

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BEAKING THE WAY FOR FUTURE GENERATIONS.

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NEW YORK, MAY 10, 1873.

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AT A LOW PRICE.

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This road runs from the City of Syracuse to Smith's
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Railroad, thus connecting that city by a direct line of
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Its length is 42 miles, its cost about \$42,000 per mile,
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The road approaches completion. It traverses a
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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.

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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-
office address of the owner. All marketable stocks

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Pacifics ON MOST FAVORABLE TERMS.

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Circular Notes and Letters of Credit for travelers;
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Bills of Exchange on the Imperial Bank of London,
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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
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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 97½ 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-
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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 not 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



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

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claflin	2 00
The Principles of Social Freedom	25
The Impending Revolution	25
The Ethics of Sexual Equality	25

1. Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.
4. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gel. Ep. James v. 1-4.

INDUSTRIAL JUSTICE.

AN IMPORTANT MOVEMENT.

A meeting that may prove to be of the utmost import to the industries of the United States is called at the Astor House, in this city. The great and ever increasing demands of the railroads of the country has forced the people who suffer to come together for the purpose of considering the means of relief. Our position on this question is well known. There can be no competent relief until, like the letters of the people, their products are transported by their general agent, the Government. Temporary alleviations may be sought, and even obtained, but the very relief found in that way will only the more surely point out the necessity for a radical change in the whole system. All this, however, will have to be learned through experience by those who are not prepared to take radical steps.

The following is the call to which reference is made:

TO THE PRODUCERS AND CONSUMERS OF THE UNITED STATES.
"All Rights not delegated to the Government in the Constitution itself, are reserved to the People."

You are respectfully requested to meet at the Astor House, in New York city, on the 6th day of May, 1873, and there to form an Association, the object of which shall be to promote by co-operation, the interests of Producers and Consumers; also for the purpose of considering what can and should be done to reduce the cost of transportation by railroad and water.

The corrupting influences of our railroads upon our representatives should be a question for your consideration. The voting away of our homestead lands by Congress to railroad corporations should receive your careful attention, so that in the future we may have no more Credit Mobilier transactions to repent of. That railroads should be taught that they are the servants of the people instead of their masters. That whenever a railroad corporation is convicted of having violated its charter privileges, the State in which the violation occurs should take possession of the road and manage that it for the benefit of the State. The enactment of law will enable any citizen to call upon the Attorney-General of the State and institute proceedings against any railroad corporation for any neglect on the part of the corporation to perform its duty to the public. The costs to be paid out of the State Treasury.

We are all either Producers or Consumers, and as such mutually interested. Let all Commercial bodies, all Farmers' organizations, all Eastern and Western Manufacturers, and all Merchants unite in this great work.

The Senate Committee on "Transportation Routes" have expressed their approval of the meeting and promised to be present if possible in person, or by delegates, and have offered the following resolution:

Resolved, That, with a view of facilitating their investigations, the select committee on transportation routes to the seaboard respectfully request that the State Governments, Boards of Trade, Chambers of Commerce, Railroad and Canal Companies and other corporations and persons engaged or interested in the subject of transportation, will furnish to said committee such facts and statistics relating to internal or external commerce of the United States as may be in their possession or are conveniently accessible.

Respectfully submitted,

Hon. W. C. Flagg, Moro, Ill., Pres't State Farmers' Association.

S. M. Smith, Sec'y Illinois State Farmers' Association.

R. H. Ferguson, Troy, N. Y.

J. B. Sargent, New Haven.

Morford & Trubee, Bridgeport, Conn.

J. B. Phinney, Champaign, Ill.

John A. Coleman, Boston, Mass.

Cheaney Ames, Oswego, N. Y.

W. M. Burwell, New Orleans.

F. Chaffee, Rutland, Vt.

M. Kingman, President; E. P. Weatherby, Secretary; Col. Lewis A. Thomas, Committee of the Dubuque Board of Trade, Iowa.

T. D. Foulke & Bro., Sidney, Ill.

W. S. Wood, Coshocton, Ohio.

M. V. Wood, Elmwood, Neb.

And thousands of others in the Western and Eastern States.

Another call, of a more general character, but looking still further in the same direction as the above, for industrial justice, has been determined upon by the representatives of several of the organized labor movements, which may have an important bearing on the politics of the near future, as follows:

CALL FOR A POLITICAL CONVENTION.

WHAT ARE THE PROPER ISSUES FOR A NEW NATIONAL POLITICAL PARTY.

At no time in the history of political parties in this country have they been so disorganized as they are now. Neither of the great parties have any living issues, which appeal to the public heart. All political questions of the past are held in common by members of both parties. The great political public is ready and waiting to be molded to new issues. The question is: What shall the issues be?

Capitalists and producers find themselves every day nearing the point of actual antagonism. All kinds of industry are languishing under the increasing demands of capital in the hands of non-producing classes. The poor become poorer and more numerous, and the rich richer and fewer in number every year, all the country over. In the great West the agricultural interest is standing face to face with the oppressive railroad monopolists, and its representatives are combining to free themselves from their clutches; while in the East, the continued strikes of the various trades to secure something approaching industrial justice and the close combination of those who deny it, are rapidly developing passions that must soon burst into open strife.

In view of all this and of the danger that impends from the lack of preparation on the part of the industrial public whose interests are at stake, we, the undersigned of the people, without regard to any distinction whatever, agree to meet in open Convention on Friday, July 4, 1873, at Cooper Institute, New York city, to consider the necessary methods by which to secure the rights of all citizens, inalienably to them; to substitute individual sovereignty (rightly understood) for the present political oligarchy; industrial justice for the despotism of monopoly, and social equality for the rule of caste.

Now is the time for action. The leaders of the once powerful Democratic party are wrangling among themselves as to the best method for its respectable burial; and the leaders of the still more powerful Republican party are rapidly dropping into their political graves, rotten with corruption; while peculation holds high revel in all offices from the village postmaster to the President of the United States.

And we solicit for this call the respectful attention of all journalists in the country who have the interests of the people at heart, rather than those of the various despotisms which are gradually but surely absorbing the rights of the people; and we call upon them to publish it to the whole country and range themselves upon the side of the "lower millions" as opposed to the "upper tens."

THE INTERNATIONALE.

THE EMIGRATION OR IMPORTATION OF FOREIGN LABOR.

A meeting of the American Federal Council, held on the 13th of April, referred a resolution relating to the above subject to a committee consisting of Citizens West, Hubert and Courcey. They met and assigned the duty of preparing an address or circular letter to the European Federations to Citizen Hubert. That citizen reported the following letter, which was approved by his colleagues, adopted by the Council and ordered to be published in WOODHULL & CLAFLIN'S WEEKLY.

WILLIAM WEST,

Rec. Sec. American Federal Council.

NEW YORK, April 27, 1873.

The North American Federal Council to all the European Federations of the I. W. A., Greeting:

Companions—We call your especial attention to the fact that last year the employers of this city formed an association to successfully crush any attempt on the part of employees to ameliorate their already too miserable condition by means of strikes, the only weapon of defense in their power.

This employer's association has authorized agents in different parts of Europe and Asia, having especial duties to engage poor working people of either sex to come to these United States of America to work for certain employers at certain salaries, representing to them that such are very high and that they can save one-half of them. This is simply deception and the most glaring falsehood on their part. It is impossible, nowadays, for working people to save any of their wages in this country.

The real object in hiring these deceived poor Europeans and Chinese to come here is to overload the supply of hands in this market, so that employers can make them compete with those here, or make them take the place of those who may be on strike.

Such has already been done here in sugar refineries and in the gas works of the New York Gas Company of this city, and in other manufacturing establishments.

A few months ago, this winter, shiploads of half-starved, half-naked, unfortunate Italians landed at this port, a large number of them had to be sheltered and fed as paupers at the city expense on an island called "Blackwell's." Two weeks ago the gas stokers of the New York Gas Company struck for shorter hours of labor—namely, eight hours for a day's work, the legal day's work of this country. The city police authorities, whose servility can be bought with the golden calf, supplied the monopolist gas company with a large number of these unfortunate Italians from Blackwell's Island with the intent and purpose to defeat the aim of the strikers, in flagrant violation of the laws and constitution of this country. The strikers were shamefully and violently assaulted in the streets by the so-called protectors of our lives and liberty—the police force of this free New York! The poor Italians, being unaccustomed to the work, were badly hurt and burned; several were beaten with clubs by policemen hired to protect them, on their attempt to escape

from the place, which was a genuine hell to them! It has been asserted that two of them were carried away dead; hard labor, exhaustion and ill-treatment had been the cause of their death.

This conclusively demonstrates to you as well as to us that capitalists are unscrupulous and grasping all over the world. They buy, by any means, legislators to make laws to protect their interests; and if some laws exist on the statute book which conflict with them, they hire legal assassins to use armed brutal force to violate them in the name of order! Although, personally, they would not soil their ungloved fingers by touching a potato (they are too gentlemanly refined to do such a vulgar thing), yet they do not stop at the idea of shedding the blood of honest, hard-working people who have the manly courage to demand their rights.

Newspapers sometimes help those bloodthirsty vampires in their race for that red fluid. The self-called respectable New York Herald, speaking of the gas strikers, said: They should be treated as outlaws. As for us, we have no doubts in our own minds as to who should be the outlaws between the gas strikers, on the one hand, or the New York writer of the article referred to, on the other.

As a natural consequence, the men on strike entertain feelings which are anything but fraternal toward the unfortunates who take their place at the work, and division results from this in the ranks of the working class, favoring the object of the capitalists, which is cheap competitive labor at any cost: that is to say, if it cost the death of any number of workers. There are more in Europe ready to fall in.

The European agents often engage people to work at agriculture on virgin land, representing to them that it can be got for little or nothing, and that in a few years they will enjoy the comforts of wealth in this country. This is misrepresentation. Unless a man possess \$1,000 cash, we advise him to not believe such golden promises. Without this amount let him expect to endure misery, suffering and deception to his heart's content. Good farming lands along railroad lines cannot be got for less than \$15 to \$50 per acre. It is in the hands of speculators or belongs to the railroad company (just as bad), which charge high prices for transporting produces on their roads, allowing no living profit to the unfortunate farmer nor to the consumers of his products.

We therefore cannot too much impress you with the necessity on your part of preventing emigrants, hired or engaged beforehand, from coming to this country as such, and without financial means of their own, whenever you can do so, as they will be ill-treated by their new employers, who laid the snares for them; and they would not meet with good feelings on the part of those whose places they are intended to fill. Let any come freely, without any engagement with any pretended benefactors. If any are mechanics, let them join a society of their own trade as soon as they arrive here; they will have friendship and protection.

On behalf of the F. C.

B. HULBERT,
General Foreign Cor. Sec.

COMMUNISM—THE WAY IT WORKED AND WHAT IT LED TO.

ARTICLE XII.

I perceived that when everything should be priced by its labor costs, every consumer would become interested in reducing the costs of his own supplies; and in doing this for himself, he would be doing it for all consumers. Thus all would be working for instead of against each other! and the greatest problem of the greatest statesmen (the harmonizing of the interests of the individual with the interests of the public) would come about naturally, as we now co-operate in sustaining railroads, not by organizations or compacts, but by each following his own interests.

Destructive competition would be changed into a beneficent regulator of prices, and property would ultimately become so abundant that, like water in a river, or spontaneous fruits, prices would be wholly or mostly abandoned, and the highest and noblest aims of Communists would be reached without communism, without organizations, without constitutions or pledges, and without any legislation in conflict with the natural and "inalienable" individualities of men and things!

Overwhelmed with astonishment and bewildered with the newness and immense magnitude of the subject, I began to doubt my own sanity, and to fear that perhaps our late disappointment had disqualified me for judging soundly.

Day after day I retired to the woods outside of the town, to ponder, and detect, if possible, some lurking error in my reasoning; but the closer I criticised, the more I was confirmed. I attempted to get the criticisms of some of the friends, but I soon perceived that the ideas were so new that old words would not convey them to other minds; but that, like a new machine, it must be seen in operation in order to be understood. I therefore concluded to return to Cincinnati and commence a family store, wherein my compensation, instead of the ordinary profits, should be measured, like mechanism or agriculture, by the labor performed—measured by the time employed. I resolved if this failed, under trial, I would abandon all idea of reform, and keep a common family store; but if it worked to my satisfaction, and sustained itself under criticism, I would wind up the store, and commence the forming of new villages where the new ideas could be applied to all the affairs of social life.

The store was kept three years, with the most entire satisfaction to myself, as well as to all who took any part in it. It was then wound up, with the view of starting new villages. Unavoidable circumstances delayed these attempts to three years, when the first was commenced. This was abandoned after two years, in consequence of the extraordinary sickness of the locality. Two others have been laid out and settled—a particular historical account and the minute workings of which are now ready for the press, in a work entitled "True Civilization," Part III. Price, 25 cents per number of 48 12mo pages.

Address,

JOSIAH WARREN, Princeton, Mass.

REVOLUTION—BLOODY OR BLOODLESS?

FARMINGTON, Michigan, April 12.

It seems that the train is laid and fired, and I send this extinguisher to prevent, if possible, the explosion.

Seriously, human nature is much the same in all parts of the world—the same in New York as in Paris.

Train refers approvingly to the French Revolution, and says it destroyed in three days the despotism of six centuries; and he recommends, if I mistake not, a repetition of that bit of Paris history in New York.

He gives too much heed to the taunt that he is dangerous only in words, and he seems too anxious to prove that he is some on his muscle. No one who knows him believes him any sort of a coward, but he should not be so hasty to call to the aid of the highest form of resistance, the lowest form of all—physical resistance. Except in rare cases, the latter completely destroys the former, instead of assisting it. We should allow the enemy a complete monopoly of all the horrors and outrages incident to the revolution. See how they are killing themselves at every splurge. But once let us outdo them in barbarity and give them lease of life of a hundred years, and then radicals will be shot with impunity in New York eighty years hence, as communists are now in Paris. We have but to horrify mankind with our barbarities and the chief priest and rulers will have things all their own way indefinitely. Will the Chief allow another George to change the order of command from

"Kill the kusses! shoot them down!"

to "Steady, boys; steady?"

John Brown's defeat was his success, and his death immortality. He held human life more sacred than warriors usually do, and his "boys" never got beyond his control.

George Francis Train is in prison for murder—for murdering Mr. Obscenity—and he is proud of it, as he has a right to be. But should we "boys" obey the command of the Chief and murder some bundle of humanity and get into prison we could not be proud of it, nor command the approval of our consciences nor the sympathies of the people. So long as we are allowed to tell the naked truth we can afford to grant the enemy all he can gain by a wanton destruction of human life. It is already telling against him fearfully.

Does Mr. Train say it is easy for me, while enjoying sunshine and air, to prescribe his course for him while dying in the death-damp of the Tombs? I feel that I ought to apologize, but I can say, without boasting, that I had rather be murdered than to take the life of any human being, provided the loss of my life would result in more good than the loss of his. But Mr. Train says halls and the press are shut against us so that we cannot tell the naked truth. I answer they will be open to us as soon as the people demand it, and they will demand it sooner if we hold our temper than they will if we boil over with rage and dye our hands in human blood.

GEORGE ROBERTS.

SPIRITUALISTIC.

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

WORSHIP AND FEAR.

MR. LEBANON, N. Y.

We would not for the world be irreverent. No consideration would induce us to; but our venerable head against public sentiment—sentiment based upon a well-defined religious principle.

Above and before us we find much to reverence; something to adore; nothing to worship; nothing to fear.

We have our part to act; there is a divinity that stirs within us, placed there for the express purpose of law-givers and judges.

In strict accord with the high court of equity within, what have we to be afraid of?

Gods will not hurt us; devils cannot; their jurisdiction is outside of law, to scourge truants back to their duty; a police, a necessity, growing out of the unfinished condition of humanity.

When humanity as a whole shall have been got up in good shape, neither devils, nor other police will be needful—they may be otherwise employed.

Fear and worship are twins, both of the masculine persuasion; guilt is the mother, cowardice the father of the two bantlings. He that sins against the divinity within fears of course, especially if he means to keep on sinning; he fears, and goes to worshipping some strange god, to coax, or bribe him to protect the sniveling culprit from the divinity within.

PRENTISS.

A SPIRIT FACE.

NO. 1 ATLANTIC STREET, LYNN, MASS.,

April 21, 1873.

Dear Victoria—No trouble as anticipated; on the contrary, a unanimous call for me to occupy the desk here on the first, second and last Sundays in May, our Sister Emma having thrown up in disgust her two Sundays here.

Mr. Lord Harris of this place has one of your pictures; your hat is thrown carelessly on a stand, and you are leaning and looking away off with such a sad, prophetic gaze, so soul-full, so inspired. Oh! Victoria, why cannot I have this picture, it is almost best of all? and have you not noticed the strange phenomena connected with it? It was first observed by a medium at Mr. Harris's. There appears in our house a face with long beard, one arm stretched out toward you, the hand holding a small wreath or crown, as if in the act of coronation.

I went to Worcester recently, and Mrs. Jacobs said: "We have a picture of Victoria with a spirit face and outstretched arm on it, and the hand holds a crown or wreath toward her," conclusive evidence that we in Lynn did not imagine it. It is far clearer than the faces on the Ellsworth photograph so much talked of.

LAURA CUPPY SMITH.

[We did discover upon the photograph indicated what seemed to us to be a spirit face, arm and hand with a wreath. We made the strictest examination into the matter at the artist's, and could find no clue to

its cause, certainly we had no thought of it when we sat for the picture; but we did not choose to make any mention of the phenomenon, since it might have been misunderstood; but now that others have discovered it without having had their attention called to it, we feel at liberty to say that we have the photos for any who may want them. As likenesses they are not as good, perhaps, as others having the head and bust instead of the whole length figure shown; but some may desire to have them in preference on account of the singular face upon them.]

THEODORE PARKER ON THE PRESENT SITUATION.

The opposition to new and progressive views, and the hostility to those who proclaim them, are correctly illustrated in the following account, written by Theodore Parker, of himself and his experiences:

As fast as I found a new truth I preached it, to gladden other hearts in my parish and elsewhere, when I spoke in the pulpits of my friends. The neighboring ministers became familiar with my opinions and my practice, but seldom uttered a reproach. At length, on the 19th of May, 1841, at the ordination of Mr. Shackford, a thoughtful and promising young man, at South Boston, I preached a "Discourse of the transient and permanent in Christianity." The Unitarian ministers who were present joined in a public protest; a great outcry was raised against the sermon and its author. Theological and commercial newspapers rung with animadversion against its wickedness. "Unbeliever," "Infidel," "Atheist," were the titles bestowed on me by my brothers in the Christian ministry. A venerable minister, who heard the report in an adjoining county, printed his letter in one of the most widely circulated journals in New England, called on the Attorney-General to prosecute, grand jury to indict, and the judge to sentence me to three years' confinement in the State prison for blasphemy!

I printed the sermon, but no bookseller in Boston would put his name to the title-page; Unitarian ministers had been ready with their advice. The Swedenborgian printers volunteered the protection of their names. The little pamphlet was thus published, sold and vehemently denounced. Most of my clerical friends fell off; some would not speak to me in the street, and refused to take me by the hand. In their public meetings they left their sofas or benches when I sat down, and withdrew from me as Jews from contact with a leper. In a few months most of my former ministerial coadjutors forsook me, and there were only six who would allow me to enter their pulpits. But yet, one Unitarian minister, Rev. John L. Russell, though a stranger till then, presently came and offered me his help in my time of need! The controlling men of the denomination determined "This young man must be silenced!" The Unitarian periodicals were shut against me and my friends—the public must not read what I wrote.

Attempts were secretly made to alienate my little congregation and expel me from my obscure station at West Roxbury. But I had not gone to war without counting the cost. I well knew beforehand what awaited me, and had determined to fight the battle through, and never thought of yielding or being silenced. I told my opponents the only man who could "put me down" was myself, and I trusted I should do nothing to bring about the result. If thrust out of my own pulpit I made up my mind to lecture from city to city, from town to town, from village to village—nay, if need were, from house to house, well assured that I should not thus go over the hamlets of New England till something was come. But the little society came generously to my support and defense, giving me the heartiest sympathy, and offered me all the indulgence in their power. Some ministers and generous-minded laymen stood up on my side, and preached or wrote in defense of free thought and free speech, even in the pulpit. Friendly persons, both men and women, wrote me letters to cheer and encourage, also to warn—this against fear, that against excess and violence. Some of them never gave me their names.—*Extract from his Biography.*

THE SCIENCE OF SPIRITUALISM.—Two lectures on "The Phenomenal and Scientific Aspects of Spiritualism" have been delivered in the Opera Theatre at the Crystal Palace, by Dr. George Sexton, M. A., M. D., LL. D. The first of these lectures was given on Wednesday, and the last one yesterday. Mr. Benjamin Coleman, of Upper Norwood, presided on both occasions. In the first lecture Dr. Sexton divided the phenomena of Spiritualism into five sections, namely: 1. Movements of ponderable objects and rapping noises. 2. Intelligent answers to questions. 3. Psychological phenomena of the nature of trance and clairvoyance, in which the organism of the sensitive or medium is more immediately acted upon. 4. Direct action of spirits, as in spirit voices and direct spirit writing. 5. The appearance of spirits to many persons at the same time. The lecturer reviewed the objections of Dr. Carpenter and others to Spiritualism, and said that they were utterly incompetent to explain the great majority of the manifestations; he also stated that the spiritual theory alone met all the facts. At the lecture yesterday Dr. Sexton gave further information about spiritual phenomena, and expounded the views of Bishop Berkeley and other philosophers as to the nature of matter and spirit. Both lectures were largely attended, and at the close of each several questions were put by several gentlemen present. One inquirer wished to know what good Spiritualism had done to the world, and he asked whether the spirits had ever done anything useful, such as revealing the names of great murderers or great forgers. Dr. Sexton replied that crimes had often been revealed by spirit agency, but that if spirits, as a general rule, returned to earth to act as policemen, or to teach people how to get money, he should hold them in contempt. Their chief mission was to demonstrate to man in this materialistic age the reality of a life beyond the grave, and to teach men to live here that they may be happy hereafter. It also, he said, proved that the loved ones gone before are not altogether cut off from communicating with their friends, and it robs death of nearly all

its terrors. At the close of the lecture yesterday a warm vote of thanks was given to Dr. Sexton unanimously.—*Daily Telegraph (London, Eng.), April 8, 1873.*

[We understand that Dr. Sexton is to visit this country during the next four months.]

THE NEW DISPENSATION.

BY ANNIE E. HIGBY.

The New Dispensation came down in the morn,
All gleaming with light and with glory,
And found the old world wrapped up in the dark,
And crooning the old, old story.

There was slavery flaunting its banners on high,
The gibbet erected, the dungeon—
And monarchies gilding their palaces bright
With the toil of the starving workmen.

There was churches like palaces, pile upon pile,
With millions in sculpture and steeple,
Surrounded with beggars in sorrow and want—
All for the churches, but nought for the people.

There was millions in prisons with iron-bound doors,
And miles upon miles of dark alleys and dens,
Where children are trained up in darkness and sin,
To fill these expensive and sad prison pens.

Right thrust aside by the thirst after power,
Of those who would fain teach the strongest arm rules,
And ignorance fed by designing usurpers—
The children of darkness are pliable tools.

There was woman enslaved, by her strong brother bound,
To serve on the altars that burn on the ground,
By ignorance, error, by dark powers hemmed in,
Bringing forth children in sorrow and sin.

There were stages and flat-boats, no telegraph lines,
No railroads, no steamboats, no sewing machines,
With death to improvement the old world was rife,
With slaves, tyrants and dungeons, the fagot and knife.

Then out with the old world and in with the new,
Hurrah for progression, the good and the true,
Let the rights that are equal for all be the cry,
And humanity's banner be run up on high.

The New Dispensation comes down in the morn,
All gleaming with light and with glory,
And finds the old world groping round in the dark,
And crooning the old, old story.
And finds the old world wrapped up in the dark,
And crooning the old, old story.

DESPICABLE JOURNALISM.

TERRE HAUTE, Ind., April 21, 1873.

Mesdames Woodhull & Claflin—By request of several members of this Society, I send you the inclosed, which was declined publication in R. P. Journal, in reply to George W. Kates' letter in last issue.

Please make disposal of the same according to your pleasure, and oblige yours, etc.,

ADDIE L. BALLOU.

THAT MASS CONVENTION.

BRO. S. S. JONES—

Though I have long felt the growing demand for some more definite and systematic basis of co-operation in behalf of the advancement of Spiritualism, and have known that in order to inaugurate that needed system of work, that the first measures to be taken were such interchange of advice and of plans as could only best be considered and compared by a mass meeting of the full representation of all the people interested, I must in truth say that this call of Bro. Kates' did not quite elicit any full confidence in the outset, nor is it yet quite satisfactorily explained to that effect.

Because of my doubts in regard to the completeness of the embodiment of sentiments it contained, I was reluctant in giving indorsement by adding my name to its list of callers until recently receiving a letter from Bro. Kates relative to the same, and to which I replied at some length, stating as briefly as possible my position and the considerations of my willingness to join him in the call. In reply, Bro. Kates indorsed the expressions of my letter, stating he should publish the same, with comments, in the R. P. Journal, to which I readily gave consent, supposing he would give it in full, else I should have objected, lest in "cutting" extracts I might be, as I now find myself, misunderstood.

Let it be distinctly understood that though not prepared to indorse the sentiments of our sister Woodhull upon one given issue, there never shall be a straw laid in the way of her freedom by myself; and though not approving (to myself) of her peculiar views on the Social question, let me repeat an unwritten sentence in my letter to Bro. Kates: "I believe her to be morally far superior to many of her accusers."

However, be this as it may, the question of her appearance or attendance and participancy at the Cincinnati Convention is one that will not touch the question of her character or her belief here nor there. A mass convention is for the whole people; and as I will also repeat from my letter, "Mrs. Woodhull is as justly entitled to as fair a representation" as would be Judge Edmonds, E. D. Owens, S. S. Jones or Bro. Kates.

What is the cause of demurring in consequence of the action of the American Association of Spiritualists and their election of Mrs. Woodhull as the President of that Assembly? Was it not because, as it is claimed, the mass of Spiritualists were not represented? Whose fault was it that they were not? Shall the people stay at home and refuse their co-operation or their opposition by ballot and influence, and then grumble at the action of those who choose to take the responsibility into their own hands?

It may seem to some justifiable to refuse to recognize that Association as being the representative body of Spiritualists; but wherefore? Is it not the only organized body that has met as such, annually, since the first call convention at Chicago? Why have not the dissatisfied lent their influence and

struggled with persistent effort against such measures as they felt might be detrimental to the cause? We have duties on these points, and are all in a measure responsible for the results of our own negligence.

The present organization must and will stand before the recognition of the world as the National Association until it is disorganized or another and stronger one takes the place it occupies. As such Mrs. Woodhull stands its President, and any failures from preference or prejudice to recognize the same only reflects to our weakness in the estimate of all observers, and as such, more that all others, should she be expected and solicited to attend and counsel. Suppose she, as President, may have said some objectionable things of Spiritualists, that should not govern our own obligations of demeanor as Spiritualists toward her. Besides, suppose she should fail to recognize, on behalf of her Association, the coming deliberations of the Cincinnati Convention, what will be the result? Why, she will call her own Convention directly, and possibly at Cincinnati, Chicago, or Cleveland, and, failing to recognize, must stand at antipathy with Association No. 2, and a division will be the inevitable consequence. Are we ready for this? What we want is less dissension and more co-operation. Do not misjudge Mrs. Woodhull. She is an enthusiast, yet there is no need of any apprehension in regard to her want of decorum should she favor that Convention with her presence. Should her party or her special friends prove to be in the majority, in case there were a full attendance, one of two things is clear: either that the deliberations of the Association that made her its leader were in accordance with the people at large; or that the majority of the people's (Spiritualists') representatives were agreeable to her doctrines or favorable to her pre-eminence.

Let a candid and unbiased purpose bring together the attendants of this forthcoming mass meeting, and if we cannot agree upon this and that, we will meet every issue with the dignity becoming Spiritualists, and be fearless in regard to the decisions we are required to make, and be prepared to meet any contingency of opposition should it come. Then, for myself, I would advise an indefinite postponement. Let us not forfeit a hair's breadth of principle for the sake of winning "respectability"—the word is growing hateful to me. We will command honor and respect, if worthy of it, in time, and what our lives will not command we don't deserve. As to placing only such in the van as leaders, or as shall give to our "official positions, or heads," only such as bring to them with capacity a respect of the people at large, let us be brave and honest enough to judge the motives of the party good, and their capacity in wisdom and goodness paramount to any pseudo respect that may accrue from the prejudices of the masses. Remembering that no one now pre-eminent among our numbers but has, in some time past or present, run the gauntlet of prejudice, and, though worthy of the confidence of the people, were scorned until, through patient endurance and fidelity to principle, they have risen triumphantly and proudly above the accusations of their foes.

That the great social problem is, and is to be, the great question under discussion among all Spiritualists not excluded, for some time to come, and with every thinker, I am well aware. We cannot dare treat it longer in silence. Who shall work out the best salvation and remedy of this cause of so much misery, remains in the proof of the future. Till then let us guard against too hastily denouncing one who has nobly braved so much for what she feels to be the right side of the question.

Respectfully, &c.

ADDIE L. BALLOU.

THE SOULS OF INFANTS.—A mother who has lost children—some a few months after birth, others born dead, and others of premature birth—asks: "When does the spirit or soul enter the body? at birth or before birth?" She need not be troubled with the opinions of such as say of those of premature birth, "They are nothing, because they have no souls." Though there is little revealed, directly, on this point, we would place a light estimate on the common sense of any theologian that would doubt these infants having souls. We are confident that those who are guilty of the "murder of the innocents" will find that such have souls which will be terrible witnesses against them in the day of judgment.—*Religious Telescope*.

MISS NELLIE L. DAVIS.

CORNVILLE, Me., March 6, 1873.

Dear Weekly—Knowing your willingness to do justice to every brave worker, I wish to call your attention to this heroic soul, who is doing a grand work as a lecturer in the great battle between truth and error. Miss Davis lectured quite extensively in Maine last year, giving very great satisfaction to all but conservatives and old fogies.

Although but twenty-five years of age, she stands in the very front ranks in this great battle for human rights. She can truly be said to be a radical of the radicals; brave, fearless and bold; never flinching, especially in an unpopular cause.

Of all the lecturers that ever came to this State, no one has ever equaled her in intense earnestness in the spread of truth. Grammatical in every word, perfect in pronunciation and eloquent in the most beautiful sense of eloquence, she carries her hearers up to a sublime height by the grand truths she utters. To know the real value of this noble worker she must be heard.

But what I wish more particularly to call the attention of you and your numerous readers to is Miss Davis' earnest advocacy of the doctrine of Equal Rights in the past year, and now her avowal of the pure and elevating doctrines of Free Love. Soon after Mrs. Woodhull's nomination by the Equal Rights party as candidate for the Presidency, she authorized the writer of this to say to Mrs. Woodhull that she was with her heart and soul, and ready to take the stump whenever called for. In a letter received from her this day, she says: "I am standing on the rock of ages, a fully pledged Woodhullite." "I shall be found following where Victoria C. Woodhull dares to lead." "Glorious white soul! come like a dream of a womanhood as much beyond her age as Christ's

manhood was beyond his age; she standing a head and shoulders above the average womanhood of her age." "I want her and the public to know that I am ready to speak on the question of Free Love anywhere and everywhere."

Dear Sister Woodhull, I want you and all the noble workers all over the country to know that in the vocabulary of Nellie L. Davis there is no such word as "policy."

While speaking in New Bedford this winter, the President of the Society of Spiritualists attempted to stop any reference to Mrs. Woodhull, when Miss Davis boldly stepped forward and said, "When a woman is persecuted, as Mrs. Woodhull is, I shall plead her cause, come what will or cost what it may."

A more unselfish worker in the cause of humanity is not to be found anywhere than Miss Davis. Another grand trait in this little woman is, when she enters your family, every moment will be spent either in work or reading. In the fullest sense of the word she is a worker.

Friends, if you want a first-class speaker, one who will give you your money's worth and a great deal more, send for Nellie L. Davis.

SEWARD MITCHELL.

LIBERALISM IN DETROIT.

The lecture season of the past three months, under the administrations of W. F. Jamison, Cyphus B. Lynn and N. Frank White, has been a very successful and highly satisfactory one. Living truths, rather than fossilized antiquity, have been told to large and appreciative audiences. The exercises in the afternoon of March 31 were very instructive and entertaining; C. B. Stebbins addressed the meeting at some length. The social party in the evening was a complete success, there being over eight hundred persons present. Cyphus B. Lynn is with us this month. Last Sunday he opened the way for a series of radical lectures; made some very fine points upon the live issues of the day, which were loudly applauded by the audience, and administered some severe criticisms upon the authorities and the Y. M. C. A., in their recent endeavor to suppress free speech and press, and the uncalled-for arrest and imprisonment of prominent reformatory men and women.

He says: "Should the Conservators here attempt the Apollo Hall newspaperitorial excommunication, he will stand by the WEEKLY and its agent." Also: "Please write to Woodhull and Clafin and request them to place my name among the list of independent speakers."

Thus our cause moves on. There is frequent inquiry as to when Mrs. Woodhull will be here. Hope to hear her and the Naked Truth soon.

DETROIT, Mich., April 8, 1873.

P. P. FIELD, M. D.

A SPIRIT BABY.—Mrs. M. H. Burnham, the bright New York correspondent of the *Missouri Republican*, concludes a recent letter with this: "There's a school-marm down East who has a phantom scholar, you've all heard about. But a Southern lady was in this city last week who has a spirit baby. Four months ago she lost a child of five months. She is a delicate, fragile creature, and the loss of her baby nearly killed her. Four days after the little creature's death and just at dusk, she became aware of something pulling at her dress, and there was her little baby back upon her bosom. From that time to this the baby comes back to be nursed as the evening shadows fall. She cannot see it, but she feels its little hands paddling about, as a baby's will, and those around her can see her dress disarranged, her collar pulled and the indentations on her bosom made by the invisible fingers of the spirit baby. Her physician is staggered. There is no alteration in her physical condition; everything goes on as if she was nourishing a living child. The lady is not a Spiritualist, is excessively refined and aristocratic, and she shrinks from making the phenomenon public, but every night she cradles in her arms her intangible baby. She feels its unseen mouth warm against her, and she bends with bitter tears above the invisible little visitant. It is not a desirable possession, and I should advise her to wean it as soon as possible.—*Albany Evening Journal*, April 11.

THE New Jersey State Association of Spiritualists and Friends of Progress will hold their Second Quarterly Convention in Franklin Hall, corner of Montgomery and Warren streets, Jersey City, on Saturday and Sunday, May 10 and 11. The meetings will open at 10 A. M., 2 and 7 P. M. each day. The morning and afternoon sessions will be devoted to conference and short addresses, the evening to lectures. First-class speakers have been engaged for the occasion. Meetings will be public, and everybody invited to attend. Platform free, in order. The officers and executive committee are requested to meet early to arrange for the services.

By order:

D. J. STANSBURY.

793 BROAD STREET, NEWARK, N. J.

INDIANA STATE CONVENTION.

The seventh annual convention of the Indiana State Association of Spiritualists, will be held at Dr. Pence's Hall in the city of Terre Haute, Ind., commencing Friday, June 13, 1873, at half-past ten o'clock A. M., and continue in session over Sunday.

The business will be conducted by delegates and members in attendance. Each local Society of Spiritualists within the State will be entitled to three delegates and one additional delegate for each ten members over twenty.

Good speakers will be in attendance. All friends of the cause are invited.

The friends at Terre Haute will do all they can to lighten the expenses of those in attendance.

Not least among the attractions offered will be two resident mediums for physical manifestations.

By order of the Board of Trustees.

Attest,

J. B. BUELL, Secy.

INDIANAPOLIS, April, 1873.

[Friendly papers please copy.]

THIS IS ALL.

BY ALICE CARY.

Trying, trying—always trying,
Falling down to save a fall.
Living by the dint of dying,
This is all!

Giving, giving—always giving,
Gathering just abroad to cast.
Dying by the dint of living
At the last!

Sighing, smiling—sighing, sighing,
Sun in shade and shade in sun.
Dying, living—living, dying,
Both in one.

Hoping, in our very fearing,
Striving hard against our strife;
Drifting in the stead of steering—
This is life!

Seeming to believe in seeming,
Half disproving to approve,
Knowing that we dream, in dreaming—
This is Love!

Being in our weakness stronger,
Living where there is no breath,
Feeling harm can harm no longer—
This is death!

REFORMATORY LECTURERS.

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 unmuzzled 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:

C. Fannie Allyn, Stoneham, Mass.
Rev. J. O. Barrett, Battle Creek, Mich.
Mrs. E. 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. Severance, Milwaukee, Wis.
Laura Cuppy Smith, No. 1 Atlantic street, Lynn, Mass.
M. L. Sherman, Adrian, Mich.
Mrs. H. F. Stearns, Corry, Pa.
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.]

WARREN, Pa., April 12, 1873.

MRS. WOODHULL & MISS CLAFLIN:

Dear Friends—I notice you have done me the honor to put my name among the independent speakers, for which accept my thanks.

I shall do what I can with tongue and pen for free speech and reform.

Fraternally thine,

CHARLES HOLT.

CLYDE, O., April 8, 1873.

Dear Weekly—In view of your manifest determination to publish the list of names only of such persons as will accept no engagement without absolute freedom, etc., I will ask you to enter my name on what I consider the roll of honor.

In many years of professional life I have unflinchingly advocated the freedom and independence of woman as a necessity to human progress, and I shall advocate political and social freedom for her until I climb the golden stair.

Words cannot express how much I think of the WEEKLY. May it live.

Respectfully,

J. I. ARNOLD, M. D.

JANESVILLE, Wis., April 7, 1873.

Dear Mrs. Woodhull—I desire that my name may stand in the list of speakers who are not for sale, and upon whose mouths no embargo can be placed.

This is no time for quibbling over minor differences. A great crisis is at hand, politically, theologically and socially, and I believe that those who place themselves in the front of the battle should receive the credit due them.

Once I was prejudiced against you, but I now see you in a different light.

Yours truly,

C. W. STEWART.

CLYDE, Ohio, April 9, 1873.

Mesdames Woodhull and Clafin—I am a constant reader of the WEEKLY, and a good share of my time is devoted to lecturing on Spiritualism in its broadest sense. To me it embodies all general subjects that relate to the welfare of humanity, and I do not propose to be muzzled by any society as to what subjects I speak upon, or how I may treat them. I am for the truth and the "Naked Truth" every time around. So put my name in your list.

Yours for the right,

J. H. RANDALL.

Permanent address—Clyde, Ohio.

SOCIALISTIC.

FREE THOUGHTS FOR THE BOND AND FREE.

BY A. FREEMAN.

No. II.

Dare we honestly consider whether sexual commerce without the sanction of law is a wrong *per se*—in itself a sin? There are many persons who seem to think that the sexual act is essentially carnal, and should never be allowed except for purposes of procreation; and not even then, though hallowed by marriage, by persons who would be eminently holy and pure. This false assumption is based upon the old pagan philosophy, that sin essentially inheres to the human body, that flesh and blood are tainted with moral evil. The Apostle Paul could not even shake off this prejudice he got from the Grecian philosophy, as taught four centuries before he was born, and seemed to think it was "not good for a man to touch a woman" unless he found the animal passion such a "burning" fire that he could not possibly endure it! The Romish church attempted to act upon this same heathen principle, and some of the early ecclesiastical fathers did not believe in the rightfulness of sexual intercourse even though sanctified by their own priestly invention of the sacrament of marriage. St. Jerome, the author of the "Latin vulgate"—the version of the Scriptures now in use among Romanists—acknowledged that marriage was instituted by God at first, but claimed that Christ and Mary had consecrated virginity, and it was commonly held by the church fathers of the fourth century that marriage was the fruit of original sin, and that if a man had not fallen, God would have provided some other way to perpetuate the human race! Under such teachings husbands and wives often forsook each other as moral monsters to avoid the vile leprosy of sexual contamination. Wives lived what they called virgin lives and husbands anticipated modern Shakerism in their sexual continence. When it was found impossible to enforce upon the masses these absurd pagan notions against the unmistakable teachings of nature, it was determined, at least, to keep clergy free from the defilement of woman, and hence perpetual celibacy was enjoined upon them; with what result, history too well attests. The grossest sensuality and the most unbridled licentiousness characterized the priestly profession, so that they had to be prohibited by imperial law from "visiting the houses of widows and virgins!" Chastity almost became an obsolete virtue, and in the tenth century an Italian Bishop pronounced all priests licentious, and the altar boys all bastards! (See Dr. Foote's quotations from Lecky and others in "Plain Home Talk.")

Thus history shows that all attempts to improve upon natural religion has been demoralizing, and all legislation upon the relations of the sexes, whether ecclesiastical or civil, has always made matters worse. Enlightened reason and human intuition and consciousness—the divine in man—impress every unbiased mind with the irresistible and ineradicable conviction that there is no moral quality, good or evil, essentially attaching to the mere physical contact of the sexual any more than of the other organs of men and women. The mere mouthing of a ceremony by priest or magistrate armed with legal license cannot make sexual commerce morally right where the inexorable laws of nature make it wrong. The man who forces his sexual service upon a reluctant or unwilling woman, though she may be called by the State and the Church his wife, is not only morally guilty of adultery but of rape!

Circumstances and conditions too subtle, too refined, too elevated and pure, too spiritual to be recognized by external written law, whether ecclesiastical or civil, determine when it is right or wrong for a man and woman to have sexual knowledge of each other. Dr. Franklin defined adultery to be sexual intercourse without love; and if we were to define sexual chastity we should say it consists in the voluntary mutual and temperate satisfaction (with due regard to the rights of others, and with an intelligent conformity to physiological laws) of those desires or appetites which are natural to all healthy adult human beings, with or without the license of law, civil or ecclesiastical.

If this be treason, make the most of it! If this be free love, its ultimate universal triumph is only a question of time. The divine in the free human soul pronounces this eternal and axiomatic truth, and when the world is more enlightened and less governed, there will be more real virtue and less debauchery and hypocrisy. Are we to infer from this that it is right for men and women to indulge in a promiscuous or general sexual commerce? No! A thousand times no! Nothing is more unnatural, and therefore nothing more wrong or physically and morally debasing. Are we told that a large class of persons have such strong animal passions that they will deem these views as a justification of their licentiousness? Well, are they not already licentious? Have the opposite views, taught for centuries and enforced by pains and penalties, restrained or reformed them? These sons and daughters of humanity are ignorant and need knowledge. They are diseased and need medicine. They are themselves, mostly, the involuntary progeny of a debased and licentious parentage.

They inherited these burning animal passions, and then ignorantly cherished them into abnormal growth. "Their fathers have eaten sour grapes, and the children's teeth are set on edge." "The iniquities of the fathers have been visited upon their children," by the immutable workings of a natural law. Society is thus getting more rotten every day, and Priest, and Levite, and Pharisee cry out, "Crucify," to those who have courage and honesty enough to uncover the corruption. There are filthy and beastly amative practices, now prevalent in New York, that no one has ever yet dared to mention in the public papers, and to describe which our language is too poor, so that new words have to be "coined" for the purpose. Instead of more law to bind men, we want more liberators to free them, and then to lovingly instruct them in the right way. Instead of croaking to men in the hum-drum cant of the orthodox pulpit about being "born

again," we must teach them how to have children born right at first. Instead of Young Men's Christian Associations to persecute poor women who dare to tell the truth, we need "Physiological Associations" for young men, and young women too, to teach them a knowledge of themselves. Instead of an effete, dogmatic theology founded upon Pagan philosophy and Hebrew superstition, we must have the eternal laws of social science properly promulgated. The world needs teachers not preachers. Is this "free love?" Love must be free—is freedom. There can be no bond love. What is compulsory never can be a virtue. Instruct men, treat them as free, moral beings—our brothers—and do not attempt to force them and watch them, but trust them and help them to help themselves. Multitudes who are filled with prejudices and are alarmed at the mere mention of social freedom, do not comprehend the first principles of true society, but persist in misunderstanding and misrepresenting those who are laboring at immense sacrifice for the good of our race, applying to them the most odious epithets, while some of us know that those very agitators and true reformers breathe an atmosphere so pure, and occupy a plane so elevated, and really carry a standard of sexual purity so high, because free, that their calumniators cannot appreciate them or even see them in the true light. True "free lovers" are not opposed to true marriage, but believe in it as nature's divine institution, and look forward with joy and hope to the time when true monogamic marriage shall be universal, and the word "divorce" shall be marked "obsolete" in the lexicons of the world. Let us labor and wait.

WOODHULL AND BEECHER.

BY AUSTIN KENT.

No intelligent and unbiased person who has read WOODHULL & CLAFLIN'S WEEKLY since the first of November last, and watched the course of Mr. Beecher and his friends, can doubt that Mrs. Woodhull's revelations were substantially true. It is equally clear that the Beechers had no right to take offense at her *expose*. I am surprised that they and the public did not see this at once. Mrs. W. was in the wake of a great—a Beecher—example. Mrs. Harriet Beecher Stowe's charges against Lord Byron and his sister were more infamous; and her reasons for making them public were nothing in comparison. I am sure Henry Ward did not publicly censure his sister for that act. Mrs. Stowe wrote of the dead, who could not defend themselves; Mrs. Woodhull wrote of the living, who could, and gave them every chance to do it when she gave the names of four witnesses, who are each Mr. Beecher's peers in moral honesty—in veracity.

I said: "Mrs. Stowe's motives may have been good." I believe Mrs. Woodhull's motives were good, in her less offensive act. Is it possible that Mr. Beecher and his sister, foreseeing that the case of the first must come out to the public, thought to prepare a bed of a great and honored name to ease his coming fall? I cannot believe, and so do not assert it.

I neither justify nor condemn Mr. Beecher's long silence touching those charges. But when he did allude to them, to do it by calling Mrs. Woodhull "a nameless animal," only injured himself. I will hope the papers mis-report him. In any case, he has met his equal in mental and moral power. The reader may credit this power to Demosthenes, Parker, or to Mrs. Woodhull, as he chooses.

Every move of Mr. Beecher's professed friends has only darkened his case. Persecution of Mrs. W. was bad policy, and wicked. Mr. Beecher has now made himself more or less responsible for even a worse crime than Mrs. W. has ever charged him—an effort to stop free speech and to crush a free press. There are thousands who can forgive his conjugal irregularities, but who can never forgive his consenting to the action of those Protestant Jesuits—the Y. M. C. A. His good words for mental freedom have forever lost their power. I am sorry; for this I mourn.

Most of the effort to defend and sustain Mr. Beecher over those charges has been only bravado. "Raising his salary" will not essentially help his case in the nation. I think it does prove that he is a suitable pastor for the moneyed majority of Plymouth Church. I would not be uncharitable to that church. Possibly the "marriage" festival between Mr. Beecher and his church meant more than was generally understood by the public. If so, may the gods give them all moral courage to come out as the Oneidians do; and, if they will cast in their property with their persons, I will defend to the death, if need be, their rights to live their "complex marriage."

So far, the churches have generally seemed to vie with each other in an effort to sustain Mr. Beecher over that *expose*. Let no one be deceived by this into the idea that it is safe for a poor man or an anti-churchman to follow such an example. To-day, money is the first person in the Trinity of the orthodox God; money is the modern Christian's God. Such a life is considered a disgrace to Infidels and Spiritualists.

The ancient Pharisees were the rich, orthodox and popular church. Jesus denounced them, calling them "whited sepulchres," "hypocrites," "a generation of vipers," "children of the devil;" and said "harlots" would enter heaven before them. For this they crucified him. John Brown went to a Virginia gallows for the slave. Men called both insane—"mad." By the wisdom of the gods, both were more than justified. If Jesus was now on earth, our anti-Christian churches—including Plymouth—would find it necessary to send him to the Tombs or Ludlow Jail. George Francis Train is wasting away in the Tombs, with common murderers, for sending out ("obscene") extracts from the Bible. It is clear that the churches are determined to commit suicide. Infidels, Spiritualists and Free Religionists are willing they should!

For a time, the churches may seem to prevail over the Woodhulls and Trains, as slavery seemed to triumph over John Brown. But truth over error—honesty over dishonesty—is ever "marching on."

What a truly great, good and wise man would have not done.

On the first reading of the WEEKLY of November 2, it was clear to every common-sense mind that Mrs. Woodhull and her sister were really insane, or that her charges were mainly true. Had the first been true, five words from Mr. Moulton, Mr. Tilton, Mrs. Stanton, Mrs. Davis, or even Mr. Beecher—which the entire press was ready to circulate—would have killed the whole thing, and Mrs. Woodhull's influence for harm with it. There was no need of arresting or meddling with her; it was better and wiser not to. On the other hand (those charges being substantially true), for Mr. Beecher or Plymouth Church to hope, by any means, to long break or even much lessen the force of the blow, was absolute insanity—was real madness. As well cause the waters of Niagara to run up stream.

This did not come suddenly upon Mr. Beecher. Then why was he not prepared more wisely to meet it, unless "whom the gods intend to destroy, they first make mad?" Had the whole thing been planned by the Liberals they could not more effectually have aided the Liberal cause. Persecuting women will never become popular in America. Mr. B. and the Y. M. C. A. are very Samsons in pulling down the Christian churches.

Brother and sister Spiritualists, think what you must of Mrs. Woodhull. But I tell you she has represented free speech and a free press in chains. And you who designedly and from choice ignored her while in that jail and in those chains, will yet, and justly, drain the cup from which she was forced to drink.

And I charge you, when mental freedom is fully secured, do not say, as the churches do touching the freeing of the slaves, "we did it." Your course will never do it. Peter could say, when the Great Reformer was before Pilate, "G—d d—n him, I do not know him." (The Book says "Peter began to curse and to swear.") Then he sheds a tear, and aspires to be chief among His Apostles. The Peters can never do much to reform the world; they may make a good foundation for despotism.

STOCKHOLM, N. Y., March 18, 1873.

[From the Sandusky Register, March 19.]

DOES MRS. WOODHULL RULE THE NATION?

BERLIN HEIGHTS, March 11, 1872.

Editor Register—Will you and your readers pardon the preposterous proposition and bear with me while I answer the question in the affirmative. Ideas, not men, govern; men are but instruments and effects. One need not sit in a presidential chair to rule a State. John Brown's throne was the scaffold. Greeley's body lies moldering in the grave, but his soul still speaks from the *Tribune*. Victoria Woodhull today, better than any other person, represents the tendencies of the hour, and is consequently prophetically, if not literally, the leader of America.

Hold, and let me prove it by specification. Victoria leads the Free Lovers, the Free Lovers lead the Spiritualists, the Spiritualists lead the Infidels and Liberal Christians, the Liberal Christians lead the Orthodox and Conservatives generally, and they are all tending toward her extreme statements of social law. That she leads the Free Lovers—the raw recruits—will be admitted. That she leads the Spiritualists is attested by the logic of the situation. She is the twice chosen head of their national organization. Not that she represents all in a special sense, but majorities rule with them, and there is no reason for their overlooking the "few but conspicuous" patriots, the shining exceptions among them, except that they are exceptions to the common faith, and therefore unpopular.

If we go back to precedents we find the predecessor of Mrs. W. in the spiritual headship, a pure-blooded R. R. R. (Radical Ready Relief) in the person of H. H. M. Brown, a warm supporter of the present incumbent. And of the spiritual papers there is only one that theoretically opposes her doctrine, while the great "American Spiritualist" fell so desperately in love with the incendiary WEEKLY as to die through the ardor of the embrace. Spiritualism is thus fully committed to the great Agitator, and Liberal Christianity, as represented by Tilton and Beecher, forms the next link. The one is the chosen head of the Radical wing of the woman suffragists, and the other of the Christian Conservative wing.

That Mrs. W. leads or has led Tilton, no one who has read his biography of her will doubt. She also leads Beecher in all but open avowal of principles. The silence of the different witnesses cited by Mrs. W., the attitude of Mr. Tilton, settles the fact that there is a fearful something at the bottom of it. The man who never shrunk from expressing his convictions before would not stand paralyzed in the presence of such charges, when a simple denial, certified by all parties cited as witnesses would crush the woman at once. Till this is done the statement of Mrs. Woodhull that he is a timid disciple of theirs, must hold good. If Christianity would have the "ungodly" think otherwise let them unite with the *Advance* and Mrs. Woodhull in demanding an investigation.

And the status or motive of the accuser is not the thing at issue. Whether ambition for vulgar display, or revenge for the lampoons of the Christian Union, and the "obscene" cuts of the illustrated story, "My Wife and I" (written as the author claims to show the difficulties that her set of radicals had to meet with from the indiscriminating public in classing them with the "illuminate"), or a desire to make money by blackmailing—whether any or all these were the cause, is not the first question. Are the charges true is the issue that must be met, and till it is met, fairly and squarely, Plymouth Church may indorse, and the Christian Press and Young Men's Christian Association follow suit, they only divide the responsibility and share his fate without averting it.

As the case stands, Woodhull is master of the situation. She commands the spiritual militia—three to eleven millions they claim—while all the solid men among them, who have sought to hold her to her "sphere" by clasp hands across her telegraphic lines, have succeeded in being lifted from their moorings, as so much "inertia overcome," so much

ballast to her balloon, so many tail-tags to her "celestial kite."

Mr. Editor, perhaps you don't know it, but I'm a medium! The spirit of Father Abraham is upon me, and hit or miss, I must tell a story. When a boy I was one day breaking a pair of very young steers. Seized with a fit of curiosity, laudable in its inception, but fatal in its termination, I yoked them at one end before unyoking them at the other, by tying their tails together. I thought that if the knot held and the tension became unbearable, their brute instinct would teach them to stop pulling, but to my surprise, the more it hurt, the more these calves pulled and bellowed! And before I could gather my wits to apply the Alexandrian solvent, the line parted, and one of them went down to history as the "stump-tailed steer," whose extreme taking off remains a mystery to my father to this day. Now, it seems to me that some of our Spiritual brethren in their frantic attempts to disengage themselves from unsavory entanglements use their legs, lungs and wind with about as much judgment in the adaptation of means to ends as these calves used. I beg pardon. Little things are sanctified in the great whole by the dignity of use. That I never stick a fly except to point a moral.

Mrs. Woodhull has a mission and a commission no one can doubt who sees how admirably her chariot wheels adjust themselves to the grooves of the times.

Mr. Editor, let me call attention to the fact that in advertising Mr. Tuttle's "works" through his last communication, you failed to give their price! Let us know how many volumes he has written and how he sells them by the pound, and how much they all weigh. How could one know the just amount of consideration to give his arguments without these prior facts for date?

A word to "Cesar." You say, "were I a minister I should like such material as Berlin furnishes for a church." Now why not be a minister and gather the unhoused multitude in to hear you! "Aspiration proves ability," and such material would prefer perhaps a priest of the Melchisedic order. Try it. Berlin has enterprise. The pastor of the "First Baptist Church of Berlin Heights," failing to reach Henry Ward Beecher by letter with his Macedonian cry, went to Toledo to meet him "face to face" and urge the fitness of his coming. He reports that he had the same success that Moses had in meeting God on a time. But he has faith that if he could get his letter to him, he would come this time. And so have I. He's ticketed for Berlin Heights, "stop over" where he will! And it is in nowise certain whether his present position on the road is more due to the arguments of Andrews, the fascinations of Woodhull or the persistent will of the erratic deacon.

The active, aggressive, cumulative forces support Mrs. Woodhull. The dormant conservatives are plastic to her touch, fighting her with words, but giving in constantly to her demands.

The Church, emasculate of Christian vigor, energetic only in usurpation, has left the citadel of social life a prey to all manner of outlaws; and ambitious to lose what little power it still has, is laying violent hands on political prerogatives and plotting to overthrow the liberties of the people, by enforcing on others their own godless forms.

Our loose system (?) of divorce is simply free love legalized. And if it is right in principle, the same principle will compel the acceptance of Victoria's last plank. Jesus Christ, Horace Greeley and the Catholic churches denying the premise, escape the ultimate, making society the unit, they preserve it by ruling out divorce as the devil's entering wedge. R. D. Owen, Victoria Woodhull and Hudson Tuttle make the individual the unit and the State Legislatures, from Connecticut to Indiana, proceed to legislate for the omnipotent integer—by getting out of his way.

The most far-sighted of American statesmen said thirty years since, in grappling with Andrews, the incipient "Pantarch": "Your principles are loose and disorderly. They open the flood-gates of vice; and discord, disintegration and wretchedness will follow in their wake!"

"Your principles," replied Andrews (I quote from memory), "if you are a Protestant, are the same as mine, and tend logically to my position. Reject the premise or accept the result. I appeal to the spirit of the age." And the spirit of the age lit on the banner of Andrews. He who spoke for peace and home and family lies in the dust, while the genius of disintegration, in the form of a woman, stands perched upon his grave, and with bony finger points to the annihilation of marriage—the final proposition of Protestantism.

What then? When we have "reasoned to the end," when we take the last step practically that we long since took theoretically, when the initiatory blends in the final, when the gathering momentum brings the ship of state to the open jaws of the maelstrom, and our natural religion lands us in a natural hell—what then? Shall we hug the sulphurous flames and say, "this must be good for me got here logically!" Or shall we postulate and say, that must be bad "logic" which leads to such results? And if we agree on getting out of hell some way, then what way?

It is in good reason, Mr. Editor, that you and your correspondents are questioning the countenance of Old Rome. The days of protesting as an avocation are nearly over. If Protestantism can do nothing but play the Ishmaelite, she had better go home to her mother. And she will. Behind the need lies a must, mathematical, historical, imperative. No nation long tolerated anarchy! No law, mob law and the iron heel follow in quick and painful transition. We have reached the first stage, no principle (but lawless individual) death (moral), on the pale horse! Hell follows after; then hell's regulator! The Almighty American—I—has one alternative. To adjust himself or be adjusted, to unite with his equal, and become, as we, or fall into line under a despot and have a little of the I's taken out of him by a greater I. Just now he is "damning" the prostitute" as vigorously as he once damned the "nigger." The time came when the nigger damned him, and he was compelled to choose between the negro as equal, or Napoleon as master.

Our social Mexico is already made, and our religious Bonaparte stands ready. The pompous I aforesaid can recognize the woman in the "prostitute" and marry her for life as an equal in all respects, or he can keep on damning her till she damn him. This is the "prostitute's" hour. The next is the woman's or the Popes. Which? VINDEX.

A REPLY TO "S."

A writer in the WEEKLY of April 19, presents substantially the same view as the above, and as bearing on both communications, the following exceedingly simple propositions are submitted:

1. A man may be very good in a great many directions, and yet just as bad in as many more. This is not only a possibility in nature, but it is also a fact, patent to our perception every day of our lives.

2. Every particle of our trouble with Mr. Beecher, has grown of the fact of his being so good in many respects, for if he had not been he could not have so harmed us. No bad clergyman, none but one who had commended himself to the public as pre-eminently good, good almost universally, could ever have had the influence to carry this high-handed outrage against the WEEKLY, Woodhull, Claplin and Blood, and the rights of the whole people of America! Does that not come home like a flash?

3. Mr. Beecher in effect, is all this of evil that is represented, yes, and more.

4. Yet this does not prove that he should not some day be a great leader in our cause, nor that, as an inevitable necessity, he will not be. While Henry Ward Beecher lives he will lead, and sway the world as almost no other can. The only question is, in what direction? On whose side? In other words the question is, What is going to become of Henry Ward Beecher? This man who has been almost unequalled, even to doing all this—what of him for these ten or twenty years to come? He never will go back and satisfy the blue religionists, for them he never has satisfied. He never will be restored to stand well where he has stood, for that, after all this, is simply out of the question. He must, and he will go ahead—nothing else is possible to him. He will teach and defend freedom—just what we are doing. Then he will not need to lie, nor do such evil, for he has only done all now because he has needed to. In other words, he will be a better man, and woe to those who object! And then his mighty power and unequalled advocacy will make him a great leader, such a leader as we all shall be glad of, one to win multitudes over to our faith, for, all of us together, we shall not win men too fast. Shall we? A great leader, then, not necessarily the leader. Victoria C. Woodhull and the rest remain! But if Henry Ward Beecher could lead them, they would be the first to say, Amen—for the cause sake they would say it—oblivious of all this injury he had done them in the past, so nobly they would say it! But, in that sense, Henry Ward Beecher can never lead, for he never has—pilots have always preceded him.

5. "But Mr. Beecher is sensual!" That is his business, and that of the women electing his caress. What right have you to sit in judgment on his or their nature, more than they on yours? But if Mr. Beecher is sensual, freedom is the only thing that can cure him. Make all free, make it a question of universal choice, with mutual love conditioning that choice, and the two things—experience and love—will refine any man, of grossness, elevate him to a higher plane.

6. That is the first great principle of all, Freedom, on which at all hazards, and in every possible case, we are to insist, as never, no, never working evil, but always and forevermore, only good. And this is the real question to be discussed; if you believe in Freedom, you accept all else; if you do not accept all else, you do not believe in Freedom.

JOSEPH TREAT.

THE MAIN ISSUE.

Dear Sisters—In the exercise of a privilege or right belonging to all men alike, whether learned or unlearned, if only capable of uttering words easy to be understood, or prompted by a sense of duty that may not, innocently, be shunned—for one or other of these reasons, or a combination of all, I feel constrained just now to say something more or less to, at or about the "reverend citizen," "Plymouth Church divine," or "Pet of Brooklyn"—Henry Ward Beecher.

Pre-eminently learned and talented, or at least universally, almost, so estimated—and good, pre-eminently, so estimated also by some—standing fearfully and proudly above all of his peers, upon the very pinnacle of the temple of latter-day saintly fame—idolized and worshiped as no other man is or has been, save the one he calls Lord or Divine Master and Redeemer, and whose ambassador (the clerical term) he has the impudence to pretend to be, in the face of facts that give the lie to his assumptions. I, notwithstanding, find this gentleman (?) publicly arraigned as an ADULTERER! and as silent under the arraignment as if entirely above the reach of his accusers, and vauntingly demanding acquittal because of a reputation for sanctity or purity, now known, or believed to be, as falsely as hypocritically acquired.

But, about the most marvelous element of the whole affair, however, seems to be the singular and simultaneous unanimity with which the, almost, entire press of the country—secular, religious and infidel—have disavowed and ignored it; and when noticing the subject at all, doing so only with the evident design of protecting Beecher against reproach or condemnation, and of shamelessly villifying his accusers.

Thus far the success of their effort has been rather apparent than real, and controlled, probably, by an instinctive dread that each and all may or will be involved in a like exposure ere the demands of universal justice can be satisfied. And thus will it be in the end.

Your correspondent, dear Sisters, is not inimical to the "REVEREND CITIZEN" in any personal sense; but he does heartily despise the character he manifests and the spirit he represents, be they natural or inspired, and claims the right, as good and large as his own, to decide upon the guilt or

innocence of any party, including himself, upon evidence, either direct, positive or circumstantial.

Notwithstanding this claimed right, however, he prefers, in this case at least, to summon a competent witness to the stand, to the end that there may be no possible misjudgment, and therefore he calls upon you, Henry Ward Beecher! What say you? Are you guilty or not guilty, as charged in "the Beecher-Tilton Scandal" paper? And you have no more right to ignore the question, nor have the legal powers the right to allow it, or you to escape arraignment upon the charge, than in the case of any other criminal. You are a professed minister of the gospel, and whether such or not, you are, like every other man charged with the commission of crime, amenable to public law, neither your calling nor your elevated position in that calling affording any reasons for exemption to you from such amenability, rather do they constitute an aggravation of your offense and the greater reason why you should be COMPELLED to show your hand.

The same law that says thou shalt not kill says also thou shalt not commit adultery, and you are as fully bound to answer for your violation of law in the one case as the murderer is in the other. If not, why not?

There is a law which forbids the publication of obscene literature, etc., and a law, too, forbidding such acts as constitute the basis for such publications. Now, I wish to know why the vigilant Comstock should not be required to drag to light the actors of the obscene acts as well as the describers of such acts? Is it because the crime of describing an act is greater than that of its commission?

If it be said that there is no evidence by which Beecher can be convicted, my reply is that many a man has been hung upon circumstantial evidence not stronger than can be produced against him. Besides, all of his late acts read like confessions of guilt.

Let the proper public law officers do their duty, and with the assistance alone of that Protestant Jesuit, Comstock, we shall soon touch the bottom of fact in this matter. At least so thinks your fervent friend and brother, S.

SOCIAL EXPERIENCES.

THE MURDER OF INNOCENTS.

One-half of all the children born, and in some sections of our country more than this proportion, die before they reach their tenth year. The marriages that produce this disease, suffering and death in children are legalized and Christianized. The State-house and the church sanction such unions and such births, but neither can put aside moral laws. Temperamental adaptation must exist between the parents or they will utterly fail in begetting and giving birth to healthy children. If one or the other of parents are diseased they will still produce healthier children than can healthy parents who are not adapted.

Such adaptations and temperaments are fundamental and constitutional, the parties to such false unions cannot create a desired adaptation in their present relations. Nothing remains for them but sexual abstinence, separation, or sickness and death for themselves and their children. Brothers and sisters could no more violate the principles of perfect sexual union than do many of the married to-day. The one would be legal incest while the other is moral incest.

EXAMPLES.

Mr. and Mrs. B— have been the parents of twelve legitimate children, all but three have died, and these three enjoy but indifferent health, while the parents are healthy but not adapted.

Mrs. M— has within the last twenty-five years made some eight or ten unsuccessful attempts to give birth to living children. They were all either born dead or born with such conditions as to insure death in a few weeks. The parents were legally married and are healthy. Instances of this kind are all about us in "good society." Happiness begets happiness. Parents happy in their sexual, magnetic and spiritual relations will give to the world joyous, healthy and spiritual children. Should we not reverse the old saw, "be good and you will be happy," and put it thus, "be happy and you will be good." Institutions are binding the sexes in unhappiness; better be happy if the church and the State sink. L. K. JOSLIN.

WASHINGTON, April 16, 1878.

Mesdames—You have devoted a column in your WEEKLY to the exposure of matrimonial infidelities and invite contributions. I therefore take the liberty of referring you to a case, which by reason of the illustrious character of the person most seriously concerned, will point your moral about as perfectly as any that ever occurred in all the tide of time. Read the 11th and 19th chapters of "Lamon's Life of Lincoln," and you will see the gentlest hearted man of his age chained to a woman as coarse as she was imperious, and in his ceaseless writhings and torments you may trace some of the horrors which inevitably attend the operations of the unnatural system called "marriage."

By the way, this great man declared in favor of female suffrage as far back as 1836. (See Lamon's Life, p. 186.)

Yours truly,

TRUTH.

THE PAGAN BIBLE

Is now about ready to be distributed. Therefore send in your orders. The proposed first edition is already nearly exhausted, and if you delay giving orders until after the edition is off the press, you will be obliged to wait for the next edition of this most thrilling and sensational book. Price, 25 cents; or \$15 per hundred.

LET marriage, genuine marriage, be always regarded as honorable, but never let womanhood be dishonored by having marriage presented as a speculation, a trade, a means or expedient for obtaining a home, a position, a support. Let marriage and womanhood ever receive the honor due them, and woman then in single or married life will always be true to herself and to all around her, in being true to the divine image impressed on her soul.—Exchange.

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NEW YORK, SATURDAY, MAY 10, 1873.

INSTRUCTIONS TO CORRESPONDENTS.

In writing to us the following rules should be observed :

- 1st. Every letter should be plainly dated—town, county and State.
- 2d. When the letter is to contain a remittance, which, if a check or money order, should be made payable to Woodhull & Claflin, the necessary explanations should be introduced at the head of the letter; a failure to observe this rule subjects the person in charge of that department to much needless reading to find out what it is all about.
- 3d. After definitely stating all business matters, and especially if it be a renewal or a new subscriber, then should follow any friendly words, which we are always happy to receive from all.
- 4th. We request those who send either articles or personal letters intended for publication to write graphically and tersely. The necessity for this will be apparent when we say that we have already in "our drawer" enough personal communications, full of words of hope, cheer and comfort to fill a dozen papers. Many of them we shall be obliged to pass over.
- 5th. All letters should close with the signature of the writer in full; and it should be plainly written. Many letters that we receive are so badly signed that we are obliged to guess at what the writer's name may be.

TO SUBSCRIBERS.

Bills for subscriptions that have expired are now being sent in the papers weekly. We specially request that all who receive them will reply to them at once. The bills are made to show what is due up to date, and also a renewal for another year. Those who do not wish to renew will please remit what is now due and order the paper discontinued. Those who wish to renew may either send both these amounts or simply a renewal for one year, or three dollars, upon receiving which a receipt for same will be returned. Again permit us to say, Do not delay doing one or the other of these things *immediately*.

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.

SPECIAL AND IMMEDIATE TO EVERY READER.

To every reader of the WEEKLY who is interested in the great questions regarding social reform, that have been launched upon the public for discussion by the various phases of the Beecher-Tilton Scandal, and the several side

issues that have grown out of it, we desire to say, that the present indications make it almost certain that the culminating point in this great social drama is rapidly approaching; indeed what we have been able to present in this and the last issue make it evident that it is just at the door, liable to fall any day.

It therefore behooves everybody who is interested in the decision of this question to do their utmost to spread the WEEKLY before every radically-inclined mind of which he or she knows. We expect, indeed, that the very next issue of the WEEKLY will alone be worth the price of the entire year's subscription, as was the number of November 2d. Let every reader then decide to send us at least one new subscriber for the WEEKLY, to begin with the next issue; and let every one who has made up a club resolve to double it, for the same number.

Let every friend to social freedom devote one day of the coming week to obtaining new subscribers to the WEEKLY. Do this as a duty that you owe to yourself as well as to the cause, and thus put us in a way to fire a double broadside, which we shall be ready to do very soon.

We tell you that no person who has any sympathy with reform can afford to do without the WEEKLY for the remainder of this year, and you who have read it since we came out of jail can readily imagine why.

More than all this, it is necessary that you give us this aid at this time when renewed efforts are being put forth to crush us and the WEEKLY. We need your assistance more than at any previous time. It may be absolutely necessary that we procure a printing office of our own, in order to insure the regular issue of the WEEKLY, and this we cannot do unless all our friends remember our weakened condition from the various persecutions through which we have passed, and come immediately to our relief. You have all done well, done nobly; but none of you have done as well as you may yet do. Remember that every dollar that comes in to the WEEKLY is used in the WEEKLY, and that we give all our time to it without price; and that we have not only given all our time, but all our means, and that we are now compelled to depend upon our friends to maintain what we have builded up for them.

A few more well-directed efforts, a few more clubs, a few more renewals, a few more payments of past dues, until the great social bubble, compounded of hypocrisy and cowardice, shall have been bursted, and the WEEKLY will be on the high road to independence. As yet it is not quite independent. It requires the assistance of its friends, and they will be measured by that which they afford it. Then let your responses be *immediate* and ample, so that you may say, *I have done my duty*. We mean this in deepest earnestness, and we hope it may not be passed lightly over by a single person who does not desire to see social reform go backward a hundred years.

PREMIUMS TO CLUBS.

In a short time we intend to present the most magnificent schedule of premiums for new subscribers and clubs that was ever offered, as an introduction to which we now present the following:

For every subscription (from one to four) received we will send the WEEKLY one year and one of the dollar photographs.

For every club of five subscribers—fifteen dollars—five copies of the WEEKLY one year, five photographs and one copy of "Constitutional Equality," a right of woman, by Tennie C. Claflin, price \$2.00.

For every club of ten subscribers—thirty dollars—ten copies of the WEEKLY, ten photographs and one copy each of "The Principles of Government," by Victoria C. Woodhull, price \$3; and "Constitutional Equality" (each book containing steel-plate engraving of the author).

For every club of twenty subscribers—sixty dollars—twenty copies of the WEEKLY one year, forty photographs and two copies each of "The Principles of Government" and "Constitutional Equality."

For every club of thirty or more subscribers, accompanied by three dollars for each subscriber, thirty copies of the WEEKLY one year, ninety photographs and one each of the books—"The Principles of Government" and "Constitutional Equality"—for every ten subscribers; and

For a club of fifty subscribers—one hundred and fifty dollars—fifty copies of the WEEKLY one year, fifty photographs, a set of the books and a Wheeler & Wilson Sewing Machine.

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION CONVENTION.

This Association—Susan B. Anthony, president; Matilda Joselyn Gage, chairman ex-committee—are to hold a convention in Apollo Hall, Tuesday, May 6, the twenty-fifth anniversary of Woman Suffrage. As speakers, Lucretia Mott, Elizabeth Cady Stanton, Mathilda Anneke, Rev. Olympia Brown, A. J. Dunnaway, Laura de Force Gordon, Belva A. Lockwood, Elizabeth A. Merriweather, Lavina C. Dundore, Isabella Beecher Hooker, Phebe Cozzens, Catherine A. P. Stebbins, Paulina W. Davis, Mary Godbe, Martha C. Wright, Helen M. Barnard, Maria Mott Davis, Ellen C. Sargent, Elizabeth S. Bladen, Lucinda Chandler, Jane Graham Jones and Mary F. Davis are expected—an array of talent sufficient to convince the world of the justice and the right of impartial suffrage.

INATTENTION TO LETTERS.

No doubt many of our friends who write to us expect answers to their letters, which they do not get; but will they please remember that we have an immense labor, all of which we are compelled to perform ourselves. All the work of this large paper is done by us—something which we will venture to say is not true of any equal number of people upon any other journal of its size. This, together with other arduous duties, keeps us daily from the early hours of every morning until one and sometime two o'clock the next morning to conclude. When this is considered will our friends wonder that we leave any possible letter unanswered? When they shall work as hard and as long outside, in addition to the circulation of the WEEKLY, as we now labor inside to make them profitable weekly visits, we shall be able to employ a confidential clerk to answer all of that class of letters which now remains unanswered.

KEEP IT BEFORE THE PEOPLE.

That the Government which has become nothing less than an agent of the Y. M. C. A. God-in-the-Constitution Christians (Pagans rather), makes use of every means within its power to suppress the circulation of the WEEKLY. One of the latest dodges is that of postmasters in various places who refuse to deliver packages of the WEEKLY to newsmen unless they pay the postage, notwithstanding it is already paid by us at the post-office here, and the package is stamped as paid by the post-office officials. Formerly, postmasters who did not like the WEEKLY, were in the habit of sending the papers back to us as having been refused by subscribers, whose names would be erased from our list. Soon, however, they would complain to us for not sending the paper, when the kind offices of the postmaster become evident. We presume that thousands of the WEEKLY have been destroyed by postmasters, and we have had to bear the blame of irregularity when we have done everything in our power to secure regularity. All these things point to the necessity for the success of the Equal Rights Party, which means equality for all and justice for all.

JOSEPH HOAG'S VISION.

In the year 1803 Joseph Hoag had a vision under circumstances which mark it as among the great prophecies. From this we make the following extracts:

"Then it (dissent) entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of human blood was shed. In the course of the conflict the Southern States lost their power, and slavery was annihilated within their borders.

"Then a monarchical power arose, took the government of the United States and established a national religion, and made all societies tributary to its support. I saw the property of 'The Friends' taken to a large amount, and I was much amazed; but I heard a voice proclaim, 'This power shall not always stand; but write it, I will chastise my church until it returns to its faithfulness.'"

Read this and then see if, in view of the very remarkable fulfillment of the prophecy about slavery and the late war, it is not fair to infer that the attempt to establish a national religion and the Empire is not one and the same thing, contemplated by one and the same set—the Y. M. C. A. God-in-the-Constitution Pagans.

A WORD TO CRITICS OF SOCIAL FREEDOM.

It is well known to every body that, if there is any thing at which we are rejoiced more than any other, it is the pleasure of enticing critics to reply, in the columns of the *Weekly*, to our argument for Social Freedom. But they all fight shy of doing just that, and steal away into the columns of a journal in which they are securely entrenched from all harm behind the editorial fiat of "Nothing from us in favor of Victoria Woodhull in these columns."

Some time ago we attempted to make a reasonable appeal to that editor, and in the kindest manner to appease his ire, but instead of accomplishing our purpose, he made a brutal reply, wholly ignoring the points of our letter, and told a series of lies outrageous enough to shame the Christian Devil himself. It was not necessary for us to write him down as a falsifier, since every body knew, and his best friends admitted, that he had lied.

Since that time scarcely a week has passed without finding in the columns of his paper some article either of outrageous and gratuitous abuse or some professed criticism on Social Freedom, to each and all of which, replies—when essayed as they have been in many instances—have been refused. This has come to be so generally known, that we hold it to be cowardly to write articles against us in that journal, and as dishonest and insincere on the part of that journal to print them.

It is a nice thing for these champions of the present social despotism and damnation to build up these "men of straw," and stand them up for the public to gaze upon, where they know no one can enter to tip them over and show them to be only straw. But we now publicly invite these "Falstaffs" to come out into an open field, and we assure them they will get hit, or at least fired at. Say, now, brave champions of present conditions and foes to woman's freedom, dare you

show your faces in an open field?—or will you still skulk, Bushwhacker style, into an impenetrable fortress, and from thence hurl your mud-balls?

MORALITY AT A PREMIUM.

Our sister city up the river has been blessed by a visit from Christ's obscene representative of this city, the man of many names. It is wonderful to behold the yearnings of soul that this personage has for the morality of this country. Whenever he sees danger threatening to undermine the morals of the community, thither he wends his way and issues his decrees, and straightway every one not having the fear of the God-in-the-Constitution Y. M. C. A. on them comes to grief. When we regard the God-like qualities of this latter-day Christ, we are compelled to inquire: Was not this man also born of a virgin having never known carnal passion—that horrible demon which, according to the latter-day Pharisees, curses all humanity? This terrible curse is so prevalent and so under the ban of these God representatives, that we wonder they do not go to Congress and get that immaculate body to pass a law to suppress it. We presume they will do this shortly, and force humanity to that condition wherein no more mortals shall be born except of virgins, or within the pale of the church.

But this Albany visit of Christian charity developed some strange things about this same church. An Albany paper giving an account of his Christ-like doings says:

"The letters found in this city yesterday are of the vilest character. One of them came from a minister in Georgia, who was in confidential correspondence with one of our renowned doctors, and who believed that he could find ready sale for a large quantity of goods among the members of his congregation."

But this is all for Christ's sake, you know. We wonder that this agent of his should have let this secret out of his "conundrum bag," in which so many similar things are hid away from public gaze. But, like Dodge's tin, these things will sometimes leak out even from Beardsley's keeping. The question is: How many preachers and congregations does this great wholesale dealer in obscene literature supply on the sly, for Christ's sake, to show the elect how terribly the "damned" world is fallen.

But the appetite for obscenity on the part of the clergy is not all in which they excel, as the following from the New York *Sun* would seem to indicate—all for Christ's sake, of course; but how stupid of the courts not to view it in that light:

A CLERGYMAN CONVICTED OF SWINDLING.—BOSTON, April 24.—In the Superior Criminal Court to-day, John Hutchinson was convicted of swindling the sexton of St. Paul's Church, Boston, out of about \$1,800, through a pretended business copartnership. Hutchinson is a clergyman of the Protestant Episcopal Church.

HOW LONG WILL THE PEOPLE SUBMIT TO THIS?

TO THE EDITOR OF THE SUN:

Sir—The relation of some facts concerning the workings of certain detective concerns in this vicinity, may not prove uninteresting. One of the most extensive of these concerns—"agencies" they are called—claims in its printed circulars to be in no way connected with or controlled by any municipal corporation or Government authority. But it has frequently performed work for prominent officers of the Post-office Department in connection with the same, free of charge, and received as a return copies of letters passing through the mails, and which must of course have been opened, copied and resealed by the said officials; thus showing that almost any, if not all, letters—of whatever nature, however sacred the contents, however important and private, or however important their speedy transmission to their destination—may be opened in violation of the postal laws, their contents in a measure published, and the letters detained to a perhaps damaging extent, simply by this detective concern of "high moral principles" representing to the proper parties in the Post-office that the contents would lead to the prevention or detection of crime.

That such a state of affairs can exist at the present day in a civilized country, and in times of peace, appears incredible; but that such has been the case within a very short time can, if necessary, be proven by numerous instances.

It is not probable that a community can be subjected to a greater indignity than this; but this is not all. Telegrams in peaceful times are supposed to be as sacred as the mails; but I am prepared to state positively that numerous instances have occurred where this same detective concern has been favored by the officers and agents of a certain telegraph company with the contents of telegrams of different descriptions—business, family, and general—which they had no more right to divulge than a Post-office employe has to violate the sanctity of the mails.

It will be almost impossible for the people generally to believe that freedom in this country has so nearly departed as it is shown to be by the above statement. Well may the question be raised: Is there any such thing as liberty left the people, when their private correspondence is subjected in the Post-office to the surveillance and espionage of a despicable representative of a still more despicable organization. It is not difficult to conjecture that this representative is the obscene jackal of many aliases, or that the organization is the God-in-the-Constitution Y. M. C. A., whose President not only stands before the country charged with fraud by the late Secretary of the Treasury, but by him also charged with the attempt to squirm himself out of the position into which his greed for gain had led him. If this be the

head, what must the other parts be? Pretty men these are, to be sure, to violate the private letters of the people, under the pretense of detecting crime! Had they not better cleanse themselves—cast the beams out of their own eyes before endeavoring to see if people more honest than they, have not moles in their eyes?

But really, are the people ready to submit to such infamy as this foreshadows? Are they willing that their letters, deposited in the post-offices, and containing their most secret and sacred thoughts, shall be liable to be seized by this fellow of keen scent, for obscenity, and subjected to the scrutiny of his indecently inclined eyes? This is a despotism that would not be tolerated a single day under any monarchy in the world; and yet American freemen suffer it every day and every hour, and have not the courage to even speak against it. Have we become a race of dogs, that we may be worse than kicked and cuffed by such hypocrites? For our part we are disgusted with the very name of Government, when its functions can be prostituted by such wretches to serve their own vile imaginings, and none too soon can come that which shall sweep them clear from the earth. Revolution is the watchword and death alike to all despotism and to all despots.

THE THUNDERBOLT.

A CARD.

Early next week I shall issue a paper called the *Thunderbolt*. It will tear open the "Beecher-Tilton Scandal." It will arraign every great social force that has entered into the late national conspiracy to hide the sins of Henry Ward Beecher. The paper will be largely occupied by an article of my own, prompted and impelled by the highest and most patriotic motives. But word is sent to me that Mr. A. J. Comstock (of "obscene literature") is preparing to suppress my article. I trust this information is false. Bigots will consider the *Thunderbolt* a wicked paper, but there is not money enough on the globe to pay me for writing a line of obscene literature. Not only that, but the very charge is so repulsive to me that I would rather be tried for murder; and I give Mr. Comstock my word as a gentleman that I shall endeavor to gratify my choice in this respect, if he should make one of his illegal descents upon my person, character and property. This course, if no other, will bring the Beecher-Bowen-Comstock conspiracy to a head, and will again secure free speech and a free press in the United States.

EDWARD H. G. CLARK.

Trox, N. Y., April 26, 1873.

—Troy Whig.

[Now, Comstock, Beardsley, or whatever your name may be, here is a man, a gentleman, who defies you. Will you have the courage to pursue him; or does that only stand by you in the case of women? Oh, brave fellow! Here is an opportunity to test your metal. Here is a man backed, as you know, by a dozen of the most eminent men of the country. Try your obscenity dodge with them, and see what will come of it. For once you will tread on people whom the courts will not dare to treat as they have dared to treat women. Y. M. C. A., and you, Comstock, their obscene dog, let us tell you your infamous race is run. If you don't believe it, try it. That's all.]

THE MONSTER SCANDAL IN PLYMOUTH CHURCH.

THE RUMBLINGS PRECEDING THE EARTHQUAKE.—This scandal can no longer justly be called the Beecher-Tilton Scandal, because it has merged into something immensely different from what such a title indicates. Neither is it, strictly speaking, a Beecher-Bowen Scandal, nor yet that with Proctor added, but the whole church—Plymouth Church—is involved; and therefore it has now become the Plymouth Church Scandal, and will hereafter rightly be so considered, as what follows clearly shows:

In our resume of the affair, last week, it will be remembered that we called attention to the attempt made in every direction to distract the public thought away from the real issue—as to the truth or falsity of the charges preferred against Mr. Beecher. That policy has been most strenuously adhered to since; and if the public is to judge of the case from the presentation, ostensibly made by the press of Brooklyn, it must decide that Mr. Beecher is not in the question at all, and that no one has any score to settle except Henry C. Bowen.

Now, while we are no special admirer of this person, we cannot refrain from exposing the shallow pretense that he is the only one who is involved in this controversy; nor from such a summing up of the case as shall put it in its true position before at least the readers of the WEEKLY.

But we must premise even this by another showing which, more clearly than anything else, demonstrates the insincerity, the dishonesty and the duplicity of almost everybody who has touched this case since our issue of Nov. 2d, which first brought it to public notice. Almost the entire press of these two cities, and notably that portion of it that speaks most now, has lost no opportunity to belabor us with epithets for having exposed the fact that Mr. Beecher has been for many years a practical believer in the theories of social freedom, but guilty of no crime except that of hypocrisy and moral cowardice. We have been denominated as "Infamous," "Ghouls," "Vampires," "She Devils" and every other name extant in the language; but not a single abusive word is hurled at Mr. Tilton, through whom the infinitely worse accusation of rape, which, next to murder, by the statutes, is the most infamous of the whole list of crimes, is

made. Nor can this infamy be evaded by saying that Mr. Tilton did not invent or originate this charge, but that that belongs to Mr. Bowen, since, neither did we invent or originate any portion of the charges which formed the basis for the only charge made by us against Mr. Beecher. We only did just what Mr. Tilton has done—give publicity to already existing charges. But the press makes this distinction between the two parts of the case—it makes us Devils and Mr. Tilton only a man—and we can think of no reason for it other than because we are women—the usual reason upon which male domination bases itself.

It will be remembered that last week we printed and commented upon a letter written by Mr. Tilton to Mr. Bowen, in which he (Tilton) resumes the various statements of his (Bowen) regarding Mr. Beecher. Mr. Bowen, in the *Union*, denied ever having received such a letter. But the Brooklyn *Press*, of Sunday, the 27th ultimo, nails this to the wall in the following article:

[From the Brooklyn Sunday Press.]

The End Approaches—Bowen-Beecher Scandal—Effects of the Press Expose—Bowen's Expulsion from Plymouth Church Demanded—Indignation of the Congregation—Will He Resign?

The expose of Bowen's slanders, published in last Sunday's issue of the *Press*, has aroused a storm of indignation and resentment which the old bankrupt will find impossible to weather. The hour of retribution has come, and this creature, who has so long cast an odium upon Christianity and disgraced the church in which he reared his hypocritical head, must now retire from the community which his presence contaminates.

Said a venerable deacon to one of the *Press* reporters:

"I am glad that the matter has come to a point where the villainy of one man and the complete innocence of another can be made plain to the community. Mr. Beecher is a fine man, and the *Press* has done him [an] inestimable service in exposing what it knows of one of the vilest slanders that was ever concocted by a hypocrite."

"Are you prepared to vote for his expulsion?" the reporter asked.

"I am, most emphatically," answered the deacon. "I do not see what other course is left for us to pursue. Some of our members, however, are favorable to the idea of allowing him to resign. As for myself, I believe that Christian forbearance has long since ceased to be a virtue. I favor expulsion."

Reporter.—Have your members taken any action in the case yet?

Deacon.—Well, I don't like to answer that question. Of course, you can see for yourself that they are all talking about it. I will say this much, however, that is, that whatever is done will be done privately. The result will be announced to the public, and I have no doubt at all, sir (with emphasis), will be entirely satisfactory to all good people who detest the propagators of scandals.

An impression seemed to prevail, in certain quarters, that Mr. Theodore Tilton was responsible for the publication of his suppressed editorial in the *Press* last Sunday. When it was explained that he did not even know that it was in the possession of this journal, until it appeared in print, his name was dropped.

It is understood on good authority that a meeting of the officers of Plymouth Church will be held this evening for the purpose of deciding upon the policy to be pursued in reference to Bowen. There is every reason to believe that he will be offered one of two alternatives, viz.—resignation or expulsion.

Mr. Tilton was called upon by a reporter who endeavored to get his views on the scandal.

Said he, "I have nothing to say, and cannot be interviewed." He called attention to the typographical error which made it appear that his letter to Henry C. Bowen was written on June 1, 1871, when it was really penned on January 1, the day after leaving the *Union*. This letter was intended to appear in the *Golden Age* on the Saturday that Mr. Tilton's suit against Bowen was withdrawn.

In the New York *Star* of Monday morning last, an interview between Bowen and a reporter was published. In this interview Bowen is made to say that this letter of Tilton's was "never sent to him."

Miserable equivocator! Wretched liar! Theodore Tilton's letter was conveyed to him by Frank Moulton, a chivalrous gentleman, whose word Henry C. Bowen will not dare dispute. Hemmed in on every side by his accusers; confronted at every turn by the monumental lies which he himself has builded, no avenue of escape seems open to this degraded and fallen man. As yet the columns of his paper have not contained even an attempt at a defense of its editor's misbelief. Reeking with filthy personalities which have no bearing whatever upon the grave subject now agitating the public mind, the attitude of his organ seems proof positive of his guilt. He is the owner of a palatial mansion at Woodstock, Conn. Is it not about time that the old man took a trip to the country?

The people of Brooklyn have not yet forgotten the traditions and customs of their forefathers. Liquid tar is plentiful, feathers are by no means scarce, and substitutes for rails are near at hand.

WE MUST HAVE AN ANSWER?

In yesterday's *Union* there were four columns of vituperation aimed at Thomas Kinsella, but not a word in reference to the Beecher Scandal. What has Henry Bowen to say to our charges? What has he to say to the indignant words of his brethren of the church? There can be no successful dodging of the main issue at stake. The abuse of a fellow journalist is no answer to the indictment which we have drawn.

We are prepared to prove our charges.

Dare Henry C. Bowen deny them?

Can it be that he is a self-confessed slanderer? Can it be that a confession of his guilt, signed by his own hand, wet with his own guilty tears, hangs suspended like the sword of

Damocles—trembling, ready to fall upon his defenseless head?

It is therefore to be accepted as final, that Mr. Bowen did write Mr. Tilton the Woodstock letter, and that he did make all the charges against Mr. Beecher that Mr. Tilton alleges of him; and there can be no doubt, his denial to the contrary notwithstanding, that Mr. Bowen received the letter written to him by Mr. Tilton and delivered by Mr. Moulton, whom we have always regarded as holding the key to the whole matter.

But this knowledge cannot be confined to those three persons—Tilton, Moulton and Bowen. It must be known to Mr. Beecher, and has been thoroughly canvassed among them all. And this consideration brings us back to the original point—the Woodstock letter and what immediately grew out of it. And as this is clearly elucidated in articles in the *Eagle* of the 20th ultimo, we call special attention to them as follows:

THE BEECHER SLANDER.

Mr. Bowen, after finishing his religious efforts in the office of the *Independent* yesterday, sought his home in Brooklyn late in the evening, with the air of a martyr to some secret sorrow. His otherwise fine, open countenance was clouded with grief, and his graceful form seemed bent as by an invisible incubus. He did not care to talk much to any one on the Beecher scandal, but he is understood to have said that "he wished Mr. Beecher would speak," as that would relieve him, Mr. Bowen, of a burden which he is now made, he says, unjustly to bear. The exact significance of this remark neither Mr. Bowen nor his son cared to explain, but as there were only two names used in the conversation that called it out the conclusion forced upon the hearer was that the odium would pass from the sacred person of Bowen to that of Mr. Beecher. They are, according to the letters, the only two parties immediately concerned, and they are concerned in this way, either Bowen lies or Mr. Beecher is guilty. What Mr. Bowen evidently meant to imply was that if Mr. Beecher spoke, he (Bowen) would be at liberty to establish the truth of his slanderous allegations. Of course, reasonable men will look upon this declaration of the local Chaddband simply as another thread in the garment of infamy which is destined to enfold him, but the unthinking may possibly be imposed upon by it, and in view of that fact duty would seem to suggest to Mr. Beecher and his friends the propriety of clearing up the entire matter and leaving Bowen to receive at the hands of an indignant community that scorn and loathing contempt which his actions so justly merit.

COLLECTOR FREELAND INTERVIEWED.

The readers of the *Eagle* will remember that Mr. Henry C. Bowen, after making slanderous charges against Rev. Henry Ward Beecher in the presence of Mr. Theodore Tilton and Mr. Oliver Johnson, of the *Tribune*, agreed to deliver to Mr. Beecher, in the house of Collector Freeland, an open letter demanding his resignation as pastor of Plymouth Church, and cessation of his journalistic efforts for the *Christian Union*. In order that the facts concerning that meeting might be, if possible, ascertained, an *Eagle* reporter visited the house of Collector Freeland last night. The old gentleman was at home and received the reporter with that quiet courtesy which has so long been characteristic of him, but before much conversation had been indulged in it became quite apparent that general silence had been enjoined by some one upon all of the parties immediately concerned.

The old gentleman was evidently sorry that his name should have been in any way connected with the matter, and expressed regret that any meeting in his house should be regarded as of public interest. The conversation which took place pertinent to the slander, was as follows:

Reporter.—Mr. Collector, you have doubtless read the letters recently published in the *Eagle*, in which Mr. Henry C. Bowen, editor of the *Union*, proprietor of the *Independent*, and ex-deacon of Plymouth Church, charges the Rev. Henry Ward Beecher with the gravest possible offenses, and by which he is shown to have agreed to meet Mr. Beecher in your house and demand his resignation.

Collector.—I am astonished that you should have come to see me on such a subject; my policy is peace—peace and good will to all men, and I don't see what good would be done by my talking on this subject.

Reporter.—I called upon you here in preference to your place of business, because the matter under consideration is a domestic not a business affair.

Collector.—Well, understand me, I am not annoyed at your calling, but at the idea of having this matter brought up. I had hoped that the last had been heard about it.

Reporter.—I came here with no idea of interviewing you on the slander, that I am sure your good sense and good heart would keep you clear of; but I desired to ask whether, to your knowledge, Mr. Bowen had, as he promised, delivered the open letter demanding Mr. Beecher's withdrawal from Plymouth pulpit, or whether in this, as in many other things, he has lied.

Collector.—There, I don't want to answer that question. What good will it do? They are both neighbors of mine; the difficulty is all settled, and I want to see it remain settled.

Reporter.—The *Eagle* took this view of the matter: Here is, probably, the most abominable slander ever started against any public man; it is working like a subtle power through the whole social system; it is doing damage to Christianity not only in Brooklyn, but, as the slanderer himself recognizes, all over Christendom. Now one link in the chain of evidence against the accuser, and in favor of the man whom we all honor, can be supplied by Collector Freeland; will he supply it? The *Eagle* believed you would, and therefore I called.

Collector (with tears of sorrow in his eyes).—I can't say anything on the subject.

Reporter.—If the story of the meeting is false you would not be contributing in any way to the spread of the slander by saying so. Now the only question I want answered is this: Did Henry C. Bowen and Mr. Beecher meet here under the circumstances described?

Collector.—My dear sir, as I told you before, I am for peace—peace at all time, and I don't want to say anything on the subject. I believe in forgiveness—forgiveness to my worst enemies, and so believing don't feel at liberty to speak.

Reporter.—You are not more interested in the fair fame of Mr. Beecher than the *Engle* is; we believe him innocent; we believe this whole story against him is a villainous slander that should be throttled and trampled in the dust.

Collector (rather excitedly).—It will be; it will be upset; rest assured of that. The right is bound to come uppermost.

Reporter.—But you don't care to state what you know in order to bring it up.

Collector (the old gentleman again looked at the *Eagle* reporter with tears in his eyes and answered).—As a Christian I cannot.

This ended the interview.

From this it will be seen that Mr. Bowen did meet Mr. Beecher at the house and in the presence of Mr. Freeland, and it cannot, from the conduct of Mr. F., be anything less than preposterous to even attempt to harmonize Mr. Beecher's entire disconnection with the charges with the unwillingness of Mr. F. to make the required denial. Silence regarding the matter, if such an improbable thing were possible, may

divide the responsibility between the two B.'s; but no reasoning mind will be able to accept Mr. Bowen's mission to Beecher, and his subsequent action, and to believe there was no foundation for the charges upon which Bowen demanded Mr. Beecher's resignation.

And this view of the case becomes still more palpable when it is remembered that these things occurred years ago. The Woodstock letter was written 1863, and the interview with Mr. Beecher followed soon afterward; but Mr. Tilton's letter to Mr. Bowen, which was originally prepared to be published in *The Golden Age*, was not written until after the quarrel between Bowen and Tilton, in June, 1871—eight years later. How are we to get over this long period of utter quiet on this matter, and account for its breaking out afresh at that late day, and believe it had no foundation? All that time Mr. Bowen, Mr. Moulton, Mr. Freeland and Mr. Tilton were members of and constant attendants at Plymouth Church.

Now, just here arise several important questions. Why, about this time, did Mr. Tilton cease his worship at the shrine of Mr. Beecher? Certainly not because Mr. Bowen, eight years previously, charged him with rape, since that should have had an earlier effect. And that his absence was both sudden and conspicuous may be justly inferred from the eagerness of Mr. Beecher to be relieved of something by Mr. Tilton's resignation, which was desired. But we may pass this for the present, trusting to the future to disentangle all the knotty points in this now monster muddle. But this question, however, presents itself, and is pertinent now: Why did Mr. Bowen demand as the price of his payment to Mr. Tilton what was justly his due, the return to him of this same Woodstock letter; and why was a commission of Mr. Beecher's friends called to arbitrate the case, when it had already been brought before the Courts? Was there a fear that all this matter would come out in Court, and in such a way that it could not be controlled? Evidently. But why should Mr. Beecher's friends have constituted the Commission? Evidently, again, because his interests were at stake.

But when some of the persons who composed this commission, known friends of Mr. Beecher, are found giving bail for Mr. Bowen when he is sued by Mr. Field for libel, it seems a strange contradiction, utterly beyond explanation. These persons saw and read Mr. Bowen's Woodstock letter, and are aware of the merits of the controversy between him and Mr. Tilton. How, then, can they, as friends of Mr. Beecher, become the sureties for Mr. Bowen? Christian forgiveness, even in Plymouth Church, does not extend to that length of charity, else, then, there is no sin, and the Church either falls to the ground a mass of magnificent ruins, or bursts like a bubble having no soul, since if next to the most heinous of all crimes—rape—may be either committed or charged, which is equally heinous, if untrue, with impunity, where is the use for law or penalty; where is there judgment or recompense.

Perhaps, however, there is an explanation of all this; and when we remember a recent Friday evening's saying of Mr. Beecher, we may plausibly conclude that we have the key to it. In speaking of friends, when in need, he said in substance: "If he were in any great difficulty which required staunch friendship that could not be alienated, he knew of fifty men in his congregation upon whom he could rely." This is equal to saying that it made no difference what his difficulty might be, he knew of fifty members of his congregation who, from equally great trouble, would feel bound to stand by and protect him, and therefore he could confidently rely upon them to stand by him. And are they not doing it grandly in this great difficulty in which Mr. Beecher is now precipitated? He did not make an idle boast. Indeed, it seems that he might have included every member of Plymouth Church, since none of them have even asked—are these things so? And it is not now a "nameless animal" that, in its own peculiar way, has covered him with a peculiar odor; but one of the shining lights of Plymouth Church, who, on extraordinary public occasions, weeps upon Mr. Beecher's neck.

And this marks another and a grander departure in the new social order than that which we have already claimed as applied to sexual morality as follows: "The scene which Plymouth Church has enacted has been one of the most magnanimous ever manifested. Its members have said to Mr. Beecher: Whether these allegations are true or false, we do not feel bound to inquire. We believe in you, Henry Ward Beecher, and we abide in that belief."—*From the Speech "The Naked Truth."*

But now they have gone a step beyond all this even, and by their non-action say: Whatever you may have done; whatever crime, even murder, that you may have committed, we do not feel bound to inquire. We only know that the party murdered does not appear against you, and that is sufficient for us. We will not pretend to sit in judgment over you. We cannot tell what may have caused you to do this, that or the other. We did not create you, nor you yourself; therefore neither we nor you are responsible for whatever act you may have committed. All that we as consistent people can do is to stand by you as an individual, and though we may not approve of all you do, as a rule for our own conduct, nevertheless we have no power to sit in judgment over you; and if we do not approve of what your inherited capacities, education and surrounding circumstances make inevitable in your action, we must endeavor to surround you by different circumstances, so that different results may flow. In a word, we are not wiser than your Creator that we should essay to

dictate to you regarding what manifestations may occur through your organization, since we have neither the power, capacity or right to do anything of the kind.

Logically, this is what Plymouth Church says to its Pastor in refusing or neglecting to cause an investigation into the charges which are admitted to have been made against him by Henry C. Bowen. And this thesis or system of ethics has been diligently advocated by Mr. Beecher upon almost every recent occasion in which he has spoken publicly. In his last Sunday evening's discourse he was peculiarly earnest in his advocacy of this system: "No one should go back to even inquire into the sins of the past."

"There were sepulchres where men buried things. These places were Aeldamas, Golgothas—ghastly with bones. Men had no right to cherish these loathsome and sepulchral memories, or to make them obstructions to a new life. The way forward, even to a thief on a cross, was the right way. No man had a right to make such use of the past as should bring up spectres to the conscience and blur the common sense. It was not well to dwell on one's sinfulness. It was wrong to look back on the sins of youth, of manhood, of later life, and take the effluvia that came from them as a means of grace. When men repented once, their sins should drift back, sink, and be forgotten. The old sins of Christian men—where were they? God said, 'I will remember them no more.' And if God had forgotten them, what right had any man to remember them and rake them up? Every man knew that every man was a sinner. Let these things, then, be forgotten, and man's life be forward. Let the wrongs done go down and be buried. Men should not walk with the gibbering ghosts of the past. They were bad company."

There were none who deserved more sympathy than those who had been born deformed. Their lot was the hardest of all—obliged to wear a body which attracted the eye, and if it did not excite positive mirth or disgust, at any rate called forth pity. It was assuredly a dreadful fate—to stand outside the ring of happy, joyful children; to be cut off from the vigorous sports of youth; to be shut out from the fascinating circles of manhood. The malformed man or woman must be very strong mentally, indeed, to grow up under such circumstances and not feel soured by them. But it was the duty of such not to look back; they were not to repine and say, "Oh, that I had had such a chance as so-and-so." Would repining tears water a dwarf and make him grow? They must let the past go. Their life lay before them. You could not tell from the rough, ill-shapen oyster how beautiful the pearl was that lay within. The poorest, lamest, most diseased, most wretched, had this secret of God with them. "It doth not yet appear what ye shall be."

The great Public, meddlesome and intrusive as it will always be, will not refrain, however, from asking, Why does Mr. Beecher preach such a system of morals just at this particular juncture, which is so entirely different from that advocated no more than six months since? Is it Mr. Beecher who desires grace?—or is it Mr. Bowen for whom he asks it? Is it possible that it can make any difference with so great a man as Mr. Beecher is on all hands admitted to be, as to whose ox it is that is gored? And the public which asks these questions is not altogether without the right to do so, since, as Mr. Tilton so pertinently said in a recent editorial in the *Golden Age*: "To think one thing and say another—to hold one philosophy in public and another in private—to offer one morality to the multitude and to keep another for one's self—is a degradation to no man so much as to a minister." This is what we denominated as hypocritical and cowardly in Henry Ward Beecher; and now Mr. Tilton repeats our indictment, and adds to the same a "plentiful lack of conscience." And the great public will not hesitate to ask, What say you, Henry Ward Beecher, to this second indictment upon the same charges; are you guilty or not? Nor what say you, Plymouth Church, to the charges; does Mr. Beecher practice one thing and preach quite another? And if so, we say, will you, Plymouth Church, still ostensibly insist upon the continuance of a system of morals to which yourselves do not conform, but which almost compels your pastor to remain the coward and the hypocrite, instead of openly and at once coming up to the magnanimous theories advocated by Mr. Beecher in his recent sermons, and thus permit him and you to seem to be what in reality you are—the advance guard of the new social dispensation? and thus range alongside of those already in the great conflict for individual freedom and individual responsibility.

In view of all this, we feel constrained to recall the judgment to which we arrived in the original article which has led the way to the almost terrific stride made in the direction of human rights:

"The age is pregnant with great events, and this may be the very one which shall be, as it were, the crack of doom to our old and worn-out and hypocritical and false social institutions. When the few first waves of public indignation shall have broken over him, when the nine days' wonder and the astonished clamor of Mrs. Grundy shall have done their worst, and when the pious ejaculations of the sanctimonious shall have been expended and he finds that he still lives, and that there are brave souls who stand by him, he will, I believe, rise in his power and might and utter the whole truth. I believe I see clearly and prophetically for him in the future a work a hundred times greater than all he has accomplished in the past. I believe, as I have said, a wise Providence, or as I term it and believe it to be, the conscious and well-calculated interference of the Spirit World, has forecast and prepared these very events as a part of the drama of this great social revolution."

THE BOWEN-BEECHER BUSINESS.

WHY PLYMOUTH CHURCH SHOULD TAKE ACTION.

To the Editor of the *Brooklyn Eagle*—I admire the courage of "Proven," and almost believe him to be justified in his verdict. He does not stand alone. Thousands, tens of thousands think as he does. Can they be blamed? No, verily. Dark as the character is which the *Eagle* has drawn of Henry C. Bowen, it is beyond the belief of any man that one so acute as he could imagine, still more give utterance to,

calumnies so vile without having some foundation for them. Whence now this reticence on his and Mr. Beecher's part? Did they both at the memorable meeting at Mr. Freeland's house take an oath of secrecy? If they did it cannot avail them. The public demand and will have the truth no matter on whom the "thunderbolt" may fall. There is something to tell, let it be told. Ministers and laymen must here be brushed aside. Dearest than either is purity and truth. The silence of Mr. Freeland is significant; what does it imply? It implies that guilt riots not alone in the pew. Is this a harsh estimate? By no means. If it hurts any one, no matter who, he has the power, if he will exercise it, of reversing the judgment and fixing the criminality on the slanderer. It is little to the credit of Mr. Beecher, if he is innocent, as we hope he is, that he should have retained in his church so gigantic a defamer; and it is just as little to the credit of Mr. Bowen, if what he said is true, that he should have covered up so foul a crime. Looked at in any way it shrouds in disgrace the discipline of Plymouth Church, and proclaims to the world that wealth on the one hand and position on the other led to what might be expected in a political club, but never to dream of seeing enacted in a Christian society. The duty lying on Plymouth Church is imperative. They cannot shrink from it without casting aside the laws which bind them as a church of Christ. The eyes not alone of this city, but of the country, are upon them. The *Eagle* has carried the news of this scandal far and wide. It can no longer be kept in darkness. The broad light of day must unfold to men's eager gaze the truth or falsehood of laymen or priest, so that punishment may descend on the wrong doer.

And here it is right to say that however soon the church takes action, they will deserve no credit for that action. The credit lies with the press. [WHAT PRESS?] The motive, therefore, of the church is not a pure one. When action is taken—if taken at all—fear, not purity, will be the motive. This must not be concealed. Credit must not be given where no credit is due, and if this seems severe to Plymouth Church the severity is self-inflicted, and if bitter may prove wholesome. There is but one road to travel in this matter—the royal road of honesty and sincerity. With these purity can be preserved; without them evil may be tolerated, and guilt go unpunished. Let the members of Plymouth Church open their eyes to the ground on which they stand, let them ask, and if necessary demand, a fearless examination. This will purify their own atmosphere, silence the fault-finder and show to all the reality and vigor of the law by which they are bound.

The press represents society, and the indignation of society represents and makes credible the wrath of God. The conscience of Plymouth Church slumbered until aroused by the press, but once aroused let it do its dreadful work, and let its anger be the type of coming doom. A guilty man, if penitent, should be pardoned; but "it may be part of his terrible discipline here to retain the stamp of past guilt upon his character, causing him to be avoided, though forgiven."

One word more. God is no respecter of persons; Plymouth Church is. Had Henry C. Bowen been a poor man and Henry Ward Beecher an obscure minister, how quick would have been the investigation—how swift the punishment! And just here is the dark spot on the character of Plymouth pastor. That spot he may explain, but never can wash out. In loving the darkness he has inspired many even of his own hearers with doubt, and tarnished that transparency of character for which once he was so distinguished. PAUL.

"A FRIEND OF RELIGION" ON THE SITUATION—HE DEMANDS THAT MR. BEECHER "SPEAK"—CAN THE CLERGY KEEP SILENCE?

To the Editor of the *Brooklyn Eagle*—Whether it were wise or not to agitate the subject, it is now too late to decide. Your several articles on the Bowen-Beecher Scandal, some most direct and pungent, have awakened a most painful interest, and the religious heart is appalled and bleeding at the spectacle.

It is the faint whisper or open talk in the family circle, on the street, the ferryboats, on 'Change, or wherever friends may meet, saying, "Do you believe it? How do you get over Tilton's letter? Why is it not denied by authority?" and the feeling so increases that it will be impossible to keep it pent up much longer. It is, too, like standing over a volcano. Can the clergy of Brooklyn afford longer to keep quiet? We believe Mr. Beecher, who is not the property of Plymouth Church alone, but of the whole country, to be innocent. Then why not establish that fact before the world and let the infamy rest on the foul miscreant who has so outraged the heart of Christendom? If this cannot be done, then he in his high estate must fall. It is true or it is false. We must know which. The whisperings of years gone by in regard to the illness and death of a gentleman on the Heights had died away as idle scandal, yet it is now revived, and since the published interview of Mr. Freeland, who only embarrassed the case, the people are more weighed down with grief than before. The reality cannot be darker than the suspicions. If Tilton's letters are not authentic, why are we not told so? Now the ministers of the gospel in Brooklyn owe to themselves and to the cause of religion to arouse and trample down the foul calumny, or falling through cause, then, however sorrowful, however dark, the blow must fall. No man's position can protect him in this sacred office under this weight of shame. The higher the standpoint the greater the fall.

A FRIEND TO RELIGION.
—*Brooklyn Eagle*, April 9.

THE PAGAN BIBLE, shortly to come from the Press, contains what everybody wants to know about the Train Muddle; or The Big White Elephant of the late attempt at a Public Menagerie. Orders for any number, from one to one million, promptly filled from this office. Price 25 cents, or \$15 per hundred, C. O. D.

BEAUTIES OF MARRIAGE.

ARGUMENT No. 5.

George Scheiffin, a wife murderer, whose trial closed on Friday, 18th ultimo, was saved from the gallows by the able and eloquent defense he had at the hands of Counselor Wm. F. Howe, who, in this case, must be accorded the credit of saving the State from again disgracing itself by a victim on the gallows. Had this man been tried two years since nothing could have saved him. As it is he gets imprisonment for life. Had this been a woman who had killed her husband, even Howe's eloquence could not have saved her.

ARGUMENT No. 6.

A WOMAN KICKED TO DEATH BY HER HUSBAND.—EASTON, Pa., April 8.—Frederick Krouse, of Snufftown, a small village near Easton, kicked his wife in the breast last evening, producing hemorrhage of the lungs, from which she died this morning. Krouse is now in the police station in Easton awaiting the result of the inquest. Krouse is a German by birth, about 60 years of age, and when intoxicated has been in the habit of treating his wife, who was a hard-working woman, in a brutal manner. Last evening he went home about 5 o'clock intoxicated, and his son, fearing a disturbance, persuaded Krouse to go to bed. About an hour or two later Mrs. Krouse returned from her day's labor, and going up-stairs, ascertained that her husband had taken some money belonging to her. She requested him to return it to her, and he refused. High words passed between them, and Krouse ended the quarrel by kicking his wife in the breast. A physician was sent for, but it was evident that she could not recover. She died early this morning. Krouse has three children.

ARGUMENT No. 7.

UNHAPPY IN THE BONDS.—In the Circuit Court W. Smith, this morning, filed a bill of divorce against his wife, Charlotte E. Smith, to show he was married in 1835. Desertion and cruelty are alleged against the lady. Walter avers that she treated him cruelly ever since their marriage—using toward him "the most opprobrious language," and hitting him with billets of wood across the visual and nasal organs, much to the misery and discontent of the aforesaid Walter. Also, that on or before the 5th of November, 1871, said Charlotte E. Smith forsook her bed and board, her lord and love, and has, since that period, absented herself from his roof tree. On all of which grounds, or any of them, a divorce is prayed for.

ARGUMENT No. 8.

WIFE BEATING IN RHODE ISLAND.—PROVIDENCE, April 23.—"Sentenced to the State Prison in Providence for the term of his natural life." Poor wretch! more imbecile than guilty, his years on earth are evidently numbered. In a fit of drunken frenzy Francis Hughes kicked and beat his wife to death. At his trial the other day his friends tried to perjure him out and made his case worse. In New York Hughes would probably have escaped with a few months' or a few years' imprisonment. Gen. Niall, Warden of the State Prison, says that he has been misrepresented by the advocates of the abolition of the death penalty. He is in favor of reviving it. He says it is painful to see men gradually sinking into idiocy and then to the grave. He also says that Rhode Island statistics do not warrant conclusions against the gallows. The State Prison more than pays expenses. The convicts wear the U. S. army uniform, stripes having long ago been abolished. Gen. Niall thinks that stripes only degrade a convict, and are of little or no use for the purpose of identity in case of escape.

MOUNT CARMEL, Conn., April 14, 1873.

Editors *Weekly*—Your paper is not appreciated at my home, and I do not wish you to send any more to me. I do not wish such obscene reading upon my table for my children to read. Please stop it at once, and oblige one that is not a friend to your cause.

MRS. A. DICKERMAN.

[We shall gladly discontinue sending Mrs. D. the *Weekly*. She has received it since No. 97; but now, at No. 125, she finds it too obscene for her children. She probably fears that it may teach them the truth about sexual vice, and warn them of its danger, and thus show them that they have not had a mother's watchful care over them. Well, we simply pity such stuff, which is misnamed modesty. It says: "Let the children grow up and escape if they can; it's not the mother's business whether they do or not." Isn't it time that society take charge of the rearing of the youth, who are to be held responsible to its laws. We think so.]

[New York *Sun*, April 2.]

THE BALL ROLLING.

The personal rights of women (which are more important than the political), we are glad to record, have made their appearance in the State Legislature of Massachusetts. This extract is from the N. Y. *Sun* of April 2:

"Mr. S. E. Sewall appeared before the Judiciary Committee of the Massachusetts House on Friday, to urge a modification of the property laws in favor of women. Mr. Sewall suggested that the husband and wife should be enabled to deed property directly to each other, that married women should have complete power of making contracts the same as unmarried women, and that on the death of either husband or wife intestate, the claims on the property of the deceased should be equal. Mr. Sewall expressed the opinion which is becoming every day more general, namely, that as far as property is concerned, husband and wife should be entirely independent of each other. The semi-dependence which at present exists is regarded by many experienced jurists and legislators as worse than absolute independence. But Mr. Sewall does not go far enough. Let the law which obliges a husband to support his wife and renders him liable to imprisonment if he fails so to do, be repealed also. Then the theory of conjugal partnership may have a fair trial.

In our belief, "many experienced jurists and legislators are right;" semi-dependence is worse than absolute independence.

MISCELLANEOUS.

FINANCIAL.

As a nation we are at the present moment experiencing a slight foretaste of what is involved to the members of any community who cannot produce their varied articles of consumption as cheaply as other earth sections, or who suffer from what statistical parlance designates "an adverse balance of trade."

The primal desire of every consumer is to obtain the greatest possible amount of physical comfort compatible with his income. In the prosecution of this purpose he purchases not according to locality or nationality of production, but solely where his money will procure the greatest possible amount of good things. His factor must scan the world, buying in the lowest market.

Whenever any merchant ignores this inherent tendency of human nature, he quickly finds his trade passing from under his control into that of more astute rivals, who understand and are willing to cater to this fundamental principle, which governs the purchases of the human family.

It is folly to disclaim against "excessive imports," for every tradesman is compelled to purchase in the cheapest market—wherever that may be—or else to lose caste among his peers in trade.

But importations involve an outgo of equal value. Prosperous nations give in return, therefore, some of the fruits of their labor.

When imports are paid for in this manner it is absolutely impossible for them to be too great, for the nation which can command the greatest quantity confers upon its individual members the fullest supply of earth's treasures, and ranks highest in the scale of material prosperity.

It is a house well stored with all comforts, whose inmates enjoy every luxury.

When national production is hampered and its fabrics are enhanced in price, payment for imports cannot be made in commodities, for no merchant will seek a far market for an article that can be purchased more cheaply at home.

Payment must then be made in coin, which speedily creates such a scarcity of money and consequent collapse in prices, that the debtor country becomes a profitable one for the world to purchase in; so payment for imports is again made in the fruits of labor, and the nation buys abroad only what its material development entitles it to consume.

Should the debtor nation have exclusively a paper currency the exportation of coin neither raises the rates of interest nor lowers the price of goods, therefore importations are not restricted by the ability of the country to pay in labor, but will continue until the proportion of specie to currency becomes so small that distrust as to the security of the paper standard arises. When this occurs natural laws again operate.

But should the debtor nation have ability to settle for its imports by transmission of interest-bearing claims, either against its unity, as in governmental bonds, or against its integral parts, as by municipal or corporate obligations, the importations will probably continue until the interest accruing upon such claims becomes so excessive that distrust in regard thereto arises in the world's market.

National consumption in this case has ceased to be a question of ability to pay, but has passed into the realm of faith; when faith has run its course, commodity for commodity again asserts its supremacy as the only condition on which international or any other trade is possible.

That the United States during the past decade has occupied this latter position is clearly manifest from the vast amount of governmental and miscellaneous bonds now in the possession of our European creditors, an amount variously estimated from \$2,000,000,000 to \$4,000,000,000, the latter being given forth by the Hon. Ben. F. Butler.

Moreover, that this method of settling international balances has almost run its course is probable, from the close scrutiny and continued lull in the purchase by Europeans of our bonds.

Should this cautious policy continue for the present season, their demand claims for remainder of 1873 present peculiarly important features as affecting the stock of gold yet remaining within our borders.

Assuming the aggregate of American securities held in Europe at the very low minimum of \$2,000,000,000, allowing the adverse balance to be in same ratio as last fiscal year, and taking for expenses of American travelers to Europe just what was allowed four years ago by the Department of Washington, there would accrue from May 1 to December 31 the following adverse balances:

Eight months' interest.....	\$80,000,000
Eight months' adverse balance.....	80,000,000
American travelers.....	25,000,000
Bonds of the June call held in Europe.....	40,000,000
Total.....	\$325,000,000

It is estimated that fifty thousand Americans are going abroad this season, and at the low average of \$1,000 each it would make \$50,000,000 in place of the \$25,000,000 stated. Moreover, no allowance is made for freightage, exclusively under European control; nor for undervaluation or smuggling, all of which would seriously swell the above large aggregate.

To meet these great claims there is the \$15,000,000 Alabama award, the new five per cent. loan (concerning the sale of which the Government has vouchsafed no information; but as the 10.40's, a loan of the same security and bearing the same amount of interest, could be bought at 2 to 3 per cent. below the new fives, it is difficult to conceive the inducement to purchase), and whatever miscellaneous securities may be placed this season in the European market. But it is not at all probable that the aggregate will be sufficient to prevent a serious drain upon the bullion now visible.

April 1, Sub-Treasury held.....	\$69,537,376
February 28, all National Banks.....	17,189,631
	\$86,726,997
Less coin certificates.....	24,141,000
Total coin supply visible.....	\$62,585,997

But the supply in Sub-Treasury cannot afford much relief from the necessity of holding an amount equal to the claims thereon:

Coin balance.....	\$69,537,376
Accrued interest.....	\$27,640,119
Interest due and unpaid.....	4,260,723
Bonds matured and unpaid.....	3,023,080
Coin certificates.....	24,141,000
	59,064,922
Treasury surplus.....	\$10,472,454

Nor can the specie in New York banks be reduced more than four or five millions, without witnessing an intensified form of the gold corners so prevalent whenever the stock of gold drops low enough for speculators to manage.

It daily grows more manifest that this nation is rapidly approaching the last stage of our faith form of settling international balances.

Whenever our European mortgage holders awaken to a consciousness of this position they will also realize that any demand against a foreign nation, whether expressed by Government or corporate bonds, is only valuable as they can draw reality out from the debtor nation.

That as it is an impossibility to transfer the realities which these debts adumbrate, creditors can only receive payment in the products of labor.

Before even these products can be spared to pay foreign debt, the primal and absolute law of production requires that food, raiment and shelter be supplied in order to nourish the physical strength necessary to creation.

That is, non-residents holding claims against the United States cannot get a return for their capital invested here, because, since the present issue of excessive irredeemable currency, the United States has not been self-supporting.

Nor does the country have sufficient pecuniary vitality to make even an effort for the removal of that which has so enhanced the cost of production. Yet the only solvent for debt is payment or repudiation.

C. BRINTON, JR.,

50 Broad street, New York.

FASHION No. III.

Social and civil conditions are awaiting the promotion of women to higher phases of usefulness and self-reliance commensurate with self government. The transition period will hold all civilized nations in painful suspense—their institutions in unsettled plans, rent by confused principles, till women are prepared by physical harmony to exert the mental power and moral courage to take an equal plane of action in all things pertaining to themselves, and in most things of irrelevant bearing. Their feebleness and consequent indifference and ignorance now blind them to the vast need of that power which they can grasp when physically disenthralled, and not before. Kingdoms and Republics are counseling concerning their necessities, and halting in conclusion, lest rights should be granted where there is not strength to use the free-thinker's discretion, and honor the citizen's privilege.

Public sentiment is approaching a crisis where it will fix but one moral standard for both sexes; and preparation for that sacred event must come to men in a renewed appreciation of women's fidelity to themselves, as well as of universal justice; and two women, in that brave use of present freedom and utilization of present rights, which will evince that fidelity. A grand charity is developing in great souls that yearn for a sublime destiny for all humanity, and poor, scorned outcasts are seen to be human and deserving of mercy.

With this recognition it has come to be perceived that fashion and the oppressive usages linked with it, are the most fertile sources of moral ruin among females, and their cursed and crushed state so cries for alleviation that every cause is under scrutiny. The abolition of prostitution is more than dreamed of; the music of its mention has already pealed out on the startled ears of its supporters, and on the responsive atmosphere of pitying goodness. But these mighty works can scarcely be seen to move forward till the exalted purposes of women open the way and lay the basis for upholding the true and mending the false. And it is asked, "How shall they commence?"—by ceasing to consume and deprave themselves, and to foster depravity in men. While under bondage to smothering corsets, entangling skirts and trailing feters, reason pronounces it impossible for them to acquire the independence of character and moral firmness by which to exert the ennobling influence requisite to the momentous work which the present state of progress lays before them. To appear *a-la-mode*, they barely exist, giving mode the whole time; and the very influence of that appearance, not only on boys, but on men, aged and middle-aged, paralyzes their integrity, and reacts in countless forms.

MORE WISDOM FROM THE ROCHESTER DEMOCRAT AND CHRONICLE.

A youth named Alfred E. Knights, of Halfmoon, Saratoga county, was about to be married some nights since; but it appeared that he had been reading Woodhull and was afflicted with high moral scruples. "The auspicious moment had come," the Saratogian tells us; "the clerical gentleman, previous to the entrance of the happy couple, was invited to an interview in their private room, when the groom intimated that 'he wished the marriage ceremony cut short,' objecting particularly and refusing to assent to that part of the form to 'love her, comfort her, honor and keep her, in sickness and in health; and forsaking all others, keep thee only unto her so long as ye both shall live,' saying 'he could not promise to live with her until death, not knowing what might happen.'" The dominie very sensibly refused to perform

the ceremony in that way, and the chances are that the young lady has narrowly escaped marriage with a fool. But the youth is hardly to be blamed. Is it to be expected that a man living in Halfmoon, or any place of like name, will be more than half-witted? A town that cannot afford a whole moon, if it has any at all, is, if we may be permitted to borrow an expression, no great shakes anyhow.

[Two weeks ago we had occasion to point out the extraordinary foresight, wisdom, or whatever it might have been, displayed by this Rochester paper in its recommendation that Victoria C. Woodhull had better remain at home rather than follow Mr. Beecher in a Western tour, kindly intimating that the people would mob her if she dared to mention the name of its God—H. W. Beecher. Neglecting its kind advice, however, she went, and as a consequence, instead of hurling brickbats at her, the West are hurling offers of engagements, she already having received more than she can fill during the year.

But again this "whatever-it-may-be-called" shows itself. We are glad to know that "the reading of Woodhull" is awakening people to the consciousness of the damnable perjury to which the marriage ceremony compels people. In our opinion, this youth was not only sensible but conscientious. How can anybody know that he or she will love and live with another during life? It is one of the greatest, if not the greatest, frauds of the age to hold to this ceremony, for which no one has any respect and to which no one attaches any weight even when going through it, except that it aids them to attain present desires, unmindful of the future. Whoever takes the marriage oath perjures him or herself, since it is utterly impossible to swear to anything that cannot possibly be known.]

FROM SING SING PRISON.

We are permitted to publish the following letter, written by a prisoner in Sing Sing, to one who has but recently left that cursed institution. Who can read it and feel that the person who wrote it is there by right? Such sentiments do not exist in a criminal breast. When we ponder over the terrible scenes enacted in many prisons, and then again of the great, the real criminals who never reach them, it may well be asked, if it were not better that they be leveled to the ground and a system more in harmony with reason and justice erected to supply their place?

SING SING, April 17, 1873.

Dear Friend—Words cannot express how I have missed you. I did not know how large a share of my life you were, or how strongly you had grown into my heart—my poor sad heart, that has only the truth and a few choice spirits like yourself to love now, and my past life has been dashed out in a moment. I think were it possible your shade still lingers here with me. I feel haunted. I see you in everything. I hear your voice in every sound. But, God be praised, this long night more to your life is over, and it will soon bloom again.

I had the pleasure this morning of reading it—three letters from you. I was delighted that you had so soon made the acquaintance of our Star Sisters and their noble friends, and that you was to have a column in the only journal of Freedom and Truth extant. I'll have my prayer sent you to use as you see fit, and will constantly give you reliable facts to elaborate, and you can have a lively column. For God knows here are no greater wrongs in the world, covered with the inquisitorial cloak of darkness, than are enacted here. But, my darling Carrie, I hear with the utmost joy that you intend to unvail immediately the history of ——. Now I beg of you by all the good and nobleness in you, and your heart is full, not to do this at present, at least. He is not directly to blame for your great suffering; he has done what he could in his way. These politicians all think they have to be moral cowards as the Government now is. Attack the courts of New York; attack the seducers of innocence; attack the foul prison system. You can do much more good to yourself and all concerned by not driving this noble man to bay. It is a fine thing to have influence with such powerful people. Remember that I hold up chained hands pleadingly to our Carrie, and she must husband not be prodigal of her forces. If the truth required his exposure at present, I would not say a word, but it does not. You know I am neither selfish or cowardly, but it would only embitter many against the paper that now are learning to like it. Let the Beecher pill be well swelled first. Two powerful cathartics are unwholesome at one time. Now, darling, curb that great nature of yours, do not be too impulsive, never strike out of revenge, but deal the nobler blow for humanity. Write to your lonely ——. Yesterday I was awful blue. Cried bitterly all day. Have lots to write, my darling, as soon as I hear from her. Oh! was so awful mad at your last lock up; was in hopes you would persecute her as you was then a free woman.

My darling love, good bye.

Do be good and not make our dear ——— and ——— wild. Your sister.

INDIGNATION MEETING!

HELD TUESDAY EVENING, APRIL 22D, 1873, AT THE HALL, 13 NORTH ELEVENTH STREET, PHILA.,

To express our indignation at the arbitrary threat of Mayor Stokley to arrest Dr. S. M. Landis should he lecture at Assembly Buildings, Sunday, April 13, when the following resolutions were unanimously adopted:

And whereas, We live in a country whose Constitution vouchsafes unto each of its citizens the privilege of "free speech," and the inalienable right to serve God according to the dictates of conscience;

And whereas, Dr. S. M. Landis has always been a highly respectable and law abiding citizen, whose zeal in a good cause cannot be denied.

And whereas, On Sunday evening, April 13, 1873, it was announced that said Dr. Landis would lecture at the As-

sembly Buildings, city of Philadelphia, on "Woodhull and Beecher, analyzing Free Love."

And whereas, Mayor Stokley sent one of his police officials to Dr. Landis' medical office to notify him, that if he would lecture on said evening he would surely then and there be arrested. Therefore,

Resolved, That we esteem such official acts of the Mayor of this great city as illegal and tyrannical, and we hereby enter a protest against such usurpation, and call upon all good and law-abiding citizens of either sex to gather around the banner of republican freedom, that our liberties may not be trodden under foot by those illiberal bigots who would throttle all free and independent thinkers.

Resolved, That the large and highly intelligent audience that congregated at said Assembly Building Hall, on said Sunday evening, to listen to said Dr. S. M. Landis, had an inalienable right to hear the lecture, without let or hindrance by the servant of the people, who sought and obtained the office, whose function it is to protect, not threaten with illegal and arbitrary arrest, public speakers.

Resolved, That we will stand by Dr. S. M. Landis, so long as he continues faithful in his lawful calling of preaching and lecturing on scientific and kindred subjects.

Resolved, That we know Dr. S. M. Landis to be a gentleman of honor, worth, ability, temperance and virtue; and we also know that the vile slanders floating in the air, as well as his mock trial and infamous imprisonment three years ago, have been concocted and nourished by the worst enemies to God, mankind and American freedom.

Resolved, That we pledge our honor, wealth and lives to sustain the right; and we prophesy that vigilance committees will spring into existence when justice fails to be administered by those whom we, the people, have placed in positions for the enforcement of the laws of our country.

HENRY S. CHUBB, Pres't.

LOUIS REIMEL, Sec'y.

VICE-PRESIDENTS.

Christian Schenkel, Thos. Y. Henry,
Geo. W. Thomason, James Vincent,
Geo. Rideout, Robt. H. Maguire,
Robt. Smithson, James S. Cornel,
And many others.

HARK! FROM THE TOMBS.

MR. TRAIN'S IMPROMPTU TO ELI PERKINS.
EPIGRAM IN COURT ON ONE OF THE PARSONS.

COURT ROOM, April 22.

Dear E. P.:

Does the witness appear like a parson,
Do you think they will try me for arson?
With a thousand women under him,
What a splendid chance for smuggling tin.
In this screaming farce of Box and Cox,
Will they wreck my ship upon the rocks?

G. F. T.

THE APOSTACY OF THE INVESTIGATOR.

THE SELL-OUT OF THE FOLLOWERS OF PAINE.

89 VARICK ST., N. Y., April 25.

MR. GEO. FRANCIS TRAIN:

Dear Sir—Some two months since I accidentally became acquainted with the correspondent of the Boston *Investigator* while he was taking notes at the Constitutional Convention, since which time I have seen him regularly attend at your trials. I learned that his articles were signed M. A., and got the paper of a friend of mine to read them, for they had an interest for me. Well, I have watched in vain to see his report of the proceedings of your present trials.

THE BACKBONE OF MENDUM.

I was sorely puzzled to know what this silence meant, so last week I, happening to sit near, asked him when his reports were to be published. He replied that he had been expecting them in each issue, but that it would surely appear in this week's paper. Now, judge of my surprise in finding the inclosed notice therein, which I am as sure of its referring to you as it is possible for one to be sure of anything he does not actually know.

CAUGHT IN THE TRAP.

Now, my object in writing to you is to ask your opinion of a paper that pretends to be the only free paper in this country—that can persist in such pretensions while such a notice stares its editors in the eye. This paper has for its motto, "Hear all sides, then decide;" and to think that it shuts down on its own correspondent in this manner is surely not hearing your side. You, too, who are so nobly fighting its battles, who, being arrested for quoting the Bible, which it pretends to condemn, says still, a "good deal has already been published of you," but certainly not in its own columns. If I knew the name of this correspondent I should have addressed him, but not knowing it I send this to you so that you can let him see that some at least think that too much of your side has not yet been published, and to beg of him to persevere and find some other journal through whom to send his admirable reports, such as those I have read lately. We infidels intend to take WOODHULL'S paper and Toledo *Sun* in future, and drop the *Investigator*.

Yours truly,

J. SOLINGE.

MR. TRAIN'S REPLY

(Advising Infidels to drop "The Investigator" and take the "Woodhull" and Toledo "Sun.")

"M. A." New York—Yes, we would be pleased to have you continue your articles, but we must require brevity as far as possible, and we also prefer variety. Your last was concerning an individual whose utterances do not seem to us to be very important, and of whom a good deal has already been published.

J. SOLINGE.

89 Varick Street.

EPIGRAM.

Investigator, *Index* and *Banner of Light*
Take no interest in this active Pagan fight;
Their Tom Paine creed is the Infidel hash
That brings in the stamps and rolls out the cash.
Mendum, Abbott and White, all on the make,
Talk Infidelity for greenback sake.
Hence Mendum and Seavey, with eye on the pay,
Write their New York editor to stop "M. A."
All right, let's rally our Freethought host,
And stop their fooling with Tom Paine's ghost.
Ask them about the money already spent,
And send no more for the monument.
Telegram that San Francisco Lick

Not to make over a single brick
Of his gift to the *Investigator*,
But rally round the Pagan Dictator,
Who represents the people's cause,
While Mendum catches Bible straws.
Writing to see if these men were true.
When arrested I sent an "interview,"
Telling them how I had lost my tracks
By quoting Mendum's "Bible Extracts."
His Pagan blood was changed to Christian curd,
He returned the copy without a word.
I thus this old deceiver caught,
Was he afraid, or only bought?
Sound the alarm bell! His race is run,
Buy the Woodhull and Toledo "Sun."
You can always reach the Apostate's soul
When you stop the tap and refuse the toll.

GEO. FRANCIS TRAIN,

(Who believes these Infidel papers are put up to be knocked down by the Christians, as they seem to sleep together, both agreeing that the Pagan Dictator ought to be suppressed.)
THE TOMBS, April 27, '73.

Friend Train:

You're not mad,
And its really too bad
To cajole those verdant M.D.'s you have gammon'd.
Such "experts" as poor Cross
If "squelched" 'twere no loss,
But why drive to *madness* poor Clymer and Hammond?
The expert knows his trade—
"Lunatics ready made"—
Besides, it is rare they *volunteer* what they give.
When these ghouls strike the knell,
Which sends reason to h—l.
My good friend, remember, 'tis their trade—they must live.

Then, coming Dictator!
Like volcanic crater,
Belch forth your epigrams, seething with flame,
On the heads of those tools,
Who've sneaked from the schools,
Nor let them deprive you of Freedom and Fame.
Room 53, BIBLE HOUSE, April, '73. Wm. E. M'MASTERS.

MR. TRAIN'S REPLY

(To Wm. E. M'Masters, 53 Bible House, New York).

EPIGRAM.

THE COMING LITERATURE—MORALS AND PICTURES.

So the artist orator has begun
To see the power of Epigram.
The old styles are passing away,
Night is morning, the light of Day
In splendor though the future looms
In *Epigrams* and in *Cartoons*.
Proverbs and Picture Literature,
Fame and Fortune are bound to secure.
"Better marry," said Paul, "than burn,"
Signifying "than go to Hell."
Better lie, say this "Expert" firm,
When Truth won't earn its fee as well.

THE QUACKING SOCIETY OF DAM-PHOOLS.

Doctors *Gloss*, *Humbug*, *Arson* and *Chimer*,
("Experts" Cross, Hammond, Parsons and Clymer)
Have found a new way the people to rob,
By making men "mad" as a put-up job.
Tired of lancet, too old for speculum,
This "Expert" Club ignore all gentlemen.
Would men of honor swear one's mind away,
Sane or Insane, perjure themselves for pay?
This mad "Expert" and legal "Squirt,"
Combined on mind to throw their Dirt;
While with wink and shrug they both agree
To share the Crime and Divide the Fee.

GEO. FRANCIS TRAIN,

(Who, when he marks a man in Epigram, it lasts him all his life.)
THE TOMBS, New York, April 28, 1873.

DEDICATED TO THE CHURCHES WHO DON'T KNOW
ANY BETTER THAN TO FIGHT THE COMING
DICTATOR.

Mr. Train, on being shown the certificates at once declared that this persecution came from Rome; that the Y. M. C. A. were only agents in disguise of the two Popes, Pius and Beecher; and the Coming Dictator at once threw off the following epigram on the Pope and the Army of Ignatius Loyola:

EPIGRAM (to the Catholic "Experts.")

THE COCOANUT MILK ACCOUNTED FOR.

The "insane" order came straight from Rome,
So I fight the battle all alone.
As Archbishop McCloskey and Purcell
Pronounce the Commune the workings of hell,
They see that the church must come to grief,
And so they strike at the Commune chief.
As Pope Saint Peter was a lying Jew,
Let me in epigram the Popes review.
When old Pio Nino disappears,
He will have reigned twenty-seven years.

A SAIL ON THE SEE OF ROME.

Peter reigned twenty-four, Adrian twenty-three,
Clement twenty-one in this century,
While Pius Seventh, who Napoleon crowned,
Reigned twenty-three years with fame renowned.
The First Sovereign Pontiff was Stephen Third,
Who laid the base of the Temporal Power;
King Pepin, the short, of whom you've heard,
Started the joke in a harlot's bower.
One hundred sixty-two Popes, it appears,
During this thousand ninety-four years,
Have ruled. Six years and nine months reign
Was the average. Adrian did attain
That high place, the only Englishman
Since this Papal Dam-phool-dom began.
Italy furnished one hundred thirty-five,
France fourteen—seven Germans were in the hive.
Two Spaniards, one Dutchman, one Portuguese,
And one Greek make up this Roman fleece.
Two-thirds the sacred college must agree
Which Cardinal shall fill the Papal See.
Sixty-seven is average age
These Popes spin out on history's page.
I believe that Chambery is the oldest,
While the youngest, Bonaparte, is the holdest,

LE PAP-EST MORT! VIVE LE PAP!

Will be the cry
Should Nino die,
While the grand college of cardinals
Will congregate his red gown pals,
Some seventy members, when complete,
To choose successor to his seat.
It appears there are only forty-five,
Eighteen being over seventy years of age,
While six are diseased, and keep alive
Only to hobble over the Papal stage.
Sporza, De Angelis, Borichini,
De Luca, Parebianco, Pecci,
Are cardinals, the cablegram states,
Among the most favored candidates.
But the greatest are oftentimes the least,
When Popes can be made from ranks of the priest.

THE SCARLET W— OF BABYLON.

The ancient Popes were thieves and scamps,
Surrounded by robbers, w— and tramps,
Instigators of the bloodiest wars,
Barbarous executions, inhuman laws,
Caligulas, Nero's, of their time,
Whose brutal lusts made sacred crime.
"Glory to hell, in the lowest amen,
And on earth *war* and ill will toward men."
Was Paul beheaded and Peter crucified
At Rome? Perhaps the church has lied!
It is well known that old Paul preached for hire,
While Peter was an infernal liar.
But suppose it true, by what divine right
Were Popes *entitled* mankind to fight?
Who gave the cardinals the power
To make the people cringe and cower
Before some God Almighty potentate,
Who guards with bayonets his holy gate?
Arian Heresy, Athanasian creed
And Papal superstitions have gone to seed.

THE TRIAL OF CHRISTIAN BLOOD.

Thumb-screw, gibbet, stake and rack
Mark with blood their hell-fire track.
A million murders in the name of God
Mark where Popes and the church have trod.
Arians, Lutherans, Jerome of Prague,
Were swept off like cattle with the plague.
In Germany, England, France and Spain
These old monsters did their fraud maintain
In deeds of blood! No such offenses
Are known like slaughter of Albigenes.
Their saints are frauds! Their God is pay,
They sanctify Bartholomew's day.
Pio Nino's seventy syllabus
Was enough to damn the Papal cuss.
This supreme power of sovereign Lord
Makes the Scarlet W— a seraglio baud.
The Pope is nothing more than man,
And Cardinal Council, in Vatican,
Bolstered up the old man's senility
By indorsing Infallibility.
The Catholic chiefs but mock their prayer
As secret followers of Voltaire.
All clever men, where truth and reason dwells,
Are Deists, Atheists and infidels.
The first men to expose the Papal beast
Was Luther, a Monk, and Calvin a Priest.

GEO. FRANCIS TRAIN,

(Who hereby notifies the Catholic Church to call off their dogs or go down before the indignation of the Commune.)
THE TOMBS, April 27, 1873.

A VOICE FROM CANADA.

THOROLD, ONTARIO, 25th April, 1873.

MR. GEO. FRANCIS TRAIN, New York City:
Dear Sir—I have been very much interested in your case for some time, and am rather pleased with the way in which you have worried and puzzled the doctors and others. I see the *Tribune* advises your prompt release, and I don't see any other solution of their quandary.

You are certainly a *White Elephant*, as the *Graphic* represents you. Will you kindly favor me with a few lines from your hand that they may be added to my collection of letters of celebrated individuals?

I inclose you stamped envelope that you may be at no trouble or expense; and remain, very truly yours,
EDWIN KEEFER,
Thorold, Ontario, Canada.

MR. TRAIN'S REPLY.

ADVICE TO CANADA.

MR. EDWIN KEEFER, Thorold, Canada:

My lecture engagements in Montreal, Quebec, Toronto, Kingston, Ontario, came to wreck,
By this brutal outrage of Christian men.
On free press and speech of citizen,
Give our Church system the widest path,
As the grandest swindle on the earth.
Young Dodge, so ready with his pastor's pen,
Is a fair sample of our Bible men.
His father's Evangelical society,
Smuggles tin to demonstrate its piety.
Tell Canada that Fenian invasion,
Reciprocity and annexation,
Suppose your Pacific Railway scheme.
Is a Jay Cooke Credit Mobilier dream.
Sir John Macdonald, your premier,
Would make an immense fortune here.
He would beat the Tweed and Grant ring,
And give them fifty on a string.

GEO. FRANCIS TRAIN,

(Who was prevented from lecturing in Montreal, December 23, by being incarcerated in the Tombs the 21st, where he has been in close confinement for eighteen weeks for quoting three columns of the Bible.)
THE TOMBS, April 27, 1873.

THE COMING DICTATOR TO THE COMING EDITOR.
MR. TRAIN'S COMPLIMENTS TO ELI PERKINS ON HIS REPORTS
IN THE "GRAPHIC."

Congratulations Dear E. P.:

Your courtly pen is fair and free,
While others use their ink in sport,
You always give a fair report.
When you show your clever workings
In your paper, Eli Perkins,

When you are editor-in-chief,
"Insane experts" will come to grief.

GEO. FRANCIS TRAIN,

(President of the Credit Foncier of America.)

THE TOMBS, New York, April 25, 1873.

TWELVE MILLIONS OF WORKING MEN IN THE
WITNESS BOX.

WAITING AT THE PRISON DOOR.

April 21, 1873.

GEO. FRANCIS TRAIN,

(Illegally incarcerated in the Tombs):

We will be in court to-day to testify; we have known you for years and believe you as sane to day as ever. Do you want us?
HORACE H. DAY, of New York;
ALEXANDER TROUP, of New Haven,
(Of the Legion of Labor Reform).

MR. TRAIN'S REPLY.

RALLYING ROUND THE CHIEF.

Dear Labor Reformers, who ought to have followed my lead at the Columbus Convention:

EPIGRAM.

That is so. Organize your Troup,
Alexander! All hail the Day,
Horace N.! We must cure the croup
That chokes our manhood. *Clear the way.*
Don't start the cry that I am sane.
If men are mad, am I to blame?
Nature is prodigal of sensations,
Fate controls both men, women and nations.
Free-will be damned, no man can escape
The inexorable decrees of fate.

NO POWER CAN CHECKMATE DESTINY.

It rules the whirlwind and directs the storm,
It controls one's life from the hour he is born.
Providence makes rough road to its end,
Says Emerson. No one can unbend
Its order. No whitewash through white choker
Can beat the cards when fate plays poker.
It wreck'd the Atlantic on sunken rock,
Destroyed San Salvador in earthquake shock.
It made holocaust of Stonington train,
And may pronounce this deponent insane.

GEO. FRANCIS TRAIN,

(Who would have been President of America had he not been reserved to be the Coming Dictator.)
THE TOMBS, April 24, 1873.

THE LYING ORGAN OF THE JESUITS.

THE TOMBS, New York, April 25, 1873.

Dear Weekly—The *Herald* having editorially stated that Mr. Train's counsel were largely feed, they refused to make the correction by publishing the following letter; showing the same injustice in his case as in your own. Mr. Train says their inspiration comes directly from Rome, but that their Nemesis is not far off.

A copy of letter addressed to New York *Herald*!

THE TOMBS, New York, April 23, 1873.

Editor *Herald*—The *Herald* is mistaken. Counselors Chatfield, Mott, Bell and Jordan, all volunteered their services in defense of the liberty of the citizen, and are acting entirely independent of Mr. Train. He was arrested December 19 for "obscenity" (quoting three columns from the *Bible*, word for word), and is being tried for insanity. He would have been sent to the asylum (without any trial) on the 20th of March, but for the merest accident. General Hammond, on behalf of the Commission—*De Lunatico Inquirendo*—refused to sign the certificate in the form presented by Judge Downing. Mr. Train desires me to say that he has not paid a dollar inside the Tombs or out, nor does he intend to. He is either "Guilty" or "Not Guilty." If Guilty he is entitled to a trial on the indictment; if Not Guilty, he has been illegally incarcerated over four months without even an examination on the original charge. He appears in *pauperio* person, wishing to see how far the law dare to go, and how long the press will remain silent, in order to test what amount of liberty is left in the country.

In justice to the counsel will you do Mr. Train the courtesy to publish this notice.

GEO. BEMIS,

Private Secretary to Geo. Francis Train.

Geo. Francis Train appointed Brigadier General by the Montgomery Legion—Pending Dictatorship, he only Accepts the Honorary Position—The Gasmen and their Champion—Epigrams to the Sons of Toil.

THE WAR-CRY OF THE IRISH LEGION.

CHOOSING THE CHIEF OF THE CLAN.

To George Francis Train, incarcerated four months in the Tombs for defending liberty:

At the annual meeting of the Montgomery Legion, of Harlem, held at their head-quarters, 2158 Third avenue, Wednesday, April 2d, 1873, the order of the day being the election of a Brigadier General to command said Legion, Captain John J. Martin proposed for that position George Francis Train, who was elected amid great enthusiasm, by a unanimous vote. A committee of five was appointed, per motion, to draft a series of resolutions expressive of the sense of the meeting, and to formally visit General George Francis Train and tender him said position. The committee appointed in obedience to those instructions report the following preamble and resolutions:

THE NEW BRIGADIER GENERAL OF THE MONTGOMERY LEGION.

WHEREAS, The position of Brigadier General of the Montgomery Legion is vacant, and
WHEREAS, George Francis Train has been elected by the unanimous vote of the Legion to fill that honorable position; therefore be it

Resolved, That we do formally tender the position of Brigadier General of the Montgomery Legion, of Harlem, to George Francis Train.

Resolved, That we select George Francis Train as our commander, because his noble and manly course through life has elicited our unbounded confidence and admiration.

Resolved, That we regard him as the fearless champion and exponent of human rights and freedom, and at present a willing martyr in our cause and that of all freedom-loving people the world over.

Resolved, That we believe that the cause in which he has fought so long and determinedly, will eventually under his leadership, triumph, and that he will then get his just deserts and be recognized as the progressive Moses of the nineteenth century, leading the people out of the house of ignorance

and superstition into the land of intellectual knowledge and social progress and liberty.

Resolved, That we brand the cowardly attempts of his enemies to injure him in body, liberty and reputation, as worthy of men who dare not meet an opponent in open and fair fight, but play the role of the midnight assassin.

Resolved, That we pray him to accept the position hereby tendered him, which honoring him as it does, will be more honored by him, and that he will thereby endear himself still more to his eight hundred and sixty admirers of the Montgomery Legion, of Harlem.

(Signed) CAPT. JOHN J. MARTIN, Co. A.,
THOMAS J. O'CONNELL, Sec. Chairman Com.

MR. TRAIN'S EPIGRAM REPLY.

To Capt. John J. Martin, Co. "A," Chairman Committee;
Thomas J. Scannell, Esq., Sec'y Montgomery Legion, 2158
Third Ave., Harlem.

DEATH TO THE RINGS.

All hail, my gallant Irish band,
I am with you, boys, heart and hand;
Your burning words my soul inspires,
And kindles anew the sacred fires
Of Liberty; in which I but act the part
That ought to move every patriot heart.
With sword and rifle, voice and pen,
And eight hundred and sixty men,
I'd hang the thieves on lamp-post high
That let the people starve and die.

THE COMING DICTATOR.

Montgomery! Noble Irishman;
Chieftain of immortal race,
With Irish valor led his clan,
And left his life there in the place.
When his "Atlantic" struck Quebec
The Captain perished in the wreck.
I only accept your warm applause
As representing the people's cause.
As your Honorary Brigadier
You can command my service here;
But through revolution, a little later,
I will command the Legion as Dictator.

GEO. FRANCIS TRAIN,

(The Commander of all Legions of the workingmen.)

THE TOMBS, New York, April 4, 1873.

THE LEGION FIRING GUNS OF JOY.

HEADQUARTERS OF THE
HARLEM MONTGOMERY LEGION, April 8, 1873.

To GEORGE FRANCIS TRAIN:

Dear General—I received yours of the 5th inst., and was highly flattered at the noble answer you sent us. Your expressions are to the point and worthy of the master mind that penned them. I have shown your acceptance to the boys, and they feel glorious over it. I shall present it at our business meeting on Friday next. Your acceptance has given a renewed impetus to our recruiting, as many as thirty seeking admission already. The boys are thinking of getting up a monster festival in your honor, which, for its proportions, will astonish the natives.

I long to see you in person, but cannot gain admittance. No more at present from your admirer,

CAPT. JOHN J. MARTIN.

P. S.—If you have any orders to give, or wish any changes in the Legion, you will so write us.

J. J. M.

EPIGRAM REPLY FROM THE BRIGADIER-GENERAL.

To Capt. John J. Martin and the Montgomery Legion, of Harlem.

Lo! from the Tombs, this dismal region,
Once more I epigram the Legion.
The born Dictator, who represents the cause
Of all the people, will soon amend the laws
That slave the workmen. When it comes to pass
They insult labor, then shut off the gas!
This proves the people possess the light,
And will maintain it by manhood's fight.
Don't forget, though with you hand and heart,
I cannot take any active part.
The coming chief of all the nation
Will have no time for private station.
The name of Legion the Ring alarms—
Push on, my boys. *En Avant! Aux Armes!*

GEO. FRANCIS TRAIN,

(Who only accepted "Honorary" title of Brigadier-General as he has declined active military position since organizing the Commune in France as President *De La Ligue Du Midi*.)

THE TOMBS, New York, April 9, 1873 (sixteenth week).

SCOTLAND MAKING UP TO THE INFAMY OF AMERICAN BARBARISM.

150 BROADWAY, New York.

GEORGE FRANCIS TRAIN, ESQ.:

Sir—I am the New York correspondent for the *Daily Herald*, Glasgow, Scotland, one of the three most influential and largely circulated daily papers in Britain, outside of London. The editor of the *Herald* writes me that the people of Scotland take a deep interest in your case, and he would be greatly obliged if you could favor me with any statement you please of the merits of the present action and your position.

A KIND WORD FROM THE GLASGOW "HERALD."

Personally, I may add, I have the deepest respect for your genius, energy, liberality and pluck; and if I can be of any service to you in making your claims known on the other side, I shall esteem it a favor to be allowed to do so.

Trusting you will honor me with a reply at your convenience,

I have the honor to be your most obedient servant,

JOHN FRASER.

P. S.—As I am a stranger to you, I refer you to Mr. Scribner, the publisher, should you require proof of my position.

J. F.

MR. TRAIN'S REPLY.

John Fraser, New York Correspondent of the *Glasgow Herald*:

EPIGRAM.

Shall be glad to see you in my rooms
Any day you are passing the Tombs.
I represent your land as well as mine,
Freedom belongs to every clime.
Manhood is the property of man.
Independence since the world began
Signifies Truth, Virtue, Enterprise,
Opposed to bigotry, fraud and lies.
Speaking the true spirit of the age,
Of course I woke the Pharisees' rage.
I like your "Bannocks of Barley Meal."
The songs of "Scotland" make one feel,
In spite of all our cant begat,

A man's a man, for a' that.
Through Glasgow, Sterling, Balmoral, Braemar,
In Scotland I have traveled far,
From Modocs' lair to land of Cossacks,
Yet nothing like Loch Katrine's tussocks.
And your mountain heather and Scottish ferns
Can beat the classic land of Burns.
But in swindling New York takes the lead.
There's no fraud on the banks of your Tweed.
While America reveres the name of Scott
Your country will never be forgot.

GEO. FRANCIS TRAIN

(Who patted Sir Walter's old pony on the back at Abbotsford in 1850.)
THE TOMBS, April 24, '73.

THE PAGAN BIBLE:

OR, THE RELIGION OF HUMANITY.

THE OFFICIALS TO BE INDICTED FOR MURDER.

THE PRESIDENT OF THE MURDERERS' CLUB.

FROM THE TOMBS TO THE ASYLUM.

George Francis Train in Hell!—Blood or bread! Vive la Commune! "The Chamber of Horrors; or, the Tortures of the Damned in the Tombs." A thrilling book of startling epigrams on the downfall of Christianity. By a Pagan Preacher; written in his fourteenth Bastille by the coming Dictator. A bombshell among the churches; exposing the great Grant-Tweed Republican Ring fraud and the subsidized Press, giving names and amounts; secret history Credit Mobilier; Beecher, Tilton, Colfax, Dodge; obscene Y. M. C. Ass. Conspiracy.

Workingmen! Pay no Taxes!

Start the battle! Grind your axes!

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Wake up, people! Death to Kings!

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DAILY BREAD.

(HARD CRUSTS OUT OF LAST SUNDAY'S BASKET.)

In the following extract from the New York *Herald* of the 28th ult., H. W. Beecher makes it pleasant for his wealthy congregation, probably out of a proper regard for their late sufferings on his account. In commenting on the text—Matt. 8 chap., xxii. ver., "But Jesus said unto him, Follow me; and let the dead bury their dead"—

"The past of any man's life is his own business, and belongs to no one else, whatever he may have done. This truth, Mr. Beecher said, he would employ as a rule of criticism with regard to practices which were mischievous. Every man has been a creature of circumstances. Every man has had times of ignorance. Every man has had his battles with temptation. Every man has had his old scars. Every one has a past out of which rose spectres that destroyed his pride, and which blurred the vision of his moral sense even. It was not a wise use of the past to dwell perpetually upon the old sinfulness. Some men felt it to be their duty to look back upon the sins of their youth, their manhood, the sins of their later life, store them up and look at them and use them as a development to a means of grace. When men have done wrong and got the impetus that comes from sorrow, they should leave behind their past and go forward. Still worse was it for men to get into a liturgical confession of their sorrow."

If this be not a liturgical confession, it is a very comfortable doctrine, inasmuch as it disposes of the necessity for repentance which is generally insisted upon in orthodox churches.

Our second extract is from the sermon of Mr. Talmage, who, from his late matrimonial exhibition, may well be termed the "Cheap Jack" of the clergy of Brooklyn. Speaking on the expulsion of the Bible from our common schools, he said:

"In the first place, he was opposed to it because such expulsion would decide that a great multitude of the children of this country should have no moral and religious culture. We must take the community just as it is, and recognize the fact that the vast majority of people do not read the Bible in their households, and do not send their children to Sabbath schools, so that the majority of the children derive all knowledge about God and Christ and eternity from the Scripture lessons of the day school."

If this statement be correct, as it is believed to be, it is a great crime to insist on the arbitrary Christianizing of the children, when it is contrary to the will of the majority of the people. If, however, the Christian churches are determined to do so, it would only be proper to defer their attempt until the Catholics and Protestants have agreed upon a plan of proceeding by which they can unitedly accomplish their purpose. But, if Mr. Talmage is correct, our arguments against it will be useless, for, he adds, with the grace of an infallible Protestant Pope:

"I am also opposed to the expulsion because the God of the Bible has taken this country under his especial care, and evidently intends it to be a Christian Bible reading people."

Here we beg leave to drop the subject, as we acknowledge we are not on such familiar terms with the Deity as to be able to ascertain from God whether Mr. Talmage interviewed Him before he made such assertions.

NEW LEXICON—MORE EXACT DEFINITIONS OF POPULAR WORDS.

BY CALEB S. WEEKS.

Infidel—A person who does not believe as I do in religious matters.

Religion—Uniting ourselves to the idol of our ancestors, and disowning any other God.

Piety—Sentimental devotion and acquiescing in whatever that God may do, even though conscience feels it to be unjust.

Religious life—Temporary vigilance in such devotion for the sake of final insurance.

Sin—Obeying the God within us before all others.

Godly fear—Fear that the devil may bite us.

Conversion—Arousing man's fears for personal safety, till they prevail over his sense of truth and right.

Backsliding—Getting more light from God than can come through church windows.

Faith—Clinging to old dogmas and distrust of nature, especially human nature.

Righteousness—Jealously maintaining old forms of faith and worship.

Salvation—Being saved from the consequences of our own wrong acts.

Seeking salvation—Endeavoring to escape the penalty supposed to be deserved by letting an innocent one suffer for us.

Morality—Keeping our impulses subordinate to the commands of a God with whom "human nature is at enmity."

Maintaining and teaching morality—Espionage over and gossiping against the lives of our fellows, particularly their love-lives.

Virtue—Subordinating human nature to the arbitrary authority of State and church ideals and functionaries.

Vice—Rebelling against such authority and following one's own ideals.

Purity—Keeping the mating loves chained according to the requirements of a dogmatic authority which declares human nature depraved.

Evidence of purity in ourselves—The ability to see impurity of motive in most if not all of our fellows.

Obscenity—The effort to become acquainted with portions of our nature tabooed by the dogmatic authority of State and church politicians.

Suppressing obscenity—Preventing the exposure of unscrupulous rakishness.

AGENTS FOR THE WEEKLY.

—GENERAL AGENTS.

Thomas J. Lloyd, Adams House, Boston, Mass.

Powers Paper Co., Springfield, Mass.

E. S. Near & Co., 498 Broadway, Albany, N. Y.

John D. Henck, 918 Spring Garden st., Philadelphia, Pa.

J. E. Hoyt, 341 341 West Madison street, Chicago, for the Northwest.

Mrs. Cuscadin, 310 Market st., Louisville, Ky.

J. R. Hawley, 164 Vine st., Cincinnati, Ohio; and

Herman Snow, San Francisco, Cal.

The WEEKLY may also be obtained from the following persons and at the following places—Local agencies:

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In Bangor, Me., J. P. Fellows.

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In Worcester, Mass., at the Post Office.

In Troy, N. Y., James Newling, 680 River street.

In Utica, at Lowell's News Depot.

In Rochester, N. Y., 58 Buffalo st.

In Philadelphia, at Continental Hotel.

In Pittsburgh, from Pittsburgh News Co.

In Cleveland, Ohio, at 16 Woodland ave.

In Detroit, of P. P. Field, Fisher's Block.

In Kokomo, Ind., from Joseph Maudlin.

In Battle Creek, Mich., from E. R. Smith.

In Wilmington, Del., at 313 Market st.

In Providence, R. I., at the Tillinghast and Mason News Co.

In Terre Haute, from A. H. Dooley.

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COMSTOCK ON THE LOOK-OUT FOR THE PAGAN BIBLE.

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 Desplains 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 drank 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 saint of Plymouth lie.

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DR. PERKINS

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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.

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

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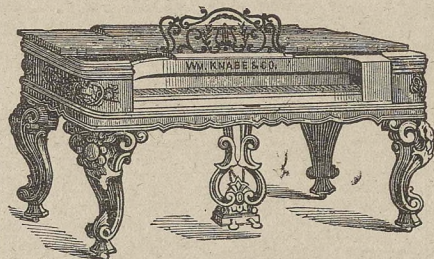
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