We reproduce below that portion of nes R. Doolittle's recent address pre the Winnebago County (Ill.) Agri-tural Society relating to the suffrage

How shall we save the republic from the dangers of frauds at elections, as now conducted, especially in the large cities? Fraudulent voting, fraudulent counting and fraudulent voting, fraudulent counting and fraudulent voting. ducted, especially in the large cities? Frandu-lent voting, fraudulent counting and fraudu-lent stuffing of ballot boxes in large cities, from New Orleans to Chicago, have come to be prac-ticed as one of the fine arts of legersemain. How shall it be arrested? There must be a remedy for this growing evil, or republican institutions will prove to be a cheat and a sham. The essence of republicanism is that governments derive their just powers from the consent of the governed, and that rulers are changed by the province. ments derive their just powers from the consent of the governed, and that rulers are
chosen by the people. That choice is expressed
through the ballot-box. If a thousand votes,
honestly given by a thousand freemen, are
nullified and beaten by a thousand false votes
the ballot-box is made to speak, not the truth,
but a lid. It no longer speaks the will of the
people, but the will of the few who usurp office
by frand. It ceases to be republican. It becomes an aristocracy of the meanest kind; an
aristocracy of swindlers, of cheats, of liars, of
traitors to republican ideas. Of two things,
one is certain. Either these frauds at the
ballot-box must come to an end, or the republic
will perish. If these frauds are successful in
large cities they will spread into all the larger
towns. Is there no remedy? I answer: Yes,
there is; there must be a remedy. Take a
large offy—Chicago, for example. Let the city
be divided into precincts 30 small that all the
voters, not exceeding say 750 in a precinct,
can meet in one hall on election day. If
there is no hall large enough to be obtained,
putiting temporary shelter of boards, or pitch
a tent. In addition to other provisions of law,
make election days legal holidays, and require
every voter, without valid excuse, to attend the
elections and do his duty as a citizen, and thus
aid in guarding the purity and sanctity of the
ballot-box. I hold in my hand copies of the
records of town meetings in Massachusetts; of
Woburn in 1640, and of Reading in 1657. They
imposed a fine on every voter who did not attend the town meeting by 9 o'clock in the
morning, or who absented himself without
leave until they adjourned. Do you think
there was any false voting, or false counting,
then? They made it their business to attend
in person, and to discharge their whole duty.
Why cannot we do ours? Are liberty and
country less dear to us? Let the laws provide
that the voters may themselves, at one election, choose three of the Judges and Clerks to that the voters may themselves, at one elec-tion, choose three of the Judges and Clerks to allowed to vote for more than one, so that the minority may select at least one of the Clerks and one of the Judges of Elections in every precinct. Let it be provided, also, that the Judges of Elections shall be upon a raised platform, that the ballot-boxes and the Judges shall be in full view of all the voters of the shall be in full view of all the voters of the precinct during the elections. In all cities of more than 30,000 people, to guard against repeating; false-counting and stuffing of false votes in ballot-boxes, let the law provide that the name and place of residence of each voter shall be written upon his ballot and publicly read in the assembly before being put into the box. And, if challenged, require his identity and place of residence to be proved by the affidavits. place of residence to be proved by the affidavits of at least two electors then present, who, if either Judge demands it. shall, on oath, be further examined as to his identity and place of nce in presence of all the electors. This ion-would require a change in the Conresidence in presence of all the electors. This provisions would require a change in the Constitutions of many of the States. These provisions once adopted, in addition to the present legal requirements, would secure the ballot-box against fraud in voting and fraud in counting. The Judges of Election, aided by the police and by the presence of the citizens, could preserve perfect order, and make the elections as guiet in the city as in a country town. It may be said that this last provision impairs the secrecy of the ballot in large towns. That is true to some extent. But the necessity of preserving the ballot-box against fraud in large cities overbalances all supposed necessity of preserving the ballot-box against fraud in large cities overbalances all supposed adverges of the secret ballot. The argument for secrecy is this: that the laboring man may be intunidated by the capitalist if he knows how he votes. But the day for that reasoning is past in all large towns. The laborer no longer fears the capitalist. The greatest writer upon government we know, Baron Montesquieu, as well as Cicero, who spoke from actual observation, says that the laws which rendered the suffrages secret in Rome, toward the close of the republic, were the cause of its decline. I quote their very words: "By rendesing the suffrages secret in the Roman Republic, all was lost." And why? Secrecy became the cover for fraud, bribery Secrecy became the cover for fraud, bribery and false counting in that great city. Gibbon,

also, the great historian and philosopher, dates
the decline of the Roman Republic from the
introduction of secret voting. Besides, the
open ballot, publicly given, shows courage,
manhood, freedom. It tends to make men
worthy to be free. But, gentlemen, there is
another great reform in suffrage, which, as I
think, all thoughtful men should favor.

When fully considered in all its bearing it
will I beliave command the assent of the when ruly considered in all its bearing it will, I believe, command the assent of the great majority of all political parties. It will do more than any other one thing to bring good government to our large cities, by placing it upon the true, basis of human society. We have adopted in all the States universal manhood suffrage. The reform suggested accents. hood suffrage. The reform suggested accepts that, and does not propose to change it. It, however, recognizes the most essential element of mittern Christian civilization—the family—its rights, its duties and its powers. It proposes an give to householders and heads of families who, for such time as shall be fixed by law—say one or two years—have lived with and supported their families in the district where they votê, two votes—one to represent their manhood in common with all other men, and one to represent the household, including women and children. The term householder, or head of family, in the great majority of cases will, of course, mean married men; but not in all cross. As for internet a men may be the all cases. As, for instance, a man may be the all cases. As, for instance, a man may be the head of an family and householder whose widowed mother or sister keeps house. The reasons why the head of a family should have a double vote when men without families have but one may be stated briefly as follows: 1. Because the man without family represents but one human being, while the head of a family represents always two, and generally more. 2. Because a man without family has not more than one-half as much at take in good government. family has not more than one-half as much at stake in good government as the head of a family. 3. Because, other things equal, the man without family is only half as well educated in all that concerns the good of society as the head of a family, living with them and supporting them by his own exertions. 4. Because the man without family has had little if cause the man without family has had little if any efferience in governing in human society; whereas the head of a family, by the laws of God and of man, is trained to govern. In the family the man is king and the woman is queen. It is a little nation by itself. Within its government all human beings are reared, trained and governed for twenty-one years—half and move than half of the average years of human life—those years during which character is formed and children are molded into men sand women. Is there a single man with ter is formed and children are molded into men and women. Is there a single man without family who hears me who does not feel the truth of all this? Is there one who will not frankly say so? Some per ons favor property qualifications, especially in cities. But that will be found neither practical nor possible; nor does it agree with our theory "that government derives its just powers [not from property but] from the consent of the governed: whereas, the reform proposed agrees with that theory. The man without family, by his vote, gives the consent of one only—his own consent; whereas, the head of a family consents not only for himself, but for the household which he governs. Therefore, unless the head of the family have a greater voice than the not only for himself, but for the household which he governs. Therefore, unless the head of the family have a greater voice than the man without family, the consent of the household—the consent of all the women and children of the country—goes for nothing at all in making up the consent of the governed. But the question arises, what effect would this reform have in great cities? Take Chicago again, for example. Suppose the provisions I have mentioned were adopted (or some better ones) to prevent fraud at the elections how would this double vote by the heads of families operate in that great city? Can any man lies operate in that great city? Can any man from public lie next year."

oas in the hands of those most deeple when in the good government of the city and of a family—I care not how humin Any head of a family—I care not how humble he may be—desires such a police and such a government, that his wife and children may at any time, by day or by night, walk the streets with safety. It is with him a constant, everpresent anxiety and duty to do all he can to have it so; while the man without family thinks and cares little for police so long as he takes care of himself and has no one else to care for. It has been doubted by some whether, in a republic perfectly organized, any but heads of families should vote at all. They urge that in the the perfectly organized, any but heads of families should vote at all. They urge that, in the beginning, and in the very nature of things, the family is the political unit of human sociations. ety. Within the family government is not political, it is purely domestic. The home is a castle, within which human laws do not enter, within that the laws of God, as stamped upon the very constitution of man, govern. Man and woman together make up man. Each is and woman together make up man. Zachias the complement of the other—neither without the other complete. Man and woman, in the holy relation of marriage, are both required to make up the full idea of man—male and female, as God created them. From that remale, as God created them. From that relation and in that relation the coming generations are reared. Therefore it is that in the family, the home, under the roof which shelters the home of sleep and of infancy, is found the true basis of human society. Into that little kingdom no one can enter except by permission; and if any enter, so long as they remain under that roof, however humble, they are subject, by the laws of God and man, to the head of the family. Heads of families, therefore, have natural rights, which, in the organization of government, should be respected and defended. In some of the New Hagland colonies, where, under township govrespected and defended. In some of the New Hagland colonies, where, under township governments, our republican system grew, it was provided, when fifty families formed a settlement in some new town, they could be organized. Fifty heads of families, assembled in town meeting, constituted a little republic with certain pelitical powers. One hundred heads of families had still greater powers. But in these republics, growing up from nature, none but the heads of families had any voice in political affairs. England, in the great reform of 1868, in extending suffrage, stopped form of 1868, in extending suffrage, stop with householders, thus recognizing the he hold as the true basis of political society. Some may say the reform I propose would induce men to marry to become the heads of Some may say the reform I propose would induce ment to marry to become the heads of families. That is true; and because true, it is one of the strongest reasons in its favor. That such regulations as I have named in the early colonies tended to early and happy marriages there is no doubt; for in those days almost all young men and women were married before they were twenty-live. They became the heads of families; their happy homes were blessed and the country was blessed with what is worth more than gold and diamonds, more than houses and lands—many, many noble children, with strong minds and brave hearts in strong bodies, to become the men and the women who have made our country what it is—the light and glory of the world. Ladies and gentlemen, if the reform proposed does tend to build up families, and hold out a most powerful incentive to induce early marriage, that certainly is no reason against it. A republic does not consist of houses and furniture, portices and public places; but of men and women in happy and independent homes. Let me call to mind that the ancient republics in their better days favored early marriage—giving it honor and power. vored early marriage—giving it honor and power. They went so far as to punish celibacy. In the Roman republic, husbands and fathers had extensive privileges, "and married men who had the most children," says Montesquieu, "were always preferred, whether in the pur-suit or in the exercise of honors." The Consul who had the most children was first to receive the badge of office, and had his choice of the armies and of the provinces of the republic. The Senator who had most children had his name written first upon the catalogue of Senators, and was the first in giving his opinion in the Senate of Rome, that greatest body of statesmen the world has ever seen. If a citizen of Rome had three children, seen. If a citizen of Rome had three children, he was exempted from all petty and troublesome offices. A married man could stand sooner for office, and every child gave a dispensation for another year. The object of all these laws was to induce men to marry; to marry young, and marry not to be heirs, but to have them. To this extent of giving a double voice to the head of families, let us follow the examples of the great remplies in their better. voice to the head of families, let us follow the examples of the great republies in their better days. Let us build up, strengthen and honor the homes of our people. Let us give to the heads of households the power, dignity and honor, which of right, by the laws of God and man, belong to them. This measure appeals for support to all heads of families; to all wives who preside in their happy homes; to all mothers who have discharged their highest. wives who preside in their happy homes; to all mothers who have discharged their highest, noblest and most sacred of earthly duties, in bearing and rearing up children to be men and women, fit for the duties of earth, and when they are over, fit for the society of the blest in the eternal mansions, and to all young men and young women who desire to build up happy homes for themselves. The support of all these must and will be earnest, intense and nearly unanimous; while men yet without famil es, who cherish the memories of the homes of their childhood, and know the blessings of home government, will generally unite ings of home government, will generally unite in favor of this great reform.

Offensive People.

If to be a good man and a successful man is offensive to the world at large, to be praised is exasperating. No greater unkindness can be done to any man than to praise him much. People generally will stand a moderate compliment paid to a neighbor, while they are left to qualify it, or to admit it as a matter of generosity or courtesy; but praise persisted in will-ruin the reputation of anybody. There is nothing more offensive to the average human being than persistent laudation bestowed upon another. To hear a man warmly praised is suffi-cient usually to make us hate him; and it is only necessary to have the praise repeated often enough to make us desire to shoot him. Praise is one of the articles we would like to have distributed a little -not that we want it, but the object of it is not the best man-if we know ourselves. Virtue is a good thing, temperance is a good thing, genius is not a bad thing altogether; but no man is to be mentioned so many as ten times as having either of them in possession without making his name a stench and an offense to the nostrils of a sensitive world. The true way of getting along well in the world is not to make one's self offensive to one's friends by excellence of character and habits of life, by success, or by doing anything praiseworthy. Let us strike the average as nearly as possible. Let us be good fellows rather than good men, and choke the first man who dares to ascribe to us a single virtue. Let us all keep down and out of sight. All that we do for ourselves, and all that we do for mankind, only feeds hell with slan-derers, and so betrays the baseness of human nature that we may well blush to think that we are members of the human race.—Dr. J. G. Holland, in Scribner for October.

A CHICAGO woman advertises in the Marriage Bazar: "I want an honorable, honest gentleman for a husband. No lawyer, doctor or politician may appiy. I will give my future husband on

lies operate in that great city? Can any man from public life next year.'

John Randolph's Religious Views. Mr. Randolph was a great Bible realies and was deeply concerned with religious subjects. He employed an excellent and eloquent man, Mr. Abner Clopton, to preach every Sunday to his negroes, in the large chapel he had erected on his plantation. When at home he investible transit home he invariably attended these services, taking his seat by the preacher on the open platform, from which the preacher conducted the services. On many occasions, while kneeling beside the preacher, who was prone to be carried away by the fervor of prayer, Ran-dolph would slap him on the back and call out loudly, "Clopton, that won't do; that's not sound doctrine. Clop-ton, take that back," and if Clopton remonstrated, Randolph, though keep-ing himself on his knees, was ready at once for an argument to maintain his point. No one but Mr. Clopton, who knew the eccentricity and honest motives of the man, could have borne with these irreverent interruptions while in the midst of prayer; but Mr. Clopton, when he found Randolph determined to argue the point, either gracefully yielded or proposed to note the point and argue it at the dwelling house. To visitors at the chapel, and these were many, these scenes were exceedingly curious and sometimes absurdly ludi-crous. But that was Mr. Randolph's

It is said that on one cold Sunday, in this chapel on Mr. Randolph's plantation, while giving out the hymn in the old-fashioned way, two lines at a time, and it was being lustily sung by the negroes, Mr. Clopton, the preacher, observed a negro man put his foot, upon which was a new brogan, on the hot stove. Turning toward him, he said in his measured voice: "You rascal you, you'll burn your shoe." As this was a rhyme of the exact metre of the hymn, the negroes all sung it in their loudest tones. Smiling at the error, the preacher attempted mi dly to explain by saying: "My colored friends, indeed you are wrong; I didn't intend that for the song;" but there it was again, another rhyme in good measure, so the negroes sung that too with pious fervor. Turning to his congregation, the preacher said somewhat sharply, "I hope you will not sing again, until I have had time to oxplain;" but this only aroused the negroes, who sang the last word, with increased vigor. Mr. Clopton, feel, in the history aroused the same than the same transfer of the same transfe ing that his tongue seemed to be tuned to the rhyme, abandoned all efforts at explanation, and went on with the ser

The Epizooty.

A dispatch from New York says: The disease among horses so prevalent in this section, is not so severe as the late epizootic. The horses first begin to sneeze and cough. Every horse in the stable of one of the street railroad companies was more or less affected with a cough, which in some cases was very severe and frequent. Mustard politices were immediately applied to their heads and chests. This treatment proved so effective that the horses were enabled to resume their work without any injury. The attack was attributed to the sudden change in the weather. The animals ate their food the same as ever, and the manager had no doubt would be perfectly recovered as soon as the weather moderates. The complaint was merely a combination of cold and sight unfammation of the proposition of th bronchial tubes. The proprietors of many of the private stables, who were called upon also, said that their horses have been more or less afflicted with cold and sore throat.

Why Franklin Used Simple Language. Tradition has it that years ago, when Benjamin Franklin was a lad, he began to study philosophy, and soon became fond of applying technical names to common objects. One evening when he mentioned to his father that he had swallowed some acephalous mollusks, the old man was much alarmed, and suddenly seizing him, called loudly for help. Mrs. Franklin came with warm water, and the hired man rushed in with the garden pump. They forced half a gallor down Benjamin's throat, then held him by the heels over the edge of the porch and shook him, while the old man said: "If we don't get them things out of Benny lie will be pizened, sure." When they were out, and Benjamin explained that the articles alluded to were dysters, his father fondled him for an hour with a trunk strap for scaring the family. Tradition adds that ever afterward Franklin's language was marvelously simple and explicit.

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