

WOODHULL & CLAFLIN'S WEEKLY.

**PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!
BEAKING THE WAY FOR FUTURE GENERATIONS.**

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NEW YORK, APRIL 26, 1873.

PRICE TEN CENTS.

**THE
LOANER'S BANK**
OF THE CITY OF NEW YORK,
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We receive the accounts of Banks, Bank-
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A FIRST-CLASS
New York Security
AT A LOW PRICE.

The undersigned offer for sale the First Mortgage
Seven Per Cent. Gold Bonds of the Syracuse and Che-
nango Valley Railroad, at 95 and accrued interest.

This road runs from the City of Syracuse to Smith's
Valley, where it unites with the New York Midland
Railroad, thus connecting that city by a direct line of
road with the metropolis.

Its length is 42 miles, its cost about \$42,000 per mile,
and it is mortgaged for less than \$12,000 per mile; the
balance of the funds required for its construction hav-
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The road approaches completion. It traverses a
populous and fertile district of the State, which in-
sures it a paying business, and it is under the control
of gentlemen of high character and ability. Its bonds
possess all the requisites of an inviting investment.
They are amply secured by a mortgage for less than
one-third the value of the property. They pay seven
per cent. gold interest, and are offered five per cent.
below par. The undersigned confidently recommend
them to all class of investors.

GEORGE OPDYKE & CO.,
No. 25 Nassau Street.

TO INVESTORS.

To those who wish to REINVEST COUPONS OR

DIVIDENDS, and those who wish to INCREASE

THEIR INCOME from means already invested in less

profitable securities, we recommend the Seven-Thirty

Gold Bonds of the Northern Pacific Railroad Com-

pany as well secured and unusually productive.

The bonds are always convertible at Ten per cent.

premium (1.10) into the Company's Lands, at Market

Prices. The rate of interest (seven and three-tenths

per cent. gold) is equal now to about 8 1-4 currency

—yielding an income more than one-third greater than

U. S. 5-20s. Gold Checks for the semi-annual in-

terest on the Registered Bonds are mailed to the post-

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and bonds are received in exchange for Northern

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the world.

Bills of Exchange on the Imperial Bank of London,
National Bank of Scotland, Provincial Bank of Ire-
land and all their branches.

Telegraphic Transfers of money on Europe, San
Francisco and the West Indies.

Deposit accounts received in either Currency or
Coin, subject to Check at sight, which pass through
the Clearing House as if drawn upon any city bank;
interest allowed on all daily balances; Certificates of
Deposit issued bearing interest at current rate; Notes
and Drafts collected.

State, City and Railroad Loans negotiated.

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ROAD COMPANY'S

FIRST MORTGAGE BONDS

Are being absorbed by an increasing demand for them.
Secured as they are by a first mortgage on the Road,
Land Grant, Franchise and Equipments, combined
in one mortgage, they command at once a ready
market.

A Liberal Sinking Fund provided in the Mortgage
Deed must advance the price upon the closing of the
loan. Principal and interest payable in GOLD. Inter-
est at eight (8) per cent. per annum. Payable semi-
annually, free of tax. Principal in thirty years. De-
nominations, \$1,000, \$500 and \$100 Coupons, or Regis-
tered.

Price 97 1/2 and accrued interest, in currency, from
February 15, 1873.

Maps, Circulars, Documents and information fur-
nished.

Trustees, Farmers' Loan and Trust Company of New
York.

Can now be had through the principal Banks and
Bankers throughout the country, and from the under-
signed who unhesitatingly recommend them.

TANNER & CO., Bankers,
No. 11 Wall Street, New York.

AUGUST BELMONT & CO.,

Bankers,

19 and 21 NASSAU STREET,

Issue Letters of Credit to Travelers, available in all
parts of the world through the

**MESSRS. DE ROTHSCHILD AND THEIR
CORRESPONDENTS.**

Also, make telegraphic transfers of money on Cal-
ifornia, Europe and Havana.

TOLEDO, PEORIA

AND

WARSAW RAILWAY,

SECOND MORTGAGE CON-

VERTIBLE 7 PER

CENT. CURRENCY BONDS.

INTEREST WARRANTS PAYABLE

OCTOBER AND APRIL,

PRINCIPAL 1886.

We offer for sale \$100,000 of the above bonds in
block. By act of reorganization of the Company these
bonds are convertible into the First Preferred Shares
of the Company, which amounts to only 17,000 shares,
and into the Consolidated Bonds (recently negotiated
at Amsterdam) of six millions of dollars, which cover
the entire line of 230 miles of completed road, to
gether with all the rolling stock and real property, to
the value of more than ten millions of dollars. The
road crosses the entire State of Illinois and connect
with the mammoth iron bridges spanning the Missis-
sippi at Keokuk and Burlington. The income of the
road for the year will net sufficient to pay interest on
all the bonded indebtedness and dividend on the pre-
ferred shares.

For terms apply to

CLARK, DODGE & CO.,

Corner Wall and William Streets.

RAILROAD IRON,

FOR SALE

BY S. W. HOPKINS & CO.,

71 BROADWAY

M. Schermer



The Books and Speeches of Victoria C. Woodhull and Tennie C. Claflin will hereafter be furnished, postage paid, at the following liberal prices:

Table listing book titles and prices: The Principles of Government, by Victoria C. Woodhull \$3 00; Constitutional Equality, by Tennie C. Claflin 2 50; The Principles of Social Freedom 25; The Impending Revolution 25; The Ethics of Sexual Equality 25.

"If an offense come out of truth, better is it that the offense come than that the Truth be concealed."—Jerome.

INDUSTRIAL JUSTICE.

THE I. W. A.

MEETING OF THE FEDERAL COUNCIL.

On Sunday, the 13th inst., the regular weekly meeting of the Council was held at 129 Spring street, Citizen Madox, Chairman, and Citizen West, Secretary pro tem.

The minutes of the meeting of April 6 were read and approved.

Reports from sections being in order, the General Corresponding Secretary reported that he had received from Sec. 26, Phil., Pa., a brief address, as follows:

TO THE JURASSIENNE FEDERATION:

Brothers—We duly received your circular, addressed to the various Federal Councils of the I. W. A. through the Secretary of our Federal Councils of the American Federation.

It is with pleasure that we learn that our brave brothers, the workers of Switzerland, Spain, Belgium, Holland, England, Portugal, etc., concur in the resolutions adopted by the Congress of St. Imier. We rejoice at this almost universal acceptance of the pact of federation between regions and nations, and also on the triumph of the principle of autonomy, which is the safeguard of liberty and the destruction of centralized power.

Let us, then, communicate freely our thoughts upon the means to be employed for the emancipation of the workers of the world, socially, economically and politically—that solidarity which binds all nations together, and makes our interests and salvation identical with yours.

J. MILLS, Secretary.

The above address was approved. It was reported that the so called General Council, appointed by the Hague Congress, had excommunicated their constituents for repudiating the action of the Congress, and the "Bull" of excommunication as published in the International Herald of March 29, was read to the Council, but it merely elicited a smile and was unanimously laid upon the table.

Citizen West reported that the regular weekly meetings of Section 12 had been resumed, and would be continued.

Citizen Hubert reported that he had received a letter from Sutton S. Clover, Paola, Kansas, asking for instructions how to proceed in forming a section. The Secretary was duly authorized to furnish the requisite information.

Citizen Carsey offered the following resolution:

Whereas, the employers of labor have organized for the purpose of flooding the country with pauper labor from Europe and Asia to the injury of the labor movement, without corresponding benefit to the laborers thus imported; therefore be it

Resolved, That our Secretary be instructed to notify the several European councils, and request them to use their utmost endeavors to frustrate this scheme of capitalistic monopolists.

The resolution elicited much discussion, in which nearly every member of the Council present participated; some of the members saying that the immigration or importation of foreign laborers could not be prevented, and that even if it could be, it is not desirable, since all the evils resulting could be avoided by proper governmental agency in the employment of labor and the distribution of its products as proposed by the Association; and others asserting that until the Government should thus take the initiative, some ameliorative action was indispensable and would react beneficially upon the working classes of Europe and America.

Citizen Carsey offered the following resolution:

Whereas, President Grant, in his inaugural message, fully recognized the principle of one government for all peoples speaking the same language, and further recommended the substitution of the State for private individuals in the management of railroads, telegraphs and other means of transportation and communication; therefore, the thanks of this council are due, and are hereby tendered to President Grant for thus lending the influence of his great name and position to further the objects of our Association.

The resolution was approved and referred to the same committee to which had been referred the resolution relating to the emigration or importation of foreign laborers.

Citizen Percival offered the following preamble and resolutions:

Whereas, By the action of the Government in requiring the payment of custom dues in gold the price of the paper dollar is depreciated, which amounts to an act of partial repudiation, and is therefore detrimental to the interests of this country in its exchanges with foreign nations as well as in its home trade. And whereas, by the protection granted to certain productions of this country and the exemption of that of gold, together with the fact that though a paper dollar is a promise to pay on the credit of the State, it is practically irredeemable, gold is artificially lessened in value and actually driven from the country, so that money, which, so to speak, is the oil of commerce or the medium for increasing the rapidity and profit of exchanges and the only use of which is in its circulation, becomes reduced to such a small amount that at the periods of the year when most in demand it rises to a fictitious value, which only helps to enrich the monopolist of capital, encourages a spirit of gambling, and, by fettering the healthy action of trade, reacts unfavorably on the working-classes.

Therefore, protesting against this pernicious state of financial suicide, it is

Resolved, That we use such means as lie in our power to ventilate this question and agitate for the present to secure a change in payment of certain dues from gold into the paper dollar. Laid over till the next meeting.

Citizen Herbert offered the following form of a petition to the city authorities:

We, the undersigned, hereby petition the authorities of New York city to buy the gas-works of this city from the present owners, so as to supply the people with gas at cost.

The above form of petition was adopted, and Citizen West instructed to have it printed and put in circulation.

A committee appointed at a previous meeting announced that they had issued the following call for a public meeting to enforce the eight-hour law:

To the Officers and Members of the various Trades Organizations in the City and State of New York:

You are hereby requested to send two delegates to a Convention to be held at Germania Assembly Rooms, Bowery, on Tuesday evening, April 22, 1873, at eight o'clock, having in view the testing and enforcement of the Eight-hour law in this State.

1. The providing of ways and means for the prosecution of all violations of the Eight-hour law in this State.

2. The framing and laying before the present Legislature a bill providing for the enforcement of the Eight-hour law.

Trusting that you will recognize the importance of holding said convention by sending your delegates, clothing them with power to co-operate both morally and materially,

We remain, yours, etc.,

- C. Osborne Ward, George Blair, W. A. Carsey, Hugh McGregor, John Halbert, T. J. Kingett, G. W. Madox,

Committee.

By order of Federal Council.

All communications may be addressed to

GEO. BLAIR, Sec. of Committee,

286 Spring street, N. Y. city.

Citizen Madox offered the following:

Resolved, That a committee from the I. W. A. to co-operate with all other organizations whose objects are the political, social and humanitarian enfranchisement of the people, be appointed to call a convention on the 4th day of July next to meet in this city for the purpose of organization and the presentation of a platform for political action.

Citizens Ward, Kingett and Carsey were appointed such committee.

Citizen Ward declined to serve, and Citizen West was substituted.

Adjourned.

Wm. West, Secretary pro tem.

SCRAPS IN THE STREET AND OFFICE.

Said the workman to his landlord: I tell you, said the worker, that this question of labor and capital is brought face to face, and within the next twelve months one or the other must go under, and God pity the rich man when he pits himself against the working-man. Now, said the landlord, you are a good fellow, and generally sensible, but when you talk about blood and war between labor and capital you don't know what you are saying, and I advise you to hold your tongue and people won't know you are a fool. Fool, said the worker, it is you who is the fool. Why, Billy Seward said, and sent it to the European Government when the rebellion broke out, that it was only a political quarrel and would be settled in three months. I then said Seward was a fool and did not know what he was saying; that the war could not close till slavery was abolished, and they wanted to hang me on the same rope they would hang a copperhead. Sir, you are in Seward's shoes to-day. This question can be settled only on the principle of justice even if it comes through the cartridge box and fire.

Why, says the landlord, the laborer has all he asks for now, eight hours and work if he wants it; but the lazy ones want to divide up the property of the rich, and how long would they keep it? in two weeks it would all change hands again—they would drink it and squander it in Baxter street. Said the worker, it isn't Baxter street that is agitating this question; you have made Baxter street what it is—born a class of thieves in that and nothing else. Baxter street is only the extreme of Wall street, Congress and the Legislature; they are all thieves and nothing else—public paupers, beggars or thieves—made so by your system of Government. It is the middle classes—the working classes, the producing classes, who find fault with the system which makes it necessary to rob by laws from the producing class to support these thieves at the extreme of sagacity both in Baxter street and Fifth avenue. You can't always keep the

producing class content in giving three-fifths of all they produce to three-tenths of idlers, beggars and thieves. No, sir; these idlers, beggars and thieves, have got to go under before the march of the producing classes—the laborers.

COMMUNISM—THE WAY IT WORKED, AND WHAT IT LED TO—ARTICLE XI.

Infinite diversity instead of "unity" is inevitable, especially in the progressive or transitionary stage. Then why not leave every one to regulate his own movements, within equitable limits, provided we can find out what equity is, and leave the rest to the universal instinct of self-preservation? But what constitutes equity is the greatest question of all. It is the "unknown quantity" that even algebra has failed to furnish! One thing may be depended on. If all our wants are supplied that is all we want. Could we not supply each other's wants without "entangling" ourselves in Communism, and thereby involving ourselves in interminable conflicts and fruitless legislation? Could we not have a central point in each neighborhood where all wants might be made known, and where those wanting employment or who might have anything to dispose of could also make it known, and thus bring the demand and the supply together and adopt the one to the other? But on what principle could we exchange, so that each, and every one could get as much as he gave? Here the idea of labor for labor (first broached in Europe) presented itself; but hour for hour, in all pursuits, did not seem to promise the equilibrium required, because starved, ragged, insulted and suffering labor would be shunned even more than it is now by every one who could avoid it; and the more respected and more agreeable pursuits would be overcrowded, and conflict between all would continue, and the demand and supply would be thrown out of balance; but as no one would be bound to follow any theory any farther than it best suited him, every one could make any exceptions to the rule that he might choose to make.

Estimating the price of everything by the labor there is in it, promised to abolish all speculations on land on clothing, food, fuel, knowledge—on every thing—to convert time into capital, thereby abolishing the distinctions of rich and poor; to reduce the amount of necessary labor to two or three hours per day, where no one would desire to avoid his share of useful employment. The motive of some to force others to bear their burthens would not exist, and slaveries of all kinds would naturally become extinct.

PRINCETON, MASS.

J. WARREN.

WASHINGTON CITY, D. C., April 8, 1873.

WOODHULL & CLAFLIN'S WEEKLY:

I want to say a few words through your paper to the workmen of New York City. If they contemplate striking this year let them turn their families over to the care of the United States Government forthwith, and upon it throw the onus of their support. I think it is absolutely useless to attempt a movement unless some such plan is adopted.

Two things would be secured by such a step. In the first place, the desperate resort would show the world that workmen were terribly in earnest; and in the second place, it would bring this fact square into the faces of the American public. The spectacle of twenty or thirty thousand families marching over to Fort Hamilton and placing themselves upon the Government would send a thrill of horror through the nation. What could the authorities do but receive them?

For my part I deem life in a penitentiary preferable to toiling year in and year out for bread enough to keep the soul and body together.

Suppose the law does send the hundred thousand workmen to prison; what of it? who is the greater loser, the people or the captors? Suppose our families should be obliged to go without food for several days. That would be no new thing!

Think over these matters, men and brethren!

S. W. DAVIS.

VOX POPULI, VOX DEI.

HOPE FOR THE PEOPLE.

Dear Victoria, Tennie and Colonel—My soul gave thanks on reading Mr. Joslyn's letter of acceptance of the Presidency of the Free Love League. I hope Massachusetts will not bear off the palm in advance of all other States. Why cannot New York have a Free Love League also, with as efficient, true men and women as leaders; and, in fact, all the States and towns in the country?

People are ready. Is it not time people lived to the motto: "Be what you seem to be, and seem to be what you really are?" This is what I was trained to, and as I have taken a rebound from Shakerism over to Free Love, I hoist my flag and am true to the motto I have lived by: "Be what you seem to be, and seem to be what you really are." Do not mistake Free Lovers. They are the most fastidious and particular people in the world, and never enter into the sexual relation unless soul meets soul, the man hoping to be more a man and the woman more of a woman for it. What has passed for virtue in the past will be considered vice in the future, and much that has passed for vice will be considered virtue by intelligent, thinking men and women. S. SHERMAN.

GAHANNA, O., April 2, 1873.

Mrs. Woodhull—For years I have lamented the sad condition of our race, and have dreaded some of the disasters that must follow as the results of violated law, and have prayed from the depths of my mother soul that some saviour might come, forth and help mankind to rise above the wretched vitiating tendencies of our age.

Those whom we recognize as "our great minds," showed unmistakable evidence of moral weakness; and in the face of a move so stupendous as the overturning of the old festering social system, and laying the foundation for a new and more healthy one, who could prove sufficient for the task?

But, dear Victoria, when I see you rising from the ranks that have suffered most, animated by zeal that nothing short of a painful knowledge of the needs of humanity could engender; and felt that the angel world is directing, inspiring and nerving you for every emergency, I took new courage. The prayer of millions is answered—that great and equal freedom is to be enjoyed by our sons and daughters, and that purity is to flow from freedom, its own legitimate source.

Yours truly, CARRIE E. MOORE.

BRICKSBURGH, February 6, 1873.

MRS. VICTORIA C. WOODHULL:

Madam—I have watched with considerable anxiety the progress of events since you issued your issue of November 2 date. Whether you will be equal to meet and overcome the formidable opposition arrayed against you remains to be seen.

That the cause you have espoused is founded in justice, and is proven by reason and maintained by Scripture will not save you from violence any more than it did Stephen the martyr of Scripture memory.

Your opponents are joined to their idols (Idols) and wish to be let alone.

I make no doubt that we may upon some points differ, but in so far as you have shown yourself the champion of the rights of the down-trodden and suffering I am with you heart and hand.

I hope there may be nothing to impede the progress of your mission that will prove insurmountable; yet I am anxious for your safety, for there are women as well as men who would stone you to death, and thereby think they were doing God's service. They persistently maintain that the WEEKLY advocates promiscuity, prostitution; that you attack people high in society who are pure in heart, with falsehood; that you are attempting to beat out the props that hold together society so there shall be no safety for the pure and good, that nobody's character is safe from venomous shafts, therefore society demands your decapitation. In a word, you are in danger of having your face set as if for the "penitentiary."

Perhaps you don't think as we do, but if your case goes before a jury, our opinion is you are lost. A jury in your case will be what is called "packed." Twelve thousand dollars can easily be raised for such a purpose and even double that if necessary.

Inasmuch as you have attacked, or rather chosen high ground for purification, the giants of wealth, who know they stand upon a slippery foundation, are ready to go all lengths to suppress your paper and thereby save themselves from exposure.

The light has come into the world, and these men love darkness rather than light, because their deeds are evil. We say: "Set high your light, even to the summit of Mount Zion." "Blow ye the trumpet in Zion; sound an alarm in thy holy mountain." "You have put your hand to the plow; don't look back."

What is obloquy, persecution, prison-bars to the world compared with truth. You have revealed truth to my certain knowledge. If to illustrate your positions your category of ills become exhausted, we can help you to a budget that is truly wonderful, and together accompanied by at least two or three witnesses that cannot be gainsaid.

The truth is mighty and will prevail. If your face is set as if you were going to the penitentiary instead of Jerusalem, don't turn back. When your mouth is shut, your hands tied, your liberty lost and you are crucified, we can take a little turn in your line of business although we have no hankering after martyrdom.

Why not? Investigation is only a terror to evil-doers. Let me tell you, these sins are covered up by sanctimoniousness, and high places shall and will be brought to light if necessary. Until that is done, rooted out, so that they shall not be pointed out as examples, "there is no harm to follow;" our work will be like Tupper's dog, tracking vermin instead of game. By this we mean that we shall attain no permanent footing worth speaking of.

Yours, etc., JUNIUS, JR.

THE RIGHT SORT OF SYMPATHY; OR, THE RESULT OF A SINGLE DAY'S WORK.

EAST MIDDLEBROOK, Vermont, April 5, 1873.

Dear Mrs. Woodhull and Sister—Resolved some time ago—knowing there was only one copy of your paper coming to this post-office—to devote my first leisure day to obtaining subscribers to the WEEKLY, and inclosed please find a list of twelve names. I wish the list was much larger, for I believe in the theories you advocate; and I think the great masses only need to be enlightened to indorse your views, and sustain you against such cowardly persecution as you have been subjected to. I have felt from the first that you were *right*, and sometimes it has seemed as though I must write and say so to you, and then I thought I would try and send, with my love and sympathy, a more substantial comfort, in the way of some new subscribers; but for this I should have sent my own name sooner. I believe that throughout the country (and I know in this vicinity) the *truest men* and *noblest women* are with you in this great work, heart and soul. Prayers are breathed forth for you, and your success and preservation, from palace and cottage alike, for the inmates of each are equally interested in the solution of this problem.

God speed you, and all good angels bless and aid you. I hope to communicate with you again, and send more names.

I remain faithfully your friend,

ONISSA J. N. GILMAN.

SOUTH NEWBURY, Ohio, April 6, 1873.

MRS. VICTORIA C. WOODHULL:

Dear Sister—The good work goes on, however, while many are reading your brave, truthful words on social and sexual science. I am astonished that any one objects to your discussion of the sexual religions, for at this time nothing is so

much needed as an understanding of this most important subject—the one that lies at the basis of all reform.

To the better understanding of your principles of freedom, I would urge all dissenters to read J. Stuart Mill on "Liberty." Many within the circle of my acquaintance have had their doubts changed to an acceptance of your reasoning and conclusions by the reading of this work. Growth in the aggregate is slow, however, and we have need of patience while we work for a brighter future.

Your sister in bonds of truest love,

A. HOPE WHIPPLE.

In his sermon before the Unitarian Conference, Rev. Henry Powers said that "in Brooklyn, when a great scandal lifts its head," church members "declare their readiness to testify," but "are not called upon to do so." The reference, of course, is to the Beecher-Tilton-Bowen scandal. Is it not about time that reverend gentlemen and Christian people—including those of the Plymouth society—abandon the gingerly method of treating this gross affair? In private, the laity and clergy do not hesitate to say that either Beecher is a hypocrite and a disgrace to the pulpit, or that Bowen, Tilton, and other of Beecher's intimate friends are abominable liars. Why are not the leaders of opinion equally frank in public?

SPARTA, Wisconsin, March 31, 1873.

My Sisters Victoria and Tennie—For as such I esteem you since the publication, or rather suppression, of your Nov. 2d number of WOODHULL & CLAFLIN'S WEEKLY—I admire your heroism in battling so nobly for free expression of thought, yet to me there are some things or ideas in your teachings that I do not admire. But if they are true to you, truth makes you free to publish them; for certainly no one should be abridged for their difference of opinion. If so, where would it end? Only in the enslavement of the weaker to the stronger, mentally as well as physically.

Christianity, as we have it recorded, preserves the history of the inquisition of the mother churches. She points in agonizing colors to the tortures of the rack, faggot and thumb-screw, and to-day stands just as ready (providing they possessed the power) to apply instruments of more lasting torture to those who dare protest against their evil practices. The majority of Christians, I suppose, applaud "H. W. B.," and that is not to be wondered at when we consider that old David, with all of his debaucheries, is revered as a man after God's own heart. Adultery out of the church is a terrible thing, ah! is a heinous sin, but in the church, and "for Christ's sake," is quite another thing, and may result in giving to the world another Solomon.

Anything, no matter how absurd or ridiculous, if clothed in the garb of sanctity, is easily believed by the orthodox world; but, on the other hand, let an intelligent individual, yes, we will say, responsible one, undertake to demonstrate from principles ever so reasonable a problem, and they are scouted at once as false and branded by the Christian world as the fruit of some infidel brain. Thus it is, has ever been; but the world moves. "Truth though crushed will rise again," and may spirits true and noble guide and assit you (as I have no doubt they do). This is the sincere wish of this one of your admirers for truth's sake,

MRS. M. J. LEVERICH.

PROPHETSTOWN, Ill., March 1873.

VICTORIA WOODHULL:

Dear Madam—Your paper, the WOODHULL AND CLAFLIN WEEKLY, came to our house with the *Banner of Light*, free, until suspended last summer. I did not read the paper with the expectation of believing the social theories you therein advocated. I thought if your ideas were adopted and carried into execution, what little domestic peace and happiness did exist would be destroyed; and when the paper ceased to visit our household, and I learned of its suspension, I thought it a good thing for the community. But when the paper again made its appearance, November 2, 1872, I read it more carefully, and I am free to say, with a much better purpose. Your exposition of social crimes in high places ought to meet the approbation of all good people. Is it not true, and a recognized axiom, that the more exalted the position the more heinous the crime when committed; and, if what you say of Mr. Beecher is true (and none seem to deny it authoritatively), it may justly be said of him, "See sin in state, majestically great."

Now conscience chills him, and now passion burns,
And atheism and religion take their turns;
A very heathen in his carnal part,
Yet still a jolly good Christian at his heart.

Accept the inclosed, from a friend.

L. B. M.

ADRIAN, April 8, 1873.

V. C. WOODHULL:

Dear Madam—One year ago last January, I think it was, Mrs. Charlotte Barbor visited me, and asked me if I had read your WEEKLY, I said no. She said Mrs. W. is an intimate friend of mine, and I will have her send you the WEEKLY. In about a fortnight it came, and has come ever since, except while you were in prison. I want to send as soon as I can for your photo. I want to look upon your dear face. How I wish I could hear you speak. How I bless you for what you are doing for woman; how I bless you for ventilating the social and sexual questions; and, above all, how I bless you for giving light, strength and courage to weak souls who need just such an inspiration as you to sustain them. I send your papers broadcast wherever ignorance reigns, hoping to induce thought, and also induce others to subscribe for your paper. It is the grandest paper that floats upon the breeze, and must be sustained. I know I am enthusiastic in your praise, and I know, too, that too much cannot be said. I rejoice that Laura Cuppy Smith is your strong, staunch friend. She is dear to me. May ye both be blessed for your deeds of love to the children of earth.

Yours for truth and justice, MARY M. D. SHERMAN.

[From the Atlantic and Pacific Journal.]

By an oversight we admitted to our columns in the *Atlantic and Pacific Journal*, an article grossly reflecting on the character and work of those estimable public-spirited women Mrs. Victoria Woodhull and Miss Tennie C. Claflin, who, by their exertions in the cause of morality and social purity, are ridding society of concealed cancers and the pharisaical virtue that cloaks libidinous vice. With fearless, independent pens, steeped in the bitter gall of persecution, they are hurling back defiance at foes who rejoice in the possession of negative virtues and are the living exponents of that calamity of gold which "gilds the straightened forehead of the fool." In fact these superior minds which stoop to catch the loftiest thought and deem it scarce deserves their page, may say with strict truth to the majority of their accusers, "Your forehead is too narrow to bear my brand."

NO. 10 CURRIER BLOCK, OLIVE STREET, LYNN, MASS.

Dear Weekly—I am daily in receipt of letters from all parts of the country, letters so kindly expressed, breathing such tender sympathy and encouragement, that I should be ungrateful indeed if my heart was not penetrated with a grateful sense of these writers' good will; and I would feign write to each correspondent expressing, as far as mere words can, the comfort these letters have given me; but as my busy life will not permit this, and these dear friends—though many of them personally unknown to me—are all readers of our WEEKLY, I trust that as it goes forth this week laden with refreshments for thousands of expectant souls, it will carry a message of gratitude and love to those who have paused from their daily labor to write a word of recognition to a pilgrim sister.

Ever your friend and the willing servant of humanity,

LAURA CUPPY SMITH.

SOCIALISTIC.

We are permitted to make the following extract from a letter written by a somewhat celebrated artist to a friend in this city:

"Perhaps it may not be out of place here for me to say that my belief in the truth of the so-called Beecher-Tilton scandal is no little strengthened by the fact that I was made acquainted with the facts of the case by a no less valued friend and confidant of my own than of both Beecher and Tilton, before Mrs. Woodhull had printed a word about it. *Oodium theologium!*"

WOMAN, HOTELS AND THEATRES.

The battle has been fought and won. Two years ago, in the face of public sentiment and the entire press, you made the demand that woman have the *entree* of hotels and theatres, unattended by male escort—have the same precise right to go alone that man has. She is man, and then has the same right. To deny it to her is to stigmatize her, either as vicious, and so requiring a man to stand sponsor for the injury she may do, or as not safe, and so needing a man to protect her. To say she is not safe is to insult man more than her, to say *he* needs to be responsible for her good conduct is to make himself a laughing-stock.

But two years ago, these were not axioms. Men said, the press said, even women said, a woman going to theatre or hotel must be in leading-strings, must be tied to a man. And what woman thus humiliated could ever be noble, ever be great, ever could achieve? What woman compelled to sacrifice her self-respect, make herself the tail of some kite, could ever round out to humanity, become queenly, regal, worthy of the divinity within, of the destiny before? Till women are women, and not men-appurtenances, they are less than nothing, and make all men nothing.

But to-day, human beings may be seen making their way to our metropolitan theatres, in the majesty of self-asserting womanhood, by no leash bound to some man for protection, by no badge of inferiority or slavery branded! And a lady incarnating intellect, soul, business, as she can walk Broadway without a lackey or a claquer, can equally enter St. Nicholas or Fifth Avenue, commanding for herself respect, attention, tender of service. Woman only needs to *take* to have, not only in this direction, but in all others, even up to Suffrage and the Presidency. Woman is her own creator.

And woman ought to rebuke the audacious assumption that it is improper for her to go anywhere alone, to church, hotel, theatre, bank, on business, pleasure, by day, by night. Where woman goes, there walks humanity as much as where man goes—humanity with all its right, prerogatives, power of self-protection, challenge and guarantee of accomplishment; yes, destiny goes with woman, and she should believe in it. That is the first failure in woman, want of aspiration, ambition to do and be; and the next is, want of faith in the realization of that inspiration, want of faith in herself! When the illimitable horizon of woman's eye is filled with herself, she will be forever incapable of the vision of a man's appendage!

And let her know that for all this protection, he expects her to pay the price of being his dependent, parasite, prostitute. Then let her make that the great point, to become independent, and to write *him* down the prostitute, on the level with the lowest of her own sex; though, when all women become independent, there will be no prostitutes of either sex—if men might be; yet they could gain no consent!

So, if two years past have wrought such a change, two years more will see it settled, that the first thing is to clear up the great question of that Sexuality which is the root of the race, the fountain whence our humanity flows! And then the day will begin to dawn.

JOSEPH TREAT.

THREATENED ARREST BY THE MAYOR.

HE ESTEEMS MY HEARERS LITTLE CHILDREN WHOSE MORALS HE WISHES TO GUARD, BUT THEY WILL GROW UP TO BE MEN AND WOMEN BY AND BY, DO NOT BE AFRAID.

DR. SIMON M. LANDIS.

Ladies and Gentlemen—I had fully intended to deliver a lecture this Sunday, 8 P. M., April 13, 1873, at Assembly Buildings, on "Woodhull and Beecher, Analyzing Free Love;" but last evening the Mayor sent a lieutenant of police to my Medical Institute, 13 North Eleventh street, while I was home at my country residence, stating to my assistant that if I should attempt to lecture I would surely be arrested.

By the pleadings of my wife and daughters I refused to lecture, to avoid an illegal arrest, but were it not for my family, who have already suffered martyrdom on account of my former imprisonment, there would have been no power on earth to have prevented me from attempting to speak to you. I have delivered this same lecture to a large audience in New York City.

I am a Progressive Christian and Naturalist in a scientific sense, not a follower of Solomon. Jesus Christ was a "Free Lover." I love everybody, good, bad and indifferent freely, but I dislike their unnatural and anti-Christ ways and habits.

Next Sunday, 8 P. M., I will preach in my own hall, 13 North Eleventh street, to ladies and gentlemen, by permission of his honor.

We lose \$60 by this outrage, but thank God he cannot arrest me for curing the sick without drugs; still, this act is also anti-orthodox, and it annoys many persons that I have a large and lucrative practice. My novel, entitled "The Social War of 1900; or, The Conspirators and Lovers." 416 pages. Cloth. Price \$1.50, will acquaint you with all my teachings, while it exposes the opposing powers. All my books for sale at my office. Faithfully,

SIMON M. LANDIS, M. D., D. D.
No. 13 North Eleventh Street, Phila.

THE LEAVEN WORKING.

Dear Ladies—Your excellent paper, fraught with thrilling truths, finds its way to our home and hearts, weekly eliciting admiration and hearty good wishes for its continuance until all bonds are broken and all shackles loosened from the souls and bodies of men and women throughout the measureless realm of mind and matter.

Whatever may befall its editors, one thing is certain, that the little stone cut out of the mountain is destined to fill the whole earth. True men and good women will come to the front and prolong or add to the key-note that has been struck until harmonic and discordant sounds shall blend in one grand symphony to the tune of universal harmony and perfect peace and love.

I was rejoiced yesterday in listening to a sermon in Plymouth Church by your friend Henry Ward Beecher. Your friend! Yes, because his whole sermon throughout reminded me of the *expose*, for he took for his text that significant passage of Scripture, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He expatiated largely upon different pursuits of happiness, and said that a man from his sensual and passionate nature seeks happiness and attains it. 'Twas better that it were so than to have no happiness at all. The chastisement afterward would tend to lift him upward in the scale of progress.

The whole tenor of his discourse convinced us of the fact that he intended to go and sin no more; and yet to err was human. But the love of the great Father for erring mortals might be compared to a hen brooding her chickens; the warmth from her body, the shelter from her wings, the constant care and protection for them, gave them life and strength. The idea of total depravity seemed to have no place in his sermon. He believed there were souls languishing in prison to-day who were God's viceregents. George Francis Train, for one, I suppose he meant; and when he looked so sorrowful and hopeful, I could but feel that his chastisements by God through the weak lips of woman and also from her pen, were having a salutary effect, and that Beecher should not fall.

No, indeed. That great man who can hold spellbound three thousand souls every Sabbath should not fall. No, no. Man may use all the arts of speech, may charm by kindly words and looks, by promises of abiding, lasting friendship, yet cannot fall; but woman, who has been educated to look up to man as her protector, her minister; equal almost, in her estimation, to Jesus Christ himself, she being the weaker vessel, trusting and confiding, yields her all to him unreservedly, or, in a word, trusts him too far. Ah, she has fallen! Aristocracy closes its doors in her face, while thousands, on cushioned seats, with rapture gaze into his noble face to catch each sound, as sermon after sermon is unrolled. Fallen! O no, not fallen. Progressing upward, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; but society says, Damn the mean woman, she might have known better; kick her out of the church, out of society, and if she is *enccinte* give her no shelter; treat her worse than a brute until an abortion is caused, or she is driven to suicide. Oh! how long, ye ministers of the ever-living gospel, will ye permit such a state of things to exist? How long before you can respect, tenderly care for and shield from all censure the lambs of your flock that have lovingly confided in you? How long before you can teach from the pulpit that those little immortals, bone of your bone, flesh of your flesh, and spirit of your spirit, have a right to live upon this green earth as well as yourselves, are as virtually the workmanship of a Father's hands as your children born in wedlock, sanctioned by injudicious laws which are the result of cold, calculating intellectuality, possessing none of the tender emotions of woman's overflowing love nature.

How long shall the angels above seek to impress you in vain, that every child, though it has a premature birth in

this sphere, exists in another, and will haunt you in the land of spirits even then, if not before, with its dwarfish condition, because you did not stand up boldly in defense of its earth-life, and make it a respectable thing, to be born properly and nurtured tenderly in accordance with love and all the finer feelings of the soul? Oh, ye ministers called by God to preach, be careful that the sin of omission as well as of commission, is not laid to your charge. Love? Yes, love your neighbor as yourself, and justify not that in yourselves which you would condemn in another; and may the God of justice continue to chastise man until he shall not merely make long prayers and speeches for fallen women, but stand up fearlessly before the world and acknowledge the cause of their fall, and a willingness—yes, more, a determination—to labor as earnestly to make them respectable as they have to crush their downfall.

When this millennium shall have come, benedictions from the great pulsating heart of humanity shall fall on bruised hearts as well as upon those who now stand in high places. May that time speedily come, is the prayer of one who is devoted to the cause of equality and progress.

New York City, April 7, 1873. F. A. LOGAN.

[For Woodhull & Claflin's Weekly.]

FREE THOUGHTS FOR THE BOND AND FREE.

BY A. FREEMAN.

No. I.

While there is a great deal of prudery in regard to all intelligible discussion of our sexual characteristics and relations, resulting from ignorance and prejudice, persons generally feel an embarrassing reserve in speaking or writing upon this subject. However proper this may be to a limited extent, it is certain that it is not *natural*, for children do not have it until they are taught by their nurses and mothers how naughty it is to expose certain parts of their persons or to make any allusion to their sexual organs, after passing the first months of absolute babyhood. Even among adults in certain countries this false modesty does not exist. Adam and Eve were not represented as having this fig-leaf shame until after they fell from their primeval purity, so it may be regarded as a fragment of original sin. In Russia, Japan, and even in Mexico, men and women often bathe together in a state of perfect nudity without suspecting its impropriety. It has been well noted that this mock modesty on a subject so inseparably connected with the functions of life and human well-being is most prevalent and intense in Christian and Mohammedan countries, and yet sexual vice is known to prevail there in corresponding proportions. This deep-rooted prejudice has been accounted for from the well-known fact that in certain countries, even in comparatively modern times, *phallic* worship—deifying the organs of procreation (sometimes the male and sometimes the female)—has been adopted and extensively practiced. Relics of this superstition can now be examined in a "secret" museum at Naples. This view of the subject is ably presented by Dr. E. B. Foote, of New York, in his most instructive and progressive book entitled "Medical Common Sense and Plain Home talk," which should be studied by every honest seeker of truth. It is argued that when Jews, Christians and Mohammedans found Pagans worshiping gods in the image of the human sexual organs, they were so shocked at this grotesque form of idolatry that they naturally transferred their repugnance for the images to the original organs themselves, and thus made odious and covered with dishonor the exquisite workmanship of God's own infinitely skillful hand. While we would not encourage anything like real indelicacy or vulgarity, we hold that it is no evidence of refinement, or advanced civilization, or moral purity, to be so morbid and silly as to permit men and women to grow up and live in absolute ignorance of their own persons and of the laws governing the propagation of their own species, for fear of shocking sensibilities originating in prejudice and superstition.

In reality, no one part of the human body is more sacred or less morally pure than another. And it is high time that our eyes were opened to facts as they are, and that we no longer deceive ourselves by assuming that what is not talked and written about is not thought about, and secretly practiced, in ignorant, but none the less disastrous, violation of every physiological law, until society has been covered with filth and rotteness, and the very existence of our race imperilled. We think no independent reasoner can arrive at any other conclusion than that the morbid delicacy cherished by the multitude on all subjects relating to sexual questions, had its origin in religious prejudice and is not justified by the constitution of nature or the dictates of enlightened reason. And may we not here find a suggestive hint as to the origin of the common idea that sexual commerce, unauthorized by priest or magistrate, is the sin of sins? On what other hypothesis can we account for the fact that the sexual embrace is generally regarded as something obscene—something to be ashamed of, to be covered with darkness and concealed as a *quasi* crime! In regard to what is called illegal sexual contact, we are pointed to the decalogue wherein God is represented as saying through Moses, "Though shalt not commit adultery."

Have we ever fairly considered the question whether this prohibition (admitting its Divine origin) refers exclusively or even mainly to what is called illicit intercourse between the sexes? Even at the risk of summary martyrdom let us examine this matter. The strict philological meaning of the word "adulterate" is to corrupt, debase, defile, make impure by the admixture of baser materials. In common and legal use the word is restricted to improper, that is illegal, sexual relations between a man and woman—one or both of whom is married to another person. Yet among the standard authorities in the best English literature, it is used in a wider sense. Prescott speaks of the "shameless adulteration of Coin," and the British Encyclopedists call intrusion into a bishopric "adultery."

In the strictness of language, whoever corrupts or makes

anything impure is an "adulterer." From this it is evident that the Seventh Commandment is not necessarily restricted to sexual irregularities, though either man or woman may adulterate the other—sexually or otherwise. Every student of King James' English version of the Bible knows that in the Jewish and Christian scriptures the word is often used to represent the violation of a religious covenant, and is generally used as a generic term to represent any form of unfaithfulness and intemperance. Even Jesus called mere lust adultery, and the well-known assembly of Westminster Divines applied the prohibition in the Seventh Commandment to "immodest apparel," "entangling vows of single life," "undue delay of marriage," "idleness," "gluttony" and "drunkenness."

If we seek to settle the specific purpose of this command by the conduct of those to whom it was primarily given—the coadjutors and followers of Moses—we must conclude that they did not practically understand adultery to mean emphatically sexual intercourse without the sanction of marriage. They prohibited marriage outside of their nation and tribes, as they were fearful their pure blood might be adulterated, and were very anxious to keep their women from being adulterated, so that they had another commandment providing that a woman taken in adultery should be stoned to death! But these lords of creation were as free and easy in their habits in regard to their sexual relations as any modern pulpit orator could possibly desire. Several of these ancient revered citizens were certainly "very much married," and some of them made very free with their wives' maids and other women, without punishment or even reproof. That was free love with a vengeance, and ought to be put into the Constitution of the United States! It may be that these old libertines anticipated the ingenious philosophy of a modern progressive Frenchman, who recently said to the writer in the most enthusiastic manner: "If I have a child by the wife of my servant, I do not adulterate his family blood; I do him a very great favor—I give him better blood! But if my servant have a child by my wife, he adulterates my family blood, and I shoot him and divorce my wife!"

That sexual commerce without legal license came to be regarded as the sin of sins, especially in women, undoubtedly originated in this peculiar Hebrew prejudice. They deemed themselves the peculiar favorites of Heaven—the elect, and were proud and exclusive as a nation; and, in addition to this, entertained certain great expectations of a coming Messiah, who should establish a great kingdom on earth in which they were to hold high positions, while other nations were mere dupes and dogs. And hence these Jews were very much afraid of adultery in their blood, and gave great attention to their genealogy, in order to show their connection with the coming Prince. They seem, however, to have made strange work of it, from the contradictions in their genealogical tables, and have not scrupled to admit that the Prince (if he was not an impostor) finally came in a direct line from the murderous David in his adulterous connection with another man's wife.

We would not justify real sexual adultery, for everybody knows it is a fearfully prevalent sin—even under sanction of so-called marriage—but we must protest against regarding it as more heinous than all other sins, such as lying, stealing, cheating, deception, gluttony, drunkenness, hypocrisy and fraud. Even the Decalogue condemns "bearing false witness"—that is common lying—as specifically as it does theft and murder. It is generally admitted that the Credit Mobilier saints sinned more deeply by lying than they did in the act for which they were first blamed, and independent thinkers everywhere have come to the conclusion that certain individuals involved, either as actors or witnesses, in the recent stupendous Brooklyn scandal have sinned more grievously by their mean, cowardly and deceptive course, than did the central figure by the acts which he has tacitly confessed.

SPIRITUALISTIC.

REFORMATORY LECTURES.

In view of the determination recently manifested by certain would-be authorities in Spiritualism, and from a sincere desire to promote their expressed purposes to set up a distinction that will produce a free and a muzzled rostrum, we shall henceforth publish in this list the names and addresses of such speakers, now before the public and hereafter to appear, as will accept no engagement to speak, from any committee of arrangement, with any proviso whatever as to what subject they shall treat, or regarding the manner in which it shall be treated. A reformatory movement, such as Spiritualism really is, cannot afford so soon to adopt the customs of the Church and fall into its dotage. On the contrary, it demands an unflinching advocacy of all subjects upon which the spirit world inspires their mediums under the absolute freedom of the advocate. To all those speakers who wish to be understood as being something above the muzzled ox which treads out the corn, this column is now open:

THE WOMEN'S CHORAL UNION.—Ladies who wish to fit themselves for active and practical work outside of domestic life, and also better understand mental, physical and social science, now have an opportunity by becoming members of the Woman's Choral Union. The members meet Friday afternoon at 95 Monroe street, Brooklyn. Any girl fifteen years of age, or woman, may become a member by subscribing to the principles of the organization and paying the initiatory fee of one dollar, and thereafter an annual fee of one dollar. Ladies desiring to know more of this society can address the President, Mrs. Emily B. Ruggles; or Mrs. R. W. S. Briggs, Corresponding Secretary, 95, Monroe street Brooklyn, N. Y.

- C. Fannie Allyn, Stoneham, Mass.
 Rev. J. O. Barrett, Battle Creek, Mich.
 Mrs. M. F. M. Brown, National City, Cal.
 Annie Denton Cridge, Wellesley, Mass.
 Warren Chase, St. Louis, Mo.
 A. Briggs Davis, Clinton, Mass.
 Miss Nellie L. Davis, North Billerica, Mass.
 Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
 R. G. Eccles, Andover, Ohio.
 Mrs. Elvira Hull, Vineland, N. J.
 Moses Hull, Vineland, N. J.
 D. W. Hull, Hobart, Ind.
 Charles Holt, Warren, Pa.
 Anthony Higgins, Jersey City, N. J.
 W. F. Jamieson, 139 Monroe street, Chicago, Ill.
 Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.
 Mrs. F. A. Logan, Buffalo, N. Y.
 Anna M. Middlebrook, Bridgeport, Ct.
 A. C. Robinson, Lynn, Mass.
 Mrs. J. H. Stillman, Leverence, Milwaukee, Wis.
 Laura Cuppy Smith, 179 Temple street, New Haven, Ct.
 M. L. Sherman, Adrian, Mich.
 Dr. H. B. Storer, 107 Hanover street, Boston, Mass.
 J. H. W. Toohey, Providence, R. I.
 F. L. H. Willis, Willimantic, Ct.
 Lois Waisbrooker, Battle Creek, Mich.
 Prof. E. Whipple, Clyde, Ohio.
 John B. Wolff, 510 Pearl street, N. Y.

[NOTE.—Should any person whose name may be found in this column feel aggrieved thereby, upon notification of the same we will hastily make reparation by removing it. Names respectfully solicited.]

TO LOVERS OF PURITY EVERYWHERE.

"Do men gather grapes of thorns or figs of thistles?"
 "Can an evil tree bring forth good fruit or a corrupt fountain send forth pure waters?"

The continual increase in number of criminals, lunatics, paupers, deformed persons, and helpless, wretched human beings, from all classes of society; the increasing tendency as evinced by the dress and literature of the times, and the frequent causes of seduction, suicide, abortion, infanticide, jealousy, and murder; the debilitated, diseased, wretched condition of married women, and the increasing investigation of the causes of these fearful disorders, and a fearless application of whatever remedies lie within our reach.

We therefore submit the following propositions, held to be true by many noble, philanthropic minds, and ask for them the candid, dispassionate consideration of all lovers of humanity:

1. That according to Divine order, every human person should experience a conscious delight in living, and in performing the uses of life; but that the race, by a long course of selfish, sensual, devitalizing indulgence, has lost zest in and relish for the daily blessings and uses of a pure life.
2. That the act by which a human soul is called into existence is a creative act, designed by the Infinite Creator to people earth and heaven with pure, happy human beings, each soul to be the sublimated essence of the best qualities and happiest conditions of its parents; and that the earthly agents of our Heavenly Father have no right to degrade this high and holy use to low and selfish purposes.
3. That though ignorance and selfishness the human family have perverted this exalted office to merely sensual indulgence, resulting in a diseased abnormal condition, which physicians and the world in general call "normal appetite," "natural propensity," "physical necessity," and, more deplorable still, resulting in a constant and frightful increase of vicious, depraved and diseased human beings, doomed to infamy and suffering by the sins of their parents before they were born, according to the inexorable law, "the fathers have eaten sour grapes, and the children's teeth shall grind."
4. That thus, though the degradation of a holy sacrament, the earth is filled with violence and crime, and the regions of despair with lost human souls.
5. The men themselves need all the vital force which is not demanded for parentage to enable them to perform the mighty material, intellectual and moral labors which, as sons of the Most High, they are called; and that by wasting their powers in enervating indulgence they sacrifice vigor, health, happiness and the most glorious possibilities of manhood, here and hereafter.
6. That the present condition of the human race imperatively demands the active exercise of the refining, elevating, spiritualizing power of pure womanhood, to eradicate moral poison, restore spiritual and physical health, and thus to lead humanity to a higher plane of thought and feeling, and to richer fountains of perennial joy.
7. That what the world needs is not a mere increase of population, but an improvement in quality, and that any attempt at reformation in the lives and condition of the masses which ignores these vital principles, and neglects to provide proper education on these subjects, must fail to produce tangible or permanent results.
8. That while under painful and adverse circumstances, woman has demonstrated herself capable of performing a large share of the material, intellectual, social, moral and spiritual work of the world, yet far above all other duties and offices, she is especially created, appointed and consecrated,

MOTHER OF THE HUMAN RACE.

9. That the one that suffers all the agony, even unto death, that attends the earthly advent of a human soul, who nourishes the body with her own life-blood, and guides the little ones through the sufferings and perils of infancy should by every law of reason and justice, decide, not from entreaty or compulsion, but from her own divine, motherly intuitions, when she is ready for the grand self-renunciation of true motherhood.
10. That the holy office of parentage should only be assumed when the husband and wife truly love each other, and fervently wish for a pure, heaven-endowed child, whom they

can rear for noble uses on earth, and a full, rich, angelic life hereafter.

11. That while the mother's body is the temple of a possible angel, sacred duty to her unborn child should take precedence of all other duties.

12. That suffering herself to be degraded, while in that holy state, for merely sensual purposes, is a crime against the human race, a sin against her own soul and against the Holy Spirit.

13. That wives, who are kept in a perpetual state of torturing anxiety lest they have incurred probable motherhood under unfavorable circumstances, are deprived of the prime conditions of conjugal happiness and glad, successful maternity—security, and peace.

14. That the mutual tenderness, devotion, forbearance and love that rendered the period of courtship an ever-remembered season of delight—when the presence, voice, smile, or even glance of the beloved one exceeded all other joys, are made an utter wreck in marriage by rendering the communion, which should be for a high and holy use, common and unclean.

15. That if each woman would claim and hold complete ownership of her own body, preserving herself pure from every merely sensual thought or approach; permitting herself to incur the risk of motherhood only when all the conditions are favorable for a wise parentage and a pure offspring, there would soon be scarcely a crime left on the calendar, and the serpent Sensuality, with "bruised head," would flee from the Eden of the human race.

We appeal to all lovers of Purity, Peace and Order to aid us by counsel, suggestion or co-operation, in our work of social purification and reform.

All communications may be addressed to either the President or Secretary of Woman's Club, Box No. 9, P. O., Washington, D. C.

The real name and address of the correspondent who desires to aid us must be given to insure reply.

A MUZZLED PRESS.

The Christians of this town are full of pious wrath against this iconoclast for what they charge is his shocking subjects announced through the papers from week to week. A Protestant priest was heard to declare that such talk and such announcements ought to be stopped? Two weeks ago the editor of the *Times* cautioned them not to go too far, for it might appear that they were opposing free speech. But alas for the lack of backbone, this *Times* editor has been brought to his knees. His paper is muzzled. He was threatened by Christians with financial ruin. He yielded to their demands. Their pious souls are no more to be vexed with announcements in their Saturday evening paper, "The Bible sustains Polygamy, Slavery and Intemperance," "The Clergy a Source of Danger to the American Republic," "The Horrible Teachings in modern orthodox Sunday Schools," "Jesus Christ on Marriage and Divorce," "Science, not Religion, the Demand of the Age," "Did God ever write a Book?" "The Lord's Prayer criticised and analyzed," "Hanging by God." Don't put a comma after 'hanging;' I am opposed to profanity, even in the pulpit or on the rostrum. Put a full stop to it, or nothing. "Shocking! Christians and other Conservatives," etc., etc. Such are the themes which I have chosen for my texts. I am informed by persons who ought to know, that the Christians are "boiling mad." One paper here, the *Commercial*, is still open to our announcements.

When I first came here, I told the people just what they might expect from me. I laid my platform, broad and free. Several friends came forward and cordially assured me that I would find their platform free enough to say what I pleased. Bro. J. H. Haslett, a man of such stuff as were anciently manufactured into martyrs, proposed that I should announce a discussion, and action, upon certain resolutions condemning the United States Government for unjustly imprisoning Mrs. Victoria C. Woodhull, Jennie C. Claflin and Col. Blood. I perceived at once that this procedure would come into sharp conflict with the expressed views of some of the members of the society against Mrs. Woodhull; but the principle of free speech was involved, which I felt must be vindicated though it killed the most prosperous society ever organized.

Bro. Haslett is not a public speaker but an enthusiastic worker in every other respect. He said nothing in the course of the heated discussion which followed. As I am the "pastor" (!) I decided to look on while the laity exercised their intellectual powers in nice bits of rhetoric and bursts of eloquence. Furthermore, I thought if I took no part in speech-making that there would be no just pretext for "breaking up the society," threatened by the anti-Woodhullites. While, too, I am exceedingly fond of debate, I deprecate angry disputations; although it is better to have a first-class quarrel than no discussion at all. One reason assigned by the Church for discountenancing free discussion is that it leads to quarrelling. Spiritualists should learn a lesson. So much for matters in Port Huron. I have some notes for a future letter.

A few words in regard to the new feature in the WEEKLY—the free rostrum list of speakers. It suits me. I have fought the battle of reform on that line for fourteen years.

Yours truly, W. E. JAMIESON.

EMMA HARDINGE-BRITTEN—ADDITIONAL TESTIMONY.

Editors Woodhull and Claflin's Weekly—Some of your principles, in my judgment, will not bear the test of experience. But believing them, it is your right, your duty, to proclaim them. Sincerity is the only virtue. There is no basis for anything without it. Hypocrisy is contemptible and treachery is damnable. Let these of the same faith, who would stab you in the back and elevate themselves through your downfall, be pilloried at once. Let the truth come out not only about Beecher, but about the hypocrites among Spiritualists. And that it may come out I added my testimony to yours in regard to E. H. Britten.

In August, 1870, I met her at the house of Carrie Lewis, in Cleveland. After affecting the most profound regard for marriage, and stating that she could tolerate nothing outside of it, and declaring that Spiritualism had no tendency toward free love, she turned and said: "But between you and me, all the relations I have ever had with men that were of any worth to me, have been outside of marriage and without the twaddle of priest or justice."

There are times when silence is crime; where tenderness to an individual is cruelty to a State and treachery to a cause. He who passes counterfeit coin ranks with him who makes it. He who keeps a secret which invokes private injustice and fraud, is an accessory after the fact. I wash my hands of the guilt of Emma Hardinge-Britten by exposing instead of sharing her sins.

Beecher lent the use of his papers to his sister for the meanest kind of lying—the most scurrilous abuse of a class of reformers, better with all their faults than their vilifiers. Bid or not bid by the spirit world, you had no moral right to withhold the facts of his life. If Theodore Tilton thinks that he has, than he has occasion to sit again in judgment on his "own motives" to see if he be an honest man. Before that God, in whose sight all souls are equal, I charge him with criminal complicity with crime. I charge him with defrauding the public of their rights, shielding the guilty at the expense of the innocent, compelling large masses to judge falsely in matters of the gravest import. Let him keep the truth that belongs to the race if he dare, and sink with it dishonored into a coward's grave; and we who have loved him will mourn another idol fallen, and turn, almost hopeless to find one man true to truth and faithful to his race.

Mrs. Conant says the spirit world had determined to expose Beecher. Mr. Hale, of the *New Creation*, three years ago said the same thing, and inserted a cut of a "broken column" in his paper as a symbol of his fall. Two years ago I was told by my spirit guide to give in this testimony as to Emma Hardinge-Britten. Setting about it at once, I was warned to wait by the word "Hasty" written on the wall of my room, and told there was other testimony to come in first.

The occasion came. You gave in your testimony, and I give mine. In answer to our prayers to the "sainted dead," to "open her book of life so that all may read it as do the angels now." You have opened it. Nay, she was compelled to open it herself, for there is no other supposition in regard to it compatible with good sense on her part—to thus parade her private life before those whom she attacks.

Let Emma Hardinge-Britten understand that she is impeached by the powers she is professing to serve, while we of this world are but the instruments. Let her and others like her understand that they hold their position by sufferance. The powers that made them can unmake them; and they cannot long retain the favor of the world without deserving it. Let them learn to be honest, before they aspire to be great.

MARY OVERTON.
 BERLIN HEIGHTS, O., April 8, 1873.

JOHN GAGE'S ADDRESS.

MADE ON HIS OWN BEHALF WHEN ON TRIAL FOR WOOD-CHOPPING ON SUNDAY.

If the Court please:

Gentlemen of the Jury—I stand before you this day, in the blaze of the lights of the nineteenth century, charged as a to be tried for the heinous crime of chopping wood, in my own wood-yard, back of my own house, in Vineland, New Jersey, in the United States of America, on Sunday, the ninth day of March, A. D. 1873.

I deem it my duty, gentlemen, to thank the Court, for being permitted, in this darkened Christian, land to answer for myself this day to the charges preferred by a reverend priest of the Methodist Episcopal order. Therefore I beseech you to hear me patiently.

I have lived for three score years and ten in many of the States of this Union and in foreign countries, and this is the first time in my life that I was ever arrested by the laws of my country, or any other country, for any crime whatever; and I know of no ancestor of mine, no brother or sister, or any of their or my descendants who ever plead guilty, were found guilty or were even arrested for crime.

Gentlemen of the Jury, I have not here plead guilty. Sinful though I may be, liable to err, as I know I am, I have not, I cannot feel one twinge of conscience for any wrong or evil done in the premises. I did chop wood on the day before mentioned, called Sunday. I have chopped wood and performed other kinds of labor on Sundays ever since I was six years old, and have never felt that I was doing wrong by so doing; and I shall probably continue to do so as long as I shall live. I feel the necessity of daily labor and exercise for my health, strength and comfort, unless the laws of my country should oppress me more than I shall think it my duty to bear.

Gentlemen, you know your duty and your right to appeal to the court for any information, and you are sworn to well and truly try the case, and a true verdict give according to the law and evidence. I hope you will do your duty without fear, favor or affection; and if in your wisdom you find me guilty, or the balance of testimony should in your minds be against me, I shall ask for no mercy, but that you declare me guilty, and let the full penalty of the law be executed upon me, even though you may think the law unjust; for an unjust, cruel and oppressive law may remain unnoticed and forgotten for many years on the statute books, until some one shall be found who, to gratify the feelings of his heart, shall attempt to execute its penalties upon his brother man. Then is the time for a judge or jury to stand by the law, render judgment according to its tenor and trust to consequences; and if the law is essentially wicked, the people will see to it that it is repealed.

Gentlemen, this statute that tells us what days we may work, and what days we shall not work; what we may do, and what we shall not do, and declares the pains and penalties that shall be visited upon us for disobedience of its pro-

visions, is a relic of the dark and ancient ages. It is true that the Jews, in ancient times, required the observance of their Sabbath, under pains and penalties; but it is also true that in the early times, when their Sabbath statutes were made, they were a wicked, cruel and revengeful people—a tribe of the Bedouin Arabs—who, we may not be surprised, should enact and execute such laws. But when Jesus Christ came into the world, He transgressed and forbade these Sabbath statutes: he went into a corn-field with His disciples, and gathered corn; and when the Jews complained that they broke their Sabbath laws, He said unto them—"The Sabbath was made for man, and not man for the Sabbath."

Gentlemen, he attempt to execute this comparatively wild statute by a good and holy man, shows us what we might have reason to expect should wicked men bear sway, and make and execute laws for their own vile purposes; and it behooves all honest and just men to be vigilant, and see that no tyrannical power, no God of vengeance and wrath, be admitted into our laws or constitutions, as some have already tried to do, saying that God was now nowhere to be found in the United States Constitution.

The good God that I worship is already in many parts of our Constitution, and I wish he permeated every line in it; and when I tell you his name, you will all say amen. It is Truth, Love, Justice, Power—this is my God.

Gentlemen, the complainant in this case worships the God of Abraham, the God of Isaac, the God of Jacob, and the God of Christians, and mourns because his God does not permeate our laws and constitutions.

These laws and constitutions of his God, he contends, are contained in the Holy Bible, and that you may know how firmly you would be obliged to administer justice in my case here to day, I will read from Exodus 31, 12:

"And the Lord spake unto Moses, saying: Ye shall keep the Sabbath, therefore, for it is holy unto you; every one that defileth it shall surely be put to death, for whosoever doeth any work therein, that soul shall be cut off from among his people."

Here, gentlemen, is what a priest of the Lord must have commanded you to do did his God rule in this land as of old; but this God, fortunately for me, does not rule in these United States, although an effort was made to smuggle him into the Constitution of New Jersey, the enacting clause of which reads as follows:

"We, the people of the State of New Jersey, grateful to Almighty God for the civil and religious liberty which He hath so long permitted us to enjoy, and looking to him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations, do ordain and establish this constitution."

Gentlemen, this Godly beginning to our State Constitution is not sufficient to transfer his Sabbath laws to the Jews to the State of New Jersey, however much the priests of this God might desire it. Supposing it did, gentlemen; supposing our statutes were as full of this God as the preamble to our Constitution is, and incorporated in it this Book of Exodus, with its penalties for the violation of the Sabbath, and you were compelled to render judgment in accordance therewith upon me to-day, would it be a pleasant duty? I know it would not. You would shrink from it with loathing and horror. Again, can we believe that in this age of the world any class of men could be found who would execute such a law. Why not? The men who venerate and revere this God, and this Bible as His holy word, are to-day trying with all the power that in them lies to incorporate them in our Constitution and laws, and give them the supremacy over all; and when was the time that a Christian priesthood were not ready and anxious to see that all laws, however cruel, that sustained them were fully executed.

Gentlemen, I thank the civilization of the nineteenth century for keeping as much of this God of vengeance and wrath out of our constitutions and laws as they have; and I thank them for putting so much of my God (Truth, Love, Justice, Power) into our laws and constitutions, and when the time comes for voting Gods and Bibles into our constitutions, whose Gods and Bibles shall we choose—my God or the God of the Christians?

In conclusion, gentlemen, I would say, the statute under which my neighbor and Christian friend expects to convict me, is entitled an Act for Suppressing Vice and Immorality, and reads as follows: "No traveling, worldly employment or business, ordinary or servile labor or work, either upon land or water (works of necessity and charity excepted) shall be done by any person within this State on the Christian Sabbath, or first day of the week commonly called Sunday."

Now, gentlemen, I affirm, as before stated, that exercise, traveling, labor, work of some kind, is an absolute necessity for my health and comfort every day, Sundays as much as other days, when I work but little during week days, which is the case as I grow old, and especially during this winter, this exercise becomes a stern necessity, and you have this fact in testimony before you, and it is for you to say whether a man's health is one of his necessities. If you believe these statements and this testimony you will honorably acquit me; if not, you will find me guilty.

THE VISIONS.

CLEVELAND, O., Feb. 20, 1872.

Monday morning, December 18, 1871, at 4 o'clock, I heard a loud rap on the table to call my attention; then I saw a man—one representing power—dressed in white—his hair was white, not with age, but with purity—sitting by the table, writing very fast, and on each side of him stood four angels, who seemed different from spirits, they were so pure and white; and their garments were pure white, and lay loose over their shoulders in folds like wings, waiting for their orders; and as fast as the writer finished a paper he folded it up and gave it to one of the angels. When he had written one for each he arose and addressed them, and away they went with their messages. Next in order there came four or five others much like the writer, and with him they all held a council together. Next, the scene changed to

another room, where a circle of bright, harmonious beings, consisting of male and female alternately, sitting around a large centre-table, very close together, forming a solid wall (to all appearance) with their bodies, each holding in their right hand a scroll, and in earnest conversation, and their eyes shining like diamonds with the brilliancy of their thoughts—representing equal rights, individual sovereignty—a harmonious blending all together as of one great whole.

Next, President Lincoln came in, and a man and woman dressed like bride and bridegroom; these Lincoln introduced to me as future Presidents of the nation.

During the day Lincoln came again, accompanied by four others who were very much interested in our national affairs, as they had formerly occupied positions in the council halls of the nation.

The next night, December 19th, Lincoln and the one who did the writing the night before came in and opened all the doors in the house and left them open (which is very significant of itself); then a company came marching in, two and two—male and female—and formed into a circle as before, with this addition: a beautiful fountain about three feet high was placed on the centre-table, with the bright, sparkling waters of life flowing from it in every direction, clear as crystal; and all together making a much more beautiful scene than words can express or describe, but conveying a deep meaning which time only can tell.

Yours for the whole truth, M. M. CLARK PEARSON.

LECTURE BY REV. DR. KERR AT BROWN'S HALL.

SUBJECT—"THE INFIDEL'S OF THE REVOLUTION."

(Last of a course on "Christianity.")

ROCKFORD, Ill., Sunday, March 30, 1873.

Following out the ideas enunciated in the lecture of last Sunday evening we find the key principle of advancing society manifested in two collateral forces—the moral, which is changeless, and the intellectual, which is ever active and advancing. The precepts of Jesus Christ, which were moral, remain the same as they were two thousand year ago. Time has neither added to them nor taken from them. Turning to the intellectual we find that the movements of mind have been vast and varied, and in the many changes of society the intellectual has always been the only cumulative and permanent force, the moral not being cumulative or permanent in any degree whatever. The Hebrew economy is an example of this; it represented a moral force only, and, consequently, under the assaults to which it was subject, it fell entirely and was completely lost forever as a living force.

On the other hand glance at the classic nations. Their forces were intellectual; and although the peoples have perished their influence in that direction tended as much as anything to dispel the darkness of the middle ages and rouse the minds of men to renewed activity. We find on the one hand that the moral in association with ignorance has never failed to be dangerous and destructive; and where this force ruled alone there sprang up the inquisition with its hideous and ingenious persecutions that were used so vigorously to root heresy out of Spain. However, passing into the neighboring territory of the Italians, where the intellectual forces had been somewhat developed, more tolerance and broader views of life were entertained, notwithstanding that here was the centre of the hierarchies and ecclesiasticisms. But it may be asked, if intellectual activity lessens persecutions why was the long and enlightened reign of Queen Elizabeth stained by so much cruelty and bloodshed? why did this potent sovereign, surrounded by the ablest ministers of the age, suffer such things to darken the otherwise splendid record of her rule? To this we would say that Elizabeth was fighting for royalty and not religion. She stood as a lioness battling for the prerogatives of English monarchy, firmly believing that any one who rose in opposition to her must be struck down.

As other examples of the two forces under consideration, let us look at the character and policy of the puritan and the pilgrim. The first was constantly under harrow, ceaselessly fighting in England for what he believed to be right. With him the moral held almost undisputed sway, while the intellectual was narrowed down and contracted. As a consequence of this he in his turn became a persecutor when he arose to power. The second, self exiled to Holland, had come in contact with the learning of the times and become cosmopolitan and tolerant. The puritan was a vixen, fighting stoutly in God's name, while the pilgrim opened his arms to any comer and made him welcome. These present the two collaterals, and in these we see the key principles or dynamics of society.

In the course of lectures delivered in this hall, we have often come to a crisis in the world's history where forces that have been held down and smothered for years, have suddenly burst forth into power, as insurrection against governments and rulers of all kinds, both civil and religious. The cause of these many crises has been called skepticism. We put a bad meaning on the term, but skepticism that believes in broader, bolder and truer standard for humanity is the grand moving power of society. Five generations had passed since the time Martin Luther and the American colonies occupied the belt of land along the Atlantic. The king, the ecclesiasticism, and the government were beyond the Atlantic, and these had acted as repressing influences on the advancement of the colonies, but in time they had outgrown these suppressing forces and become skeptical of the rights of England, skeptical of the ecclesiasticisms, and thus come forth immediately preceding the revolution a society ready to assert itself, not as Irish, English or Scotch, but according to itself. This then was the epitome of that skepticism which produced, independent of its otherwise wonderful signification; the most non partisan document in existence, the Declaration of Independence. Let us for a moment glance at the committee which framed this declaration:

John Adams stands first, a sagacious man of the world, a man who was well acquainted with the various phrases of the human mind, and who considers a moral man, as only half a man. He was a friend of trade, finance, literature and science, and as such represented the advanced line of civilization. Next comes Benjamin Franklin, of Pennsylvania, known as wide as Christendom; a great thinker, a hard worker, and above all a believer in fair play for every one. The third one, Thomas Jefferson, of Virginia, imbued with the grand principle that men are governed too much, that the person should be raised, and through him the community; he was the author of democratic republicanism; and what was the religion of these persons? They were infidels as also were the other leading minds of the revolution. But their is another man whose astonishing ability as a writer, broad and comprehensive views of humanity and love of freedom and liberty, made him stand forth in those times that tried men's souls as a master spirit. An Englishman, though imbued with democratic principles, a thorough skeptic, yet endowed with a power to write words which burned into brains of kings; words like arrows, winged with fire and pointed with vitriol. This man was a friend of Dr. Rush, and Benjamin Franklin. These men observing the latent power within him, soon entered into his confidence, persuaded him to cross the Atlantic, and in the revolution he proved an immense power. Soon a book entitled "Common Sense," burst upon the world, and this book severed the last link between England and America. Yes, Thomas Paine was a mighty force while others fainted and trembled. But why dare I mention that outlawed name here in the pulpit, a name, the mere mention of which would make many shudder? Because he was a brilliant and gifted genius from God. Because he dared to question the institutionalism of the times, and think for himself. Because we are just beginning to understand and appreciate him. Thus was skepticism like the ax at the foot of a tree cutting down with blows, that resounded through the world, suppression, superstition, bigotry and institutionalisms. By such men as Tom Paine was formed a society reliant and independent. In fact the American colonists had set down to keep house for themselves; according to all the rights of fair play. Believing in constant advancement and the decision of all questions by the people as the result of all these things, we have at the present day new methods of thought which bring out life in its own beauty and brilliant force. The bigoted ideas of the past are rapidly being overthrown, and the grand capabilities within us are no longer to be held in bondage. We may sometimes err in judgment, but nothing that belongs to God and truth can fall. Almost at the first the Christian idea began to be lost. But a grand and beautiful development of thought is now emerging, which will be separated from all limitations, and appear broad as the air, free as light, and shall stand radiant in grandeur.

BUFFALO, April 6, 1873.

Dear Victoria—Though an humble worker and speaker in the great cause of truth, yet I would wish to be enrolled among the list of untrammelled workers, and so proclaim myself as such to your readers and to the world at large.

Freedom to do the right,
Freedom in thought and deed,
And though poor human sight
May fail aright to read;
Yet forth upon the breeze,
Truth's banners are unfurled
Waving o'er lands and seas,
Freedom to the world.
To write my name upon its folds,
In gratitude acclaim,
They freedom's cause uphold,
Who love and truth proclaim.

Your helper, BISHOP A. BEADS.

We clip the following from a private letter—one of many of the same kind:

According to Mrs. Conant or her guides, if a man were to be married one hour to a woman, who afterward ran away from him, it would be his duty to wait patiently until her death should extract all the injurious magnetisms from his system before he dare think of approaching another woman. See her lecture at Music Hall. To believe all her doctrines would make one wish he had never been born.

The following resolution was adopted by the quarterly convention of the Vermont State Spiritualist Association, held in St. Albans, January 17, 18 and 19, 1873:

Resolved, That the action of the United States Government in the arrest and imprisonment of Mrs. Victoria C. Woodhull is an act of unjustifiable tyranny and usurpation of power dangerous to the freedom of the press and the freedom of speech, and is an alarming stride toward centralization of power that calls aloud for the most emphatic condemnation of every friend of liberty and progress, and that we, as a body of Spiritualists, hereby enter our protest against the damnable deed.

E. B. HOLDEN,
Secretary of the Association.

ERATUM.

PHILADELPHIA, April 12, 1873.

Darling Victoria—In my letter published in the WEEKLY of April 19, it reads, "Did ever anybody hear of such a think as forced love? If not, then all who are free lovers, and those who declare that they are not free-lovers, declare at the same time that they have never loved." I intended to say, "If not, then all who love are free-lovers," etc.

It may have been my mistake, but will you be so kind as to correct it, for my meaning will be misunderstood?

In haste, Yours, lovingly,
JESSIE GOODSELL STEINMETS.

Don't forget that INVALIDS' HOME in Vineland, N. J. Write to Dr. Lucinda S. Wilcox for particulars.

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NEW YORK, SATURDAY, APRIL, 26 1873.

PHOTOGRAPHIC.

We recently mentioned the fact of our having procured genuine photographic likenesses of ourselves—Victoria C. Woodhull, Tinnie C. Clafin and Colonel Blood—to supply a large expressed demand that has been made almost continuously during the past two years. There are many unauthorized editions floating about in the country and being sold by various persons. None of these are genuine, except such as have been procured directly from us, while many of them that we have seen are either burlesques or libels upon our features.

We are aware that these at a dollar each are dearer than photographs of imperial size usually are, but we thought our friends would be willing to help us in this way to pay the immense expenses to which we have been put by our numerous arrests and coming trials, and we are gratified by the very liberal responses with which our request has been received; but the amount realized thus far falls far below what we are obliged to have before we can properly prepare our cases for trial. We can draw nothing from the WEEKLY to meet these demands, because it requires all that is realized to cover its current expenses, and its existence must not be endangered even to meet these very necessary claims.

So we again say to our friends, while you nominally pay one dollar each for our counterfeit presentations, a part of this is really to apply to expenses to which we have been put by the Government in its attempts to "squell" the WEEKLY, and that all who respond to the appeal for this purpose contribute so much toward this end.

ADDENDUM TO THE ABOVE.

Another way to help. Here are the two books, "Origin, Tendencies and Principles of Government," by Victoria C. Woodhull, price \$3; and "Constitutional Equality the Right of Woman," by Tinnie C. Clafin. Price \$2 each with a splendid steel engraving of its author. No man could have written either book, and perhaps no other woman than the one who in each case did. The bravery, originality, profundity, philosophy, embodied in each book, would make the fame of any man, and five hundred years hence will make that of each of these women, and would to-day if the world had brains enough to appreciate. The books are alive; they breathe inspiration and were breathed by it; they sprang from the deep fountain of woman's love, woman's suffering, woman's martyrdom; and they inaugurate the most glorious revolution of all ages. Those two books alone are immortal, and a redeemed race will yet be proud of them and their authors. And yet, not one in fifty of the readers of the WEEKLY ever saw either book, but actually, not one if posted would consent to do without both.

But the portraits—they explain the books. They are a study. Those faces stand out in unequalled relief against the world, as well as against each other in those respects wherein each surpasses the other. No such head, face, eye as Tinnie's anywhere; nor, then, as Victoria's; but how different! Each a terrible power, but how different! Each a tremendous will, yet how different! Each so sad (who can say which sadder?) yet even in that different! The greater gravity of the younger as pathetically rendering woman's woe as the greater experience of the elder! Victoria has an eye of fire, a spirit; but that great, deep, wonderful eye of Tinnie, such insight and clairvoyance as no other can show! Either head alone matchless, but neither alone nearly equal to both! Both such as the cause may be proud of; both gloriously representing Free Love! And the two portraits worth

the price of the two books; the books—and portraits thrown in; the portraits—and books thrown in.

Buy up the whole edition of these two books within one week after this is published—that is the way to help. That will call out another edition, and that will be bought up in one month, and still the half will not be supplied. Go on, till all are served.

Friends of the WEEKLY, friends of this cause, could you all come to New York, enter the office at 48 Broad-street, and see for yourselves how sorely these devoted toilers need succor, these that bear aloft the grand banner—how crippled they are in their efforts—how much less they do even for their journal than positively ought to be done, and with what difficulty for lack of means they do that—how they bend to their task all day, and far into the night, even to the small hours, and then, exhausted and pinched by self-denial that is not choice but necessity, on office lounges lie down, one, two, three, four, with the thought that if you only knew all you would not leave them to feel unsustained—could you see all this and more, of which they will never tell you, your willing hearts would leap to share your plenty with the *want* that is fighting your battle! JOSEPH TREAT.

TO NEWSMEN AND FRIENDS.

We are glad to be able to inform our friends that the American News Co. is now prepared to fill all orders from its customers, as formerly, for the WEEKLY. The inquisition which the authorities, located in this city, attempted to establish over the freedom of the press, by their arrest of ourselves and Mr. Train upon the charge of obscenity; and, perhaps, the fear that we had libelled Mr. Beecher have, until now, prevented the Company from supplying its customers. Hundreds of newsmen have, in the meantime, received notice that the Company does not furnish the WEEKLY, and they will now be obliged to renew their orders before they will be filled. Will our friends everywhere take the trouble to inform their newsmen of this change in the relation of the Company to the WEEKLY.

We would also specially request friends to send us the names of such liberal newsmen as would, in the various cities and towns, be most inclined to deal in the WEEKLY, so that we may take the necessary steps to furnish it to them.

SEXUAL VICE IN CHILDREN—No. 2.

We have often said that, so far as we know what the truth is about any subject, we shall declare it; and whether the declaration bring us fame and honor, or, on the contrary, contumely and detestation, we shall not stop to consider. The time has come in the ages when the truth needs to be told about everything in which the interests of humanity are involved; and in those things of which the truth is not known, we are earnest and honest seekers, let it be what it may and lead where it will.

If the truth about any given subject be that which, of all things, is now most despised and derided, that should be no reason for its concealment. On the contrary, judging from the past, the more a given truth is despised in the present, the greater benefit it works for the future; and the more insane the original enunciators of it are considered, the greater the honor that is sure to be rendered them in after ages. Thus, the most revered by the present, of all past ages, were in their time the most despised and insane.

Therefore, when we are denounced by the press and the pulpit in the most opprobrious manner, having all the vile epithets of which the language is capable hurled at us; when to depravity and insanity the cry of idiocy is added, we are inspired with great hope that what we are able to do may prove of some good to the race; and that however insane—mad even—we are now accounted, that the future will prove us to be really more nearly sane than they who now revile us.

We are led to these reflections because we are now discussing a subject which, of all subjects is, under the lead of the Christian Church, the most persistently ignored by the people; and because, whatever truth there is in it of which we are informed, we are determined to speak it out, even in the very faces of those who stand ready again to cast us into prison. For them we do not care. Though they may have power to kill the body, they have none to kill the soul. We scout them; aye, we defy them; and calmly proceed with the consideration of the curse that is settling down upon all childhood, and which, more than any other, needs to be averted.

It may be laid down as a rule, that at the ages of twelve, thirteen and fourteen years, youth of both sexes begin to experience the sexual desire; and when they are besieged by vice, at a much earlier age. Now it is simply folly; aye, it is madness, to pretend to think that a desire so utterly beyond the control of reason, when called into action, in the most self-possessed men and women even, who in a measure understand it, will be controlled to best results by those who have been kept in the most profound ignorance of its nature and uses. The simple presence of the desire suggests the method of its gratification; and is it to be supposed that children are wiser in things of which they know nothing, that they should escape the suggested danger, than grown people are, who have no danger to fear?

But what has been done to guard or guide this tremendous impulse? Nothing! Absolutely nothing. Neither teachers, parents or priests have opened their lips either to instruct or to warn; while the very methods used to shut off the means of information create a morbid and utterly in-

satiate desire to obtain it by stealth. And thus it is that the young, instead of being early supplied with scientific works treating amply and fully upon the sexual system, are left to the mercy of books gotten up specially to pander to morbid desires, while the fact that the subject is one never to be mentioned, even in the best-regulated families, shuts them off from all hope of rescue. Examine the advertisements glaring youth in the face in many popular journals, stated in such plain terms that none can mistake them! They are not there to catch the custom of the married. No; they are there to prey upon the necessities of the youth roused to a sense of their danger by their own appreciation of the condition into which they have been permitted unguarded to float. Go ask "The Howard Association" and the dozen other similar institutions in the country what their experiences are, and you will learn that thousands upon thousands of males, from fifteen to twenty-five years of age, yearly apply for relief from the results of this monster vice, while it is well known that multitudes more suffer on in silence, not having the moral courage even to attempt to obtain relief.

Of our own knowledge we know that a large proportion of those who suffer do not dare to speak of it to their parents; but some of them muster courage to seek the advice of a physician, and he usually calms their apprehensions and prescribes chamomile tea or some other simple nervine or anti-spasmodic; and thus children are led to think they are victims of something for which there is no known cure, and a settled melancholy is liable to take possession of and to carry them into a rapid decline. Nevertheless, thousands of dollars are spent annually for the advertised nostrums, which, if for the present they even alleviate the symptoms, as a rule, only make the disease more fierce when their sedative effects are passed.

It is only temporary alleviation at best. There is nothing in the *Materia Medica*, nor is their any known remedy in medicine, for the pernicious soul-destroying effects of sexual vice. It is something so terrible that no root or herb or any combination of them can reach it. Being an unnatural action of a natural capacity, it is beyond the realm of natural remedies. It is useless for parents to idly pass the warnings by, with the self-satisfied remark that this does not exist in my family. We tell you that it does exist. We tell you that children who are not the subjects of sexual vice are the exceptions and not the rule; and, moreover, we also tell you that the practice of sexual vice for two years inevitably bring involuntary sexual action, and this is true, whether the vice itself is abandoned or not; but usually the vice deteriorates into this horrible condition which becomes substituted for the vice.

And what is more terrible to contemplate than all else besides is, that when once the vice is acquired it can never be abandoned, or if abandonment is attempted the inevitable involuntary action is certain to follow, and from the alarm which the discovery of the effects of the vice creates, the victim is hurled headlong into the despair of an incurable disease. Then quickly follow the long list of symptoms set forth in advertisements to sell medicinal nostrums, the ultimate of all of which is impotency or insanity—the unsexed physical and the undone mental. That these things are so cannot be controverted. All that is required to convince anybody is to make the necessary investigation; and it is criminal to attempt to shut it out from carrying its convictions everywhere to every parent's soul. This being conceded, what is the next step to be taken? There are two, first and mainly, prevention; and, secondly, the cure; for notwithstanding the failure of all attempts by roots and herbs, there is a cure, and since it is the only one, it will certainly be adopted when reason and common sense shall assume their proper sway in the government of these important things.

But here we will consider of what prevention consists. There is but one method of prevention, and that is a perfect understanding of the whole sexual system, its construction, functions and uses, and its capacity for abuses, by children, before the sexual capacity is developed in them. Side by side with the physical construction of the world the physical construction of the human frame should be the study, and physiology and hygiene should not stop short of all the uses of the sexual organs. And all this should be taught in every school to both sexes conjointly, so that in early youth children shall not be drawn into the terrible mistake that these organs are indecent, obscene or vulgar; but, on the contrary, that they may consider their functions just as proper subjects for discussion and investigation as those of the stomach are now considered to be.

As a writer in a recent number of the WEEKLY said, the reason why shame is attached to the consideration of sexuality, its organs and functions, is because, they have been used for excessive pleasure—pleasure that has been no pleasure, but mental and physical prostration, as they have been used when there was no sexual affinity. The unnatural use of any faculty will produce an unnatural mental condition, and the unnatural use of amativeness has produced a feeling of shame for the mention of these faculties."

Here is the whole philosophy of the present attempt to ignore the discussion and investigation of sexual subjects. Whoever professes to, or really does think that they are unfit for general or public discussion, are, or at some past time have been, the subjects of an unnatural use or abuse of these functions. Those who believe them to be perfectly proper subjects for common investigation are those who have never been the victims of such use or abuse, or who have

passed safely through them and gained the higher order of nature.

In children this condition is easily observable. Speak of self-abuse to a subject of it, and they will shrink abashed away, and will never again look the speaker squarely in the face. There is an involuntary consciousness that vice is palpable, that its evidence is carried in the face, which is the fact, to those who know its symptoms. Again is this philosophy illustrated by the mock modesty exhibited by a certain class of young ladies, who think it would be an evidence of immodesty not to blush if any reference is made to sexuality in company. Instead of being this, it is the real and the only unmistakable evidence of immodesty. Immodesty does not consist in external appearance. It is a quality of the heart, and if a person be impure at heart he or she will be immodest in company. This, too, is the doctrine of Paul, who said: "To the pure in heart all things are pure." Never was there more profound philosophy announced in fewer words than is this, and it would be well if that sentence were emblazoned on the threshold of every household in the world.

The established customs and practices regarding almost everything connected with the sexual question need to be reversed; and in what manner is well illustrated by Fanny Wright's reply to a clergyman with whom she was conversing upon social freedom. He said to her, "Then your theory would make it perfectly proper for me to make a sexual proposition to you?" She, entirely unmoved, and without either indignation, as though she had been insulted, or affecting to hide her blushes behind the inevitable handkerchief, replied: "Certainly, and equally proper for me to decline it."

It ought at once, and forever, to be settled in the mind of every living being, that it is an impeachment of God and Nature to hold that there is anything immodest in Nature; and to hold that sexual subjects are improper for investigation, discussion and public teaching, is an attempt to impeach Nature for obscenity. The only obscenity there is, is the unnatural uses to which natural capacities are compelled by the denial of their natural use. Thus self-abuse is obscene, and all its effects horrible; but sexual intercourse, where there is legitimate natural desires, is not obscene, and no pure-minded person can ever conceive it to be so. Indeed, of all the sacred and holy things with which Nature abounds, none is so sacred and holy as that which, in God's highest economy, evolves immortal souls.

Then, in the name of that God, in the name of humanity, present and future, let this unhallowed sexual vice which is poisoning the very springs of life, be exposed to the sunshine of God's truth, and let it be cured, let the remedy be whatever it may. Let every parent make him or herself fully conversant with all its conditions, and be prepared to instruct children in the true and natural uses of their sexual functions, and thus pave the way finally to the introduction into all schools of the science of sexuality as a common branch of education. In the meantime let parents closely observe their children, and do everything within their power to save them from the revolting effects of sexual vice, since, until education come, this is the only general means of relief from a curse greater than intemperance or prostitution; from a crime against humanity greater than abortion and child-murder, and from a pestilence worse than the cholera or the plague.

INQUIRIES ABOUT FREEDOM.

We are daily in receipt of numerous inquiries regarding the various phases of the social problem, all of which when reduced to their true application are inquiries into the right or wrong of freedom itself. It may be that the questioners do not see this, or what is still nearer the truth, perhaps, do not see through the mist of their confused ideas to the real question at issue. The first question to be decided before any of these collateral questions can be finally adjudged, is whether freedom or legal restriction is to be the rule. If freedom is admitted, then there is no question at issue, since then it is not anybody's business what any other person does, provided anybody is not interfered with; and all there is left to be done is to educate for and grow into higher conditions and enjoyments; but if freedom be denied, then we have no relish for the discussion, since argument with persons wishing to be despots amounts to nothing—persons "convinced against their will are of the same opinion still."

But we will select the queries propounded by one correspondent and answer them *seriatim*, with the hope that many others will find themselves replied to thereby. The correspondent says:

"In reading your paper of March 22, pages 11 and 12, I am led to ask the following:

1st. "Are you contending for the right of any two persons, married or unmarried, to have sexual intercourse, provided both desire it and no one objects?"

Anything less than a complete affirmative in this would not be freedom. It is known to all who have read the WEEKLY, that we claim for ourselves and accord to everybody else, the absolute right to determine as individuals when sexual intercourse shall supervene. When this question is argued, the fact that freedom for women is involved, is apparently lost sight of. Men have so long dominated over women, in this regard, it seems quite impossible for people to conceive that women can have any deciding power in this

question. In a word, it is generally tacitly admitted that man has only to propose and woman to accede. But this is a most egregious error, and men will find it to be so when woman shall assert her freedom, when indeed she shall rule supreme in this realm as she shall, and when men shall sue or accept instead of command.

We therefore reply specifically, that we are "contending for the right of any two persons, whether married or unmarried, to have sexual intercourse, provided both desire it and no one objects;" but will everybody please remember, and right here is where almost everybody is pleased to misrepresent us, that we do not hold that all sexual intercourse that may occur under this right would be the highest attainable condition. While we claim the right to freedom for all conditions, we also claim the right for everybody to attain to higher conditions; and we believe the highest condition to which humanity can attain is the perfect union, intellectually, morally and sexually of one man and one woman, which, we claim, is the only perfect marriage. We hold this is the highest sexual condition because we believe there is most happiness to be gained in it, the degree of happiness being the standard of perfection. And we shall lose no opportunity to assist the evolution of humanity toward the possibility of perfect marriage; while at the same time we shall strenuously insist upon the perfect freedom of all people in the conditions in which they are, to enjoy their freedom in their own way so as to secure the most happiness; that is, we believe in the rights of those who are in the lower stages of sexual growth as well as those who are fortunately in more advanced conditions; while it were well if the most perfect of earth would consider that there are conditions as far in advance of themselves as they are in advance of others to whom they would deny the right of freedom for love. In an infinite scale none can be highest, but all have the rights of their several positions in the scale.

2d. "If you are (contending for the above right), should the objection of any other avail to prevent it?"

Now this depends upon the character of the objection. To a legal objection, which, we presume, is the only one in question, we reply, No! emphatically. But there may be many cases where an objection "should" prevent it; but never where an objection *must* prevent it. Compulsion in these matters is entirely inadmissible; but argument, advice and kindly restraint are always admissible. Then, whether they succeed or not, depends upon the strength of the desire and the power of the restraint, and this invokes the question of duty; but this, again, is something over which the individual has supreme control, since no one can any more command another regarding his duties than he can regarding his love. He may instruct, but not command. Hence, if the question is transferred from love to duty, a settlement is still as far removed as before. So then here we are brought back to the same position as in the previous question: Is freedom right or wrong? settling which, settles the controversy.

3d. "Are you contending for the right to such intercourse, if merely for pleasure, or do you think it should be solely for procreation?"

Now here is involved a very difficult and a very important question—one which requires a calm and elaborate consideration, in order that our position may be fully understood—that we may not be misunderstood, and that willful misstatement may not be possible; but there is a clear solution of it, so clear to us that we believe we shall be able to make it equally so to all earnest and honest seekers for the truth for its own sake. For those who seek it for selfish motives we cannot speak. In view of all this, we shall defer the presentation of our reply to it, as well as to the several remaining questions, till next week; in the meantime inviting a careful consideration on the part of our questioner of the abstract question of freedom—Is freedom or despotism the natural rule in the sexual relations?

PERTINENT NOT PERSONAL.

We are glad to be able to inform the readers of the WEEKLY that the resurrected *Present Age*, now converted into the *Present Era*, is to be an eminently respectable paper. From an editorial under the above heading we glean the following items which are indicative of its course. The article evidently was written to inform its correspondents that, following the lead of the *Banner*, it will permit no personal articles, *pro* or *con*. on Victoria C. Woodhull. It says, "We have a letter which reflects with severity on one of the most active women in America. The *Present Era* cannot serve her enemies by denouncing her." For this we are exceedingly sorry, since we would have everybody who writes such articles enabled, by having them printed, to read them some years hence. The *Present Era* would greatly oblige us if it would permit the appearance of all such articles, even if it also follow the lead of another Spiritual journal, which admits all criticisms against, but none for, Mrs. Woodhull, making the most outrageous misrepresentations of her positions, sayings and doings, and refusing even a simple correction. We congratulate Spiritualists on such journalism, and hope they may be blessed with just all of it that they can stomach.

But we beg to correct the *Present Age* on some points in which it has fallen, perhaps unintentionally, into error. The person referred to was *not* cursed into public notice. If the editor of the *Present Age*, will remember, it will occur to him that her cursings came only after she became President of the American Association of Spiritualists, and that

they began with Spiritualists, for all of which she is duly thankful. But this little slip of memory is much more than equaled in kind by what immediately follows it: "For good or ill, the time to crush her and suppress the agitation she exasperates has gone by." When did the time to crush her go by? Not until every possible power of church, state and press had been dragooned into the service and failed; and yet the *Present Era* would have it inferred that the appearance of severe articles in its columns would effect what all these combined had failed in doing. It is an admirable characteristic to have confidence in one's own power; and if that be the only question at issue to secure the success of the *Present Era*, it will assuredly succeed.

No! "The short road to reform is not by the exposure of personal faults," but one of the very best methods to shorten the usually long road to reform is to tear away the barriers erected by a time-honored custom and hoary-headed bigotry, and erect in their stead the kingdom of nature, and to demand that nature shall be set free, by the removal of all unwarrantable interferences and despotic restrictions, let them be of whatever character, or come from whatever source. The "offensive picture galleries" and "moral deformities" more frequently exist in the minds of the observer than in that of the observed; it might be barely possible even in this case, although the observed forgot that:

"They have rights who dare maintain them,"

And lacked the moral courage to do so. We have not recorded "the progress of the science of anatomy in dissections on the curb-stones," nor given our "plaudits to the physiologist for microscopic examination of *fungi* in the middle of the street or at the breakfast table;" but we recorded the progress of social freedom made in Plymouth Church in the columns of the WEEKLY, which we forced before no person, either in the street or at the table. We trust the *Present Era* may in future, for its own sake, be rather more clear in its comparisons, and not attempt to confound social science with that of either physiology or anatomy. But had they been good, we differ with the learned journal, since we believe that dissections ought to be performed before the multitude, and that all that the microscope can disclose regarding *fungi*, ought to become public knowledge and, perhaps, be discussed even at the breakfast-table.

But "they may not torture and destroy a dog, thus to educate and save men." Oh, no, 'twas terrible to torture and destroy the slaveholder in order to save their slaves. It was terrible to dethrone King George in America in order that we might have political freedom. It was horrible that Luther, Melancthon and Calvin tortured and partially destroyed Popery in order that we might be able to have convictions and a conscience of our own. Yes! All these things were terrible, and it is extraordinary how leniently they have come to be regarded by those who have profited by them; and it is more horrible than all these to dethrone the social despotism which is to-day crushing million of souls in damnation and despair, in order that the future may be free from it. Oh, yes, all that is utterly satanic. At least this is the logic of the lately resurrected *Present Era*. But we must be permitted to question the wisdom of this. We have but little confidence in anybody who cannot stand the most analytic dissection and microscopic examination, that science can apply. We believe in relieving the beauties of character, formed in accordance with nature, of all the artificial shams with which people invest themselves at the command of a Pharisaic public opinion, and we have firm faith that the future will shortly come to hold the same position—that of the *Present Era* to the contrary, notwithstanding.

THE BROOKLYN EAGLE GOES FOR BOWEN'S SCALP.

In the scramble for personal safety, may not the mask in Plymouth Church fall?

There are not a few friends of Mr. Beecher who claim that Victoria Woodhull's Beecher-Tilton Scandal is dead, and that six months more will suffice to place Mr. Beecher, as if it had never been made public. But after the dumb spasm of the press upon the subject for a considerable time, the *Brooklyn Eagle*, from its eyrie on the slope of Brooklyn Heights, fairly screeches at the profound silence that has reigned, and again the apparently smothered tempest bursts again upon the public with renewed violence, threatening in its furious onslaught, not only to destroy but to fulfill; while to be added to this are the sullen mutterings coming in from all parts of the country, because the attempt of the government under the dictation of the Y. M. C. A., was likely to succeed in saving the reputation of a "revered citizen."

[From the *Brooklyn Eagle*, April 12.]

If a dozen of the oldest and best-informed citizens of Brooklyn were required to name the man in this community whose character was most vulnerable, ten at least of the twelve would agree in presenting the name of Henry C. Bowen. This man has crawled on to an advanced age, and his whole life is unredeemed by a single act which was not prompted by a sordid motive. At this particular time there are especial reasons why he should shrink from challenging criticism, and especially at the hands of men who live by the profession of journalism, which he and his have done their very best to drag down to the level of a venal trade. It is known in every newspaper office in these two cities, that Henry C. Bowen is the author of, perhaps, all that is tangible in the *standards* on the life and morals of the Rev. Henry Ward Beecher—slanders which have permeated recently, in one form or another, every circle of society in these cities.

It is equally well known that, in order to blast the reputation of the pastor whose ministrations he still ostentatiously professes to profit by, Henry C. Bowen was prepared to subject to the world's pity or scorn, a member of his own household. These slanders have never yet been made public in all their hideous enormity, because the press, with a unanimity and a magnanimity which rose to the level of chivalry, shrunk from performing what was, perhaps, its duty, and saved the worthless Bowen in order to shield from accusation, even, the character of Mr. Beecher—a man whose intellectual endowments are a source of common pride to his countrymen of every party, class and creed. Emboldened by this impunity, this man Bowen has used his feeble newspaper, published in this city—a newspaper kept alive by fraudulent pretenses to circulation and influence—to bring into public contempt, if possible, the character of a number of Brooklyn's best known and most respected citizens.

No amount of charity—no consideration for the men Bowen has slandered, from Mr. Beecher down, can any longer be expected to shield him from the pillory of public scorn in which he deserves to be placed. We are prepared, of course, to find Bowen shuffling responsibility on the emasculated idiot who bears his name, and on the Bohemians who are subjected to the degradation of being compelled to lick into shape the inane malignity of "this successor of his father's fame," but we will hold to accountability the monumental slanderer, against whose malice the ministerial character and the ties of blood afforded no protection. If in the routine of public affairs the dismissal of a contumacious and inefficient employe, leads to the full exposure of a hypocritical sneak, it will result in clearing the local atmosphere of a cloud of slander, which has depressed the spirit of a Christian community, and emboldened the vicious by encouraging them

"To scorn the best as hypocrites who only hid
The deeds the bolder spirit plainly did."

This evidently means business. It is keen without being satiric, and clearly is uncompromising. Henry C. Bowen will be forced to the wall and made to defend himself or be run down. The question is, will he quietly suffer death and permit others to go unscathed? We do not believe Henry C. Bowen to be made of Christ stuff. He will not suffer crucifixion and say "Thy will, not mine."

But what does the *Eagle* mean? We are not aware of any slanders "which have recently permeated every circle of society" that had origin in Mr. Bowen. We have heard many rumors for which Mr. Bowen has the credit of being authority. And that the *Eagle* refers to them is patent, because he says it was a member of Mr. Bowen's own household who is involved.

Has the *Eagle* been made acquainted with the contents of the Woodstock letter, which Mr. Bowen was unwise enough to write to Mr. Tilton? and which a commission of Mr. Beecher's friends decided that Mr. Tilton must give up before he should receive from Mr. Bowen the money he claimed as due him?

And if the *Eagle* is acquainted with the contents of that letter, as all the said Commissioners are, why will it not inform the public if it charges the crime of rape, involving Mr. Beecher and a member of Mr. Bowen's household, as rumor has it, and thus forever set this terrible matter at rest?

It would seem that something remains to be told, since the *Eagle* says, "These slanders have never been made public in all their hideous enormity, because the press shrunk from performing what was, perhaps, its duty." We have never credited nor given currency to the Bowen scandals, since their authority to us rested with a single person; and it is only by the affirmation of two or more that all this could be established. But if the *Eagle* have a well-grounded knowledge, it may be prepared to perform its duty and compel the mask that exists *somewhere* to fall. In the meantime we commend the *Eagle* article to the consideration of those who recently have comforted themselves by the hope that the Beecher-Tilton-Bowen Scandal is dead. We predict that it is just beginning to have life.

A NEW VIEW OF THE CASE.

That there is something new under the sun is still true, even in regard to the much-discussed Beecher-Tilton case. Almost everybody regards it from a different standpoint from everybody else, and when numerous parties set down the views they severally get of it, they are found to be observations from different positions, exposing different points and characteristics of the object or objects viewed, and neither of these deny the truth of any other. We had thought that every possible change had been rung upon this subject but the extract which we publish below proves that there are at fault.

Had his letter been an ordinary one; indeed, did it not bear upon its face the stamp of extraordinary analysis and discernment, and were not penned in such graceful style, we had passed its criticism by, as we are compelled to pass hundreds by; but since there is something in it, above and beyond ordinary criticism, we feel called upon to reply briefly to the several main features it presents:

EXTRACT FROM A PRIVATE LETTER, DATED CONN., MONDAY,
FEB. 10, 1873.

Since I heard from you I have been reading Beecher's Yale lectures on preaching, which exhibit him to me far more thoroughly than Mrs. W. has. If you will look it through, noticing especially the narrations from his own experience, showing the method and animus of his whole life-work, you will understand him better than she does. He gravely instructs the inchoate ministers that the ideal minister is "a universal, spiritual burglar," breaking into every man's

house, rifling it of unwholesome liquors, and supplying in their stead refined communion wine, I suppose. He thinks a minister is "the noblest work of God," and counsels them that their calling requires of them to be "fishers of men," that like a wary angler they must lurk in the bushes, or slip through them on their bellies like a snake, to take captive sinners unawares; enforces his counsels by illustrations from his own experience wherein he was successful in outwitting uncultivated or abusive men. He is a trapper, and all men are game to him. He boasts of it in his goose-talk to his theological goslings—proves his point by showing the skins of the game he has bagged, as would an Indian. He has studied phrenology, and knows 'a man as readily as a fiddler does catgut and resin. Let him look at his forehead and hindhead and he will play on him any tune you like, merry or mournful. And he don't know that this sort of management and craft is profanity. Bless you, no. Hasn't he tried it, and proved it to be religion? And if lying in wait and ensnaring silly people for their salvation is religion, surely it can't be irreligious to "take in" so many silly women as are necessary for one's own salvation! I think those trappers who set gins for me for my good are more to be dreaded than those who do it for their own. But it is only a question of names; and a trickster labelled missionary or murderer, is a trickster still.

H. W. B. is a fool, who doesn't know enough to be honest. Such are the greatest fools of any. And it is wonderful to me that Mrs. W. should choose a fool to teach wisdom, and a liar to champion truth. This infatuation puts me more in doubt of her than all things else. She seems a person who has espoused truth with a supreme love; and with that sense of her I have named her my sister in a very high and holy place in my heart. I should be sorry to feel that she loves her pet reform more than the truth, that she would at all seek its advancement by intrigue and cunning; and I trust she knows that a good cause gained by artifice is lost in the gaining. It is the spirit in which we work that is the victory or the defeat.

Yet it would seem that she has been told from an outward and perhaps invisible side what to do, and has regarded that instead of the inward voice. This is always very unsafe and very profane. Or is she, too, a little hooked by this expert angler—a little enchanted and bewildered by this juggler—that she ever insists upon his "great and regal nature," and gives him credit for sincerity when he asserts that his fellowship with her in the doctrines of social science and his conscientiousness in his debaucheries, although she knows him to be a liar and a murderer, ready to sacrifice her life by false imprisonment—hers, and her sister's and husband's—ready to make a mistress perjure herself or to worry the husband of that mistress into a premature and dishonorable grave to save his own reputation? Of course, with his exacting, amative nature he could not do differently. He is not to be blamed. No one is; not even the roosters here by my window. They do as well as they can, and better than if they should affect conscience and justify their self-abandonment to the pursuit of variety by the demands of their great nature. They would sink then nearer to a level with eloquent and distinguished preachers! I see in the last WEEKLY Mrs. W. affirms anew her faith in his final arrival at her side, and her content that he should wriggle and twist himself there in his own time and way. It is a strange hallucination that one can attain to heroism through a self-seeking and time-serving spirit. So far as I know, it is by forgetting one's-self; by leaving all and following only truth and beauty that one can become their disciple. Unless one love these with all one's love, and might, and strength—so absorbingly, entirely, that all other loves are as hatred in comparison—it all goes for nothing. Behold these august lovers of the soul stand at the door and knock. Their locks are wet with the dew of the night; but I say, "wait till I see that it is safe for me to let you in." And do you think that this sin against the Holy Ghost will be forgiven me in this or any world? Nay, verily. G.

Now, what are the points of this letter, which runs so smoothly along from beginning to end that none seem to be presented upon which to lay hold. To us they seem to be these:

- 1st. Is Mr. Beecher wholly bad, even if what is stated in the letter be true?
- 2d. Has our position been properly appreciated by the writer? and
- 3d. Has our position in regard to Mr. Beecher, even so early as this, been sustained by the logic of events?

Our involuntary correspondent will pardon us if, in replying to these propositions which we deduce from his letter, we follow a similar method to his, as though we were pursuing an undivisible subject, since at best to discuss either of the three propositions separately is to discuss them all conjointly.

It will be remembered by all who have ever read the Beecher-Tilton article, published in the WEEKLY of November 2, that all our reasons and motives for making it public, as well as what it was expected would be accomplished by its publicity, were at length and distinctly set forth. Now, whether the wisdom of our reasons and the purity of our motives have been justified by that which has thus far transpired, so as to be clear to every one, we do not claim, since so important an event may rightly demand a great length of time in which to become justified by its results, and for this reason we have permitted the rough waves of an aroused public prejudice to sweep rudely over us, with scarcely an attempt to stay or even rebuke its course. We have permitted our foes to malign and our friends to question us, with patience and resignation, having all the time an interior consciousness that time, the great justifier of all things, would ultimately speak more potently for us and for Mr. Beecher than we can speak either for ourselves or for him.

But it must be this justification by time or otherwise, that will determine for the whole people the wisdom of our choice of subjects, and with this neither the good nor the bad qualities of Mr. Beecher have anything to do. We had an object to accomplish, which required a subject. We choose Mr. Beecher, and it was not whether Mr. Beecher as the individual was this, that or the other, which was the question at all; but the question was whether he was the best subject whom we had at our command to choose. We frankly admit that he was not by any means the only one whom we might have chosen; but we must still hold to our original choice as the best that could have been made; in a word, we are even more profoundly impressed than at the time, that "of all the centres of influence on the great broad planet, the destiny that shapes our ends, bent on breaking up an old civilization and ushering in a new one, could have found no such spot for its vantage-ground as Plymouth Church, no such man for the hero of the plot as its reverend pastor, and, it may be, no such heroine as the gentle, cultured and, perhaps, hereafter to be sainted wife of Plymouth Church's most distinguished layman;" and whether we are justly open to the criticism of this letter or not depends upon the truth or falsity of this proposition; and if this be true, were Mr. Beecher a demon and altogether a very fiend incarnate, that could not affect it; but if this be false, were he the incarnation of the spirit of Christ even, it would not remedy the error. Therefore we claim, if events have not yet demonstrated the wisdom of our choice of subjects, it is too early to set up a counter claim that it was either unwise or preposterous.

But have not events already shown that all, and much more than we could have expected, has more than justified the wisdom of our choice? What was it that was demanded? Why, something that would call the attention of the whole world to the subject of sexual freedom, and compel the whole world to discuss it. Has not all this been done, and done, too, in spite of the utter refusal of almost the entire press to discuss it, notwithstanding a very considerable number of its editors have for two years been in possession of the principal facts of the case? More than fifty of these persons have personally acknowledged this possession to us; but the facts involved are of that character upon which, by common consent, men maintain a masonic silence. Indeed, in sexual morals men are all Freemasons, considering their fealty to each other in all so-called crimes, excepting only murder and treason, as superior to the demands of society.

In demonstrating this, another important, aye momentous, fact has also come to the surface, which refutes another saying that has become almost an axiom: that the press controls and represents public opinion. This case, which the press has ignored—or, still more forcibly, condemned—the people have discussed more widely, and still discuss the principles involved in it more profoundly than any other that ever came before the public; in a word, it has brought a question fairly before the people generally, which the press and the clergy were determined should never have general consideration, thus proving the people to be greater than both press and pulpit combined.

And who, of all men on the broad green earth but Henry Ward Beecher, could have been chosen to work such a revolution—a revolution which, at this particular period of the world's history, when a whole press can be subsidized or compelled into silence, while one of the first principles of liberty—a free press—is suppressed and outraged, was demanded, to teach this very press and pulpit their real weakness when pitted against the popular or the public good? Hereafter, as a result of this case, the people will lead the press, and the pulpit will be compelled to yield its assumed spiritual dominion to the greater power of public opinion.

Thus, not only has a subject, which shall become the healing of the nations, been brought to the consideration of the people, but two despotisms, threatening to become more intolerable than that of a Henry the V. or a Caligula, have been dethroned, and the people freed in a way that shall become patent to them all at no distant day.

And now, what of the goodness or the badness of a character, the importance of which to the public is more than Press and Pulpit? We should be sorry to feel that the public honor is so degenerate as to make a character that is wholly degenerate its ideal; and whatever may be the judgment of individuals, we can never believe that such a thing can occur. We have a profound belief in the goodness of human nature. Whatever way it may have been incrustated by those who have attempted to command it, let that crust be broken, let the soul be reached, there will be found the germs of goodness and purity.

Now, whatever Henry Ward Beecher may seem to be to individuals, none but a great and a good heart could so penetrate that crust of a thousand years, which Christianity has bequeathed to mankind, and so stir the soul concealed beneath it in the people, as Henry Ward Beecher. This must be so, else, whence his power over the people? The power of badness is that of physical force. Not such is the power that is wielded by Henry Ward Beecher. There is, besides the power of physical force, a certain intellectual power, standing, cold and calm in its heartless grandeur, which sometimes moves the world; but nobody whom we know pretends to credit Henry Ward Beecher with this. Besides, this power moves the people intellectually—never touches the heart—while Henry Ward Beecher moves the heart, seldom touching the intellect. So true is this that merely intellectual persons

are his most severe critics, saying he is never known to preach two sermons alike, either in theory, doctrine or philosophy, and never to contradict himself less than a half dozen times in each.

Therefore we repeat, that the power wielded by Henry Ward Beecher over the masses is neither that of brute force nor yet of a cold intellect, but that it is the power of interior goodness; a power, perhaps, of which Mr. Beecher himself may be in ignorance, and which may not be suspected by those who know him, as they think, best.

We are therefore, by the inevitable logic of facts, when harmonized with the great plan of divine economy in nature, compelled to the belief that all we said of Mr. Beecher as having been in the right, and the great repressive public which would make him wrong, in the wrong itself, is true, having for its basis the immutable law of God. It will be remembered that a great man once said: "E pur si mouve;" but the great repressive public said: "No! the sun only moves." Nevertheless, the laws of nature sustained the philosopher. We feel that we know that the later philosopher, though compelled by the same great public to save himself from moral death, to declare that the world does not move, still knows in his heart that it does.

PLATFORM OF THE EQUAL RIGHTS PARTY—
SIXTH PLANK.

"That all public enterprises should be managed for the public use, so as to produce an income that will pay the cost of construction, management and maintenance only."

The question that arises primarily in the consideration of this question is this: "What are public enterprises?" We reply in general terms, that a public enterprise is anything that is calculated to affect the interest, well-being or condition of the people generally. And this leads to a still more important question, which really underlies all other questions that relate to the public interest, which is this: Is communism or individualism the law of organization; are public interests communal or individual; is competition or co-operation the industrial law?

Now in these questions all the controversies which are now dividing the ranks of those looking for industrial justice, are involved. And these, again, bear upon the still more fundamental question: Whether the interests of humanity are universal or individual; whether the people of the world are really a race of brothers and sisters, whose individual interests are best subserved when the general interests of the whole are most completely maintained, or whether it is every individual for him or herself, at whatever expense to others? Is it individual sovereignty entirely separated from all connection with the general good; or is it the general good to be promoted by the efforts of individuals; is it selfishness or universal love that shall be the rule of life?

These are vital questions; questions that underlie the very foundations of the human race, and, as basal, have ever been the subject of consideration in some one or other form since historic time began. All prophets, seers and inspired of all ages; all revelations, prophecies and the aims of the great and the good, join in a common reply to these questions, and proclaim it is impossible that self-interest can exist at the expense of the general interest in any highly developed condition of society. Were any other system to become the ultimate rule, then it would be impossible for equity ever to be inaugurated in the world. But the demand for equity has already gone forth, and it must be answered, and it can never be answered by a competitive system of industry.

A fatal argument against competition industry is that it makes the attainment of the results of industry the aim of life, whereas the highest aim of life is something far above men, physical wealth, merging into intellectual and moral possessions. To attain these is the highest duty, also the greatest happiness.

Viewing industry from this standpoint, and making it the means to other and better results, there can be no question as to whether or not all public interests should be managed for the public use at cost, since it demands it absolutely. Those who oppose this proposition, virtually maintain that Astors, Stewarts, Vanderbilts, etc., are to be the rule of industrial justice, and uphold the right of corporations to levy enormous profits upon the people, by which to increase the wealth of this stockholders. For our part we could never see why any but stockholders and the men of immense wealth should ever oppose the principle of the "sixth plank;" absolutely everybody, except those referred to are interested in the immediate adoption of its policy. It is a proposition simply that while all public enterprises that are necessary shall exist, they shall be managed in the interests of the public instead of for the self-interests of a few individuals. In such management no single interest of labor could possibly be infringed. It would require just as many laboring persons to conduct them, when under the management of the agent of the people, as are required to do so now, while their pay might be increased by the amount of profits that now accrue to their owners.

Is there any objection to the present management of the postal service? None! Of all the public enterprises, perhaps, no other is so well managed. Would there be any objection to the management of a system of telegraphy in connection with the postal system? No one can think of any logical objection outside of that of the owners of present telegraphs. Go a step further and think if there could be any reasonable ground against the inauguration of a

magnificent system of public markets to be conducted by the agents of the people for their interest? Of all the present ills from which industry suffers none are so gigantic as the present system of middle-men, hucksters, or dealers in the products of labor; and none that filch so much annually from purchases.

The great end to be attained is to permit the producers to have and hold all they produce less only the actual cost of living. In all this producers are interested, and none should be opposed to it except those who desire to live from the labor of others.

The gradual assumption by the Government of the management of public enterprises is the natural road from the present antagonisms of labor and capital interests to a community of perfect interests; to that condition in which all industries will be scientifically organized and the whole world reduced to system and order.

A HEART-RENDING STORY.

We have recently been put in possession of the manuscript containing portions of the history of the life of Mrs. Caroline E. Vreeland, which we shall begin the publication of next week, the first chapter of which was intended for this number, but was pressed over for want of space. This history relates, specifically however, to her alleged crime of attempting to protect her daughter, who is the child of a prominent and wealthy citizen of — from the man who drugged and seduced her when twelve years of age; to her arrest, imprisonment in the Tombs, and her "railroading" to Sing Sing in four days after the arrest, for four years; her three-years' residence there, and her pardon, at the solicitation of men and women, high in political and social positions at Washington and elsewhere.

INTRODUCTION.

I propose giving to your readers in a series of chapters a full, fair statement of my arrest, trial and conviction, the causes which led to it, and my treatment while in the Tombs and at Sing Sing Prison, hoping by this means to open the eyes of the masses to the fearful wrongs perpetrated in this city and State by the strong and wealthy upon the weak and powerless. I also intend to call attention to the Inspectors of State Prisons for the State of New York, and show how well they discharge the duties for which they receive the people's money, the kind of women they appoint for matrons, the quality of food given to the convicts, the sanitary condition of the prisons as to bathing and ventilation, the treatment I received from Dr. "Peter Prime," the peculiar methods of torture, how women are killed and how doctor and matron play into each other's hands, where the food and clothes charged to the State for the use of the convicts go, who use the medicine, and where the money and clothes which the convicts bring in go—all this, and more, I will show up, so that "they who have eyes can see."

CAROLINE E. VREELAND.

It was well for the woman taken in adultery, upon whom the great Nazarene passed judgment, that none of her own sex were present on that interesting occasion. If society in Jerusalem at that period was anything like society in New York, when the decree was rendered, "Let him (or her) who is without sin among you cast the first stone at her," how her sisters would have piled in for the rocks. A curious bystander suggests that, in all probability, the size of the stones thrown would range in an inverse ratio to the continence of the stone throwers.

UNANSWERABLE ARGUMENTS.

We clip the following arguments, which by the way are unapproachable by any other kind, from the New York Sun of the 14th inst. They all tell the same story:

Argument No. 1.

John McDermott, of 426 West Fifty-second street, killed his wife at half past 7 o'clock yesterday morning by repeatedly striking her on the head with a stone hammer. The crime was instigated by jealousy of his cousin, Patrick Ryan.

It is not known that McDermott has habitually beaten his wife, but he seems to have maltreated her until his conscience troubled him, for on returning home on Saturday night he told her he was going to church the next morning to make confession, and that he would be a good man hereafter. His wife was overjoyed at this promise.

Argument No. 2.

Yesterday morning Justice Walsh committed Thomas Moran to answer the charge of wife murder. On Thursday night, on returning to his home, 28 Portland avenue, Brooklyn, drunk, he began scolding his wife, Mary. She ran from him and secreted herself in a room on the top floor. Moran pursued and caught her, and seizing her by the hair dragged her to the stairs and kicked her down. On reaching the basement stairs he pitched her headlong down. Springing on her he kicked her about the head and body. Dragging her to the back basement he continued striking and kicking her. He then choked and threw her across the bed. As he prepared to go she raised her hands and said: "Moran, you have done it at last." On Friday night she died.

Argument No. 3.

On Saturday morning Terence Fitzpatrick, living on the third floor of 255 Hudson avenue, Brooklyn, attempted to beat his wife. To escape from him she sprang to the window and tried to descend to the pavement on a clothes line, but the line broke and she fell to the stone area way. When taken up she was unconscious. Her arm and leg were broken. The husband was arrested.

Argument No. 4.

UTICA, April 13.—The wife of Robert Pierce, near Camden, was found dead at her house this morning, having been killed by her husband. A child four years old says she saw her father do the deed. The murderer is still at large.

HARK! FROM THE TOMBS.

GEO. FRANCIS TRAIN'S FOURTH MONTH IN THE TOMBS.

Nobody Allowed to see the Coming Dictator—The President of the Murderers' Club Removed from Murderers' Row—Better Quarters but Perfect Isolation—Hundreds Calling but no one Admitted—What Does it all Mean?—Quotations from the Bible on the Wall—Montgomery Legion Choose Him Brigadier-General—Hard at Work on the Pagan Bible—Patriotic Letters and Remarkable Epigram Replies—The Reporter of the W. C. W. Passes the Barricade with his Secret Pass.

THE SENSATION TRIAL OF THE NINETEENTH CENTURY.

(Note from J. H. B.)

48 BROAD STREET, April 9, 1873.

Dear Mr. Train—Congratulations on your narrow escape from assassination. The attempt was dastardly. When will the world understand that you are fire-proof, prison-proof, bullet-proof until your destiny is ended! Another immense broadside in the WEEKLY to-day. The pillars of the temple are trembling. The Pagan Bible is an army of truth. Why not immortalize yesterday's jury in epigram? J. H. B.

THE COMING DICTATOR'S EPIGRAM RESPONSE.

That's so. You are right dear J. H. B.,
They can't assassinate destiny.
When ball came crashing through the glass,
I stepped aside to let it pass!

THE FAMOUS TRIAL OF THE BIBLE.

Tuesday, April Eighth, Eighteen Seventy-three,
Will be an important day in history.
There's no such case in Tombs, Newgate or Old Baily
On record like this before Chief Justice Daly.
No wonder the counsel, who themselves employed
At the prospect of fame, seem overjoyed.
To General Chatfield, first in the field,
Mott, Bell and Jordan, all courteously yield.
The judge and the jury assembled at four,
The Court was never so crowded before.
District-Attorney was prompt in his place,
And Hammond came in with his *Expert* grace.
Green was there to report for the *Sun*.
Dana thinks "Insanity" newspaper fun.
Only one paper had heard of the case,
And that one only to spit in its face!
Were Dana on trial in this action so sad,
Would he think it a joke if the Court found him mad?

THE GREAT CONSPIRACY.

Dana, Bowles, Waterson, White, Halstead and Reid
Elected Grant through Greeley, Murphy and Tweed;
Sam Barlow, Belmont and Schell put up the game,
And now I expose it they call me insane.
When the panic wipes out the national debt,
And press and bankers are in bankruptcy swept,
The people will see how they were bought and sold
At the late election with English gold.
As soon as I fully escape the fraud,
My Dictatorship they will all applaud.
The drought of falsehood requires a shower
Of lightning truth through the one-man power.

EMBALMING THE JURYMEN.

Three were challenged: Thompson, Harris and Scott,
And hence these men are already forgot!
But the rest will go down to endless fame,
As I hereby record each juror's name:
Cardozo, Caswell, Secor, Frith, Hammett,
Miles, Roswell, Smith, Hoguet, Carl and Bennett,
And Townsend, who won a round of applause
By saying "Train was smarter than the laws."
All the jury warm praises earned:
Nine were sworn and three affirmed.
They seem a splendid set of men,
And act and talk like gentlemen.
The Church, of course, will be in a fury
When they see I have three "Friends" on the jury.
Nine kissed the Bible with a shameful look;
I never would kiss such an "obscene" book.
A man indicted for being OBSCENE,
Is tried for "LUNACY!" What does it mean?
Ye hypocrites and swindlers get out of the way;
God and the Bible are on trial to-day.

GEO. F. TRAIN,

(Who cannot be duplicated, living or dead, and hence, when Dictator, can do more for the people than the people can do for him).

THE TOMBS (with an assassin's bullet-hole in the Centre-street window), April 9, 1873.

[From a distinguished Artist, Lecturer and Writer.]

ROOM 53, BIBLE HOUSE,
Third Avenue, New York, April 9, 1873.

My Dear Train—Game to the last. I admire your pluck. I want to be present at your trial (Tuesday next). JURY: *de lunatico inquirendo*. Can I be of service to you as a witness? For the past 100 days I have defended you in social circles, as I did on the stump last fall. I would like (upon oath) to tell the fools who do not know your true worth what I think of you after fifteen years of acquaintance, and admiration of your honesty, morality and public life of usefulness.

I wish to see you, and am informed at "Commissioners of of Charities, etc.," that "physicians have ordered that no one visit Mr. Train." Can this be true?

Let me hear from you; and if I can in any way serve you, command your friend,

W. E. MCMASTER.

Dear W. E. McM., Artist, Writer and Essayist:

My friends are uniting far and wide
To try and stop this "insane" tide
Against the Chief of people's cause,
A bigot Church and swindling laws.
'Tis not my funeral! Had you moved faster,
And struck for Train, good friend McMaster,
Last fall, when with that Greeley crowd
You would not wear Tammany's shroud!

By all means come into the witness stand
And help break up the Beecher pirate band!

G. F. T.,
(The White Elephant of the Graphic).

THE TOMBS, April 12, 1878.

AN EXPERT IN THE WITNESS BOX.

ONE OF THE MEN OF SCIENCE SUBPENDED IN THE WHITE
ELEPHANT CASE.

NEW YORK, April 3, 1878.

MR. GEO. FRANCIS TRAIN:

Dear Sir—Allow me to introduce to you my learned friend,
Dr. Edward H. Dixon, of this city, long a resident thereof.
You have probably heard of him as the able editor of the
Scalpel, issued for many years in New York.

I am, dear sir, very respectfully, your friend,

E. G. HOLLAND.

62 VARICK STREET.

EPIGRAM REPLY.

THE TOMBS, April 9, 1878.

Dear G. G. H. and E. H. D.,
Walk in if you have liberty.
Now Christians are on the alert,
All Pagan friends must be expert.
A man who so long has spent
Analyzing temperament;
A man whose mind is all his own,
And charities are widely sown,
Who, in the *Scalpel*, at great cost,
Developed science so long lost,
Who caught a burglar twenty years ago,
And sent him to Sing Sing Murderers' Row;
The man who wrote the history of crime,
Friend Holland is welcome at any time.

GEO. FRANCIS TRAIN,

(Who believes that the lunatic asylums of the country are populated
with sane people under a system of fraud unknown in other parts of
the world).

THE COURTESIES OF MURDERERS' ROW.

Dear E. S. S.—in acknowledgment of a pyramid of flowers.

G. F. T.

EPIGRAM.

I love the earth, the sky, the sea,
To breathe the air of liberty;
I love the lightning thunder showers,
And worship these beautiful flowers
That John has just brought from seventy-three—
How kind of you to remember me.

MALEDICTIONS ON THE RING.

'Tis not my fault I fare so well,
G-d d-n their shirking souls to hell!
How dare they cram their canting Christian lies
Down your throat and deny you exercise?
What right have they to force their prayer
Through iron door and deny you air?
Every prisoner in the Tombs to-day
Ought to have a room like this over the way.
Better die the victim of a noble cause
Than submit to all these swindling laws.
These men who cause all our disasters
Are all our servants, not our masters.

STOKES THE BRAVEST OF THEM ALL.

Fisk did not leave the world too soon,
You were an *individual Commune*.
Your single-handed vigilance committee
Smashed the Ring and saved the city!
Have you forgotten Eighteen Fifty-seven,
When the devils entered their Wall-street heaven?
All was as calm as a summer morn,
When a whirlwind swept off all their corn.
The smash of the Ohio Life and Trust
Was signal for the general "bust."
But now the financial atmosphere
Is full of France and Robespierre,
Revolution, Danton and Mirabeau—
There'll be he'll to pay in Murderers' Row.

THE GUANO CLUB.

The dirty suds of theft, and wealth of spoil,
As manure enriches a worthless soil,
Sticks to Hank Smith, Murphy, Grant and Tweed
As corruption does to Thurlow Weed.
Will "Century" expulsion of Lawyer Lane
Wipe out, do you think, the Sherwood stain
That rests on so many counterfeit men
Who pass in society for gentlemen?
I have written an epigram to Dix.
That may knock down a pile of bricks.
All you require, my friend, is time
To wipe out what was not a crime.

GEO. FRANCIS TRAIN,

(Who considers Stokes more worthy of a monument than a gallows.)
THE TOMBS, midnight, April 10, 1878.

CLOSE CONFINEMENT IN THE TOMBS.

BROOKLYN, April 9, 1878.

Dear Mr. Train—I am very anxious to have an interview
with you, but it seems impossible to gain access to you in
your new quarters.

PRAY WHAT IS THE MATTER?

I told Commissioner Bell to-day, that you would like to
see me, but Mr. Bell said that Dr. Nealis had forbid-
den your seeing any person, as he, Nealis, was fearful of the ex-
citement of seeing visitors would injure you and unfit you
for the trial. * * * Drs. Gurnsey and the list of doctors
sent you are ready to testify that you are sane.

Do write Commissioner Bell and the Commission that it is
your express desire that I have permission to see you about
these matters.

TO-MADAM—E. F. B. IN REPLY.

EPIGRAM.

Impossible! I have murdered God!
Into my cell no one has trod
Since I saw you at the court and gate,
There's "no admission" early or late,
After torture, the gallows plank,

You see that my offense is rank.
I send you ten thousand obligations,
Go on the stage and teach the nations.
Trust to your voice and use your pen,
"The Tombs" is open to clergymen!
You are a woman, you have no rights,
Your home is filled with other lights;
Though others break the tie by force,
You could not even get divorce.
Man is the hunter! woman the game!
Man escapes! 'tis the woman we blame.
Though as pure as the Priestess of Isis,
Women must cater to all our vices.
Take my advice, keep out of Murderers' Row,
Go to a nunnery? to a nunnery go.
Since I saw you they have changed my rooms;
I live in a palace here in the Tombs.
Immense crowds of people begin to meet
Opposite my windows in Centre street.
Last night a new sensation came to pass,
Some assassin fired at me through the glass.
The church, the people soon will find,
Have agents of every kind.
Exposing two thousand years of slime,
You see is no ordinary crime.
Other murderers only shot their man,
I killed the Bible and exposed the sham.
What can I do with Commissioner Bell?
He would not listen to a voice from hell.

GEO. FRANCIS TRAIN,

(Who does not believe in God or the immortality of the soul, but is
positive that people are still being murdered in the Tombs' while the
preacher prays to us through the iron doors.)
THE TOMBS, April 7, 1878.

A LONG ROLL OF WITNESSES.

LAW OFFICES OF BELL, BARLETT & WILSON,
No. 120 NASSAU STREET, NEW YORK, April 10, 1878.

Dear George Francis Train—Please send me a copy of the
"Train Ligue" containing the article which is the subject of
the charge against you. I have never seen it. The list of
witnesses arranged by the counsel, covers none that are not
acquainted with you socially or financially, and it was
thought as a *man's mind is of as much importance as his life
or fortune*, it was well to take as wide a range as possible.
Subpoenas are being attended to. It is difficult to tell where
this thing will end. In haste, truly yours. CLARK BELL.

Among those subpoenaed and to be subpoenaed, agreed
upon by counsel in the Phelps-Hammond-Lunatic-Inquiren-
do case, are the following:

FINANCIAL.

General John A. Dix, Augustus Kountze, John J. Cisco, A.
A. Low, Wm. H. Macy, Henry Clews, Henry G. Steb-
bins.—*Credit Foncier of America*.
Commodore Garrison, Moses Taylor, Leonard Jerome.
Wm. H. Guion, Oakes Ames, Ben. Halladay, John Duff,
Sidney Dillon.—*Credit Mobilier*.

DRAMATIC.

Edwin Booth, Wm. J. Florence, E. A. Sothorn (Lord Dun-
dreary), John Brougham, Manager Frelich (Bowery Thea-
tre), Manager Wood (Wood's Museum), P. T. Barnum,
Dan Bryant, Nelse Seymour (Bryant's Minstrels).

EDITORIAL AND JOURNALISTIC.

Chas. A. Dana (*Sun*), Editor Wallace, City Editor Flynn,
Editor Phillips (*N. Y. Herald*), Manton Marble, David
M. Melliss (*N. Y. World*), D. G. Croly (*Man. Ed. Graphic*),
E. Crapsey (*N. Y. Times*), Joe Howard (*N. Y. Star*),
Whitelaw Reid (*N. Y. Tribune*), S. R. Wells
(*Phrenological Journal*).

CONGRESSIONAL AND JUDICIAL.

Chief Justice Church, Judge Fowler, Judge Fancher and
Judge Brady.
Hon. W. R. Roberts, Hon. Fernando Wood, Hon. Wm. E.
Robinson, Hon. S. S. Cox, Hon. Senator Conkling, Hon.
Senator Fenton.

MEDICAL.

Drs. C. C. Schieferdecker, O. Hanlon, E. P. Miller, E. C.
Angell, Halbrook (Turkish Baths), Parsons (Insane
Asylum), Rogers, Sayre, Marcy, White, Guernsey, 23d
St.; Guernsey, Jr., 23d St.; Thompson, Kirby, Ruggles,
E. H. Dixon (Editor *Scalpel*), Marion Simms, Wm. T.
Nealis (Physician at Tombs).

Commissioners Bell, Nicholson and Brennan, also Warden
Johnson, (The Tombs), Ex-Alderman John W. Crump,
229 Broadway; Wm. E. McMasters 53 Bible House, 3d
Avenue, Col. Frank E. Howe and Collector Thomas
Murphy.

LETTER FROM MR. TRAIN TO MR. BELL.

THE TOMBS, NEW YORK, Saturday, April 12.

Dear Clark Bell, Esq.—The list of witnesses looks formida-
ble, and may open up the whole inside machinery of the
Credit Mobilier, which as yet has been untold. A small
snowball at the top of the hill is a big thing at the bottom.
The Young Men's Christian Association instructed the Govern-
ment to suppress *The Train Ligue*. Captain Byrne, Fift-
teenth Precinct, has 1,500 copies, which, at the same price
that was offered Nichols (the Pagan photographer) last
week, would amount to the nice little sum of \$37,500. Per-
haps you can use your influence with the Wm. E. Dodge-
Comstock-Christian-Combination to let you have one copy
from police headquarters for counsel.

A LUNACY COMMISSION FROM BLACKWELL'S ISLAND.

Dr. Parsons (from the Lunatic Asylum) has labored with
me over two hours, and I think, in describing to him the
coming revolution after the panic, I have succeeded in mak-
ing him believe that I am as mad as a March hare. As he is
only in charge of the women's department, he informs me
privately that the rules would shut me out of that interest-
ing part of the establishment. Your speech at Delmonico's,
as President of the Medical Legal Society, was a creditable
piece of mosaic work.

Please serve notices on District Attorney Phelps, Warden
Johnson, Wm. E. Dodge and members of the Y. M. C. A., for
one hundred thousand dollars damages for false arrest and
imprisonment.

You should see the crowd in Centre street that gathers at
my six o'clock promenade hour. Nine policemen last night

made themselves lively in clearing the street. The man who
tried to stop the freshest on the Mississippi with a white-
handled pot, fell in and was drowned.

GEO. FRANCIS TRAIN,
The Founder of the Religion of Humanity.

THE COMING DICTATOR NEVER BELONGED TO A CLUB.

Dear Graphic—George Francis Train has been invited to
join the Lotos Club, but he says he prefers the Kehoe Club.
—Graphic.

EPIGRAM.

Although they say I get off the track,
I never had a Club at my back;
Never smoke, or chew, or snuff, or drink,
Which Club-men do much more than they think.
Never steal, or cheat, or lie, or sneer,
Or fool away my time in prayer.
Was never vulgar in language or mien,
Though now in the Tombs for being "obscene."
Never played soldier, though 'twould appear
The "Legion" has made me "Brigadier."
Never held office or cast a vote,
Believed in party or turned my coat;
Nor belonged to church though born at the Hub,
But I owe my life to the Kehoe Club.

G. F. T.,

Boxer, Wrestler, Swimmer, Jumper and Gymnast.

The Tombs, April 11, 1878.

NIXON, THE CONDEMNED.

(Which the Sun declined to publish on account of being
crowded.)

* * * * *
Reporter.—What do you think of Nixon's case?
Mr. Train.—That he is as much entitled to a stay as Foster
was. But what's the use of giving you my views, you would
not put them in. Nixon is poor.
Reporter.—For that very reason the Sun would be the first
to do him justice. More poor people read the Sun than all
the other papers combined. Here Mr. Train, who thinks
epigram, writes epigram, talks epigram, rapidly dictated to
the reporter the following

EPIGRAM.

A KIND WORD IN FAVOR OF A STAY.

Will you please allow these words to run
Through the justice column of the Sun?
The papers for Nixon's life are howling,
How unlike the act of Justice Dowling,
Who' seeing his poverty, with a will
Gave his poor wife a hundred-dollar bill.
Thanks to the lawyer who has the grace
Without a fee to fight his case.

Is New York Herald, judge and jury,
To lash the bench and bar to fury;
When he joined our club in Murderers' Row,
The journals sentenced him three months ago.
To condemn a man without a trial
Is not fair. Who challenges denial?
With one voice they pronounced him thief,
I give the lie direct in their teeth.

A MAN WHO WORKED FOR HIS LIVING.

Please ask his heart-broken children and wife,
How he had to work and struggle for life.
He faithfully posted lecture bills for me—
I believe his statement of the whiffletree.
Every day he came to my cell
For papers, and I believe full well
He shot the man in self-defense,
As can be shown by evidence.
Why two of his witnesses disown?
And why not let his statement be known?
So rank, it seems, was his offense
They omit the mercy reference.
Foster's friends were rich; hence two year's stay
Was allowed before his judgment day;
But Nixon must in a few weeks swing,
Because he belongs to the poor man's ring.
He had to work, no matter what the weather,
To keep his starving family together.
Can justice make its election sure,
With such a gulf between rich and poor?
Are Nixon's wife and children guilty too?
Charity kindly showed what it could do
For Mrs. Pfeifer. And it seems at Military Hall
On Monday Nixon has a party for them all
To raise enough, unless he gets a stay,
To bury her husband when hung in May.
The Rev. Dr. Stephen Tyng
Will not visit, of course, a man like him.

DOWN WITH THE GALLOWES.

Rather than live in perpetual war,
Why not immediately pass a law
That selling fire-arms is penal offense,
And not keep all our lives in suspense?
Why not punish him by some other plan?
Oh, it is brutal to strangle a man!
How much better is a life-long example
Than seven days' wonder on which we trample.
When Herald calls for Nixon's death with frantic cry,
May not a captain-general shoot a spy?
How expect mercy from a foreign state,
When goading Dix to hasten Foster's fate!
If O'Kelley dies the only one to blame
Is the Herald for trying to bully Spain.
Give Nixon a stay; what harm to be sure—
My sympathies are always with the poor.

GEO. FRANCIS TRAIN,

(Who can't see why a poor bill-poster, who, from his action after sen-
tence, one wouldn't suppose was game to shoot a cat, shouldn't have
as fair a chance as Foster with his wealthy connections. The fault
lies in the authorities not enforcing the law prohibiting the carrying
of fire-arms. One murder makes a villain (Nixon); a million, a hero
(Grant).]

INVITATION FROM THE LABOR REFORM LEAGUE TO ADDRESS THE MAY CONVENTION.

PRINCETON, Mass., April 11, 1878.

Dear Mr. Train—The third annual Convention of the
American Labor Reform League meets in New York city,

May 4 and 5 (Sunday and Monday). Will you not come in and give us a speech? Our people will be very glad to see and hear you. Please reply as early as possible, and oblige Yours truly,
E. H. HEYWOOD.
P. S.—Hearing that you are out of the Tombs, and not knowing your present address, I send this to the care of Mrs. Woodhull.

MR. TRAIN'S EPIGRAM REPLY TO THE LABOR REFORM LEAGUE.

THE TOMBS, NEW YORK, April 14, 1873.
DEAR E. H. HEYWOOD, ESQ.:

Would like to meet you the fourth of May,
But may remain for many a day
In the Tombs—a prisoner of State;
You see I am in the hands of fate.
So long as workmen cringe and cower
To God and man, they destroy their power;
Hence all conventions, friend Heywood,
Will end in smoke and do no good.
All your resolutions will come to grief
Until you rally round the people's Chief.

GEO. FRANCIS TRAIN,
The Representative of Twelve Millions Workingmen and Women in America, and Chief of all the Strikers.)

CONCENTRATED CHEEK—TRYING TO BORROW MONEY FROM THE MAN THEY HAVE IMPRISONED.

YOUNG MEN'S CHRISTIAN ASSOCIATION,
New York, April 10, 1873.

THE BANKRUPTCY OF THE YOUNG MULES' CONCUBINE ASSOCIATION.

My Dear Sir—From your connection with the Association I take it for granted that you will be interested in anything contributing to its usefulness. There is a mortgage on the building for \$150,000, the interest on which has to be met year by year. It is no easy matter to collect a sufficient amount, over the rents and members' dues, to meet this demand, and carry on the work at the central rooms and the branches.

The most far-sighted financial friends of the Association favor immediate action for the payment of the full amount of the mortgage; and we have thought it best, before making an appeal to the public, that an opportunity should be given each member to give according to his ability toward the accomplishment of this most desirable object.

PLEASE, SIR, GIVE ME A DOLLAR.
We do not ask for your subscription on the ground of any benefit you may personally have derived, but in view of the very great advantages young men, separated from home and friends, are receiving, day by day, from the Association. The number needing brotherly help is augmented every year by thousands of young men from all portions of our own land, the Canadas and the Old World.

If the Association would in any due measure meet this increased demand, the mortgage must be paid. Many and weighty reasons will occur to your own mind, also, why this action should not be deferred.

I leave this subject with you, asking you to give something. There are few members who could not, by a little self-denial, give a dollar. Many can give largely. Please send an answer before the 1st of May. I am, my dear sir, yours very truly,

R. R. MCBURNEY, Secretary.
(Epigram reply to a letter from R. R. McBurney, Esq., Secretary Young Men's Christian Association, received in the Tombs, April 11, soliciting alms to clear off their mortgage debt from the man they had incarcerated for over four months for obscenity.)

EPIGRAM.
"From your connection!" What do you mean?
How dare you use such language "obscene?"
Why don't you apply to your Beecher Lord?
I have no connection with the w—house Baud.
Young men, you play a dangerous game,
When you swear the people's chief's insane.
Your young mules concubine association,
Has already too long disgraced the nation.
Having failed to make Comstock censor of the press,
Your begging dodge will not succeed, I guess,
One hundred and fifty thousand in debt,
No wonder your upper story's to let.

A SUGGESTION.
THE MUSEUM OF THE YOUNG MULES' CONCUBINE ASSOCIATION.

We have of photographs, stereoscopic and other pictures, more than 182,000; obscene books and pamphlets, more than five tons; obscene letter-press in sheets, more than two tons; sheets of impure songs, catalogues, hand-bills, etc., more than 21,000; obscene microscopic watch and knife charms and finger-rings, more than 5,000; obscene negative plates for printing photographs and stereoscopic views, about 625; obscene engraved steel and copper plates, 350; obscene lithographic stones destroyed, 20; obscene wood-cut engravings, more than 500; stereotype plates for printing obscene books, more than five tons; obscene transparent playing cards, 5,500 to 6,000; obscene and immoral rubber articles, over 30,000; lead molds for manufacturing rubber goods, twelve sets, or more than 400 pounds; newspapers seized, about 4,600; letters from all parts of the country, ordering these goods, about 15,000; names of dealers in account books seized, about 6,000; list of names in the hands of dealers, that are sold as merchandise, to forward catalogues and circulars to, independent of letters and account books, seized, more than 7,000; arrest of dealers since October 9, 1871, over 50; publishers, manufacturers and dealers dead since March last, 6.

There were four publishers on the 2d of last March; to-day three of these are in their graves, and it is charged by their friends that I worried them to death. Be that as it may, I am sure the world is better without them.

COMSTOCK'S REPORT ON BEHALF OF THE Y. M. C. A. TO CONGRESS.
(Colfax, Pomeroy, Wilson, Garfield, Patterson, Select Committee to look at the pictures.)

The holy members of the Y. M. C. A. are cordially invited to inspect this collection at Association Hall. Brothers Beecher, Dodge, Jessup and Comstock will explain to the sisters the several different articles and cartoons.

THE ASSOCIATION HALL BAUDY SALE.
Get up a Talmadge wedding auction shop,
And sell off this w—house museum by lot;
This Congress collection, some fifteen tons,
Of obscene prints, lewd books and "battered buns."
Each member of your Jesuit Associations,
Would want to invest for their female relations.
Your "young men separated from their friends,"
Would then keep out of these Christian dens.
Comstock and his Beecher secret police,
It seems has used up all your greese.
Your Bible obscenity; your Comstock canard,
Hoists the engineer with his own petard.
I have caught you at last with your English lies,
In your gigantic Free Trade League in disguise;
Your system of saving young men from sin
Is only a blind for smuggling tin
Dodges Evangelical alliance,
Press apology, is Christian science.
Your association has come to grief,
When Francis signs himself a thief.

GEO. FRANCIS TRAIN,
(Who believes that the Young Men's Christian Association is a gigantic scheme for defrauding the Government through the customs.)

THE RELIGION OF HUMANITY.

HEADQUARTERS ARMY UNITED STATES,
WASHINGTON, D. C., April 12, 1873.
General Gillem, Modoc Camp, via Yreka, Cal.

Your dispatch announcing the terrible loss to the country of General Canby by the perfidy of the Modoc band of Indians has been shown to the President, who authorizes me to instruct you to make the attack so strong and persistent that their fate may be commensurate with their crime. You will be fully justified in their utter extermination.

(Signed) W. T. SHERMAN, General.
Repeat as copy for General Schofield, San Francisco, Cal.

EPIGRAM REPLY.
From the Pagan Pastor of the People's Church.

To the President and his Lieutenant:
THE BRUTALITY OF SHERMAN AND GRANT.
What! Repeat the massacre of Glencoe
To revenge the red man's treacherous blow!
You know your Christian agents lied,
Yet you write: "You will be justified
In their utter extermination!"
How you disgrace your Christian station.
Slaughter the chiefs if you like, for fun,
But what have their wives and children done?
You who pardon, for Butler, O'Brien,
And represent the House of Zion;
You, who open the prison doors
Of murderers, swindlers and w—
In name of humanity beware,
Execute this order if you dare!
Your brutal slaughter through Chivington
Shames the very shade of Washington;
And the Pagan massacre of Sheridan
Disgraces the very name of man.

THE SWINDLE OF THE CHRISTIAN COMMISSION.
Hold! not so fast; your Christian scribe
Has stolen the rations of the Modoc tribe;
Remember that this Indian band
Is robbed of nearly all its land.
You bought their lava bed for the trifle
Of a jug of rum and an old rifle.
You deny them justice in the Court,
And kill their buffalo for sport.
Don't forget the Pequot taught to kith and kin
Run from white man when he smells of Holland gin.
The English landed. Need the rest be told?
The New World stretched its red hand to the Old.
Uncas, Tecumseh and Massasoit
Are heroes of many a brave exploit;
And when Captain Jack sounds the slogan
Of Blackhawk, Powhattan, Phillip, Logan,
You chase the red wolf to his lair,
To insult him with your canting prayer;
And now, for revenge, you have the face
To exterminate this mighty race.

WHO BROKE THE TREATY?
Instead of murder with your bloody crew,
Pay them the sixteen thousand dollars due.
For all the blood for years that has been spilled
Your agents, not the Indians, should be killed.
Did Captain Jack or did Shack Nasty Jim
Ever rob the country by smuggling tin?
You know four hundred troops in Lava Beds
Made the attack on fifty-seven Reds—
That was the force under Captain Jack—
And forty dead men you carried back.
You know the meeting was man to man,
Why didn't they draw when fight began?
Canby, Thomas, Meacham, Riddle and Dwyer,
Had five Indians against them. Why didn't they fire?

THE PEOPLE NOTIFY THE KING.
Forty millions against sixty men.
God Almighty! where is William Penn?
Down with the army! abolish West Point,
The Times and epaulettes are out of joint.
Down with the navy! we want a new deal,
Soldiers and sailors are in for a steal.
Our generals and admirals when abroad,
All play the flunkey to the foreign lord.
You cold-blooded slayer of men,
Your sword is mightier than your pen;
Your brutal slaughter in the Christian war,
Was a swindle under cover of law;
Your hand is always red with gore—
Would you like to kill a million more?
You are responsible for our disasters,
You are our servants and not our masters.
Recall your order or your head may roll
In the gutter! God bless your bloody soul.

GEORGE FRANCIS TRAIN,
(Who sides with the Indians against the swindling thieves who rob them.)

IN THE GOOD TIME COMING.
P. S.
No more soldiers, politicians, popes;
No more lawyers, priests or hangman's ropes;
No more barnacles or swindling rings;

No more God-anointed kings;
No more bigots, Beechers, dirt and disease;
No more bibles, prayers, churches and fleas;
No more heaven of free lunches and lust,
Where you loaf all day and swell up and "bust."
Let us have no more swindling Presidents,
But obey the stern logic of events.
See how much the strikers have lost,
Let city furnish gas at cost.

THE BREAK-UP OF THE FRIENDS OF CHURCH AND STATE.

Bonapartism died at Chizelhurst,
Papal tyranny has seen its worst;
Victor Emanuel in ancient Rome
Commands the host under St. Peter's dome.
Supremé to-day over priest and man,
Is Italian King in the Vatican.
The Pope representing monopoly,
Has been always opposed to liberty.
(I know as many languages as he,
In what was he superior to me?)
His Bull against all education
Was enough to damn him with the nation.
Ignatius Loyola is under the sod,
The death of the Pope is the downfall of God!

G. F. T.
(Who believes in every man being his own God.)
The Tombs, April 14, 1873.

RELATIVES NOT ALLOWED TO SEE THE PAGAN PRISONERS—SHAME ON THE COMMISSIONERS.

Monday, April 14, 1873.
Dear George—Went this A. M. to get permission to visit you; did not succeed; am so sorry; but send you a basket of bananas, oranges and dates. I hope Ed. told you I was too crushed and sick by the shock I had on being refused to go anywhere; I think much of you, and most tenderly hope you are well. Can I do anything for you? Ever affectionately,
AUNT THEO.

EPIGRAM.
ACKNOWLEDGMENT OF A BASKET OF FRUIT.
A Christian Lady with a Pagan Name.
THE TOMBS, April 14, 1873.

Dear T. B. D.—
Oranges, bananas, and "latest dates,"
The kindest friend in these United States,
With pleasant smiles and gentle words,
And talk of flowers and song of birds,
The namesake of Theodosia Burr,
I know full well can never err.
Catholics, Protestants, with all their heart,
In our family work the Christian part;
Why, dear aunt, should you feel blue?
Aaron Burr was a Pagan too!
Four months in the Tombs without air
Would make even a Christian swear.

EVIL COMMUNICATIONS, AND SO FORTH.
This Bastille life begins to make me feel
As though I should like to murder and steal;
But I am better off than Grant,
With such a kind and loving aunt;
When Foster was hung from Murderers' Row,
I could but think of an ancient bean,
Whose Roman firmness and English skill
Did not break your unconquered will.
What? Permission to see me refuse!
Commissioners! shall I light the fuse?
A pile of letters came by ocean mail
Throwing a wealth of sunshine in my jail.
When Willie arrived at Frankfort-on-the-Maine,
Sue and the boys were waiting for the lightning Train.
G. F. T.
(Four months in the Tombs, for quoting God's holy word.)

[From the New York Sun, April 14, 1873.]
TRAIN'S TRIAL TO-DAY.
A Prisoner with a Private Secretary in the Tombs—A letter from District Attorney Phelps—The Dictator's Threat.

Mr. George P. Bemis, private secretary-in-chief to George Francis Train, who arrived from Omaha on Saturday, has received permission from the Commissioners of Charities and Correction to be with his chief several hours every day, and yesterday entered upon his duties in the prisoner's room in the southeastern corner of the Tombs. Mr. Train reclined on his couch as his private secretary arranged the bundles of epigrams and letters scattered about, placed a ream of clean white paper on a large centre-table, filled the great inkstand and adjusted ten or twelve trusty pens. Shortly afterward a batch of letters and newspapers arrived, and other batches followed in quick succession. Then the private secretary was set in motion, and as the messengers laden with letters from the coming dictator's cell trotted out of the sepulchre, a young man from the country gazed wistfully at them, and turning to a policeman asked, "Mister, is this the Post-office?"

One of the first letters to which Mr. Train dictated a reply was the following:

CITY AND COUNTY OF NEW YORK,
DISTRICT ATTORNEY'S OFFICE,
April 12, 1873.

GEORGE FRANCIS TRAIN, ESQ.:
Dear Sir—I desire through this note to inform you that Dr. Meredith Clymer will call upon you for an interview. His name stands very high among alienists, and he visits you at the suggestion of Judge Daly, in connection with the investigation now going on before that magistrate. I have no wish, nor has Dr. Clymer, to do anything surreptitiously, and I therefore frankly notify you of his visit and its object. In regard to the matter in your letter to which you call my particular attention, I can only say that I have made every effort to have the periods during which parties are confined in the Tombs as short as possible; but there are residents in that institution who evince a great unwillingness to leave it. Yours truly,
BENJ. K. PHELPS,
District Attorney.

The preparations for to-day's trial before Chief Justice Daly are very extensive. Mr. Train says that he has several bombshells to fire into the camp of the conspirators, and that they little imagine what he intends to do; that he will turn their laughter and scoffing into one prolonged howl for mercy.

AN EX-ALDERMAN IN THE WITNESS BOX—WHAT CALIFORNIA THINKS OF HIS INSANITY.

Room 36, 229 BROADWAY, April 9, 1873.

Dear Sir—This morning's papers inform me that they have a jury to test your sanity or insanity. Allah!

If it is your pleasure, I can testify. I had the honor to ride with you from Omaha to Battle Mountain; met you again at San Francisco; heard you lecture; rode with you from Sacramento to Battle Mountain, coming back; saw several thousand people see you off from the depot; know about as well as any one in New York what the people think about George Francis Train on the Pacific Slope.

If I can be of any service to do justice, believe me
Your ob't serv't, JOHN W. CRUMP.

EPIGRAM REPLY.

To J. W. C., EX-ALDERMAN:

Bully for you, John W. Crump,
You have heard me on the stump
On the broad Pacific Slope,
Where I had ample scope
In showing up Ralston's Bank,
Which made my offense so rank.
You saw enough, and so did I
To prove that Jones, Stewart and Nye,
Sargant, Casserly, Pacific Delegation,
Though Customs and Mint were robbing the nation.
The books, when examined, will record
At least a twenty million fraud.

G. F. T.

(Who struck the first pick in the ground to build the U. P. R. R.)
THE TOMBS, April 12, 1873.

HARTFORD, Conn.

SHARP CORRESPONDENCE.

Come, George, give up making doggerel, and if you will write extravagant things, put them into vigorous prose. Your doggerel will kill you yet. It has nearly killed me. While your verse is very prosy, your prose, pure, is far better; and "for God's sake"—if not for that of your fellow-mortals—don't call that stuff "Epigrams" any more; call 'em, [say, for instance, Cacograms]—from the Greek *kakos*. You recollect your classics, don't you? Pray, do let me see that caption to your verses if you write and publish any more "Cacograms;" remember—Ah! I see I've made an error; I've asked you to not "write" any more doggerel, when I meant not *publish*. Write as much as you please, but don't be foolish enough to publish it. You see that everybody but me, all the reporters, and that ilk, are most amused at you, and praise you most, when you make the greatest fool of yourself. But that sort of trifling seems to me very unjust; and I trust that you will prefer my plain speaking to their jesting. Good-bye for the time.

Yours, truly,

W. T.
Care Abram Rose, Newsdealer, Hartford, Conn.

EPIGRAM REPLY.

DIAMOND CUTS PEPPLES.

To care Abram Rose, Hartford, Conn.:

You are a genius, William T.,
Though not akin to our family.
The strange crotchets in your quaint brain,
Bear no relation to my name.
Your *luna-caustic* in the moon
Is only in your *nom de plume*.
Your bonnet is a hive of bees,
Made up of scribes and pharisees.
Your manhood is evidently dead,
The bands are not yet off your head.
Yet I'm so *ennuied and blasé*,
I rather like your childish way
Of treating the universal thought,
Like minnows in a fish-net caught.
You snap and snarl, you bark and bite,
But do not think! you only write.
It is the dust within the Pearl,
That makes Stephen A., the oyster.
While you have the spirit of an earl,
Fate makes you act the monk in cloister.

NO SURRENDER—LIBERTY OR DEATH.

Your ideas are only metaphysics,
Your shaky schemes arise from phthisies.
Although you had a certain power,
Of lightning behind your thunder shower
Of words and growls above all price,
I scorn to take your mean advice.
What! surrender after months of fight!
Admit that power shall conquer right!
Accustomed to mingle with little men,
They have at last controlled your pen.
The chief commands the rank and file,
Condense your thought, improve your style.
Come out the valley, 'tis time to charge,
And snuff the air on mountain range.
Come out of your narrow unbelief,
And climb to the manhood of your chief.

CONDENSATION IS POWER.

Your fowling-piece answers for hare and beagle,
It requires the rifle to bring the eagle.
The shot-gun covers your table with prairie fare,
'Tis the Minnie rifle that kills the grizzly bear.
Why do you your thoughts so rudely scatter,
You have the mind, *pray what's the matter?*
No trip-hammer in iron flakes
O'er ten-acre lot undertakes
Its mission! But centred in iron mass,
Like truth, forces the stubborn pile to pass.
Remember critics never create,
How can you reform the Church and State,
With peevish, boyish, school-girl phrase?
Friend William! you must mend your ways.
Read my epigrams and improve your mind,
My experience leaves you far behind.
Your musty volumes on your classic shelf
Your brain has clouded, why not act yourself?
Read the WEEKLY and Toledo *Sun*,
And witness what one live man has done.
Dyspepsia sours the noblest, kindest heart,
And makes the mastiff act the mongrel's part.

EGOTISM SIGNIFIES THE SPIRIT OF THE AGE.

*Niagara's Falls and Mountain Rocks,
The lightning's flash, the thunder shocks,*

*The mammoth thought, the ocean storm,
Speak through me of a race unborn!
Great men are the mile-stones of the past,
Wherein history has them ever cast.
A man who stands out all alone
To represent all nature's zone.
Show me in many thousand years
Where such a character appears?
Confucius, Bhudda, Zoroaster, Mahomet,
Swendenborg, Moses, Jesus Christ, never let
Their light so shine before their fellow-men
As to challenge the world through voice and pen.
My egotism is light, air, water, land,
It is universal, majestic, grand
In its immensity. It must physiologize
And plant the germ of truth in a world of lies.
The very atmosphere begins to shake with rage,
*A man is loose! It is the spirit of the age!**

GEO. FRANCIS TRAIN,

(President of the Murderers' Club, the Coming Dictator).
CELL 56, MURDERERS' ROW, All-Fools' Day,
THE TOMBS, 1873.

COMSTOCK TO BE SENT TO SING SING AND HAMMOND TO BLOOMINGDALE.

NEW YORK, April, 1873.

TO BRIGADIER-GENERAL GEO. FRANCIS TRAIN:

The only man who dares unveil the political thieves; and prefers death in the Stone Coffin rather than submit to the slightest blench to rest upon his own pure name or the noble cause he has espoused.

My Dear Friend—Important legal affairs, and also the loss of my loved ones in the steamer Atlantic, have prevented me from seeing you since Thursday; although I have been deeply engaged, with my able counsellor (J. O. Mott), in collecting testimony against Hammond and Comstock, which will result in throwing the said Dr. Hammond over the medical bar, and sending the unworthy member of the Y. M. C. A. to Sing Sing prison, where he will have the honor of breaking stones among his superiors and victims whom he has sent there through his treachery and mask of Christianity.

I understand they have removed you against your will to another prison, thereby proving they are afraid of you and the great power coming to your rescue.

NO MISSIONARIES ALLOWED TO SEE MR. TRAIN.

Mrs. Bishop, with her six-months' pass, shut out, waiting at the gate.

TUESDAY, 11:30.

P. S.—Dear Friend—Again all visitors and missionaries are excluded from seeing the prisoners. What is the reason?

Mr. Johnson tells me that you will not see any person except your counsel. Is that your order, or is it the Commissioner's?

My Counsellor, J. O. Mott, will send for you to come to court this afternoon, therefore please be ready.

I regret not being able to see you, as I have important news for you.

I feel thankful you are compelled to remain in your new prison, instead of the damp, cold cell you were in.

Please send me an answer to this note. Tell me if you want anything I can do for you.

Believe me your firm friend,

ELEANOR FLETCHER-BISHOP.

To Brigadier-General Train.

EPIGRAM REPLY.

THE CHAMBER OF HORRORS.

Dear Madam, E. F. B.:

Oh, that Atlantic will make me insane,
Never shall we see its like again.
Read the epigram sent to my wife
In Thursday's WEEKLY, of that awful strife.
My thoughts so wander to that place
I take no interest in my case.
Read *Herald's* report down under the sea
Of that spectacle of human misery!
Men and women among cases and crates,
Tumbled together, the reporter states,
Naked and starving, bruised and worn,
Fishes were feeding on flesh they had torn!
Fishes in boxes and hodies gorging themselves
On maidens and babies, with ghouls and elves;
While limbs floating off adds to the gloom—
Hundreds of corpses all in one tomb!

ALL GOD'S DAM-PHOOL-DOM.

Looking alive, arms dislocated,
Eyes staring, those that were mated;
A hundred graveyards turned into one,
While the mermaids dance with joy at the fun.
Babes sucking mothers—husband and wife
Clasped together, struggling for life;
Distended nostrils, mouths gaping, glassy eyes,
What a brutal God to hear those cries!
What a loving Saviour not to prevent
The catastrophe which Providence sent!
Hell and devils! one chokes for breath
To see Jesus enjoy that "Hill of Death."
What was his agony on the Cross
Compared with this great national loss?
The God that made that grave in the deep,
In ghastly horror makes manhood weep.
That shipping and surging of cargo and sea
Is a picture of Christ's "obscenity."
Six hundred lives for a ton of coal!
May man have mercy on God's hard soul!

GEO. FRANCIS TRAIN,

(Who prefers the Asylum to the Tombs; and prefers the Tombs to the miserable cowardice and slavery of the outer world).
THE TOMBS (in the new prison all to myself), April 10, 1873.

John W. Browning, of the Bricklayers', expects to renew the publication of his paper, the *National Workman*, by the 1st of May.

THE MODERN PREACHER.

BY A. GAYLORD SPALDING.

It seems real handy to put your sermons in ink, and stand in the newspaper pulpit. Let it be cushioned, and gilded, and fringed, and tasseled for the workingmen—the women—the common people. In the past it has been different; but come to look at it, it must prove a great economy, and why not try it? The audience is very large and never confined to Sunday. This style of preaching takes five hundred per cent. less money, and besides it will go ten or twenty times as far. Strange that the ministers should not adopt this method. (By the way, I must secure a patent on the invention.) It will save the cost of such dead property as meeting-houses and so many sociables, and strawberry, and oyster, and ice-cream festivals to support them, and the high salaries, and the constant annoyance of passing round the begging-box. The pith of all discourses should go in the newspaper, making it the organ of civilization and salvation, and let it be ordained with the significant title of Modern Preacher.

The old-fashioned preaching is heavy, bungling and rusty with antiquity, and is given out to little knots and sects of people. Of puritanical and pod-auger type it goes back to the days of Charles II. of England, when human heads were stuck on poles over all that country, just on account of religion.

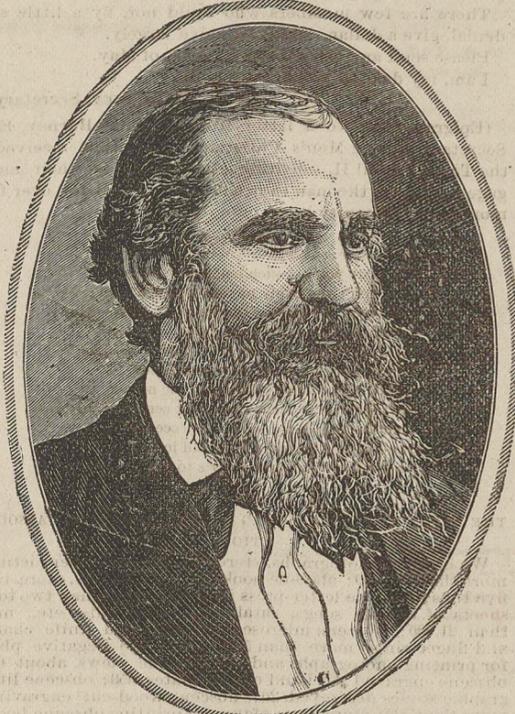
I, therefore, hereby ordain the free newspaper as the Modern Preacher. Won't it be queer—a minister in the mail bag! And every day all the postmasters will be letting cat out of the bag. But the preacher goes on his way rejoicing and takes cross-roads and by-roads, straight roads and crooked roads, level roads and hilly roads, sandy roads and muddy roads, rocky roads and stumpy roads, jumping and bumping and thumping in the woods and round.

From my present point of lone and serene repose my anxious heart journeys out on the telegraphic wires of thought, through the groves and fields and farms of the country, peeping into the humble and joyous homes of farmers and workingmen. They take the papers. What angel women are found in these quiet and happy places for womanly worth and character! New England can't beat them. They are representative women of farmers' households. A world full of such would make a millennium.

This modern preaching is a wonderful improvement on the old. No gloom or doleful warning about death. Salvation consists in *living*, not dying. Eternity is not beyond, but *now*. To-morrow is always twenty-four hours ahead, and we never see it till we get there—and then it will be *now*. So never scare the children about a dreadful far-off Eternity. Present duty is all we can ever do, and that is to be honest, kind, brotherly, sisterly, and paddle your own canoe. That is religion, and a slight sprinkling is wanted in politics.

Now we return home, The people's hands are full at the present time with the women as well as the men. Women's suffrage shines on the mountain's crest in the distance, and the Land of Promise lies in the valley beyond.

The ballot, the ballot, we hold in our hand—
'Tis Freedom—God-given to all;
And women should claim it in every land,
To raise them from want and from thrall.



DR. J. E. HOYT, of Chicago, Spirit Rooms, 341 Madison street.

CHICAGO SPIRIT ROOMS
AND

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Private sittings from 7 A.M. to 8 P.M., with the most wonderful and reliable trance business, clairvoyant, writing, test, physical, healing and developing mediums of the age, who will reveal the past, present and future from the cradle to the grave; will tell of business, marriages, journeys, lawsuits, lost or stolen property, or anything that you wish to know that can be told. Doctors and lawyers having difficult and knotty cases would do well to consult the spirits of able doctors and lawyers of the spirit world, through the mediums of this institution, who will examine, prescribe and cure all diseases that are curable; without asking the patient any questions will describe and tell all aches and pains and their causes.

Wanted—first-class reliable mediums of every phase. Address J. E. Hoyt, 341 West Madison street, Chicago.

C. L. James' Column.

WOMAN SUFFRAGE IN ENGLAND.

Woman as a voter is an accomplished fact in England. Every woman who occupies a dwelling in any city or town of England, Ireland, Wales or Scotland has a vote for aldermen and town officers in general. Under Mr. Foster's new act, in England widows and spinners who pay rates have votes in the election of school boards. In Ireland, every woman who pays any sum as poor rate has a vote in the election of poor guardians. It is said that the women exercise these rights heartily, and in many cases where saloon-keepers represented the wards of cities in municipal positions they were finally defeated by the votes of the women. In London, as is well known, Mrs. Garrett Anderson, M. D., is one of the most useful members of the school board, and the same is true of Miss Becker, in Manchester. The right of suffrage seems to have been conferred on the principle that where women pay a tax for any object they shall have the right to vote in the disposition of the funds. America is bound to be as far behind the age on this as she was on slavery.

DEATH STRUGGLES OF THE HOLY INSTITUTION.

A few items taken at random from one day's exchanges of a country paper:

WIFE BEATING.

Another case of wife-beating, almost resulting in murder, occurred last night on Desplaines street. A man named O'Toole pounded his wife over the head with a pitcher which she refused to take out and fill with beer, saying that he had already drunk too much. The blows cut her ear in two and made a horrible gash on the head, and the brute followed them up with pounding her with his fist. The woman was taken to the hospital and may not recover.

Mrs. Page, shot by her husband at Vallejo last week, is pronounced out of danger.

A party of Ku-klux, properly disguised, visited a widow and her three daughters, near Corydon, a few nights ago, took them from the house and gave them a sound thrashing. They then visited a man residing in the neighborhood and paid him a like compliment. The ground of complaint was immoral behavior of the parties.

Look out for Mrs. Snyder, of Cleveland; she has killed two husbands, and is roaming around the country after a third.

If syphilis be the scourge of God for the punishment of prostitution, I wonder what relation marriage bears to puerperal fever, a far more dangerous disease, equally painful and equally loathsome, of which many women are now dying in Eau Claire, and proportionate numbers throughout the northwest. I heard it said of one of these women that "she never ought to have married," as if society left her any other alternative. Of course the authors of this terrible mortality take it as philosophically as the doctors, and being young men, though their victims were broken-down women, will soon get more. Nevertheless, they get all the sympathy, their victims being remanded to the orthodox heaven with the murderers' best wishes.

Then fill up your glasses steady!
This world is a world of lies;
Here's a health to the dead already,
And hurrah for the next that dies.

COUNSEL FOR THE AGED.

When angry Katie stoops to folly,
And strives in vain new laws to make;
What charm can cheer her melancholy,
Or shield her brother from his fate?

The only way his guilt to cover,
And hide his shame from every eye,
Is to keep quiet under cover,
And let the saints of Plymouth lie.

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CLINTON, Mass.

The object of this organization is the publication and dissemination of radical sentiments from all sources.

Yearly Subscription \$0 25
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FLAS. Those really interested in practical social reform should not fail to become conversant with the nature of this institution. Full information may be obtained by addressing C. L. James, Eau Claire, Wis.

TWENTY YEARS PRACTICE.

DR. PERKINS
Can be consulted as usual at his office,
No. 9 FIFTH STREET (South Side),
OPPOSITE PUBLIC SQUARE,
KANSAS CITY, MO.,
or by mail, box 1,227, on the various symptoms of Private Diseases. The afflicted will take notice that I am the only man on the American continent that can cure you of Spermatorrhea, Loss of Manhood, etc., caused by self abuse or disease. I challenge the combined medical faculty to refute the above statement by successful competition. The symptoms of disease produced by nightly seminal emissions or by excessive sexual indulgence, or by self abuse are as follows: Loss of memory, sallow countenance, pains in the back, weakness of limbs, chronic costiveness of the bowels, confused vision, blunted intellect, loss of confidence in approaching strangers, great nervousness, fetid breath, consumption, parched tongue, and frequently insanity and death, unless combated by scientific medical aid. Reader, remember Dr. Perkins is the only man that will guarantee to cure you or refund the fee if a cure is not permanently made. Also remember that I am permanently located at No. 9 Fifth street, south, opposite the public square, Kansas City, Mo., and I have the largest medical rooms in the city. Call and see me; a friendly chat costs you nothing, and all is strictly confidential. Post box 1,227.
Dr. PERKINS, Kansas City, Mo.

WM. WHITE, M. D.,
56 West 33d Street
(Bet. Fifth Avenue and Broadway).
OFFICE HOURS:
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Elgin, Ill., 1st and 2d; Rockford, Ill., 3d, 4th, 5th and 6th; Beloit, Wis., 7th, 8th and 9th; Madison, Wis., 11th and 12th; Watertown, Wis., 13th, 14th and 15th; Fond Du Lac, 16th and 17th; Oshkosh, 18th, 19th and 20th; Ripon, 21st and 22d; Whitewater, 24th and 25th; Waukesha, 26th and 27th; Chicago, Matteson House, 28th, 29th, 30th and 31st of each month during the year. Offices, principal hotels in each city. Chronic complaints incident to both sexes exclusively and successfully treated.

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For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

Probably never before in the whole history of medicine, has anything won so widely and so deeply upon the confidence of mankind, as this excellent remedy for pulmonary complaints. Through a long series of years, and among most of the races of men it has risen higher and higher in their estimation, as it has become better known. Its uniform character and power to cure the various affections of the lungs and throat, have made it known as a reliable protector against them. While adapted to mild forms of disease and to young children, it is at the same time the most effectual remedy that can be given for incipient consumption, and the dangerous affections of the throat and lungs. As a provision against sudden attacks of Croup, it should be kept on hand in every family, and indeed as all are sometimes subject to colds and coughs, all should be provided with this antidote for them.

Although settled Consumption is thought incurable, still great numbers of cases where the disease seemed settled, have been completely cured, and the patient restored to sound health by the *Cherry Pectoral*. So complete is its mastery over the disorders of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the *Cherry Pectoral* they subside and disappear. *Singers and Public Speakers* find great protection from it.

Asthma is always relieved and often wholly cured by it.

Bronchitis is generally cured by taking the *Cherry Pectoral* in small and frequent doses.

So generally are its virtues known that we need not publish the certificates of them here, or do more than assure the public that its qualities are fully maintained.

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For Fever and Ague, Intermittent Fever, Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, &c., and indeed all the affections which arise from malarious, marsh, or miasmatic poisons.

As its name implies, it does *Cure*, and does not fail. Containing neither Arsenic, Quinine, Bismuth, Zinc, nor any other mineral or poisonous substance whatever, it in no wise injures any patient. The number and importance of its cures in the ague districts, are literally beyond account, and we believe without a parallel in the history of Ague medicine. Our pride is gratified by the acknowledgments we receive of the radical cures effected in obstinate cases, and where other remedies had wholly failed.

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PRICE, \$1.00 PER BOTTLE.



Beautiful Women.

ALL women know that it is *beauty*, rather than *genius*, which all generations of men have worshipped in the sex. Can it be wondered at, then, that so much of woman's time and attention should be directed to the means of developing and preserving that beauty? Women know too, that when men speak of the intellect of women, they speak critically, tamely, coolly; but when they come to speak of the charms of a beautiful woman, both their language and their eyes kindle with an enthusiasm which shows them to be profoundly, if not, indeed, ridiculously in earnest. It is part of the natural sagacity of women to perceive all this, and therefore employ every allowable art to become the goddess of that adoration. Preach to the contrary as we may against the arts employed by women for enhancing their beauty, there still stands the eternal fact, that the world does not prefer the society of an ugly woman of genius to that of a beauty of less intellectual acquirements.

The world has yet allowed no higher mission to woman than to be beautiful, and it would seem that the ladies of the present age are carrying this idea of the world to greater extremes than ever, for all women now to whom nature has denied the talismanic power of beauty, supply the deficiency by the use of a most delightful toilet article known as the "Bloom of Youth," which has lately been introduced into this country by GEORGE W. LAIRD. A delicate beautifier which smoothes out all indentations, furrows, scars, removing tan, freckles and discolorations, and imparts beauty, clearness, and softness to the skin, giving the cheeks the appearance of youth and beauty. With the assistance of this new American trick of a lady's toilet, female beauty is destined to play a larger part in the admiration of men, and the ambition of women, than all the arts employed since her creation.

Ladies, beware of Dangerous and Worthless Imitations of George W. Laird's "Bloom of Youth."

THE GENUINE RENDERS THE COMPLEXION CLEAR, BRILLIANT, AND BEAUTIFUL; THE SKIN SOFT AND SMOOTH. This delightful Toilet Preparation is used throughout the world. Thousands of testimonials have been sent to the proprietor, indorsing and recommending the use of this purely harmless Toilet preparation. A dangerous Counterfeit of this article was in circulation; had it not been stopped, it was calculated to damage the well-known reputation of the Genuine Preparation.

BE PARTICULAR to ask for the Genuine. It has the name G. W. LAIRD stamped in glass on the back of each bottle.

Ladies who are careful to obtain the genuine "Bloom of Youth," will certainly be pleased with the effect produced by it.

One of the most eminent Physicians of New-York City,
Dr. LOUIS A. SAYRE,

After carefully examining the analysis of the genuine Laird's "BLOOM OF YOUTH," pronounced the preparation harmless, and free from any ingredient injurious to health.

(New-York Herald, April 16, 1870.)

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CHARLES J. MARTIN, Pres.

J. H. WASHBURN, Sec.

INSURANCE DEPARTMENT, ALBANY, N. Y., Dec., 27, 1871.

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In testimony whereof, I have hereunto set my hand and affixed my official seal on the day and year above written.

GEORGE W. MILLER,

Superintendent.

(L. S.)

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