

QUACK MEDICINES.

THOREAU, one of the profoundest of the Concord philosophers, used to say the most instructive part of a newspaper is its advertisements. To the like of Thoreau, no doubt this is ever true. Was it Goethe who said that to understand an author, you must read between the lines of his book? Most persons probably judge others by what they actually say and do, notwithstanding the caution given on high authority, to "judge not according to outward appearance."

Nothing should be read between the lines more carefully than newspapers. Nothing they contain reveals so much to those who have eyes to see, as their advertisements. Through these, the press and its patrons advertise themselves to an extent they do not know. When the simpleton said a certain thing "must be true, because it was in the newspaper," there was more truth in it than is commonly believed. What is in books and in newspapers, is true to those who can read between the lines. Quack advertisements may lie never so fearfully about the stuffs offered for sale; but they speak truly of those who make and sell them, and not less truly of their accomplices of the press that for gain and greed, will advertise and puff their feul preparations. When conductors of public journals are so poor in pocket and principle as to lend themselves to so foul a work, they should be read always between their lines. They and their advertising patrons in such business should be read out of their occupation by a wholesome regard for the moral and material health of the community. They should be made to feel that no disease proposed to be cured by their nostrums, is half so dangerous and deadly as their own pestiferous presence while engaged in such a calling. Sword, pestilence and famine combined, are to be preferred to such a presence. Most of the abominations advertised as "Universal Panaceas" and "Matchless Sanatives" are absolutely hurtful, and those that are harmless are so only because they have absolutely no character whatever. The latter may only rob the simple of their money; but the former take both money and life.

Quack Medicine venders, however rich, proud, and pretentious, Fosticides and Infanticides, should be classed together and regarded with shuddering horror by the whole human race. And yet in every large city they hold more control over the public health and public morals, than all the regular medical schools and the pulpit combined. And by arts the most wily and diabolical, they continue through the newspaper press to beguile the wise and prudent, the high as well as the low, the rich, the poor, the religious, the reprobate, and levy upon them all the most fearful contributions.

There is a class of diseases designated "immoral diseases" which many physicians refuse to treat or approach. For these there are quack nostrums abundant; and probably there is not one newspaper in New York that permits this class of advertisements to pollute its pages at all, that does not directly or indirectly proclaim them. The religious papers are surely no exception. Child murder both before and after birth is a regular and, terrible to tell, a vastly extensive business. And it is known to newspaper publishers that its advertising patronage pays far better than any other. And whole pages are sold at once by the largest and most popular religious newspapers in this city and country for such nefarious purposes. Diseases

of certain organs, "male or female, no matter from what cause originating, no matter of how long standing" (the very language of the advertisements), are to be cured by these creatures with medicines at "one dollar and twenty-five cents a bottle, or six bottles for six dollars and twenty-five cents."

It is not in the *Herald* and *Sunday Mercury* alone that such advertisements are found. They are in the most orthodox and widely read of the religious newspapers. And in these papers they are borne into the most godly households; laid on the same centre table with the Bible, the prayer book, and Sunday school catechisms. They are in papers that lie on family altars, that are mentioned gratefully in the morning family prayer as blessings enjoyed under the smile of Providence; papers that are taken by good men and godly women to the conference meetings, that the revival and missionary intelligence may be read for the encouraging and quickening of the church. And thus these frightful evils become almost incorporated into the very bone and marrow of our moral and "material existence. The men and the women, for such they must be called, who manufacture and vend these dreadful destroyers of the national health and life, beginning with the embryo and ending at whatever age death closes the scene, in infancy or tottering age, it is easy to denounce; to hold up even to public detestation and execration. But what shall be said of those editors and proprietors of public journals who give them and their murderous work currency, respectability; nay, baptize them into the sacred name of religion by their co-operation!

Thoreau and Goethe were right. Let us learn to read authors between their lines, and to judge of newspapers largely by their advertisements. Thus we shall get an autobiography of all the authors, and learn the true quality and character of our newspaper press.

P. P.

TWO GOOD THINGS IN VINELAND.

VINELAND, N. J.—At the recent election in Vineland, N. J., a unanimous vote in favor of no rum was polled. The *Vineland Weekly* says: "Among the incidents of the late election was the appearance of a woman at the polls. Having provided herself with a ballot, she marched up to the rostrum and tendered her ballot to the Chairman of the Board of Registry. The veteran politician, John Kandle, covered with blushes, was obliged to inform the lady that no one could vote unless their names were registered. She acquiesced in the decision very readily, saying she only wished to test a principle, and retired very quietly from the hall."

One woman then has at least been to the polls. And she went very quietly away, not fumigated to death with tobacco smoke, nor drowned in its delectable juices, nor stunned with profane and obscene ribaldry and wrath. Indeed, the white male citizenship appear to have behaved with remarkable gallantry and magnanimity under the novel and dreadful provocation. Nor is it to be presumed the forbearance so commendably exercised was owing to the other circumstance named, that rum was unanimously voted out of the precinct. But the fact of so important a vote as that should be held up for universal imitation. Give woman the ballot and the same decision would in no very long time become universal.

We have often suggested to women that they should present themselves at the polls on election days in large numbers, ballot in hand, and demand the rights of citizenship. Tax-paying women should never fail to be there. Then their protests against having taxes would have

four-fold weight, if they did not soon become irresistible.

And now cannot Vineland register all its women of suitable age, and at the next election permit those who wish, to vote with male citizens and thus at least raise and test the question of Equal Suffrage. In this way that flourishing and as we understand most desirable Community every way, would give an impetus to the enterprise of Woman's Suffrage scarcely to be attained in any other way. And at the same time, such an advertisement as this would be, could not fail to result in incalculable benefit to the association. We hope the brave little town will not disregard the suggestion.

P. P.

WOMAN SUFFRAGE IN THE M. E. CHURCH.

SOME of the religious organizations are advocating the right of woman to the ballot with most commendable earnestness. It is particularly so with the Methodists. Bishop Simpson has been for some years an eloquent champion for that inestimable and inalienable right. *Zion's Herald*, the New England organ of the denomination, is bold and constant in its demand, and, moreover, for perfect equality in the church, irrespective as well of race and color as of sex. It contends that there should be no exclusively colored churches or congregations, and that an able and faithful colored minister should never be refused by a white church and congregation.

The *Herald*, by the way, is among the best-looking and best-conducted journals among all our multitudinous exchanges. "THE REVOLUTION" is no Methodist, but it always stops to greet the well-dressed and extremely well-deporting "Organ of New England Methodism." We even dislike to pierce it with our inexorable scissors, and would not to-day only we wish to give our readers an extract from a published sermon by Rev. J. S. Barrows, recently delivered before the Charleston, Mass., Female Moral Reform Society. Better reasons for giving woman the ballot are not often presented or in a more impressive manner:

In the present stage of American civilization, I can see but one sure and certain cure for this and other minor evils of the same family. And I am quite sure there is salvation therein, and in no other. I am well aware you will not all agree with me. But the time is coming, and at no distant day, when the majority of intelligent and good men and women will see and accept.

Give woman the ballot! This will change her reading, her thinking, her work, her position, her influence, and change all for the better. This will emancipate her, educate her, dignify and empower her. She will then be something more than what she is now, with too much truth, charged with being a thing, and a plaything at that. Then she will have something beside, and better than dress to think of and work for; then mothers will educate their daughters not to dress to appear in society, and to "catch" a husband, as though the great ends of life were herein, but to think, to be, to act.

If I mistake not, woman is educated up to about as high a point as she can be, without the ballot. This must come next. And come it will. The world moves. No form of human slavery or oppression, of inequality or wrong can always endure. If they come not to an end otherwise, they will ultimately fall of their own rottenness. Wrong has inherent weakness, and is finite; right has imperishable strength, and is eternal.

It is objected that it will unsex woman; depoll her of that which we so much prize in her character, that womanly gentleness, that sweet amiability, that tender-heartedness, that high-toned virtue and purity, that sweet, condescending love, that spiritual, heavenly something which is unspeakable, but which we recognize and adore. If the objection is sufficiently serious and weighty to deserve an answer, then these characteristics of woman are more than half their worth. And these