

## THE NATIONAL BANKS.

The downright swindling of the people by the National Bank system is not yet understood. The *Reform Investigator* put it on this wise. Suppose A. to represent one of the National Banks; then A. has a government bond, payable at the option of the government, in lawful money. On this bond, government pays six per cent. gold interest. Now the government instead of paying the bond with lawful money, says to A. [a National Bank], let me hold that bond as security and I will continue to pay you the gold interest and I will give you, also, 90 per cent of the amount in bank bills for you to circulate as money, as long as you choose. Do you not see that A. would be getting a double interest?—interest on the bonds deposited, and interest on the money issued to him by government? This would amount to nearly 18 per cent. currency interest and somebody pays it. Labor is first taxed to pay the gold interest on the bonds deposited to the holder; then if the tax-payer wants to hire money he is forced to go to this same holder [a National Bank,] and hire that which government has given him to circulate without receiving any compensation but that of holding the bond on which it pays interest locked up in its treasury.

Every dollar which the bankers are authorized to circulate as money, on the whole amount of which they are drawing interest of over \$30,000,000, is a free gift of the people.

## YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

Editors of the Revolution:

I ATTENDED, not long ago, the ceremonies of laying the corner-stone of the new building for the use of the "Young Men's Christian Association," at the corner of Fourth Avenue and Twenty-third street. One of the speakers stated that the land and building would cost three hundred thousand dollars, which sum had been subscribed by wealthy and philanthropic men. Another one said that thousands of young men annually came to this city from the country to be employed as clerks and in other capacities—that many of them were without friends in the city, and were exposed to temptations—that this Association has designed to take them by the hand, and furnish facilities for their physical, mental and moral culture. An excellent and most useful institution, no doubt.

But what of the thousands of young Women who come here in search of employment? What of other thousands who are "to the manor born"—and by the death or poverty of parents are compelled to earn their own subsistence? Are they any less "exposed to temptation" than young men? Are not their bodies and souls as precious as those of young men? Do they not need friends to guide and counsel, and is not their physical, mental and moral culture important? Why, then, in this great centre of wealth and philanthropy, have we no YOUNG WOMEN'S CHRISTIAN ASSOCIATION?

It occurred to me, at the time, that if two-thirds of those young men would stay in the country and add to the wealth of the nation at the "Plow, Loom, and Anvil," and leave the clerkships to young women, the country would be benefited—but at any rate, let the "wealthy and philanthropic" women of New York establish a "Young Women's Christian Association." P.

BOY AND GIRL WORTH HAVING.—A little boy and girl discovered the house of George Fowler at Wilmot, N. H., to be on fire one day last week. The little girl ran half a mile to obtain help, while her brother kept the fire in check by throwing on water. Boys and girls should always study presence of mind. Instead of beginning to scream and so scare yourselves to death, stop and think if anything can be done to remedy the difficulty, whatever it may be.

## CAPITAL PUNISHMENT.

Editors of the Revolution:

THE events of the past week have led me to reflect very seriously on the real meaning of the two significant words—Capital Punishment. I can nowhere find where man's Creator, Lord and Law-giver instituted such a penal code to be obligatory on all generations down to the present time. In vain we look for it in the ages before the flood. But a mark was set upon the first murderer, and a seven-fold vengeance awarded to the man who should kill him! Under the Mosaic dispensation there were many offences beside that of murder punishable with death; but they related to the Jewish nation only, and cannot now be obligatory even upon it, much less upon us.

Some quote that passage which has been held in vindication of the death-penalty, and perhaps relied upon more than any other: "Whoso sheddeth man's blood, by man shall his blood be shed," the reason annexed being, "for in the image of God made he man." That the divine impress on man should attach a sacredness to his life, and be one of the strongest reasons for not depriving him of it, is obvious; but when offered as a ground for taking life, although it be that of a murderer, it looks very obscure, very doubtful.

The New Testament is my guide into all truth. Let the friends of Capital Punishment test the doctrine by its light. Show me from the examples and teachings of Jesus that they are right and I wrong, and I will give up the contest. Who would dare to quote Christ to prove Capital Punishment divine? and does it not argue ill for a cause that it finds no support in the precepts and examples of Jesus? "Father, forgive them, for they know not what they do," were his words concerning his murderers!

Let me ask the advocates of hanging to examine the feelings which are gratified by the infliction of the death penalty. Is it justice? Is it the regard for public security? Is it a feeling arising from Christian education or experience? No, believe me, it is the self same feeling that actuated that poor unhappy murderer to take the life of his brother—a desire to be revenged.

When the woman who was guilty of a crime punished by the Jews with death was brought before Jesus, He said, "He that is without sin, let him cast the first stone!" Let him who is without sin among us be our hangman. GABRIELLA CLIFTON.

THE LATE DUCHESS OF SUTHERLAND.—The following anecdotes of this noble woman, whose death was announced lately, have fallen under our eye. Her kindness to the poor was so great that while attending a party, the death of a relative of one of her servants was told her, when she immediately retired and putting off her ball dress attended the funeral in a plain one. Mrs. Stowe tells us in her "Sunny Memories of Foreign Lands," that her influence was so great "that upon a certain occasion when a tory cabinet was to be formed, a distinguished minister is reported to have said to the queen that he could not hope to succeed in his administration while such a decided influence as that of the Duchess of Sutherland stood at the head of her majesty's household." The Duchess being the favorite attendant of Victoria she of course refused the minister's request. In "Eminent Women of the Age" we find another anecdote in which is seen the kind manner of the Duchess in receiving republican frankness. Mrs. Stanton, in speaking of a large dinner party at Samuel Gurney's country seat near London, at which, amongst others, the Duchess of Sutherland was present, says: "Most of us had been presented to the Lord (Morpeith) and lady, but Mr. Grew, having come late, had not yet had the honor of an introduction. Having formed ourselves into a semi-circle round his lordship during the reading, at the close Miss Grew took her father's arm, and, in a cool, self-possessed manner, walked across the intervening space and introduced her father to the Duchess of Sutherland, then mistress of the robes, with the same air as she would have presented two plain republicans in her own country."

## CO-OPERATIVE HOUSEKEEPING.

ALL progressive people, especially women, should read the articles in the *Atlantic*—beginning in the November number—upon co-operation of households, for the purpose of diminishing the expenses and troubles of domestic life. It is certainly a sign of the times that the *Atlantic* should admit a series of articles proposing such a radical change. The lady author suggests that the sympathizers with her views who could muster money and courage enough, in any portion of Boston for instance, should contribute the necessary means to establish a society which should purchase separate buildings for a laundry, a kitchen and a store, wherein all the washing, cooking, "shopping," dressmaking, tailoring, etc., of the families interested should be attended to at the lowest possible expense. These articles have been carefully and wisely written, and will doubtless inaugurate a vastly beneficial reform. I have only one objection to offer, the author practically admits woman's inferiority to man.

In the December article, she says: "The highest authority shall be a council of all the male heads of the families whose housekeepers are members of the society." It is well enough to try to interest the men; but why not at least admit the chief lady officers to seats in this council? Every truly enlightened officer of the society would feel herself and her sex insulted by this slight.

The author excuses herself by saying: "It is perfectly evident that in this world at least 'the man is the head of the woman.' Being our governors, no such enterprise as co-operative housekeeping could be started or sustained without their sympathy and consent; and as they have now the power of veto on our housekeeping arrangements, by virtue of being also our breadwinners, so as their funds alone would sustain co-operative housekeeping, they should have the same power there." She goes on thus at some length, licking the male boot. Now, though belonging to the rough sex, I have long been indignant at women for making such admissions. "Their funds," indeed! I claim that the wife is half owner of all the "havings" in the partnership, however obtained. Though many noble women, as things now go, do not do their share of life's labor, it is the fault of society at large. The time will come when every true woman will say to her mate: "Here stand we, two human souls. If we two entities do not balance each other in the scales of Divine justice; if I cannot show superiority of moral, religious, intuitive and affectional faculties—of grace, beauty, elegance and refinement, that fully counterbalance your majestic mien, your superiority in reasoning, creative, constructive and earning faculties and physical strength—then is our marriage a false one. True conjugal love can only obtain between peers.

But Swedenborg finished off this controversy a hundred years ago. Love is peer to wisdom, heat to light, goodness to truth. EXIT.

## WOMEN IN COAL MINES.

An English paper says: An unpleasant feature of the English coal mines is the large number of women employed at the pit mouths. They vary in age from twelve to fifty years. They generally wear a peculiar attire, consisting of coarse trowsers, resembling those worn by men, fastened by a belt round the waist, a soft bonnet, and a shawl. The petticoats are generally tucked into the trowsers. Sometimes they may be seen wearing jackets like the men, smoking, drinking, and behaving as if completely unsexed. They naturally belong to a very low class, but in some cases make good wives and mothers. The labor required of them is hard and very dirty, rendering their persons and clothing as black as coal. They have to assist in removing the tubs of coal from the cages, at the mouth of the pit, sometimes assisting to tip the tubs into the coal wagons. Their average wages are 1s. 2d., or 26 cents per day.

WOMAN'S PROGRESS.—Miss Frances M. Cooke is mentioned as one of the most proficient students who have received the degree of M.D. from the New England Female Medical College. Miss Cooke has been professor of anatomy and lecturer on physiology and hygiene for the last nine years in the college.