

# WOODHULL & CLAFLIN'S WEEKLY.

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

Vol. VI.—No. 6.—Whole No. 136.

NEW YORK, JULY 12, 1873.

PRICE TEN CENTS.

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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 having been raised by subscription to the capital stock.

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du Lac, 16th and 17th; Oshkosh, 18th, 19th and 20th;  
Ripon, 21st and 22d; Whitewater, 24th and 25th;  
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WHAT "THEY SAY."

[From the *Chicago Evening Post*.]

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[From the *Letter of a Western Mother*.]

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## SOCIALISTIC.

### LOVE AND MARRIAGE.

LECTURE BY JULIET H. SEVERANCE, M. D., BOWMAN'S HALL, MILWAUKEE, WIS.

In undertaking to speak to you this evening on the subject of love and marriage, we feel we have undertaken to handle a subject that requires the most profound reason, the clearest insight and largest sympathies to deal with it, in accordance with its deep significance and far-reaching consequences.

We shall hardly expect to do more than to merely throw out some ideas and thoughts that may touch a chord in some hearts that will vibrate in unison with ours, or to awaken an action of the mind, which will not cease until it shall have developed that mind to a higher condition.

In introducing to an audience or an individual a subject somewhat new to them, we must scarcely expect to find many persons who can receive it and incorporate it into their stock of knowledge—few that will not even at first repulse the new thought if it happen to be antagonistic to their previously received opinions or educational prejudices. But when the idea has once made its impression upon the spirit, it cannot be erased, and the mind will dwell upon it, study it, and many times it will be years before it will, by action, produce sufficient growth to capacitate the person for its reception.

When we advance new ideas, or a philosophy not generally recognized by the public mind, we little realize their far-reaching consequences; for, like the waves caused by throwing a pebble into the tranquil waters of a lake will vibrate even to the farthest shore, so these thoughts will agitate the whole ocean of humanity.

Love we define as the affinity, or natural attraction of nature: hence we have as many degrees and qualities of love as we have degrees and qualities of matter. It is from this love, or affinity of particle for particle in nature, that the rocks are formed, the drops of the ocean blend in one harmonious whole, and the stars, that gem the pale brow of night, are kept in their proper relations one to another.

We see this affinity, this love in matter, manifest in the formation of the plant and flower. Side by side upon the same earth, with the same elements of soil, grow the sweet herbena and the bitter wormwood. Each attracts from earth, air and water the elements congenial to its nature to form it, and unless the elements contain the required food, the plant withers and dies.

The more advanced, the farther developed any organization of matter becomes, the greater number of elements enter into its organization—the greater number of loves; for the attraction of all matter is particle to particle, every particle to its like. As matter develops from the lower to the higher forms, it contains a greater number of elements, has greater powers of attraction, more loves, until we come to the human being. There we find a combination of all the elements below—a being of infinite possibilities—a being which, fully developed, loves all nature, because he has the elements that can attract to himself the finer essences from all nature. True, man cannot attract and assimilate into his organism mineral matter, because all matter must go through successive steps of development; but the same elements, taken from the mineral kingdom by the vegetable, can then be converted into the tissues of the animal or human.

So we explained in a previous lecture, man is at the same time a spirit and body, having the predominance of either the spirit matter or the physical, and his greatest attraction will correspond with the plans of his development.

When there is a predominance of the physical elements, we find human beings more on the animal plan, and their greatest enjoyments are of a sensuous character. Their loves are strongest for those things that feed and gratify their physical natures; and if those are secured they live in a sort of animal content. While on the other hand, where there is more of the development of spirit, where the intellect and moral nature is developed, its loves will be for nature in its future manifestations, its more advanced conditions. Every faculty of the human mind has a love peculiar to that faculty; every capacity of the human soul loves a corresponding capacity, and its love is in proportion to its development and strength. As for example, a person with the faculty of music appreciates music, he loves music through his own musical faculties. To be a musician a person must have more than one faculty developed, he must have the organs of time and tune. Now, if his organ of time is developed he recognizes and appreciates rhythm, although he may be wholly deficient in the organ of tune, hence incapable of appreciating melody. He loves rhythm because

he has the faculty developed to appreciate it. In another person the organs of tune may be large, he loves melody; but being deficient in the organ of time has no love of nor appreciation of rhythm. The same of every faculty of the mind; it loves its like, as in all nature like attracts like. Love is not a unit, an action of any one faculty as has been taught and believed by the world generally. We may be attracted to a person by merely one faculty, while the others are wholly unawakened, wholly dormant. In this way a man and woman may chance to meet, engage, perhaps, in singing and playing, their faculties of music are large and active, and they are strongly attracted by those faculties, and perhaps form an engagement and marry (as the world calls it), and find out afterward that this faculty was about the only one they were adapted in, the only one in which they can harmonize. They love each other, but you see only on one point of character; they are truly married only musically. In this way come so many of the unhappy marriages that are to-day causing society to groan in anguish. Society is constructed upon such an unsound basis, from the fact I have mentioned in a previous lecture, that approbateness is more cultivated than consciousness, so the man and woman who is pleased with another, instead of trying to understand just in how much of their natures they are attracted, in how much of their souls they love, set themselves to work to cover up and conceal from the other party all that they fear might not be attractive to them, and act from just that part of their natures where they know they are attractive. From the lack of understanding of what constitutes love, and from lack of honesty in making each other fully understand all their qualities of mind and soul, come our fragmentary marriages—married, perhaps, in one faculty and point of character, while all the rest are at war with each other, repulsive instead of attractive. They never for a moment think of love as one attribute and depending upon one faculty, but that each of the many faculties has a love belonging to and peculiar to itself. Causality loves logic, ideality loves the beautiful, philoprogenitiveness loves children and pets, inhabitiveness loves home and country, approbateness loves the good opinion of others, consciousness loves right, and they each and all love in degree according to the development and strength of the faculty.

The subject of marriage is one upon which but little is said, even by our lecturers and teachers, in a philosophical, rational manner, but is spoken of by people generally as God is spoken of—as being beyond people's comprehension, as though it was entirely forbidden ground. But as our papers are filled with accounts of elopements, divorces, bestiality and abuses of every kind, and as society seems like a smothered volcano—threatening destruction on every hand—it becomes the duty of those who essay to teach the people, those that point to "the tree whose leaves are for the healing of the nations," to carefully and thoroughly consider this matter.

I believe in marriage. We see this law of attraction and union manifested throughout all nature, animate and inanimate. We see it in all the manifestations of animal life, the marriage, of course, corresponding with the plane of development and nature of the organization. True marriage is the most sacred of all relations; and the true, harmonious blending of two loving spirits, outwardly expressed, is a condition angels might envy. When hearts are linked and hands united, sacred indeed is the union, the soul seeing within another the elements best adapted to its own, and thus in the strength born of the union, labors to bless and benefit mankind. This is marriage—true, sacred and holy. I care not whether pronounced such by law or not, it is as true, pure and holy in the one case as the other, for Nature's laws are above and beyond man-made institutions. And no one more than myself delights to behold the condition—no one prays more earnestly for the time to come when there will be none but happy marriages; but we must take society as it is, and make it as much better as we can.

As marriage lies at the foundation of society, here is where we can do our greatest work. Before society can be bettered in this respect, the laws of adaptation must be studied more, and applied in selecting partners in social life. And here we must speak against the theory so much in vogue with some writers on this subject, to wit: that opposites in mental organization are necessary to a harmonious union.

A woman, for instance, loves music; she listens enraptured to the sweet strains from instrument or the human voice divine; her heart beats responsive to the music of Nature, the murmuring rivulets, the feathered songsters, the sighing zephyrs—all speak volumes to her soul, and fit it for the reception of angel visitants. She marries a man her opposite in all this; there can be no harmony on this point, at least, as he cannot enjoy all this with her. To him there is as much richness and melody in the notes of a bass drum as in the strains from a guitar or violin.

As all pleasures are doubled by having some one to enjoy them with us, she always loses half of what she might enjoy, and must find some one else who can appreciate and understand her feelings—who has like tastes. If the woman has large ideality and sublimity, she is delighted with a beautiful landscape; the richness of the waving grain with its golden and emerald hues, its lights and shadows beautifully blending in one grand and glorious scene, with here and there a towering oak standing like a sentinel, a relic of the once mighty forest, with its waving branches and the sunshine shimmering through its leafy foliage; or she gazes with rapture upon a fine painting, observes all its lines and tints of beauty, the nicety of its finish, and revels in the works of art; or is charmed beyond expression at the mellow, quiet beauty of a summer's sunset, and golden visions of the far-off summer land come stealing o'er her senses, and she is rapt in glorious thoughts of poetic beauty; or she is filled with reverence and awe as she beholds the grandeur of the dashing, waving Niagara, as it rushes onward in its mad career. Her companion lacks in this. He sees the fields of grain and wonders how many bushels it will yield to the acre; beholds the golden sunset and guesses it will be a clear day to-morrow; gazes on the mighty war of waters and

thinks what a water-power might be there constructed. Can the two harmonize in this? Certainly not, in just so much of their nature at least; and is it any wonder if she chooses the companionship of some one who sees things more as she sees them? A man may have large reasoning faculties, reflective powers—always wants to trace effects from causes and causes to effects; is not satisfied to know of facts, but must ascertain the reason for all things. His wife, if lacking in this respect, cannot understand his philosophizing, and he must seek other friends that are interested in such matters, beings more like himself are able to appreciate his logic, and by comparison of ideas stimulate to further research and investigation.

Thus, I argue, in order for two persons to be harmoniously united there must be a similarity in the mental organization of the two, and the more traits of character they harmonize in, the more perfect and complete the union. If in every trait they are similar, so much the better could they understand and appreciate each other; but in no part of our natures is there such a stern necessity for harmony in order to be happy as in the social department, for the other elements can be obtained and our natures satisfied better elsewhere than in the social department, and home is the nation's nursery, humanity's first school.

A woman having a large social development, great love of home and friends, delights in nothing so much as nice social surroundings, a neat, comfortable home, which is her heaven, and to it she welcomes those of kindred natures with rejoicing.

Her affections are active, and she would welcome ever the companion of her bosom with smiles, caresses and endearing words. She is united to her opposite in this. Home has no peculiar charm for him; it is comfortable to have a place to eat and sleep, some one to keep his clothes in order. He meets her in a cold, formal manner.

Then love flows to him through the spiritual and affectional part of her nature, his, through the selfish and animal. They live together for a short time; she, disappointed and wretched, until disgust takes the place of the love she bore him, and her looked-for heaven becomes a very Hades and agony; loneliness and disease her portion; where, had there been harmony in their social natures, happiness and rosy health would have been the result.

The magnetic and electric forces must be in balance in each person forming a union, or they must be opposite each to the other; that is, if the magnetic forces are balanced in each individual, they can perfectly blend, with each other and if attracted together it will be from spiritual qualities; whereas, if the individual is out of balance, it is too electric, or too magnetic a condition. By being brought *en rapport* with one in the opposite condition a strong attraction is formed. A magnetic attraction which may have no relation whatever to any mental adaptation, and that attraction will last until equilibrium is formed between the two, when, if they are not otherwise attracted, it will cease. Now many persons are attracted magnetically, drawn together from the law of demand and supply in these elements, and marry without a knowledge of the laws which bring them together, and ignorant or heedless of every mental quality, and when they become equalized in the magnetic forces, the attraction ceases, and repulsions takes the place of it. But when a person is strongly magnetic or electric they shall never unite with one in the same condition, or they will repel each other, as will like poles of the battery, while the electric and magnetic will harmonize, and in this union and balance of the electric and magnetic forces, the male and female element, positive and negative, lies strength and harmony.

This doctrine may be taught, understood and applied to the use intended, but that will not effect those already married (as the world calls it). Their die is cast, their choice made, especially of times and, unfortunately, unhappiness, discord and misery are the results; children are born unto them, not buds of promise and the result of a love union, welcomed with affection to individualize existence, but children of hate and disgust, the result of licentious gratification, doomed to suffer a lifetime in order to grow out of the unharmonious conditions in which they were born. From such parentage come our criminals, suicides and maniacs, and can we wonder, can we expect anything better than this from the social hells we see around us?

Society will turn away with holy horror from the wretched one, who, for peace, will sacrifice what should be dearer to every woman's soul than life; yet will they uphold; yea, by the strong voice of public opinion, compel these miserable wives to live thus in legalized prostitution; for what is a loveless marriage but prostitution; and if a soul is true enough to the divine womanhood within her to refuse to desecrate her most sacred nature, and degrade herself to the lowest level, society—that great conservator of public morals—sets its blood-hounds on her track, and hunts her down as unmercifully as the veriest Southern slave-holder ever did his victim, and unless she has herculean strength she is crushed to earth. Many, many souls are now living in a condition worse than death for this very reason. Oh for the time to come when every honest man and woman will look with as much disgust—rather pity and commiseration—upon all persons living thus, professing to be united yet standing, as oil and water, submitting to that which degrades them in the eyes of all that is pure and holy, as upon those living in the same lowly relations out of legal marriage. Then we may hope for more purity, more true love, more harmony and happiness, and a more healthy condition both in themselves and their offspring.

There is scarcely a day passes but I find among my patients those who are suffering, groaning and dying from wrong social condition, whose vitality is being sapped from them, and nothing but a change of condition can save them from the grasp of the pale boatman, who will silently take them over the dark river to the brighter shore beyond.

Weary, worn with prostrate nerve and waning strength, they come for counsel and treatment, and the question often comes, "What shall I do? I would die willingly, fairly have courted death, and were it not for these little ones I have



brought without a feeling of welcome into the world, I would with my own hands end my earthly existence, but I have them and must do what I can for them." Poor little orphans of humanity—born without what every child has a right to—that of being begotten in love, what after care can make amends for this first great wrong!

In vain we treat them, soothing their nerves to quietude, only to be again excited by contact with the atmosphere of the one who has, all unwillingly on his part, caused the diseased and prostrated condition. We strive to cleanse the system, but poisonous magnetism is being absorbed constantly. Unhappy, wretched ones, with no hope in the present condition, and the curses and slander of the world upon them if they change: what can they do? If we see them living upon food that is not adapted to the wants of the system, we say to them you must not eat such food, it will injure you; you have no right to live contrary to the laws of nature. Every honest person says amen to that, but is not one law of nature just as sacred as another; is it not just as great a wrong to thus injure yourselves by improper associations, as by improper food? Just exactly, and just in proportion as you injure yourselves, you injure humanity at large. I say cease to live in such relations, it is a crime and sin against your own soul, and he that is true to his own soul cannot be to another false. Continue in it for your children's sake? for their sake do not continue in it. Live true to principles before them; show them by your example the sacredness of true and the wrong of false relations. Yea, even though it cost you many a pang, even separation from them. There is a principle at stake that will affect future generations and the world. Live true to that principle, let it cost what it may. Live truthful and honest lives. The *Independent* spoke bravely and well for an orthodox religious paper on this subject in speaking of the Richardson martyrdom. Yes, martyrdom, for Richardson was truly a martyr in the social reform, and his tragic death will help to open the eyes of the people to the evils and injustice of our present social laws and usages. It says this "horrible case is a new illustration of the folly and wickedness of that semi-superstitious sentiment, which in the name of maintaining the sanctity of marriage, outrageously perverts the very idea of marriage by compelling the life-long union of two persons, either of whom finds such a union to be loathsome, degrading and unholy. There is no divine and there ought to be no human law to compel the continuance of any marriage, which, so long as it continues, is nothing better than legalized prostitution. Whom God hath joined together, that and that only is the divine idea of marriage. Anything short of that is abomination. To chain two human beings fast to each other's side against the perpetual protest of galled and wounded human nature, is an offense at which angels weep. The great indifferent public have no right to say, either on the basis of any statute law, or on the deeper basis of any popular sentiment, or on the still deeper basis of any supposed religious tenet, that two individuals, man and woman, shall live together as husband and wife against the inward protest of their own individual souls. Derived from whatever source, based on whatever foundation, such a legalized tyranny is unworthy of a Christian civilization, shamefully perverts the fundamental teachings of Christianity, and destroys the claim of religion to the reverence of mankind." This is the outspoken sentiment of every honest, intelligent soul.

Gail Hamilton, in her *New Atmosphere*, speaks strongly against continuing in lonely relations, but declaims after unions. She might just as logically argue that if a certain kind of food is not adapted to your needs, eat, henceforward, nothing. Nature demands food; she also demands the harmonious association of the male and female element in order to be healthy and happy, or to develop spiritually; for it is through our affectional nature we develop spiritually, and no great spiritual growth can be attained without an exercise of the affections.

Then cherish your loved one in or out of marriage—live true to your own souls—never stifle the ever present desire to love and be loved. It is a sacred aspiration of the soul, as natural a demand as for the air we breathe.

Among what class of people do we find domestic discontent? Among what class do we find most divorces? Among the low and uncultivated? Are our records filled with applications from the unlettered German, Irish, or even Americans? Not at all. It is the educated, the refined, the advanced minds of the day—our scholars, poets, philosophers and professional men. It is such minds as have outgrown the narrowness of our marriage laws, that have keen sensibilities, fine spiritual perceptions. Those that are capable of feeling and understanding the significance of those fairer exigencies—those whose minds are cultivated, who love right and hate oppression—these are the characters that can understand and appreciate right relations and conditions; being spiritually developed, they must have spiritual appreciation and spiritual unions. The low, uncultivated, ignorant, animal nature is content with animal conditions; can appreciate no higher, and for those our present marriage code will answer. It belongs on the same plane with the churches; is good for those who have not outgrown that plane of development, but very burdensome and unbearable to those who are grown beyond. It is the undeveloped we hear talking of the evils of freedom of any kind—those that have some slaves they might lose. Such fear easy divorce laws—want the marriage laws to hold its subjects as tightly as the slave codes of the South held their victims.

The wise and far-seeing recognize the natural law of marriage—see that where soul is pinned to soul there is no more danger of their separating than that the drops of the ocean will divide, or the particles of matter forming the rocks will fly asunder. They see and recognize the fact that where there is a union of the elements—the natures of two persons—there is no need of stringent laws to hold them, for natural laws are stronger than artificial, and what nature has joined man cannot part asunder. Neither laws, partition walls, nor death itself can keep asunder two loving congenial na-

tures; soul will flow to soul though the physical forms be far divided.

But right here comes a thought worthy of consideration. We find some persons marry quite well adapted, but in a short time grow apart, become alienated from each other, and their beautiful dreams of love and bliss are dead and buried among the lost hopes and dreams of early life. This is often the case, and sadly lamentable. We believe where there is a proper adaptation of the parties to begin with, it need not be if persons are wise enough to pursue a proper course of action by which they can keep alive those tender feelings and sympathies, and this can be done, to a great extent, by giving expression to them—by cultivating all those little graces and kindnesses which are so grateful to a tender, loving nature. But as society is now—as man and woman are related, with their great difference of spheres and activities—they become very differently developed, are grown in different directions, hence, diverge one from the other. Man's business and avocations in life take him into the spheres of others, and he is associated with other minds more. He can go where he pleases, with no limitations to his sphere; he can cull the beautiful flowers of wisdom, if he will, from every niche and alcove in the universe; all the storehouses of Nature's vast library are open to him; he can roam the broad, expansive fields, which has a tendency to enlarge the mind; he can enter all the halls of learning, hear the current news of the day, and everything seems combined to aid him in his growth in knowledge; he can engage in any pursuit or calling that his tastes or capacities give him an inclination for, and every day, as it were, he sees new objects, receives new impressions, learns new facts, and feels himself one of the sovereigns of the republic.

About all the inducement ever held out to a wife for self-culture and improvement, is in order to please her husband, and that soon seems mean and unworthy to a noble soul. She is often, yea, nearly always, made to feel inferior and a slave by having to always ask for every penny she wishes to use, and then being required to give an account for its expenditure, when for the labor she performs, could she have the wages of a servant, she would be abundantly supplied. She is made a dependent, a menial, a slave. And our law to-day in regard to the relation of man and woman in marriage is a disgrace and burning shame to an enlightened nation. Why should not women have the same opportunity for culture, pleasure or profitable employment, as men? Why should every woman, every wife, be expected to be a housekeeper, and devote herself to the nursery alone, any more than every man should be expected to be a farmer, and devote himself to the poultry yard?

When men and women stand side by side in all the relations of life; when husbands and wives have the same advantages for culture, improvement and independence, and in the same direction; then, when properly adapted, when married, their growth will be more alike and in a similar direction. Then we will see fewer unhappy, discontented husbands and wives; then we will have less demand or cause for divorces or suicides, and humanity will be infinitely happier. Is it any wonder that if living without those dear expressions of love from their companion, they meet with some other person who is drawn to them and gives them the love their souls are dying for, that they accept it, even as a starved person will grasp any kind of food held out to him? Not at all; it is natural. And the only wonder is to keep your companion from becoming starved in this direction. Every human soul needs love; it is to the spirit as sunshine to the plant. Adversity, storms and clouds only make it stronger; but without love, light and sunlight the spirit and plant become alike withered and blighted. The more spiritually unfolded a being becomes, the more sensitive they are to that necessity, and a yearning for love, an atmosphere of rest and trust is ever uppermost in the heart. Shared with one we love, how labors are lightened, how easily trials are borne, how uncomplainingly can poverty be endured, how the eye brightens and the heart beats quickly at the dear familiar footsteps, how the heart bounds to meet its kindred heart. Oh, who can picture the beauty, the glory, the strength that comes from the union of two loving, congenial souls! You who have awakened such feelings in the heart of another, and whose own heart beats responsive to its deep unwritten language, cherish it with fondest care. Let no words of neglect, no frosts of coldness nor unfeeling words mar its beautiful existence, but feed it with pleasant smiles, endearing expressions, gentle caresses, considerate care and tender sympathies, and your soul will be doubly blessed, and the sunshine of your life will be bright and glorious. Let no careless word cause a cloud to come between you; let no thoughtless neglect mildew the delicate plant; let not the heartstrings become rusted by bitter tears shed over disappointed hopes.

Remember soul unions are above and beyond all man-made laws; and all laws that are not in harmony with nature and our highest knowledge of what is right, should be held in subservience to the higher, diviner law—the law of the soul. Let us strive to cultivate more fraternal love for all mankind, and grow our spirits in all the graces which come from the exercise of love and charity.

BOSTON, June 17, 1873.

EDITORS WOODHULL & CLAFLIN'S WEEKLY:

The communication from me, to which reference is made in your last issue, does not give me full justice, and is in some parts very far from the mark; but Mrs. Woodhull is right in the main, and I agree with her on many points touching love, and especially Free Love. She has hit upon a question that she probably fully understands herself, but has not so happy a way of imparting it to others as some. Some persons make better teachers than others, because they have a happier faculty of imparting what they know. Some persons begin a matter but cannot do it justice, because they want the faculty of putting it in a clear light to others; but this may not be because they do not understand the subject, but because they do not understand the explanation. They are probably not good teachers. Mrs. Woodhull, I have no

doubt, understands what she is about; she is on the right track, but she is a pioneer. Where she, to use a simile, now lives in a log cabin, some day another will rear a palace. She breaks the brush and blazes the way—makes a path; another will build a highway. Free Love is the only love; all else is fear and legal substitutes. The matter to me seems as plain as the noonday sun that the marriage system is wrong. I always believed it so. I shall do what I can to convey to others an idea of how I see this subject. At present there are thousands and tens of thousands of unhappy couples all over the land. I need not refer to wife murders and husband poisonings for illustrations. No reader will need to go out of his own neighborhood to find examples of the sad wrecks that something has made. What has made all this woe is the question that I ask myself, for no one else seems competent to answer it. Myself tells me that it is the substitution of law for love. These couples were once, perhaps, the best of lovers, and had confidence in each other's honor; but they were changed from lovers to lawyers, and instead of relying upon the power of love and honor to keep each other true, they have had recourse to a sort of force. They were afraid before they were married to make threats or use any force—they were hanging then upon each other's honor, and each was afraid to offend the other. But after they were married, they reasoned thus: *The Husband*.—She is my wife now, and I can make her do as I please. If she has property I can make her give it into my keeping; and as she is dependent on me for a support, I can give her just such a support as suits me, and as she is my property I can lord it over her without asking any favors. I need not be afraid of offending. That can make no sort of difference, as whether she is willing or not she must endure what pleases me. I might go on to a great length with this reasoning, which includes no love or dependence on the power of persuasion; but here is the wife's reasoning, which is very similar: *Wife*.—This man has got to support me, whether I do anything or not. I may gad, and gossip, and idle, and loaf all my days, and he cannot help himself. The law will oblige him to support me, and as the law gives me privileges which I had not before, I can oblige him to stay with me whether he likes me or not, and he has money or can work, and I can play and get the benefit of it. If I give him up he can go and find some other woman, and I will thereby lose a support. This is the whole thing in a nutshell. Both parties cease to rely upon honor and persuasion, and resort to law. In this they become estranged from each other, and from being lovers they become lawyers and then enemies; hence the fights and quarrels and murders. Take away this law on which they mutually rely for protection, and let each resort to good treatment and love, be each put on his or her good behavior, and they would be always lovers, or if not they could take opposite paths and find a remedy for their mistakes. The law is a thorn in the flesh of everything it has anything to do with, and while ever we try to compel people to live agreeable we shall have the same troubles. The law-marriages were, perhaps, a good thing in their day, but we have got to lop off that remnant of semi-barbarism and come to marriages of honor and truth. I hope to see the day come when there will no more be a law making marriage perpetual than other partnerships. We are growing into light and liberty, and shedding our old notions gradually as we advance. Mrs. Woodhull has started a question, but it will be taken up by others who will carry it through. She may congratulate herself that she is on the right side, and it must succeed. Too much is involved to even fear that it will fail. It is the greatest question of the age, and beside and compared to it all others sink into insignificance. More anon.

T. R. J. ELLIOTT.

#### BY ONE OF THE JURY.

My name is not Comstock, but my garments are spotless,  
And I'm bound to protect all the saints if I die;  
My life is virtuous, at least so considered,  
And I hope there is no one who this can deny.

I want to be known as the world's Great Reformer,  
And that you may know the position I fill,  
I stand in the ranks of the Association—  
The Y. M. C. A. of the Great Gospel mill.

The grist which I bring is selected with caution,  
The wheat I select from the cockle and tares;  
The young and the aged receive my attention,  
To save them and virtue from earth's wily snares.

All sinners receive my special attention,  
My eyes on their wickedness never can rest;  
And of all the earth's saints who now claim attention,  
I am sure I'm the purest, the sweetest, the best.

I snuff from afar each obscene publication,  
In cellar or garret wherever they're found;  
I too play the part for the Association  
Of poodle and puppy, of ratter and hound.

'Tis true that I sometimes overlook publications,  
Where men at the helm are accustomed to stand;  
All these I can meet, with a sweet approbation,  
And a smile that is saintly, respectful and bland.

I am bold, and I'm brave, like the saints of times olden,  
My motives so pure, so unselfish, so just,  
Though often I feel like the calf called the Golden,  
I am bound for the Kingdom of Glory, I trust.

And when we get there, what pure adoration  
Will escape from the lips of the saints as I pass;  
And all join in anthems of congratulation,  
Until they discover they meet there an ass.

PHILADELPHIA, June 26, 1873.

MRS. VICTORIA WOODHULL:

Dear Madam—Is it not probable that the severe treatment of Henry Ward Beecher in your paper will have the effect of retarding a bold and open acknowledgment of his belief in the right of sexual freedom?

That his convictions tend in this way no one can doubt who remembers the bold and decided stand he took on at least



one instance. I refer to the celebrated case of Richardson and McFarland that happened some years ago.

Having documentary evidence in the handwriting of Richardson of the free sexual relations that had existed between himself and Mrs. McFarland for a long time, Mr. Beecher declared that he saw no harm in those relations, and afterward gave proof of his sincerity by consecrating them with the Holy Ordinances and by the sanction of the Christian Church, and also joined the clergyman associated with him on the occasion in giving thanks to God "for the free love those two persons had enjoyed." Mr. Beecher's friends admit that he has confessed to numerous indiscretions with the females of his congregation, and that he may have also committed an exceptional sin, although he denies having been guilty of any criminality in the matter. This denial of Mr. Beecher we are bound to accept, for adultery, according to the laws of New York, is not a criminal offense.

Having for a precedent the example of many reformers, who, for their own safety and the better success of their doctrines, have been cautious in announcing them to the world at once, Mr. Beecher may deem himself perfectly consistent and wise in holding advanced opinions in regard to the free relations of the sexes and in availing himself of these relations, without feeling it obligatory upon him to proclaim them at present to a prejudiced public, and that by this means he can not only practice more extensively the principles of free love himself, but also more successfully prepare his flock to enter the fold of absolute freedom of the individual.

JAMES A. GRIFFING.

#### DEDICATED TO THE CHRISTIAN ASSOCIATION.

##### IRREPRESSIBLE TRAIN.

Hurrah for the irrepressible Train!  
See how he dashes ahead!  
He demolished the Tombs with his brain;  
In his track Judge Davis lies dead.  
The Christian Association, I think,  
For the future will let him alone,  
For their status for brains had to sink  
To the level of Dogberry's own.

They better not get in the way  
Of the giant who loves to free men,  
Or he will brush them like cobwebs away,  
And they will never be heard of again.

Till the trump of the angel shall sound,  
To summon them forth in their shame,  
When they will crawl like worms on the ground,  
And quake at the sound of His name

Who said let the guiltless throw  
A stone at his erring brother,  
Which left them not the ghost of a show  
To throw a stone at another.

EDWARD KEAN, NE RIESLY FUNKINS.

#### DEATH OF O. L. SUTLIFF.

REMARKS OF FRANCIS BARRY AT THE FUNERAL, RAVENNA, OHIO, MAY 23, 1873.

There is no need now of many words. On such an occasion as this it is better that the soul should be left to its own reflections, and to receive impressions from the spirits of the departed. At such a time, when the cares and anxieties and perplexities of life are partially and temporarily forgotten, and we come into more than usual sympathy with each other, the mind and heart are more susceptible to heavenly influences. I had much rather remain silent, but it was the wish and arrangement of our departed brother that I should say something on this occasion, if it should come. And while I deeply appreciate this evidence of his friendship and confidence, I feel keenly my inability to do justice to the occasion, or to his character and memory.

There is, perhaps, not an individual present but was better acquainted, as the term is generally used, with O. L. Sutliff than I was—that is, you beheld his face, you heard his voice, you saw him about his business. But did you read his soul? Did you fathom his purposes? Did you understand his motives? Did you gather his idea of the significance of life? Did you take in the full measure of his conception of man's mission and destiny? These inquiries have, in his case, rather more than usual significance; for he was not like most other men. He did not think and act as most men think and act. He did his own thinking, and he acted in accordance with his thought; while most men aim to think as other men think, and to act as is the custom to act.

O. L. Sutliff's most striking characteristic was mental clearness. He had no mud in his brain. He had an astonishing faculty of perception. He took in everything at a glance. He grasped the problems of life with wonderful alacrity, and solved them with amazing facility. He knew a great deal, and what he knew he could tell. It is not often we find a man with, at the same time, a brain so clear and capacious and well-stored and a tongue so ready. Most men who know anything worth mentioning cannot tell what they know, while the man who has great ability to talk has often little of value to say. But in making O. L. Sutliff, Nature forgot her constitutional stinginess, and made a man with rich and copious thought and flowing utterance.

Next to the study of natural religion, his favorite field of investigation was the Bible—to learn its philosophy of a future life, and its precepts in relation to man's duty to himself and to mankind. It is true, he had no blind reverence for the book, but took it for what it was worth; and, in his estimation, it was worth a great deal. He especially loved to delve into the hidden mysteries of the prophecies. He knew them by heart, and always had at his tongue's end an eloquent and plausible interpretation of them. In a Bible argument he was more than a match for any opponent. He revealed in its clear enunciations of the spiritual philosophy, and it was his meat and drink to explain these teachings so as to make them uphold the spiritual faith.

He was one of the earliest Spiritualists. As a teacher of the Spiritual philosophy he has shown pre-eminent ability, zeal, faithfulness and persistence. But few laborers in the field have done so much as he to convince people of the

truths of Spiritualism; and to the last he showed no wavering. He wished the world to know that he had died as he had lived—a Spiritualist in the hope of a glorious immortality.

He was not only a Spiritualist, he was a radical Spiritualist. Spiritualism with him was not merely a safe and approved road to heaven—not merely an insurer of immortality and an antidote for the fears of hell, it was something practical. He believed in a Spiritualism to save mankind not only from the pains of the next world but from the ills of this. He carried his Spiritualism into all the affairs of life. He believed that the advent of spirits to earth was for the purpose of elevating mankind out of all vice and all slavery. He did not see in freedom the bugbear which frightens so many. He looked upon freedom as the great promoter of order, the great conservator of morals. He wanted freedom for himself, and what he claimed for himself he accorded to others. He advocated freedom for all mankind. He believed that its ultimate result would be the enlightenment, the elevation, the purification, the salvation of humanity.

He was not a believer in human depravity. He believed that the tendency of human nature in freedom was upward and not downward. He believed that slavery and not freedom had a tendency to deprave humanity. Freedom, in his estimation, was not a license to do wrong, but an opportunity to do right. Finally, he believed in freedom as a universal and inalienable right.

He believed in what he called the "God of Nature." In this universal providence—this eternal, immutable, omnipresent, beneficent power, he had the sublimest faith. He believed in a universe of matter and of mind, and that all things are governed by unchanging law. He reposed with childlike faith on the bosom of the infinite. Death to him was not a "valley and shadow," but the opening door of the glorious beyond!

Our brother is not dead, nor yet does he sleep. He has only awakened to grander realities, a broader, richer, diviner life, and more efficient and glorious doing. He has only graduated from this preparatory stage and gone to begin his work of the eternities. May we do our earth work as faithfully and zealously and perseveringly as he did his. And when done may we be well prepared to join him in a grander work, in a wider field.

#### WOULD IT BE OBSCENE?

Editors Woodhull and Claflin's Weekly—I would like to obtain through your paper information which may be of importance to myself. As you have had experience under our laws of prosecution for obscenity, and consulted with lawyers, I suppose you can give it to me. I have a large collection of pictures of persons of ancient and modern times, with marked characters of different kinds, to which I am making additions, to use in illustrating lectures on phrenology and physiognomy, and on seeing Anthony Comstock at the Court in the witness chair, as complainant in your trial upon his charge of sending obscene literature through the mails, I had a strong desire to obtain his likeness to put among them for such use, and I would like to know whether or not I should be in danger of arrest for exhibiting an obscene picture.

Yours for the illustration of scientific truth if I can do it safely,  
CALEB S. WEEKS.

[We think the danger would be imminent, but the pursuits of truth and science and the enlightenment of the public are always attended with more or less danger, and whoever essays them must accept the accompanying responsibilities.]

#### ANOTHER VIEW OF THE SOCIAL QUESTION

JACKSON, Mich., May 30, 1873.

The first step in any radical reform is the thorough agitation of the subject under consideration. As one of the most important subjects, the social reform is foremost. It becomes the duty of every one, as far as possible, to engage in this discussion; and if any one possess views which may be of benefit, they should be given to the world, so that at last each one may gather the opinions, different as they will be, and carefully sift the chaff from the pure grains of truth. These words will no doubt seem but chaff to many; but feeling that thought might perhaps be awakened, and that they might be a help to some who are searching for the right way, they are given by one who has searched long and earnestly, and believes this to be true:

That the first grand principle in social science is: "Sexual intercourse should never be exercised but for the purpose for which the function was established—the procreation of the species."

Second—"Sexual intercourse should never be held except between persons who are mutually attached to each other by the purest ties of love."

Third—"That coition for any other purpose is a degradation of the highest and holiest function of our being. It is self-evident that the natural results of sexual intercourse are children."

Is it not also evident that any departure from this is contrary to Nature's laws? It may be said that they are not all the results; that it contributes to the health and happiness of the partakers.

That is what has been dinned in our ears for years, and if true, it is time such results were produced. Are any such effects apparent?

No! On the contrary, are not people becoming weaker and weaker, more and more diseased, from one generation to another; and as for happiness, where is it to be found in the mass of married or unmarried people who live in that way? Granted there are exceptions; but it is because such persons are truly mated, and would be just as happy and healthy—and even more so, under this system—as the present one.

And what is the cause of this physical degeneracy? The greatest cause is simply, improper sexual intercourse. At this rate, what will be the condition of the world several centuries hence?

It is a mistake to consider the amative principle as being love. Love is a principle or sentiment of man's spiritual nature, while the amative principle is a natural function for the propagation of the species. When these two principles are united, as they are when children are desired, then it is one of the grandest powers with which the human race is endowed; when it is indulged when children are not desired, simply for the gratification of passion, then does it degenerate into lust and licentiousness.

One is the use, the other the abuse. Under the present mode of life children are conceived in passion, with no desire of their parents, and born in direct opposition to their wishes; mothers hating them, and using every means in their power to prevent their development and birth. Can we wonder at the vicious, degraded state of the mass of mankind. Think also of the body and soul destroying means used to prevent conception, and then ask your own souls if it is right and natural. Think you this would be the state of society if every child brought into the world was wished for, and the best possible conditions for its development were obtained, before or after birth; if mothers lived true to the laws of their life and being, and were tenderly cared for by the fathers, and gave birth to their children with joy and gratitude, each feeling that they were the greatest blessings which could be given them, instead of, as thousands consider them, the greatest calamities which could befall them. These little ones then receiving the proper care and culture till they too receive the estate of manhood and womanhood, not many generations would pass away ere a purer and better era would dawn upon the world.

Many will say this is all very well in theory but could never be practiced; but it can. Let it be taught as earnestly and persistently, now, and in the future, that that is the only right way, as it has been in the past that to yield to every desire and impulse was perfectly right, then, and not till then, will the world make much advance toward a higher life. Let us glance at a few advantages this system would have over the present.

First—It would do away with all prostitution both in and out of the marriage relation. The problem—the social evil—would then be solved.

Second—All infanticide, feticide, and their kindred horrors would cease.

Third—People who would control themselves in this, could also in other passions, hence other crimes would cease in like proportion.

Forth—All children would be those of love, not lust.

Fifth—Love and marriage would have a higher and holier significance than ever before.

These are a few of many reasons, but enough to balance, yes, more than balance, a little momentary pleasure. O men and women arise! Be no longer slaves to passion and prejudice! Fulfill the grand destiny which is yours, if you but live to Nature's laws.

Be masters of yourselves; live right for your own sakes and those of your children. Will you go on entailing diseases, passions and propensities upon helpless and innocent children, cursing the world with half made and undeveloped offsprings, or will you arise to a nobler manhood and womanhood, and bless the world with harmonious children? Will you educate these up to the highest standard of morality, and thus aid the cause of justice and humanity?

In the meantime all honest reformers will welcome this agitation and the different opinions resulting therefrom, believing in the end,

"That ever the right comes uppermost  
And ever is justice done."

MRS. MATTIE MITCHELL.

#### MISS YOU?

BY J. O. BARRETT.

Miss you?  
Ask the shadowed light  
Of the pensive night,  
If it misses its stars  
When a veil is over their silver bars.

Miss you?  
Ask the velvet down  
Of the floral town  
If it misses the hues  
When distill no drops of the pearly dew.

Miss you?  
Ask the music trill  
Of the humble rill  
If it misses its waves  
That are swallowed up in the crystal cave.

Miss you?  
Ask the mystic dulse  
Of the constant pulse  
If it misses a heart  
When a distance divides its counterpart.

Miss you?  
Ask the trysting love  
Of a mourning dove  
If it misses a coo  
When a hunter pierces its dear mate thro'.

Miss you?  
Ask the tears of eyes,  
Or the soul of sighs,  
If a something is missed  
When in dreams the sweetest of lips are kissed.

Miss you?  
Ask the loving breast  
Of its faith and rest,  
If it misses a calm  
When it thirsts so strong for its healing balm.

TURNER, Du Page Co., Ill., June 15, 1873.

Victoria—In the midst of bombs, thunderbolts, explosions, criticisms and dissected critics, you will gladly rest from toil a moment to look at things not seen. While following the discerning spirit, the discriminating thought, the cogent reasoning and logical conclusions by which you dispose of the fulminations of your opponents, I perceive the keen



blade of the truth, with excoiating power, turning the judgment of your enemies against themselves, and with great satisfaction I exclaim, "It is the cause of humanity!" The invisible are helping you, and you will not fail or be discouraged till judgment in justice is set up in the earth. I see a woman clothed with the sun, having the moon under her feet, crowned with stars and, being in travail, she brought forth a man-child; such a child I see, raised above all others that have been to exhibit the possibilities of a child born of a free woman. I see you, Victoria, an active representative and medium, invisible form of just that woman. I stand with you to the end when you say to the excoiated Harris: "I wish everybody to understand that I am for the whole truth; I do not care if it place me the advocate of what will 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 V. C. W. from the sin, the ignorance in which she was born and is now living; and I am thankful to the soul of truth, that every day enables me to say I have gained something new and strange."

My faith in the cause you advocate is the substance of the things hoped for, even now. It is the evidence of things not as yet in the outer form seen; yet I see them, in all their literal reality, and when the noise and smoke of the battle have passed away, when the grossness of violence has given place to individual right, then shall angels walk the earth in human form in the full realization that love is free, that love is heaven—a power to regulate itself.

We have entered upon the enjoyment of the substance of that victory over self-limiting selfishness, which like a pent-up Utica bounds our powers. We have the whole. Boundless humanity is ours; ours to love, ours to cherish, ours to defend from violence, ours to educate in freedom, virtue, love. How to reflect on the joys that await us in that region where beatified spirits shall meet us in the embraces of love.

This region is not far away, dear one! It is right here, not an inch above our heads; I feel its power and your presence while I write. The presence of the human angelic public presses upon our souls and enters our spirits and fills our individual persons, as the earth atmosphere presses upon and fills our earth bodies. They are our friends, we cannot invoke their aid in vain. In the most trying moment always at hand. In their fellowship, what comfort, what joy, what tranquility; in their embrace, what ravishing love, what a current from the tree of life!

Those who answer your argument, first by misconceiving it, and then by turning up a pug-nose, have really written themselves down in the infant class of idiots. How is it that a lofty, arrogant, high-minded disposition must pave a fall? I hear some prate as if they held in contempt such as don't know anything. Well, let them go on, it is a long road that has no turn in it. How can they who join in conspiracy against truth, incarnate in your person, know or believe anything, seeing they receive one of another. We want good men and women, such as will put their whole person in direct rapport with the angelic republic. Let the great men of earth go their own way, they find their level as water spilt on the ground, many that are first shall be last and the last first. The judgment is present, in judging you they have written their own sentence. I honor you a true medium and worship the divine in the human nature, thus you are to me a present help, and may be such to every true man and woman.

Please accept renewed assurance of my highest consideration and affectionate love to you and yours.

LOREN HOLLISTER.

## SPIRITUALISTIC.

### NATURAL DEVELOPMENT.

BY D. S. CADWALLADER.

The intellectual powers of man are best developed in a state of nature, where the elements are such as to compel him to labor industriously for his livelihood; while the affectional emotions spring up spontaneously in a climate where nature provides bounteously for the needs of the physical. The one a drawing in of the external elements of nature to sustain life; while the other is a constant breathing out of the interior spiritual man. The intellect grows where the affections starve, and *vice versa*; so that the most favorable location for a symmetrical growth of the whole man is where the climate approximates a continual spring, sufficiently elevated on the hills or mountains to receive the salubrious elements of a more northern clime. Here where the extremes of heat and cold are happily blended, and the temperature is equable and mild, nothing gross can grow or exist in such an equilibration of natural elements; the sensual gives place to the more refined qualities of mind, and through this natural process the external senses become more refined in their action; for in the physical elements of such a location the mind does not weary and become crowded with ideas of a material existence; the balance is preserved, and the spiritual finds its starting point to greater developments.

The general theory of population as understood by the people is such, that the human mind is not yet competent to judge of its fitness to the varied relations of life; the ebb and flow of which is mighty and grand, and in the coming ages man will be better prepared to play his part in the great drama of life more naturally. He will be awakened to the necessity of discovering through scientific research, and his more fully developed intuitional faculties the soil, climate and general surroundings best adapted to his well-being. There will then be a mighty movement among men, if guided by the natural instincts of their natures. These new lines of movement for the reconstruction of society on a better basis of social equality, and a general soul development will intersect each other in every conceivable manner, for there will be found but very few indeed in their right and natural spheres physically, and of necessity in their normal, intellectual and spiritual spheres. The rich and poor

will have to fly alike, sometimes in the same direction, but more generally in divergent ones.

The evidences that we can now gather of the appropriate physical spheres of individuals, indicate that those of similar temperaments will centre in one or similar locations, as regards to adaptability. The senses of man will then be toned to the physical construction of the earth, and the laws of his being will be better understood and obeyed, for in his new experiences the happiness flowing from such a natural course of living would be augmented many fold; the beauties of nature would be more appreciated, for in the fullness of the human organism would radiate new streams of magnetic life, bearing in return the finer and more subtle elements of nature best suited to the physical and spiritual needs of the body. The whole atmosphere would appear filled with the aroma of nature and the sounds of birds and bees would reverberate with intense pleasure through the mind.

Oh, how delightful would be the change from a life of restraint as now manifested in civilized nations, to one more Godlike, that of freedom; the joy of living and the blessings flowing out of a more general knowledge of God's laws would be increased in proportion to the completeness of the blending of soul with the great creative, sustaining and prevailing spirit of the universe. Man could not then have any permanent or life-long abiding-place, for as his powers were unfolded, the forces of nature would carry him onward to more prospective congenial abodes, where he would remain until the new and more subtle elements were again assimilated to his unfolding nature, when the requirements of his organic life would still call for another and another change, until life on these physical shores of eternity would be prolonged and his happiness increased beyond estimation.

But the human mind is weak and puny in its appreciation of the true relation that should exist between man and God in nature. His talents or spiritual gifts have all been hidden beneath the rubbish of ecclesiastical rule and the despotism of usage, and their development has been retarded by the unhallowed course of sexual inadaptability.

The plan of the Creator for the progressive development and ultimate purification of the human species has not yet been clearly revealed to mortals, but the time is fast approaching when the Heralds of Progress will be compelled to face the enemy and take one by one his strongholds, which are alone impregnable to ignorance, but cannot hold out against the powerful array of spiritual truth. The mind contemplates with abhorrence the degraded conditions of society, and yet, if any method is devised for the amelioration of the masses, the cry at once arises—This plan is of the devil and must be discouraged and fought against, until its authors are weakened and apparently stripped of their power by physical force, terminating in an ignominious incarceration or death.

But the blessings to humanity do not end here; the seed has been sown and will spring up in a thousand places to annoy and confuse the public persecutors of the uplifting instruments of progressive ideas. Great deeds are not accomplished in a day, but the work of preparation must go on for years, and perhaps ages, before the realization of any great good arising from the promulgation of new ideas by the advanced minds of the time or age.

Now, brothers and sisters in the cause of truth and human development, we have presented to us live ideas, which have not had a lodgment in the human mind to any great extent, forcing themselves through the gradual unfoldment of human powers upon the more intuitive and inspirational instruments among the spiritual-minded inhabitants of the earth.

The crudeness of the foregoing ideas will be better understood when the public mind has been made more familiar with this and kindred ideas for the elevation of mankind. All social questions are yet in embryo, and need a time of gestation before the birth of new systems will be presented in all the practicalities of life; but old systems must give way when their usefulness is spent and newer ones inaugurated for the changed conditions of society. Let us praise the Creator for the ushering in of these innovations, for it is in his great and glorious plan of progression.

Philadelphia, June, 1873.

## "A CORRESPONDENT IN A STATE OF EFFERVESCENCE."

The above is the title of an editorial in *R. P. Journal*, dated May 31.

I have always been a friend to the *Religio P. Journal*, and trust to ever be the true friend who encourages every noble work in the cause of Spiritualism, but also the honest friend willing to criticize what seems to me any false position. That editorial makes a false statement when it says that Free Lovers are at war with every one who does not make promiscuity of the sexual relations the basis of Spiritualism. I deny that any Free Lover takes this position. The position is that each individual has the right to the exercise of conjugal affection upon his or her own plane. Why, then, not as truly say that our "basis" is monogamic?

Does the writer of this editorial realize that he is trying to do an impossible thing, viz.: To elevate Spiritualism by lowering the God-given nature of humanity?

Can a harmonial philosopher consistently speak of any natural faculty as degrading? The *R. P. Journal* professes to be a brave opposer of orthodoxy, but when it conveys the idea that sexual passion is something low, how much is it in advance of the old orthodox idea of natural depravity? Rather let us labor to teach the human mind to look with elevated thought upon every organ of the human brain, and consequently hasten the harmonious development of all faculties as the true unfoldment of life.

This editorial says, "Spiritualism is the offspring of the high moral element and not of the passions." Spiritualism is the legitimate offspring, the beautiful fruit of the progressive development of all the faculties and elements of human nature, in which spiritual unfoldment, the passions are the baser principle, and, therefore, entitled to at least as much

worthy consideration as we would bestow upon the foundation of a magnificent temple in contemplating the beauty and grandeur of the whole important structure.

WAUKEGAN, ILL.

SADA BAILEY.

## THE TWO STREAMS.

Proud is the course of the mountain stream  
As it rushes on in the day's full beam—  
Catching the light in its dancing waves,  
And the smile of the flower whose root it laves;  
Sweeping in joy o'er its pebbly bed,  
And dashing the dew on the boughs that spread  
Their graceful arms in a leafy tower,  
That, drooping, seek the cooling shower.  
On, on it speeds to the rocky steep,  
With wild delight to the fearful leap  
Where the jagged sides of the precipice frown  
The waters are madly plunging down—  
One broad sheet on the frowning brow,  
Parting in silvery torrents now—  
Breaking, uniting at every turn,  
It wreathes with foam the feathery fern  
That waves its plume o'er the bare rock's side,  
And stoops to drink in its thundering tide.  
Now far below, the restless stream  
Is bathed in the noontide's warmest beam,  
And there 'mid the spray, a cloud of snow  
That arily floats o'er the strife below,  
Painted in Nature's radiant lines,  
The arch of heaven serenely shines.

In a meadow fair a rivulet flows,  
Calm as an infant's soft repose,  
And save when the zephyr kissed its breast  
No ripple disturbed its placid rest;  
Now softly it glides on its peaceful way,  
And flowers spring up where its waters stray—  
And the grass is green, and the shepherds love  
On its daisied banks with their flocks to rove.  
A silent spirit of good, it brings  
A freshness and verdure to all that springs  
On its borders fair, as if to bless  
The source of their life and loveliness.

Oh! who that gazed on the mountain stream  
Would wish for its beauty's transient gleam?  
Its restless bosom to tumult given  
Can mirror no part of the smiling heaven;  
And the light that shines on its heedless way  
It dashes off in its form and spray,  
And useless, even, in its speed,  
Goes headlong on like an untamed steed.  
Give me the course of the meadow brook,  
That blesses with plenty its quiet nook,  
Reflecting the glorious sun by day,  
And bathed at night in the moon's pale ray,  
While the quiet stars look brighter still  
When mirrored in the gentle rill;  
To peace its placid bosom given,  
Reflected from the light of heaven.

E. H. P.

## REFORMATORY LECTURERS.

C. Fannie Allyn, Stoneham, Mass.  
J. I. Arnold, Clyde, O.  
Rev. J. O. Barrett, Battle Creek, Mich.  
Mrs. M. F. M. Brown, National City, Cal.  
Annie Denton Cridge, Wellesley, Mass.  
Warren Chase, St. Louis, Mo.  
A. Briggs Davis, Clinton, Mass.  
Mrs. L. E. Drake, Plainwell, Mich.  
Miss Nellie L. Davis, North Billerica, Mass.  
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.  
R. G. Eccles, Andover, Ohio.  
Mrs. Elvira Hull, Vineland, N. J.  
Moses Hull, Vineland, N. J.  
D. W. Hull, Hobart, Ind.  
Charles Holt, Warren, Pa.  
E. Annie Hinman, West Winsted, Ct.  
Anthony Higgins, Jersey City, N. J.  
W. F. Jamieson, 139 Monroe street, Chicago, Ill.  
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.  
Cephas B. Lynn, Sturges, Mich.  
Mrs. F. A. Logan, Buffalo, N. Y.  
Anna M. Middlebrook, Bridgeport, Ct.  
J. H. Randall, Clyde, O.  
A. C. Robinson, Lynn, Mass.  
Mrs. J. H. Severance, Milwaukee, Wis.  
Laura Cuppy Smith, No. 1 Atlantic street, Lynn, Mass.  
M. L. Sherman, Adrian, Mich.  
John Brown Smith, 812 N. 10th st, Philadelphia, Pa.  
Mrs. H. F. Stearns, Corry, Pa.  
Dr. H. B. Storer, 107 Hanover street, Boston, Mass.  
C. W. Stewart, Janesville, Wis.  
J. H. W. Toohey, Providence, R. I.  
F. L. H. Willis, Willimantic, Ct.  
Lois Waisbrooker, Battle Creek, Mich.  
Prof. E. Whipple, Clyde, Ohio.  
John B. Wolff, 510 Pearl street, N. Y.  
Wm. Rose, M. D., 102 Murison street, Cleveland, O.  
Dr. Geo. Newcomes, Jackson, Mich.  
Mrs. L. H. Perkins, Kansas City, Mo.  
James Foran, M. D., Waverly, N. Y.  
Mrs. C. M. Stowe, San Jose, Cal.  
Clara A. Field, Newport, Maine.  
Hannah T. Stearns, Trance Speaker, Corry, Penn.  
H. H. Brown, 387 W. Madison street, Chicago, Ill.  
J. T. Haughey, Paola, Kansas.

[From the *N. Y. Star* of July 1.]

## THE RESPONSE DEFECTIVE.

Sir—It is unfortunate for Mr. Beecher that, in his card, he does not say what the public has so long waited to hear, that the charges against him are not true, but only, that "the stories and rumors about him are grossly untrue," (as many of them doubtless are), and that he "stamps them in general and in particular as utterly false," which yet, even if referring to the charges, is not assuming to say responsibly, that they are false.

JOSEPH TREAT, M. D.

The editor of the *Star*, in response to the above, claimed that Mr. Beecher's card stamped us all "libelers," if we still accused him. In reply, I handed in the following, which so effectually disposed of everything, as to be excluded:

To the Editor of the *Star*:

Sir—Since you assume victory and courage for Mr. Beecher and his party, and failure and cowardice for those opposed to you, will Mr. Beecher say that he has not cohabited with Mrs. Tilton. He has not uttered a word till he answers that.

JOSEPH TREAT.



## 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.

Gen. Ep. James v. 1-4.

[From the Word, Mass., July, 1873.]

## THE N. E. LABOR REFORM LEAGUE.

Convention met, as advertised, in Nassau Hall, Boston, Sunday and Monday, May 25 and 26, Wm. B. Greene, First Vice-President, in the chair. John Orvis, President, conducted the Monday sessions. A numerous and intelligent audience were present at the opening session, and, with the exception of Monday forenoon, all the meetings were unusually large and spirited. Col. William B. Greene, John Orvis, Stephen Pearl Andrews, E. H. Heywood, Benjamin Skinner, Dr. F. A. Palmer, of New York; R. Hinchcliffe, editor of the *Lawrence Journal*; Mr. Aldrich, editor of the *Boston Globe*; Mrs. E. L. Daniels, Mrs. Angela T. Heywood, S. H. Morse, Laura Cuppy Smith, Jennie Leys, Hon. E. M. Chamberlin, Jessie H. Jones, Prof. William Denton, Mrs. Jennie Patterson, John C. Cluer, Albert Rhodes, T. R. J. Elliot, and others spoke.

Letters were received from Dr. Bartol, Oscar Mellish, and John B. Wolfe, who sent a copy of his Graduated Tax Bill. Dr. Palmer's presentation of the Graduated Tax idea was well received, and its general report in the newspapers carried his suggestions to many thousand New England readers. The presence of Mr. Andrews was a marked feature of the Convention. He did most excellent service, and the League is fortunate in having the support of his varied scholarship, intuitive suggestion, and almost unrivaled abilities as an advocate. He indorsed unequivocally the principles of the League, and by special invitation, presented his ideas of organization widely known under the name of "The Pantarchy." S. H. Morse, in a strong and suggestive speech, vindicated the capacity of human nature to get on without any "boss," while the eloquent and powerful addresses of Laura Cuppy Smith and Jennie Leys indicated that "The Spirit" has yet much to say to the churches and the world generally.

Mr. Heywood offered the following resolutions:

1. *Resolved*—That while not undervaluing the short-time movement, co-operation, financial reform, or free trade, it is an especial object of this League to concentrate attention upon the fact that property not founded on a labor title is robbery; and we demand the entire abolition of profits, and the restoration of existing wealth to its rightful owners.

2. *Resolved*—That since land owning for purposes of gain, interest on money, rent beyond damage incurred, dividends upon stocks, or other speculative profits are possible only by the sanction of governments, religions and philosophies, which enable the strong to plunder the weak, working people should awake to the fact that their subjected condition is a fraud agreed upon, and discard the wily rulers and false moral teachers, whose interest it is to keep them down.

3. *Resolved*—That the spectacle of a President accepting a bribe of one hundred thousand dollars for signing the increased salary bill; and of Congressmen, many of whom have become immensely rich through political advantage, deliberately stealing more than a million dollars from the public treasury, suggests the inquiry whether laws made by such men are binding upon honest people; and we recommend the general circulation of petitions to reduce the salaries of Congressmen to two thousand dollars, and that of the President to ten thousand.

4. *Resolved*—That Speaker Sanford, of the Massachusetts House of Representatives, and Geo. B. Loring, President of the Senate, organized the Committee on Banks and Banking in direct violation of a by-law of the Legislature (21st Rule of the Senate, 31st of the House), which forbids any member to serve on a committee or vote, where his private interest is in conflict with the public welfare; and that the refusal of said Committee to entertain a proposition for the repeal of laws forbidding the reduction of the rates of interest by free competition in banking, reveals to business men the nature and extent of their vassallage to that most pernicious of trades-unions—the National Bank Association—and we advise them, by independent action, to provide their own money at cost.

5. *Resolved*—That it is high time political labor reformers had principles and an initiative of their own, independent of both republicans and democrats; that their being for sale to General Butler, Speaker Blaine, or other partisan jockeys, is not encouraging to disinterested voters; and until they add to their well-considered indorsement of woman's suffrage, measures looking to the abolition of landlordism, currency, monopoly and tariffs; favor free travel and transit, and the repudiation of so-called debts, the principal whereof has been paid in the form of interest—or in some other definite sense take a step in the direction of impartial liberty and abstract right—they are doomed and deserve to fail.

6. *Resolved*—That the wide-spread distrust of Christianity as essentially hostile to moral progress is increased and confirmed by nothing more than by the virulent opposition of the Christian Church to industrial and social reform; and the movement to foist the name of God into the Federal Constitution is not only a blow at human liberty, but an effort of the pious puppets of property, despotism, to make the subjection of labor and of women perpetual.

7. *Resolved*—That the stealthy and determined purpose of employers to discriminate against women, in the payment of wages, is an exhibition of depravity not agreeable to contemplate; that the revolt of working girls against this injustice is, on their part, a demand for opportunity and fair play; and we regard it as a part of our work to encourage and support this effort of human nature to relieve itself from still prevailing barbarism.

Benj. R. Tucker offered this:

*Resolved*—That the recent action of Judge Noah Davis, of New York, in ordering a verdict to be recorded in the case of George Francis Train, which was in direct opposition to the expressed judgment of four of the jurymen, and contrary to a verdict rendered by a previous jury in another court, was an outrageous interference with the rights and liberties of the citizen and the juror, and is a fair sample of the utter indifference to justice displayed in our courts, and of their growing subordination to Evangelical religion; and that the Legislature of the State of New York should instantly comply with Train's demand for Judge Davis' impeachment.

Mrs. A. T. Heywood presented this:

*Resolved*—That the labor of girls in housework is better performed than present compensation deserves it should be; if it is uneducated and unreliable, it is because it is underpaid and regarded as disreputable; when bread-making and house-cleaning are justly rewarded and honored as all true labor should be, and the idleness of so-called ladies is alone deemed vulgar, the vexed question of "our help" will virtually be settled.

## THE REVOLUTION.

If Susan B. Anthony had been sentenced to the penitentiary for her act in voting, her counsel, Judge Selden, ought to have risen in the Court-room and said: "I protest against this outrage, and demand that the unjust sentence of the law be inflicted on me, and not on her." That would have shaken the nation. So, when she was sentenced to pay a fine of one hundred dollars and the cost of the prosecution, he ought to have said, "I will pay it, she shall not be subjected to such wronging." And when it was left to her to pay, without commitment to compel, she should have said, "Then I will never pay it, for it is usurpation!" thus appealing from the Court and throwing herself on the country. True, we shall pay it now, but it ought to have been done confessedly in the face of the Court, and as an impeachment of its decision. The world will yet decide that Socrates had no right, himself to drink the hemlock, nor John Brown, himself to walk to the scaffold, but that both these men ought to have made their murderers bear the whole responsibility as against themselves consenting and assisting: and just so, in the case of Miss Anthony. But we thank her for standing in the breach, and honor her as martyr to the cause, and then our martyr; and we every one of us to-day, in our hearts write her a letter, ending with, "Bless you, Brave, (and I shall say, Dear,) for what you have done!" And we thank Judge Selden, too, even if he was not up to the mark!

If all the taxable women of the country, instead of paying tax under protest, would refuse to pay until enfranchised, that would bring them the suffrage almost at once. Doubtless it would seem (or actually be) the financial ruin of many of the women, at the time, but it would yet be salvation, as so much sooner bringing the end. And suffrage might be achieved in even less time than that: on the first election-day, let all women (equal in number to the men), go to the polls and demand to vote, and they would; for their husbands, fathers, brothers, sons, would know they had no housekeepers if they said no, and so would be compelled. The judges of election would be compelled, and would receive the votes. Their oaths would be recanted by sheer necessity! And the votes would be counted, and would weigh. Or even, convert a majority of the women in any township to suffrage and let that majority go to the polls, and they would vote, no matter if women everywhere else did not. Depend upon it, the women can bring men to their senses in an instant, for the men can not possibly get along without them! Let alone voting, they'd all crawl five miles on their hands and knees before they'd let the women go!

We must conciliate, but yet we must choose the name that most fully makes our case to the public, and that I think is "Free Love." At Ravenna they adopted the name, "Western Reserve Woman's Emancipation Society," but "Free Love League" would have meant all that to the public, and a great deal more, and nothing that ought not to be meant. And now, all over the country, there must be held "Free Love Conventions," called so, at which it will be easy to show the great community, what Free Love is, and that it is just the thing, and that everything not it is free lust—easy to turn the tables, and show that ours is the good, beautiful, pure, noble cause, cause of woman, of man, of whole humanity, and that it is the opposite cause which is bad and to be rejected.

JOSEPH TREAT.

## A STRANGE PEOPLE.

We copy the following extract from an unpublished work of "Travels in Africa:"

Passing up the river Zanzibet, through a very dreary and desolate country, we came to a settlement which presented some of the most singular peculiarities we have ever met.

We spent some months in studying their habits and customs.

There were some quite intelligent people among them, but most of them were very ignorant and strongly attached to their customs, some of which seemed exceedingly ludicrous. One of the most singular, though almost universal habits, was that of putting strong yokes on two persons of the opposite sex which they were compelled to wear until one of them died.

Some of these yokes were quite costly, being made of precious metal and inlaid with jewels. It seemed to be the effort of the parents, especially the mothers, to have their children yoked very early in life—the boys at about ten years of age and the girls at about six, or seven. We could not discover that there was any particular care taken as to their fitness for such unions, either in size physically or in mental temperament. By a strange infatuation they were

induced to go to certain duly qualified officials who were prepared to rivet these yokes, and secure them so firmly that they could never come off.

We have said they were sometimes quite beautiful, but the main point seemed to be to make them strong and enduring. It was considered a great calamity if one should happen to be broken, no matter how galling it might have been to both parties, and they were ever afterward disgraced and driven from respectable society.

If it were not for the suffering which these people endure, it would have been a source of amusement to see them. Sometimes you would see a tall and graceful lad, with a fine form, bending over in the most awkward and uncomfortable manner to reach down to be yoked to a short girl, who, in turn, was obliged to strain and reach up in order to get the yoke upon her neck. It was more common, however, for large and fine looking women, with noble powers, to be yoked to some little pigmy of a man. Even where they were nearly of a size and seemed adapted to each other, it was very seldom that their growth did not take one away from the other.

We scarcely found an instance of persons forty years of age in which the movement of the parties yoked together was not antagonistic, so as to make them very uncomfortable.

We discovered that these people were almost all suffering from this custom, which was said to have been introduced by their gods in ancient days, and the custom was to invoke the blessing of the gods whenever a yoke was put on; and much more importance was attached to this invocation than to the fact that the parties were adapted to each other.

We saw persons who wore their yokes in such a manner that they could turn their backs to each other, and then the strongest one would walk off with the other, often dragging them in a very uncomfortable manner, especially if there was any resistance on the part of the weaker one. There was no provision made by which these yokes could be removed, it being considered to be a great crime to do this; we were informed, however, that some of the higher classes had a secret means by which they could unlock these yokes; sometimes known to both, but generally only to the man. In the latter case he would detach himself and enjoy for a time his freedom.

We were informed that there was a country not very far distant where these people could go and have their yokes taken off, but so great was the prejudice that very few persons had moral courage enough to go, and we never heard of any one returning, as they would not be received in the community at home. Strange as it may seem, while this custom was almost universally complained of, it was almost worth a person's life to say anything against this ancient and sacred rite; even the suggestion that there could be any improvement upon it rendered the person liable to bitter persecution.

We spoke to some of the more intelligent persons about it, and while they admitted the evils resulting from it, they were unwilling to try any plan to remedy it. The idea of individual freedom and responsibility did not seem to have entered into their minds. They were positively assured that freedom, or anything short of an absolute yoke, would demoralize society and lead to the most disastrous results.

The constant suspicion that prevailed among these people, even with those that were yoked together and were obliged to be in each other's company all the time, made social life very undesirable.

ARISTOTLE.

[The following exquisite ballad was written by Joseph Brennan, an Irish exile, who died in New Orleans, several years ago, of consumption, at the age of 23. Mr. Brennan wrote several songs that attracted much attention, but this is his best—it is touchingly beautiful:]

Come to me, dearest, I am lonely without thee,  
Night-time and day-time I'm thinking about thee;  
Night-time and day-time in dreams I behold thee,  
Unwelcome the waking that ceases to fold thee.

Come to me, darling, my sorrows to lighten,  
Come in thy beauty to bless and to lighten:  
Come in thy womanhood, meekly and lowly,  
Come in thy loveliness, queenly and holy.

Swallows will flit round the desolate ruin,  
Telling of spring and its joyous renewing;  
And thoughts of thy love and its manifold treasure,  
Are circling my heart with a promise of pleasure.

Oh, Spring of my spirit; oh, May of my bosom;  
Shine out on my heart till it bursts into blossom.  
The past of my life has a rose-root within it,  
And thy fondness alone is the sunshine to win it.

Figures that move like a song through the even—  
Features lit up by a reflex of heaven—  
Eyes like the skies of poor Erin our mother,  
When shadows and sunshine are chasing each other.

Smiles coming seldom, but childlike and simple,  
Opening their eyes from the heart for a dimple.  
O, thanks to the Saviour! that even thy seeming  
Is left to the exile to heighten his dreaming.

You have been glad when you knew I was gladdened;  
Dear, are you sad now to hear I am saddened?  
Our hearts ever answer in time and in tune, love,  
As octave to octave, and rhyme unto rhyme, love.

I cannot weep, but your tears will be flowing;  
You cannot smile but my cheek will be glowing;  
I would not die without you at my side, love;  
You will not linger when I shall have died, love.

Come to me, dear, ere I die of my sorrow;  
Rise on my gloom like the sun of to-morrow;  
Strong, swift and fond are the words which I speak, love,  
With a song on your lip and a smile on your cheek, love.

Come to my heart, in your absence I'm weary;  
Haste, for my spirit is sickened and dreary;  
Come to the heart which is throbbing to press thee;  
Come to the arms that could fondly caress thee.



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NEW YORK, SATURDAY, JULY 12, 1873.

## "RENEWALS."

All renewals of subscriptions, whether part due or not, made prior to August 1, proximo, will be entitled to an imperial size photograph—one choice among the three heretofore offered; price, \$1.

## REASONS FOR RENEWED EFFORTS.

Now that the Y. M. C. A. have been estopped from suppressing the WEEKLY by the righteous administration of the law by Judge Blatchford, we hope that those who have been timid about subscribing, lest the suppression should really occur, will now lose no time in sending in their names. We have urgent need for a thousand new subscribers during the present month. Let every person who loves the principles of freedom celebrate the ninety-seventh anniversary of the Declaration of Independence by subscribing to the only paper in the country that advocates the free scope of the principles of that document.

## THE PRESS AND TYPE FUND.

Permit us again to urge upon all who contemplate subscribing to the fund to secure a press and types for the WEEKLY to do so at once. We announce that one half the necessary sum is already obtained. Being in haste to lessen the weekly expenses of the issue of the paper by these means, we shall probably also announce next week that the subscription is sufficiently large to justify the purchase of the necessary material, relying upon the future subscriptions to meet whatever deferred payments there may be. The whole matter will be referred to two competent and responsible persons, who will, as we originally said, receive and use the fund in trust for the WEEKLY, receipting properly for each and every subscription received.

## 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."

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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.

## THE GREAT VINDICATION SCHEME EXPLODED.

## THE BEGINNING OF THE END.

The progress of the great scheme to vindicate the reputation of a "revered citizen" ended in our last issue by the announcement that two panels of jurors had been exhausted, eight jurors only being empaneled. On Thursday, 26th ult., as per adjournment, the Court convened at 1 o'clock. That the readers of the WEEKLY may have some idea of the method by which this jury was empaneled, we make the following quotation from the N. Y. Sun of the 27th ult.:

## WOODHULL &amp; CLAFLIN'S TRIAL.

The small and wretchedly ventilated room in which the United States District Court is held was densely packed yesterday at 1 o'clock, the occasion being the Woodhull and Claflin trial. Mrs. Woodhull looked wearied when she seated herself beside her counsel, and as the tedious process of examining jurors on their *voir dire* went on, she showed unmistakably that the hot air of the room was affecting her very disagreeably. She seemingly obtained some relief by removing her bonnet and fanning herself. Miss Claflin and Col. Blood were unperturbed in demeanor.

Charles C. Dodge, of the firm of Phelps, Dodge & Co., Cliff street, was the first juror called. Assistant District Attorney Purdy contented himself with inquiring Mr. Dodge's business, and withdrew his challenge for principal cause. Mr. C. W. Brooke, the prisoner's counsel, renewed the challenge, and asked Mr. Dodge whether he had heard or read of the case, and being answered in the affirmative, inquired whether he had formed or expressed an opinion as to the guilt or innocence of the prisoners.

Mr. Purdy objected to the question and began an argument intended to show that if a juror had an opinion it did not disqualify him unless it involved malice.

Judge Blatchford declined to hear this proposition debated and overruled the objection.

Mr. Dodge answered Mr. Brooke's question by saying that he had a decided opinion derived from a variety of sources, and the Judge ruled that the challenge was sustained.

After three or four names had been called from the venire of the previous day it was exhausted, and Mr. Brooke asked for a copy of the new list. Some delay was occasioned in procuring it for him, and Mr. Purdy again attempted to address the Court on the subject of the form of Mr. Brooke's questions. The latter objected, saying there was nothing for the Court to rule upon.

Judge Blatchford sustained the objection.

Mr. Purdy then said he would renew his motion as soon as a juror was called. The examination of John H. Abeel, Jr., afforded him the opportunity. Mr. Purdy began to read from the report of an English case, contending that his point about opinions founded on malice was established by it.

Judge Blatchford.—It is not worth while, Mr. District Attorney, to read that.

Mr. Purdy.—But, your Honor, it is a leading English case.

Judge Blatchford.—I don't care if it is. I don't want any English case. I shall follow the law as established by the New York Supreme Court and Court of Appeals. We have enough law here on the subject of the qualification of jurors without going to England for more.

Mr. Brooke cited several New York cases as supporting the ruling of the Court.

Mr. Purdy (excitedly).—I won't take the counsel's citations. I may take the law declared by the Court, but if the counsel has any law, let him produce his books. His simple citation is not enough.

Mr. Brooke (sarcastically).—That's crushing.

Mr. Geo. W. Alburtus, hardware, 37 Chambers street, residence 14 East Forty-ninth street, after a long examination on challenge to the favor, was decided to be impartial, and was sworn as the ninth juror.

Mr. John L. Bleakley, 124 East Eighty-third street had no opinion or impression, did not attend Mr. Beecher's church, didn't know Luther C. Challis nor A. J. Comstock, and was in every other respect unexceptionable. When asked about his religious belief he said, "I belong to the Reform Church, if you know what that is. Some Catholics say I am not a Christian at all." He was sworn as the tenth juror.

Mr. James Carr, real estate agent, was the next satisfactory man, and was assigned the eleventh seat.

Fourteen gentlemen, among them Wm. E. Dodge, Jr., were rapidly disposed of before the name of Jonathan G. Fleet, was reached. He said his mind was "clear as a bell." He had not read enough of the case to form an opinion, not being interested in it. He was asked whether he attended Mr. Beecher's church. "No, sir," was the answer; "but I have often driven past it." [Laughter.]

Mr. Brooke.—Well, we'll drive on now to Mr. Challis.

Mr. Fleet.—Very good. I generally drive a pretty good horse. [Renewed laughter.]

Further interrogation developed nothing objectionable in Mr. Fleet, and he was sworn as jurymen number twelve, completing the panel at 4 o'clock. The completed list of jurors is as follows:

## THE JURY.

William F. Hubinger, James S. Hutchings, Henry Prichard, James N. Townsend, Samuel M. Lederer, Gilbert Seaman, Charles Campbell, J. W. Onderdonk, George W. Alburtus, John L. Bleakley, James Carr and J. G. Fleet.

Mr. Purdy made a brief opening speech, beginning with the legislation of Congress forbidding the sending of ob-

scene matter through the mails. It was, he said, almost a dead letter on the statute book until Anthony Comstock undertook the work of organizing prosecutions under it. This, he said, had resulted in a bitter contest between Comstock and those who sought to evade the law.

Mr. Brooke interrupted the speaker to object that this indictment had nothing to do with Comstock's efforts to convict other persons.

Judge Blatchford thought the objection was well taken, and reminded Mr. Purdy that the prisoners were not accused of attempting to evade the law but of violating it, and advised him to stick to the case at the bar.

These strictures seemed to destroy the plan of Mr. Purdy's speech. After some demur he closed by saying that there were but two questions for the jury: Were the publications recited in the indictment obscene? and, if so, were they circulated by the prisoners through the mails? The truth or falsity of the publications made no difference, and could not be inquired into.

Judge Blatchford charged the jurors not to allow themselves to be talked to about the case, and adjourned the court till morning at 11 o'clock.

## THE CLIMAX.

On Friday, at 11 o'clock, everybody was promptly on hand and prepared and eager for the fray. Our counsel was assigned thus: Charles M. Brooke, assisted by J. Parker Jordan, Esq., was to cross-examine the prosecuting witnesses, while the latter was to raise and argue the several points of law that were involved; and Judge Mackinley, if the case ever got so far, was to open it to the jury, giving a full and explicit history of it from the beginning. He was especially adapted to this part of the defense, having from the first had an active and lively interest in everything connected with it. He had felt and known the terrible obstacles that everywhere opposed every movement of ours, and had the case proceeded so far, would have given such a *resume* as would have astonished even the great anointed himself; and Mr. Brooke was to have "summed up."

In this combination of counsel, which several of the daily papers characterized as "able," we had made a happy selection; and although we were deprived of the services of Wm. F. Howe, who had served us so faithfully previously, by his important and pressing engagements in the State Criminal Courts, we did not feel we were endangering our case by proceeding to trial.

We quote the following from the N. Y. Sun as the most complete report of the trial:

## WOODHULL &amp; CLAFLIN FREE.

At the opening of the United States District Court yesterday for the resumption of the Woodhull and Claflin trial, every important person connected with it was promptly in attendance. Assistant-District-Attorney Purdy, without preliminary remarks of any kind, had his list of witnesses called, and enough of them answering to satisfy him, he put Anthony Comstock on the stand. Comstock has no J. in his name. The records of the court and the newspapers credited him with the letter as an initial erroneously, and he embraced the opportunity to have a correction made. He wished it distinctly understood that his name was Anthony Comstock without a J. When his sensitiveness on this point had been relieved he was sworn.

Assistant-District-Attorney Purdy.—What is your occupation?

Comstock.—I am a special agent of the Post Office Department of the General Government, and have been engaged for more than a year in the suppression of obscene literature.

Q.—What is that package you hold in your hand? A.—A package received from the Greenwich (Connecticut) Post Office.

Mr. Purdy paused a few minutes before propounding his next question, fumbling a law-book meanwhile.

Q.—Did you receive that package in answer to a letter?

Mr. Brooke, prisoners' counsel, objected to the question, pronouncing it illegal in many respects.

Judge Blatchford.—The question is not a proper one at this stage of the examination.

Mr. Purdy.—I will withdraw the question and take another course. Comstock, do you know the defendants?

Comstock.—Yes, sir.

Q.—Did you mail a letter to Woodhull and Claflin from the place you have named, Greenwich, Conn? A.—Yes, sir.

Q.—Did your letter call for a reply?

Mr. Brooke objected; that the letter itself was the best evidence of its contents, and, until its loss or absence was accounted for, no other evidence on that point was admissible.

Judge Blatchford said the objection was well taken, and directed the witness not to answer.

Mr. Purdy then asked the witness whether he had posted a letter to Woodhull and Claflin in Greenwich, and was answered, "Yes, sir, on the 4th of January, 1873."

Mr. Purdy.—I offer in evidence a copy of that letter.

Mr. Brooke.—We object.

Judge Blatchford.—The objection is sustained. Mr. District Attorney, you must lay the proper foundation. You can't prove the contents of a letter without showing that it is lost or in the possession of the defendants after demand is made for it. This case must be tried like any other, and we must follow the rules of evidence.

Mr. Brooke.—With the Court's permission I will say that we do not desire to take advantage of any technicality. After the commencement of this trial we received from the District Attorney a notice to produce the letter he refers to. We should have done so but for the fact that our clients have no knowledge or recollection of any such letter. Therefore, if there ever was a letter sent by the witness to the defendants, its contents ought to be proved in the regular way.



*Judge Blatchford.*—Mr. District Attorney, you must trace the letter to the defendants before asking about its contents. The defense waives technicalities, and you ought to have no difficulty in complying with well-settled rules of evidence.

*Mr. Purdy.*—But, your Honor, we have no means of proving the contents or reception of the letter except the fact of the answer in response to it.

*Judge Blatchford.*—Thus you are reasoning in a circle. You can't prove the letter by the answer or package. First you would have to prove that the answer came from the parties, and that fact is not established by proof of the sending of a letter.

*Mr. Purdy.*—Your Honor, there is a presumption of law that a letter goes by due course of mail, and while the defendants deny any recollection of this particular letter, what are we to do?

*Judge Blatchford.*—The Court has nothing to do with the difficulties of the prosecution. Its business is to administer the law as it is.

Mr. Purdy rubbed the left side of his head a moment and started on a new tack. He asked the witness whether his letter to Woodhull & Claflin had been registered. Comstock said it was, and tendered the Greenwich Postmaster's receipt for it, and the return receipt showing it had been delivered. Mr. Purdy offered them in evidence.

Mr. Brooke insisted that the counsel for the defense had a right to inspect the documents first. Having read them, all objection was withdrawn, and together with a copy of the letter, they were read to the jury. The letter was signed J. Beardsley, couched in bad English, and, purported to enclose \$1.50 for copies of the WOODHULL & CLAFLIN WEEKLY containing "the Beecher-Tilton Scandal."

Mr. Purdy then proposed to offer in evidence the package of papers held in the hands of the witness.

Mr. Jordan, associate counsel for defendants objected. He had some difficulty in making the Court understand the point he wished to make, and after he had spoken some time, Judge Blatchford said: "I want to get down to hard rock. Do you mean that the words of the statute under which the defendants are indicted, 'other obscene publications,' are too vague to describe an offense?"

Mr. Jordan assented, and proceeded to read from Blackstone, Kent's Commentaries, 4th Wheaton, and other authorities in support of his position, which was that the defendants were not indicted under any valid statute of the United States. In the first place he contended that the statute of 1872, under which the defendants were indicted, had been repealed by implication, because Congress a year later passed an affirmative act which covered the whole subject of obscene literature.

Judge Blatchford interrupted the counsel, saying there was no doubt about the repeal of the statute under which the defendants were indicted, but he held that under a special statute of 1871, which reversed the old doctrine as to the effect upon pending prosecutions of the repeal of penal statutes, the prosecution in this case was not affected. The repealing law was passed subsequent to the finding of the indictment, and the special statute named, he held, saved the prosecution from falling with the repeal.

Mr. Brooke at this point joined in the discussion. He did not insist that the law was repealed, but that the new statute on the subject of sending obscene literature and articles through the mails having included "papers," while the previous statutes omitted that word, afforded conclusive reasoning as to the meaning of the legislation. Congress embodied the prohibition against obscene papers in the later act because it was conscious that that form of obscenity was not prohibited by the prior acts. He also elaborated the proposition that "other publications," as it was used in the law of 1872, was too vague a phrase upon which to base an indictment, and that it did not cover the case of a newspaper, and cited an opinion of General B. F. Butler in support of his opinion.

Judge Blatchford entered into an elaborate criticism of the acts of Congress of 1865, 1872 and 1873, bearing upon the question of indecent publications. The first act on this subject was not the act of 1872, but was passed in March, 1865, and it provided that no book, pamphlet, print or other publication of an indecent character should be forwarded through the mails. In that respect the same words were found in the 148th section of the act of 1872. The act of 1865 went on to provide that no book, pamphlet, print or other publication of an indecent character shall be deposited in the mail. That remained in the statute book down to 1872, when the 148th section of the act of that year pursued the same language, but it added some new things not found in the act of 1865; it referred to any letter or envelope on which scurrilous epithets were written or disloyal devices or statements were printed or engraved, and it prohibited these things from being carried in the mail. This added to the previous list of things in the act of 1865, and there were provisions referring to a letter, envelope or postal card on which scurrilous epithets were written or printed, or disloyal devices were engraved. Then this act of 1873 was passed, and it was evidently intended, on the face of it, to enlarge very much the scope of the 148th section of the act of 1872, for it includes, in addition to the words previously referred to, the word "paper." Then it went on to specify certain articles or things which were not publications or writings or lithographs, but were physical objects to be employed and handled for an indecent use. It then went back to printed matter, and it regards the sending of a circular or information stating where these things were manufactured or sold as an offense—that is, the sending of such information through the mails. All that was inserted in the new act of 1873. They formed a series of legislation on this subject from 1865. In the act of 1865, book, pamphlet, print or other publications were referred to; but so far as pamphlet was concerned that need not be enumerated, be-

cause a pamphlet was a publication, as was also a book. This showed that very little importance was to be attached to this enumeration, so far as its tautology was concerned. Then came the act including the word "paper." That certainly was intended to convey the idea that there could have been no intent to include a paper—they did not say newspaper, but Congress said paper, and they seem to have included that in the expression "other publications;" and, therefore, he thought it would be a proper construction to hold that, with other publications of the same character, books, pamphlets and prints were included. But when they found that the act in which the word "paper" was inserted was a penal statute the Court was bound to hold that that word was not intended to be included in the act of 1872 as a paper within the meaning of "other publications of a similar character." On the face of this paper it purported to be something which a person could subscribe for—one copy for one year for \$3. It said, in addition to that, that it would receive advertisements. It called itself a paper. The Court should say that, on the face of this paper, it was not a book or a pamphlet, and the Court must take judicial notice of what a paper was, where it appeared every week and called itself a weekly. It could not infer, on seeing this paper, that it was a book, a pamphlet, a picture, or print. He therefore thought this prosecution could not be maintained.

After the Judge had concluded, Mr. Purdy asked leave to enter a *nolle prosequi*. Mr. Brooke objected, and the Judge decided that the defendants were entitled to a verdict. He therefore instructed the jury that no testimony had been presented by the prosecution, and in consequence they rendered a verdict of not guilty. The Court was adjourned, and Mrs. Woodhull and Miss Claflin were instantly surrounded by friends anxious to congratulate them. They were also half-smothered with bouquets, presented by those who thought that an appropriate manner of expressing sympathy.

And thus ends the most infamous series of persecutions that were ever instituted against any persons in the world. Judge Blatchford informs the persecutors that they have caused us to be arrested and imprisoned, and held in an unheard-of amount of bail, without even a shadow of law for so doing. We knew all this all the while; but we were not absolutely certain that we should be tried before a judge and by a jury who would be sufficiently unprejudiced to read the law in a common sense way, or to be governed by any number of authoritative decisions.

The war, however, and the result is a perfect demonstration of all that we have, from time to time, assumed in the WEEKLY and on the rostrum, that this persecution for pretended obscenity was purely upon the theory of Noah Davis, to vindicate the reputation of a "revered citizen," and that they never intended to proceed to trial. It was thought that our arrest and imprisonment would so intimidate us, that we should be glad to compromise the case at any cost of retraction; and it was generally understood that, if we would agree never again to issue the WEEKLY, the case would be dropped.

As we would do nothing, however, except to reaffirm all that we had said, besides continually adding more fuel to the fire, and as the exigencies for our defeat in some way became an imperative necessity, and Beecher's tool not being of those who had any doubts regarding a conviction, and inspiring Mr. Beecher and his friends with his confidence, a pressure too great to be resisted successfully by the District Attorney was made upon him, which compelled him to bring the case up so that he might be relieved from the responsibility. From the manner in which the prosecution was conducted, it was evident there was no confidence of securing a conviction, and if there were any at the outset it was dispelled by the manner in which Mr. Brooke sifted out the "Christian Young Men" from the jurors. This process evidently also disgusted the man of many names, since after the first day's proceedings he took a "back seat."

But what shall recompense us for all the trouble to which we have been put? Is there no method by which we shall recover for continued arrests, made without a shadow of law? Can we be brutally arrested, our office and house vandal-like, pillaged, and ourselves cast into prison and there confined a whole month, and then released only on the most excessive bail, and have no satisfaction? Indeed, not satisfied with all this, can we be arrested the second time and again cast into prison; again held in enormous bail and finally arraigned before the U. S. District Court only to be told that we have been made to suffer it all without ever having offended against any statute; and after all this combined evidence of persecution, learn that there is no recovery; that we should quietly pass it all by and permit its perpetrators to proceed in their damnable schemes?

They tell us so who would not be made to suffer; but we reply to them that each and every person who has had a hand in this unholy warfare upon two women, are liable to a prosecution for malicious persecution, and for action for damages for false imprisonment. And yet, in the face of this and knowing that we may do it, they have the effrontery to find another indictment against us for sending obscene literature—the WEEKLY, through the mails. Do they imagine that our patience is inexhaustible, and that they can continue indefinitely to persecute us and that we will quietly submit? Perhaps!

If, however, it is imagined there is a better prospect for conviction under the statute of March 3, 1873, than there was under that of June, 1872, and if it is conceived that Congress may pass laws abridging the freedom of the press,

and if the great jackal must perforce pounce upon a woman to test this question, fearing to attack a political equal—a man—although there are plenty of men who continually make use of more objectionable forms of expression than are ever used in the WEEKLY; if, we say, all these things incline the set of persons who have undertaken the task of suppressing the WEEKLY by setting upon it for obscenity, to further annoy us, then we shall be prepared to combat them equally as tenaciously as we have heretofore, and until the explosion shall come, as it came in the former cases. So much for Beecher and Comstock, Davis and Bliss, Osborn and Davenport; but all honor to the judge who, amid the strongest prejudices, could administer the law impartially. His name will live in history, honored and revered, while those of a Davis and Hunt will be forgotten, or at best be remembered as of men who attempted to subvert the great principle of justice—the trial by jury.

#### HENRY WARD BEECHER.

After eight months of persistent silence, under the pressure of circumstances that could not be otherwise met for the time, Mr. Beecher stamps something "in general and particular as utterly false." But to obtain even a general idea of the meaning of this so-called denial, a retrospective glance at the aspect of affairs, and at the various movements that have occurred since November 2, must be taken, so that the attention will not be diverted from the real issue by this craftily-worded letter of Mr. Beecher's. In other words, what has heretofore prevented this denial, and what now compels it?

It will be remembered that the substance of the statement of November 2 was that Mr. Beecher had for years maintained sexual natural relations. A variety of circumstances were grouped, involving Paulina Wright Davis, Elizabeth Cady Stanton, Theodore Tilton, Frank Moulton, and others, all the facts presented being based upon the evidence of these persons, individually and in groups, and confirmed by various other constructions.

No sane person will for an instant doubt that had there been no truth in what had been related, Mr. Beecher would have instantly pronounced the whole statement false. Instead of this, however, he made the most strenuous exertions to obtain denials from the persons given as evidence, realizing that his own words, unsupported by theirs, might call down upon him from them a speedy confirmation of the truth of the statements. Failing in this, he did not dare to deny anything, and more especially since one of the parties, instead of denying, confirmed the statement, except as to mere phraseology.

But something had to be done; and his friends, Noah Davis, Commissioner Osborn, and the Y. M. C. A. Comstock came to his rescue. The publishers of the statement, it was proposed, should be arrested upon the charge of sending obscene literature through the mails, which was done. Mr. Beecher was to remain silent, and they were to be convicted and "sent up" on this charge, and "the reputation of a revered citizen, which was well worth the while of the United States to vindicate," was thereby to be cleared of all imputation.

After waiting nearly eight months, through all sorts of anxieties and fears and threatenings, for this much-to-be-desired consummation, instead of a conviction an acquittal is obtained, and the United States District Court boldly declares that all the proceeding had been made without a particle of law for a basis. This announcement is received by Mr. Beecher, and utterly confounds him, rendering him speechless for some minutes. He finds Comstock had deceived him; "those women" were not convicted, and a revered citizen's reputation was not vindicated.

Quickly following this disaster came the further news that charges were preferred against Henry C. Bowen by Mr. West, of Plymouth Church, for having slandered Mr. Beecher. Here was danger near home. How could this be averted? Evidently, if at all, by but one method, viz.: An emphatic personal denial, trusting to luck to be carried safely through. A most singularly unfortunate channel is, however, selected through which to make this public, and as its editorial accompaniment will forever remain an illustration of a peculiar phase of journalism in this age, we will give the denial as it stands embraced by Mr. Kinsella in the Brooklyn Eagle of 30th ultimo:

But as somewhat antecedent to this, and moreover as somewhat explanatory of some of its remarkable lapses from facts, we also present the following from the same paper:

[From the Brooklyn Daily Eagle, June 26.]

#### BEECHER, BOWEN AND WOODHULL.

Late in the afternoon of Tuesday last a most remarkable conference was held at the house of the sisters of Woodhull and Claflin. The principal characters in this conference were:

Horace B. Claflin,	Geo. H. Ellery (merchant),
Henry C. Bowen,	Victoria C. Woodhull,
Henry A. Bowen (broker),	Tennie C. Claflin,
Ed. Bowen (H. C.'s son),	Jas. McDermott (journalist),
Judge Reymart,	Judge Wood.

A short-hand reporter accompanied Henry C. Bowen and took down all that was said. This conference was held at the request of Mr. Bowen, and held for the purpose of eliciting proof in regard to certain charges concerning the Rev. Henry Ward Beecher. The parties present were not lured



unwillingly into the parlors of Mrs. Woodhull. They understood perfectly where and whom they were going to meet. Before entering into the details of that conference, a few facts concerning the way in which it was brought about will be of interest. Since the publication of the tripartite covenant between Bowen, Beecher and Tilton, the first-named individual has been anxiously looking about for the means of revenge. Hearing that Mr. James McDermott, editor of the Brooklyn Sunday Press, had seen in the possession of Mrs. Woodhull several letters written by Mr. Beecher and containing virtual admissions of guilt, Henry C. Bowen, through a nephew, made McDermott's acquaintance. An interview took place between the two, then Horace B. Claflin, Sr., Dr. Storrs, Bowen, McDermott and two or three others met and discussed the Beecher slander. An earnest effort was made on the part of Bowen and his friends to get possession of Mrs. Woodhull's alleged facts concerning Mr. Beecher's character. Meetings were held at Bowen's house, at the office of the Independent, and at other places by Bowen and his friends, but they failed to procure from McDermott the desired letters. Finally, it was suggested that Messrs. Claflin and Bowen should meet Mrs. Woodhull and Tennie Claflin at their residence. The proposition did not come from the sisters, but from one of the gentlemen in pursuit of Mr. Beecher. Mr. Claflin felt a little shy; remembering his position as a church member, he was afraid that his action might be criticised severely. As for Bowen, he was very anxious to meet the sisters. It was agreed that the visitors to Mrs. Woodhull should call upon her in carriages, and keep silent the fact of having met her. So anxious were they she should receive them that one of Bowen's sons was dispatched to Victoria's lawyer for the purpose of securing a positive promise that the meeting should take place.

Mrs. Woodhull did not send for Horace B. Claflin or Henry C. Bowen. They came of their own accord.

Yesterday afternoon the writer called at No. 6 East Thirty-fourth street—a fine looking brown stone front house about half a block from Stewart's marble mansion. The reporter was met at the door by Tennie Claflin. Upon stating that he desired to see Mrs. Woodhull he was conducted into a neatly furnished parlor, the walls of which were decorated with immense oil paintings, one of large size representing the Virgin and Child. Presently Mrs. Woodhull entered the room. Her face was very pale, with the exception of a slight hectic flush upon her cheeks; she looked haggard and tired.

"I am feeling very ill," she said, "between my labors at the office, the effects of my imprisonment at Ludlow, and the wearisome vexations of fighting against a host of enemies even though able only to fight women. I feel ill."

She indeed looked very ill and weak. It is quite evident that she is wearing out under this continual strain of excitement which she has experienced for the last few months.

After a brief conversation, the reporter came to the subject in hand. Said he: "I see by report in a morning paper that a conference was held here yesterday. Is the report a correct one?"

Mrs. Woodhull.—I do not feel like conversing about these matters, neither do I care to get into print. Heaven knows I have suffered enough abuse already—a great deal for one weak woman to bear.

The reporter assured her that as a report had already crept into the papers, nothing would be gained by silence.

"Well," said she, "the report was quite correct as far as it went, but it was not complete. What was said here yesterday would have filled a paper almost."

Reporter.—Was this conference held at your solicitation?

Mrs. W. (emphatically).—No! No! No! The proposition to meet me came from the other side.

Reporter.—What did Henry C. Bowen come here for?

Mrs. W.—He came here for corroborative evidence against Mr. Beecher. I said to him that I was astonished that he should come to me to vindicate his character. Said I to him, in substance, you have been blackguarded from one end of the country to the other and covered all over with slime. You knew of some of these facts years ago, and yet you have kept silent. I can scarcely believe that you are here to be vindicated; I believe that you are here in the interest of that gigantic fraud, Henry Ward Beecher. You and yours have said that one word from this crowd would stop my persecution. Sir, one word from you commenced it.

Reporter.—What did Bowen say?

Mrs. W.—He disclaimed having taken any part in my persecution.

Tennie spoke up here. Said she: "I said to him, if you had no hand in my persecution, how is it that you sent for those papers which were used against me?"

Reporter.—What reply did he make?

Tennie.—He said that when he saw anything interesting or spicy in our paper he was in the habit of sending for three or four copies.

Reporter.—What questions did Bowen ask you?

Mrs. W.—He said that he understood that I had evidence in my possession which would throw a great light on this Beecher business. He said quite clearly that with these facts he desired to vindicate his honor and that of his children. I told him that I had asked no one to help me vindicate myself; that eight months ago I commenced this fight and stood my ground without assistance. Said I, you are all millionaires; you and the press, with a few noble exceptions, have hounded and blackguarded me as no woman was ever hounded before. But I have touched bottom at last. I am on the incoming tide. Why come to me to vindicate you?

There was a sound of exultation in her voice.

Reporter.—Did Bowen ask you any further questions?

Mrs. W.—He asked me if I had any correspondence with Beecher, and what the purport of the letters were?

Reporter.—How did you reply?

Mrs. W.—I informed him that I proposed to keep the purport of those letters to myself—and that any one of sense would have known that after several months' intimacy with Mr. Beecher, being with him frequently and alone, that our correspondence was not one of mere platonic affection. Still,

I said, I am proud of my alliance with Mr. Tilton and Beecher. Right here let me say that I am only giving you the substance of what I said. If I misrepresent anything, the stenographer who was here with Mr. Bowen can correct me. Now, as for Mr. Beecher, I have no personal enmity against him; what I am doing is not dictated by spite, but by principle, knowing from intimate acquaintance that Mr. Beecher is a Free Lover, and as he at different times proclaimed himself to be.

Reporter.—Where?

Mrs. W.—I well remember one evening, in discussing these principles of social freedom in Theodore Tilton's front parlor bedroom, upstairs, Mr. Beecher said, with a great deal of unction, "Mrs. Woodhull, we shall never have a better state of society until children are born on the scientific plan. What we want is stirpiculture." I said, why not go into the pulpit and preach what you have said to me. He replied that he was years in advance of his congregation, and that if he should preach what he felt and knew to be the truth, he would preach to empty benches.

Mrs. Laura Cuppy Smith, a well known exponent of the women's rights doctrines, came into the room at this juncture. After being introduced to the writer she took occasion to refer to Paulina Wright Davis, a lecturer who has been reported as having given the lie to Mrs. Woodhull's charges. Mrs. Smith said that she had recently had a conversation with Mrs. Davis, in which the latter denied the statement imputed to her. She further said she considered Mrs. Woodhull one of the best and truest of women.

The reporter then went back to the subject of the conference. He asked if any of Mr. Beecher's letters to Mrs. Woodhull had been shown.

Mrs. W.—At the solicitation of Horace B. Claflin and Henry C. Bowen, I took back my declaration that I would not show the letters, and exhibited them to Messrs. Bowen and Claflin.

Reporter.—Did you let them read the contents?

Mrs. W.—I did not. I let them see the signature and they each recognized the handwriting of Mr. Beecher. Mr. Bowen insisted on my giving the letters up, but I refused.

Reporter.—Did Bowen threaten Mr. Beecher's expulsion?

Mrs. W.—He made a very manly speech, in which he promised to vindicate his own and children's honor. In substance he said he had known of some of the evidence against Beecher for years. What he wanted was corroborative evidence. If you have known of these facts for years, why don't you take the bull by the horns yourself, Mr. Bowen? He answered that his lips were now unsealed.

Reporter.—Did Mr. Claflin speak?

Mrs. W.—Yes. I said to him, I am astonished to find you here. I imagined you the warm friend of Mr. Beecher, for I remember one of the first I met walking together just after I came out of Ludlow-street Jail was you and Mr. Beecher. Mr. Claflin said I must be mistaken; that he hadn't traveled with Mr. Beecher for several years. He added that he was here as a friend of Mr. Bowen. As for Mr. Bowen himself, that gentleman said he was here in the interest of Henry C. Bowen solely; that he wanted to go to his grave without a spot on his honor, and that he desired to justify the memory of the dead. He spoke very feelingly. It was a noble speech, and Mr. Ellery jumped to his feet, caught him by the hand, and said, "Mr. Bowen, I think better of you for this."

Reporter.—Did he say he was ready to move in the matter?

Mrs. W.—If the man did not lie he will.

Reporter.—Did he explain his long silence?

Mrs. W.—He said that he had felt in honor bound to keep silent; but now that others in whom he had trusted had talked, he felt that he must say something. His lips were now unsealed, and his dearest friends urged him to action. I said to him that I could not understand how he could go to church Sunday after Sunday and look in the face of this man who was reported to have debauched his wife, and then sit with sealed lips.

Reporter.—Did he give any reasons for his silence?

Mrs. W.—He gave real reasons, but said he felt in honor bound to keep quiet.

Reporter.—How did the conference end?

Mrs. W.—The final arbitration of the matter was left to George H. Ellery, of 38 Broadway. He is a man of wealth, and the peer of any man who sat in that conference. He has in his possession the corroborative evidence needed. To show you what my friend thought of this conference, please read this letter. I received it too late to act on it:

THE LETTER.

NEW YORK, Monday, June 23, 1873.

TO VICTORIA WOODHULL:  
Dear Madam—I do not favor the proposed meeting at your house to-morrow evening.

After all persecutions are abandoned by the friends and patrons of "Plymouth Church," it will be time enough to consider your future policy in relation to the pastor and other dignitaries of that concern. You are in no physical condition at this time to meet even those in whom you have confidence; you require above everything rest for your tired brain, and I should think and say, if in any other woman, exhausted heart. Your safest guides are your lawyers. If, however, you have given your word to meet these persons, then send them notice that you have requested Geo. H. Ellery, of 110 Second avenue, to be present.

With sincere regard, etc.,

GEO. H. ELLERY.

Mr. Ellery was present, and so was one of Mrs. Woodhull's counsel.

Reporter.—You are quite sure what Bowen came here for?

Mrs. W.—He said that he had come specially from Woodstock to meet me; that he was here for corroborative evidence of Mr. Beecher's guilt, and that his lips were now unsealed.

With this remark the interview ended. As the reporter turned to leave, Mrs. Woodhull said, in a tremulous sort of way: "Remember that I am a woman who has stood up under abuse that would have crushed many. The press has been very cruel, but I do not complain, for time will right me. I simply ask that you will not distort my language or indulge in unkind insinuations. On the one side a prison

stares me in the face—on the other I am met by the denunciations of the most powerful of enemies. Yet I have courage still, for truth will triumph. I shall yet be vindicated."

[From the Brooklyn Eagle, June 30.]

THE BOWEN-WOODHULL COMBINATION—MR. BEECHER SPEAKS.

"The Eagle's comment upon this matter and on its latest extraordinary aspects especially, has been based upon a confident hazard of established character and publicly spotless life, against 'charges' that never rose to the level of statement, and innuendoes which sprang from the most notable fellowship of antipathies ever recorded. As a newspaper, on principle hospitable to all publishable facts, we have withheld nothing definite or tangible relating to this case, nor on the other hand been the chronicler of the small beer of abuse and gossip which has been as devoid of coherence as of respectable parentage. We have all along believed that we would be doing Christianity and sound morals a service, could we reduce this mass of calumny to a form that admitted of reply and refutation, or suitably outlaw it by fastening it upon its real author. The latter was no sooner accomplished than that author was revealed repudiating his own tissue of statements. To the inchoate and rank mess of contradictions was added the recantation of them by their self-proclaimed father. Thus the thing stood till the late extraordinary confederacy of persons to revitalize assertions which the principal of them had originated, and which had died on his hands. That confederacy was fruitful of nothing but dramatic agreement on a fell purpose, of dramatic contrast of character and of farcical failure of results. We characterized it as it deserved, regretting we had only airy visions to strike at, and that even by a junction so unusual the substance of no fact was imported into the case. As it struck us, must it have struck all reasoning readers. So must it have specially struck him with whose character it had most to do, and enmity to whom was bond enough to unite the most anomalous beings that ever banded for a mutual design. Yet Rev. Henry Ward Beecher, who might have justifiably waited for these conspirators against his repose and honor to do something to entitle them to consideration, has seen fit, once and for all, to meet them in advance of more than the declaration of their intent, in the only way the indefiniteness and sweeping generalization of their averments allowed. We are sure that we do the cause of family peace, personal rights and Christian morality no small service to-day, in being able hereunder to publish the following explicit and emphatic denial and defiance in detail and in gross to his assailants, by the Rev. Henry Ward Beecher:

"To the Editor of the Brooklyn Eagle.—In a long and active life in Brooklyn it has rarely happened that the Eagle and myself have been in accord on questions of common concern to our fellow citizens. I am for this reason impelled to acknowledge the unsolicited confidence and regard of which the columns of the Eagle of late bear testimony. I have just returned to the city to learn that application has been made to Mrs. Victoria Woodhull for letters of mine supposed to contain information respecting certain infamous stories against me. I have no objection to have the Eagle state in any way it deems fit, that Mrs. Woodhull, or any other person or persons who may have letters of mine in their possession, have my cordial consent to publish them. In this connection, and at this time, I will only add that the stories and rumors which have for some time past been circulated about me, are grossly untrue, and I stamp them in general and in particular as utterly false.

Respectfully, HENRY WARD BEECHER.

"The confederacy of accusers can now have no excuse for not accepting this frank invitation to take all the world into their confidence. They can no longer dissemble resources which they have not. They must burrow in the earth or show their empty palms to the clear light of day. A man who has worn his life on his sleeve asks them to step to the front. They must do so, or forever after hold their peace, content if it can be got, with the contemptuous charity of a world too proud of the services of him they aperse to long remember those who would have made the destruction of his character the reconstruction of their own.

"Our gratification at this exact and opportune encounter of the case by Mr. Beecher is double in its causes. In it speaks the man with whom we have seldom agreed, except in an estimate of the value of character and in a common comprehension of the fairness and benevolence of the good people of this good city. There also remains this supreme satisfaction, that in laboring, though opponents, to do Mr. Beecher simple justice in this crises of calumny through which he has passed, we have held the public sentiment of Brooklyn not only firm to the right and true, but held it to them, as identified with the career of our most distinguished citizen—one of the few who shed on Brooklyn a lustre that advances her fame throughout the world, and from whom in history our city, for having had him, will derive a peculiar greatness. To few Brooklynites need this be said. For they intuitively, gratefully divine it so. But even those who have been hospitable to the slanders which may have had a mission of discipline though suffering in them, would, the day after success had crowned their efforts, feel themselves the most atrocious of moral assassins and the meanest of men. For that from which we saved even the enemies of Henry Ward Beecher, they should be thankful, and will live to say so if they better their present character, as we hope. The rest of Brooklyn which has stood with us in this war of character against calumny will require no further stimulus to make their happiness, as have been their labors, identical with our own."

COMMENTS.

Mr. Beecher says all stories and rumors that have ap-



peared involving him in the past few months are utterly false.

Does he refer to this:

"The position, however, of Mrs. Elizabeth Cady Stanton is quite different. At Lewiston, Maine, she undoubtedly 'denounced' Mrs. Woodhull's story, as the newspapers declared at the time; and Theodore Tilton holds a letter from her, in which she declines to stand in the precise attitude portrayed by Mrs. Woodhull. Yet an excellent lady, whose letter I have traced to its source, declared in the *Hartford Times* soon after Mrs. Stanton was interviewed in Maine, that she had 'charged Mr. Beecher, to parties residing in Philadelphia and known to the correspondent, with *very much the same offense* of which Mrs. Woodhull speaks.' This testimony is confirmed by Edward M. Davis, Esq., the disciple and son-in-law of the venerable Lucretia Mott, and by Mrs. Amelia Bloomer, who asserts that Mrs. Stanton whispered the scandal to her 'a year and a half ago,' and said 'the Woodhull knew all about it.' At Rochester, not long since, Mrs. Stanton publicly refused to deny *anything*; and last of all, she has recently sent to me, through a mutual friend, this word: 'ASSURE MR. CLARK THAT I CARE MORE FOR JUSTICE THAN FOR BEECHER.' Mrs. Stanton, in short, has been somewhat *perverted* by Woodhull and *denies the perversion*."

Or, perhaps, it is this:

THEODORE TILTON'S "TRUE STORY."

He asserts that, in the fall of 1870—Mrs. Tilton having just returned to her home from a watering-place—she was visited by Mr. Beecher; and that on this occasion the pastor of Plymouth Church unbridled his fiery passions, and besought of Mrs. Tilton the most intimate relationship accorded by her sex. Such warmth of pastoral attention was declined by Mrs. Tilton—not with the loud anger of ostentatious virtue, but with the mature sadness of common sense. The good lady was surprised, and the true wife reported the occurrence to her husband. Greatly angered and grieved, he requested her to make a memorandum of it. She did so; and I give her own words, literally, as they were written:

"Yesterday afternoon my friend and pastor, Henry Ward Beecher, solicited me to become *his wife in all the relations which that term implies*."

In his manuscript book Mr. Tilton comments, with some evidence of pride, upon the delicate and skillful manner in which Mr. Beecher's hideous overtures were here expressed. Mrs. Tilton's language is striking, and is apt to impress itself on the reader's memory.

Or is it to this:

THEODORE TILTON'S LETTER TO HIS 'COMPLAINING FRIEND.'

"One of the strangest epistles on record, and one which every careful reader was immediately obliged to record as a *negative confession of much that Mrs. Woodhull asserted*:"

"174 LIVINGSTONE ST., BROOKLYN, Dec. 27, 1872.

"My *Complaining Friend*—Thanks for your good letter of bad advice. You say, 'How easy to give the lie to the wicked story and thus end it forever.' But stop and consider. The story is a whole library of statements—a hundred or more—and it would be strange if some of them were not correct, though I doubt if any are. To give a general denial to such an encyclopædia of assertions would be as vague and irrelevant as to take up the *Police Gazette*, with its twenty-four pages of illustrations, and say, 'This is all a lie.' So extensive a libel requires (if answered at all) a special denial of its several parts; and furthermore, it requires, in this particular case, not only a denial of things misstated, but a truthful explanation of other things that remain unstated and in mystery. In other words, the false story (if met at all) should be confronted and confounded by the true one. Now, my friend, you urge me to speak; but when the truth is a sword, God's mercy sometimes commands it sheathed. If you think I do not burn to defend my wife and little ones, you know not the fiery spirit within me. But my wife's heart is more a fountain of charity, and quenches all resentments. She says: 'Let there be no suffering save to ourselves alone,' and forbids a vindication to the injury of others. From the beginning she has stood, with her hand on my lips, saying, 'Hush!' So when you prompt me to speak for her, you countervail her more Christian mandate of silence. Moreover, after all, the chief victim of the public disrepute is myself alone; and so long as this is happily the case, I shall try, with patience, to keep my answer within my own breast, lest it shoot forth like a thunderbolt through other hearts."

"Yours, truly,

THEODORE TILTON."

And if not, this:

Some eight months after the commencement of the Beecher-Tilton differences, an investigation and a storm were thought to be brooding over Plymouth Church; and Mr. Beecher, fearing that Mrs. Tilton's memorandum (which he had heard of) might be brought to light, made bold to visit her in Mr. Tilton's absence. Although informed that she was sick in bed, he insisted on seeing her, and was finally admitted to her room. Mr. Tilton's "true story" declares that the great preacher drew a doleful picture of his troubles. He pleaded with Mrs. Tilton that he was on the brink of ruin, and that she alone could save him. Mrs. Tilton finally sat up in bed, with book and paper in hand, and wrote at Mr. Beecher's dictation a few lines, the point of which is that in all his intercourse with her he "had conducted himself as a gentleman and a Christian." Flushed with success, the Plymouth shepherd then pressed her to add

that the troublesome memorandum in Moulton's hands had been wrested from her when she was "ill," and in "an irresponsible condition." She gave an oral promise also, as Mr. Tilton adds, that she would not appear against Mr. Beecher in any coming investigation, unless her husband should move in the matter. In "the Woodhull's" scandal, she speaks of Mrs. Tilton's "sweet concessiveness." Much of it seems also evident in Mr. Tilton's "true story."

On Mr. Tilton's return home, Mrs. Tilton again told him what had happened. He assures the reader that he would now have borne the humility of his wife's merciful retraction, had it not been for the concluding portion, which apparently placed him in the position of having *compelled her to indite her first memorandum*. Mr. Tilton's proud spirit, outraged at the possibility of this appearance of vulgar malice on his part—or even blackmail itself—had recourse at once to his unflinching social strategist, Mr. Moulton. He urged Mr. Moulton to hasten to Mr. Beecher and force him to give up Mrs. Tilton's last paper.

Mr. Moulton went; and he had a long private conversation with his beloved pastor. He requested and insisted that the document should be given up. Among other things he reminded Mr. Beecher that the statement which he had just worried out of Mrs. Tilton was *false on its face*—as the lady was known to have been not "ill" and "in an irresponsible condition" when her original memorandum was made, but *uncommonly well*, as Mr. Beecher remembered—*she having just returned home from a summer resort*. Mr. Moulton further elucidated to his minister that Mrs. Tilton was now "ill" and in an "irresponsible condition," instead of on the former occasion.

Mr. Moulton's persuasions were not easily answered, though Mr. Beecher still held on to the paper. As the discussion sharpened, however, and Mr. Moulton evinced that he was not to be trifled with, Mr. Beecher finally asked him what he would do with the paper if it should be placed in his hands. "I will keep the first memorandum and this one together," said Mr. Moulton, "and thus prevent you and Tilton from harming each other."

The following is a rumor; perhaps it is to this:

This poor lady is said to have circulated, for many years, the most damaging reports against the character of her daughter, and against Mr. Beecher and Mr. Tilton. The earliest scandals concerning Mrs. Tilton and the Plymouth pastor are said to have proceeded from her. I must add, also, that a long time ago there were rumors, among the special acquaintances of the parties, that Mrs. Tilton was subject to the *hallucination* that some of Mr. Beecher's children were those of her own household.

Or does he include this?

BROOKLYN, June 1, 1871.

MR. HENRY C. BOWEN:

Sir—It was during the early part of the rebellion, if I recollect aright, when you first intimated to me that Rev. Henry Ward Beecher had committed acts of adultery for which, if you should expose him, he would be driven from his pulpit. From that time onward your references to this subject were frequent and always accompanied with the exhibition of deep-seated injury to your heart. In a letter which you addressed to me from Woodstock, June the 16th, 1863, referring to this subject, you said: "I sometimes feel that I must break silence; that I must no longer suffer as a *dumb man* and be made to bear a load of grief most unjustly. One word from me would make—a rebellion throughout Christendom, I had almost said, and you know it. You have just a bit of the evidence from the great volume in my possession. I am not pursuing a phantom, but solemnly brooding over an awful reality."

Subsequent to this letter and on frequent intervals, from this till now, you have repeated the statement that you could at any moment expel Henry Ward Beecher from Brooklyn. You have reiterated the same thing not only to me, but to others. Moreover, during the year just closed your letters on the subject were marked with more feeling than heretofore, and were not unfrequently coupled with your emphatic declaration, that Mr. Beecher ought not to be allowed occupy a public position as a Christian teacher and preacher.

On the 25th of December, 1870, at an interview in your house, at which Mr. Oliver Johnson and I were present, you spoke freely and indignantly against Mr. Beecher as an unsafe visitor in the families of his congregation. You alluded by name to a woman, now a widow, whose husband's death you did not doubt was hastened by his knowledge that Mr. Beecher had maintained with her an improper intimacy. As if to leave no doubt on the minds of either Mr. Johnson or myself, you informed us that Mr. Beecher had made to you a confession of guilt, and had, with tears, implored your forgiveness. After Mr. Johnson retired from this interview, you related to me the case of a woman, whom you said (as nearly as I can recollect your words) that "Mr. Beecher took her in his arms by force, threw down upon the sofa, accomplished upon her his deviltry, and left her \* \* \* During your recital of this tale you were filled with anger toward Mr. Beecher. You said, with terrible emphasis, that he ought not to remain a week longer in his pulpit."

Truly yours,

THEODORE TILTON.

And to what does this refer:

In the *Golden Age*, of April 19, Theodore expresses himself thus freely regarding Henry Ward, in noticing his last volume of sermons:

"These productions are for those who like them; and the

audience is large. But we have ceased to belong to it. In our opinion Mr. Beecher is really as radical as Dr. Chapin, Dr. Bellows, or Dean Stanley; but his sermons do not faithfully represent their author's advanced thought. Each successive Sunday's effort (reproduced in Monday's pamphlet) is simply the conventional clinging of his hands to creeds and dogmas from which his head and heart are turned almost wholly away. Without meaning to use a disparaging phrase, we know not how to characterize this sort of public behavior as anything short of *moral insincerity*. Certain it is that Mr. Beecher, during a few years past, has lost the hold over the Orthodox church which he once maintained, and has made no corresponding gain among the Liberal sects. He is an instance of a man who, seeking to *save his life, is losing it*. Long acknowledged as the most brilliant, popular preacher in the country—a compliment which nobody, not in any sect, begrudges him, but cheerfully pays—he is nevertheless, year by year, *declining in moral weight*, not only with the church but in the community at large. To think one thing and say *another*—to hold one philosophy in public and another in private—to offer one morality to the multitude and *keep another for one's self*—is a degradation to no man so much as to a minister, and a blot upon nothing so much as upon religion. Nevertheless there is so much in these pages showing that Mr. Beecher frequently forgets that he is a priest, and remembers that he is a man, and there are so many happy thoughts shooting like sunbeams through all he says, that he will always remain one of the noble specimens of what God can do in making a human being with a plentiful lack of conscience and courage, but with an overflowing fullness of fancy and wit."

"Moral insincerity;" "declining in moral weight;" "to think one thing and say another;" "to hold one philosophy in public and another in private;" "to offer one morality to the multitude and keep another for one's self;" "plentiful lack of conscience and courage!" This is plain talk, and we ask what more have we said of the great Plymouth orator, except to give facts to illustrate our points, mainly furnished us by Theodore himself—directly or indirectly? What does it all mean?

It may possibly be, however, that Mr. Beecher, when he made his sweeping denial, that he had in view the famous

COVENANT:

We three men, earnestly desiring to remove all causes of offense existing between us, real or fancied, and to make Christian reparation for injuries done or supposed to be done, and to efface the disturbed past, and to provide concord, good will and love for the future, do declare and covenant, each to the other, as follows:

I. I, Henry C. Bowen, having given credit, perhaps without due consideration, to tales and innuendoes affecting Henry Ward Beecher, and being influenced by them, as was natural to a man who receives impressions suddenly, to the extent of repeating them (guardedly, however, and within limitations, and not for the purpose of injuring him, but strictly in the confidence of consultation), now feel that therein I did him wrong. Therefore I disavow all the charges and imputations that have been attributed to me as having been by me made against Henry Ward Beecher, and I declare, fully and without reserve, that I know nothing which should prevent me from extending to him the most cordial friendship, confidence and Christian fellowship. And I expressly withdraw all the charges, imputations and innuendoes imputed as having been made and uttered by me, and set forth in a letter written by me to Theodore Tilton on the 1st of January, 1871 (a copy of which letter is hereto annexed), and I sincerely regret having made any imputations, charges, or innuendoes unfavorable to the Christian character of Mr. Beecher. And I covenant and promise that for all future time I will never, by word or deed, recur to, repeat, or allude to any or either of said charges, imputations and innuendoes.

II. And I, Theodore Tilton, do, of my free will and friendly spirit toward Henry Ward Beecher, hereby covenant and agree that I will never again repeat, by mouth or word or otherwise, any of the allegations, or imputations, or innuendoes, contained in my letters hereto annexed, or any other injurious imputations or allegations suggested by or growing out of these, and that I will never again bring up or hint at any difference or ground of complaint heretofore existing between the said Henry C. Bowen or myself, or the said Henry Ward Beecher.

III. I, Henry Ward Beecher, put the past for ever out of sight and out of memory. I deeply regret the causes for suspicion, jealousy and estrangement which have come between us. It is a joy for me to have my old regard for Henry C. Bowen and Theodore Tilton restored, and a happiness to me to resume the old relations of love, respect and reliance to each and both of them. If I have said anything injurious to the reputation of either, or have detracted from their standing and fame as Christian gentlemen and members of my church, I revoke it all, and heartily covenant to repair and reinstate them to the extent of my power.

(Signed)

H. C. BOWEN,

THEODORE TILTON,

H. W. BEECHER.

BROOKLYN, April 9, 1872.

But Mr. Bowen's self gratulation regarding the part he has played in this matter seems, to be of that sort known as sudden conversion. One would scarcely imagine, from reading these watery effusions by which he embraces Mr. Beecher's letter, that very nearly the same facts, published



in various form regarding Mr. Beecher, had been in type in the *Eagle* office as many as three times during the year preceding November 2. Nevertheless, this is no more strange than true.

Moreover, how does this gratulation comport with the fact as stated by Mr. Kinsella to many persons that, during the time in which he was firing hot shot into Mr. Beecher almost every day, that he came to his office, and "with tears on his cheek, begging him to respect his gray hairs and his twenty-five years services in Brooklyn."

Perhaps Mr. Kinsella may imagine that this is one of the rumors that Mr. Beecher stamps as "utterly false," but really, how one who knows so much of this case as the editor of the *Eagle*, could have written the "leader" of June 30, is a stretch of imagery for which we confess ourselves incapable; and we beg leave to recall him from the fanciful wandering from the main points, in which he indulges back to the real issue. Nobody of whom we have any knowledge has ever pretended to claim that Mr. Beecher's letters contained all the proofs required by Mr. Bowen, at this special juncture; and the "cordial consent" granted, is altogether too eagerly proffered; but we can scarcely credit it, that Mr. Beecher has been so hardly pressed as to be compelled to so small a resort as to attempt to divert the public attention from the real issue to that of the non-publication of Mr. Beecher's letters, in the reference to which all mention of other documentary evidence has been carefully avoided. The threatened investigation was a danger in his own camp that had to be met and squelched. A personal denial was the only alternative. It was made, and in our opinion it will prove the worst thing that has yet been done to save Mr. Beecher.

#### CLAIRVOYANCE.

Mrs. Clifford, Business and Medical Clairvoyant, 24 Myrtle avenue, Brooklyn, L. I., can be consulted in person or by letter upon the various affairs of life. Refers to Woodhull & Claflin.

#### SPIRIT OF THE PRESS.

[From the *Evening Journal*, Monday, June 30, 1873.]

##### WOODHULL-BEECHER-BOWEN.

One more chapter in the most extraordinary case, in which Mrs. Woodhull, Rev. Henry Ward Beecher, Bowen, of the *Independent*, and Tilton, of the *Golden Age* are, involved, was concluded Thursday. Mrs. Woodhull and her associates were acquitted in the trial on a charge of publishing and circulating obscene literature, by direction of the Judge of the U. S. Court, who said that the prosecution had no case. This is a righteous decision. The prosecution of Mrs. Woodhull was one under false pretenses from the outset. It was not really that anybody believed that she had published anything obscene that she was prosecuted, but because she had made most fearfully damaging charges against Rev. Henry Ward Beecher. This, and this only, was the real cause of the proceedings against her, as every sensible person at all cognizant of the case knows. She was most shamefully oppressed in the preliminary legal proceedings, both by demands for excessive bail and by imprisonment. We no not care whether her ideas and teachings are false or true, sound or unsound, she was fully entitled to all the privileges of any person accused, and these were for a long time denied to her. Now that the prosecution of Mrs. Woodhull has broken down, we may hope that Plymouth Church will take the steps which any other Christian church would have taken long ago in similar circumstances, to vindicate its pastor and clear itself of complicity in this scandal. Plymouth Church, as we said long since, cannot ignore this business. If it does, then it will forfeit the respect of all honest people and be rightly adjudged to be guilty of all Mrs. Woodhull and others have charged. There is no possibility of much longer dodging the issue. That church must act now or stand convicted and condemned as unworthy.

There is a very general concurrence of opinion, so far as the press is concerned, in reference to the unfortunate, in fact ruinous position in which Mr. Henry C. Bowen, of the *Independent*, now stands with reference to the Beecher Scandal. When he called on Mrs. Woodhull last week to seek her assistance, ostensibly in his own vindication, though Mrs. Woodhull declined to trust him, it was announced that he proposed to enter at once on that vindication. But nothing has been heard from him yet. We do not think any one was ever in a worse position than that he now occupies. The rather boastful editor of a very prominent religious newspaper, an officious and foremost member of Mr. Beecher's church, he now stands in the attitude of having first charged Mr. Beecher with atrocious immoralities, of having set Tilton on to repeat and urge these charges, of having kept silent when these charges first became public, of still maintaining that silence, never by so much as a single word having either retracted the charges or done anything to substantiate them. This would put him in a sufficiently bad attitude, but now we have more items to be added. He made a secret bargain with the man whom he had accused and also with the man whom he got to join him in making the accusations, to keep their knowledge to themselves, and never again to mention or allude to the matter; and now, on top of all that, he visits, in company with another prominent member of Plymouth Church, the woman who made public the charges which Bowen originally made, and asks her to furnish him with evidence to prove them. If all that does not make the most extraordinary case ever heard of, and put Mr. Bowen in the most unenviable position conceivable, then we don't know what facts or circumstances could make such a case or put any man in such a position. Meanwhile Plymouth Church shuts down all inquiry and fellowships all alike, whether

they are slanderers or slandered, false or true. And this caps the climax of this most amazing business.

[From the *Troy Press*, June 28, 1873.]

##### THE WOODHULL AND "OBSCENE LITERATURE."

TROY, N. Y., June 28, 1873.

MR. ANTHONY J. COMSTOCK, Y. M. C. A., Special Agent for the Suppression of Obscene Literature, New York City: The telegraphic reports of last evening inform the public that the two women—Woodhull and Claflin—whom you have been the ostensible means of prosecuting and persecuting during the last eight months for circulating "obscene literature," have been acquitted in court for that offense. Judge Blatchford's decision, however, does not touch the merits of the case, but is merely technical and of no consequence to the great principles involved. It was rendered not on the true ground that WOODHULL & CLAFLIN'S WEEKLY of November 2, 1873, is not obscene, but on the mere pettifogger's ground that the "act of 1872" against the sending of obscene literature through the United States mails "was not intended to include daily and weekly newspapers, although a statute has since been passed (in 1873) covering such publications;" but "as the indictment against Woodhull and Claflin was drawn up under the statute of 1872, the prosecution must consequently fail."

Now this decision, though a "smart dodge" in law, is, in morals, a contemptible fraud. Woodhull and Claflin may be bad people, but they have been entirely guiltless from the start of the beastly charge of "circulating obscene literature." They published a startling report—or rather two startling reports—of crime, and drew from such crime certain deductions in social ethics. I think that some of these deductions are very wrong and dangerous, and the reports, if false, were gross libels. But to imprison men or women, and to suppress journals, for this kind of work, would be to suppress the greatest protection against criminals that society can ever have—the knowledge of their crimes. It would also be to strangle all discussion of social questions, on which the whole progress of the world and the welfare of humanity now especially depend. Yet this damnable imposition upon a free country and the human race was undertaken eight months ago by the inner ring of Plymouth Church, for the sake of saving the reputation of one clerical debauchee. Of this ring and their shameless conspiracy you have been either the conscious tool or the unconscious cat's-paw. It has been through your work, at any rate, that Woodhull and Claflin were falsely arrested; that George Francis Train was held five months in the Tombs, and barely escaped a lunatic asylum, on a charge which the miserable New York Courts finally sneaked out of, beaten and disgraced, and it was through the same work that a virtual highway robbery was recently committed upon the news-stands of New York and Brooklyn, by snatching away from them a paper of my own—the *Thunderbolt*.

You and your Young Men's Crucifying Banditti have now finally sneaked behind a pitiful technicality to rob Woodhull and Claflin, and the whole nation, of real justice. You shall not escape by becoming a skunk. Judge Blatchford intimates that some statute of 1873 would include WOODHULL & CLAFLIN'S WEEKLY, of November 2, 1872, among obscene publications, which it would be criminal to place in the United States mail. If there is such a statute, I will violate it, in the name of truth and humanity (as I once violated the Fugitive-Slave Bill) until it is modified or repealed. A prison is the most honorable place in the land, while theological assassins can garrote liberty by such a law. I happen to have a copy of WOODHULL AND CLAFLIN'S WEEKLY containing the Beecher-Tilton Scandal now in my possession. I send it to you to-day, through the United States mail, and with it a copy of the *Thunderbolt*. You are thus afforded the opportunity to procure the arrest of somebody under "the statute of 1873." Suppose you do it at once!

Yours with anything but respect,

EDWARD H. G. CLARK.

What is to become of Beecher, Bowen & Co., now that Mrs. Woodhull is acquitted? It is currently reported that the company dare not enter into the merits of the case, and Anthony Comstock has failed to protect them by the United States law. Truly Plymouth Church is in trouble when it cannot hide its pastor behind its loyalty. Judge Blatchford should have seen to it that nothing in his rulings should so endanger his brothers. [This decision shows that it was not until 1875 that a United States mail was an antidote to an obscene female. It now remains to be seen whether Beecher & Co. will take it out in State law or prayer. We venture to say that to-day Plymouth rocks.]

[From the *Evening Telegram*, June 28.]

##### THE "OVERZEALOUS" COMSTOCK.

Postmaster James received a letter from the Postmaster-General, yesterday, sustaining his action in refusing to permit Anthony Comstock to attach letters addressed in initials to responsible firms. We should think that Mr. Comstock presumed a great deal when he attempted to stop a letter because the name was not written out. Take the newspaper business for example. Every body knows that very many letters are sent to newspaper offices which only have initials or numbers in the address, because they are in answer to advertisers who, though their business is perfectly legitimate, do not wish to parade their names in the papers. If one wishes to advertise rooms for rent, he or she would not generally give the name in the advertisement, but rather the street and number. To stop all letters that did not have the name written out in full would interfere with a hundred branches of business. Besides, who told Mr. Comstock that he had the right to dictate how people should address their letters. If they wish to take the chances of the letters getting to their destination, they can direct them, if they please, in Chinese, or they may use the multiplication table. Mr. C. is a little too anxious to discover obscene matter in the Post Office. If he wouldn't nose around so much he wouldn't smell so many bad odors. He reminds one of the story told during the war, in which complaint was made to

the commanding officer of a certain camp against his soldiers for bathing in a bay in full view of the house of the complainant and so shocking the ladies. It turned out that the bathers were a mile down the beach, and that it was impossible to see them without using a field glass.

[From the *Sun*, June 30.]

##### DISCREDITABLE TO THE DISTRICT ATTORNEY'S OFFICE.

Two women were arrested some time ago charged with an offense against the United States. They were confined in jail for a considerable number of days, and finally released on giving very heavy bail, which they obtained with difficulty.

Their business was broken up and they were put to much inconvenience and subjected to many indignities.

Finally, after the customary law's delay, they are placed at the bar for trial.

It proves next to impossible to obtain a jury. Day after day is spent in the process. At length, however, twelve men are found who take their oaths to try the case fairly.

The prosecution opens; it proceeds; it closes: then what?

Why then the learned Judge of the United States District Court, who presides at the trial, informs the accused that there is no occasion for them to introduce any evidence in their defense; that no case has been proved against them; and he instructs the jury to render a verdict of not guilty, which they immediately do without leaving their seats.

Now we say that in our judgment this is very discreditable to the United States District Attorney's office. It should have been ascertained before indicting and arresting these women whether any case was likely to be proven against them. In some cases, we admit, it is very difficult to determine in advance how the evidence will turn out on a trial; but we do not think that there was any impracticability in ascertaining all about it in this case.

For the wrong which has been done to these women they have no redress. The injury is irremediable.

The question of the character of the accused does not affect the quality of their persecution. If a person's character is even exceptionally bad, that furnishes no justification or excuse for doing toward him or her an act of injustice.

If they had committed any illegal act they should have been proceeded against for that illegal act, and not for something else. The law provides ample punishment for crime; but to punish a person—even by arrest and preliminary imprisonment, and holding to bail—when a little investigation would show that there is no chance of a conviction, is an act of official oppression, and should at least reflect discredit if not disgrace on the prosecuting officer who is guilty of it.

[From the *Evening Telegram*, June 28, 1873.]

##### QUITE ENOUGH.

Mrs. Woodhull and her sister were yesterday acquitted of the charges against them in the United States District Court, to the evident satisfaction of a good many of the people in the court room, and the as evident discomfiture of Mr. Comstock, the principal witness against them. It is now announced that it is the intention of the United States District Attorney to cause a new indictment to be found against the sisters and Colonel Blood. The public will hope not. They think that there has been quite enough of this prosecution, which has assumed the shape, if not the spirit, of persecution. Good citizens will condemn much of that which the recently accused have published in their paper, but even such citizens cannot shut their eyes to the seeming nature of the combination in the prosecution of this suit. Since the public have known of the visit to Mrs. Woodhull of certain prominent citizens, and the effort to gain certain documents from her, the opinion has quite largely prevailed that this thing had better stop. The trial has got to be a bore, and we are not sure but that the public regard the immaculate Comstock as something of the same pattern.

[From the *Evening (N. Y.) Telegram*, June 19.]

##### A DANGEROUS INNOVATION—THE PRACTICE OF THE UNITED STATES CIRCUIT COURT.

A somewhat curious and unhealthy innovation has recently been made in the practice of the United States Circuit Court of this District. The Constitution of the United States expressly provides that every citizen who is arrested on a warrant issued by a committing magistrate is entitled to a preliminary examination before that magistrate, which formality he can, of course, waive of his own volition, but to which he has an absolute and positive right, of which he cannot be deprived against his will. This wise provision is essential to the liberty of the citizen, and is not only to be found in the Constitution of the United States, but it is a maxim of all constitutional governments, that a subject against whom a criminal charge is made is entitled to a preliminary examination before a committing magistrate, and that the prosecuting officer must show probable cause of future action by a Grand Jury (if the offense be inside his jurisdiction) before the accused person be deprived of his liberty, or, in other words, committed for trial.

Recently, that is since the establishment of the new Criminal Term of the United States Circuit Court in this city, this provision has, in a few instances, been most flagrantly and outrageously violated. Several cases have lately occurred in which the presiding Judge of the Circuit Court ordered a United States Commissioner to issue his warrant for the arrest of certain persons. These people have been arrested and taken before the magistrate for examination, but almost before that formality had begun, the accused—for properly speaking they were not yet prisoners—are informed by a bench warrant from the judge that there is no further necessity for action on the part of the commissioner in the case, as they (the accused) had been indicted by the Grand Jury. We could point to numerous cases of late where this independent action has been taken by the Grand Jury after the accused had been taken before the committing magistrate and the preliminary examination had actually been



begun, and notoriously that of a man named Kendal, who was charged some days since with sending obscene matter through the United States mail.

Now, we may ask: Why that expense and trouble of a preliminary examination of an accused before a commissioner should be incurred, when the Grand Jury so frequently forestall his action by taking the case out of his hands? The liberty of the subject cannot be too zealously guarded in this free land. The committing magistrate is sworn to do his duty just as faithfully as the Grand Jury are to do theirs. Once a prisoner is arrested, on his warrant he is in safe custody, and there can be no earthly reason, since the Constitution gives the accused this privilege, why it should be taken away. The accused cannot call his witnesses before a Grand Jury, while he can before a committing magistrate; and only probable cause is required for indictment as well as committal. The accused, who can produce his witnesses before a commissioner, may be able to show to the magistrate that there is no probable cause upon which he can be held for trial; while by the Star Chamber proceeding of taking a case before the grand inquest, before whom none but the witnesses for the prosecution can appear, he is condemned to the ignominy of an indictment, and the delay, trouble and humiliation of a trial.

An hypothesis may be made, of course, in which this arbitrary proceeding is absolutely necessary. We have had such cases in the State courts; but the practice falls upon the public sense—in a word, it is not American. It is an insult to a committing magistrate to take a case out of his hands, once he has begun his examination. Let District-Attorney Bliss see to it that this dangerous custom does not become ingrafted on the practice of the United States Criminal Courts of New York.

[From the Independent, Morrison, Ill., June 14.]

Victoria C. Woodhull dropped dead of heart disease, last evening, at her house in New York city. Her notorious career as an advocate of woman's rights, her espousal and practice of the most abandoned doctrines of Free Love, and her shameless conduct of the weekly periodical she published, are familiar to the public. Her greatest notoriety of late years has been in connection with the charges against the Rev. Henry Ward Beecher, which she retailed so offensively and pertinaciously. Her death removes one of the greatest fomenters of that scandal.—*Chicago Tribune*.

If independent journalism is libeling women after they are dead, we predict it will never meet with much encouragement in this country. Bad and intolerant as society is, and unrelenting in its persecutions of those who rebel against its wicked customs and usages, there is yet an element of justice latent in its bosom that recoils at the stabbing of the reputations of its murdered victims in the grave. The little handful of dust, with the memories of the foibles and follies of the spirit that animated it, is generally permitted to rest in the grave. The editor of the *Tribune*, too cowardly to attack the living, pounces at the first opportunity upon the dead, and seeks a gratification of his instincts by devouring at one effort the reputation of Victoria C. Woodhull, accusing her of practicing the most abandoned doctrines of Free Love, and of "shameless conduct" in publishing her paper. The most abandoned practice of the *Tribune's* idea of Free Love is understood to mean "common prostitution," and this, every one that reads the advertising columns of the *Tribune* carefully, will understand. Then, when that paper declares that Mrs. Woodhull practiced the most abandoned doctrines of Free Love, it says to its readers that she was a common prostitute. Perhaps the editor of the *Tribune* knows more about this than the many respectable people in New York city, who have been intimately associated with her, not excepting Theodore Tilton (if he may be called respectable), Mrs. Lucretia Mott, Mrs. Stanton, Mrs. Davis, Mrs. Isabella Hooker, and others who have repeatedly borne testimony to her purity of character. There has never been any specific act charged against Mrs. Woodhull by any responsible person of immoral conduct; all the calumnies and slanders hurled at her have been on general principles, vague, indefinite and without responsibility. But now, when the *Tribune* supposed her dead, and therefore safe to libel and defame her character, it writes her obituary in the language we have quoted above. The *Tribune* most emphatically lies when it says "Her greatest notoriety of late years has been in connection with the charges against the Rev. Henry Ward Beecher." The name of Mrs. Woodhull has not, publicly at least, been connected with the Beecher scandal till within the last six months. That scandal was "offensively retailed" by Henry C. Bowen and Theodore Tilton before Mrs. Woodhull even went to New York; and she had a notoriety as an advocate of woman's rights, before any gentleman was made a custodian of the covenant. Mr. H. C. Bowen and not Mrs. Woodhull is one of the greatest fomenters of that scandal, and yet we do not hear him denounced; he is a respectable gentleman, the publisher of a respectable newspaper, representing the interests of the Republican party, and the money power of the nation, and therefore if he should die his death would be considered a great calamity to all the country, except Beecher and his precious lambs of Plymouth fold; but Mrs. Woodhull was an intelligent and most effective advocate of the rights of the people. Whatever judgment may be passed upon her free love theories, her ideas on the subject of financial and political reform were sound and logical. Of her free love doctrine we can only say it is good enough for us; let those who cannot govern themselves by the intellect and reason, be bound "by the cords of a man," if they want love like money, to pay a high interest, and to be an article of commerce like other commodities, let them have it so. Such a system they have got, and how beautifully it works! They marry for money and get divorced for money, and that makes business for ministers, editors and lawyers. Nevertheless we believe all love should be free love, all exchange of commodities, free exchange, all government free government, and all religion free religion, based on the law of justice and responsibility, and have an idea that in many respects Mrs. Woodhull's creed was similar. She had her follies and faults, and who of us has not?

She was a wronged and oppressed woman. Society sought to crush and destroy her, and she turned and fought it; it was an equal contest. There has never been a reformer, from the days of John the Baptist to the present time, but what was in danger of losing his or her head, or of being ostracised from society, and branded with the name of fool or madman, if that reformer had a head worth taking, or a reputation worth branding. He who attacks the wrongs of society, must never beg or ask for quarter; he must accept the situation. Reformers are not crucified now or burned at the stake; insane asylums are a more prolonged and exquisite means of torture. People with radical ideas are always dangerous to existing order of things; and for safety of society, and the perpetuation of old rotten institutions and organizations are often "shut up" by confinement in these institutions. But great wrongs cure themselves by the law of reaction. What cannot be endured will be cured by the operation of a law "not well understood." Mrs. Packard was sent to Jacksonville to reform the insane laws of the State of Illinois, enacted by insane legislators, at Springfield. No one ever supposed the law-makers insane; yet if we are to judge them by their works, how can they be regarded otherwise. Mrs. Packard was not an advocate of woman's rights, nor did she espouse or practice the doctrines of free love. She contended only for free thought and free expression. She strenuously argued against the right of divorce. Having married a brute who took advantage of the insane law of the State of Illinois to shut her up in an insane asylum and subject her to the temptations of a sensual and demoralized minion of authority, who by his own showing attacked her virtue by the most insidious of all arguments, "Servants obey your master," she nevertheless maintained her integrity and vindicated in the world's opinion, no doubt, the sacredness of that institution called marriage. Now suppose Mrs. Packard had yielded to Dr. McFarland's animal magnetism, for that is the only name we can find sufficiently expressive, for the purpose of instituting a reform in the Jacksonville institution, would Mrs. McFarland have been bound to consider her marriage a sacred institution. There never was a greater humbug, and we might say a more dangerous one, than the idea that the mere formula of marriage is a sacred institution, or that free love is some invention of the devil, and Mrs. Woodhull got up to demoralize Plymouth Church and overturn the foundation on which modern Christianity and sexual morality is based. But Mrs. W. is not yet dead, and may live to write the epitaph of the editor of the *Chicago Tribune* in the *WOODHULL & CLAFLIN WEEKLY*. If she does, she will not need to say his shameless conduct of the daily journal he edited is familiar to the public.

## MISCELLANEOUS.

(Entered according to Act of Congress, in the year 1873, by Cornelius Burling, in the office of Librarian of Congress at Washington.)

WHAT EVERY MAN, FEMALE AND MALE, AND PARTICULARLY EVERY LABORER, OUGHT TO KNOW.

### CHAPTER III.

#### WHAT GOVERNMENT IS.

Government has its root in force, and its endurance in the fear of force, and some men, and some beasts, resist force to the death, and are incapable of fear. Government has its root in reason; the reason of the beast, that fears bodily pains (privations or inflictions), for understanding is indifferent to bodily pains, and therefore ungovernable by reason that is fear of them. And first as to the government of the beast that is governable. The beast, is the creature of habit, and man has understanding, that is knowledge of the reason of the habit, and by force man practices on the beast and induces the beast to obey him, and force continues obedience, and continuance becomes habit, and habit is the second nature of a beast; and as man governs the beast that is governable, so he governs man that is governable; that is, man when he waives his understanding, man the mere creature of his reason, his habit; that is, man the beast.

Force is the root of all government; man subjects the beast by force; he ties the beast up in harness; by alternate coaxings and pats, threats and blows, he urges obedience. Resistance is followed by blows, obedience by ease from them. The beast in the power of man depends on him for food and shelter. The inability of the beast to overcome the force of man, and his dependence on man for his necessities of food and shelter, reason him into obedience.

Had the beast understanding, and speech, for the occasion he might state his case thus:

I can't get this bit out of my mouth, nor my head free of this head-stall, nor of these reins. I can't get out of these shafts, nor out of this harness. I can't get rid of this man, nor out of the reach of his whip. I have done all I could do, and it is all of no use. Resistance does but bring me blows, and I can stand them no longer. I am tired out. I want to go to the stable and rest, but I can't till this man chooses. I can go nowhere but as he chooses, and even if I got clear of this man some other one, would catch me and use me as this one is doing or bring me back to this one, and then I would get a beating for my pains. I can go no where but I will find a man to catch me and use me, and men to help him in the business.

Plainly, man makes us beasts very useful to him. All men are interested in this use. They have understanding to know their interest and speech to communicate together. Their interest, unites them against us. They are all against us. We poor beasts have not understanding to know our positions, nor speech to communicate together. There can be no concert of action among us. We can't help one another. My fellows can't help me. I alone cannot overcome all these men. I must submit or die.

I am getting hungry and want something to eat, but I can't get it till this man gives it to me. He has the stable, and the hay, and the corn, and the fields, and the grass, and

he has even the water. I can neither eat nor drink but as he chooses. I must submit or starve and die.

As the beast is situated with relation to man, so is man to his governors. These governors possess the entire earth, and, all that is on it—man and beast. As in the case of the beast there is no spot on the earth, that man can run to, but he will find a governor to take him, and use him, and tools and pimps of governors, to help them in the business.

The beast is helpless against man, because he has not understanding, and cannot act in concert with his fellows. Man is helpless, because his fellows, will not act in concert with him, because his fellows will not realize, that a people are made up of individuals, as the earth is made up of grains of sand and, the sea of drops of water; that the cause of the individual, is the cause of the people; that an injury done to the individual, is an injury done to the people—a precedent against the people; that the people can be enslaved, in the individual only, and can be defended in the individual only.

Governors govern the earth because they act together, and because the people do not—because the people put themselves on a level with the beast. The beast has not understanding, and so he cannot act in concert with his fellows. Man has understanding, but he does not use it in his own behalf. He puts it at the service of his governors, and they avail themselves of it, as a harness, and therewith hold him to their use as a beast. Each beast to be governed must be individually subjected—broken as the term is—and even then he can be governed only when actually in the harness, only when his body feels the bit, reins, etc.; but man uses his understanding to subject himself, and so saves his governors all this trouble.

Tyranny is like death, millions die every year, old and young, strong and feeble, with the notice of sickness, and without; yet no one thinks he is in danger; though the seemingly strong friend drop at his elbow—though each must admit that his time must some time come.

So man sees man, murdered, outraged, imprisoned, robbed by governors, and raises not a hand in his defense, like the beast, not realizing that, what can be done to one can be done to any—to all.

A farmer does not use his entire stock of beasts and fowls at once; he takes them as he wants them, and so does the tyrant.

Tyranny is like pestilence: it commences with the poor, but surely it creeps up to the rich.

When the individual falls, the seed is there; but the people heed it not. But when the entire mass is infected and the people fall in crowds, then action is taken. The people never act but when the people are attacked in bulk. They will not realize that the cause of the individual is the cause of the people. Hence pestilence, hence tyranny.

If a member of the body of an animal be hurt, the body feels the wrong as an injury to itself, and comes to the rescue and defends and resents.

If a people do not feel a wrong done to an individual, as a wrong done to a member, of themselves, as a body, and come to the rescue, and defend, and resent, then the people are not a body, for they want the essential element of a body—common feeling, common will. Then the people are but a mere collection of individuals, herd as beasts.

**A People.**—A nation, those who compose a community.

**A Community.**—The commonwealth, the body politic, those having a common interest.

**Herd.**—A number of beasts together.

Governors divide people into nations, and so keep them by force of armies of themselves, the people, antagonistic. The people of the earth have no antagonism. The proper division is into governors and people, for between governors and people there is a real antagonism, and the governors maintain the mastery by force of armies of the people themselves, and by the same force compel the people as antagonists to slaughter each other.

Government is the assertion of proprietorship. The government of a State is the argument—i. e., the logical assertion of the principle that the governor is the proprietor of the State, and of each and everything in the State, man and beast.

**To own.**—To possess, to claim, to hold by right.

**Owner.**—One (person) to whom anything belongs, a master, a rightful possessor, a proprietor.

**Ownership.**—Property, rightful possession, proprietorship. **To possess.**—To have as owner, to be master of, to enjoy or occupy actually.

**Possession.**—The state of owning or having in one's own hands, or power—property.

**Possessor.**—Owner, master, proprietor.

**Proprietor.**—A possessor in his own right, an owner in his own right, a master.

**Proprietorship.**—Ownership, mastery.

**Occupy.**—To possess, to keep, to take up.

**Occupancy.**—The act of taking possession.

**Occupant.**—He that takes possession of anything.

**Use.**—The act of employing anything to any purpose.

**User.**—One who uses.

**To rule.**—To govern, to control, to manage with power and authority.

**Rule.**—Government, mastery.

**Ruler.**—Governor, master.

**To master.**—To conquer, to overpower, to subdue, to rule to govern.

**Mastership.**—Dominion, rule, power, government.

**Master.**—Owner, proprietor with the idea of governing, a governor.

**Govern.**—To rule, to have the mastery, dominion, power of governing.

**Government.**—Dominion, power of governing.

**Governor.**—He that governs, rules, a master.

"The Creator is the rightful governor of all his creatures."

**Person.**—A man or woman, not a thing.

The Creator being almighty, having no governor, not being a subject, is a person. The Creator being the almighty, having no equal, is the person of the world; man being his subject is to him a thing.



Every person is a man or woman, but every man or woman is not a person. The English language does not permit property in persons, for by the term person is understood an individual of the nobility or gentry, *i. e.*, governors. The English language does permit property in men and women, for by the term man or woman a servant is understood, "like master, like man," "my man, my woman," etc. The property of the king in the subject is the corner-stone of that bulwark of liberty, the British Constitution. The king owns the subject, and the subject his cattle, wife, oxen, hogs, etc.; slaves all the way down. "Britons never shall be slaves, never, never, never," etc.

*Thing.*—Whatever is not a person.

*Chattel.*—A thing, any movable possession, any animate personal property, a subject, a slave, a beast, any inanimate personal property.

*Petrucio.*—But for my bonny Kate (his wife), she must with me. Nay, look not big, nor stamp, nor stare, nor fret, I will be master of what is mine own. She is my goods, my chattels; she is my house, my household stuff, my field, my barn, my house, my ox, my ass, my anything; and here she stands, touch her who dare; I bring my action."—*Shakespeare*.

*Subject.* Latin sub (under) jacio (to put) to govern.

*Subjection.*—The condition of being put under.—*Government*.

*Subject.*—The thing put under, one under the dominion or government of another; a corpse under the dissection of a surgeon.

The live subject, in the grasp of his governor, is as helpless as the dead one in the grasp of the surgeon. Governors burn up, chop up, hang, draw, quarter live subjects; and surgeons cut up dead ones. See history Roman Emperors, Popes, etc., English Kings, American witch burnings, etc.

The word subject involves the idea of a power to put under, and a thing to be put under. The idea of a power to put under involves a will, freedom of action, exemption from subjection, independence. Independence and subjection are thus conditions diametrically opposite. Independence is freedom, subjection is slavery.

Thus we see that a person is an individual man who, under the subjection of the Creator alone, has the sole exclusive possession, property, dominion, government, rule and power of his own body, and the actions and labor of it—one not the subject of another.

Government is subjection, and subjection at its imposition at once extinguishes all separate individual existence. The individual on subjection relatively to man no longer counts one of the subjects of the Creator, but his individuality, his personality, is sunk in the individuality, the personality of his proprietor, his governor. Thenceforth he is the mere possession, property, chattel; the mere thing of his proprietor, his governor. The individual, thenceforth, has no rights, for his rights that were, that is his body, and the actions and labor of it, on subjection, become at once the rights of his proprietor, his governor. To repeat; the individual, on subjection, becomes at once a subject, that is, a mere thing, and a thing can have no rights.

*Right.*—Property, pre-rogative, power—that which justly belongs to one (person).

Right is but another name for property—the right of a person is his property, and his property is his right—a power is a right and a property. And both power and right are but attributes of the person, personal qualities.

*Property.*—The thing possessed, possession held in one's own right. Rights of possession.

*Power.*—Command, authority, dominion, government, force.

*Pre-rogative.*—Latin, pre (before) rogo to (ask).

The prerogative of a person is simply the right to be first asked. It is the right of a proprietor, with regard to his property, that another cannot take it, or use it, without first asking the proprietor, *i. e.*, without his consent. It is the right of the king, as sole proprietor of the kingdom, with regard to the land of the kingdom, and all things thereon, *i. e.*, subjects, *i. e.*, man, beast, fish, fowl.

"The earth is the Lord's and all that thereon is."—*Psal.*

The kingdom is the king's and all that thereon is.

Possession, property, dominion, and government rule are synonyms; they signify the same thing, that is the occupancy and use of a thing. The question of the possession, property or dominion of a thing, is the question of the occupancy and use of the thing, by physical force. Occupancy and use, are physical facts, demonstrable by physical force alone. Such occupancy and use are the proprietorship, and government, of the thing, and such occupant and user is the proprietor and the governor of the thing, and the thing so occupied and used is in subjection, that is, it is the subject of such proprietorship and government, of such proprietor and governor; whether it be a state, a farm, a lot, a habitation or a coat, a man or a beast makes not the least difference; the occupant and user is the proprietor and governor and the thing used is in subjection to and the subject the thing of the proprietor and governor. It can be no more and it can be no less, for there is no inanimate particle of dirt on, or in, the earth that if it be named at all, does not compel to itself as designation, the dignity, of the title of a thing; nor does it make the least difference, whether that subjection, has been forced, by murder, maiming, cruelty, outrage, prisons or penalties, as in the case of the government of man, or by halters, and blows, and shafts, harness, bridle and bit, as in the case of the government of the beast. The proprietor of man thus governs him, and the proprietor of the beast thus governs him. Man is the subject of his governor, and the beast is the subject of his. One cannot get below subjection.

The governors of the earth are known by many different names. The governor of Turkey is named the Sultan; of France, the Emperor; of Great Britain, the King; of the United States, the President; of the State of New York, the Governor. Each governs through his subordinates, and each subordinate is the governor.

The comfortable living of an animal calls for shelter for the body more or less and food.

The beast when helplessly young is sheltered and fed by his progenitors, but thereafter he must shelter and feed himself; his clothing grows on him, and for his lair he can make shift of a cave, but for his food he must look to himself and the earth; he is incapable of being governed by principle, and so he cannot be governor and have a government; no, all beasts are equal; there are among them no distinctions of classes; no classes living by contrivance without labor; no governing class compelling their fellows to support them; no upper class shifting the load of their support on their fellows below; no, among beasts there is but the one class, the laboring class; all beasts are laborers alike, all are at the bottom, and at the bottom the weight rests. There one cannot compel another to support him; there one cannot shift his load on another; no, there each must support himself.

The understanding of man demonstrates to him, that the Creator in his scheme of creation, created each creature, for a certain performance, which he is insured, by endowing him with bodily powers equal thereto, and appetite and sense controlling him thereto.

That the Creator has expressed his will, for the government of the creature, in the appetite and sense that he has caused to control him; that the existence of each creature, depends on the satisfaction of his appetite, and that this earth on which the Creator has placed him, affords such satisfaction; that the earth is therefore, a provision of the Creator for the creature, and that each creature has so by the will of the Creator a natural inalienable right to such satisfaction.

That the fundamental requisite of such satisfaction is liberty.

And here realize, ye sons, brothers, husbands, fathers, who profess respect for your mothers, sisters, wives, daughters, that government is ownership, and denial of government denial of ownership; that the denial of government is the assertion of ownership, the assertion that the assessor is the owner. Man denies woman government, and by such denial he asserts that he owns woman. Government is force, and chivalrous man, the professor, asserts his ownership of woman by force. Government is force, and woman has no part in that force. No; the force is altogether of man, and so man, by force, keeps woman a dependent, a slave.

Now let man be truthful. Stop the professions, the lies, the hypocrisy, the thoughtlessness, and openly maintain that woman is not man, but an inferior being, and so not entitled to the right of manhood, that is self-government, independence, liberty; or else make good the professions; make them the truth, and give to woman self-government, independence, liberty. Let her have the disposition of her own body and the labor of it, for government is but the disposition of the body and the labor of it. And no longer let man live on the slave-labor of woman. Coming out of the dark, the sun staggers us; so, habituated to lies, the truth staggers us. But we have got to get used to the truth; we have got to speak the truth, to act the truth, or continue slaves. Use your understanding, look around, as Carlyle says, see the condition of woman is the condition of man. Man is of woman and not woman of man. Woman, the mother, sister, wife, makes the man; and as she is, so is he—educated, moral, free, or trained, immoral, degraded. Man is a slave because he has made a slave of woman. Now let him free woman and himself.

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein."—*Psal.*

"What is man that thou art mindful of him; thou madest him (female and male) to have dominion over the works of thy hands; thou hast put all things under his feet; sheep and oxen and the beasts of the field, the fowl of the air and the fish of the sea."—*Psal.*

"He gave us only over beast, fish and fowl domination absolute; that right we hold by his donation; but man over man he made not Lord."—*Milton*.

*Dominion* (Latin) *dominatio*.—A gift. Thus the Creator is the sole proprietor and supreme governor of the earth and of all that thereon is, man, beast, fish, fowl; man, beast, fish, fowl are his subjects.

"As for man his days are as grass, as a flower of the field so he flourisheth, for the wind passeth over it and it is gone, and the place thereof shall know it no more."—*Psal.*

"As he came forth of his mother's womb, naked shall he return to go as he came."—*Sec.*

Each individual man alike has thus by gift of the Creator, the great proprietor, the earth and all that thereon is, beast, fish, fowl, for his use for the term of that life "which is as the grass or the flower." For that term he may crawl over the earth consuming as he crawls, as a worm crawls over a leaf consuming as he crawls.

Some animals feed on vegetable matter only, and some feed on others. The first are named the herbi-vori, and the last the carnivori.

Herbi-vori-herbi, from herba, Latin, an herb.

Carni-vori-carni, from Caro, Latin, flesh.

Carni-vori-vori, from voro, Latin, to devour.

*Prey.*—Something to be devoured; something to be seized; food gotten by violence; wealth or property gotten by violence; fraud; plunder.

*To prey.*—To feed by violence; to take; to get by violence; by fraud; to plunder; to rob.

An animal of prey is an animal that lives on other animals.

"There be men of prey as well as beasts and birds of prey."

—*L'Estrange*.

The Creator has sorted bestiality by natures, and has fixed each nature with a certain invariable force of bodily powers and weapons.

These natures are all represented in man, and, as they prevail, he butts and kicks like the herbivori, tears with paws and teeth, like the carnivori, and, like himself alone, pummels with his fists and gouges with his hands.

All other animals have their natural food ready to their use. Man cannot feed on herbs as the herbivori, nor on raw flesh as the carnivori. All other animals are clothed by na-

ture. Man is naked. All other animals are armed by nature. Man is defenseless. All other carnivori have a physical capacity for the taking of their prey. Man is physically incapable of taking his. He is thus, of all animals, the helpless one. Helpless to feed, clothe or defend himself. But nature has relieved his helplessness with a capacity for contrivance. He can contrive wherewithal to provide for himself.

*Contrivance.*—The act of contriving, the thing contrived.

"There is no work impossible to these contrivances."

A conceit, a plot, an artifice.

"There might be a feint—a contrivance in the matter to draw him into some secret ambush."

*To contrive.*—To form a design, to plan, to scheme, to plot.

Contrivances there are which are not included in this definition, as mechanical inventions, etc., realities, experiences, truths, principles.

The beast satisfies his nature, for violence, with his body; the beast human does the same. As the one butts, kicks, tears, so does the other. As human nature creeps in contrivance is used—deadly weapons, etc., or the work is done by deputy (ruffians, poison, etc.). The beast, as his nature craves, and as he can, gratifies himself—he takes and uses, the beast human does the same, and is the ravisher, the highwayman, the thief, etc. As human nature creeps in he gratifies himself by contrivance, fraud, lies, and is the seducer, the cheat.

Of the carnivori there are those named the omnivori.

Omnivori from omnis (Latin) all.

Vori from voro (Latin) to devour.

The omnivori are thus the devour-alls—scavengers—as men, hogs, rats.

Men, not governed by principle, are mere omnivori—grovelers, devouring indifferently, as custom permits, and as they can, all others and each other.

*Anthropophagi.*—Man-eaters, cannibals.

Of the human population of the earth, about two millions are cannibals. The savage devours his fellow, as the beast devours him—bodily. Civilized man devours his fellow as the laborer, devouring the fruits of his labor, while the laborer starves. The human population of the earth may be divided into governors and laborers.

The satisfaction of the appetite of the beast (carnivori) involves the use, of strategy and force, to take his prey. The study, and use, of strategy and force, is his sole employment; to take life, is with him a mania; he is a maniac, raging for life, guileful and ferocious.

The satisfaction of the instinct of man, to govern, involves the use of contrivances; with those in whom this instinct predominates, the study and use of contrivance, is the absorbing employment; to govern is with them a mania; they are maniacs, raging for power, indifferent to understanding, truth or charity.

This mania is known as ambition.

*Ambition.*—The desire of something higher than is possessed at present.

*Avarice.*—Covetousness, insatiable desire.

*Covetousness.*—Insatiable desire, avarice.

Ambition, avarice, covetousness are synonyms, for insatiable desire.

The beast is a makeshift; he works but as necessity compels. The bee, uninterfered with, builds his hive and then lays in his store. Man covets the store, observes the bee, contrives the hive, and thenceforth the bee labors for man. So those men, who are by nature anthropophagi contrive government for their beastly makeshift fellows.

The Anthropophagi have, from time immemorial, governed the earth. In different parts of the earth and in different ages they have been known by different names; but they are all the same breed, and in substance, preach the same thing. In the country and time of Jesus Christ they were known as the Chief Priests, Scribes and Pharisees; in our country, and time, they are known as the politicians; and for a description of these Anthropophagi, the Chief Priests, Scribes and Pharisees, the politicians, let the reader take the words of Jesus Christ, the twenty-third chapter of Matthew, and if, after reading that description, he is curious to know why such wretches govern the earth, then let him take satisfaction for his curiosity in the further words of Christ, the fifteenth chapter of Matthew.

NEW YORK, June 29, 1873.

The chap sending this bit of inspiration must have secreted himself under the sofa.

It was handed to me by a little ink-bespattered vagabond, who refused all information as to the author, except a desire that your WEEKLY should publish, and credit a printer's devil from Brooklyn.

P. S.—If obscene you are excused from publishing.

Charlotte Brontë was so overcome by Rachel's inspired acting, that an attempt at criticism ended in an outburst of "She is a devil." A gentleman present at the recent Woodhull-Bowen Conference, who has seen and heard Rachel, says if Brontë could have listened to Woodhull's denunciation of the Puritan conspirators, must have said, "Victoria 'beats the devil.'" "She is an angel of truth."

Stowe, Vt., June 26, 1873.

The undersigned petition the United States Congress to annul the law passed at the last session of said Congress, which allows increased salaries to the United States officers, and to pass a law to "pay back" the extra salary provided in first said law by deducting it, after the above increased salary and "back-pay" act is made void, from the salaries of those who will have received it. The difference may seem little between "pay back" and "back pay;" but the former in this case is financially better for the common people.

R. C. PAUL.

E. L. M. PAUL.

PHEBE PAUL.







## FLOWERS AND RUSTIC WORK.

Flowers are one of the few things in life that bring us unmixed pleasure. They are the most innocent tribute of courtesy or affection, as acceptable in the day of feasting as in the house of mourning. Florists are thus in a sense public benefactors. Hodgson, at No. 403 Fifth avenue, from among the palaces takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets.

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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