

THE NEW ERA.

From its motto, "Equal rights for all," and from its prospectus, of which we give the principal points, this new German weekly will obtain the sympathy which it deserves.

The prospectus of the *New Era* does not differ from the general tenor of prospectuses, "it promises not to become a politic party journal; promises help and encouragement to all just and beneficent enterprises; to combat error, wickedness and corruption in whatever party they may be found. In regard to its political faith, it aims at a perfect republic; it favors Woman Suffrage, because all men having equal rights, man and woman must be equally considered by the laws." It tends to improve instruction, as the only means to better the social condition of the mass and to diminish crime—and promises to suggest reforms for a juster compensation of work.

It is difficult to form a correct idea of a paper by reading its first number only; we hope that it will gain influence among the German population, and we really give it our best wishes, the more so being, as it claims to be, a philanthropical rather than a pecuniary enterprise.

L'AMERIQUE.

The following is a sketch of the "Platform" of the new French paper *L'Amerique*, noticed in our columns last week:

"Our first principle is that all human beings are equal, whatever their color or sex; consequently all must be equal civilly and politically—that all are entitled to the same education, and to the same means of intellectual development—that all have equal right to equal remuneration for equal work.

"Our second principle is that there must be reciprocity between capital and labor; therefore we seek a law of equity, by means of which the rich shall not become richer in idleness, whilst the poor become poorer in daily toil—law which shall grant to the laborer, comfort, rest, resources for old age, and leisure to cultivate the noblest part of his being: his intelligence, his reason, and his heart.

"Our third principle is that the race is destined to form one family; consequently, that all which tends to isolate nations, to make them self-sustaining, and to irritate them against one another, is contrary to this great end. We are, therefore, for free trade, and we desire universal peace.

"In free trade every nation will produce only that to which it is best adapted—kind relations will be established between nations, antipathies will disappear, and the mass of consumers will not be sacrificed to the enrichment of the few privileged ones.

"By universal peace the fraternity of nations will be established, the masses of laborers will no longer go to sacrifice their lives to the profit of ambitious men—to the wearers of epaulettes. The unproductive hundreds of thousands now consecrated to the impious work of destruction will then increase the peaceful industry which is to-day paralyzed.

"Finally, our fourth principle is, that a human being, whatever he be, is to be respected—that he is never to be treated cruelly, and that his life is to be held sacred; that society has but the one right: that of preventing injury—but one duty toward the guilty: that of working for his improvement; for, by its own indifference it is

in a great degree responsible for vice and crime. In accordance with this principle we demand the reform of certain laws, and the establishment of institutions for the prevention of evil, and we demand earnestly, and unceasingly, a change of system in our penitentiaries, and the abolition of capital punishment."

"SHALL COUSINS MARRY?"

Your correspondent, L. I. L. in a late *REVOLUTION* (Sept. 30th) would seem rather to question that consequences are disastrous when cousins marry. I thought the question was settled in physiology and psychology that such marriages are disastrous. I have supposed that statistics of the Asylums had somewhat to do in settling this question, as well as private observations. The cousin marriages, within my own knowledge, are rather untoward, and even disastrous in the first generation, though justified on Bible grounds. But the Bible and church are not quite the proper authorities upon this matter. Abraham married his sister or cousin, and Lot was rather close of kin to his daughters in Israel. But these and other biblical aspects of the question would seem rather to be in the domain of mythology than of history, though it is related of the ancient Persians that they did sometimes marry their sisters.

The English who have been much in the habit of cousin marriages, have sometimes sought to defend the practice from the analogies of stock-breeding—some of the experimenters denying that *in and in* breeding deteriorated the stock—that is, they could show that such stock quite as readily laid on fat. But we submit that this touches the question in a very questionable shape, and the ability to lay on fat can hardly be considered the more excellent estate of humanity. The body being the medium of the spirit, it is best to have both in the highest order of nature, beginning as near as possible to the source of perfection by taking good heed of ante-natal causation.

C. B. P.

THE BYRON CASE.—It has been amusing to us to notice how hypocritical some of the Press have been in this controversy. When it was published in the *Atlantic*, they branded it as improper for publication in a respectable paper, as tending to corrupt the youth by its dissemination, in short as obscenity; yet many of these same journals laid it before their readers verbatim, or in part, and have kept it before the public, in one way or another, for almost two months! One of our city journals, but the other day, gives a column to this "filthy Byron story which Mrs. Stowe has set afloat," in extracts from a country newspaper, which extracts are filthier than anything in Mrs. Stowe's paper.

This article, which Mrs. Stowe "has set afloat," would have long since sank from public view if it had not been for just such journals as these. It is plain to see that many of the journals which have been severest in their abuse of Mrs. Stowe, have merely used this Byron article as a scape-goat to upbraid her for her well-known Anti-Slavery proclivities. Since this grand rally of manhood to the defence of Byron, the oft-repeated quotation, "man's inhumanity to man," is all a farce.

St. Louis.—Just as we go to press, Miss Anthony comes back from St. Louis, and reports a large and enthusiastic convention. We will give the resolutions and some report of it next week.

PENSIONS.—The government pension agents opened their doors on Saturday, for the half yearly payment of pensions to wounded soldiers and the widows of those deceased. Not only does a widow forfeit her pension if found to have married again, but she loses it if found to be living with any man, or even leading an irregular life. Of course, soldiers entitled to pensions may lead as irregular lives as they please. The government punishes a woman but takes no cognizance of a man's immoralities.

At an early hour a few mornings since a special officer, W. J. Newcombe, together with a number of deputy marshals, made a sudden and determined raid upon about twenty female pensioners who had assembled at the Pension Office, rear of the Custom House, to receive their monthly payments.

It is charged that a number of these war widows have been married, and that they are not, therefore, entitled to the amounts which they receive. Moreover it was alleged that some of the worthy dames generally came down in carriages and presented no evidence of being in poverty. In fact the majority of them, it is said, looked extremely well, and far from being dependent on the government for support. Rumor has it that the frauds in this department are immense. The officers made a successful raid this morning by special instructions from the Pension Bureau in Washington. After the women were arrested they were taken to General Lawrence's headquarters preparatory to examination.

MASSACHUSETTS, our readers will see, in her pride, has cruelly taken from us the pleasure of donating our valuable journal to the young men of Harvard. As our benevolence is forestalled in this direction we will be very glad to send *THE REVOLUTION* to any other theological institution, where the youth are hungering and thirsting for such comforts and consolations as its pages afford. Let them promptly report.

ALLGEMEINE KRANKENHAUS, }
VIENNA, AUSTRIA, Sept., 13, 1869. }
Mrs. E. C. STANTON, *President of the National Woman's Suffrage Association:*

Yours of date, July 20th, is at hand; informing me that I am appointed a delegate to the Women's Industrial Convention, to meet in Berlin, in November. I regret not being able to act in accordance with the appointment, but my studies and duties in the hospital will not permit it.

Yours very truly, MARY J SAFFORD.

A BLACK FEMALE ON THE "WHITE MALE."

SOJOURNER TRUTH, at a long ago Woman's Rights meeting in Ohio, made the following characteristic speech:

"Well, children, whar dar's so much racket dar must be some'ting out o'kilter. I tink dat, 'twixt de niggers of de Souf and de women at de Norf, all a-talking 'bout rights, de white man will be in a fix pretty soon. But what's all this here talking 'bout? Dat man ober dar say dat women needs to be helped into carriages, and lifted ober ditches, and to hab de best places eberywhar. Nobody eber helps me into carriages, or ober mud-puddles or gives me any best place," and, raising herself to full height, and her voice to a pitch like rolling thunder, she asked, "And ar'n't I a woman? Look at my arm," and she bared her right arm to the shoulder, showing its tremendous muscular power. "I have plowed and planted and gathered into barns, and no man could head me—and ar'n't I a woman? I have borne thirteen children and seen 'em mos' all sold off into slavery; and when