastrous war.

In the interest of united action, you leave me the choice of my colleagues; I have chosen them without any other reason for my preference than the public esteem universally accorded to their character and ability; and I have taken them not from one party, but from all, as the country has done in voting for you, and placing upon the same ticket persons apparently the most opposed, but who are united by patriotism, enlightenment and community of good intentions.

Allow me to enumerate the names and offices of the colleagues who have favored me with their co-operation.

M. Dufaure, Minister of Justice; M. Jules Favre, Minister of Foreign Affairs; M. Picard, Minister of the Interior; M. Jules Simon, Minister of Public Instruction; M. Lambrecht, Minister of Commerce; Gen. Leflo, Minister of War; Admiral Pothuan, Minister of Marine; M. de Larcy, Minister of Public Works. This list does not include the Minister of Finance. He has been chosen by the Council, but as the honorable member to whom that department will be confined is not at Bordeaux, I have not felt bound to make the name public. [M. Thiers referred to M. Buffet.—*Trib.*] You have no doubt remarked that I am not charged with any ministerial department, in order that I may have the more time to draw to one purpose, and supervise with equal vigilance all branches of the French administration.

Without placing before you a plan of government, which is always somewhat vague, I shall present you with some views on the compact or union which governs me, and on which I would base the reconstruction of our country. In a state of society that is prosperous, regularly constituted, and yields gently to the progress of opinion, each party represents a political system. To combine all in the same administration would be placing there opposing forces, which would either neutralize each other, or, in the event of dissensions, end in inertia or conflict.

But, alas! does our present situation allow society regularly constituted, yielding gently to the progress of opinion? France precipitated without serious reason or sufficient preparation into war, has seen one-half of her soil invaded, her army destroyed, her fine organization disrupted, her old and powerful unity compromised, her finances embarrassed, the greater part of her sons withdrawn from labor to die on the battle-fields, order profoundly disturbed by the apparition of anarchy, and after the enforced surrender of Paris war suspended only for some days, and ready to recommence if a Government not esteemed by Europe, courageously accepting the authority and assuming the responsibility of doleful negotiations, fails to put an end to appalling calamities.

In presence of this state of things, is there—can there be—two policies? But must there not be only one, strong, expedient, consistent, and urgent, in order to make peace as promptly as possible the evils which overwhelm us?

Who will maintain that we must, as soon and as completely as possible, terminate the foreign occupation by means of a peace courageously negotiated, and which will not be accepted unless it is honorable; relieve our fields of the enemy which tramples and destroys them; recall from foreign prisons our captured soldiers, officers and generals; reconstruct of them a disciplined and valiant army; reform by election of Council-General and our dissolved municipal councils; reorganize our disorganized administration; terminate ruinous expenses; re-establish, if not our finances, which would not be the work of a day, at least our credit—the only means of meeting our pressing engagements; return to the fields and workshops our mobiles; open obstructed roads; rebuild destroyed bridges, and thus create employment—the only means by which our artisans and peasants can live.

Is there any one who can say that there is anything more pressing than all this? And is there here one, for example, who would gravely discuss articles of the Constitution, while our people, dying of hunger, are obliged to give foreign soldiers the last morsel of bread that remains?

No, no, gentlemen, tranquillize; reorganize; revive credit; reanimate industry; behold the only policy possible, or even conceivable at this moment. In all this, every sensible, honest, enlightened man, be he for a monarchy or a republic, can work usefully, and if he works for a year or six months, he may return with a high head and satisfied conscience into the ranks of his country men.

Ah! no doubt, when we shall have rendered our country the pressing services I have enumerated, when we shall have raised from the soil where she lies prostrate that noble being called France, when we shall have staunched her wounds, recuperated her strength, she will return to consciousness, and then, reanimated, and in full freedom of mind, she will say how she wishes to live.

When this work of reparation will be over, and it may not be very long, the time of discussion and of considering the theories of government will have come, and having accomplished our reconstruction under a Republic, we can determine with discernment our destinies, and this judgment will be pronounced, not by a minority but by a majority of our fellow-citizens—that is, by the national will itself.

Such is the only policy possible, expedient, and adapted to the unhappy circumstances we are in. It is to it my honorable colleagues are ready to devote their experienced faculties; it is to it that, for my part, despite age and the fatigue of a long life, I am ready to consecrate all the strength that remains to me, without any design or any other ambition, I swear to you, than to attach to my last days the regrets of my fellow-citizens, and permit me to add, without even being aspired of it after the most intense devotion, to obtain justice for my efforts. But, no matter, in presence of our suffering and perishing country all personal consideration would be unpardonable. Let us be united, and by showing that we are capable of concord and wisdom, we shall obtain the esteem of Europe, and with her esteem, her support, and further, the respect of the enemy himself; and all this will be the strongest support you can give to your negotiators when defending the interests of France in the negotiations that are about to open. Defer, then, to a period which cannot be far, the political dissensions which have divided us and may divide us still more, and let difference of opinion, which I know is the result of sincere conviction, only return when it shall no longer be an attack upon the existence and safety of the country.

The Religious Movement in Germany

BERLIN, February 23, 1871.—The schism in the German Catholic Church is on the increase. A strong agitation comes from the opponents of infallibility, who demand that the government shall protect them in their old Catholic faith and in the social and political positions which they heretofore occupied. At the close of a lengthy memorial they petition the legislature to decide upon the following questions, viz:

First—Can the Catholic Church, after so complete a transmutation, exercise the same rights as heretofore?

Second—Are treaties made with the Catholic Church, as it existed heretofore, still binding upon individuals and communities?

Third—Have, bishops, adherents to the Pope, the right to dismiss the present pastors and appoint others in their stead, contrary to the protests of the entire, or of the cultivated portion of the community?

Fourth—Are the funds accumulated by the believers in the old faith liable to be appropriated for purposes of the new religion and Church?

Fifth—Are the youth to be instructed under the protection and authority of the State in both the old and the new doctrine?

The intolerant decree of the Royal Consistory against Judaism has been attacked even by Protestant religious journals. We quote from one of the leading organs: "At present there are many Jewish families who not only cultivate the highest artistic and scientific pursuits, live up to the highest standard of morality and refinement, but are possessed of the true spirit of the gospel, productive in them of faith in the reconciling mercy of God—of peace, humility and love. Wherever intellectual and moral cultivation are at all developed Jews will be found to venerate and love the person of Jesus. It is by no means uncommon to encounter them performing their devotions in Christian churches. Really we despair of discovering anything which could in the least justify the decree of the Royal Consistory. Indeed, many a Jew may be to-day nearer to the heart of Jesus than many a proud Pharisee who boasts of his Christian orthodoxy."

Another protest against the aforesaid decree comes from the Jewish community of Berlin. In it they say "they fear no danger as to their social position, from the hatred which characterizes this document, and that it cannot prevent that hearing of the different persuasions which is the sign of the times. It is deplorable, however, that enmity and contempt are advocated by such high authority against the Jews, citizens of the same State, who serve their country with equal devotion and sacrifice to it life and fortune. All the allegations of the Royal Canelatory, whether applying to the past or present, are so erroneous that it is incomprehensible to find them presented by a body so learned and so high in station. It is a fact that the Jews do not believe the incarnation of God in the person of Jesus, but they are perfectly free from hatred or animosity, and are confident that Jesus will deny all false disciples who profess to act in his name." The document winds up by saying:

"It is not our province to enter into a religious controversy with the worthy Royal Consistory, but it is our right and our duty to enter a decided protest against endeavors inculcated to stir up hatred and contempt against the believers of the Mosaic faith."

The Protestant Episcopal Faith.

The "distinctive principles" of the Protestant Episcopal Church, as enunciated by the Philadelphia Divinity School, and inculcated by its professors, are certainly in marked contrast in some respects to those of the Episcopal General Theological Seminary. The former are thus set forth in the columns of the last *Episcopalian*, addressed to other denominations:

1. The Bible the sole rule of faith, as opposed to the dogma the Bible and tradition the joint rule of faith.

2. Justification by faith alone, as opposed to the dogma of the necessary agency and invariable efficacy of the sacraments of baptism and the Lord's Supper.

3. The exclusive priesthood of Christ, as opposed to the dogma of an earthly and human priesthood which converts the ministers and ambassadors of Christ into an order of mainpulating priests.

4. The Church of Christ. "The mystical body of Christ, which is the blessed company of all faithful people." (Communion service.)

The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. (19th article.)

Episcopacy of Apostolic origin and necessary to the perfection of a Church, as opposed to the dogma which declares the Episcopacy is necessary to the being of a Church, and unchurches all those who are not members of the Episcopal Church, and delivers them up to the "uncovenanted mercies of God."

The Ancient Fenians.

In the last number of *Scribner's Monthly*, Professor Seelye has this to say respecting the ancient Fenians:

"To enter the ancient Fenian Order, every soldier must swear that, without regard to fortune, he would choose a wife for her virtue, her courtesy, and her good manners, that he would never offer violence to a woman; that, so far as he could, he would relieve the poor; and that he would not refuse to fight nine men of any other nation. Every soldier must be well acquainted with twelve books of poetry, and be able to compose verse. He must also run well, and defend himself when in flight. To try his activity, he was made to run through a wood having a tree's breadth, and the whole of the Fenians pursuing him; if he was overtaken or wounded in the wood, he was refused as too sluggish and unskilled to fight with honor among such valiant troops.

"He must be so swift and light of foot as not to break a rotten stick by standing on it; able, also, to leap over a tree as high as his forehead, and to stoop under a tree that was lower than his knees. Without stopping or lessening his speed, he must be able to draw a thorn out of his foot. Finally he must take an oath of fidelity.

"He gives the derivation of the word Fenian from Finn, an old Irish chief."

Here is where the shoe pinched the Prussian foot. The battle of Jena, fatal to the Prussian monarchy, was fought on October 14th, 1806. About 20,000 Prussians were killed in that battle, and more than 30,000 taken prisoners. The king fled from the field, the Duke of Brunswick received his death wound upon it; all the principal fortresses surrendered to the victorious French, who, on the 25th of October, 1806, entered Berlin, into which Napoleon I. made his triumphal entry on the following day. History has repeated itself, with invasions, and the Germans lie upon their laurels and chant orisons to St. Gambrinus now that Jena has been avenged.

Elder Knapp, the revivalist, now preaching in Boston, is reported as saying to the audience, the other day, that notwithstanding his aged mother lay at the point of death, and he had received three letters urging his immediate presence at her dying couch, he had as yet felt constrained to remain with his flock; that her salvation was assured, and when she passed away her soul would soar on angel's wings to the realms of glory. Filial Knapp.

TEACH US TO WAIT.

Why are we so impatient of delay,
Longing forever for the time to be?
For time we live to-