EDITORIALS.

THE authorities at the West Point Military Accademy have made a change this season in the rule, which has prevailed for a long period there, in relation to the examination of the graduates. It was the rule that their examination should begin before the "plebes" were examined as to their fitness for cadets. A "plebe" is the name by which a candidate for admission to the Academy is known. Under the old rule a candidate did not know sometimes for weeks whether he could be admitted or not—whether he was sound enough to pass the doctor, or bright enough to get through the necessary examination. Under the new rule the new-comers are examined before the graduating class is taken hold of at all, and they are not kept in suspense as to what their fate will be.

By our telegraphic dispatches we notice that the young gentleman who received the nomination from this Territory—Willard Young—has passed his examination. We expected that he would; for though he has had no time for special preparation, he possesses the necessary physical and mental qualifications in an eminent degree, being the best scholar and strongest boy in the University. One of the New York *Herald* reporters has been "interviewing" him at West Point, and has published his version of the conversation. Making allowance for the coloring which he has imparted to the interview to make it spicy, he evidently found the young gentleman, though a resident of these mountains from birth until now, well prepared to answer his questions. He thus describes the interview:

"Talking of the examination puts me in mind that I came across to-day in my rambles a young gentleman who has to go through the plebe ordeal in a day or two, and of whom the world may hear something to talk about in the future should he hold out as well and do as much in the same line of business that his father has pursued for many a long year. I refer to no less a person than the son—I beg pardon, one of the sons—of his high mightiness, Brigham Young. He is a fine, manly looking fellow, robust and tall, and, taken altogether, the best looking man physically among the greenies. His hair is of a light auburn hue, and his complexion rather brown, as though he had been working in the vineyards of Mormonism during many a hot day for the glory of his father's kingdom. He is frank in speech, and has so far conducted himself in such a straightforward way that he has already made no small number of friends among the cadets.

"You have lived all your life at Salt Lake?" I inquired.

"Yes, sir."

"With your father's family?"

The young man smiled rather cynically and eyed me in a way that made me feel as though he would have been much pleased if I had not made my question cover so much ground. He finally said:—

"Oh! yes, with the family."

"Who had you appointed?" I asked.

"Mr. Hooper, I believe; he is the Delegate, you know."

"Did your father ask for the appointment?"

"I don't know. Father liked the idea of my coming, but"—and here he stopped suddenly, and looked rather glum—"but," he continued, "I am afraid I cannot pass."

"Why not?" I asked.

"Well," he replied, "I was sent here all of a jump, and I have had no time to prepare. I am sorry, because I would like to stay very much. I like the cadets, and I think I could get along well if I had a fair show."

"Now that you are here what will you do about going to church?"

"Well," replied he, goodhumoredly, "I will do the best I can. It makes no difference to me what church I go to so long as I do what is right. The fact is the Mormon principle is that there is good to be found in every church, but we believe that we have in our church all that is good."

"You don't like to do anything that, in cadet parlance, is wrong, then?"

"No, sir; most emphatically no."

Here a smiling cadet came up and exclaimed, "Why, you don't swear, or drink or chew or smoke, Mr. Young, but if you stay here you will get over all that."

The Salt Lake plebe drew himself up to his full height, and, looking contemptuously down upon his interlocutor, exclaimed, "Never, sir; I have withstood that kind of temptation long enough, and I can withstand it now."

"But," I interposed, "you are opposed to a good many things which we who are not of Salt Lake believe matters of principle."

"Well," he replied, "I believe that which is right is right, and I am ready to stand by it. But don't say anything about this in the *Herald*, please, for it is well known out where we are, and doesn't look at things in the proper light, in my opinion."

"You believe in Mormonism, then?"

"I do, in every way."

"In the marriage idea?"

"Yes, sir, strongly."

"Do you believe that you can marry one woman and marry as often as you please afterward, Young?"

Young smiled grimly at this and exclaimed, "Well, I have not been married yet; but if a man is able to support more than one wife I believe that he is entitled to marry as many as he pleases."

'Then the woman first married has nothing to say?"

"I don't know about that; but according to our belief"—and the plebe hesitated a moment, as if in doubt what to say—"the women are taught to obey—that is one of the principles of our religion."

"Well," broke in a cadet, "they have nothing to say, then?"

"Oh, yes, they have, but they seem to like just what the men like."

"Young went to his quarters My opinion of him is that he ought to pass. He would make a splendid officer. Some of the cadets laugh at him because he won't smoke, and he complains of having heard more hard swearing since he came to West Point than he ever heard in his life before. But he has such extraordinary notions—extraordinary in a West Point view—of what a good man should be, that I think he would make a capital anti-swearing missionary, if not a capital officer. If he could divest himself of the Salt Lake marriage aspect of woman's rights he would make great headway with even his most inveterate antagonists in the religious line. However, he is a capital fellow, and even if he may be somewhat mixed as to the extent of his relationship to various persons about whom I will report, he is very reticent, and is, to all appearances, 'a man for a' that.'"

WENDELL PHILLIPS has taken more than one opportunity of expressing his opinion about the future which awaits society in New York. He predicts the re-enactment there of the scenes witnessed in Paris which have caused a thrill of horror through the civilized world. "Scratch New York," he says, "and you find Paris beneath." Like all prophets, however, who predict evil, the people who ought to be most interested to giving heed to him, if his warnings be true, ridicule and denounce him. Yet there are a few exceptions among them. There is a class—a minority—who perceive that the ideas that have wrought the ruin of Paris and the humiliation of France are at work in New York and in other parts of the country, spreading, deepening, poisoning, and destroying. It is acknowledged that there are hundreds and thousands in New York imbued with the revolutionary ideas of French radicalism. A New York paper speaking of the condition of society there says:

"'Roughs' rule our political meetings. Constitutional restraints are weakened in our State and National Legislatures. Men who are set to make laws are among the first to evade or break them. Public conscience—that is, a prevailing sense of duty towards God in the management of business, legislation and social life—is failing. The Woman's Rights movement has already become French in its morals and manners. Taxes are imposed by Legislatures without regard to *right*, but merely for securing political or private ends. The Income tax is prolonged by Congress afrer its necessity has ceased and its injustice has been demonstrated. Laws are made for private not public ends. Corruption has tainted halls of legislature and judgment. We recount a few of the indications of a decaying moral sensibility in our city and country, that we may bear in mind the fate of France just fallen to the lowest depth among nations, because she had corrupted her way into the earth."

AMONG the many revolutions transpiring in these restless and transitional times, that which is taking place in the construction of railways is not the least important. This is likely to be beneficial, for railway travel having become one of the indispensable necessities of the world, any invention or improvement that will tend to reduce the cost of construction and the danger of working to a minimum will be of universal benefit.

The Festiniog, or narrow-guage system, which has been introduced for two or three years, and which has been attended with such satisfactory results, threatens to supersede the old, or broad-guage, system, in many localities in which railways are constructed in future. But a complete revolution in the construction of railways is now threatened by the invention of a French civil engineer named Larmanjet, for railroads constructed on his plan will have but one rail. A line of this kind has been in operation for the past two years between Rainey and Montfermeil near Paris, and the results are regarded as highly flattering.

The St. Louis *Republican* of a late date contains an account of this invention, from which it appears that Monsieur Larmanjet regards the old method of constructing railways, with two rails, and the wheels of the locomotive and cars solidly fastened to the shafts, as on a wrong principle, creating resistance in the curves which might be avoided on a road with but a single rail, put in the same plane with the longitudinal axis of the locomotive and cars. In railroads, with the locomotive and car wheels fastened to the shafts, M. Larmanjet says the same mistake has been made as if wheelbarrows were constructed with parallel wheels pinned to a single shaft. On the old plan forty per cent. of the weight of the engine and tender goes on the driving wheels, and as the adhesion or friction produced by that weight between the line of the wheels and the rails is smaller than it would be on a macadamized road, it is claimed that the adhesive power of the engines necessary to draw the train is only obtained by materially increasing their weight, especially when the road has heavy grades, and that sixty per cent. of that weight is constantly borne by the locomotive, and does not increase the tractive power due to the adhesion on the rail.

M. Larmanget's invention works the driving wheels on a macadamized road, or on oak planks laid alongside the rail, which, it is claimed, gives a tractive power six or seven times greater than can be obtained with iron, enabling the whole train to run with ease and safety on a single rail.

The rails used on the one-railed roads are of the American pattern, and are spiked in the middle of the ties; and if oak planks are used they are bolted to each end of the tie. In a turnpike railroad having a grade of five feet in a hundred feet, with a locomotive of ten tons and a train of fifty tons, ties five feet seven inches long and between three and four inches thick are required; also oak planks sixteen inches wide and three inches thick. If, in a train the same as the above, run on a road of the same grade, the driving wheels were run on macadam, the rail would not rest on ties, but on oak planks a foot wide and three inches thick, laid in the same direction as the rail, the planks and part of the rail being partially buried in the ground. The rails weigh about eight pounds and a half to the foot; the macadam on either side being a foot wide.

The car used on the one-railed railroads has four wheels, double-flanged, two placed—one in front, the other at the rear of, the car, bearing on the rail; the other two are placed in a transverse plane, passing on a line in front of the fire box. They are the drawing wheels and run on the oak planks or macadam, whichever is used. By means of an ingeniously contrived screw, the engineer can incline his machine, more or less, and so increase or diminish the weight on the driving wheels. These wheels are not wedged to the shaft, but turn loosely, they have coiled springs, one end of which is fixed to the shaft, and the other to the hub of the wheel, so that the engine moves only after a certain number of revolutions, the spring coiling itself till the tension is equal to the power necessary to start the train. By this arrangement, when the engine is going round a curve, one of the springs discharges itself of all the difference which its wheel has to run greater than the other so that the strain on the shaft and wheel sliding, so troublesome in the two-rail system, is avoided entirely. The directing wheels, being on a pivot, can be turned in any direction. The cars also have four wheels, two to run on the rail, and two on the plank or macadam; and all the weight bears on the rail and the side wheels, the latter being smaller than the directing wheels, and intended only to maintain the equilibrium.

On the line constructed and run on this plan, mentioned at the beginning of this article, a locomotive three tons in weight draws two cars with two passengers in each, up grades equal to three hundred and seventy feet in a mile, and through curves of sixteen feet radius. The construction of a road of this kind costs, in France, only $1,600 per mile. A locomotive, weighing six tons, costs $4,000, and will run fourteen miles an hour, drawing, besides its own weight, thirty-five tons up a grade of two feet in a hundred. A ten ton locomotive costs $5,000, and on the same grade as the above will draw fifty tons eight miles an hour; on a level it would draw 180 tons. The cars are correspondingly cheap.

It is the opinion of many practical men in Europe that this system furnishes the true solution of the problem of putting railways on turnpikes, with the grades and curves which the common highway usually has.

THE *Golden Age* speaks kindly and favorably of the ladies engaged in the Women's Suffrage Movement. It enumerates the different classes of persons who are endeavoring to elevate the status of women. They are, first the friends of woman's increased wages and employment, but who take no interest in suffrage and in social questions; second, the friends of woman's suffrage, who consider that the ballot is a talisman which will settle for woman all inequalities, both in her industrial and her social condition; and third, the social reformers, who consider that woman's chief need is a readjustment of the marital relation, or in other words a greatly amended code of divorce. It thinks these parties ought to be each other's natural and congenial helpers. But this is not the case; and, therefore, it gives the ladies excellent advice. There is a strife among them for the leadership of the movement, and they say hard and spiteful things of one another. This the *Age* views as wrong; for there is no woman in the movement who can out-queen all the rest. It wants the ladies to cultivate "a sweet spirit," and besides this "an habitual disposition of justice, good will and generosity towards rivals and enemies—towards slanderers and persecutors."

The editor takes occasion to give those who have spoken of Mrs. Woodhull a severe rap. He says:

"The one lady who, above all others, has suffered reproach, is Mrs. Woodhull; of whom, while others are speaking in her defamation, we make bold to say that she is more honest than nine-tenths of her critics. The reason why we refer thus pointedly to this case is because we have read several attacks on this woman by persons who persecute her for avowing in public, as a matter of theory what they carry out in private, as a matter of practice. There is something in this sort of villification which ought to excite the indignation of all honest minds."

Our telegraphic dispatches have made our readers familiar with the name of Mrs. Woodhull in connection with the trial of a Col. Blood, who is her husband. Among the theories which she advocates, she is credited with having published in her paper the following:

"That foolish term 'Free Love,' with the opprobious meaning arbitrarily assigned it by a venal press, which profits by stirring up prejudice or pandering to ignorance, has no terror for us. All love, to be holy, must be free."

"The time is approaching when public sentiment will accord to women the complete protectorship of their own persons, with the right to choose the fathers of their children, and hold relations with those to whom their hearts may be inclined."

She avows this in public, as a matter of theory; but we understand the *Golden Age* to say, that *they*—her persecutors—carry this out in private, as a matter of practice. There are a great number of them who are guilty of this practice, then; for the criticisms of Mrs. Woodhull have been very general. "*They*" may not feel complimented by this statement of the *Golden Age*; but it is good authority; and we have no good reasons for disputing *it*; we suppose, however, that these critics will all count themselves as not among the nine-tenths who are not so honest as Mrs. Woodhull, but as among the one-tenth who may possibly compare with her in this respect.