

WOODHULL & CLARFLIN'S WEEKLY.

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

Vol. V.—No. 27.—Whole No. 131.

NEW YORK, JUNE 7, 1873.

PRICE TEN CEN TS.

THE
LOANER'S BANK
OF THE CITY OF NEW YORK,
(ORGANIZED UNDER STATE CHARTER.)
Continental Life Building,
22 NASSAU STREET, NEW YORK.

CAPITAL..... \$500,000
Subject to increase to..... 1,000,000

This Bank negotiates LOANS, makes COLLEC-
TIONS, advances on SECURITIES and receives DE-
POSITS.

Accounts of Bankers, Manufacturers and Merchants
will receive special attention.

FIVE PER CENT. INTEREST paid on CUR-
RENT BALANCES and liberal facilities offered to our
CUSTOMERS.

DORR RUSSELL, President.
A. F. WILMARTH, Vice-President.

JOHN J. CISCO & SON,
Bankers,

No. 59 Wall St., New York.

Gold and Currency received on deposit subject to
check at sight.

Interest allowed on Currency Accounts at the rate
of Four per Cent. per annum, credited at the end of
each month.

ALL CHECKS DRAWN ON US PASS THROUGH
THE CLEARING-HOUSE, AND ARE RECEIVED
ON DEPOSIT BY ALL THE CITY BANKS.

Certificates of Deposit issued, payable on demand,
bearing Four per Cent interest.

Loans negotiated.

Orders promptly executed for the Purchase and
Sale of Governments, Gold, Stocks and Bonds on
commission.

Collections made on all parts of the United States
and Canadas.

HARVEY FISK. A. S. HATCH.

OFFICE OF

FISK & HATCH,

BANKERS AND DEALERS IN
GOVERNMENT SECURITIES,

No. 5 Nassau st., N. Y.,

Opposite U. S. Sub-Treasury.

We receive the accounts of Banks, Bank-
ers, Corporations and others, subject to check
at sight, and allow interest on balances.

We make special arrangements for interest
on deposits of specific sums for fixed periods.

We make collections on all points in the
United States and Canada, and issue Certifi-
cates of Deposit available in all parts of the
Union.

We buy and sell at current rates, all classes
of Government Securities, and the Bonds of
the Central Pacific Railroad Company; also,
Gold and Silver Coin and Gold Coupons.

We buy and sell, at the Stock Exchange,
miscellaneous Stocks and Bonds, on commis-
sion, for cash.

Communications and inquiries by mail or
telegraph, will receive careful attention

FISK & HATCH,

A FIRST-CLASS
New York Security
AT A LOW PRICE.

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

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

Its length is 42 miles, its cost about \$42,000 per mile,
and it is mortgaged for less than \$12,000 per mile; the
balance of the funds required for its construction hav-
ing been raised by subscription to the capital stock.

The road approaches completion. It traverses a
populous and fertile district of the State, which in-
sures it a paying business, and it is under the control
of gentlemen of high character and ability. Its bonds
possess all the requisites of an inviting investment.
They are amply secured by a mortgage for less than
one-third the value of the property. They pay seven
per cent. gold interest, and are offered five per cent.
below par. The undersigned confidently recommend
them to all class of investors.

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

TO INVESTORS.

To those who wish to REINVEST COUPONS OR
DIVIDENDS, and those who wish to INCREASE

THEIR INCOME from means already invested in less
profitable securities, we recommend the Seven-Thirty

Gold Bonds of the Northern Pacific Railroad Com-
pany as well secured and unusually productive.

The bonds are always convertible at Ten per cent.
premium (1.10) into the Company's Lands, at Market

Prices. The rate of interest (seven and three-tenths
per cent. gold) is equal now to about 8 1-4 currency

—yielding an income more than one-third greater than
U. S. 5-20s. Gold Checks for the semi-annual in-

terest on the Registered Bonds are mailed to the post-
office address of the owner. All marketable stocks

and bonds are received in exchange for Northern
Pacifcs ON MOST FAVORABLE TERMS.

JAY COOKE & CO.

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HENRY CLEWS & CO.,
32 Wall Street, N. Y.

Circular Notes and Letters of Credit for travelers;
also Commercial Credits issued available throughout
the world.

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

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

Deposit accounts received in either Currency or
Coin, subject to Check at sight, which pass through
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interest allowed on all daily balances; Certificates of
Deposit issued bearing interest at current rate; Notes
and Drafts collected.

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BANKING & FINANCIAL.

THE ST. JOSEPH AND DENVER CITY RAIL-
ROAD COMPANY'S

FIRST MORTGAGE BONDS

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

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

Price 97 1/2 an accrued interest, in currency, from
February 15, 1872.

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,

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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 Cali-
fornia, Europe and Havana.

TOLEDO, PEORIA

AND

WARSAW RAILWAY,

SECOND MORTGAGE CON-

VERTIBLE 7 PER

CENT. CURRENCY BONDS.

INTEREST WARRANTS PAYABLE

OCTOBER AND APRIL,

PRINCIPAL 1886.

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

For terms apply to

CLARK, DODGE & CO.,

Corner Wall and William Streets.

RAILROAD IRON,

FOR SALE

BY S. W. HOPKINS & CO.,

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For Queenstown and Liverpool,
Carrying the
UNITED STATES MAIL.
New and full-powered steamships.
Sailing from New York on Saturday, from Liverpool on Thursday, calling at Cork Harbor each way
Adriatic, Saturday, February 1, 3.00 p. m.
Oceanic, Saturday, February 8, at 3.00 p. m.
Baltic, Saturday, February 15, at 3.00 p. m.
Celtic, Saturday, February 22, at 1.00 p. m.
Athletic, Saturday, March 1, at 3.00 p. m.
From the White Star Dock, Pavonia Ferry, Jersey City.
Passenger accommodations (for all classes) unrivaled combining
Safety, Speed, and Comfort.
Saloons, state-rooms, smoking room, and bath rooms in midship section, where least motion is felt. Surgeons and stewardesses accompany these steamers.
Rates—Saloon \$80, gold. (For sailing after 1st of April, \$100 gold.) Steerage, \$30, currency. Those wishing to send for friends from the Old Country can now obtain steerage prepaid certificates, \$30, currency.
Passengers booked to or from all parts of America, Paris, Hamburg, Norway, Sweden, India, Australia, China, &c.
Drafts from £1 upward.
For inspection of plans and other information apply at the Company's offices, No. 10 Broadway New York.
J. H. SPARKS, Agent.

UNITED STATES, NEW-ZEALAND & AUSTRALIAN MAIL STEAMSHIP LINE.
The steamships of this line are appointed to sail from San Francisco for NEW-ZEALAND and AUSTRALIA, via Honolulu, upon
MAY 22, SEPT. 11,
JUNE 19, OCT. 9,
JULY 17, NOV. 6,
AUG. 14, DEC. 4, at Noon.
For freight and passage, apply to
W. H. WEBB, 53 Exchange Place, New York.

ONLY DIRECT LINE TO FRANCE.
THE GENERAL TRANSATLANTIC COMPANY'S MAIL STEAMSHIPS BETWEEN NEW YORK AND HAVRE, CALLING AT BREST.
The splendid vessels on this favorite route for the Continent will sail from Pier No. 50, North River, as follows:
"Ville de Paris," Surmont, Saturday, January 28.
"Washington," Roussan, Saturday, February 8.
"St. Laurent," Lemarie, Saturday, February 22.
"Perceire," Danre, Saturday, March 8.
Price of passage in gold (including wine) to Brest or Havre:
First Cabin, \$125 Second Cabin, \$75
EXCURSION TICKETS AT REDUCED RATES.
These steamers do not carry steerage passengers. American travelers going to or returning from the Continent of Europe, by taking the steamers of this line, avoid both transit by English railway and the discomforts of crossing the Channel, besides saving time and expense.
GEO. MACKENZIE, Agent, No. 58 Broadway.

C. J. OSBORN. ADDISON CAMMACK.

OSBORN & CAMMACK,
Bankers,
No. 34 BROAD STREET,
STOCKS, STATE BONDS, GOLD AND FEDERAL SECURITIES, bought and sold on Commission.

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THE
LONG HILL HOUSE
(Near Beer's Mill depot, on the Housatonic Railroad),
Six miles from Bridgeport, Conn.
Address, C. S. MIDDLEBROOK,
Box 778, Bridgeport, Conn.

ANNA M. MEIXSEL,
DAVID S. CADWALLADER,
MAGNETIC HEALERS,
1,114 CALLOWHILL STREET,
PHILADELPHIA.
OFFICE HOURS,
9 to 11 A. M., 4 to 6 P. M.

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DR. C. S. WEEKS,
Dentist,
No. 412 FOURTH AVE.,
Between Twenty-eighth and Twenty-ninth Streets
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TEETH EXTRACTED WITHOUT PAIN,
by the use of Chemically pure Nitrous Oxide or Laughing Gas. Dr. W. has used it several years, extracting teeth for thousands with complete success, and with no bad effects in any instance. All operations pertaining to Dentistry performed in the most careful and thorough manner at reasonable price.
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BARTON & ALLEN,
Bankers and Brokers,
No. 40 BROAD STREET,
Stocks, Bonds and Gold bought and sold on commission.

NEW YORK SAVINGS BANK,
EIGHTH AVENUE,
Cor. Fourteenth St.,
SIX PER CENT. INTEREST
allowed on all sums from \$5 to \$5,000. Deposits made on or before August 1 will draw interest from August 1.
Assets, \$2,413, 55
Surplus, \$200, 21.95

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

WM. WHITE, M. D.,
56 West 33d Street
(Bet. Fifth Avenue and Broadway).
OFFICE HOURS:
9 A. M. to 1 P. M. & 5 to 7 P. M.

DR. DAKE'S
APPOINTMENTS FOR 1873.

Elgin, Ill., 1st and 2d; Rockford, Ill., 3d, 4th, 5th and 6th; Beloit, Wis., 7th, 8th and 9th; Madison, Wis., 11th and 12th; Watertown, Wis., 13th, 14th and 15th; Fond Du Lac, 16th and 17th; Oshkosh, 18th, 19th and 20th; Ripon, 21st and 22d; Whitewater, 24th and 25th; Waukesha, 26th and 27th; Chicago, Matteson House, 28th, 29th, 30th and 31st of each month during the year. Offices, principal hotels in each city. Chronic complaints incident to both sexes exclusively and successfully treated.
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The *Western Rural* speaks of Dr. Dake as one of the most successful physicians in the United States.
Dr. Dake.—That this scientific physician has no equal in the West thousands will affirm.—*Journal, Beloit, Wis.*
Live, energetic, liberal men, advertise. Such a man is Dr. Dake, who in the last three years has built up one of the largest practices of any physician in the West.—*Lockford Gazette.*
Dumont C. Dake, M. D., is having great success in this city. He is active, whole souled, in fact, one of the "whitest" gentlemen we have ever known.

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179 South Fourth Street,
WILLIAMSBURGH, N. Y.
Has for sale, or to be rented out upon the usual Circulating Library plan, an excellent selection of Superior Books, of a well-known highly advanced moral and reformatory character.
Also "WOODHULL & CLAFLIN'S WEEKLY," the "BANNER OF LIGHT" and other Liberal Weekly Papers.
Office Hours.—8½ to 12 o'clock a. m., and from 2½ to 6 o'clock p. m., daily, Sundays excepted.

The Most Wonderful Discovery of any Age.
PROF. D. MEEKER'S
INFALLIBLE CURE FOR THE OPIUM HABIT.
A reliable and painless remedy for the Opium habit. Cures without any inconvenience to or interruption of business. Pamphlets sent free on application.
Address,
DRS. D. & L. MEEKER,
P. O. Drawer 475, La Porte, Ind.

PSYCHOMETRY.
Psychometric Readings for persons who send me their handwriting, or who will call on me in person.
Fee, \$2. Address, 1,114 Callowhill street, Philadelphia, Pa., by
J. MURRAY SPEAR.
MISSSES GROVER & CROSBY,
Business & Medical Clairvoyant,
316 Fourth Avenue,
NEW YORK.
(Between Twenty-third and Twenty-fourth streets.)
OFFICE HOURS FROM 10 A. M. TO 8 P. M.
Terms - - - - \$2.00 to \$3.00.
JAMES FISK, Jr., Business Control of Miss GROVER,
HELEN GROVER, LIZZIE L. CROSBY

SAFETY, SPEED AND COMFORT.
NORWICH LINE.
For Boston, Worcester, Fitchburg, Groton Junction, Lowell, Lawrence, Nashua, Manchester, Concord, Palmer, Brattleboro, and intersecting points.
The new and staunch steamers
CITY OF BOSTON,
CITY OF NEW YORK,
CITY OF LAWRENCE and
CITY OF NORWICH
Will leave New York daily (Sundays excepted) at 4 o'clock p. m., from Pier No. 40, North River, foot of Canal and Watsis streets.
For New London, and Norwich, their connecting with Express trains for the above points, via Vermont Central, Norwich and Worcester, and Boston, Hartford and Erie Railroads.
For through tickets and rates for freight, apply at the office, Pier 40, North River.
W. F. PARKER, Agent.
New York, June 7, 1872.

Dr. JOSEPH TREAT,
Of Vineland, N. J., gives
THREE LECTURES:
HENRY WARD BEECHER,
GEORGE FRANCIS TRAIN,
VICTORIA C. WOODHULL,
Risk of Hall and expenses taken, and 25 cents charged for each Lecture.
If necessary the cream of the three rendered in one Henry Ward Beecher illustrated by twice life-size portrait.
Address, care of Woodhull & Claflin, 48 Broad st., N. Y., or of J. P. Mendum, 84 Washington st., Boston, Mass., or of J. A. Lant, Editor of the *Sun*, Toledo, O.

THE Western Rural,
THE GREAT
AGRICULTURAL & FAMILY WEEKLY JOURNAL OF THE WEST.
H. N. F. LEWIS, Editor and Proprietor,
WITH AN
Able and Practical Editorial Staff,
AND AN
EFFICIENT CORPS OF SPECIAL AND VOLUNTARY CONTRIBUTORS.
TERMS:
\$2.50 per Year; \$2 in Clubs of Four or More.
SPLENDID INDUCEMENTS TO AGENTS.
A PLUCKY PUBLISHER.
[From the *Chicago Daily Sun*, Nov. 30, 1871.]
"One of the most remarkable examples of Chicago pluck and energy is given by Mr. H. N. F. Lewis, proprietor of the *Western Rural*, one of the ablest and most widely circulated agricultural journals in the country. Mr. Lewis lost by the fire one of the most complete and valuable printing and publishing establishments in the West, and also his residence and household goods. Yet he comes to the surface again with unabated ardor, re-establishes himself at No. 407 West Madison street, where he has gathered new material for his business, and from which point he has already issued the first number (since the fire) of the *Western Rural*, the same size and in the same form as previous to the fiery storm. Nobody would imagine, on glancing at the neat, artistic head and well-filled pages of the *Rural* that anything uncomfortably warm or specially disastrous had ever happened to it. Success to Lewis and his excellent *Rural*. Chicago ought to feel proud of it."
"The Largest and Handsomest Paper for Young People."
THE
Young Folks' Rural,
A RURAL AND LITERARY MONTHLY JOURNAL FOR YOUNG PEOPLE OF COUNTRY AND CITY.
TERMS:
\$1.50 per Year; \$1 in Clubs of Four or More.
A PAIR OF BEAUTIFUL BERLIN CHROMOS, MOUNTED AND VARNISHED, SENT POSTPAID AS A GIFT TO EVERY YEARLY SUBSCRIBER.
The *Young Folks' Rural* is a novelty among publications for Young People—entirely a "new idea," and different from any other in style and character. Sixteen pages and sixty-four columns—the largest newspaper in Chicago!
WHAT "THEY SAY."
[From the *Chicago Evening Post*.]
"H. N. F. Lewis, Esq., the well-known publisher of that admirable weekly, the *Western Rural*, is publishing a monthly rural and literary journal, under the title of the *Young Folks' Rural*. * * * Mr. Lewis is just the man to make it a 'big thing.'"
[From the *Letter of a Western Mother*.]
"The *Young Folks' Rural* is just what our dear children need. Altogether it is a noble enterprise, and will do an untold amount of good. It is the 'parents' assistant,' and all thinking parents will join me in thanking you."
[From a *School Teacher*.]
"I am a teacher, and take the paper for the benefit and amusement of my pupils. Eyes are brighter and lessons better learned when the *Young Folks' Rural* makes its appearance."
SPECIMEN NUMBERS SENT FREE.
Address,
H. N. F. LEWIS, Publisher,
Chicago, Ill.
Both *Western Rural* and *Young Folks' Rural* furnished for One Year for \$3.00.

Ladies' Own Magazine.
THE ONLY FIRST-CLASS LITERARY, HOUSEHOLD AND FASHIONABLE MAGAZINE IN THE WEST,
AND
THE ABLEST, BEST AND MOST POPULAR IN AMERICA.
CHARMING STORIES, INSTRUCTIVE ESSAYS, BEAUTIFUL POEMS,
Live Editorials, Superb Engravings.
OVER TWENTY ABLE WRITERS ENGAGED UPON IT.
Only \$2.00 a Year, or Twenty Cents a Copy, AND A SUPERB ORIGINAL OIL CHROMO, WORTH \$5, FREE.
SUBSCRIBE AND MAKE UP A CLUB, AND SECURE A HANDSOME PREMIUM.
We will send the LADIES' OWN three months on trial for 50 cents, and allow that to count as the subscription if you renew for the balance of the year. A new volume begins July 1.
M. C. BLAND & CO., Publishers,
287 W. Madison St., Chicago, Ill.

SPERMATORRHEA
CURED BY A SPIRIT PRESCRIPTION, AND WARRANTED, FOR \$10.
It is an outside application. No medicine given.
Send for free circular to
DR. E. WOODRUFF,
Grand Rapids, Mich.

TRUTH ABOUT LOVE.
The Most Startling Book of the Age!!
Has just been issued from the press of Wesley & Co., and is having an IMMENSE SALE.
EVERY RADICAL THINKER SHOULD HAVE A COPY.
Price - - - - \$1.50.
(When sent by mail 20 cents postage additional.)

AGENTS WANTED.
Address,
J. W. HOLLIS,
New York City.

NOTICE TO INVESTORS.
CHICAGO AND CANADA SOUTHERN.
\$5,000,000
7 per cent. Gold Bonds
AT 90 AND ACCRUED INTEREST. COUPON AND REGISTERED. INTEREST PAYABLE IN GOLD. APRIL AND OCTOBER.
We now offer these Bonds at the above VERY LOW price. THE CANADA SOUTHERN, or Eastern end of this line, whose Bonds were so rapidly sold last summer,

IS NOW FINISHED,
and will be opened for business in connection with the TOLEDO AND WABASH and other Western Roads, at a very early day. The CHICAGO AND CANADA SOUTHERN, or Western end of this line, is now being rapidly built, and the Company expect it to be finished during the present year.
THIS GREAT TRUNK LINE, when completed through, will be of immense advantage to the shipping interests of the Great West, being Level, Straight, and thirty-three miles Shorter than any other route. Having connections with all the lines running into Buffalo at the East and Chicago at the West, and under the management of some of the most experienced railroad operators of the country, its success is rendered a certainty, and its Bonds must be a safe and profitable investment. It makes the shortest and best connections going West, both at Toledo and Detroit, and is the only Seven Per Cent. Bond on any through Trunk line now offered.
Pamphlets and all information by
WINSLOW, LANIER & Co.,
Bankers, 27 Pine Street.
LEONARD, SHELDON & FOSTER,
Bankers, 10 Wall Street.



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

INDUSTRIAL JUSTICE.

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.

[From the Battle Creek (Mich.) Journal.]

CAPITAL AND LABOR.
 LECTURE BY J. O. BARRETT.

This gentleman delivered a lecture on "Capital and Labor" in Stuart's Hall last Friday evening (May 15).

The speaker commenced by showing that no country in the world is so prolific as ours in resources of wealth necessary for the living and happiness of all the people. Notwithstanding these natural facilities, the working people are growing poorer and the speculating people richer, and the capitalists are getting possession of all branches of industry throughout the country, which is to be regarded as the next form of slavery to fight on American soil.

Our banking system, though necessary in time of war and an improvement on the old, is a financial monopoly, producing needless taxation on account of the speculative policies and demoralizing tendencies to public interest. Mr. Barrett demonstrated logically and mathematically that our financial fluctuations and depressions are directly traceable to the manœuvring of capitalists, and that the time has come to wrest the power from their hands and place it where it naturally belongs—with the laboring people—compelling the capitalists also to work in industrial products and earn an honest living.

Labor is the basis of value—mind labor, through brains and muscles, acting to produce or develop something we need. Currency is but the representative of this value. This currency should be absolute; that is, a dollar should be a dollar always, and not depreciated in intrinsic worth by a gold basis. He would remove the gold basis entirely and have only paper currency. A national currency should also have a banking system, not incorporated in individuals as now, but governmental in ownership and officered direct by the people, having also an interest system based upon the cost of managing such institutions, which interest, he thought, would not be over 3 per cent. per annum, and the cost of exchange about in the same ratio. This arrangement would be as safe as the Post-office, and would unquestionably annihilate our present unjust system of money speculation; also compel producing labor and bring the consumer more directly in business relation with the producer.

He would not encourage "labor strikes" as our permanent remedy, but organize all industries for mutual protection, each laborer entitled to a voice in wages, the talented financiers at the head, working together on the policy to obtain the best wages at the least necessary labor, and not as it now is—the least pay at the most labor.

He would invoke competition by co-operative industries. All unconsumed property should be used by the living generations. All unoccupied lands should be tendered in small tracts only to actual settlers. All officers should be elected by the people, and the people put the final seal, by their vote, on all the laws. All railroads, telegraphs, canals, etc., should be owned by the people as public property under the strict supervision of the government, and the income thence accruing applied to the support of the government, thus uprooting taxation and supplying dividends to the public for education. Labor should be awarded as the measure of value, education and industry be inseparable, the fine arts encouraged as potent civilizers, the sexes equal under the law, and internationality established for the end of war and the reign of peace.

SPIRITUALISTIC.

TO SPIRITUALISTS, FREE RELIGIONISTS AND INDEPENDENT CHRISTIANS—GREETING:

BY JOHN BROWN SMITH.

[Continued.]

Self-government is the final, ultimate of all government in all the relations and duties of life; it insures that each person shall have a divinely appointed government within the soul, which shall be exactly adapted to their own standard of growth. All spiritual promptings and impressions received from the spirit world tend to stimulate into a healthy activity the inner powers of the soul, so that we may become strong and self-reliant in all the elements of manhood. All the restriction that ever should be placed upon individual freedom in the religious, social or political departments of

life, should be exerted only when the individual interferes with the natural rights of others, and then only for the purpose of stimulating, awakening and arousing the latent or weakened powers of self-government existing within the soul. All arbitrary interference outside of and in defiance of this natural right to self-government is despotic and tyrannical. The ultimate triumph of the efficiency and power of self-government in the individual is the noblest aspiration which has an existence in every human soul; although not recognized and understood, it manifests itself in countless methods in the outward actions of all persons. The more thoroughly individualized men and women are, the more competent they are for the practice and appreciation of the grandeur of the self-governing powers of the soul. The whole character of the noble lives of the past, held up as ideals for our admiration and imitation, have been intensely individualized; the whole value of their lives to us lies in the fact that they dared to claim and maintain advanced rights which were solely intended for the elevation and enlarged freedom of the people.

The highest ideal of the spiritual movement in this and every previous age, when properly understood, means that freedom shall be multiplied throughout the earth, until, instead of counting independent persons by the hundred, they shall be numbered by millions. Any religious organization which overlooks and ignores the encouragement of individual freedom and self-government as the fundamental basis of all progress, is false to the spirit of the great universal spiritual movement. The people must understand their rights and claim them. It is true that the more individualized a person is, they may be the more dangerous to society if they choose to exercise their powers in an improper direction. Extremes are opposite, and no person can do good unless they are left free to do evil; the decision to do good when the choice of evil is optional, determines the inner powers of self-government to be in the ascendancy; but to force the individual to do good without giving the same, equal chance for doing evil, only weakens the governing powers within, and consequently is subversive of pure morality, religion, politics or social life.

The time has at last arrived in the growth of this great universal spiritual movement, which has formed the vital spark of truth in all religions, to sift the chaff from the kernel, so that all who choose may read henceforth with the voice of reason instead of the blind vision of a dogmatic faith. When thoroughly analyzed and its primary strata of truth exposed to the mind, we find that the creed of independent Spiritualism consists of one article of faith or knowledge; this creed is in perfect harmony with the vital element of truth in all religions. Those who do not yet realize its truth as a matter of knowledge can change it to a matter of belief; of course this refers to all religions that believe in a future life.

I know that my soul life is immortal and eternal!
 This expresses the actual creed of the great religious movement for all time and eternity. It is the creed of the modern spiritual movement, and its facts and phenomena demonstrate its truth.

The fact that life is immortal and eternal in duration makes it also inalienable. It is the only absolute, inalienable, natural right possessed by all mankind. It is the only right of which we can never be deprived; we can be deprived of liberty, the pursuit of happiness and all other natural rights; we can be deprived of our physical life but never of our soul's existence. The fact that life is inalienable demands and requires the largest freedom of choice to express the functions and inherent capacity of that life consistent with the individual rights of others. Individual freedom is a natural right that follows as a necessity, to be obtained before the proper growth and unfolding of life can be fully realized. Without it we are slaves—with it we have an opportunity to develop all the capacities of the soul.

There has been a constant modification and change going forward in the dogmas of the so-called Christian church in the past as well as in the present, which has been gradually preparing its adherents for the reception of the great spiritual religion of humanity. The forces which are now working silently in the Christian churches bid fair to result in the overthrow of their entire system of dogmatic theology. The independent Spiritualism of humanity is entering their old structure like a wedge only to crowd out the *effete* and time-worn rubbish of the past. Ere the twentieth century dawns their old rickety vessel will have gradually glided down the stream of time only to sink in an ocean of spiritual facts and phenomena, which demonstrate the truth of the great religion of humanity. The spiritual movement, through the instrumentality of the angel world, has been guided by keeping this principle standing out grandly as the great central sun to illuminate the firm purpose of heaven. Our spirit friends have guided us successfully into one common harbor of truth, and can we for a moment doubt the wisdom of their plans without being false to this divinely organized movement, as well as false to the aspirations of our own souls? In the emphatic language of Jackson, I say, "By the eternal," no more. The Spiritualists, Free Religionists and Independent Christians will stand true to the great fundamental principles of religion and self-government—Immortality and Individual Freedom!

The independent religious movement known as Modern Spiritualism has been kept before the world for over a quarter of a century, and has never yet formulated a creed that the masses of its adherents will subscribe to. It stands without a parallel in the history of religious movements. It has made converts of over twelve millions of the people of this so-called Christian world. Never has such success attended the promulgation of religion, where the only weapons in the contest have been common sense, reason and the various spiritual phenomena. All efforts hitherto made to thrust a creed upon it, or in any manner sectarianize the movement, have signally failed, whether they have been made in local or general organizations. In fact, there never has been a national organization that could rally to its support the great mass of Spiritualists. Different societies would pass antago-

nistic resolutions defining their belief and opinions, and even the same Society have passed antagonistic resolutions defining its position in different years. At this present time a strong effort is being made to organize a new national Spiritual association on an antagonistic basis to the existing association, and they, in their call and explanatory correspondence in relation thereto have taken particular pains to display their antagonism to the position of the American Association. All this diversity of opinion is the natural result of the present stage of growth of the Spiritual movement. It makes it plain that the efforts of the spirit world to individualize the masses of Spiritualists have succeeded, as they will not in their present condition subscribe to any formula or creed that interferes with their individual freedom of thought and expression. No National Association now in existence or to be formed at present can by any possibility rally the masses of Spiritualists, unless they confine their expression of the Spiritual creed to the simple statement of the existence of a future life. Add one article beyond this, and you are met by the prejudices, conflicting opinions and antagonisms incident to earth life, of the thousands who have as many different opinions on the various articles of belief or knowledge. There is imminent danger of this angelic movement becoming sectarianized and divided; such division will result in almost endless wranglings and contentions. When the hosts of orthodoxy and conservatism are uniting in solid phalanx to subvert the great charter of our religious liberty by the insertion of a religious dogma into our State and national constitutions and governments, it behooves all lovers of individual freedom to march to the front in a solid body of individualized freemen! The only practical method, in my opinion, to successfully accomplish this grand result is by preserving the unity of the Spiritual cause. This can be done by a union on a single article of faith—the immortality of the soul and individual freedom.

We are united upon the faith or knowledge of a future life, and we cannot deny the right to free thought, free speech, free press and free action consistent with the principles of free government, and still remain free men.

Spiritualists should unite on these points, and it would only be a question of time for the free religionists and independent Christians to rally on this liberal platform. It seems to my mind that our very existence as a free people depends upon keeping sacred the individualized character of this most glorious movement, because it has taken the lead in the liberal movements of the age, as it is the most powerful of the independent religious movements.

In the name of enslaved and downtrodden humanity, I call upon existing spiritual organizations, as well as those to be organized in the future, to unite upon this liberal platform. Permit this Spiritual movement to become sectarianized, and the cohorts of conservatism will unite to a man to overpower and outvote the radical element; war will follow and liberty may be crushed out on this continent. Keep the individualized character of the movement inviolate by uniting on a liberal basis, and the use of the ordinary methods of Spiritual propagation of these divine truths will deplete the ranks of the opponents to such an extent that we can outvote them before this century closes. The ratio of conversions to the Spiritual cause during the past quarter of a century make it safe to assert with the positiveness of a demonstration that such would be the result. If the enemies of freedom choose to force war and bloodshed upon us, at the close of the century the cause of the great Spiritual religion of humanity will be organized in such a powerful phalanx that their defeat would be a moral certainty. To force the contest at present would endanger the very existence of Republican Government, and no greater disaster could be invoked against the cause of freedom. Adopt and unite upon a considerate and liberal platform, and the friends of peace throughout the world would ultimately give us their moral support.

Brothers and Sisters, permit its individualized character to be overturned and have different Spiritual sects, and no power under heaven can prevent one of the most stupendous religious wars in history from being forced upon us in the present generation. Then arouse to the dangers of the hour and preserve the unity of the Spiritual movement.

[TO BE CONTINUED.]

GOD IN THE CONSTITUTION.
 WASHINGTON, D. C., May 23, 1873.

When the first white men came to this country, they came fleeing from the persecution of religious intolerance and seeking for a land in which they might worship God according to the dictates of their own consciences, and when they passed away from earth, they left unharmed what here they found, freedom to worship God.

How very soon their descendants fell from grace, and became slaves to the spirit of intolerance, is recorded in the history of the persecutions of the witches and the Quakers. That man-persecuting "man of God," Cotton Mather, and his compeers, were every way worthy of the cruel and unjust God whom they set up as the object of their worship.

Through the wisdom of the noble men who were the fathers of this republic, the utmost care was exhibited to keep the Church and State as widely separated as possible, by keeping everything of a theological character out of the constitution, and moreover, clinching there purpose by prohibiting the introduction of anything of that sort into it at any future time.

The unexampled prosperity of this country, and its rapid unfoldments into a condition of closer brotherhood, and broader philanthropy, in consequence of this carefully preserved separation, securing to every citizen the perpetual enjoyment of true civil and religious liberty, has been the wonder and admiration of the world; and the nations of the Old World are striving to attain to the same liberty, which they feel can only be done by the absolute divorce of Church and State. And gradually yet surely through fearful struggles, are they reaching forward to the desired goal.

But while this struggle is going on in the Old World for that

glorious freedom which secures the right of private judgment to every man, what a strange spectacle is exhibited in this country. Here, where the greatest religious liberty has been, the very people who have been the most greatly blessed with its possession are uniting their forces to overturn that constitution, by which their own sacred rites are secured. They cannot see, poor men, that the engrafting of a religious test upon the constitution will prove a sword with two edges. They boldly declare that their object is to make their peculiar phase of Christianity paramount, and their style of "Christians" (God save the mark), the only class of persons who shall be trusted with civil authority, or permitted to hold any position whatever under the government. Let them take this stand, that they will as they declare, make Protestant Christianity (so-called) paramount, and all Catholic Christians will be disfranchised, and their Cure and religious rites trampled upon.

Let them admit the Catholic within the pale, and what security can they have against the encroachments on their own rights, which would follow Catholic supremacy in the state should this ever be attained.

This is no dream. When we consider the rapid strides of Catholicism in the past few years, it is by no means improbable that it may be.

Let them read the history of the past—the horrors of war, massacres, tortures and persecutions which, for the sake of religion, when clothed with civil authority, have stained the pages of religious history, and then decide, if they can afford to run the fearful risk. It is all very well for them to hold up their hands in holy horror, and exclaim against the blasphemy and infidelity of those who are opposed to this God amendment of the Constitution; but as assuredly as they inflict this wrong on others will their chickens come home to roost, and their children's children will curse their memories for the cruel wrong they have wantonly, wickedly and arrogantly inflicted upon them.

But consider what is the extent of this wrong, if it should be that effort to engraft God, Jesus Christ and the Bible, succeed? It is customary if a man is elected or chosen for appointment to any civil office, to require him to swear or affirm that he will support the Constitution of the United States. Now, there may be, and are many men who have a grander, nobler and wiser conception of God than the churches ever dreamed of, who accept the divine teachings of Jesus, look upon him as a wise and good man, and a noble martyr for the truths which he taught, and that he was slain for alleged blasphemy by the adherents (priests and laymen) of the dominant church of his day; who receive the Bible for what it really is—drawing the net carefully to land, they gather the good fish into their baskets and cast those which they esteem bad away. Various religious classes hold diverse religious views; all are equally sincere and honest in their convictions. All these, under such a constitution, unless they would perjure themselves by swearing to support that which they cannot believe, would be cut off from citizenship—disfranchised.

They may try to persuade the people that they do not mean anything of the kind. This may be so. But do they know how those who come after them will feel? It will be comparatively easy, after the first step has been taken, to take a second and a third, and so on. Let the edge of the wedge be successfully entered, and a succession of blows from the hammer of bigotry in the hands of various religionists will ere long rive from us every vestige of religious liberty; and the dark pall which overshadowed the Old World during the dark ages will be upon us and overshadow this fair land.

Oh! but say some, you forget, these are Protestants who are moving in this matter; there is no fear. Indeed! Yet is there great danger; and of the two, Catholic and Protestant, I would just as soon trust to the tender mercies of the one as the other. The wrong is the same; and the intolerant bigotry and persecuting spirit of the one is no worse than that of the other.

The consequences of such an amendment to the Constitution would cause the souls of men to groan with anguish, and the uprising of the people against the broadcast, damning wrong to all men, would again inundate our beloved country with rivers of blood, and bring the most horrible devastation to every hearthstone. The passage of any law or amendment to the Constitution which might open the door for this great wrong, in the *smallest* degree, to afflict our citizens, would be the tocsin for the uprising of a mighty army prepared to fight and die for the preservation of their most sacred rights.

Brethren of humanity everywhere, Awake! I beseech you; awake to the impending danger! Organize your forces without delay! Prepare your remonstrances to both Houses of Congress against any legislation to rob you of your rights! Prepare them without delay! Assume *not* the unwise position "that there is no danger and no cause for action!"

The course of wisdom is to prepare to stem the torrent if we would not be carried away by it.

In 1860 the late rebellion was thought an impossibility; but it came—sweeping its five hundred thousand men from earth to the spirit world, creating hundreds of thousands of widows and orphans, and involving our country in a debt of thousands of millions of dollars. Prepare! or expect *worse* results even than these, otherwise they will most surely come.

JOHN MAYHEW,
Pres. First Soc'y Pro. Sp., Washington, D. C.

VICTORIA C. WOODHULL.

That person who, having noted the bitter hostility which this brave woman's championship of unconventional ideas has provoked, does not recognize therein legitimate effect from cause, must at least be lacking in philosophical perception. With skillful hand she has probed the ulcerous festering on our body social, and the number of vile and creeping things that have sprung to the surface—like pestilence from stagnant waters, through the inletting of sunshine—is truly wonderful. And yet, what wonder? If one law of God be more just than another it is that exquisitely compensating

provision in which our judgments are made to betray our own interior condition, rather than in any way to either embellish or mar the person, thing, act, or motive upon which we presume to sit in judgment. Therefore, it is simply effect from cause that this woman's noble words, laden as they are with the vivifying force of truth, should, like God's sunshine, caress into life the struggling buds of aspiration—breeding in pure hearts the sweet perfumes of love, and causing the trembling flowers to praise her for very joy, while, with equal justice, the same noble words, falling into hearts besotted with vileness, have caused them to swarm with lecherous thoughts, like hideous creeping things. Therefore, from reflex illumination, in sheer affright at contemplation of their own inherent rottenness, the moral bastards of both church and state are crying "Crucify her!" The mere fact that the major portion of society conjoin to persecute and prosecute her is no reflection upon the truth which she defends, but, on the contrary, a proof that the social soil is excrementitious, and consequently the fecundating power of those truths breeds vermin.

And again, what wonder? The Biblical demoralization of the centuries must needs produce such fruit. Science having demonstrated that the nature of each individual, in its dominant characteristics, is determined by the controlling mental impressions under which he is begotten, how shall the children of earth be multiplied in aught save vileness, while the idea is studiously and religiously inculcated that the act by which they are begotten is a sin and a degradation. Away with this damnable heresy! The ages are red with blood because of it; the world one vast, seething caldron of contention, because of the insane creatures begotten amid the subtle promptings of God's law, through nature, and the conflicting dictation of this murderous Bible lie.

Fight on, brave champion; and may angels sustain thy weary arm. If at the last it shall be found that even one struggling soul has been made free, one timid face been lifted Godward, one hungry heart been fed—though thy years were as the sands for multitude and the travail of thy spirit as the mighty throes of the restless ocean, yet will not thy strength nor thy years have been spent in vain.

L. S. CRANDALL.

WAS IT A DREAM?

Mrs. Woodhull—Some years ago a woman who lived in San Diego county, Cal., dreamed that she was on her way to the village, four miles distant, and, by some strange accident, she died before reaching the town. The dream so impressed the woman that she refused for three years to go to the village. At last, however, she laughed at her fears, and started, with a steady horse, to make the trip. A rough spot in the road brought to mind the dream. To guard against danger, the woman concluded to walk over the dangerous ground. Soon a scream was heard; a huge rattlesnake had sprung upon the woman. She was poisoned, and died before reaching town. Was it a dream?

SAN DIEGO.

LYNN, May 9, 1873.

Mrs. EMMA-HARDINGE-BRITEN:

Dear Madame—Having ascertained that you did not occupy the desk at Odd Fellows' Hall, on Sunday, May 4th, and not wishing to impute a motive other than that which the spirit of your letter would seemingly justify, namely, that you feel a spirit of distrust coming over you at times concerning the very remarkable letter which you penned March 15th, and published in the *Banner*—that I would make the following inquiry touching the desire that you possessed to throw up the engagement:

1st. Do you not believe yourself to be possessed of a higher sense of moral purity and a more enlightened appreciation of those truths that are denominated spiritual than is manifested by that class of speakers whom you take exception to?

2d. If the answer to the above you would give in the negative, then what motive existed for you to write it?

3d. If your answer shall be in the affirmative, then were you not remiss in the performance of an obligation resting upon you to let this higher and more exalted truth, of which you think yourself possessed, to shine forth, especially before a society like that of ours, where, according to your definition, animalism largely predominates.

At the American Association of Spiritualists held in Boston, September last, the following resolution was passed by the immaculates and respectables:

That to further define what we mean by social freedom, we hereby declare that liberty is not license—that Spiritualism truly lived, tends to correct all excesses and abuses which relate to social life; that while we do not repudiate Free Love we do emphatically repudiate the common erroneous interpretation put upon it, namely, that it means promiscuous, excessive, or enforced sexual relation, and regard all assertions claiming the least sympathy between such theories or practices and Spiritualism as gross calumnies.

If the above resolution passed by the immaculates does not charge you virtually as being a gross calumniator, can you inform the public what kind of language might be employed to do so?

Will you, sister Emma, be so kind as to inform me what portion of the resolutions passed by the Lynn Spiritualist Association, and which I had the honor to dictate and present, were objectionable, if any, to your sense of justice and right?

Was it because our society dared to vindicate its belief in the honor and integrity of your collaborators in our common cause—that you failed to fill your engagement? Was it because our society dared to enunciate the idea that our platform must be exempt from the spirit of intolerance that you failed to put in an appearance?

Was it because your name in particular was mentioned as being entitled to the rights and privilege of speaking your views upon our platform that you hardly knew whether it would be wise to accept, for fear that such freedom might lead to anarchy in your thoughts and utterances.

Thine in love,

A. C. ROBINSON.

REV. EDIOM SWEETZER.

This divine of the Universalist denomination closed a sermon on Capital Punishment, Sunday, May 17, as follows:

"Now, what is the reason for hanging men, and what good do such beastly exhibitions accomplish? The State hangs. Those who simply are present to perform the office are appointed by the State and are in its pay. Now every one of us is part of the State, and we are personally accountable for the judicial hanging which takes place. We, the people, are the State; it is the same as if with our own hands we were to put the noose round the wretched criminal's neck and strangle him. By consenting to such an exhibition in this country of civilization we are guilty of the same barbarity as the man who cuts the rope. I do not mean to say that hanging, by taking an eye for an eye, a tooth for a tooth, a life for a life, was not right at one period of the world. But are we to continue the barbarous customs of our ancestors in this age of enlightenment? Is there to be no advancement? Is it because a thing was right at one time of the world's existence that it is right at all times? Are we to have no progress? Is it possible that we, who are educated and enlightened, can seriously and conscientiously say that to take a man's life in this manner, in cold blood, no matter what the cause, can be a righteous and civilized deed? That a number of men should gather around a wretched being dangling in the air and watch his writhings and struggles for life, and yet give him no help, is a monstrous act in these days. Such things may have been necessary in a primeval state of society. But can such judicial crimes exist in future and will they be any longer countenanced by a Christian community? The reverend gentleman went on to speak in no mild terms of the death penalty, and characterized it as an outrage upon us all."

DETROIT, Mich., April 28, 1870.

VICTORIA C. WOODHULL:

Dear Friend—I write simply to say that I desire my name put in the list of speakers. The time has come to speak on all questions that relate to the welfare of the world. The cry of "Free Love" and "Promiscuity" has no effect! You state squarely in the *WEEKLY*, of April 26, that the monogamic marriage is the only perfect one that is clear enough to satisfy me. I can remain silent no longer. On that basis I shall discuss the social question. People have an idea that an individual must have gray hairs and be round shouldered before they can with any propriety talk about the marriage question. Don't you think Young America can speak intelligently on the subject? Tell me?

We have large meetings here. The platform is free: no one wishes to dictate.

Spiritual speakers have paid too dear a price for their liberty to be dictated to by narrow-minded, stingy, policy-serving committees.

I read the *WEEKLY* regularly. It is full of interesting matter.

Yours, etc.,

CEPHAS B. LYNN.

RESOLUTIONS.

BOSTON, May 26, 1873.

At the regular meeting of the Boston Spiritualists' Union, held at Fraternity Hall, on Sunday evening, May 25, 1873, the subject for discussion was, "The Outrage upon Liberty in the Case of Geo. Francis Train."

Mr. Train's recent course of action was earnestly and thoroughly discussed by Dr. H. F. Gardner (who made a clear statement of the case and all the issues involved), a lawyer from the State of New York; Horace Seaver, Esq., editor of the *Investigator*; Prof. Wm. Denton, and others; all of whom commended in the strongest terms the course of Mr. Train in coming forward to defend liberty of speech and of the press, which had been so unwarrantably and meanly assailed in the persons of the publishers of *WOODHULL & CLAFLIN'S WEEKLY*, and in utter condemnation of the efforts of the Y. M. C. A., through their agent Comstock, to stifle freedom of thought and its expression; also, of the usurpation of authority by Judge Davis, of New York, in his despotic ruling (against the earnest protests of the jurors), committing Mr. Train to a lunatic asylum in defiance of all law.

The following resolution was offered by Dr. H. B. Storer, and unanimously adopted by the large audience which filled the Hall:

Resolved—That the officers of this meeting be instructed to communicate to Geo. Francis Train our sympathy with his position as a victim of bigoted persecution and a most unwarranted and arbitrary assumption of power by Judge Noah Davis, of New York, and our hearty appreciation of his manly stand in defense of the moral and civil rights of American citizenship.

H. F. GARDNER, M. D.,

President B. S. U.

LIZZIE F. KITTREDGE, Sec.

NOTICE.

The semi-annual meeting of the State Association of Spiritualists will be held at the city of Charlotte, in Eaton County, Michigan, commencing June 13th, 1873, at 2 o'clock P. M., and continue in session for three days. Good speakers will be in attendance. A general invitation is extended to all.

L. E. DRAKE, Sec.

E. C. MANCHESTER, Pres.

GEO. FRANCIS TRAIN IN HELL.

Everybody who desires to learn the sensations of a person who has been in this Biblical place, should send for the *Pagan Bible* at once. First edition nearly exhausted. Price, 25 cents; or \$15 per hundred copies.

SOCIALISTIC.

REV. ARTHUR DIMMESDALE AND HESTER PRYNNE—HENRY WARD BEECHER AND HIS HESTER.

Mesdames Woodhull & Claflin—In winding up his mysterious romance of "The Scarlet Letter," Nathaniel Hawthorne portrays Hester Prynne as expressing her firm belief "that, at some brighter period, when the world should have grown ripe for it, in heaven's own time, a new truth would be revealed in order to establish the whole relation between man and woman on a surer ground of mental happiness. Earlier in life, Hester had vainly imagined that she herself might be the destined prophetess."

Is it not a fair inference from this that Mr. Hawthorne's clear intellect caught some glimpses of the light that comes from the knowledge of the gospel of social freedom? I think it is; and in the following sentence I discern that Mrs. Victoria C. Woodhull was visible to Hester's prophetic eye. "The angel and apostle of the coming revelation must be a woman, lofty, pure and beautiful; wise, not through dusky grief, but the ethereal medium of joy, and showing how sacred love should make us happy by the truest test of a life successful to such an end."

In reading Mrs. Woodhull's exposure of Mr. Beecher's life, I have been a thousand times struck with the similarity of his case to that of the Rev. Arthur Dimmesdale, whom Hawthorne's pen has immortalized. Has not the similarity of the two struck others besides myself? Doubtless it has. To more than one fine lady in Plymouth Church I commend these words: "If truth were everywhere to be shown, a scarlet letter would blaze forth on many a bosom besides Hester Prynne."

It has been reserved for Mrs. Woodhull to smoke Beecher out; though in Mr. Beecher's case, as in Dimmesdale's, there are some who doubt the revelation. This is not surprising; for, as Hawthorne would say, it is only another "instance of that stubborn fidelity with which a man's friends—and especially a clergyman's—will sometimes uphold his character, when proofs, clear as the mid-day sunshine on the scarlet letter, establish him a false and stained creature of the dust."

If Mrs. Woodhull will persist in her exposure of this man, the time may come when he, too, will cry out to the people of New York, as Mr. Dimmesdale is described as having cried out to the people of New England, with a voice laden with remorse and woe: "Ye, that have loved me! Ye, that have deemed me holy! Behold me here, the one sinner of the world!"

To Mr. Beecher, as to Mr. Dimmesdale, there is the terrible consciousness that there is nothing hidden but shall one day be made known. Rather than bear about him the burden of such secrets (if they have not already ceased to be secrets), better out with them at once. Let Mr. Beecher ponder well the moral which Hawthorne draws from poor Dimmesdale's miserable experience! "Be true! Be true! Be true! Show freely to the world, if not your worst, yet some trait whereby the worst may be inferred!"

With all his imperfections, Mr. Beecher has many admirable traits, and many extraordinary capabilities. These will remain, though, by full confession of his opinions and practices in his sexual relations, he may lose the esteem of the unco good and rigidly righteous." He will be an able and better man when he throws off the mask, which, indeed, it is quite useless for him longer to wear.

Boston, May 10, 1873.

CANDOR.

MORE THUNDER.

It seems that there is to be more thunder. The following explains itself:

TO THE EDITOR OF THE DEMOCRAT AND CHRONICLE:

Dear Sir—Our Troy press quotes you this afternoon as saying that "the *Thunderbolt* and *WOODHULL'S WEEKLY* will perhaps enter at once upon a personal controversy, and, in the noise of the latter disturbance the original one will doubtless be forgotten." Now, after duly laughing at your little joke, let me say there will be no controversy between myself and anybody else in the world to divert public attention from the dangers to American liberty that have grown out of the Beecher-Tilton Scandal. The press of our country, my dear sir, has studiously pictured Mrs. Woodhull as the worst woman that ever lived, in order to hide her moral inferiors behind an overdrawn picture of her own enormities. The *Thunderbolt*, caring nothing for persons one way or another, undertook to show that while Mrs. Woodhull was no saint, her work (the lancing of social corruption) might still be necessary. This purpose, however, was misconceived by Mrs. Woodhull herself, while by a strange mistake she fancied that the *Thunderbolt* had been prompted by Theodore Tilton. Her mistake has already shed a great deal of new light upon the Beecher-Tilton Scandal, and has led me, for one, to the certain knowledge that the matter is much worse than Mrs. Woodhull herself originally portrayed it. While such is the case, and while she remains in the least danger of being sent to prison through a vast usurpation of law—a hideous conspiracy against freedom of speech and the press—I shall not only put no intentional stumbling-block in her path, but I shall aid her in every way I can, except by personal adherence, and except also by giving any countenance to her extreme and vicious notions of "social freedom." Now, as the *Rochester Democrat and Chronicle* has been one of the few honest and reasonable American journals during the past six months, I feel assured it will do me the justice to print this short letter just as I write it.

Most sincerely, &c.,

EDWARD H. G. CLARK.

Troy, N. Y., May 15, 1873.

TURNER, DuPage Co., Ill., May 12, 1873.

Mrs. V. C. Woodhull—Having read your criticism of the criticising letter in your paper of the 26th April, I find full support in devotion to the truth. Strangers though we are in the flesh consecrated to the work assigned us, a strong desire in my heart seeks utterance in words to cheer and

strengthen you in your trial. Many people may stand by you in prosperity, but only those who have found the basis of being can stand with you in your organization into the truth. It is seemingly easier for undeveloped persons to follow afar off in the beaten track of fossilized institutions, than to come up to the work of pioneers and join with the sappers and miners that are laying their foundations on the basis of freedom, equality and justice.

It is only a few weeks since I knew of your devotion to these principles and love to your race—the religion of humanity I need not tell you how much I am interested, for you already know that the emancipation of your sex will restore man to his normal condition and unseat the image of the beast, making it possible for both sexes to rise in the elements of progressive life; developing the divine nature of everlasting love, and exhibiting in the form of dual humanity the image of all beauty and excellence of which it is possible to conceive. Without flattering I may say that I love you because you are willing to be used as the medium to evolve all the possibilities of your being. Blessed, indeed, are all those who are *en rapport* with you. All who will help you to be pure in heart, for they too shall see, to them all things are pure. No evil thought shall blind their vision or abstract their clairvoyance in the hour of their need. Victoria! I am with you always, you are welcome to my heart to my strength, to my everlasting sympathy and love. It is freely given to the work you represent. I know scores of persons, in the body and out of it, who are with you as I am, and millions would be with you, but they do not yet understand the purity of your heart or comprehend that great generosity and unselfish love, the outgrowth of the divine nature developed in your being. But I know it and constantly worship in its presence in the fullness of joy. Stripped of reputation friends and property, and influence in society, I have waited in the work given me to do, speaking when I must and in silence extending the magnetic current of a life devoted to humanity. I have lived to see the whole current of civilized society agitated on the great question of Social Freedom. You never said a truer thing than your declaration that though your persecutors might worry you to death, there will arise a thousand victories to proclaim the truth and go forward with the work to which you are devoted. It is woman's work to emancipate herself, she will do it; not without a conflict with the beast, but success is certain.

If you would know by what way I came to you, I will give the outlines of a life received through the medium of imperfect religious parents, trained in orthodoxy to the age of thirty, cast out as a heretic. Socially I have lived twenty-four years in married life, seven years in shaker life, four years in Oneida Commune life, and am now at the age of sixty-five, living with my aged mother (ninety-nine), at her earnest request. Have been a business man, but after I began to be developed as a clairvoyant medium, I lost all ambition to develop successful business talent among thieves; and though I have given away a fortune which was the result of years of industry in prudence and temperance, yet I never attempted any successful speculation. I am now a canvasser and commercial agent. With sentiments of true love for you and yours, I am your friend and brother.

LOREN HOLLISTER.

HOPE FOR THE PEOPLE.

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

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

[The above was published in the *WEEKLY* a few weeks since, and the signature S. Sherman by error attached for that of Mrs. R. W. Scott Briggs, the real author.]

TO THE SAVIORS OF LIBERTY
WHO SUFFER IN OUR STEAD AND BRAVE PIONEERS IN THE SOCIAL REVOLUTION, ARE THESE LINES INSCRIBED.

You've struck a blow for liberty,
In this her peril hour;
So you must feel the hate and scorn,
And grinding heel of power.
Your bravery shall find reward
When she regains her throne;
Who strikes for freedom strikes for God,
He'll vindicate His own.
Go on, go on, brave pioneers,
We bid you all God speed;
The soul that rack nor dungeon fears,
May well presume to lead.
Your hated names shall be revered
By millions yet unborn,
Though in the cause you've pioneered,
You lead a "hope forlorn."

Fear not, that cause is bound to win
For which you've toiled and bled;
E'en now the veil is growing thin,
O'er all the nations spread.
Let social ulcers feel your probes,
Denuded virtue gains,
For she can don celestial robes,
And rise to higher planes,

A. E. D.

We clip from the *Word* the following critique from the *Pantarchy*:

THE TRUTH ABOUT LOVE.—A proposed Sexual Morality, based upon the Doctrine of Evolution and Recent Discoveries in Medical Science. New York. David Wesley & Co., Nos. 7 and 9 Warren street, 1872. (*Positivistic*.) Moral of this work:

Author—Learn what it is right and good to do, and then—
Reader—Do it?

Author—Oh, no! it's wrong to do right until public opinion says you may; until then sin and suffer.

Reader—Must not all reform commence despite of public opinion?

Author—Yes.

Reader—Then, should not those who know the truth live it, and thus by its power change public opinion?

Author—No, for public opinion must never be disregarded.

Reader—How, then, is evil to be overcome and truth made manifest?

Author—That's a conundrum—give it up! (Exit author.)

[From the *New York Corner Stone*, May 17.]

Anthony Comstock, the young New Yorker who has brought himself into prominence by his vigorous war on the dealers in obscene literature, is now a regularly commissioned agent of the Government, and is bringing the Albany 'love powder' quacks to grief.—*Chataqua Star*.

All right Mac. We, too, eulogized this "young New Yorker," but when it was found what the motives were which prompted the eradication of obscenity, we were led to look upon this apology for humanity as the most contemptible, unprincipled cur that ever graced the throne of Hades. He is appointed mail agent by the Postmaster—without salary—and as we are informed, takes upon himself the authority of opening all letters deemed by him (!) as going to suspected parties. We trust that justice will yet overtake and punish this creature as it deserves.

When our friend of the *Star* reads the Young Men's Christian Association *Dodge*, which we shall publish next week, giving the antecedents of this buffoon who imagined that he could be censor of the press, he will have a very different opinion of this "young New Yorker," Anthony Comstock.

BOSTON, May 17, 1873.

Dear Mrs. Woodhull—Many thanks for your kindness in sending me papers from your office. I shall try to deserve them. If you think I am worthy of such thoughtfulness on your part, well and good. You may call upon me when you have work to be done in this quarter. No doubt your friends are rapidly increasing, doubling and trebling. Think of Mr. Lloyd selling 1,100 *WEEKLIES* in one week from his stand! It's a sure evidence that the good seed is taking root. The chief of the "Young Mules C. Association" and the mealy-mouthed officials of Uncle Sam will think twice before they arrest you again.

Weight of numbers have a powerful influence over these imps. Not a single day passes but I think of you three—a daring, fearless, philanthropic band, which has thundered truth into the ears of the slumbering people. May ye live long and see the fruits of your hardships, toils and sorrows. America and her people and her people's children will bear your names down to a wiser posterity; and when liberty without law and virtue without vice shall reign, the nation will, with one accord, crown your names with laurels and cherish your memories in love.

It is hardly to be doubted but this will come to pass long before your life ends. The sudden turn of this popular tide is already enormous, and when people have the cloudy mists of lying editors and corrupt and lecherous clergymen driven from them, they will quickly understand how they have been deluded.

Seeing all this, let us stand firm and faithful, remembering above all that while we struggle for that which none have yet had, that we must retain that which we have already won, for no truer motto exists than that of the immortal Washington: "Eternal vigilance is the price of liberty."

Yours for freedom in all things, WM. BEN. WRIGHT.

HENRY WARD BEECHER:

An Oration Delivered at the Opera House in Springfield, Mass., on Monday evening, April 28,

BY JOSEPH TREAT, M. D.

LADIES AND GENTLEMEN: This whole nation has declared Henry Ward Beecher one of the greatest and best of men, in rushing to his defense as no nation ever rushed to the defense of any man before. And though he is to-day, under a cloud, that very greatness of the man will yet clear him up. For such a man cannot retire from the field, he will still be just such a Henry Ward Beecher riding abreast of the current, and then if he has made mistakes which would prevent that, he will mend the mistakes. He did mend the mistake of his Andy Johnsonism, and he will yet clear up this eclipse of to-day. If he has done this that is alleged against him, it is only because of four things: 1. That he is a man. 2. That he differs from other men in being greater. 3. That he reproduces Shakespeare. And 4. That everybody else is doing the same thing that he has done.

Mr. Beecher is a man, and not sex-love only, *sexual* love, is part of man. There never was a natural man on earth, in whom the sexual instinct demanding actual sexual union, was not the perpetual, imperishable soul of the man almost beyond any other department of his being, even in the case of a Newton or a Humboldt repressing or suppressing that instinct, and giving up life to the development of a Principia or a Cosmos. There never was even a woman on earth, in whom this inspiration to sexual union did not glow, the true vestal fire burning on the altar of her heart, inextinguishable but with the extinction of her womanhood. In every man

and woman alike, in the virtual consciousness of every waking moment of life, either as looking backward or forward, sexual union asserts itself a right, and a compulsion. Men may have been ashamed of it, ignored it, denounced it, branded it sin—it is still as high and as holy as man's nature, and the purest and chastest passion of that nature. [Unperverted.] And Mr. Beecher, adept in human nature as he is, has had faith in this passion of the soul. Especially, he has had faith in woman, and believed that woman could be trusted in this matter. If, in ages gone by, woman could have been so low, that it was needful to insert in the Bible the command, that she should not lie down to a beast, if she could have been so low that in heathen countries, she with man would herd in one promiscuous concubinage, yet he knew that in this country to-day, woman had risen to that plane that if all was left to her consent, she was safe, the community was safe, morals were safe. He knew that even unrestrained freedom of the sexual instinct, thus involving woman's consent, was better, was more moral, than our present wholesale system of prostitution on the one hand, or our equally wholesale system of loveless adulteries and rapes in marriage on the other, both of which systems are built up on the denial of consent. In other words, Mr. Beecher saw all things through the eye of faith in freedom and the human soul, and if the medium through which he looked, colored his own action as well, what wonder?

But Mr. Beecher is this great man, and we never could have had him without a double portion of this sexual development. We never could have had him with all his terrible power, without this matchless physique, gendering passion to excess. We never could have had the intellectual man without the "splendid animal"—the moral man without the contrasted, in that sense immoral animal. Jonathan Edwards had vitality enough to write two sermons a week, and read them like a statue: Theodore Parker, to write and read his hour-and-a-half discourse, and do all the amazing else he did: but no man living can do all this that Henry Ward Beecher does and always has done, without a development of power rising to the actual sensuous, sensual. It is sex-love, sexual love, that is the spell of Mr. Beecher's oratory. It is this which constitutes the tremendous magnetism with which he sways the multitude. Nature could not create the orator, preacher, Henry Ward Beecher, without making a man too highly organized, too greatly surcharged with fire, to cut down to any prescribed morality. She could not confer on him this power over others, without brewing him to tempest and outbreak in himself! Nor even then could she enable him, except as he was constantly fed by the answering magnetism of others, such love as only women could lavish on the preacher they worshipped! All this is the price we have to pay for Mr. Beecher, the compensation of Nature. We have to take him as we can get him. And all this is here in the Portrait, eye, mouth, jaw, chin, whole expression—as unlike the pure, ethereal face of Jonathan Edwards as can be.

But Mr. Beecher is to-day's Shakespeare. Shakespeare recognized not Puritanism, nor moralism, nor scruple, nor yet conscience, but only universal human nature. He painted all his characters as equally true to that nature, their vices as well as virtues, their crimes as well as sanctities. He faults no one for his deed; he still sees not the deed but only nature, and in the compulsion that leads to the deed, only the spontaneity of nature. Shakespeare reproduces all, but blames none; so Mr. Beecher accepts the same great nature, has faith in it, accuses none who are true to it, and then no more himself. And all this is in the Portrait. There is no Puritanism here, no rigid scruple that cannot yield, no cutting down to any behest, but only the largeness of nature and freedom, and the satisfaction that comes from that expansion.

And Mr. Beecher, in being a man, has done no more than all others are all the time doing, in being men. All others, both men and women, are true to this same nature that will not be denied sexual union. Drive out that nature with a pitchfork, yet will it return again. Dam up its flow, but you might as well dam up Niagara! And so all live that nature, in one way or another. Almost the whole male population of the country, sinners, Christians, clergymen, editors, lawyers, judges, when journeying to the cities, visit the houses of prostitution; and in the cities, perpetually, males of all ranks, from D.D.'s, Congressmen, politicians, down, all through to members of Young Men's Christian Associations, patronize those same houses. If not, how are they sustained? Who support all these houses in all the cities, with their hundreds of thousands of inmates? Echo answers, who? And in marriage, men everywhere insist on sexual union, love or no love; and everywhere, men and women seek out of the marriage-bed, for the same consummation. The universal country alive with sexual amours, every city almost existing for the gratification of this passion, New York one seething volcano of lust as well as love! Everybody for him or herself asserting and practicing freedom: not sex-love, but actual sexual love: if right, well—if not right, no matter: all free lovers, nearly all denouncing free love, but just as much all living it, and Henry Ward Beecher only one in a million of them, he only doing the same that all the rest are, and all in greater or less wisdom, only obeying inevitable, eternal fate! All true to nature, and none of them able to cast a stone at Mr. Beecher if he has been so, too!

And he has been, he says so, by his actions which speak louder than words. When the charges were first brought against him, if they were false, "they are false!" from his lips, would have annihilated them forever. And to this day, if false, that same sharp denial would annihilate them. Yet he pronounces it not, and none ever pronounce it for him. At last a Beecher, Catharine, has spoken, and she pronounces it not. All waste their time in saying everything else, or remain with lips forever sealed. To this complexion it must come, that this is confession! Till Mr. Beecher speaks, all is admitted out of his own mouth!

And with the charges false, why did he not bring an action for libel? Every Court would have hastened to pronounce sentence, inflict penalty, and Henry Ward Beecher would

have been vindicated by the acclaim of a world. And why does he not now bring that action? His not doing it, every Court in the land will hold equivalent to pleading to the charge.

And why did he or his interest trump up a false charge, and prosecute on that? And even if, at first, there might have been a dream that the charge of obscenity was well founded, why, to-day, when all such idea has long been scouted, is that prosecution still permitted to impend over innocent heads? for if not obscene, then of course they are innocent! This false charge, from the first till now, is self-evident confession.

And all this, when against him, paupered in power, were arrayed only two women, vile women it was said in his interest, street women. Truth (if there had been truth) would have sunk those two women out of sight in an instant; and then to falter before those two women was most pitiable confession!

But the persecution of the same women, the suppression of their journal, their incarceration and subjection to unheard-of bonds (nearly half a million dollars), and the subsidizing and fettering the whole press of New York, and almost of the entire country—all this was a thousand and a million fold confession!

But it was self-preservation that drove Mr. Beecher to this, the same self-preservation that drove Cranmer to recant in presence of the stake, and Galileo before the dungeons of the inquisition. Mr. Beecher believed in human nature, but he knew that Orthodoxy did not; he blamed not others, but he knew that Orthodoxy would never forgive him; and in that terror of exposure, wonder not if his feet slipped from under him.

But Mr. Beecher now becomes the text, to light the world on its way. Make all human beings free, thus conditioning sexual union on woman's consent, that very consent conditioned on mutual love, and at once the world is saved. A true woman will never give her body without her soul, nor that except as it is won by love; and with woman thus right, man is everywhere disposed of. A normal man can no more seek sexual union without love than a woman, and then the abnormal, morbid, diseased man, would be shut up to the prostitutes. But, as you are alive, there would be no prostitutes, consent would have swept the whole system away forever. Make all women independent, self-sustaining, occupying the same vantage-ground with man, and prostitution becomes in a moment an impossibility. Instead of consent, prostitution is force, compulsion, the compulsion of want, need. It is the poor girl who has no home, and no way of getting a living, who sells herself for the only thing that can save her, what all must have, money. It is the seamstress making shirts for a sixpence, who sells herself to prevent starvation! Prostitution is from first to last coercion, the perfect opposite of consent. Then the abnormal, diseased man would be shut up to the few already irreclaimable prostitutes, and both would be exceptions, soon to die and leave a better race. Though, if the abnormal men did not all die, freedom would in time regenerate them: shut a man up to consent, conditioned on mutual love, and infallibly he will be refined of his grossness, and elevated to a higher plane. Now a gross man can constantly feed and stimulate his passion, in marriage and among prostitutes; but shut him up to consent, and that passion would be compelled to rest, besides that another part of his being would be called into action, love to win love, and both ways his grossness would shrink, shrivel. Freedom is man's freedom as much as woman's, but woman's freedom checkmates that of man—and then simply freedom checkmates man's passion. Freedom the one only and forever cure of man's lust! Then, freedom the one only and forever cure of all this long licentiousness! How easy! World, all hail!

But, you moralists, this is even so. That very freedom which you fear, which you say will flood the country with vice—that very freedom will put an end to vice, and it is the only thing that can do it. Man will never bring the result, but woman will.

And Mr. Beecher will yet come out for this freedom, take his stand openly on its side; for he belongs to it, and to its friends, and not to those with whom he has hitherto seemed identified. He does not belong to Church nor Christianity, as he has all this time abundantly demonstrated, if the eyes of the public had been open to see. He has always preached everything not Christianity, in the place of Christianity, preached Phrenology, Physiology, Beauty, Art, Nature, Goodness (sheer, natural, human Goodness), Science, Progress, Reform, all for Christianity. He has preached that this very love is natural and holy, and that as such it ought to be free. He has discarded the sacredness of the Bible, preaching that it is a mere book to be used; not an end, but a means; not final authority; no more authority than all revealed in and to us now. Most emphatically, he teaches that Science is authority, the final, to which every possible interpretation of the Bible, and doctrine of Religion, must bend. He says that if man sprang from a monkey, it makes not a bit of difference—even that is not against the Bible nor Christianity in the least. Only so recently as at the farewell-dinner given to Professor Tyndall, on his return to England, Mr. Beecher, in response to a toast aimed at him as a clergyman, pronounced in favor of Science at whatever expense to theology, and even broadly hinting that in time it would leave hardly any theology—would sweep everything away—expressing himself so baldly as to call out the ill-concealed dissent and rebuke of the Christian Professor who followed him. At every turn, he thus sides with Free Thought against the Bible. He ignores this great sacredness of Sunday, and of the Church, as making such a difference between saint and sinner. He resolves Conversion into simple formation of purpose, will to do right, with nothing supernatural about it. He holds Religion the normal, harmonious action of all the organs, and makes away with Total Depravity, true Nature being the standard. So flagrant and notorious have been his utterances, all these years, in the direction of heresy, that the Christian newspapers have all along taken him to task, characterizing him as the degenerate son of his

father: his brother clergymen have secretly denounced him, and would have done so openly, even to absolutely disowning him, but that for his greatness and popularity they could not; while stern old Jonathan Edwards, looking down from a hundred and thirty years, would brand him pure Infidel, as actually he is. He belongs to the new, he is not at all of the old.

Then Mr. Beecher has even honestly come by this great unscrupulousness, which at once proves everything and harmonizes everything. By nature he was all assurance, (as you see here,) because all joke; then becoming great, conferring on him impunity, so that he could do anything he pleased, ripened that assurance into presumption, audacity. Assurance never could have grown to this result without greatness, nor greatness without assurance; but both together must grow to it, both together must make a Henry Ward Beecher, as both together made a Talleyrand. So Mr. Beecher has always acted a part; preached one thing at one time, and its opposite at another; contradicted himself more often than any other man in America. In the very matter of Slavery, after having preached hundreds of sermons against Slavery as sin, and sin of sin, he came out openly, and declared that if he could have it abolished at once, by humanity, or wait twenty-five years and have it abolished by the church, for the glory of God, he would wait—wait, no matter for the sin! Frederick Douglass was so indignant that he said he could take all that sentiment out of Mr. Beecher, with a good cowhide, in five minutes! This lack of scruple proves how Mr. Beecher could be free in the matter of the charges, it equally proves how he could resort to such means to prevent exposure, it rationalizes both. A good man needs no conscience, not even to guide him (much less restrain); his own nature must impel him aright. Mr. Beecher is so good he needs no conscience in the great main of his life, and even if he needed one to restrain him from this persecution into which he was betrayed, yet he was not a whit worse in that without a conscience, than Torquemada and all the other persecutors were with one, for it was their very conscience that made them persecute! Mr. Beecher is like Shakspeare, and if here were an equal Portrait of Shakspeare, you should see in it goodness, nobleness, gentleness, the gentleness that named him gentle Shakspeare, and sweet swan of Avon, but you would see no stern Puritan, Christian conscience, and no more do you see it here, Henry Ward Beecher has not an atom of it.

But Mr. Beecher has builded better than he knew; there has been a wise builder in him, his own nature, that very, true human nature of which he is the Shakspeare; and this nature forever makes him over to freedom. Cranmer has been restored, Galileo has turned again, the world has pardoned both; so Mr. Beecher will yet be reinstated, and we shall all forgive him. In ten years from to-day, a greater Social revolution will have been achieved than this, consequent on the Rebellion; a greater slavery will be overthrown than that slavery; a greater freedom inaugurated than this freedom; and then Henry Ward Beecher will be himself again, preaching the gospel of a free humanity with a power he never yet equaled, and leading on to the salvation of the race as he never yet led!

But if Cranmer, from his recantation of Christianity, had not come back, come back to martyrdom and the stake, the Young Men's Christian Association, instead of canonizing him, would paint him one of the blackest criminals of the ages, forever responsible for all the awful consequences of that betrayal, in time and eternity! So, accepting Henry Ward Beecher as already forgiven and restored, we can now look back and measure the length and breadth and height and depth, of what he did to screen himself, but which yet, in the terror of that moment of exposure, he did not see that he was doing! For when desperation hurled him into that fatal vortex, in which each effort to extricate himself sank him deeper, till it was weak to say with Macbeth,

"Returning were as tedious as go o'er,"

he could not stop to think what he was doing, but now he ought to be told what he was doing; and justice not only has a right to tell it, but must, or not be justice! And friendship, truth to Mr. Beecher, has a right to tell it—I am Mr. Beecher's friend, and can say not one word against him except what I must! And truth will floor Mr. Beecher as soon as any other man; and before the law he is only one citizen, as every other man is another, he is only one of the forty millions of this country; and his responsibility is greater because he is great, and greater because he is good, too, even so that his obligation to do right is higher than that of any other man in this nation, and the same crime in him is worse than in any other man in this nation. And men yet will tell the truth about him; in time they will say anything they please about him, for everybody will yet come to his level, he as inevitably as the rest. And the whole people would tell the truth about him to-morrow, if only some brave man would go ahead and lead them: a brave, good man might stand up in Cooper Institute to-night and tell the truth about him, to assembled thousands, his words welcomed with plaudits, reproduced by a full corps of reporters, issued in to-morrow morning's journals, and borne all over the land, whole press and people and country telling the truth about him in one: all this will be, all this ought to be.

First, Mr. Beecher could not stop to think how ungrateful and false he was to the New-York press, that had stood by him as no press ever stood by any man before. It had given his name to be a household word to the whole nation, carried his utterances to every nook and corner in the land. A mighty power himself, yet that press had multiplied him a thousand, even a million fold. He had always been announced and reported in it, if none other was. And if all others did nobly, still he had been selected out, from long habit, as the one to bear off the palm. And when, heretofore, this same terrible scandal had been circulated, even to being persistently forced on the public in so pronounced and authoritative a form, as actually to compel this very press half a dozen different times to put the whole matter in type, set all up for publication, even then in most generous and unprece-

dented magnanimity, this same press as often undid its own work, literally canceling its very reports. And yet Mr. Beecher now came out, and compelled this press to assume a false position, compelled it to *act* that lie of the false charge of obscenity, and in that attitude he held it completely muzzled; and if the press did not kick at this return for its long favors, that only showed the ungratefulness the more heinous. And the same ingratitude he extended to the press of the whole country: *it* he threw into that false position, compelled to act that lie, and in that attitude fettered; and he did the same three things to the whole people of the country, free speech and free press he every-where throttled, and left the whole land bound, held it utterly gagged. He thus made himself a conspirator against forty millions, conspirator surpassing any in history, Cataline, Cesar, Napoleon: he made himself a traitor to those millions, beyond any Lee, Beauregard or Davis, for they fired the gun at Sumter to announce their assault, but he dealt his blow without warning; and they might have been expected to become traitors, for they were slaveholders, but he was an old abolitionist! He wrote himself down nothing less than assassin, this incomparable assassin of liberty: wrote himself down, then, the most insufferably impudent and brazen man on earth, for he had not a particle more right to strike down the liberty of any one of these forty millions, than every one of these had to strike down his: so that he made himself *your* enemy, *mine*, and that of everybody else, even so that to defend ourselves, we all had to attack him!

In this glare of the Nineteenth Century, he became such a persecutor as to *bleach* all persecutors of past ages, Calvin burning Servetus, and Torquemada and Loyola lighting the fires of the inquisition; for Calvin was hard and cold and stern, and those others were blind and cruel fanatics, but Mr. Beecher was milk, a man of unbounded sympathy, a universal philanthropist! In this persecution he could not see that he was exhibiting himself the meanest man in the world in treating those two women so, *he*, with Church and State at his back, and the coffers of both open to him, personally pocketing \$85,000 a year, and refusing to lecture short of \$1,500 a night, pouncing on their defenseless heads, thrusting them into a filthy and most horrible jail, and shutting the doors upon them to *die* in the threatened and expected end! Not so much less mean was it not to offer to come to the relief of another woman, to whom he sustained the relation of spiritual shepherd and guardian, but whom he left to sink under her crushing load, when one word of his might forever have lightened it! Shakspeare stamped his creation of Falstaff on the ages, as the synonym for all time, of a coward; but in the treatment of these two women, yes, of these three women, an actual live man—Henry Ward Beecher—forever throws the drama into the shade, and bears off the palm as the greatest coward in the world, even to dastard! And this whole matter of forcing the entire press and country to help him out of his difficulty, because he dared not meet his own responsibility, face his own music—it was the most pitiful, contemptible poltroonery ever exhibited on earth!

He did not think that hereafter, thousands would say that he was the greatest adulterer in the world, even so that it would no longer be David and the wife of Uriah, but Henry Ward Beecher and Mrs. Tilton: nor that they would just as much call him the greatest free lover in the world, with that full meaning of free luster (as indeed, he is accused by his own churchmembers of that which must make him wish he had *confined* himself to free love): nor that they would even say that Judas sold his Master for thirty pieces of silver, but he for how much less than that! He did not think that men would brand him the greatest hypocrite and Jesuit in the world, both in what he did originally, and in this that he did to screen himself from that: nor that, as practicing all this stupendous imposition both ways, they would denounce him as a greater and more dangerous impostor than Mohammed or Joe Smith: nor that, though he perpetrated nothing from malignity but only to save himself, they would say that to perpetrate and stand to all, *was* malignity, villainy, scoundrelism, the greatest ever witnessed, even so that justice and truth, which shrink not to call right names, however much men may fear to pronounce them, must stop not short of writing him down the greatest villain and scoundrel on record! His character made his crime against liberty, infinitely more heinous than all the wrong of Nero, Caligula or Heliogabalus: what he did became a more actual monstrosity (from having his goodness stamped on it to give it currency), that any of the world's so-called monsters ever *could* have perpetrated! John Allen, the "wickedest man in New York"—all that he ever did does not entitle him to be even so much as named in connection with Mr. Beecher, not even in the direction of his own particular sin: he kept a single house of prostitution, but Mr. Beecher did all this in the interest of the universal system of prostitution, as doing it in the interest of our present state of society which compels prostitution! Search the world over, compare Mr. Beecher and what *he* did, with every other man and what *he* did, and Mr. Beecher committed a greater, blacker crime than was ever laid to the charge of any other man! Total Depravity—if this is not that, the earth never saw it, nor will; and hell holds nothing that can go beyond it, even in "archangel ruined!" The press will one day say all this, the country press begins to say it now, and the city press, which to-day knows it all *true*, in time will say it also. All things will come out, and be accepted as if they had never been denied, and nobody can stop it. No one man, not even Henry Ward Beecher, will at last have more favor shown him than any other man.

And the Young Men's Christian Association will yet protest, that Henry Ward Beecher's freedom in the matter of the charges was the greatest crime ever committed against *Christianity*, whose representative he is beyond any other man, living or dead, Edwards, Wesley, Calvin, or even Luther, for Luther represented Protestantism rather than Christianity. Other men stand for sects, but Mr. Beecher, sinking sects, stands for what is common to them all, stands or Christianity; and then in this he is Sampson, tearing

down the pillars of the mighty edifice, and burying the whole fabric in one common ruin! Abraham Lincoln made himself immortal in the history of these United States; but Christianity will have a history running back, and taking in all these ages, a greater history than any nation; and in that history Henry Ward Beecher makes himself immortal, as having dealt Christianity this blow, that has and will have no parallel! The Discovery of America, invention of the Art of Printing, Landing of the Pilgrims, American Revolution and Rebellion, all were great events, each forming an epoch in the world's history; but this imbroglia of Henry Ward Beecher, through its inevitable effect on Christianity, will constitute a far greater event than any of them, ushering in a new era, and inaugurating both Social and Religious revolution.

But more than all that has yet been said, Henry Ward Beecher's offense was a blow against the very life of humanity, against the very continuation of the race on the earth. Our present horrible sexual system is destroying the race; through abortion and infanticide it strangles one world in the womb; half that are born it kills in the cradle; those that remain it early eats out, and soon sweeps away; till everywhere the world is a graveyard, city and country are one sepulchre. And there is no salvation but in freedom, consent to maternity, instead of maternity universally forced: no salvation but in better children, and healthier: none but in the ceaseless and world-wide discussion of sexuality—that sexuality which comes nearest us of all things, which is the root from which we sprang, and the fountain whence those shall flow to whom we give being. And yet Henry Ward Beecher threw himself right across the path of this great reform, and attempted to strike it down; and that was to strike such a blow at the very life of the race on earth as no man ever struck before! Nero wished Rome all one head, that he might cut it off; but Mr. Beecher aimed his blow at the head of the whole planet! And in this he was doubly false to the individual who had been the mouthpiece of this great effort to save humanity, at whose feet he had sat, whose words he felt to be pure and holy, and whose truth he had appreciated and accepted as the hope of the world—on her, and his own truth, he had turned his back for mere lack of courage (even as Cranmer at first, from that same sheer lack of courage, turned his back on Christianity), compelling her to publish him to all men as really standing with her, she not descending in this to anything personal, because he had made himself the property of the whole world, not of this country only, but of entire Christendom, civilization. So that,

"Thrice is *she* armed, who hath her quarrel just,
And *he* but naked, though locked up in steel,
Whose conscience with injustice is corrupted!"

But even all this that Mr. Beecher did in that overwhelming of terror, is little to what he has since done coolly, and what he is doing now, of even cold, set purpose. Not his truer nature rules yet, but his arrant, abject cowardice that vitiates him. He *dare* not come out and own the truth, and he never *will* till he is forced to it in very despite. Then he will react to his better self, and be thankful that he has been stripped stark naked. A noble man would glory in confessing, but he plays the part of bold, colossal dissembler. He makes the tour of the great Western cities, lectures to greater crowds than ever, confronts them with effrontery that is infinite, all for the express purpose of forcing on the public a stupendous lie! He knows that he goes as a show, and that the people will come to see him—and he will *make* them accept such a man! He knows what himself is, and half of *them* do, but he will put them all in his pocket, as part of this ovation of his triumphal procession through the land! What man never dared do before, he goes to look a whole nation out of its face! He sets himself up for a god, when if they only knew him he would be devil!

Then he returns and preaches in Plymouth Church Sunday after Sunday, to the thousands who throng him, as if he were the holiest and best of men, when he knows he is all this and nothing more, and hundreds who hear him know it, too. There, while he speaks, sit the very women who have embraced him, the very men who have accused him, the very scores who now keep the secret for him, and he has the hardihood to face them all! He does not blanch when he looks into their eyes, nor do he and they laugh a mutual smile to think how the game succeeds, but he boasts how many lickspittles will stand by him! All Plymouth Church he dupes, or converts to be his catspaw!

And yet he dare not say he is innocent, not even in that Plymouth Church dare he defend himself, but one might advertise to speak there from his own pulpit and expose him, and he would back down before the challenge! He dare not say he is innocent anywhere, but wherever he goes or is, palming himself off as honest, men ought to *ask* him, and *compel* his mask off from him! *Ask* him at the Tyndall Dinner, or any other meeting he is to attend, where men have a right to be free from imposition—ask him and get *rid* of his dishonest and disgracing presence!

But instead of that, he goes to New Haven, the seat of almost the first College in the nation, and actually the first and most orthodox Theological Seminary in the nation, *he* goes there, to deliver lectures to those growing priests, and teach them how to become successful preachers of the gospel! Heaven forbid if they are to have such success as he has! But he has the temerity—such a man—to stand up in the place of the sainted Dwight and Taylor and Day, and their dreadful shades do not rebuke him! And Yale does not spue him out! But he blots Yale with a stain that shall never be wiped out, and Yale indorses and whitewashes *him*. He is so great that Dr. Bacon who never believed in him, once more has to accept him as worthy brother, but this time forever the last! But he is so great they *all* have to go down on their marrow-bones before him, and he walks off with the whole College stuffed in his carpet-bag!

Then he presents himself before the still larger audience of the *Christian Union*, and sanctimoniously, almost tearfully, prates to the whole world of religion and goodness,

love and truth, as if he were not to-day the falsest man on earth, the man most opposed to love and goodness, the one making religion the greatest laughing-stock, in making it the cloak for such villainy! It is as if he had the sublime audacity to think he could play this role, and the whole world, with Christianity thrown in, would become his packhorse! As if he did not know that though he laughed in his sleeve, at thus making the entire planet his football, yet every lowest man in the street, or woman in the kitchen, who could not stoop to his meanness, was immeasurably greater than he, and, perched on a pinnacle above, infinitely despised his littleness! As if every honest man did not scorn what he did, and every lover of justice loathe what he was! As if those he persecuted, and over whom he still held the threat of the law, would not feel themselves forever disgraced by being put on his level, and had not ten thousand times rather die than change places with him! The whole community nobler and better than this Christian and Christian minister, the whole world further along than this ambassador of the meek and lowly Jesus! Nobody needing conversion so much as he, none so utterly unfit for death, not one in such terrible danger of hell!

Then the brazenness of to-day assuming that all this will continue, that one such man can rule all the world, and go on deceiving and not be brought out at last! The audacity of supposing that because men generously waited to let him clear himself, or if not able, then *confess* himself, they would *never* speak out, but consent to be gagged always! As if the press was not already indignant, and ripe to be avenged on him—as if it did not, even now, feign its respect for him, regarding him only with a pity akin to contempt! As if *he* could any more escape finding his true level than anybody else—than Professor Webster, convicted of murder, Lord Bacon, of corruption, or the nation's honored names implicated in the Credit Mobilier! As if he was not all the *more* certain to be exposed for these high professions, and all this presuming! As if good men and the whole country would not yet accept the challenge, and overwhelm his meanness with a perfect avalanche of merited rebuke and condemnation! But to-day he acts all this brazenness and audacity—hypocrisy and Jesuitism never existing before, bankrupting expression, and mocking human language! *There are no words!*

All this, and more, making a whole which, if Mr. Beecher could die before he repents, would go down to the future such a picture of darkness and stain, as whole oceans of tears and hyssop could never wash out! Spare him the execrations that would then be his, execrations such as never visited any man since the world began! *Beecher, Beecher*, how hast thou sinned! *Fallen*, like Lucifer, to the lowest depths!

"But, come back to us, come back to us, John Mitchell!" you once said to the Irish Refugee who had deserted Anti-Slavery, and gone over to the South; and, Come back to us, come back to us, Henry Ward Beecher, we now say to you in the same spirit of good will, come back to us and help us fight this great battle! And he *will* yet come back, to that true welcome; for the great heart of humanity still feels him, believes in him, reaches out towards him, as if he had done no wrong, as he *has* done no other wrong than he must, no other than every one would in his place; and then we shall give him that charity which the Orthodox deny, and he will forgive himself, and he and we shall go on to save the world. And we shall give charity to the same Orthodox, better to them than they will be to him, or than they dare be to themselves, for their creed will not let them exercise charity; but we shall no more leave *them* behind than we would ourselves, and so we shall not stop till all are saved, they as well as we.

And if Henry Ward Beecher were here to-night, as I wish he were (I would not have withheld one word), he would be compelled to say *ditto* to this speech and to indorse it, even to making it all his own; and the whole country to which these reporters give the speech—or, are there no reporters here to reproduce such a speech?—shall be compelled to say while reading, that one has cleared up the mystery, and rationalized Henry Ward Beecher.

For *he* may know that this will one day be quoted far and near as his picture, and that it will yet be made to stand out, over the whole land, as his verisimilitude.

And then the farewell is, that we are sorry for him! None but himself can conceive, how he is going to prove and point, as no man ever yet did, and no man ever again will—

"Ye who have tears, prepare to shed them now!"—

"O what a fall was there, my countrymen!"—

"O how unlike the place from whence he fell!"—

But let him not feel that his punishment is greater than he can bear. Let him not sink under it, as if he were cut off from human sympathy. The Church will have cast him off forever, but Reform reaches forth hands to him to come! Let him plant himself on this most glorious platform of the ages, which the whole world shall acknowledge the embodiment of the whitest purity ever proclaimed: All human beings free—woman left to her own consent—woman giving law to man and elevating him—woman translating his passion—woman and freedom saving the world! On that platform he will overwhelm all opposition, he will turn the tables on the Church, he will disgrace all his old enemies instead of their disgracing him! Nay, let him *anticipate* his fall, let him *beforehand* take this position, forever excommunicating the Church instead of the Church, him! Henry Ward Beecher, from leader there, now become leader here! New and truer friends will be raised up to thee, multitudes of noblest and best will greet thy standard,

"And all that Nature made thy own,
Floating in air, or pent in stone,
Will rive the hills, and swim the sea,
And, like thy shadow, follow thee!"

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NEW YORK, SATURDAY, JUNE 7, 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 Victoria C. Woodhull, 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.

THE MONSTER SCANDAL.

The immense sale of No. 128, containing the Beecher-Tilton Scandal entire, just as it appeared in the November 2d number, for which we were really arrested; and the *Thunderbolt*, issued by Edward H. G. Clark, of Troy, N. Y., containing Tilton's "true story," exploded by Victoria C. Woodhull, shows the interest in this scandal to be still unabated. This, without exception, is the most remarkable paper ever issued from any press, and will shake the country from centre to circumference, carrying home to every soul the conviction that something must be done to remedy the terrible social conditions. Everybody in the country should obtain a copy of this paper to keep, since it will become historical and be remembered in after ages, as having stood the test of the combined powers of State and Church, in their attempt to protect the reputations of "revered citizens," by suppressing the paper that dare attack them. Orders from all parts of the world immediately filled. Single copies, 10 cents; 12 copies, \$1.00; \$7.00 per hundred, \$60.00 per thousand.

STAND TO YOUR COLORS!

With the coming of the summer heats and the busy duties of the growing season, our friends must not relax their efforts to sustain the WEEKLY. They must remember that we are powerless without them. Let those who labored so faithfully in the early spring still remember that the harvest is not yet ready, and that to now leave the field or to grow faint in the work is to abandon the harvest. We want one thousand new subscribers for the month of June. Say, friends, shall we have them? From all over the country we hear of the WEEKLY being loaned through five and six families every week. Let those who have borrowed for six months now subscribe, and add their aid to still further advance the interests of personal liberty. Let us hear from you, one and all, at once.

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—Woodhull, Claflin or Blood.

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.

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 acquisition 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.

IMMENSE SUCCESS OF THE SPECIFIC FUND.

It has been but five weeks since the proposition to aid us in obtaining a press and types by subscription to this fund was made, yet in this short time one fourth of the required amount has been subscribed. Several friends have not limited their subscription to one share of twenty dollars. We have already received two of one hundred dollars each. Let those who can afford it do likewise; and let every one who intends to subscribe to this fund do so at once, and thus enable us to put the WEEKLY beyond the interference and surveillance of its enemies.

THE PROGRESS OF THE REVOLUTION.

When the bombshell of November 2, 1872, was fired at the rotten social condition of the country, we believed it would prove, in some, to us, unknown way, the beginning of a social revolution. We knew it would cause a general inquiry to be made into all suspected quarters, and that all this would culminate in great changes in the social system. But we were not aware that the revolution was to extend beyond the realm in which it was to originate. It did not occur to us that the politics and the government were to be involved, and that these, in concert with the representatives of present social conditions, would make common cause against us in order to arrest the dissolution of the old order of things and the inauguration of the new.

But scarcely had the reverberations of the explosion sounded throughout the country before we found ourselves face to face with the apologists for present conditions; and that these were supported by the whole power of the church, and both reinforced by the whole power of the government—a combination seemingly sufficiently powerful to have instantly squelched any possible rebellion; and that the generalissimo of the entire array thought it to be so, we now have ample evidence; and the people generally, have come to know that it has very properly received the designation of the Beecher-Bowen-Davis-Comstock conspiracy against the liberties of the people; since to be able to carry out such a nefarious plot against two weak and apparently utterly defenseless women, meant that they also have the power, with this case as a precedent, to proceed against any other person.

But to understand all this fully, we must look for a motive that could have existed previously, sufficiently potent and well understood among the several parties involved, to make so sudden a coming together for defense, possible. It is impossible, simply, that the rapid concentration of forces that was made could have been made merely to meet the exigencies of the occasion developed by the Beecher-Tilton Scandal. The truth is, that months previously, it had been decided by the Y. M. C. A. that before the God-in-the-Constitution movement could be successfully inaugurated, there must be legislation by which refractory journals could be suppressed. Moreover, the wise in the church saw, soon after the Steinway Hall, Free Love Speech, that the church had to gather up its strength to crush the rising desire for freedom, failing to do which Christianity must fall of its own dead weight.

This suspicion became more a reality when the next May came and with it an enthusiastic convention in Apollo Hall, made up of over six hundred delegates from twenty-six States and six Territories, spontaneously assembled for the purpose of forming a new political party virtually based upon all the radical propositions of all reform, and putting in nomination for the Presidency the very woman who had then but recently avowed the most radical of them all. In all this they fore-saw the possibility of a sudden culmination—a coming together—of the various branches of reform and the, as sudden, overthrow of the established customs in government upon which they relied to crush the rising tide.

It is not generally known that this same Y. M. C. A., almost immediately following that convention, obtained the passage of a law by Congress which was thought sufficiently sweeping in its provisions, with the courts with them, to suppress any paper that should attempt to advocate Free Love, upon the theory that such advocacy would be held by the courts to be: an attempt to vitiate the morals of the public. And the obscene jackal, Beardsley, was in the habit of making his brags that this law was passed for the special benefit of "that paper published by those infamous women."

Thus matters stood during all last summer and up to November 2; but the bombshell of that date was something entirely unlooked for, and it fell upon them like a clap of thunder from a clear sky, when they had begun to comfort themselves that the WEEKLY was really dead instead of sleeping. They at once saw and recognized the danger. This was not a personal attack upon Mr. Beecher, but a bombshell that had exploded in the camp of the headquarters of the grand conspiracy against the religious liberties of the whole people. They immediately admitted to themselves the necessity of saving Mr. Beecher, since for him to fall was for Christianity, and for all their schemes to seize the government to fall with him.

During the week preceding our arrest, it came to be well known that Mr. Beecher could not safely proceed against us for libel, and that some other pretext must be set up. It is believed by those who have the best means of knowing, that Noah Davis, then United States District Attorney for the Southern District of New York, and an active member of Plymouth Church, first suggested that the charge of obscenity should be trumped up against us. Then came the meeting in the office of the *Independent*, and the impressment of the man of dirty work to put up the job, which, by the way, he did in so bungling a manner that he, instead of ourselves, should be prosecuted for it; our arrest following as a matter of course, since the District Attorney stood ready to sign the warrants.

If there is any doubt that the movers in this matter knew well enough that there could be no case made against us upon this absurd charge, it will be removed when it is remembered that they were afraid to permit an examination into the charge before Commissioner Osborn, stopping that otherwise necessary preceeding by obtaining the most summary indictment ever presented by a Grand Jury; and if there be an excuse found for this, then to the open declaration in court that these proceedings were for the express purpose of vindicating the reputation of a revered citizen—meaning Mr. Beecher—which duty "it was well worth the while of the United States to undertake." So zealous was the representative of the United States in the defense of Mr. Beecher, under the direction of Noah Davis, that even Commissioner Osborn found it necessary to recall him to the fact that this was a proceeding for obscenity and not for libel.

The next step was to fix our bail at such an enormous amount that it would be impossible for us to get it, and they made it \$10,000 in each case with two sureties each, to justify in double that sum. They assumed, and very nearly correctly, that there would be nobody found with sufficient moral courage and disposed to come forward in this case, and consequently that we should become easy victims and never again able to issue the dreaded WEEKLY, which had five hundred written biographies behind it, any one of which might be published with its very next appearance. "Why," said the District-Attorney, "if we release these women, they will issue that paper again;" and no doubt the vision of nights spent in Sixteenth street, and the methods of there spending money immediately after pay days and of borrowing it back again, against the next pay day, floated threateningly in the brain of at least one of the interested. Indeed, it was dangerous to release women from prison who were not afraid to tell the truth about the biggest men in the country.

But the examination into another part of the same conspiracy, before Justice Fowler, showed these conspirators tha

it was not two weak women merely with whom they had to deal. They found they didn't scare worth a cent, and that they would stick to the truth even at the cannon's mouth, and if need be with their last breath reiterate all they had said. With this the conviction began to creep into their souls that they must proceed cautiously. They didn't dare to attempt the railroading process upon which they had previously determined. In a word, they found themselves checkmated before the main move in the game had been made.

In the meantime, Mr. Train had published his two *Liques*, avowedly for the purpose of showing the conspirators that they should not be allowed to carry a high hand with the "two women." So hard did he press them, that to save themselves from immediate and overwhelming defeat, they found it necessary to also shut him up, lest he set the whole country in uproar. He paraded the beautiful parts of the infallible Word of God before the people, as proof that the charge of obscenity against us was the merest pretense; indeed, a downright fraud. It was necessary to shut his mouth, and he, too, was arrested.

The bondsmen, which it was counted upon would not appear for us, however, came, and we were discharged on bail. But when we proposed to speak the "Naked Truth" in Cooper Institute, fear again pervaded the ranks, and another arrest was engineered and executed; but, thank Heaven, with all their strategy, not until the truth had been spoken. This time they could not deny us an investigation, and although it was permitted with an apparent good grace, it was evident that only necessity gave it us. If there had been any doubt before in anybody's mind as to whether we had been guilty of obscenity, it was dispelled by Commissioner Davenport's decision that there was no law in this country under which we could be held; but we were held under English law, so he said. This proceeding showed the whole country the transparent farce that had been enacted against us, in order to save Mr. Beecher from the necessity of speaking and from prosecuting us for libel, the last of which we knew very well he would not do; and, at the same time, exposed the high-handed outrage that had been committed against free speech and free press in our cases and in that of Mr. Train. We continually warned the press of the danger they invited by not speaking out against this outrageous usurpation of the people's rights, but they, for the most part, remained silent. Not a single metropolitan journal protested against it. But, for all this, and notwithstanding we stood, as it were, almost alone, the power of truth, of right and of justice, which were so conspicuously with us, caused this band of conspirators to quake at the doom they were inviting upon themselves, since with every new revelation that has been made, the truth of all we had said is being proved. This quaking increased, until they feared to proceed in the course upon which they had set out. They endeavored to shirk the trial of Mr. Train, of whom they could not get rid, by having him convicted of insanity. That, however, failing as miserably as all their other movements had failed, brought them to the place where they had to face the music, and place him, out of sheer desperation, on trial for obscenity.

But now, what do we find? This same Noah Davis, who initiated the beginning of all this damnable outrage, having been elected Judge in the State Court, had the impudence, the effrontery, the downright cheek, to sit on the bench and try this case, and failing to convict of obscenity, in spite of the jury, sending him to a lunatic asylum—a consummation in perfect keeping with the motives that first prompted Noah Davis to institute the infamous proceedings against us to vindicate the reputation of a "revered citizen;" but to do which, as it has turned out, no Court nor all the Courts in Christendom was competent. Was there ever such an outrageous infraction of the judicial functions? We had heard some of the best lawyers in the country say that Noah Davis had too much respect for himself and the high office he filled, to ever think of trying a case virtually the same with one he had himself instituted as prosecuting attorney. But these honest-thinking men were mistaken; they were not aware to what lengths even a Judge may be carried by religious fanaticism and a desire to save a tottering and rotten-hearted Christianity.

If we mistake not, Judge Davis already sees the error he has committed. It was utterly impossible for him to try this case with impartiality. He could not rise from the Pharisaical Christian to be the impartial judge. The merest tyro in Court affairs could see that he sat on that bench determined to send Mr. Train to Sing-Sing, and the press has said so. Its voices which were silent while the proceedings were against woman are heard now that it is a man who is insulted, and some of them do not hesitate to demand that Judge Davis be impeached for the part he has performed at the bidding of the church in this case. And if he have so much as a straw's breadth exceeded his legal limits, in venting his spite on Mr. Train, in order further to vindicate a revered citizen and to save Plymouth Church, he shall be made to answer in a disgrace which, compared to that he would have heaped upon Mr. Train, will be as midnight to mid-day.

We say that we believe Judge Davis already sees the error he committed by his high-handed overruling of the jury in Mr. Train's case. [See *Star* reporter's interview with Mr. Train.] On Tuesday John Worthington was put on trial for assault with a pistol, with intent to kill. Mr. Mott, counsel for prisoner, put in the plea of insanity, which was

accepted, and Judge Davis ordered him to be remanded for examination. This is a square denial of the legality and justice of his attempting to send Mr. Train to Utica. If it were right to send Mr. Train to Utica after he had been pronounced sane by a jury, should not this person have been sent there also? Mr. Train's counsel did not, plead insanity. They only introduced the evidence the same Court had advanced in a previous trial to show the character of the prosecution, so that it should have its effect upon the jury by proving that it was really a persecution. But Judge Davis, in the most arbitrary manner, seized the point to save the Bible and Christianity from an *expose*, and, overruling the verdict of the jury, had him written down as insane and a commitment made to send him to Utica.

It is high time that a lesson were taught to these fanatical Christians, and perhaps the overt act of Judge Davis may be the very one that shall be used to do it. Badly as the courts of law have been prostituted to aid the purposes of powerful and wicked men, they may learn by bitter experience that the law cannot be relied upon to entrench too far upon the rights of the people. A little more added outrage to show up that which has been used, and the hearts of the people will be fired with an indignation that nothing but blood can quell. We warn those persons who have attempted to save "revered citizens" and a rotten Christianity by outraging the rights of defenseless woman to beware lest they make the Commune in New York a necessity, and lest they become its first victims. Let Judge Davis remember the words of Shakespeare:

"Thrice is he armed that hath his quarrel just;
And he but naked—though locked up in steel
Whose conscience with injustice is corrupted."

SPIRITUALISM VS. CHRISTIANITY—PAGANISM.

Every system of religion now extant in the world has for its foundation some revelation, writing or saying of the past, the truth of which requires to be accepted by faith, because it cannot be proved by any present test. To refuse this acceptance by faith has been and is to shut out the infidel from all hope of salvation after death from some imagined fate, sufficiently horrible, however, in its details and ultimate result to at least intimidate those who have no natural cause for disbelief into the professed acceptance of the faith as the only known method of salvation.

Christianity itself is no exception to this general fact. It professes to base itself upon the Bible, and so professing, claims this Book to be The Infallible Word of the God of the Bible. It claims, as it is stated in this Book, that the world and all things therein were created by this God out of nothing, in six days and nights, and that this remarkable transaction occurred about six thousand years ago. This impossible tale is pertinaciously clung to, regardless of the facts demonstrated by geological research, which prove that the earth has been countless millions of ages in evolving to its present condition, and in spite of the fact that history even reaches back to a period thousands of years prior to the time it is claimed the earth was created.

But if this myth be false which is found related in the very first chapter of this Book, what credit, pray, ought to be attached to the remainder of it? Christians, being sensible enough to know there is no reasonable method of meeting this objection, set the curse of condemnation upon all who assume to question any statement found in the Book, and denounce them as infidels and as unworthy of the grace of their God, and fit only to be committed to the mercy of the flames of brimstone which burn unquenchably in the nice place called hell, which God made from the beginning in which to roast all such faithless devils eternally.

But in this account of the Creation there is a history given of the making of all things, strangely failing to include the very important localities known as heaven and hell. It seems to us that this is a very unfortunate omission, and sufficiently unaccountable to cast a doubt over the whole story, and to render improbable all the deductions built upon this remarkable creation.

But God having created man, and man having fallen from his high estate, as God knew he would from the beginning, it became necessary for God to make use of some extraordinary means to reinstate man in his inheritance, so that the original creation should not prove altogether a failure. So God goes to work and broods over a virgin who had never known carnal sense, and straightway she conceived of God and bore a Son, Jesus the Christ, who is both God and man; and yet the unbelieving Jews among whom he came were unkind enough to crucify this Christ, and by so doing made it possible for God to accomplish the method of redemption for such as should believe in Him; that is Christ. But these Jews, although they had assisted God to do exactly what he wanted done, were called to judgment by Him, even before the "great day," and were scattered to the four winds of heaven as a penalty for having crucified the Son of God on the cross, the very thing it was necessary should be done; a rather singular piece of justice, it seems to us; but to be otherwise would be to be out of order in this Bible which, literally taken, is a grand contradiction of consistency, reason and logic, from Genesis to Revelations.

But a great stumbling-block upon which every student stumbles who seeks the solution of the real origin of the Bible, is that all the principal features of the Christian system of salvation are found to be copied from older systems. There have been Christs born and crucified for the sins of the world for every dispensation, all of which traced back, are

found to have primarily originated in the science of astrology. In short, the Bible is nothing more or less than a summary of that ancient and respectable science. And all the Gods that ever existed, let their names have been whatever they may, are but different names for the Sun, which is indeed the God, "The giver of life," to this solar system. Therefore all religions based upon a God, are merely sun worship, and ist worshipers of the same faith as the Pagans of old. Christianity, therefore, is Modern Paganism; and such, a few more years will prove it to be, so clearly that the whole world shall be emancipated from the horrible fanaticism by which it is now held in slavery.

But remember this does not at all deny the existence of all the principles, powers and capacities now attributed to the God of the Christians, but rather makes them all come within the realm of common sense and reason. Even the Bible itself sustains this proposition most emphatically. St. Paul says, "Spirit is God." True, the modern translators have arranged this so as to make it suit their ideas. The original Greek words are, Pneuma, Theos, but they have transposed the terms and make it say, Theos Pneuma, or God is Spirit. Now the Spirit that giveth life to everything is indeed God and all the God there is; and this Spirit, this God, resides omnipresent and omnipotent everywhere in the universe. When this shall come to be known, as it shortly shall, and the world thereby be emancipated from the terrible fear of the Christian God, and learn indeed that God is not merely the God of the dead, but the God of all men and women who have been born in eternity, then the workers will find time to study the science of life. Just at this point in religious evolution comes Spiritualism, to shed its light over the world and to teach that religion, not to descend into blind fanatical superstition, must have an ever flowing spring of inspiration, not from God, but from those released from the bonds of the flesh, and thereby enabled to inquire more deeply and searchingly into the hidden springs of nature than we, in fleshly limits, can inquire. Spiritualism must, therefore, become the universal religion though, perhaps, under another name, if its present advocates inclose it within an iron fence, which will not permit the admission of humanity with all its ills and wants. The superstition based upon the Bible as the revealed word of an impossible God must fall. The people must be emancipated from its thralldom and ushered into the realm of an ever-present inspiration.

Upon Spiritualists, then, as the heralds of this new dispensation, there rests an enormous responsibility. The Christians see that their God is about to be destroyed and ejected from His throne in the heavens, and are putting forth all their power to have Him installed into the Constitution of the United States. This must be prevented, and with Spiritualists the responsibility rests, since without their aid other free-thinking people cannot prevail. And remember what we say: Unless there is combined effort on the part of Spiritualists and free thinkers, God will be interpolated in the organic law of this country, and all sects opposed to the rule of His self-appointed representatives—the Y. M. C. A.—will be compelled, under penalty of the rack and stake, to yield obedience to them. We foresaw this when we offered to the American Association a plan for general organization; but the powers that rule that organization could not see the need, and so it seems there is no organization in opposition to the movements of the Y. M. C. A., and nothing to prevent their success. They have a Congress that, under the recent revelations of Credit Mobilier, is pliable to their desires, which passes laws in obedience to their commands—utterly subversive of the provisions of the Constitution; and all the various legislatures of the States have been manipulated by them. This amendment may be introduced early next session, and almost immediately passed and referred to the States for ratification, which may be done within ninety days; and without the people ever having a hand or vote in the whole matter. And of just this does the country now stand in danger, from the final struggle of modern Paganism to maintain its supremacy over this people.

THE PLATFORM OF THE EQUAL RIGHTS PARTY —NINTH PLANK.

"That the money thus emanating from the government should circulate freely; and that no payment for its use should be permitted."

The theory of a free government for a free people is that of individual equality; that is, that all people shall not only be "born equal," as it is declared they are in the Declaration of Independence, but that they shall also remain equal, since of what utility is it for the people to be equally born if immediately after birth, by the force of existing laws, they are made unequal, as they are in this country by its laws? It is evident that the proposition upon which our government proposes to base itself is nullified by the government, as there is no such thing as equality even in the commonest rights and privileges, and in nothing is the disparity more marked than in the domain of wealth, and nothing contributes so much to this disparity as legal interest.

Industrial justice lies at the very foundation of a happy people. If it be lacking in a people, if by any means what ever a few of the people are enabled to accumulate the earning of the many, and hold it in their own right, a happy condition is impossible. Happiness cannot exist when injustice reigns; and to find a people where the "few" do possess all the wealth that the "many" have earned by their

own labor, is to find a people over whom injustice holds despotic sway.

The pecuniary results arrived at by the people of this country are precisely the same that those would be that would follow were the laboring people the actual slaves of the wealthy class. In the present case all that the laboring class produces, excepting only what it consumes in living, is aggregated in the coffers of the wealthy class, through ingenious devices of law; that is, it is obtained legally—the mistake being entertained that law is justice. In the supposed case all the products of slave labor, excepting only what the slaves consume in supporting life, would aggregate in the coffers of the wealthy; therefore, while the laboring class of this country nominally enjoys industrial freedom, that which it really has is something very like industrial slavery. A rose by any other name smells as sweet. A despotism by any other name is none the less onerous and odious. A despotism maintained in the name of law is none the less oppressive than if maintained by a standing army.

And this industrial slavery grows more and more oppressive every year, and if we were to consider the causes we should at once perceive that it must do so. This becomes obvious when we stop to consider that the general wealth of the country increases at a rate of less than two per cent. per annum, while accumulated wealth is increased by the demands of interest four to ten times this rate; that is, interest enables a thousand million dollars of money to every year consume the natural increase of ten thousand millions of wealth; or in other words, the interest on the money held by the wealthy class takes from the laboring class every year all it produced minus its livelihood. To demonstrate the truth of this, the facts only have to be observed. Out of these facts grew the saying: "That the rich grow fewer and richer, and the poor poorer and more numerous every year," and from the above showing it cannot be otherwise.

Another evidence that the wealthy exist by the labor of the community is had in the fact that, although the expenses of the government are enormous, amounting to hundreds of millions of dollars annually, the bank accounts of capitalists are constantly increasing, while the poor maintain their poverty continually—a fact that is perfect evidence that the laboring class not only supports the wealthy in idleness, but pays all the expenses of the Government besides—a commentary sufficient to consign to the realms of oblivion every vestige of a system of government that produces such results. Instead of which the wealth of the rich ought gradually to decrease by the expenses of the government and their own maintenance, until an equality in possessions should be gained.

The people are so drunk of the word freedom, that they do not seem to realize they are the subjects of a despotism as odious as any that ever roused the love of liberty in the heart of a nation. To be sure it shows itself in a new form, as it ever will continue to do until pursued to its last resort, and then compelled to capitulate to the commands of justice which shall claim equality for each and every individual, not in a legal sense but in a truly equitable sense—in the sense that all dealings among the people shall be made by the rule of equivalents for equivalents all the country over.

It is clear, then, that one class of people living in idleness should not be permitted to filch, by the legal exaction of interest, from another class of people toiling all their lives long; and a remedy for this terrible injustice is speedily demanded by the best interests of the nation, and it will be demanded by the people when once they come to understand their real situation, in tones of thunder, that shall ring the death knell to every life of luxurious idleness.

The Congress of the United States has had its attention called to a method of regulating the finances of the country by a convertible system of money; that is, the Government issues a sufficiency of money which may be converted into bonds bearing a low rate of interest—three sixty-four one-hundredths per cent.—and the bonds re-converted into money at the option of the holder. The practical operation of this would be: When money should be so plenty that it would not be worth that rate of interest in business, its holders would convert it into bonds until the equilibrium should be restored; and when money should be so scarce that it would be worth more than that rate of interest, then the holders of bonds would convert them into money; and when there should be no more bonds to convert, then the government should issue more money to supply the demand.

This is a self-regulating system that would largely alleviate the present terrible inequalities between industry and wealth, and would restrict interest in all cases nearly to the rates paid upon bonds; but if present rates of interest are unjust, would not a smaller rate be proportionally unjust? The argument is, that money should be permitted to increase at the same rate that general wealth increases. This, however, is no argument. It is an assumption, merely, which the simple fact that even this low rate of interest would permit a class of people in idleness to live from the labor of another class controverts. If three per cent. interest is right, then there is no logical reason why ten, twenty or even a larger per cent. interest is wrong. If, however, twenty per cent. interest is wrong, one per cent. interest is also wrong, and for the same reason; and that six per cent. interest is unjustifiable is already shown by the tacit consent of the general people that three per cent. should be the maximum rate, and by the fact that this last rate absorbs wealth as rapidly as all the people can produce it.

The proposition of the Equal Rights Party, then, that money should be issued by the government only, and be loaned to the people free, or at cost of maintaining the system, is one of the most important ones ever made in the interest of the producing class of people, who are the only class profitable to the country, an idle wealthy class being a curse to any country, and especially to a country politically free.

Then let the interested class, the laboring, the producing class, the class which relies upon advances of money to carry forward their work, at once and forever decide never again to vote for any man for office who is not in favor and who will not use every possible means to inaugurate a system of free money upon which in anybody's hands interest shall not be made collectable by law.

A QUEER CRITICISM ON SOCIAL FREEDOM.

INTRODUCTION.

It will be remembered that I have always invited those who desired to criticise my views of social freedom to do so in these columns, instead of using those into which no review from me or from any friend would be permitted to enter. I am anxious to defend, explain and re-state my views of this question, to my utmost ability, to the entire satisfaction of all people, and I believe that I can do so. However, if it so turn out that I find myself in error in any matter, I shall frankly acknowledge it and make due haste to advocate the new found truth, and nobody shall stand pre-emptive over me at least in this regard.

But I wish to discuss this momentous problem upon which so much of human weal or woe depends, in a truly earnest and honest spirit, desirous only to arrive at the whole truth, let it be either for or against my present position; and for this reason I am sorry that the very first of these critics who has accepted my recent invitation uses it in an evident spirit of superiority to all error, and in a "God Almightyish" style of rhetoric that we fear will bring no merit to his cause. I was purposely bitter in the invitation, because I knew it was required, to sting these critics into attempting to show that social despotism, instead of social freedom, is the right thing for humanity now and through all the coming ages.

But Warren Harris, who wrote a page review of social freedom, has hastened to set up "a man of straw," so he says, which I think will tip over when it comes in contact with the principles that underlie this question; and although I think his aim is to criticise my manner of argumentation rather than social freedom *per se*, I will undertake to straighten out that which has evidently become entangled in the meshes of his brain; and thus I introduce to our readers Warren Harris, Esq., Danville, Vt., who speaks as follows:

MRS. WOODHULL:

I gladly accept your invitation to "Critics of Social Freedom" in your paper of May 10, and will set up my "man of straw" and let you tip it over and scatter the straw as much as you please.

You profess to be a social revolutionist, and call on all reformers to aid you in destroying the present conditions, and in establishing a more perfect social system; but you have not pointed to any race or nation, nor to any community or class of people as an exemplification of your new system. You declare its fundamental principle to be freedom, and you point out some of the lesser principles, but you have not explained the working of the system as a whole. The only way, then, for one who would understand the system he is called on to help inaugurate to do, is to take these scattering principles and combine them, and see what kind of an idea he can form of the whole.

COMMENTS.

[Exactly, friend Harris. That is just what I profess. I am a social revolutionist. As yet that is all I have claimed to be, and you rightly appreciate it. You do not even assume that I have ever claimed to be a social reconstructionist. Then, by what right, either of criticism or controversy, do you at the very outset complain that I have not pointed to or announced any system as a substitute for the present? I have neither called upon you or anybody else to help inaugurate a new system. I have been endeavoring simply to show that a change is necessary; to stir up controversy and discussion by which to attract the public mind to the awful failure of the present system, as a precedent necessary to the presentation of what, in my view, ought to become its successor. I do not say that I have not considered what that shall be; but I do say that in the new, freedom should supplant despotism in the old. If freedom *per se* is not an inherent individual right, then there can be no proper change. What I have endeavored to do is to show that freedom *is* right, and that no individual can rightly be abridged in his or her freedom. Therefore freedom is the first question that must be discussed and settled. If it is found to be right, the system legitimately and naturally follows; if wrong, then the revolution will fail; and therefore, as I have frequently said, no question can logically come up for discussion, or at least for decision, until the fundamental one of freedom is first settled. Without this first settled we may discuss till doomsday and be no nearer a clear solution than we were at the outset. I therefore fail to see the force of your entire criticism, and if we were before any tribunal I might rightly claim my cause, so far as it is called in question by you, as won, before it is really begun; in a word, and using legal terms, I might

rightly make a motion to quash your indictment, upon the ground that it does not include "my crime." If I were to do this, however, you would claim that I "fight shy" and "evade" a "difficult question" by referring it to another question. Therefore I will take up your indictment, count by count, and endeavor to dissect "your man," so that even you shall say it has been done thoroughly, if not skillfully or scientifically. In your first count you say:]

I will first take what you say in "Naked Truth" about the passions, that they are the "voice of God in the soul; the promptings of our best nature." Then I will take your definition of social freedom in No. 103 of your paper, that every one, "from the demon to the angel," have a right to exercise their passions in their own way and unrestrained, if "consenting parties" can be found. Then the article on "Physical Degeneracy," March 29, in which you claim that physical degeneracy, and "most if not all cases of insanity," are caused by repression; and then in "Evidence," March 1, you say that the exercise of the sexual appetite, under any restraint, whether for fear of pregnancy or for any other cause, leads to disease and death, and entails a blight on coming generations.

COMMENTS.

[I frankly admit all these allegations. Do you deny them? I do not understand your language as a denial; yet I must treat them as called in question. I repeat that the sexual passion "is the voice of God in the soul," and the most important of voices, since it is the basis of all others. Will you attempt to deny this proposition, and incontinently rush to the opposite, as you must, if denied, and say that sexuality is *not* the voice of God in the soul, but the voice of some other power? You may possibly assume, and be consistent in it, that you have no such voice from God in your soul; but I respectfully deny you the right to assume that position for me, or for anybody but yourself. The sexual passion is implanted in the very depths of human being—and he cannot escape from it if he would—by the Great Creative Cause, and is as holy, as divine, as immortal as is whatever else humanity possesses. It is the foundation of all other loves. It is the beneficent endowment of God that gives to life itself its own possibilities and all its happiness. Who shall dare to say, then, that the passions are not the voice of God in the soul? And if this be true as a separate proposition, it must also be true when it is brought into combination with others for the purpose of constructing a new social system.

Again, demons and angels, representing the lowest and highest specimens of humanity, have the right to exercise all their capacities, including the sexual, subject only to the limitation or invasion of others rights to the same exercise. Demons and angels have their several capacities, conferred by God through nature, which are just what they must be from inheritance and surrounding influences, over neither of which they have control as individuals. The demon, supposed to be possessed of the most ungovernable sexual passion, has the divine right to its exercise according to his or her own inclination or demand. A large sexual nature has demand for more exercise than a small sexual nature, and it is right that it should have it. God does not endow men and women with immense sexual power and at the same time deny them its natural exercise. To assert the opposite would be to deny the harmony of nature; it would be to affirm the utter want of equilibrium in nature, and you even will not, I dare say, attempt this. If it be true, as a single proposition, that each person is entitled by nature to the exercise of his or her own sexual capacity according to its natural demands, then it follows that the proposition must be accepted as a legitimate part of the new social system; and though it may not harmonize with what you may conceive that system should be, it is fair to presume that your conception, rather than the proposition, is erroneous.

Again: If it be true that insanity is caused by repressed sexual desire, what modifying effect should that have against the construction of a social system based upon sexual freedom? The old method of building systems and endeavoring to make them conform to existing facts, must be altogether abandoned. We must begin at the other end and build systems upon principles, without regard to whatever is or has been, and let the facts take care of themselves; and if we hold firmly to principles we may be sure that the facts will take care of themselves, and of us as well. The answer of the abolitionists to the objection to freedom for the Negro is as good, applied to sex, as it was to him. They said: "It is nobody's business what they do with their freedom;" and the result has proved they were right. The Negro has his freedom, and nobody is any the worse for it. All the scare-crows that were invented did not drive the abolitionists from their advocacy of the fundamental right of personal freedom; neither will all the scare-crows that latter-day slaveholders can invent, scare the later abolitionists from their advocacy of sexual freedom. Freedom is right; the people will have it, and its results will justify all the efforts that will be required to obtain it—one of which will be the abolition of insanity, arising from sexual causes; since in freedom there will be neither repression or excess—everything finding its own equilibrium, and adjustment following, finally, as an inevitable sequence.

And as if to furnish me with just the requisite illustration in this matter of insanity, the *Sun* of the 24th inst. reflected the following:

DR. BRENNAN'S CURE FOR INSANITY.

A few days ago Peter Oliver, a handsome young Irishman, of 24 years, was taken to the Bellevue Hospital a raving

maniac. He was thrust into one of the cells in the lower part of the building, and, with great difficulty, pinioned to his bed. He yelled and struggled at such a rate that he was ordered to be put into a strait-jacket. On Thursday morning, while the physicians were trying to devise some proper treatment, Warden Brennan sent for the young man's sweetheart, and in an hour's time a pretty blue-eyed Irish girl, blushing and laughing, came to the Warden and said she guessed she was "the only sweetheart Peter had." Slipping into the cell of the madman, she went to his bedside, put her arm about his neck and kissed him. He ceased to struggle and became quiet. She smoothed his forehead, gently stroked his face, and fed him as though he were a child. The hearty warden watched with delight the progress of his remedy, which he called homeopathic. At six o'clock, when the rosy little physician kissed her patient good-by, he was as sane as he ever was. The warden now warrants a cure in every case of insanity where the patient has a sweetheart.

To this we would say yes, and add, to all patients who haven't sweethearts, by finding them for the patients. This statement is evidently dressed so as to be considered proper to appear in print; but why if insanity result from the want of sweethearts, should not the case be discussed in public print? It is a disgrace upon our professed enlightenment to even admit there is any question about the propriety of discussing publicly everything that relates to our well-being; aye, a disgrace that all these are not now taught in our public schools to girls and boys all the country over, so there should be, at least, no such insanity as the above case, which is only one of the many similar cases.

Again, finally: I would reaffirm in as positive a manner as I can, that any interference with the natural expression of the sexual appetite must entail disease; and disease leads to death. A large part of female diseases are directly traceable to the fear of conception, and the methods to which resort is had to prevent it. Aversion to conception, which is a natural result of, and to be, at least, expected from sexual intercourse, cannot be a legitimate condition of woman in a natural sexual state. There must be some reason, then, why women shrink from it. Now I make bold to affirm that no woman will shrink from the result of intercourse when intercourse itself is based upon the proper motives—a mutual, competent desire, in which all other motives are sunk in the all-absorbing passion of reciprocal love. The chief fault of our present system is, that reciprocal love is not the basis of intercourse. Almost the only cases where this is not true are those of illegitimate children, who are ostracized by society. Love-children are the seldom exception—children of necessity being the universal rule; and all this is a legitimate result of marriage as now enforced. In right conditions, nobody will attempt to deny that sexual intercourse and the bearing of children are conducive to health. I do not need to go into the proof that most of present sexual intercourse and bearing of children is conducive to disease—in itself alone a sufficient condemnation of the system which enforces them. All that is good in the present relations of the sexes would be maintained in freedom, while prostitution—intercourse without love, and for support—and legal rape, would at once be forever abolished; and, with their disappearance, all sexual diseases and all diseases and unhappiness arising from unmutual sexuality would also disappear. But you shall sum all these up and project them into a system which you have in your imagination, and afterward we will see if your case has gained anything.]

Suppose, now, here is a community of genuine, healthy Free Lovers, in which the two sexes are equal in numbers and in the strength of their sexual desires and the need for gratification, as they must be in order to make it possible to attain to what you claim is the highest sexual relation. They would consider their sexual desires as the "promptings of their best nature," would be justified by the consciousness of the "right," and driven by the fear of insanity and of blighting future generations to the unrestrained exercise of the sexual functions, the natural result of which with healthy females is pregnancy. With a large proportion of the females, then, the desire and need for sexual intercourse is soon suspended, while with the males the demand is not abated. How, then, are the horrors of repression and insanity in a corresponding number of the males to be avoided? Of course, abortion, sexual vice, or the still more unbecomingly practiced of intercourse during gestation would not be resorted to. Then, what means of relief is there left but for the few women to risk being "literally murdered" in endeavoring to meet the "legitimate demands" of several times their own number of "healthy natures"?

COMMENTS.

[The conclusion that a disinterested party, ignorant of what is the subject of this discussion, would come to, if called to pronounce your meaning in this paragraph would be, that this imaginary community you have conjured up, is one organized entirely upon the sexual passions of its members, and having no relation to anything else, or to any other human interest. I wish you and our readers to distinctly understand, that such a community is not one of my founding, or one that is founded according to any ideas of organization that I entertain, to be put forth at some future time. I also wish it to be equally as distinctly remembered, that I have not yet offered a plan for social organization, and that I cannot here any more than hint at the outlines merely, of what will be the future grand organization of the peoples. It will, however, be constructed, having in view always the principles of individual freedom—sexually, intellectually, morally, religiously—and combining all these into a harmoniously organized industry in which all shall have equal interest and which shall make women as free industrially as men now are; thus

abolishing the power by which man holds woman in sexual slavery.

Passing this and coming down to your community, I must say that your imaginings of ills that are to come from freedom, sexually, surpass in kind all the conjured horrors that were to flow from bodily freedom for the negro. The pro-slaveryite had this, that and the other bugaboo by which to scare the timid and the ignorant from becoming abolitionists. All pro-slaveryites of this last slavery, you with the rest, play the same role. But you over-reach yourself, when you assert that the community consists of men and women equal in sexual strength and desire. Of itself this is sufficient, logically and naturally, to commend your community to all men and women as an ideal community; as a pattern from which all should copy so far as sex is concerned. I might accept your imaginary community as my own in this respect; but I should deny your right to assume that such results as you name must follow. On the contrary, none of your inferred motives would be present. The several capacities and desires of this community, living in freedom, would become self-regulative, and sexuality would become natural. Nor would the "promptings of their best natures," run to such wild lengths as you evidently intend to infer that they would. The chief, I believe the only cause of excess in sexuality, which now spreads such wide devastation, is the repressive influence under which it exists. In perfect freedom there can be no repression or excess which will not cure itself; as all nature cures its apparent repressions and excesses, sometimes as we know with what seems to us to be destruction, nevertheless, naturally, in strict accordance with the laws of its own being. So, in sexual freedom, would the passions become self-regulating; and if, sometimes, destruction resulted to individuals, compensation would follow in advantage to the general whole, as advantage follows the tempest and hurricane to what is not destroyed. A harmony exists in all the departments of life. If by observation we arrive at the law which governs in one sphere, we may safely apply it to another sphere not yet fully understood as a sphere. There are raging storms, and destructive tempests in the domain of sex, as well as in the domain of the atmosphere; and they are equally natural, legitimate and necessary to its evolution. Nature is, must be, consistent; else there is no such thing as science; and to be consistent, nature must go through all the various stages of evolution in its several departments. We cannot evolve nature. We may get rid of some of the hindrances, and thus permit it to work out its own salvation; as it will whether we will or no. So much for your assumption that the passions will run wild in freedom.

But not so much for this, that all healthy females would necessarily become immediately pregnant. Frequent pregnancy I believe, and I have good reason to say so—which, however, I shall not offer here, since both time and space forbid—is itself a disease consequent upon the false social relations. This I do know, both from observation and experience, that legitimate fruits of unions, based wholly upon love, are few, but noble children, and perfect health both to man and woman. But this involves a question which does not yet legitimately come up in this revolution that is going on, which is, whether intercourse should be purely and only for the purposes of propagation. When the people have sufficiently considered the question of freedom to naturally arrive at this question, than we shall be as frank in its discussion as we now are in that of freedom.

But I have as good a right to assume as you have; and I do assume that in freedom in sexuality woman will not be continually pregnant; and in support of this I might cite the fact that women, who receive the embraces of men promiscuously, never conceive; although I would not have it inferred that the conditions of a true order of society are at all analogous to prostitution. I may also add that the immediate cause of constant pregnancy is the demoralized sexual condition into which women are drawn by the demands of legal prostitution and its consequent irresponsible, unreciprocated sexuality. To say that such inconsistencies as you cite are a legitimate result of the self-regulating principle of freedom is to impeach nature, not me. Against your monstrous conceptions of the results of freedom for sexuality, I therefore oppose the logic of freedom as observed in all other departments of nature; while to say that in a natural state, men and women would be less true to their real natures than are the beasts and birds is to impeach that nature and its creator, and not me. I deny that such results as you assume can constitute any part of the fruits of a community of equals.

The only method by which a righteous judgment can be obtained of anything, except by actual experiment, is to test its underlying principles. If these be right and rightly adapted, the results of their operations, let them be whatever they may, must be legitimate and, therefore, right. If society be organized upon the true principles of organization, it may consistently be assumed that its results will be good. If a house be built upon correct principles of "right angles, horizontals and perpendiculars," and of sound material, it may rightly be assumed that such a house will stand and answer the purposes for which it is built.

Now, if the true principles of organization can be arrived at, and the organization is constructed in strict conformity to their demands, it may just as rightly be assumed, as in the case of the house, that it will answer the purposes of its construction. I claim that the true principles upon which society should be organized have been discovered, and that if society be constructed by them, it will, at least, be for

once on the right road to perfected conditions, and that they are: 1st, Freedom; 2d, Equality, and 3d, Justice—equality existing in freedom, and regulated by justice. Construct a system of society upon these three principles, I do not care what may be assumed, the results must be good, and all conditions of excess or repression, whether in sexuals, morals, or in any appetite, taste, passion or impulse whatsoever, would soon be compelled, by inherent attractiveness, the most potent of all ruling power, into a glad submission to their benign but potent rule.

Passing all this, however, I may consistently assert that whatever might follow freedom, it could not be worse than the fruits of the present system of legal repression. Here we find men of immense amative power legally united to women in whom it is almost entirely wanting; and women with enormous though natural sexual demands compelled to the small relief to be obtained from men entirely demoralized sexually, either by sexual vice during childhood, or by indiscriminate prostitution with women for whom they had no love—in both of which extremes the sexes are almost universally and rapidly destroying each other's lives, and rendering what was intended by nature as the most ecstatic of all human bliss the most infernal curse which is possible of men and women. In this living, literal hell, where, in reality, "the worm dieth not and the fire is not quenched," is humanity conceived and born. Is it any wonder that it is half made up—scraggy and scrawny? Is it not rather a greater wonder that it exists at all?]

I wish you would furnish a clear, scientific solution of the difficulty without mixing any side issues with it, for we are supposed to be where marriage slavery, the Y. M. C. A., or Plymouth Church are not known, and where Comstock, Mrs. Grundy, or Emma Hardinge-Britten can never come.

I don't wish to misrepresent your doctrines, and the only way to avoid it is to not misunderstand them. From your article on Physical Degeneracy, your answers to questions and the articles on "Sexual Vice," I understand your doctrine to be: that sexual vice is caused by the natural action of the sexual organs in obedience to the sexual desires being repressed; that the only cure for it is sexual intercourse; that the only preventive is to have all the uses of the sexual organs taught in the schools, conjointly, to both sexes, and in permitting their natural use when the sexual desires demand it; and that any two persons, of whatever age, who have what they consider a legitimate, natural and mutual desire for sexual intercourse should indulge in it, and that no compulsion should ever be used to prevent it.

Do I understand you rightly? Now, don't "fight shy" of the question, and then complain of being misrepresented.

You often avoid a difficult question in regard to certain acts by referring the questioner to the abstract question of freedom with the remark that "settling that settles all."

COMMENTS.

[I have complained of being misrepresented, and justly, too, when critics have asserted, because I advocate sexual freedom for all degrees of sexuality as an individual right, that I hereby teach the doctrine of a low and promiscuous sensuality. I say that this is a willful perversion of freedom as advocated by me. It might just as legitimately be asserted that the theory of free religion teaches the most degraded forms of paganism because it permits people to be Pagans, or whatever they will. I am a Spiritualist and Socialist. Another may be a Pagan, and I will maintain his right to be so. But does this render me liable to the impeachment that I advocate paganism? It seems to me that nobody but a fool would even attempt such an absurdity. But when I maintain the right of an individual to be as promiscuous as he pleases, changing love and lovers every day if he can, but at the same time saying that I believe the highest sexual unions are those which are permanent between *one man and one woman*, persons, who call themselves wise and respectable and honest and religious and virtuous, say that I advocate promiscuous intercourse of the sexes! Are such not as great fools as he would be a fool who should accuse me of teaching paganism because I admit the right of the pagan? I say yes! And I don't call that conclusion "fighting shy" either.

But I call your method of putting words into my mouth, that I have never uttered or written, bushwhacking. What business have you to assume all that you do in the last paragraph? And what business have you to warn me against "fighting shy" over an issue that you have raised? I have made certain statements of facts regarding sexual vice in children. I do not even imagine that you will attempt to deny their truthfulness. I have suggested certain methods as preventatives. Beyond these you have no right to proceed. You may deny my statements or question the efficacy of my suggestions. You do neither; but, instead, go on to draw your own conclusions and then ask me to justify them, just as if they needed justification at all, and just as if I were responsible for the unpalatableness of what you understand me to mean about something of which I have never spoken or written. I must be excused if I call in question not only your consistency and your method of controversy, but also your honesty. I think it may justly be concluded that you are not attempting to criticise social freedom, but, in advance, to make me responsible for what you assume to understand me to mean about something which you have no right to have come to any understanding of me at all. I confess that such a latitude to controversy suggests the necessity of a careful confinement to the question at issue, and to which I invited you—to the discussion and criticism of social freedom. I think you have laid yourself open to the liability of being slain by your own weapons. You beg of me not to mix "side issues." I venture the proposition that all the

issues you have presented are side issues, growing out of the main one of freedom, which you have neither denied or affirmed; but for all this you prate and gesticulate, verbally, over my "fighting shy" and mixing side issues. Verily, consistency is a jewel, which on account of its value, perhaps, Warren Harris doesn't carry about with him.

In a discussion, however, in which I have a solid foundation of principle upon which to stand, I can afford to permit all the strutting and puffing and foaming and blowing and pompous attitudes my opponents may deem it necessary for them to assume; and to say: Well, suppose all you say to be so, what are you going to do about it? You have offered no remedy. You have not denied my statement. You do not maintain that there is no sexual vice in children. You do not say that sexual intercourse is *not* the only cure for the effects of sexual vice—involuntary sexual action. You do not say that the science of sexuality should not be taught to children, nor that when sexual passion has birth in them, that it should not have its natural expression; but you leave it to be inferred that I have taken the affirmative of all these things, and I can imagine for no other reason except it be to act as my Father Confessor, self-imposed. I beg to inform you, however, that when I have occasion to use a Father Confessor, I shall have one of my own choosing.

But you will call this "fighting shy," therefore I will proceed to your own ground and attack you there, carrying the war home into Africa; and I give you fair warning that, having exposed yourself to attack, I shall neither ask nor give quarter in making it. You say, "I understand your doctrine to be: that sexual vice is caused by the natural action of the sexual organs in obedience to the sexual desires being repressed." I suppose you meant to say that, there being a natural sexual desire developed in children by the process of growth, and there being no natural mode of expression for that desire, a resort is had to the unnatural method of self-abuse; at least this is my method of expressing it. This, however, is not my doctrine. It is simply my understanding of a fact of which you, as well as I, can take cognizance; therefore I do not see why it is necessary to say it is "my doctrine," unless, perhaps, before you get through with the case you intend to make me responsible for the existence of the facts, as many are attempting to make me responsible for the existence of sexual irregularities because I teach social freedom. But here is the fact of sexual appetite. Now, what are you going to do with it? Here it is in children who have been brought up in utter ignorance of its nature and uses. What do you expect them to do with it, how manage it? I do not suppose you to be foolish enough to imagine that when this develops in its terrible strength, children will repress it, or that they could be expected to know enough to do so, even if they had sufficient will. You know and I know, and so, too, do all who have been children know, that it will not be repressed, will not remain in subjection, especially under ignorance.

Now, it is you who have forced this question, not me. I had stated the existence of the abuse, and suggested an enlightened education regarding the functions of sex as the safest method of prevention. Since, however, you have conceived the necessity of a cure, perhaps you will be kind enough to inform us—remember I do not demand anything—which you think preferable: unnatural sexual vice or natural sexual virtue; and perhaps, also, to say if there is any escape for the unmarried from one or the other of these; and if there is not, then, also, whether any two persons of whatsoever age, having sexual desire, should or should not indulge in it? You may have found the true solution to all this; and if you have, I am perfectly willing that you shall have the honor of first presenting it to the world; and no greater honor could fall to man than the discovery of a solution to this terrible reality that stares the whole world in its face at the very threshold of adult life. If, however, you "fight shy" on this matter, I shall not hesitate to at once proclaim my convictions regarding the whole matter, though I had not purposed doing this until another duty had been first performed. I will, however, merely suggest if sex is to be placed upon the list of freedom, along with all the other senses and appetites, to be regulated by the individual, the question is at once removed from the domain of restriction and compulsion to that of the best possible guidance under an enlightened science of sex. I hope you may be able to comprehend that proposition, since it will save us a deal of time and space; and I hope you will also be able to see that really the only question there is in this matter that requires determination is this basic one of freedom—all else being referred to the domain of education and understanding. If, however, you are not, I must be excused from the responsibility of the situation. I may lead the horse to the water or take the water to the horse, but I cannot compel him to drink. I can present a self-evident proposition to a person, but I cannot furnish the capacity to comprehend that it is self-evident; and just such a question is this one of freedom as against compulsion in sex. And I will wager my opinion that nobody in the world would rebel sooner or more indignantly than you would, were I to attempt to assume the command over you as to who, when or where you may exercise your sexual capacity. It is an impertinence as much greater than would be that of attempting to tell you what you may and may not eat, as the act of sexuality is greater than that of eating.]

In your "Plan for Spiritual Organization" you say you know the principles involved are correct, one of which is: "13. That each individual is by nature endowed with powers

and capacities over which he has the sole jurisdiction; but community, by organization, can rightfully limit that jurisdiction for the protection of society, and this rule applies alike to religious, political, intellectual, social and industrial capacities and wants."

According to that, if the acts in question are such as may affect the welfare of society so as to make protection necessary, then the community may "rightfully" limit the actor's jurisdiction. What act can the community assume control of with more justice than the act which produces and keeps itself in existence? In an editorial of March 23, 1872, you said that parents were only agents for society, to keep it in existence. Will you deny that the principal has a right to control the agents? Now, don't run over your own words to dodge behind the great word Freedom.

COMMENTS.

[What is the protection of society? Does society or its members require protection from the exercise of any individual rights? Or, applying it to the question at issue, does society require to be protected from the natural expression of the sexual love between any two of its members? You might just as well say that society requires protection in the matter of the food it eats, the drink it drinks, the air it breathes, through legal enactment as to say it of the matter of sex. Why single out sex alone from all other things in which the interests of society are involved, and say that this only requires the protection of legal restraint? Can you inform me? I confess I am at a loss to find a reason. I know what you think to be a reason, but I can satisfactorily demonstrate that, for the same reason, there should be legal enactments as to eating, drinking and sleeping. Indeed, I affirm if there is any distinction to be made, that these last should be considered the more necessary to be restrained by law than sex itself, since it is of more consequence to society that the health of its members should be good, than that the children should be limited to those who are married, or limited in number in any way. Indeed, if by law people could be compelled to such modes of living as should produce perfect health, thus ridding the world of all disease, I say the more children there could be raised the more rapidly would the purposes of creation be evolved.

It is clearly to be seen, that the limitation society may rightfully enforce by organization, is of that character that will not interfere with individual natural rights. To illustrate, I would say that society may enact that there should be no rape committed; and if it be committed, that the criminal shall be deprived of the power to commit a second rape by restricting his freedom; but society cannot rightly enact that two persons desiring the sexual embrace shall not have it; and the same rule applies to all cases of whatever kind, and is very easy to be comprehended.

A logical reply to your second inquiry is, that since society itself is the result of the general law of evolution and not of its own volition, it can have no right to assume control over the processes by which it is maintained. It may cultivate those processes and investigate to discover all the laws involved, and endeavor to have those laws obeyed by its members; but it has no right to say to its individual members, "You shall not reproduce." I confess I am not a little astonished that you should have been betrayed into this absurdity, since to me a more palpable one is impossible.

Yes! Parents are the agents of society to keep it in existence, just as the tree is the agent of society to produce fruit by which to maintain life; but it can no more control the budding, blossoming and ripening process of the tree, than it can the same in parentage, and it should no more do so in parents than it does in the tree. Unless in both cases they are cut down and destroyed, and even you will not pretend that society may control the agency of parents in this way. The true right of society in the case of the tree, is just the one it pursues. By carefully experimenting and by learning the nature of the tree, and by cultivation, analogous to education in humans, the tree is induced to bear the best possible and the most fruit. The same rule applies to the parents as the agents of society to produce children. And I have not had either to run over my own words, or to dodge behind the great word freedom, to arrive at this most simple and natural conclusion. The error of my critics is, that they imagine it requires the most extensive intellectual power and effort to maintain the propositions involved by social freedom, while the truth is, it is the simplest possible thing, because they have a basis in principle and truth, and such are never difficult to maintain. It seems to be very strange to me that people will never learn the lesson constantly taught by evolution; that there is no such thing as a standard of perfection, and that all present conditions are merely the way leading to higher, broader and better ones; and that they are the best friends of the race who assert or aid this evolution instead of standing, barring its progress. It is the logic of events that social freedom is to be attained by the race. It cannot be otherwise in the economy of nature, and I am surprised every day more and more, that professed Spiritualists, who more than any other class of people should be able to appreciate the glorious possibilities of the race in the possession of this freedom, are more bitterly opposed, and more critical and skeptical than almost any other class regarding its results to the world.

I wish everybody to understand that I am for the whole truth; and I do not care a fig where it leads me, even if it be to the abrogation of all that I now hold best in the world. I do not care if it place me the advocate of what shall make everybody shun me. The truth is more to me than all human thought. I want the truth for myself, I am laboring to save

Victoria C. Woodhull from the sin—ignorance—in which she was born and is now living. And I am thankful to the soul of all truth that every day enables me to say I have gained something new and strange. And having what to me is truth. I have also the highest earthly recognized authority for proclaiming it to the world. (See Herbert Spencer's First Principles.)]

So much in regard to your doctrines; and now a word on your manner of promulgating them:

I charge you with being false to, and trampling on, the fundamental principle on which you profess to base your whole system of social freedom, by invading the pursuit of happiness in others, in the manner which you say constitutes a person the "very worst enemy of society." The excuse you make for doing so—that it is to promote a great reform—may be made with just as much reason by Mr. Comstock, the Y. M. C. A., or the Jesuits.

If you do it as a "war measure," then you should not complain if war measures are used against you.

COMMENTS.

[Here I might consistently leave your so-called criticism and deny your jurisdiction in the matter of charging me with falsity to my own principles; and I would do so if it were not that it is a duty I owe you and others more than myself, to show that here you know as little of what you are attempting to do as throughout the whole matter. I deny flatly and emphatically that I have invaded the pursuit of happiness on the part of anybody, and, on the contrary, affirm that in whatever I have done I have endeavored to establish this right fully in each individual. I have not even attempted nor thought of attempting to prevent anybody from pursuing happiness in his or her own way. And you simply make yourself a laughing-stock for the wise when you say my effort to establish the right of freedom for individuals "is being false to, and trampling on, the fundamental principle of social freedom." The merest tyro in reasoning would not fall into so fatal an error as is this with which you, seemingly with great satisfaction, clinch your interrogations of me personally, for that, after all, is what your so-called criticism of social freedom amounts to.

But, as if to furnish me with weapons by which to utterly destroy you, you have foolishly made a quotation from the "Principles of Social Freedom;" and, that our readers may enjoy your discomfiture, I will quote the entire paragraph from which you have snatched this coal of fire that, by your own act, you place on your own head while reaching for mine:

"The same rule applies to that class of persons who have a propensity to steal or to destroy the character of others. This class of encroachers upon others' rights, in some senses, is more reprehensible than any other, save those only who invade the right to life, since for persons to be made to appear what they are not, may, perhaps, be to place them in such relation, with third persons as to destroy their means of pursuing happiness. Those who thus invade the pursuit of happiness by others should be held to be the worst enemies of society; proportionately worse than the common burglar, or thief, as what they destroy is more valuable than is that which the burglar or thief can appropriate. For robbery there may be some excuse, since what is stolen may be required to contribute to actual needs; but that which the assassin of character appropriates does neither good to himself nor any one else, and makes the loser poor indeed."

By the quotation you have made you intended to argue that I was the worst enemy of society because I have, in a measure, damaged the reputation of Henry Ward Beecher; but will you please pause a single moment and take your dictionary and examine the difference in the meaning of character and reputation. If I have destroyed Mr. Beecher's reputation, I wish it to be distinctly understood that I have not stolen his character. I have not made him to appear to be what he is not, but what he is; and I will leave it to Warren Harris himself to say whether this is not promoting "a great reform" and doing a great good to society.

Have you got enough of the "worst enemy of society?" If not, make some more charges and I will explode them, I have no doubt, as easily as I have this.

Mr. Beecher is a believer in Spiritualism, yet he denied it in his pulpit and said "it is a dangerous humbug." Mr. Beecher lives the doctrine of social freedom, though it be in a low scale; yet he denounced it to the world as a horrible heresy; and though it were a war measure to attempt to make him preach what he believes and knows, it was no such resort as has been made by him, and therefore cannot justify it. I endeavored to convict Mr. Beecher to the public for what he had done. He, to save himself from this, endeavored to have me convicted of something that I had not done. Will Warren Harris point out the analogy which he assumes exists between the two cases? I confess I fail to find it.]

I have written plainly and to the point, and I hope you will reply in the same style. I have no particular objection to personal abuse, but it would be wasted on me, since a life-long experience of it from the orthodox world has so hardened me that I should not appreciate it, even from a Free Lover. If I have thrown "mud-balls," they were furnished by yourself.

WARREN HARRIS.

DANVILLE, Vt., May 8, 1873.

COMMENTS.

[I fail to see "the point" to which you "have written plainly." You started with the intention of criticising social freedom. You have done everything but this. You have warned me to avoid side issues, while you have con-

cealed yourself wholly behind them. I defy anybody to tell, from this article, whether you are a believer in social freedom or not. You neither deny or affirm it, except by implication, and that is, that you deny it; nevertheless, you fail to set up an opposite theory. Therefore, I am compelled to say, that though I have searched assiduously through the entire length of your article, I fail to find even your "man of straw," which I expected to have the pleasure of upsetting. Perhaps you forgot your promise to set one up for me to bat at. I am sorry that I have not had the diversion it would have furnished me. But you have gone over the whole range of sexual ethics, dodging at every corner all questions of social freedom, until you have arranged so many different side issues that I have been obliged to consume considerable time and space, more than I had to devote to them, to barely touch the main points raised, to say nothing about their careful elucidation, had I proceeded to which, it would have required the entire paper. Each point that you have raised demands a lengthy article of itself, and to group all the points together and expect their complete elucidation in a single article is only to invite disappointment.

I should be glad to have all these completely exhausted until there is no more to be said. It is the best method by which to decide them in the general public mind; but I must still insist, since freedom is to be the basis of the new social order, that it is the first question to be decided. If the individual person is not entitled to freedom, then there is no need to discuss the problems that grow out of it, since, freedom being denied and despotism being the true rule, they are to be regulated by law, as in all past time. One thing, however, is evident to the logical mind: As a people, we have got to go forward to individual freedom in all things, or backward to public law in all things, religion included; and from this there is no escape. The Sagittarius order of things—the half man and half horse—this bastard democracy—democracy in name but aristocracy in practice—which now exists, is a transitory condition, to be passed over before reaching the real democracy, which is at the opposite extreme of the line of governmental evolution to that of despotism. First, the one man power ruling over all people, and last, all people ruling over themselves, intermediate conditions being the steps indicating the progress made at certain times merely; the finality of all of which will be the union of the two extremes—the perfected sovereignty of every individual existing in a single system of government for the whole world, administered by the wisest, and best because wisest, person in the world. To a no less consummation than this does the revolution which I labor to inaugurate furnish the outlook; and if freedom be right and it is acquired, all the various things that grow legitimately out of it must be right also, whether they are in accord with our present notions or not; indeed, if they be in direct opposition to them, even so opposite as to declare the right of sexual intercourse as soon as the capacity for it exists.

As the foundation of your criticism, you assumed that my "moon" was made of green cheese, and you made a brilliant showing of what ought to follow from such premises; but your premises being false, all the glitter and glare counts for nothing as against the firm, grand structure that must evolve from the rock of eternal principle, against which the rains may descend and the floods come, and it will laugh at their folly, as it beats them, baffled, back to the depths from which they proceeded. I repeat, that against the principles of freedom, equality and justice, as the rules by which to construct society, all mere rhetorical assaults will avail nothing. They stand and defy—aye, invite—any and every analysis, and come from the crucible each time with a heightened lustre; and if my efforts to establish them in the hearts of the people are "mud-balls," which I have furnished and which you have hurled at them, I rejoice to know, that with all the force of the contact, the foundation is not displaced nor the structure even daubed. Nay, verily, the more and the harder the former is "rubbed" and the latter is battered, the brighter they will glitter in the coronet that is being wrought to adorn the temple of an emancipated and redeemed society, at last grown into the prophecy of all ages—the great human family, knowing nothing but freedom for all people, having equality in all things, and with justice established in every heart.

Yours and the world's for all these,

VICTORIA C. WOODHULL.

BABY FARMING.

Why does not the Y. M. C. A. turn its attention to this lucrative branch of business? It is surely pre-eminently worthy of its best and ablest efforts. The Founder of Christianity, if the Bible be correct, especially favored the little ones, and why should not the Y. M. C. A. follow his example? The following letter shows how much need of reform there is in this subject. It is taken from the New York Herald of the 22d inst.:

"A 'baby farming establishment' has been discovered in Washington. Dr. W. D. Stewart, Medical Sanitary Inspector to the Board of Health, recently reported to that Board that while making sanitary inspections in the tenement houses of Hog Alley, and while in the shanty of one Lucy Gaskins, colored, he observed that she was nursing, from a bottle, a very delicate white infant, apparently three or four weeks old. He questioned her as to where she obtained the child, how long she had had possession of it and

her knowledge of its maternity; to which she responded that the child—a female—was brought to her the previous week from the residence of Miss Doctor Jane Wilson, 811 Ninth street, between H and I streets, N. W.; that she has received and nursed, 'as long as they lived,' other infants from 'Miss Doctor Wilson's establishment;' that Dr. Wilson keeps a sort of lying-in hospital for fallen girls who come to her to be confined, out of the way of observation; that Miss Dr. Wilson herself delivers the girls who apply to her, both white and colored; treats them through the sickness until all signs have disappeared, and disposes of their offspring for them; that she is 'doing a fine business, employs two servants or nurses all the time; that she has patients (girls), frequently several at a time, for several weeks in her house, waiting for their time.' Miss Dr. Wilson has been doing business for more than a year past in her present locality, and Lucy Gaskins has been in her employment and knows personally of the facts which she relates as occurring during that period of time, and states that 'the business seems to be increasing.'"

We are not of those who condemn such houses as Miss Doctor Wilson's, seeing that at present they are the only asylums in which the unfortunate or too credulous can now find shelter. We would that better places were provided by law for the succor of all women who need help in such cases—and as for the children running round in our cities utterly loose and neglected, we feel it to be a duty to call the attention of the Y. M. C. A. to their forlorn condition.

Neither are we alone in our earnest desires to benefit the little ones. When the only Christian daily paper in New York was first started, it roped in all the little girls it could bribe by petty prizes to sell its penny paper, ostensibly for the love of God and for the good of their souls. The Y. M. C. A. would doubtless go much further and demand that the State should feed, clothe and protect the homeless children in our cities. Although we do not desire to see God in the Constitution of the Union, we have no objection to seeing "children" cared for by the Constitution of the State of New York. Let us hope that the Christian young men among us will attend to their manifest duties in this matter, and not consider that they have fulfilled all the law and the gospel in the case, by merely attending to the preliminary proceedings of their propagation.

NOAH DAVIS' LUNATIC.

THE REVOLUTION UNDER WAY.

The Rising of the People—The Press Awakening from the Sleep of Ages—Victory at Last—Immense Mass Meeting of all Nationalities in Buffalo, Demanding Judge Davis' Impeachment—Fifty Thousand Men Ready for Action in Louisville—Two Million Armed Men in the South Ready to March—Judge Davis All Wrong on Points of Law—Denounced by the Entire Bar and Bench of the Country—Mr. Train's Letter to the Legislature, Demanding Impeachment—District-Attorney Phelps Driven to the Wall—Indignation Mass Meetings All Through the Land—Meeting of the Shareholders.

We surrender our space to-day to the great question of the hour. It is not Mr. Train; it is not ourselves; it is not any personal matter. The question is now national. No individual can do more than represent the cause. We are all copartners in this Joint Stock Company of Liberty, and it is time we had a shareholders' meeting. We have given our own comments elsewhere, and in order to show how profound has been the sensation throughout the United States, we reproduce some of the opinions from our exchanges. Every leading paper in all the large cities has an editorial on the outrage. They have all spoken in New York except the Sun and Herald. The old foggy Post, World and Times are out half apologetically in defense of Davis, but no other journals have said a word in favor of the despot.

It has been imagined by some who are not conversant with the customs of courts and their practice, that Mr. Train put in a plea of insanity to escape the trial for obscenity. The following from the N. Y. Star, however, sets that in its proper light:

TRAIN'S TROUBLES.

An Interview with the Coming Dictator—His Opinion of Judge Davis—Stokes' Defense—He Explains the Insanity Plea—What He Thinks will be done To-day.

As the extraordinary snap judgment of Judge Davis is the subject of discussion on bench and bar, and as this strange proceeding is not yet ended, Mr. Train gives us no light in his note, except to say his counsel did not plead insanity. Our reporter has succeeded in getting Mr. Train's own views of the question:

MR. TRAIN ON THE COMING DICTATOR.

* * * * *

Reporter.—What is your opinion of Judge Davis's action, Mr. Train?

Mr. Train.—In my petition to the Albany Legislature, demanding in the name of the people his impeachment, and my letter to District-Attorney Phelps, claiming additional damages for malicious libel in damaging my character and jeopardizing my property, I express exactly what I think.

Reporter.—What particular law points do you make in the case?

JUDGE DAVIS CRITICISED.

Mr. Train.—Law, justice, evidence, fair play is the last thing Judge Davis seems to consider. Both Lords Northrup and Jeffreys made their own law. The French guillotine, the Austrian espionage, the Spanish Inquisition, the Russian knout, the English Star-Chamber, the Grant-Kellogg-Clayton-Durrell assassination of Louisiana, is the only law that Mr. Davis wishes to apply in the Oyer and Terminer. "Might is right; I am king; after me the deluge. Remember the McFarland case, the Tweed trial, the Dodge-Phelps plaster, and remember that my party back me, and I am elected for

fourteen years." If those are Judge Davis's authorities what has the law to do with his decisions?

MR. TRAIN ASSUMES THE RESPONSIBILITY.

Reporter.—Are you not aware that counsel have been thoroughly criticised for putting in the plea of insanity and falling into the trap?

Mr. Train.—They did not put in such a plea, the report was false. I assume all responsibility; I am my own lawyer; but it was Judge Davis who put in the plea and got injured in the Lyon's den—not this deponent. The man who tells the truth will always beat falsehood. It is the prosecution and the Court that are caught in the trap. Counsel have a right to give their points *seriatim*, and for the Judge to shut down on any one is to defeat all justice.

TAKE STOKES' DEFENSE.

1. Self-defense.
2. Malpractice with doctors, morphine and searching for ball.
3. Emotional insanity.
4. Hounded to death by Fisk; afraid of assassination, etc., and other points.

How could Judge Davis instruct the case to stop on the first point, as he did with me.

THE TRAP IN THE CHEESE PANTRY.

My first point was to prove, by five of their "expert" witnesses, that they said I was insane, not that it was my plea. That quashed the indictment; but before doing that I could have called my witnesses, the Sheriff's jury, to swear, "Same and responsible for my acts." That threw the case out of court and would cover the District-Attorney with confusion. Here is where Judge Davis slipped up. Two doctors must sign certificates before the Judge can commit under the statute. Cross was the only man who testified, and he signed no paper. Turning to the Judge, he asked, "Am I obliged to testify again before being paid for last examination?" "Yes," said the Judge. "Do you think Mr. Train insane now?" "Yes; it is chronic insanity." And yet this "expert" doctor had not spoken with me, or seen me, except that day in court, since my examination in March! The Judge fell into the hole I dug for him, and even if he can recover without impeachment, his prestige is lost, and I add one victory the more to my six month's single-handed battle against fearful odds.

THE SCANNELL CASE.

Let me put the matter in another shape. Scannell's case is still fresh. His action repeated against Donahue bore insanity on its face. Suppose Cross stood in the witness-box that he was insane and collusion between Scannell's counsel, District Attorney and Beach should repeat Judge Davis' act, of course jury and justice are thrown aside. Or put the matter still stronger; take any burglar, forger, thief or murderer, who has money where "addition, division and silence" are understood, in some city not as pure as New York, and counsel for defense arrange with "experts." District Attorney and Court a similar trick, what possibility would there be, taking Judge Davis' action as a precedent, of executing any of the laws against criminals.

IMPEACHMENT OR WHAT?

I consider this act alone justifies immediate impeachment. If such usurpation is ignored, Vanderbilt, Stewart, Beecher, or any citizen can be thrown into a mad house. No wonder the press is agitated. No wonder the judges are alarmed. Judge Fancher saw the unfortunate position that Judge Davis had placed the bench and the bar and promptly refused the District Attorney's snap judgment.

Reporter.—But some of the legal authorities say that Judge Davis, technically, is right as to points of law.

Mr. Train.—I believe when both sides concede insanity the statute allows the judge to direct the verdict—and on sufficient evidence that insanity continued the asylum is in order—but evidence was not produced. Both sides did not so concede. Could Dr. Cross's simple assertion exclude twelve special jurors' verdict after a three-weeks' trial? It was a direct insult to Judge Daly and all connected with that trial. I do not discuss the point of polling the jury—several having stated it was not their verdict. I do not question the judge's decision in the Leary murder case, where he took the same action, both sides in that case conceding insanity; but please remember that no special jury before Judge Daly had just declared Leary "sane and responsible for his acts."

Reporter.—What do you think will be the action of the court on Monday?

WHAT WILL BE DONE ON MONDAY.

Mr. Train.—I can see but one result; for, two physicians calling me sane, indorsed by the Judge, as against Judge Davis pronouncing me insane—after Judge Daly's jury's sane verdict—would not put me right with the public. A new trial *de lunatico inquirendo* is the only outlet to the present confusion, in which Judge Davis and District Attorney Phelps have placed the Bench of New York—after that verdict of sanity, then, I demand my trial on the original indictment (quashed by collusion) or else one thousand dollars a day damages. I have now, you see, answered all your questions, and show you my hand.

Reporter.—Did I not understand your counsel to say that you had written him as to a course of action?

Mr. Train.—There's the letter. You may make any notes from it that you wish.

LETTER TO COUNSELLORS W. F. HOWE AND CLARK BELL.

THE TOMBS (SIXTH MONTH),

New York, May 23, 1873.

Dear Wm. F. Howe, Esq.—My power of foreshadowing events is so strong, unless you look sharp on Monday, Judge Fancher will discharge me. That is defeat. Indictment having been quashed leaves me without a trial for "obscenity," and the public would suppose that I had backed out on the plea of "Insanity," which is equivalent to ignoring the special jury who pronounced me sane. What I must have to put me right on Monday is, a trial *de lunatico inquirendo*, which would be as public as was Judge Davis' action.

With a view of what I said to you regarding my future plans, I beg of you to insist upon a trial. I am not afraid of Sing Sing, nor the asylum, but my future programme covers too wide a field to slip up on Monday, unless you do it in such a way as to insure me heavy damages against the authorities for over five months' illegal detention in the Tombs, which would of course be proof that I was illegally incarcerated. As it stands to-day, Judge Davis has saved the Bible and Christianity at the expense of his own reputation.

GEO. FRANCIS TRAIN,

The Coming Dictator, Anyway.

P. S.—As Dr. Nealis's affidavit as to my sanity, signed to-day, more than offsets Dr. Cross's testimony in the witness-box—as Dr. N. has practical experience with lunatics, while Dr. C. is a theorist, who keeps his nose at the Treasury rat-hole—Judge Fancher of course has a much stronger case of sanity than Judge Davis has of lunacy; so whatever you do, do not jeopardize my claim for damages, at the rate of a thousand dollars a day, and remember that I prefer the asylum to being discharged without a fair trial. When arrested I plead guilty to obscenity, and I stand on that plea.

G. F. T.

OPINIONS OF THE JOURNALISTS.

We copy both sides, in fact what there is of both sides. There seem to be few journals bold enough to defend Judge Davis.

[From the Sunday Democrat.]

The conduct of Judge Davis, in the Train sham trial, has met with that universal public condemnation that its outrageous nature so richly merited. No Western Justice of the Peace ever more flagrantly insulted law, justice and judicial decency; and if the Legislature does its duty he will not only be censured, but impeached and punished.

THE BROOKLYN SUNDAY PRESS,
that fires such red hot shot into the church of the holy cabines, says to-day:

Noah Davis will leave an unpleasant personal stench behind him after death. He dirtied his not immaculate hands in the matter of Phelps, Dodge & Co.; and now, as regards Train, he emulates the odious notoriety of Jeffries. Such a ruffian on the bench is a doubtful improvement on Barnard or Cardoza.

IMPEACHMENT IN THE SHADOWS ON THE WALL.

[From the New York Sun.]

The following letter was sent to Speaker Cornell yesterday:
THE TOMBS (SIXTH MONTH),
NEW YORK, May 21, 1873.

To Speaker Cornell and House of Representatives, Albany:
Judge Noah Davis (who publicly accuses honorable senators and members of the Legislature at Albany of bribery, and as publicly writes a letter to Phelps, Dodge & Co., intimating that he does not think that they have in any way defrauded the revenue, which is equivalent to accusing Secretary Boutwell and the Government of blackmail) yesterday completely overruled Barnard, Cardoza and McCunn in his outrageous overriding of all law and evidence in my case in the Court of Oyer and Terminer.

A Sheriff's jury *de lunatico inquirendo*, appointed by Chief Justice Daly, after a three-weeks' examination found me sane and responsible for my acts. Yet Judge Davis, in order to avoid the trial for obscenity, contrary to all precedent, did what Lord Jeffries never dared to do—instructed the jury to bring me in "Not guilty, on the ground of insanity"—the majority of the jury protesting against the action of the foreman that it was not their verdict, they finding me perfectly sane as well as not guilty. The Judge immediately signed the order for my committal to the State Asylum for the Insane.

The statute distinctly states that two physicians must sign a certificate before a citizen can be deprived of his liberty through the signature of the Judge. Only one physician had testified and another one consulted, and even the first physician signed no paper. Yet this Judge has had the audacity to do that which would create a riot in England, France, Germany, or any Continental power.

The outrage on law and liberty has created a profound sensation, as you may notice by all the editorials in the newspapers, and is discussed by all the lawyers and judges at the clubs as the most arbitrary proceeding ever known in this city. As president of a large moneyed institution—the Credit Foncier of America—in which some sixty leading capitalists of the country are my co-partners, I have refused to sign several important papers, as my signature is invalid under this order, which you are aware involves the immediate appointing of a guardian or committee to take charge of my property.

In the name of the people I hereby most respectfully, through you, Mr. Speaker, and the Legislature, demand an immediate examination of this case and the impeachment of Judge Noah Davis.

Will you do me the courtesy to read this to the House of Representatives and act on it as soon as possible.

GEO. FRANCIS TRAIN.

(Peremptorily committed to the Utica Lunatic Asylum, but arrested in the Tombs by *habeas corpus*.)

DISTRICT ATTORNEY PHELPS AND HIS JUNIOR PARTNER
CRUCIFIED.

[From the N. Y. Sun.]

Mr. Train wrote the following soon after reaching his den:
TRAIN'S THREAT.

THE TOMBS (6th month), NEW YORK, May 22, 1873.

To Benjamin K. Phelps, District Attorney:
This is my sixth month in the Tombs without trial. I believe the statute distinctly states that after two months' incarceration the accused is entitled to his discharge. I do not intend to allow you to escape from the unpleasant dilemma in which your predecessor, by a false accusation, on an illegal indictment, has placed you, and in which you, in trying to save him, have allowed your subordinates to involve your own high position through these bogus *de lunatico inquirendo* "experts."

I hereby notify you that I shall hold you responsible for heavy damages for this additional malicious libel upon me in open court yesterday.

I have also written to the Legislature at Albany demanding in the name of the people the immediate impeachment of Judge Davis for usurpation and malpractice, thereby jeopardizing the liberty and property of the citizen. The evident collusion between your subordinate and the judge was too apparent to escape notice. I again demand my trial on the original indictment, or, if considered illegal, back out of it with a *nolle prosequi*, and not further disgrace the bench and bar with the miserable subterfuge which has made the Court the laughing stock of the nation for so many months. Will you please say in reply what you intend to do about it?
GEO. FRANCIS TRAIN
(The Coming Dictator, and President of the Murderers' Club.)

[From New York Evening Mail, May 21.]

The two decisions in the Train case are calculated to make that amusing farce perpetual. First it is decided that he is sane, and therefore responsible for his acts. Then he is acquitted of his acts on the ground of insanity, and ordered to be sent to the asylum. Next in order is to bring him up on a *habeas corpus*, to prove again that he is insane. Then to his crimes again, another indictment and trial, and so on *ad infinitum*.

[From the Brooklyn Sunday Press, May 25.]

TRAIN IN THE BALANCE.

Upon the choice and higher natures of mankind, to whom
" 'Tis not the whole of life to live,
Not all of death to die,"

it may safely be said that the minor trials and troubles of this mortal life take but an insignificant effect. To many a man, incarceration in the Tombs for one night—the solitude of the barred and locked-in dog kennel—would be enough to scare him for a lifetime; and he would get out of it at any cost or sacrifice; but to other and superior intelligences,

"Stone walls do not a prison make,
Nor iron bars a cage;"

and if there ever was a man whose mental self-sustaining power is in excess of the generality of the people who pass for men, it must be George Francis Train, who, for five long months, has endured the privational treatment of a convicted felon, has herded with the worst criminality of the most criminal city in the world, and been subjected to that beautiful treatment which our kind and generous legal administration assigns to the accused and the suspected; when all the while he could at any moment have released himself by bail, have gone back to the bosom of his own family, have lounged upon sofas, and lived in the lap of luxury, snapping his fingers at legal tribunals and only prepared to

surrender himself, when the behests of the law demanded it, to mar endless disputations upon the question on which he was arraigned before the justice of the people at the instigation of Mr. Comstock, the hired agent of the juvenile Christian Association.

Mr. Train, however, has seen too much, and exposed too much for the authorities. He has brought down the heavy Egyptian edifice of the Tombs upon their heads; has shown how men, under the pretense of legal procedure, are daily killed by ill ventilation and want of exercise, and how thoroughly iniquitous the entire system is. His heroic and voluntary residence within those sombre walls has puzzled his keepers and the Judges of the State. Why should a man with so much education and brains, a linguist, an orator, a financier, a poet, and withal a thoroughly keen and practical man of business, remain in such a horrible and gloomy abode when a nominal appeal to his friends—in fact, his own securities—could immediately release him? Well, we can tell them it is because Mr. Train, having led a good, virtuous and useful life, and having nothing to be ashamed of, refuses to submit to the treatment of a felon on the bare, unproven suspicion of violating the law by freedom of thought and speech. He says that he has as much right to assail the faiths as the religious beliefs have to assail infidelity, and that, this being a country of entirely free opinions and institutions, he is entitled to use the weapons of his own choice for the annihilation of what seems to him to be error; in other words, that he has a perfect right to compare Christianity or any other religion with itself, or facts outside itself; to sift it, to collect its most incongruous portions; to hold the mirror up to an inconsistent system, and for his own self-justification in disbelief, to use to his utmost the "*reductio ad absurdum*."

And had Mr. Train been properly treated we might have had upon this subject an issue which would have been most edifying and exhaustive; but, finding his indomitable resolution, our judicial solons have sought to get rid of him by strategy, as a lion in their path.

Every one who knows George Francis Train at all is well acquainted with his grand impetuosity and his indiscreetly outspoken nature, bursting over all the dams of conventionality and humbug, which keep out light and truth from our generation; but after keeping him four months in the Tombs the government of our Judicial Courts suddenly resolves to bring this matter to a trial, not on its real issue, but upon a charge that Mr. Train is a lunatic. Surgeon General Hammond and another physician were sent to the Tombs to entrap him in his well, who wouldn't speak strongly in such a place—wild talk in the Tombs; but their certificate for his commitment to an asylum had no effect upon the mind of the mild, gentle and honest Chief-Justice Daly. He could at once have sent Mr. Train with those two signatures to where, for the avoidance of a legal puzzle, our supreme lawyers wished to consign him; but he at once empaneled a jury and left to them the question: "*De lunatico inquirendo*?" The four medical experts hired by the government to muzzle the elephant who had grown too big for cell 56 or any other place in the Tombs, and whose roar was so obnoxious to the sensitively religious, joined in one chorus of "away with him" to an asylum; but the jury having listened to the disinterested statements of gentlemen who had known Mr. Train for a lifetime, and to Warden Johnson and the Doctor and Chaplain of the prison, who had been in daily communication with him for months, came to the conclusion that he was of sound mind and perfectly accountable for his actions.

In outrage of this decision as to Mr. Train's sanity, Judge Davis has chosen, exercising in his own person the proverbial judicial wisdom of the Bench, to direct a jury, before whom the question was simply one of infringement of law, to find George Francis Train irresponsible for his actions when he published the *Train Ligue*.

And, worse than that, Judge Davis has so far complicated the matter that, by his peculiar and exceptional action on the Bench, he has, on the evidence of one witness, Dr. Cross, contrary to the opinion of twelve of his fellow citizens, stamped Mr. Train as mad ever since.

A greater outrage was, perhaps, never committed on the Bench than the ruling of Judge Davis to the jury, to acquit a man who had been so recently and subsequently tried by a jury upon the very points in which he demanded an acquittal.

Unless we are greatly mistaken, Judge Davis' decision will, on Monday morning, receive a thorough and searching revision at the hands of Judge Fancher.

We look forward with confidence to that eventful occasion, and shall hope to support Mr. Train for many a day from the rude tyranny which has encompassed him, and the low artifice by which a man of gigantic genius is misrepresented to be a lunatic.

He has powers in excess to his species and his age, and, we believe, will yet prove his right and title to be considered in the foremost ranks of mankind.

[From the N. Y. Commercial Advertiser, May 22.]

The Boston Post severely criticises the arbitrary commitment of George Francis Train, and speaks of the affair as something "mysterious." But there is really nothing mysterious about it. Judge Davis brings to the bench, not the judicial calmness and impartiality of a judge, but the zeal and impetuosity of an advocate. He saw in the proceedings before him what he considered a good chance to put a quietus upon the coming Dictator, and without regard to law or justice he tried the quietus on. We shall be much mistaken if it is found to fit. If Mr. Train is a lunatic, would that all lunatics were as harmless as he is. But a jury who thoroughly investigated the question of his sanity pronounced him of sound mind. Such a precedent as that which Judge Davis attempts to set would enable a magistrate to violate the rights and liberties of any litigant who might be personally obnoxious to the Court.

[From the N. Y. Express, May 21.]

VERDICT OF JUDGE DAVIS.

Whatever may be said or thought of George Francis Train, of his vagaries, fancies, obscurity, or lunacy, there ought to be but one opinion of the decision of Judge Davis. The sentence was but a snap judgment, given in the voice of a Dictator, without evidence, without any concluding trial, without polling the jury, after the counsel demanded this act of common and lawful duty, without conformity even to the declared judgment of the jury. The jury entered no plea of insanity, and yet the judge gave a verdict on the ground of insanity. Four of the jurymen declared that the verdict of the judge was not their verdict, and yet it was persisted in, and in a manner so hasty, peremptory and dictatorial as to border on an irritability of temper altogether unbecoming a judge. We can very well understand that Train is where he is, and as he is, a bull in a china shop, or an elephant in a candy store, but judges and jurors cannot be allowed to condemn without trial, nor decide without respecting the forms of law.

Mr. Train will probably not go to the Utica Insane Asylum. We rather think, from a pleasant note sent to us, and showing anything but insanity, that his calculations before trial were from the "Tombs to Sing Sing!" The *habeas corpus* ordered by Judge Fancher will probably change all this, and perhaps, and by an understanding among the judges, the bull and the elephant, concentrated in the one troublesome Train, will be set free after another hearing. Certain we are that the conclusions of Judge Davis, as reported, will not stand fire.

[From the N. Y. Graphic, May 21.]

Judge Davis disposed of George Francis Train in a way far more summary than satisfactory to the prisoner and his friends. No doubt Mr. Train had exhausted the patience of the Court and become somewhat of an offense, and what little interest the public ever had in his case has entirely evaporated. But we were not aware that the fate of a prisoner depends upon his personal picturesqueness, or that absence of interest in his case justifies the Court in cutting a way through the forms of law to a verdict in order to escape the burden of a wearisome trial. We are not quite sure that this heroic way of getting rid of odious cases by dictating a verdict to the jury is according to law or justified by precedent. It certainly looks like a settled unwillingness to try Mr. Train for the offense for which he was originally committed.

[From the N. Y. Star, May 20.]

If report is true Judge Davis is impertinent. A Mr. Ames was tested as to his fitness for a juror in the Train case, and swore that his mind was already made up. Whereupon Judge Davis impertinently asked if he had not made it up in the court-room, so that he might avoid the case. To this Mr. Ames rejoined that he had not. "Well," said Davis, "it looks very much as if you had." "I am sorry to hear you say so," temperately replied Mr. Ames. "I'd like," said the gentleman from Ithaca, "to catch some one doing it. I'd punish him." Just how he proposes to catch any one making up his mind it is rather difficult to determine, but that his manners could be vastly improved by an occasional visit to Harry Hill's is very clear.

[From the N. Y. Mercury, May 25.]

WHITNEY AND CALDWELL FIRING HOT SHOT INTO THE CORRUPT JUSTICE.

THE ERROR OF JUDGE DAVIS' LIFE.

The action of Judge Davis in committing George Francis Train to the Utica Lunatic Asylum has startled the community and served to illustrate the insecurity of personal liberty. Perhaps the highest offense that a judge could commit against individual freedom is to consign a sane man to a mad-house. The very idea is revolting to reason. If a citizen can be dragged to an insane asylum against the will of a jury, and in the face of the fact that his mind and faculties are, to all intents, unimpaired, then farewell to the noblest principle of Magna Charta. Mad-houses are in order; and the unfortunate wight who becomes eccentric and dares to trifle with the time of the court, or appears in any way obnoxious, can be summarily disposed of. He may be incarcerated among the wild inmates of a bedlam, and become insane by contact. But a decision like that of Judge Davis cannot stand. It must be adverse to the law as it is to the spirit of the age. Probably no Judge of the Supreme Court would confirm it, and it stands alone in the annals of modern jurisprudence, a weak, but yet important thing. The trial of Train served to amuse the lovers of the eccentric, and gave a degree of humorous life to Judge Davis' court; but the sentence provoked universal indignation. Judge Davis owes it to his official reputation to voluntarily vacate an order which has injured no person except himself.

[From the New York Citizen.]

A PARTISAN JUDGE.

A great many people foolishly thought that we enjoyed the blessings of trial by jury in this country, but an event which has taken place a few days since, in one of our courts, must have convinced them of their error.

We had cause some time since to call Judge Davis to account for his open attempt to coerce the jury in the case of Tweed into a verdict of guilty. He has not profited by the severe censure he received from the press at the time, but has resorted to his old method of coercing a jury into a compliant verdict, even in a more open and shameless manner.

On the trial of George Francis Train, he told the foreman of the jury: "I order you to find a verdict of acquittal on the grounds of insanity." His object in recording such a verdict was to commit Mr. Train to a lunatic asylum.

This action was partisan, illegal and unfair, and showed a vindictiveness unheard of in a land of justice. The foreman almost mechanically gave the verdict as suggested by Judge Davis, when several of the jurors called out that they were not canvassed, and that it was not a verdict at all. Judge Davis only sneered at them, and said that the foreman had handed in his verdict, and, in accordance with it, he would consign Mr. Train to a lunatic asylum. A Judge demeaning himself to lay such a trap to catch a jury and prisoner is one of the most unheard of things on record, and if such low, mean dodges and subterfuges are allowed to sully the bench, no man's life or liberty is any longer safe in this so-called free country.

We hold that a Judge who has so bullied a jury into a verdict to suit his partisan views is not fit to occupy the bench, and should be at once removed from it as a disgrace to his profession and as a perjured partisan.

WHITELAW REID (N. Y. TRIBUNE) ON THE SITUATION.

JUDGE DAVIS HANGED ON THE GALLOWS OF FREE OPINION
A GRIEVOUS BLUNDER.

One of the ablest Judges of the Supreme Court of this district has materially impaired his present usefulness by what we must characterize as injudicious zeal, or look upon as an exhibition of most unbecoming vexation and rage. If it were not that the error is one which may be promptly retrieved we should be disposed to deplore it in stronger terms. It is a blunder which may be so grievous in its consequences that we cannot do less than condemn it. Judge Davis was chosen a Supreme Judge because the people knew him to be learned and able, trusted in his honesty, and believed in his judicial fairness. His arbitrary refusal to poll the jury in the Train case, and his angry commitment of the prisoner in spite of the demurrers of lawyers and jurymen, betray such unfitness for the judicial office as to grieve his friends and create a doubt and fear of him in the public mind. We can conceive nothing more unfortunate for judge, bar and people than the creation of such a suspicion. It is claimed that his decision was technically correct, and while not believing it to have been so in the true spirit of law and justice, we do not stop to dispute it. His grievous error was in adopting tactics of the prisoner's lawyers to defeat their defense. It was not good practice on their part; it was undignified and demoralizing on his. Judge Davis' zeal would have been appropriate in the office of the District Attorney, which he lately filled, but it was in no sense judicial. He played in this case the prosecutor, not the judge. In coming so promptly to the rescue of the District Attorney, who had evidently been confused by the practice of the defense, Judge Davis maintained his high reputation as a quick lawyer of ready resource at the sacrifice of his character as a judge.

It is not the cause of Mr. Train about which we are anxious. He was very likely not unjustly or uncharitably used. It probably was in the power of Judge Davis to commit him thus arbitrarily; doubtless he will find warrant for refusing to poll the jury; but the whole proceeding was indecent and dictatorial, characteristic of the impeached Barnard—almost suggestive in its manner of Jeffries himself, and certainly an exhibition unworthy the

reformed bench of which Judge Davis has been and is still considered a chief ornament. At this particular juncture of the legal reform movement, the action of the Judge is discouraging to those who have labored for judicial purity and decency, and if for no other reason it is to be severely condemned as a violation of the latter. Hardly a lawyer of reputation practicing in the State courts failed to feel Judge Davis' action as a degradation of both bench and bar; and there were few who did not yesterday freely characterize it as a blunder or an outrage. The bar has suffered in the past such indignities at the hands of other judges, that lawyers are just now severely critical and jealous of their standing; personal rights were so outraged in the past that the people grow timid and suspicious over any apparent violation of them. The judge who by mistaken zeal or irrepressible anger sacrifices public confidence in this regard at the very beginning of a long term of office, blunders more grievously than he thinks, or else is extremely unfortunate.

There has been no time in many years when the confidence of the people of this community in the honesty and ability of the Bench was more sincere than now. The reform of the courts which have been accomplished in the past two years is still matter of daily comment and congratulation among the lawyers of this city. We have been relieved of the indecencies of Barnard, the outrages of Cardoza, the peculations of McCunn, the petty annoyances and insults of the whole body of Police Magistrates. There is left on the Bench only one of the Ring Judges to disgrace it, and exposure has rendered him impotent. Of the whole race of Gratzes only one remains in standing, and he is powerless now to plunder as before, when the Ring protected him. References are impartially distributed among honorable lawyers, and not given to pettifogging favorites who shared illegal overcharges with their patrons and relatives on the Bench. Receiverships are ganted only in well considered cases, and "professional Receivers" do not monopolize this profitable branch of the legal business. Honorable lawyers, emulous for their clients' success, are not compelled as formerly to associate with themselves lawyers whom they know to be corrupt and able corruptly to influence judges. The courts are no longer markets for the sale of injunctions, or theatres for the display of buffoonery. Business is dispatched; decisions and verdicts are won by legal acumen, not bought with money and political influence. Court attendants are comparatively respectful to the Bar, and less supercilious to the Bench; and altogether there is confidence in the administration of justice. It will be extremely painful if any judge shall thoughtlessly or in anger create doubts of the thoroughness of this wholesome reform.

MISCELLANEOUS.

PROGRESSION.

From the following we gather that there is hope for the world yet, since such sentiments can not only be entertained, but expressed, in his official capacity, by a New York Alderman:

"Is he a taxpayer?" asked Alderman Koch.
 "He is," answered Alderman Van Schaick.
 At this, Alderman Monheimer sprang from his seat and said, excitedly and in a loud tone:
 "I have had the records searched, and have found out that he does not pay one dollar of taxes. I am responsible for what I say."
 "When a man comes up here for confirmation," replied Alderman Van Schaick, "I don't inquire whether he is a taxpayer, nor do I ask for his marriage certificate." [Laughter.]

WHAT EVERY MAN—female and male—ought to know, is the title of a somewhat lengthy article, which we have upon our table, from the pen of C. Burling. It is an exhaustive treatise of the question: Where does sovereignty reside? We shall soon present it to our readers and we ask, in advance, a careful consideration of its arguments. We do not believe any person can read this dissertation and not be thoroughly convinced that sovereignty resides as much in the female man as in the male man.

CHARLES SUMNER, who was married in October, 1866, has obtained a divorce from his wife for five years' desertion, which, under the laws of Massachusetts, give him a right to a dissolution of his marriage. The distinguished Senator of the old Bay State, with his encyclopaedical knowledge of biography and history, can console himself by the reflection that he is not the first to tread this *via dolorosa*. Judge Cowley, of Boston, we understand, is preparing a collection of divorces in all ages, which must be comforting reading to those circumstanced as Mr. Sumner now is.

TO MRS. O. F. SHEPARD:
 I positively refuse to hold any controversy with you. The next number of the *Word* will place me right before its readers and the readers of the *WEEKLY*, if it will copy.
 JOSIAH WARREN.

WOODHULL & CLAFLIN'S *WEEKLY* is now out, red-hot on the publication called the *Thunderbolt*, published at Troy, and, as the *WEEKLY* says, set up in Tilton's *Golden Age* office. One thing is certain and that, is that Victoria Woodhull bears a trenchant pen; and it happens that very few see fit to enter the lists with her. And, as the newsmen refuse to sell the *WEEKLY*, we will mention that subscribers will get it by addressing the publishers at 48 Broad street, New York.—*The Standard, Holly, N. Y., May 17, 1873.*

THE LADIES' OWN MAGAZINE.

The above is the title of a most charming monthly that reaches us from Chicago. It is under the editorial care of Mrs. M. Cara Bland, who has called about her a large and brilliant corps of assistants. It is a progressive, literary, household and fashion magazine, of such decided merit that it is destined to have a large circulation and wield a wide influence and a healthy one. The contents of the May number are: "The Mountain Flower," by Basilia; "Turning Over a New Leaf," Mrs. L. M. Blind; "Hearthstones of Authors," Elizabeth Richmond; "Lizzie," Maria S. Ladd; "Female Education," H. F.; "The Seasons," Mrs. M. F. Smother; "Root and Flower," Robert Collyer; "Lydia H. Sigourney," T. A. Bland; "Home Letters,"

Lucy Sterling; "A Lady who went to Market," Eliza Archard; "Washington Correspondence," M. E. N.; "Only an Outcast," Owen M. Wilson; "Fashion Department," Editor; "Letter Box"; "Just One," Mrs. C. M. Morris; "Household Department," T. Lila Pengrey; "Editorial Department," Editor.

POTTSVILLE, Pa., May 21, 1873.

My dear Mrs. Woodhull—We are all advocates of the "Free Love" system as propounded in WOODHULL & CLAFLIN'S *WEEKLY*, and noticing a call for a Western reserve "Free Love League," we wish to add our names and influence to that glorious cause, "Free Love," free thought and a free press, conducted in the interest of "Woman's Rights" and against the "God in the Con-Pagans." There are many "Free Thinkers" in and around Pottsville, who are restrained from expressing their views on account of the persecution of those would-be Christians, who, like vampires, prey on the innocent and defenseless, knowing that they have no redress. We have started the ball moving, and now want encouragement, not that we are fearful of our ardor dying out, but that we may make a bold front and show those "Pagans" that though the laws do not sanction our dear cause, "Free Love and affinity in marriage," yet the time is come to throw off the yoke of connubial slavery and moral and social degradation.

Yours in a glorious cause,

ERASTUS SIMPSON, BELLA FIELDS,
 ELLEN HAREWOOD, SOPHIA MONTAGUE,
 HELEN BOYNTON, LUCRETIA T. JOHNSON,
 CARRIE R. SCHOFIELD, ESTELLE PETERSON.

LINES TO MRS. J.

My soul is dark as midnight when
 Deep gloom enwrathes my brow;
 And if thou art beside me then
 Be silent ever, thou,—
 Nor break the stillness of that hour
 When silence reigns profound,
 And sorrow with resistless power
 My every thought hath bound.
 'Tis then sad Memory leaves her cell
 And wings her weary flight
 Far to some lone and darksome dell,
 To weep, where all is night.
 Then, oh! note not the space of time
 That sorrows have to roam;
 Full soon they seek their destined clime,
 And in my heart come home.

NEW ORLEANS, LA.

PERCY.

[From the *Evening Journal, Jersey City, N. J., May 23.*]

CAN PLYMOUTH CHURCH AFFORD IT?

We don't believe it can. We mean, to maintain permanently its silence in reference to the Beecher-Tilton-Woodhull-Proctor—and one don't know how much more widely spread scandal. If it were a question for Plymouth Church alone the world outside might fairly enough be told—"This is no business of yours." But as this matter now stands, it is not one which merely affects the one church in Brooklyn; it reaches out and touches the interests, and in a sort, the reputation of all the churches, and has its inevitable influence on the cause of morals and religion generally. Taken in its present attitude, this already too notorious scandal is the most extraordinary thing of its kind in history. If the charges were made by Mrs. Woodhull alone, it would matter very little what were done, something or nothing; if they had been made by any other single party, they would not weigh nor count for much; if they had been met at any time by the simple, straightforward denial of the parties accused, their power for mischief would be slight; if they affected the moral character or reputation of only one or two individuals, they would be of comparatively little importance.

But, unfortunately, the matter has none of these helps. Let us see how this thing does stand. Mr. Beecher is pastor of Plymouth Church, confessedly the most conspicuous pastor and the most conspicuous Church in the United States. To that church belong Mr. Beecher, Mr. Tilton and his wife, and a good many other persons not named as yet publicly, but whose moral character is involved in the accusations that were made. Who made these accusations! First in the order of time is Mr. Bowen, himself a conspicuous man, who in a letter to Mr. Tilton, which has been published, and the authenticity of which Mr. Bowen has not, publicly at least, denied, accused Mr. Beecher, his pastor, of the vilest crimes and the most atrocious conduct. Next comes Victoria Woodhull, who repeats these charges, and makes others equally damaging and disgraceful, and who keeps re-asserting them, and challenging denial and disproof. Next comes Mr. Tilton, with his published letter, which no candid reader can possibly regard in any other light than as a virtual repetition of the substance of Mrs. Woodhull's charges, and much more damaging, if it is worthy of any credence, because Mr. Tilton in it says that, if he were to tell the whole truth, it would make matters worse than they had been made already. Fourthly and finely, comes Mr. Clark, of Troy, an outsider, who, while partially discrediting and partially reaffirming Mrs. Woodhull's charges, asserts that he will tell "the true story," basing it on Mr. Tilton's carefully prepared statement which Mr. Clark says he has in his possession, and he proceeds to tell it, and according to his version Mr. Beecher is even more guilty than the Bowen and Woodhull charges would make him, only not so successful in his villainy as they say he was. Here are four differently originated, differently told stories about this business, but each one bad enough, if true or half true, to ruin Mr. Beecher and scandalize and disgrace, not merely Plymouth Church, but all Christendom. These charges have long since been made public, have been widely scattered through the press, are as notorious to-day as any damaging charges that were ever made against any man or men, good or bad. Yet, up to this hour, not a word of public denial or explanation has come from the parties most directly accused, nor from Plymouth Church, the organization, all of whose members are

solely pledged to protect and foster the peace, purity and good name of the church. Beecher, Bowen, Tilton and all the rest are silent, and Plymouth Church neither investigates the truth or falsehood of these terrible accusations, nor makes even a protest against their publicity and circulation. This attitude of that church is to us utterly inexplicable; it is more; it is astounding. Did any Christian church ever so conduct itself in similar circumstances? We assume to say that no parallel to it can be found in all the history of churches. Let us suppose a parallel case. Suppose that the pastor of any church is accused, first by one and then by another of its own most prominent members, of sheep stealing, or habitual profanity, then that the charge is repeated, magnified, blazoned abroad, and proof of its truth challenged by parties outside of the church; then that the church member who originally made the charge is himself publicly accused of lying, of dirty intrigue, and the meanest sort of cowardice and treachery; and finally, that in these charges is involved accusations of the grossest immorality against a score or more of other members of the same church;—under such circumstances how long would that church sit silent, passive, making no attempt to find out the truth, to expose guilt if it is discoverable, or to punish the slanderers if all these charges are found to be venomous or foolish lies? Yet that is exactly, if we can understand its position to-day, where Plymouth Church stands? Can it afford it? Has it any moral right to be in such an attitude. Have not the "sister churches" a right, is it not their duty to require Plymouth Church to clear up this scandal, or else to disfellowship it as polluted and guilty of the grossest moral cowardice? We repeat that the present status of this whole business is to us inexplicable and astounding, and we may add, disheartening and saddening to the last degree.

C. FANNIE ALLYN.

This gifted *improvisatore* favored us with a call on Wednesday, being on her way to her home, Stoncham, Mass., from a trip of several months' duration in the South. During this time she has spoken to large audiences in several of the principal Southern cities, closing with a very successful engagement in Philadelphia. This sister was among the first to visit us when we were consigned to prison for daring to expose Mr. Beecher. She was among the few, also, who ministered to our needs at that time, and she will always occupy a warm place in our hearts. Though she has passed through many scenes of sorrow, though she has been persecuted even by professed friends for daring to be herself, she always carries a light heart and sheds joy and happiness wherever she goes. She improvised some beautiful poems for us in prison in which she foretold much that has already come to pass. As a lecturer she has few equals, and as a devoted adherent to the truth as she knows it, no superior. The Spiritual cause needs more such advocates as C. Fannie Allyn.

CHANGE IN THE POSTAL LAWS.

Our subscribers are all aware that with the new quarter, beginning July 1, the new postal law requiring the prepayment of all postage on newspapers goes into effect. The request that each subscriber will at once remit us the amount of postage for the coming quarter, half-year or year, so that this tax on the *WEEKLY*, which in the aggregate amounts to hundreds of dollars, may be borne by our many readers instead of by us alone.

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FLOWERS AND RUSTIC WORK.

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Of all the ornaments now devised for beautifying gentlemen's grounds, there are none that can surpass rustic work, either in grandeur, beauty, utility or durability. It may be introduced almost anywhere if the surroundings are in the least rural; in many cases it can be placed where nothing else could be, oftentimes converting an eyesore into a place of great beauty, and yet ornamental and useful. As it is, there are few that have either the taste or good judgment for the judicious arrangement of the materials out of which the best rustic is made. To make or design rustic objects, the maker or designer must exercise good judgment as to the best place for his object—whether it is a house, bridge, vase, basket or any of the many objects that may be formed of rustic work—for if the object is in a bad position, be the object ever so good, it loses half the effect, or even becomes an eyesore. There must be something rural in the locality, something in tone with the object. Perfect taste is required for the form of any object, although in anything rustic the form will be much modified; yet there must be an original design to give meaning and grace to the object. In all cases, unless working with straight material, nature must be followed as nearly as possible, avoiding right angles or anything that looks formal; every piece should look as if joined by nature. This not only gives beauty but stability to the work. To all this must be combined the skill of the builder, to give strength, finish and neatness to the whole work. Many people think that as a matter of course carpenters can build rustic, but there are few if any that can give the natural rusticity so necessary to it. It is a trade by itself, and requires men with a natural taste and inventive genius. Some men work at it for years and cannot do it creditably.

There is nothing that may not be made in rustic work, from a dwelling-house to a cage, a bridge to a card basket. Many of the vases are filled with plants and look very handsome, with ivy half hiding the woodwork, and fine flowering plants capping the whole and making it a thing complete in itself. There are also many fine baskets filled. Certainly nothing could be more ornamental or better in a window than one of these. But these things, to be appreciated, must be seen; for large constructions we would advise any one to visit the grounds of Mr. Hoey, at Long Branch, or Peter B. King, Esq., on the Palisades overlooking the Hudson, or General Ward's estate.

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