

WOODHULL & CLAFLIN'S WEEKLY.

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BREAKING THE WAY FOR FUTURE GENERATIONS.

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FORGIVENESS NOT A MASCULINE VIRTUE.

OIL CITY, PA., Feb. 20, 1875.

Dear Weekly—Very little attention is paid by the papers to the judicial desire of that "high court of justice" now being held in the tortured city of Brooklyn; for the "respectable" press of the country teems daily with leaders, in all the extravagance of double-leaded lines, expressing decided opinions concerning the great trial of reputations.

Last week I was much amused over one from the Pittsburgh *Daily Dispatch*. Its general view of the case, as it now stands, or rather as it then stood, I thought quite logical. But the amusing part of it was its merciless condemnation of, and contempt for, Theodore Tilton because he had condoned his wife's fault. There is where the "galled jade" is sure to win. Not a worldly-minded masculine in all our sanctified social system but comes down with a crushing heel of utter and uncompromising condemnation on a brother masculine who takes such a leap across the dismal gulf of worldliness, and approaches so near the footsteps of the Master he professes to follow, as to forgive the wife of his bosom for infidelity to his own carnal rights under social law.

Men who are the least bound by stringent rules themselves, who make the most of their immunities, and take all the large license society winks at in the case of a man, are the most exacting of the law in the case of a woman found infringing it. Those men who have no shadow of a right to cast the first stone because of sinlessness, are the very men who cry out the loudest when one man in ten thousand has the magnanimity to condone the social sin in the woman he has loved.

Men who are in the habit of visiting brothels when absent from their legal minister to lust, are the first to pistol another man for trespassing on their "sacred rights." I'm not reflecting upon the writer of the above editorial, but if the coat fits, as in ninety-nine cases in a hundred it will, I bid him wear it.

Not long since I overheard a conversation of some gentlemen who had been *Grand Worthy Patriarchs* or *Resplendent Chief Cardinals* of the ancient order of Sons of Malta. They were living o'er again those days so rich in fun and friskiness; and, among other things, they recalled how the wretched candidates were wheedled out of the secrets of their lives, and it was decided that not a man of them had stood firm in denial of having "departed" from strict virtuousness!

There is a record for you! No matter how I heard it. I did hear it, and I did not employ any base means to hear it, either. But in regard to the inviolable sanctity of our sacred social system, I will keep eyes and ears open, and make a note of all that transpires. Doubtless there is not a living relict of that "Ancient Order of Sons of Malta" to-day but, if unmarried, holds like grim death to his social right of demanding a pure and innocent girl in wedlock; and, if married already, he doubtless thinks Theodore Tilton a milk-sop, if not worse, for having lived with Elizabeth as his wife after he found out she had "departed." What if Tilton himself had "departed," which I haven't a doubt in my mind he had, before he suspected his wife! O, that's another thing! Methinks that were to question too curiously—unless the worthy Sons of Malta desired to derive some "sport" from the admission of the distressed candidate.

But a lodge-room of the defunct Sons of Malta is not the committee room of Plymouth Church, neither is it a high court of justice in the great moral city of Brooklyn; neither is it the columns of an immaculate daily paper. According to the showing of members, who had been there, a lodge-room of that ghostly and midnight-prowling order was a place where all the men were together in the same old boat, and "a fellow feeling makes us wondrous kind."

There is no doubt of the existence of considerable "fellow-feeling" in Plymouth Church, and in that court-room in Brooklyn, as also in editorial sanctums all over the country. But "how we apples do swim!" when it is a neighbor's ox that has been gored, and a learned judge sits in solemn state "ruling out" all evidence that might tend to convict third parties. What an amount of pent-up virtuousness and social sanctity is seething and boiling, not only in Brooklyn, according to the high tone of "learned counsel" on both sides, but all over the country, by the showing of innocent editors!

Evidently men take *carte blanche* to think themselves pure till they are found out. And as long as they can keep one woman exclusive to their individual use on their return from fresh fields and pastures new, so long they are bound to

manufacture whole streams of legal eloquence about the "sanctity of our marriage laws," and the "inviolability of home," at least on the feminine side. It suits a man to a nicety to maintain the social order for his wife, while he is not bound at all by its rules, if he will only be sharp enough to keep from getting found out. That's the point! But even if they do get found out, does Mrs. Grundy ostracise them? Do immaculate editors abuse their wives for living with them afterward? Not at all! 'Tis the province of womanhood to condone that sin in husbands—if it were not, what a howling wilderness of "desolated homes" and "shattered household idols" this social scene would present.

Why, I once picked up a copy of the New York *Ledger*, not to edify my understanding, but to pass away the time, and I saw in the "Answers to Correspondents" some advice to an abused and neglected wife to "rest her soul in patience, keep the hearth bright, and do all in her power to win her recreant lord back to his allegiance, and, if in time she did not succeed, she would have the consolation of knowing she had done her wifely and womanly duty."

That's the kind of sop men in "respectable" positions dish up for women, and the average feminine stomach doesn't object to it, so used are women to the inequalities of male and female social status. But only let a man condone a lapse from virtue, as virtue is commonly understood, in a woman, and lo! the whole pack of licentious hounds are on his track. If there is no hope here for the man who, in the face of social dragons, has the sublime moral courage to forgive his wife's infidelity, what hope is there at the judgment for those men who accept a worldly immunity to freely commit that which in a woman is social destruction?

I wonder if, in the Judgment Day, the "initiated will have to beat drums and crash cymbals to drown the noise of levity in the ranks when the worthy candidate for immortal bliss is brought to confess that he has "departed." "Let it be recorded!" "The worthy candidate has departed!" "No levity, brethren!" Sound the drums and the cymbals!"

O! what a farce we play in the name of virtue! What high tragedy in the name of sanctity! What a miserable carnival of social blue lights, and sheet-iron thunder, masks and faces; whitened sepulchres full of all manner of uncleanness and dead men's bones; debauched women in the name of the law, licentious men, disease and death stalking like grim shades in the midst of hypocrisy, deceit and double-dealing, and not one virtuous; no, not one. For fair Virtue is Nature's first-born daughter, and broken law—not social but natural—has debauched her sex and image till Nature hides her face in sight of her offspring. Knowledge of law, not ignorance, is innocence, and the fulfilment of the law is virtue. Then who shall boast? Know thou thyself, then dare to live in thine own light, and let the foul tongues wag. A long life and a pure life to those who wisely study the needs of their nature, and permit no stupid law of man to either defraud or debauch them. We will trust that soul alone with the infinite that rules its earth-life by its own highest convictions, and eats the fruit of knowledge as it is gathered ripe from the tree. Only, in God's name, stand to the truth when it is out, and not insult the higher law by going back on it for a mess of Mrs. Grundy's foul pottage. Who has feasted upon apples of gold in pictures of silver is viler than the dog that returns to his vomit, if he go back to wallow in the mud of so-called social sanctity for the sake of the applause of unredeemed men.

HELEN NASH.

A NATURAL WOMAN.

I wish you could have seen her as she stood before me, in the majesty of her mother nature, with her pretty, healthful, little daughter, and gave utterance to the following:

"My husband and I were truly and spiritually attracted, and how happy I am to be the mother of these darling children under harmonious conditions. My neighbors think I talk so strangely when I say I love to give birth to children, and that my husband and I take much more pains in preparing proper conditions to conceive, gestate and give birth to our children than we do in raising a crop of wheat."

Now, this woman is a good Methodist, and frightened at the idea of being classified with come-outers and radical reformers, so I felt moved to thus interrogate her:

"Your love flows freely toward your husband?"

"Yes."

"Otherwise you could not hold conjugal relations with him?"

"No."

"Then you are a free lover?"

"What!"

"As the love of your womanhood is sacred, do you not consider it the right of every woman to seek loving relations?"

"Yes."

"If you found a sister woman in a false, unhappy union, would you not say to her break the yoke?"

"Yes!"

"Loving your husband as you do, you would not leave him if all the marriage laws were repealed?"

"What! No."

"Then you and Victoria C. Woodhull exactly agree!"

"What?"

She donned her hat and left for home, there to reflect upon her intention to embrace the first opportunity of hearing Victoria.

I am here reminded of an expression of another lady member of an orthodox church: "Well, Mrs. Livermore is coming to talk to us 'About Husbands.' She can't tell us anything about husbands but what we know already. If she was going to talk on the live issues of the day, I would go and hear her."

It is thus plain that some of our church-going sisters do not consider husbands, according to the popular idea, *live issues*.

I send you these little items, dear WEEKLY, because they are encouraging. The age is moving onward toward a ripening womanhood, even amid orthodoxy. Conservative Spiritualists must arouse or be left in the lurch. Victoria is every day finding humanity coming forth to her in appreciation and gratitude.

SADA BAILEY.

SALEM, Ohio, Feb. 7, 1875.

[From the New York Sun.]

BILL KING'S PIOUS GAME.

RUNNING A NEWSPAPER ON A RELIGIOUS BASIS.

To the Editor of the Sun:

SIR—In the Sun of February 6 you quote our Bill on the Beecher scandal as follows:

"Ah, I'm afraid it is a very bad business. Now, I sometimes swear, and occasionally drink whisky, and I may even now and then do other things that are not quite right; but I tell you that I am very sorry for this Brooklyn scandal, especially on account of the harm it will do to the cause of religion."

Now, sir, there's just where you struck pay gravel. We know Bill out here, and we know that morality and religion is Bill's strongest suit. That is why we elected him to Congress. You see, Bill has got a good face, and them that ain't used to it can't tell what he holds. And Bill is always ready to ante and pass the buck—that's the subscription paper—and whenever religion turns up, why Bill just bets his—I was going to say bottom dollar, but on reflection I won't—he just gives his note at ninety days for any amount. You see no common kind of a player can afford to put up greenbacks against that. And so Bill goes down to Washington and just rakes down the pool, and then he brings home the spoons, and we all have a finger in the divide. Well, this went on for a good many years, and Bill continued to render it sultry for the Philistines, and never had to show his hand till Irwin went back on him.

Now, to show you how strong a religious game Bill plays, I just call your attention to a neat little thing he did here last year. Bill owned the *Tribune* of our town, and Croffut (that's Peleg Wales) slung ink for him. Peleg is a little shaky on his theology, and Bill hasn't preached a great deal since he left the Methodist ministry for the wildcat insurance biz, and so we orthodox fellows thought the thing didn't look just right, considering that Bill was going to be a candidate. Besides that, there was some danger that another paper—square orthodox—would startup and give the *Tribune* a hard rub. So we just told Bill we were afraid his religion was getting a little down at the heel. The upshot of the matter was that Bill had a talk with Peleg, and said to him, said he, "Croffut, I'll be damned if this sheet isn't hereafter run on a religious basis."

But even that didn't quite satisfy some of the religious folks—a precious hard lot to manage, some of our preachers are. So Bill watched his chance.

It wasn't long before Vic Woodhull came around lecturing, and all the Legislature at St. Paul went to hear her, and—

Mrs. Livermore

well, you know, there is a good deal of human nature in a Senator after all. The *Tribune* (Bill's paper) printed her advertisement and called her a bad egg and all that. So of course everybody wanted to know how it was himself, and went to the lecture. Bill was all ready, and as soon as *Vic* paid her advertising, down he pounced on Peleg with this letter, and Peleg had to print it:

"WASHINGTON, Feb. 19, 1874.

"To the Editor of the *Minneapolis Tribune*:

"Nothing can be more unpleasant to the writer than to publicly dissent from the editorial expressions and management of the *Tribune*. But a sense of personal as well as public duty impels him to say that the recent admission of the notorious and disreputable 'Woodhull' into the editorial and advertising columns of the *Tribune* is most mortifying and humiliating to him. That these parties, so notoriously indecent and blasphemous in their publicly proclaimed sentiments, should have been allowed to throw their vile poison out upon the community through the columns of the *Tribune* is to him a source of deep regret.

"In advertising for and noticing editorially the advent and doings of the parties referred to, the editor and business manager of the *Tribune* followed, as the writer is well aware, journalistic custom and usage, and violated no law of generally accepted newspaper practice and etiquette. But whatever common usage may establish in such matters, or however much money may be brought to the coffers of the *Tribune* by that class of advertising, the undersigned prefers that the paper shall on all such questions pursue the more exceptional policy of excluding this class of matter both from its business and editorial columns, a policy which he trusts may be rigidly adhered to in the future. W. S. K."

That fetched 'em. It was just Bill's regular little old game, and after that wasn't a P. R. (P. R. stands for Pine Ring out here) deacon in our church who had divided spoons with Bill for the last ten years, but just came right out flat-footed for him, because we all knew now that Bill was sound on the great moral goose. And all our boys who hold some of the eight million North Pacific that Bill got in the big divide, and all the rest that expected individually that big contract in the next big divide—and that included pretty nearly all of us, as we have since found out—and every fellow that Bill was going to help into the United States Senate this winter in place of Ramsay—and that made a clean sweep of the field—went in for Bill hot and heavy, and among us all we scooped Averill and boosted Bill in. But it was a tough old job and cost us a pile; and now for that Irwin to go back on Bill and us in that way, is rough—mighty rough! It's what I call a regular hog game, after Bill's coming out square as he did on the high moral.

And now, sir, won't you publish Bill's letter, so as to show Mister Dawes and them other fellows that Bill is on the square? and if we can work this thing through, and Bill gets his seat in Congress and gets the subsidy for us, why, it will all be right. Bill will give his note for ninety days rather than not have every good man chip in with us.

Yours, etc.,

P. R. STRIKER.

MINNEAPOLIS, Minn., Feb. 10, 1875.

HARD TIMES.

Bonamy Price's conundrum: "What is a bank and what do they do there?" is one of those standing riddles that never result in a satisfactory answer. And to-day the muddle is even worse than in the good old times of wild-cat banks, based on hard money, to which delightful Egyptian flesh pots we are now trying so hard to return. Then it was understood, plain and above board, that a bank issued its own notes to ever so many times the amount of its capital, and, of course, whenever called upon to redeem, the thing collapsed. That is what is called gold basis. Our national banks are on a different basis. They borrow of the government (*i. e.* of the people) something over 350 millions of dollars without interest, but get paid interest on the securities they deposit for the loan out of the taxes paid into the Public Treasury. That is probably the reason they are called "national" banks.

There has not been any special failure of any of our staple crops, yet there is one universal complaint of hard times and scarcity of money. Money is not scarce. It is plenty with stock-brokers, bankers, and non-producing money manipulators, and it is only scarce with such people as mechanics, manufacturers, farmers and working people generally. But since these "hard times" are not brought about by natural, or what some people are pleased to call "providential" causes, they must be traceable to forced or artificial causes. The most tangible of these is right at hand, and yet but a small minority of the people appear to be aware of it. Under the present pan-handle national bank arrangement the people must continually become poorer, and to clinch the nail into the national coffin we cling to the theory that gold is the only real money that can be. In the meantime, while we are waiting for the return of the golden calf, we go on paying interest to our national banks on the money we lend to them, and go on whining about "hard times" which we ourselves create.—*The Critic, Burlington, Iowa.*

A LETTER FROM AUSTIN KENT TO A MAGDALENE.

STOCKHOLM, New York, March 1, 1875.

My dear Mrs. —: Thanks for your good, able and frank letter. Your faint hope shall be more than realized in my response. The old Puritan here extends to the "Magdalene" the open heart and hand of a brother. I gladly write your name on my book as a correspondent—I think the first who has confessed herself to me an unpopular prostitute. I am, no doubt, in correspondence with many popular prostitutes of both sexes. I never could see any difference in principle between the Protestant Preacher who asks and gets one or two thousand a year, or for a longer time, for doing all manner of priestly labor, and the Catholic Priest, who gets perhaps less money, by demanding pay for each separate job—such as the baptism of an infant, or making a prayer over its grave. One of the best women I know, in view of the poverty of her parents, married, at the age of seventeen, a man who is now

a rich tyrant. Of late marriages from such motives are the rule, not the exception. This I deeply regret. But I am not at all sure that all are to be blamed in such cases. I believe you have, as you say, meant to choose, and possibly you did choose, the least of the evils in your path, and I am glad to know that you are in good health, and have found life so far no worse; that it has been less bad than many in married life. I have suffered for my free thought and free speech. You for a more or less free conjugal life. We are both unpopular because in the minority. Some hundred years ago my free speech would have been considered worse than your free life. Now, I think it is not. Then I would have been burned alive. Both of us had a natural right to take the freedom we have. Both of us may have been unwise. If so, I do not yet see my folly, and you do not see yours. Now you ought to be the best judge as to the wisdom of your past course, and I as to the wisdom or folly of mine. I have no more right to stone you than you have to stone me.

I am glad to know that, though your life has been hard, you do not desire to change places with the popular prostitute. I wish all on your side of the house could say as much; but they cannot. I am still more rejoiced to know that the light you have gained through Mrs. Woodhull has given you hope, and even assurance of securing a far better future. May the Gods guide you in wisdom to that end.

I send you my photo. I will gladly accept yours to place by the side of one of the most respectable legal prostitutes in my album.

Fraternally,

AUSTIN KENT.

TWO PICTURES.

BEFORE MARRIAGE.

My Maggie, my beautiful darling,
Creep into my arms, my sweet,
Let me fold you again to my bosom,
So close I can hear your heart beat.
What! these little fingers been sewing?
One's pricked by the needle, I see;
These hands shall be kept from such labor
When once they are given to me.

All mine, little pet, I will shield you
From trouble and labor and care,
I will robe you like some fairy princess,
And jewels shall gleam in your hair.
Those slippers you gave me are perfect;
That dressing-gown fits to a T—
My darling, I wonder that Heaven
Should give such a treasure to me.

Eight—nine—ten—eleven! my precious,
Time flies so when I am with you;
It seems but a moment I've been here,
And now, must I say it?—Adieu!

AFTER MARRIAGE.

Oh, Mag! you are heavy—I'm tired;
Go sit in the rocker, I pray;
Your weight seems a hundred and ninety
When you plump down in that sort of way.
You had better be mending my coat sleeve;
I've spoken about it before,
And I want to finish this novel
And look at those bills from the store.

This dressing-gown fits like the dickens;
These slippers run down at the heel;
Strange, anything never looks decent;
I wish you could know how they feel.
What's this bill from Morgan's? Why, surely
It's not for another new dress?
Look here! I'll be bankrupt ere New Year,
Or your store bills will have to grow less.

Eight o'clock! Mag, sew on this button
As soon as you finish that sleeve.
Heigh ho! I'm so drowsily sleepy,
I'll pile off to bed, I believe.

—*The Plaindealer, Galesburg, Ills.*

WHAT AN ENEMY HAS DONE FOR YOU.

JAENESVILLE, Feb. 4, 1875.

One year ago a person who was in the habit of doing so, represented the editor of your paper to me as a terrible falsifier for her publication of the Beecher scandal of November, 1872. I had never read it and had never seen one of your papers, so I at once sent, or got a friend to send, some 20 miles and get that copy. After reading it I showed it to your enemy, and he, after reading it, acknowledged that he believed the story to be true.

This misrepresentation of you has resulted in more than fifty persons reading your publications—the *WEEKLY*, *The Elixir of Life*, *Scare Crows*, *Principles of Social Freedom* and *Tried as by Fire*. Your friend,

H.

[From the *Earlville Transcript*.]

THE MONEY QUESTION.

SHIPMENT OF SPECIE.

We have been taught to believe that when our gold and silver coin goes in unusual quantities to Europe that we are in a dangerous position. Let us look at this matter. We are producers of gold and silver; why should we not export these as well as our other productions? We are sending to Europe many of our products that are higher in price there than here, and are getting in return articles, generally of European production, for which there is demand in this country. We import wool, and sometimes get so much that the price here falls below the price there, and then the identical wool goes back, though this is not often the case.

The only production of ours that goes back and forth frequently is gold. When it goes to Europe in unusual quantities, as now, it is because some of the articles we have sold in Europe are lower in price there than here, their shipment is stopped and gold goes in their place. Now if we want to stop gold from going, reduce the price of oil or cotton, or some other exportable commodity, and gold will not as a general thing go. But then comes the question, Why stop it? Better send gold than wheat or cotton, for these we can use to eat or make us warm, neither of which gold will do.

But there is another question. As the articles we usually export are not up in price, why does gold go? Those who observe the drift of money matters can easily see the reason. Gold goes because our bonds are coming back, and they come back because our large moneyed institutions are investing a larger proportion than usual of their funds in Government bonds, and this fact grows out of a want of confidence in other securities. So far it is alarming to see our gold leaving us; it is the evidence of an unhealthy state of the money question.

Money men say "we do not only want to put our money where the principal is safe and the interest sure, but where we can get the principal any day." This is equal to loaning on demand, and when this comes to be the rule in loaning money, credit is gone. Without credit no new enterprise can be started, and many now in existence must wither. There is one great good arising from bonds coming home—the interest does not go out of the country. For notice, that in 1874 our exports exceeded our imports, and yet gold did not go down. It was solely because our bonds came back to balance the account. But there is another reason for a return of bonds than the one we have given. England cannot afford to let us have gold, nor will she as long as she can send our bonds to us. There are many millions held in Europe. This generation will not see "resumption," and for one I am glad of it.

E. M. DAVIS.

COMMUNITIES AND SETTLEMENTS.

Every true reformer must see that the present antagonistic system will never remove the evils which afflict society; therefore the sooner we commence to lay the foundation for a true social system, which shall be mutually beneficial to all, so that love, wisdom, justice and harmony may reign, the better. In the limited space of the *WEEKLY* I shall be obliged to condense my views; therefore I will only suggest a few thoughts on a plan in which I think all reformers may unite and work in harmony together, allowing every one their individual liberty to live up to their highest conception of what a true life should be; at the same time, never infringing upon the rights or liberty of others. The highest conception of happiness to any individual should be the realization and knowledge that all around were happy.

A progressive settlement should exclude all antagonism by establishing co-operative mills, stores, etc., for the mutual benefit of all, and the exchange of their products with each other without profits. Land should be set apart for a park for cultivation of a taste for ideality and beauty.

In the parks buildings should be erected, containing apartments for educational purposes, library, reading-rooms, lecture and chemical rooms, hall for amusements, etc. Around the park could be arranged dwellings—one part for the improved isolated dwellings; the second part for co-operative dwellings for any number of families that choose to unite for economy, having their workshops and farms in the rear. The third for those who wish to avail themselves of all the advantages of associated labor, by having unitary homes, workshops, farms, etc., conducted for the benefit of all the members. The amount of property each one puts in to be represented by shares of stock; each member being charged with what he obtains and credited for every hour's labor he performs.

And fourth, for those of the community who are fully satisfied that as soon as their arrangements are completed that six hours labor per day will not only provide all the necessities of life, but also the elegancies and refinements that will elevate and benefit humanity. As this has been fully demonstrated by the Shakers, Oneida and other communities that have grown wealthy, where is the necessity of cultivating selfishness any longer, which has produced all the poverty and crime with which society is now cursed?

The only way "to love our neighbors as ourselves" is to put our property in one common fund, and all receive according to their needs, all working for the good of each, and each one working for the good of all.

In view of the great Centennial celebration to be held in Philadelphia, now is a favorable time to commence near that city, as there will be an unusual demand for fruits and vegetables, and also for various kinds of manufactured articles, which will give employment to all the members.

Another reason why this would be a good location is that the Centennial will attract the socialists and lovers of liberty from all parts of the world to help on the grand movement.

All who desire to aid in this glorious work of the elevation and happiness of humanity will please state what branch of the settlement they prefer to commence in. If not suited, they can change to one they can harmonize with. Also, their age and occupation of themselves and families, and what amount of funds they are willing to invest, and induce their friends to do the same. Address with stamps.

GEO. D. HENCK.

1,204 CALLOWHILL ST., Phila., Pa.

WRITING of Talmage, a correspondent of the *Washington Herald* says: "This eminent divine and follower of the meek and lowly Galilean, having demolished the theatres, is now in full cry after the novel readers. When De Foe, Scott, Dickens and Thackeray have been publicly burned before a repentant generation the Reverend Doctor will probably go on to Washington to suppress the Botanical Garden and Lafayette square. Strange what a farce such clowns as Talmage, Fulton, and others of that stripe make of religion, and then wonder that people are irreligious. There are dark spots on the stage, as on all professions and vocations; but, mother of Moses! won't it bear a clean comparison with the clergy this year of our Lord 1875? Beecher, the Sacred Bull of these holy Brahmins, on trial for adultery, lying, and treachery; a Catholic priest arrested for embezzlement; a clergyman cuts his throat on being caught book stealing; Glendenning dismissed by his own Presbytery for seduction and bastardy; another driven out of a Pennsylvania town for an assault on a little girl; the 'Methodist party' in the Senate up for public sale. These be your gods, O Israel!"

N. Y. Graphic.

WEST BROOKFIELD, Vt., Feb. 10, 1875.

Dear Editor—Allow me the privilege of replying to Helen Nash's letter in the WEEKLY of Feb. 13th. I do greatly admire the skill and courage which she usually displays in the use of that sharp weapon of hers. There is danger, however, of cutting down buds of truth while clipping weeds of error, if one becomes reckless in the use of edged tools, as I think Helen did in her reply to Dr. Burns. She seemed to think that Dr. Burns and others like her, who had passed through the fiery furnace of experience, were necessarily disgusted with sexuality because they expressed disgust at what seemed to them to be misapplied sexuality. I saw nothing in Dr. Burns' letter that indicated disgust for the sexual. She expressed disgust for the fact that men loved woman more for her power to impart physical sexual pleasure than for anything else in her nature, and what woman of sentiment has not been disgusted at the thought, until her soul cried out in agony, "Give me manhood; more of spiritual manhood and less of animal desire." And it is not sexual death in her either, but dearth in him who fails to respond to the aspirations of her pure and spiritual love nature. I also confess that I feel disgust at the prevalent waste of the sexual, vital, life-giving elements of the soul. I believe their design was for growth in youth, for reproduction in manhood, and in later years for the upbuilding of the spiritual. Therefore any waste of these fluids for the sake of physical pleasure merely, without regard to the growth or unfoldment of the soul, is a destruction of the best gifts of life. These fluids need to be kept alive and active in the human system by contact with the opposite sex, so that magnetic currents can pass from one to the other, inspiring and invigorating them, but any contact which results in a waste of the vital fluids must be destructive to growth and life. God forbid that we separate the sexes, but angels help us to seek for the truth until we find it.

Inspiration, unless tested by reason and experience, is of little worth to us. I profess to be inspired, but stern realities, which grow every day more earnest and more emphatic, are my inspiration. No physiologist would ever think of applying to an epicure to learn what food was good for health and growth; but the delicate, sensitive stomach of the dyspeptic will quickly reject all improper food. Likewise the woman of experience and suffering (for suffering refines and purifies) in sexual matters, would be more likely to understand the truth in relation to the sexual than one in whom the physical prevailed.

Helen claims to have an ideal which she cannot obtain in this life—one that even Jesus of Nazareth could not, or did not, develop while here. I didn't know that he gave us his ideal of sexual life. He condemned the adultery of the people, even to that heart adultery which looked on a woman to lust after her. I think he didn't define what he meant by lust, but history tells us that the sexual instinct was predominant in that age of the world, and doubtless he meant to condemn the extravagant or undue use of that element. I should presume the reason he did not develop his sexual nature was for the same reason that many a lone, sensitive, starved, misunderstood woman of to-day (whom Helen and others call dead) does not, simply because he could not. There was no one pure enough in spirit for him to blend with. He said, "Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." Figuratively speaking, no soul broad enough and pure enough to rest in; for the broad, green earth could have received his physical head.

Yours for more light,

EMILY BRYANT.

NEW YORK, March 2, 1875.

Dear Mrs. Woodhull—Inclosed is \$5, to help in educating the people, that the old idea that woman must have a guardian to be respected in life, should be replaced with individual woman equal with man.

We—Fred., Lizzie, Adella, Harriet and I—feel ever grateful for your kind visit yesterday, and are well paid for our trip to this city.

Truly yours,

WM. DENSMORE.

BUSINESS-LIKE.

Booker, of Plymouth county, Iowa, was a widower of forty, and is a plodding, independent farmer. Booker is a man of business. But his wife died, and left him in a bad fix. He must have a housekeeper, and he had no time to fool away. He wanted a cheap article, too, so he resolved to marry one, and have her for good or bad, as she might turn out. He went to Sioux City, and called on an old friend, to whom he stated his desperate case. The friend told him where there was a large room full of sewing-girls, and thought he might take his pick of the lot. The idea pleased Booker. He went straight to the millinery establishment and told the conductress his pressing business. She was amused, and said: "There they are—take your pick." Booker went round among the beauties with a palpitating heart. He casually dropped, in answer to their inquiring glances, that he was looking for a housekeeper. One or two signified their willingness to do housework, and asked, "What wages?" Booker then explained that he was looking for a wife. That altered the case, and the girls reddened and warmed up to their work. Booker picked out the reddest one, and asked her if she would give him a moment's conversation in private. She blushing consented, and the two retired into a little back room. Only a few moments elapsed when the couple came out with a confused sort of air, for they knew the whole shop was looking at them. The young girl started off in a hurry and flurry. Booker said she had consented to become his wife, provided she could get the consent of her parents, and she had gone after it. He had also referred her to several of the leading business merchants of the city respecting his points of character and ability to entertain a wife and rear a family. Booker went to his hotel to await further developments. The next day a physician of Sioux City received a letter, of which the following is a true copy:

"DOCTOR —: I Address you A few lines to Aske the caracter and standing of one Harthaway J. Booker of lamars

who has give me you for A refance as he says you are well Acquainted with him pleas tell me his prinancial afaes as well as his privet characte is he Abel to support a familey in comfort would he make a good husbon pleas answer thoes few lines Amadilently for I expect to leave town I will look for A answer A Monday. A Dres

"MARY, Sioux City, bx 432."

The responses were all favorable to Booker as a suitor. The next day he married Mary with the full consent of her parents, and to his own great joy and her happiness. And Booker took her to his farm in Plymouth county, and lost only two days' time in securing a life of wedded bliss. Happiness is cheap if men only knew that it generally lies right before them, ready to be seized. But many look over the heads of the nearest and dearest objects, and trampling them under foot, stand alone in misery at the end of life's journey. So does not Booker.—Exchange.

Don't talk about Turkey! Americans. Here is a case in point—"There they are; take your pick." But while financial pressure prevents our young men from uniting themselves with women, what else can be the consequence?

INCIDENTS OF THE BEECHER-TILTON TRIAL.

But little has been added worthy of note to the statements of witnesses in the above case during the past week. Mrs. Moulton's cross-examination was continued on Tuesday, when that lady admitted that, in order to comfort Mr. Beecher who was in great mental agony, she kissed him on the forehead. This noble and womanly sympathy was made the most of by Mr. Everts, and has been made the theme of some very discreditable and unworthy comments. Like Mrs. Hooker and the proprietor of the WEEKLY, Mrs. Moulton testified to having given Mr. Beecher sound advice, viz.: to speak the truth in the matter and confess. This does not look much like conspiracy on the part of Mrs. Moulton. The event of the day, however, was that the counsel for the plaintiff rested their case at its close.

The sessions of Wednesday, Thursday and Friday were occupied by General Tracy in delivering the opening speech for the defense, which was not concluded until Monday. The plan of the defense is to meet the attack on Mr. Beecher with a counter charge of conspiracy on the parts of Messrs. Tilton, Moulton, Carpenter and Bowen, and the following note has been published by the latter of these parties in consequence:

The statements made by Mr. B. F. Tracy in his opening address to the Court and jury in the Brooklyn scandal case, so far as said statements refer to me as having been engaged in any "conspiracy" whatever, are malignant fabrications from beginning to end—destitute of even one particle of truth, as said Tracy can learn if he will call me to the witness stand: in which event he will find out that I do not believe in the doctrine, said to be taught by him, that "lying is justifiable under certain circumstances."

NEW YORK, Feb. 26, 1875.

HENRY C. BOWEN.

We wait anxiously to hear Mr. Bowen's experience on the subject. We are glad to read "that he is tired of the age of lying," and respond with a hearty "amen!" to that sentiment.

SLEEPING TOGETHER.

More quarrels occur between brothers, between sisters, between hired girls, between clerks in stores, between apprentices in mechanics' shops, between hired men, between husbands and wives, owing to electrical changes through which their nervous systems go, by lodging together night after night, under the same bedclothes, than by almost any other disturbing cause. There is nothing that will so disturb the nervous system of a person who is eliminative in nervous force as to lie all night in bed with another person who is absorbant in nervous force. The absorber will go to sleep and rest all night, while the eliminator will be tumbling and tossing, restless and nervous, and wake up in the morning fretful, peevish, fault-finding and discouraged. No two persons, no matter who they are, should habitually sleep together. One will thrive and the other will lose. This is the law, and in married life it is defined almost universally

[From the Banner of Light.]

DECEASE OF MR. SAMUEL GUPPY.

We learn from the columns of the London *Medium and Daybreak* for January 29th, that this gentleman, who has for many years been most intimately associated with the spiritual movement in England, has passed from the scenes of time. His decease occurred at Cork, Ireland, January 18, and he had reached ere his transit the ripe age of eighty-four years. The *Medium* bears high testimony to the worth of this gentleman, "whose hospitable manner" and "liberality," it says, "find but few parallels in this cause." The transportation of his wife [nee Nichols] "by spirit-power" from her home in Highbury to Mr. Williams' seance has rendered the name of Guppy famous throughout the civilized world. Once convinced of the true nature of the spiritual phenomena, Mr. Guppy applied himself to the work of promoting a knowledge of Spiritualism by every means in his power. * * * Of his clear-headedness and diligence at an advanced age our columns furnish abundant testimony. Mrs. Guppy is left with two children, the youngest being about two years old."

(From the Detroit Post, Sunday, Feb. 20.)

In Brooklyn there lives a peculiar people. One of them sues another for damaging him to the amount of \$100,000 by invading his household as a libertine. He then swears that there has been no damage, because the wife thus led away from the paths of virtue is "a pure woman,"—"pure as an angel," "pure as gold." She is a woman apparently incapable of being injured by the embraces of a libertine.

Another of them declares that his sister, whom he sincerely esteems, was once seen by him in an equivocal situation, which made so little impression upon him that he thought of it only when he heard afterward some disagreeable things about her.

Another of them—a woman—declares that for several years the heinous sin of a clergyman was a common topic of conversation in her family and with him; that whenever she told of his crime he was very grateful to her, and was glad that she exposed him to her friends and relatives, although he was so anxious to conceal it himself that he declared he would take poison if it should ever be disclosed. She also said that she was so shocked with this man's sin, but so pleased with himself, that although she refused to take the communion at his hands, she had thrown her arms about the libertine's neck, kissed him, and besought her husband "to save the good man." She had also invited him to come and see her often. The principal witnesses in the Brooklyn trial, who have thus far exhibited their ideas of "purity" and "goodness," ought to have a dictionary or a moral philosophy exclusively their own.

THE political Christians held a meeting lately at Leavenworth, Kansas, to consider the propriety of amending (or defacing?) the U. S. Constitution by inserting their god therein. The *Daily Appeal* of that city reports that, during the Convention, the Rev. Mr. Milligan stated "that the Rev. A. J. Stine's ministerial papers had been cancelled on account of the latter's immorality; whereupon the Rev. A. J. Stine so far overstepped the limits of propriety as to call the Rev. Mr. Milligan a liar." We are glad to add, on the authority of the above-mentioned paper, that the Catholics, Episcopalians, Communists, Congregationalists, Swedenborgians and Baptists were not represented in the above convention. The Presbyterians and Methodists, we are told, had it all their own way, which probably accounts for the rencontre above related.

TRUE WISDOM.—Many people bolt their food, much to their injury. People bolt their food because their teeth are tender. Eat slowly, chew well and use Brown's Camphorated Saponaceous Dentifrice after each meal, and the teeth will become healthy, and can perform their important work in digestion.

QUITE A DIFFERENT THING.—Charles Lamb's sister poor, mad Mary, once wrote these lines to a friend:

"I have known many single men I should have liked in my life (if I had suited them) for a husband, but very few husbands have I ever wished were mine." There was method in Mary's madness, after all.

"FATHER, what does a printer live on?" "Live out—the same as other folks, of course. Why do you ask, Johnnie?" "Because you said you hadn't paid anything for your paper, and the printers still send it to you!"

COMMITTEES have been formed in Germany to coratdee the graves of French soldiers who died in that country while prisoners of war.—N. Y. *Witness*.

[Now let the French reciprocate, and decorate the graves of the Germans who died in the war. If not, France will lose a rose.]

BUSINESS EDITORIALS.

PROF. LISTER, the astrologist, can be consulted at his rooms No. 329, Sixth avenue. Address by letter, P. O. Box 4329.

CHAS. H. FOSTER, the renowned Test Medium, can be found at No. 12 West Twenty-fourth street, New York City.

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WARREN CHASE permanent address is Colfax, Iowa. He will spend the summer mostly in New England, and next winter in California, "if the Lord is willing."

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"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, MARCH 13, 1875.

PERSONAL AGAIN.

I have been again compelled to abandon my lecture engagements. I find it is useless to attempt to use my lungs to speak for any number of consecutive nights, so I have come reluctantly to the conclusion to wait until my strength is reassured before again attempting to fill a series of engagements. In my anxiety for the pecuniary welfare of the paper, pressed on by the meagre assistance that was proffered for its support, I began to lecture before I was able, and I must now pay the penalty for having so done by an enforced retirement from the rostrum. In my condition it is not possible for me to do either my subjects or myself justice. Though my soul is wrought up to the highest degree by the needs to be seen on every hand for better information upon the vital questions of life; notwithstanding my heart throbs with a mother's love for her children for the suffering and misery that I see everywhere written upon the cheeks and in the eyes of my sisters; though my spirit is wrung with anguish to see as I have seen the traces of sensualism and debauchery growing deeper and more general on the faces of my brothers; though I feel more than ever the need to sound the alarm and send the shafts of conviction home to every heart; and though the spirit is willing, indeed anxious so to do, still the flesh is too weak to sustain the work. Therefore while I wait as patiently as I can for the body to regain its usual strength, I shall devote myself more carefully to the WEEKLY than I have done for the last eighteen months. I ask all of its friends and all of my friends to join with me to help do the work through its pages, that I otherwise hoped to do better on the rostrum.

V. C. W.

EARNESTNESS AND DEVOTION.

No paper or cause in the world can boast of the same proportion of its whole number of constituents who will come forward with pecuniary aid to sustain their organ that the WEEKLY can. When its existence was threatened by the illness of its editor, they sprang to its assistance, and aided it over the crisis. Having done this so promptly they must not now forget to work with us to enable a return to the original size. Some one in each place should take it upon himself or herself to see that all subscribers renew their subscriptions. Delays in doing this often embarrass us. If all our subscribers would renew promptly, we should have no difficulty in sustaining the WEEKLY.

DONATIONS.

Mrs. A. E. B., N. Y. city, \$1; "B., Harvard, Ills., \$1; M. McG., Troy, N. Y., \$5; S. P. Fowler, Ancora, N. J., \$1; J. H., Milwaukee, Wis., \$1; A Friend, \$1 25; R. M., San Francisco, Cal., \$1; R. H. O., Painesville, O., \$5; L. A. & G. B. S., do., \$4; J. R. H., do., \$3; M. S. S., do., \$1; S. A. D., Monteth, Mich., \$1; L. G., Norristown, Pa., \$10; F. R. L., Springfield, Mass., \$2; Wm. D., Erie, Pa., \$5; Mrs. Cox, Oberlin, C., \$1, D. H. P., do., \$1.

THE BROOKLYN BUSINESS.

That there has been almost a transformation in the public sentiment in relation to the deplorable spectacle now being enacted in Brooklyn, since Theodore Tilton began his testimony, cannot be denied; but it is also not to be denied that this change relates principally to the parties to the defense. Mr. Moulton's testimony and manner upon the witness-stand won for him a name all over the country, of which he may well be proud. The very worst that is thought or said of him is, that he jeopardized himself to save two families, in which, taking their own words for it, there was little to save.

But with Mr. Moulton's testimony the first and only successful act of the drama for the prosecution ended. Mr. Tilton's testimony and manner were patent evidences that he is not a damaged husband in the sum of one hundred thousand or any other number of dollars. If Mrs. Tilton is "a pure woman"—"pure as an angel"—"pure as gold"—what more can he ask in a wife. According to this testimony, neither he nor she has been damaged at all; indeed, if she be all that he says she is, she cannot be damaged, although she has received the embraces of a "libertine." These evidences of Mr. Tilton's beliefs place him where Mr. Beecher stood when he is said to have justified his relations with Mrs. Tilton, and where Mrs. Tilton stood when she said that the sin she had committed was in concealing her acts from Mr. Tilton and thereby deceiving him, and being a living lie. We do not remember ever to have seen stronger evidence of a belief in the purity and freedom of love than is offered by each of the principals to this case, or to have heard its justification more emphatically and clearly laid down.

But just here the question arises, If Mrs. Tilton, after receiving the embraces of "a libertine," is still a pure woman, as Mr. Tilton swears that he believes her to be, might she not remain equally pure were she to receive the embraces of another, or two, or three, or any greater number of "libertines?" If a departure in a single instance from the legal servitude enjoined by marriage is not a desecration of a woman's purity, how many such departures does it require to constitute a desecration? Perhaps it would be a little more satisfactory to the public if Mr. Tilton would define himself upon this point. He has endeavored to his utmost to satisfy himself, at least, that he holds no opinions in common with those whom he denominates Free Lovers; but these beliefs of his about Mrs. Tilton's purity are so strangely in harmony with their views that it is barely possible that Mr. Tilton's asseverations will be received with some hesitancy by the public. Before the trial ends it would be well for him to clear up this muddle, so that it will be possible for him to be understood.

Moreover, if Mrs. Tilton is a pure woman, after receiving the embraces of a "libertine," and Mr. Tilton believes her to be so, why should he not also admit that there may be other women equally as pure after having received such embraces as he complains of? Mr. Tilton will scarcely say to the public that Mrs. Tilton is the only woman in the world who can violate the marriage contract by receiving the embraces of other men, and maintain her purity. This would be sacrilege to most of the religious denominations, since it would be assuming on his part, for Mrs. Tilton that which, according to them, belongs only to the virgin mother of Christ. No! no! This will not be received even upon Mr. Tilton's oath. He may have, and no doubt has, judged Mrs. Tilton justly; but how dare he to judge other women adversely, of whom he has no knowledge upon which to base his judgment? If Mrs. Tilton, after receiving the embraces of another man beside her legal owner, is pure, why cannot Mr. Tilton extend his charitable opinion over all other women who have done, or who may hereafter do, the same thing, and say, for aught he knows, they may be as pure as Mrs. Tilton? Surely, for a person who assumes so Christ-like a character as he has done, such leniency ought to be possible. Indeed, ought it not to go a great way further than this even? If a wife may receive the embraces of a man not her husband, and remains pure, may not any woman receive the same embraces and not fall from her high estate? Of course, according to his theory, as stated for Mrs. Tilton, the only prerequisite is that there should be the divine sentiment existing that Mrs. Tilton felt for Mr. Beecher, which elevates the act from lust to love; and so say we. Then where is the impassable gulf 'twixt Mr. Tilton and those whose theories he professes to abominate? Rather than to leave it open for the public to infer that he is a little weak in the head on this point, had he not better take advantage of the present opportunity to make himself clear upon this delicate question?

Again, if Mr. Tilton believes that he was more to Mrs. Tilton than Mr. Beecher was, after she had been so much to him, and she was still a pure woman, how is it that he can hold the theories in abomination upon which alone such opinions and beliefs can be based? Are there any acts to be accounted noble and pure, while the theories out of which they spring are vile and false? Such a view, it seems to us, would savor strongly of the inconsistent. It may be held by Mr. Tilton to be "poetical license" merely; or, better still, made for "rhetorical effect"—a shadow without a substance—but to the great common-sense public, which cannot indulge in such heavenward flights of fancy, it is liable to appear to be the consistency of an ass, that imagines its brayings the only harmony in the universe. "Mrs. Tilton

is a good and pure woman, although she has received the embraces of a 'libertine;' but Mrs. Woodhull is a bad woman, because she says that a woman may be pure and good, and love another beside the man to whom the law has bound her." This is splendid logic, isn't it? It ought to render its propounder famous to the end of time, and we have no doubt but that it will—after a sort.

But this inconsistency on the part of the principal to the prosecution is not more palpable than that of one of his witnesses—one whom we have held in "uncommon respect" for her strength of character and womanly nobility, of both of which we had the most ample opportunity to judge while a welcome visitor at her house. From her testimony, she evidently desires to have it understood that she received us in her home and came to our own under protest, giving as the reason that she was aware we held "loose ideas about marriage and divorce;" but how does she testify that she treated a man who, she says, confessed to the practice of loose ideas about marriage? Why, she declares that for several years he was a constant and welcome visitor at her house, made so by these very practices; that at one time particularly he said to her husband that "he had come there to see her and not him," that she had made him lie down on her sofa, and for four hours beguiled and comforted him by talking about these loose marital practices of his; the husband in the meantime having taken his departure, leaving her alone to administer this comfort; that he was always grateful to her for these conversations about "his sin," and was glad when she communicated it to her friends. This lady was, so her testimony asserts, shocked at this man's sin, but was so well pleased with himself, outside of his "sin," that she had placed her hand upon the sinner's shoulder and implored her husband to save "this good man;" that she said to him that under any and all circumstances, "Frank and I will stand by you." She could no longer consent to go to church to receive communion at his hands; but she always welcomed him to her table, and in her sacred home broke bread and drank wine with him; and there is but little, if any, doubt that in all this she told the truth.

But what is the inference, not to be escaped, that is to be drawn from all this evidence of the parties to this suit? Why, clearly that all of their acts to Mr. Beecher were based upon a conviction that there was a right in the case somewhere that justified Mr. Beecher. This conviction might not have been reached through the intellect; it might have been entirely of the heart. The sorrow that was expressed by them is not shown to have been for anything else than that what had occurred would ruin the families before the public, not because there had been an abstract wrong committed. It was not the acts that were deplored, but it was their being made known that was dreaded; this was what erected the "ragged edge of despair" upon which Mr. Beecher sat, and on which he required the comforting assurances of his friends to make it endurable. Out of their own mouths they have been convicted before the public that they practically admitted and lived upon the principle that love is free, and that, wherever it carries its subjects, they are to be respected in the position. If the public can come to any other conclusion than this, it will not be on account of lack of evidence.

Now, in view of the character of the testimony given for the plaintiff, Mr. Beecher would have been wise had he submitted the case without attempting any defense himself. All that it is claimed he has done, all that is alleged against him, is more than justified by the evidence of those who have made the allegations and who have testified about them; they at least have not been damaged if their words are to be believed. If the jury do not believe them, and still think that Mr. Tilton has been damaged, notwithstanding his own testimony to the contrary, they may find a verdict against Mr. Beecher; but in this aspect of the case it would, we believe, have been better to have made no defense. Consulting our own wishes, we should desire an opposite course, since whatever the defense might be we believe it could only result in fixing the doctrine of free love more emphatically upon himself and his supporters, as well as upon the prosecution, who, in attempting to refute the charge that they accept the theory that love is free, have demonstrated to all impartial, competent critics that their lives are governed by this theory; and though, Peter-like, they deny their master with an oath, that in their hearts they still acknowledge him to be their guide.

SUPPORT THE WEEKLY.

The WEEKLY being deprived of its editor-in-chief's support on the rostrum, by her inability to lecture on account of her recent severe illness, it becomes our duty to call upon all of our subscribers to be prompt in renewing their subscriptions; and upon all who are interested in the principles advocated in its columns, to spend some of their time in obtaining new subscribers. A little personal effort on the part of our friends would double the size of our lists and relieve us of all anxiety and care on account of support. Will they give it? That is the question.

As we are about going to press, we learn that Mr. Tracy has closed the "opening" for the defense in the Tilton-Beecher trial, and Mr. Ovington, to whose house Mrs. Tilton went when she left her home in Livingston street, has been put upon the stand to testify in Mr. Beecher's behalf. It is understood that Mr. Beecher is to be the very last witness to testify.

TRACY ON THE RAMPAGE.

One of the most remarkable attempts to assume a high-handed position, and to ride rough-shod over everybody and everything, that we ever observed is Mr. Tracy's opening for the defense in the battle now waging in Brooklyn. Mr. Beecher is the personification of simplicity and innocence; while everybody else, even those with whom he was upon the most intimate terms of friendship, are devils altogether, or worse. If such a course wins for Mr. Beecher, it will be the first one on record that ever resulted in that way. Tracy is brutal, illogical, contradictory and, worst of all, and to the disgust of all, horribly verbose. His theory is fallacious, and his argument disjointed and inapplicable to the vital point of the case. One would imagine by reading his opening that almost anybody else beside Mr. Beecher is on trial; or, at least, that his guilt or innocence depends upon something altogether outside of his relations with Mrs. Tilton, let them have been what they may.

TRACY'S LOGIC.

Gen. Tracy tells the jury in the most emphatic and self-conscious manner, that if it shall be found that Mr. Tilton's relations with Mrs. Woodhull were for any other motive than the suppression of the scandal; if these relations were not entirely proper; if she was never guilty of any impropriety when in his presence—"now, gentlemen of the jury, if it should transpire that all these things are not exactly as Mr. Tilton has represented them to be, you will at once perceive how fatal it is to his case." It must at once satisfy you that Mr. Beecher never was sexually intimate with Mrs. Tilton, because we shall have contradicted him on a vital point.

As if not quite satisfied with his own logic, and fearful, perhaps, that the dull jury might not see "the point," he went over the ground again and again, rehearsing and putting it in every conceivable form. This part of his opening occupies two columns in the *Tribune*, devoted to showing that the innocence of Mr. Beecher depends upon the character of Mr. Tilton's relations with Mrs. Woodhull. Let the evidence on other points and from other sources be whatever it may, if it shall be found that Mr. Tilton did not attempt to suppress the publication of the scandal, but rather urged Mrs. Woodhull to publish it; if the acquaintance with her did not begin when he says it did; if it went to a further degree than he says it did; if he did bathe with her at Coney Island when he says he did not; if he rode with her in a carriage oftener than he says he did; if he remained at her house later at night than he has sworn that he did; if he went there oftener than he has testified that he went; if he consulted with her about publishing the scandal—why, then, of course Mr. Beecher never was sexually intimate with Mrs. Tilton.

BEECHER'S MORBID IMAGINATION.

Gen. Tracy says that, upon the celebrated interview between Mr. Moulton and Mr. Beecher, in which the former obtained from the latter the letter of contrition, "Henry Ward Beecher stood convicted in his own morbid imagination." Not very complimentary to Mr. Beecher, we should say.

A WEAK THEORY.

If Mr. Beecher's sole fault were that of bad advice given to Mrs. Tilton and of retelling bad stories about Mr. Tilton which he believed to be true, but afterward concluded were false, why could he not have said so to the church and ended the matter? Why sit on the "ragged edge of despair" so long about so trivial a matter as that? We fear, Mr. Tracy, that that theory won't stand. Or if this theory is the true one, how will they account for forbidding the meeting of Mr. Beecher and Mrs. Tilton, and of making Mr. Moulton the channel and depository of all their communications? Was there danger that he would repeat his bad advice and prevail upon Mrs. T. to leave her husband? or was it feared that she would "thrust her affection upon him unsought," and thereby make him the unhappy possessor of something that he neither coveted or wanted? Of what part of the bad advice did the "nest-hiding" consist, and where are the letters referring to it that they are not produced to the court; and of what the blight that was to fall upon Mr. Tilton's children from this bad advice that was not acted upon and the worse stories that turned out to be untrue? If this is not conjuring a mountain out of a mole-hill, then we cannot conceive what would be.

SEXUAL RELATIONS AND NASTINESS SYNONYMOUS TERMS—WITH TRACY.

In his "opening" Mr. Tracy unwittingly portrays his own character when treating of Mr. Moulton's testimony regarding the language used by Mr. Beecher when speaking of his relations with Mrs. Tilton. He says Moulton never has heard Mr. Beecher refer to "their relations," but always precedes it with the word "sexual," repeating it over and over, again and again. "Do you believe that, gentlemen of the jury?" "Was it necessary for him to repeat always the words sexual relations? to have Mr. Moulton know what he meant? It is impossible. If Mr. Beecher had been confessing, he could never have displayed such love of nasty expressions as to be continually rolling them under his lips."

Sexual relations a nasty expression, indeed! It is just such morality as this that has led the world to the brink of ruin in these relations. How can it be possible for a high order of humanity to spring from a source that is held to be nasty? The nastiness is not where this class of people put it. The sexual relations under natural conditions of mutual

love and desire ought to be and are the purest in the universe, because it is by them that immortal souls are created. The nastiness is in the minds of the people who indulge in this relation when the natural conditions under which it ought to occur are absent—and then it is nasty. A just judgment by which to judge of people in regard to this relation is one based upon their own conceptions of the relation. If it be nasty, then it may be safely concluded that the relations that they maintain are nasty; but if it be high and pure and noble, exalting the act to the divine standard, it may then be safely concluded that the sexual relations of the people who thus hold the act, are pure and true, are ennobling to the nature, exalting to the soul and exhilarating to the intellect. Gen. Tracy is welcome to his nastiness; we will take the purity side of the question, and hold, as we always have held, that sexual commerce should never occur when the idea of nastiness can possibly arise in the mind regarding it. It should always be an expression of a divine love, and never the gratification of inordinate passion, in utter disregard of reciprocal conditions. These are the views of free love that Judge Neilson denominated as "infamous." We hope to live to see them the religion of the world; and when they are, we feel sure there will be no more unwilling mothers bearing children to fill penitentiaries and asylums and houses of refuge and ill-fame.

CONTRADICTING HIMSELF, AND THEREBY DEMOLISHING THE VERY THEORY HE IS ATTEMPTING TO ESTABLISH.

The only chance to sustain the theory advanced to explain away the charges against Mr. Beecher with Mrs. Tilton is to prove that there was a conspiracy against Mr. Beecher beginning as far back as the removal of Mr. Tilton from the *Independent*, and that all of Moulton's and Tilton's acts were a part of this conspiracy. But Mr. Tracy admits away the whole probability of the truth of this theory in his "personal explanation," where he shows most emphatically and convincingly that Mr. Moulton was, as late as the publication of the Bacon letter by Mr. Tilton, acting undeniably in the interests of Mr. Beecher. He declares emphatically that he came into the case after having once gone out of it, "as the friend of Henry Ward Beecher at the instance of Mr. Moulton, on the theory that I could aid him as the friend of Mr. Beecher, and one whom Mr. Beecher would trust in bringing about an adjustment of this difficulty." If Mr. Moulton were engaged with Mr. Tilton in a conspiracy to ruin the reputation of Mr. Beecher, how could such a scene as the one he states have occurred? If it were Mr. Moulton's desire to ruin, instead of save, Mr. Beecher, why did he want the difficulty adjusted at this late date. No, no, Mr. Tracy, Mr. Moulton was Mr. Beecher's firm friend until Mr. Beecher himself, perhaps at your instance, charged him with blackmail. Nothing can be more evident than this, and Mr. Tracy did not see a conspiracy until some time afterward.

SAUCE FOR THE GOOSE, ETC.

Mr. Tracy makes a great ado because Mr. Tilton changed his charge from "improper proposals" before the church investigation to one of adultery at the investigation, but he forgets that he has enlarged the theory of Mr. Beecher's defence from one of blackmail to levy money at that investigation, by adding the one of conspiracy to ruin the reputation of Mr. Beecher, at the trial now in progress.

But why may it not be admitted consistently that Mr. Tilton did make a charge of improper advances only, not wanting to state the full character of those advances? If they were adultery, were they not upon their theory, improper advances? May a person not be charged with a part of an offense and still be held accountable for the whole offense afterward? Mr. Tracy says no! that Mr. Tilton having charged that Mr. Beecher had been guilty of improper proposals to Mrs. Tilton, he cannot now enlarge the scope of the charge and make it adultery. It seems to us that it may have been entirely consistent for Mr. Tilton to have confined his specifications to improper proposals so long as he had any hope to avoid a public disruption, and it was certainly in the interests of Mr. Beecher to have had such a charge made rather than that of adultery. But the very steps that were taken by Mr. Tilton and Mr. Moulton in the interests of Mr. Beecher and Mrs. Tilton are now turned against them by Mr. Tracy. It is, however, vulgarly speaking, too thin. The public sees through the pretence too easily to be duped by any such plea that Tracy can make.

TRACY MUDDLED.

Tracy says he intends to show that there were slips of the Woodhull publication circulated among the different offices of newspapers before it appeared in the *WEEKLY*. We know that this is an utter impossibility. There was never a slip of the article shown to any person save those concerned with its production. Every precaution possible was taken against its publication being known by any outside party. The pretension that there was an attempt to blackmail Beecher over this publication by anybody is a pure fabrication, and like many other things connected with this case is made to strengthen it without the slightest prospect of offering proof. If Mr. Tracy wants to find out about the proofs set up in the offices of other papers, let him summon the editors of those papers, and he will probably be able to learn something. But he must not pretend that these proofs were of the "Woodhull publication," since they were in existence months before our article was prepared or in type. Mr. Tracy's attempt to make it appear that he knows of but one

article about this scandal ever having been prepared, and that the one which was in the offices of several papers, and afterwards published by us in the *WEEKLY*, is too lame. Let him ask Mr. Beecher what it was for which he was begging Kinsella "to remember his gray hairs and his twenty-five years labor in Brooklyn." Why not call Kinsella to learn if it was "bad advice," "repeating false stories," or "improper proposals," or if it were adultery.

TRACY'S EXPLANATION A FAILURE.

Mr. Tracy's attempt to explain away his position as counsel for Mr. Beecher, after having given his word of honor to Tilton that he would not be such counsel, is a failure so evident that the poorest critic must see it. He says, because Mr. Tilton changed his charge from one of "improper proposals" to that of adultery, that he was released from all obligation to not join Mr. Beecher. The fallacy of this explanation becomes evident when it is remembered that at the time this promise was made to Mr. Tilton Mr. Tracy did not know what the charge was that Mr. Tilton brought against Mr. Beecher. What excuse is there, then, in the fact that the charge was enlarged from the former to the latter? None whatever, and Mr. Tracy knows this as well as anybody can know it.

WAS IT A TRACY TRICK?

The papers of Friday last contained conflicting reports of what Gen. Tracy said in his address about Mrs. Woodhull. The *Herald*, *Sun* and *World* reported that he denominated her as "the most notorious prostitute the world had ever known," and described her kisses as coming from "filthy lips." The *Tribune* report, which is taken as the official record of the trial, was widely different from other papers, simply denominating her as an "advocate and practitioner of free love." The *Times*, differing from both, gave the latter version of the speech in its report of the trial, while in its introduction to the report it contained the former.

It is said that the explanation of this discrepancy is as follows: Gen. Tracy furnishes to the Brooklyn *Eagle* his manuscript in advance of its delivery, and the *Eagle* furnishes "slips" to other papers, excepting the *Tribune*, and they use them in place of absolutely reporting the trial.

If this is the explanation, was it a trick of Tracy to insert the offensive language in his manuscript copy, and furnish it to the papers, and thus obtain publicity for the libel, while he, in his address, shirked the responsibility of the outrageous language, and substituted for it the milder words of the *Tribune's* report? This is the question that is to be settled. Was it a Tracy trick? Or did these papers maliciously interpolate the libel purposely to defame?

BEECHER'S CHRIST-LIKE CHARACTER.

In Mr. Tracy's peroration he has painted Mr. Beecher as the sublimest Christian character that stands on record. That all through the progress of the scandal down to the present he has exhibited none but the most forgiving and trusting traits. Mr. Tracy, probably, forgot in the enthusiasm of his speech that Mr. West testified on the trial that Mr. Beecher informed him, when asked the authority for the scandal, that it rested altogether on the words of "two whores," as well as that soon after the publication of the scandal Mr. Beecher said publicly to his friends: "My dear friends, I don't see why, because I have been unfortunate enough to be assailed by a nameless animal, in its own peculiar way, that you should seek to protect me from future attacks by covering me with bank notes;" and, also, what Mr. Augustus Walters wrote to the Newark *Evening Courier*: "The majestic preacher could not bend so low as to notice Mrs. Woodhull until I remarked that the woman was undoubtedly insane, and then he replied, 'I believe so too.' The first thing I said on approaching him was, 'Of course, Mr. Beecher, this thing is a fraud from beginning to end,' to which he replied, with an indescribable motion of the head, 'Entirely.'" At another time he described the publisher of the scandal as "a chambermaid's slop-pail." All these expressions are still further evidences of the sublime character of "the great defendant."

CATHOLICISM.

There are reasons why Spiritualists should respect this oldest and firmest of Christian faiths. Although we do not believe it to be a true exponent of the doctrines of the Nazarene, we deem it to have some regard for the authority of the book in which they are contained. This is saying much more than we can say for Protestantism. The latter, in our view, merely comprises a money-making, discordant rabble, rent and divided into a thousand fragments, whose true deity is Mammon. These miserable fractions, it is true, have different degrees of consistency; but pretty much the whole of them have striven to eliminate all that is spiritual from their faiths, thus negating the assertion of their God in the sixteenth chapter of Mark, 17, 18 verse. Very different is the case with Catholicism. That is a compact body, rigidly governed by laws, so united at the present period that the defection of the "Old Catholics" scarcely made a dent in it; while with regard to spiritual manifestations, it admits the same, and has ever done so, only claiming that such as are not authorized by itself are deleterious to humanity.

We are far from admitting, however, that the Roman Church is, what it claims to be, unchangeable. Could we resurrect our Catholic brethren and sisters of the past generation, we think that by a perusal of such modern expositions of their faith as may be found in the *Irish World* and the

Sunday Democrat, they would find that the position of their church on temporal affairs had considerably altered since their time. With it now potentates have gone down and peoples are getting to be above par. The fact is, it is changing its base and returning to the position it held previous to the fifteenth century. Based, as it was then, on the faith of the peoples, it fearlessly then often bade defiance to nobles and kings. Then its terrible anathemas had a power they have not now. Then, in 1208, Pope Innocent the Third, by laying England under an interdict, made the people scream with anguish, and four years after pronounced sentence of deposition against King John, and of excommunication against all who should obey him or have any connection with him. Such powers to curse are still claimed by the Supreme Pontiff, and they are unlimited in their extension, for they can be launched at unbelievers and schismatics as well as at disobedient professors of the ancient faith. If they have not been resorted to against the German Kaiser, Catholics must attribute it to the forbearance and mercy of Pio Nono, though the outside world would be likely to deem that the arrows have not been fired because—there was not strength enough in the bow.

And verily these anathemas mean something hereafter as well as here. During the last fifty years the doctrine of eternal punishment has gradually receded from the grasp of the protestant churches. In them "Hell" is getting to be a tabooed subject. From Tophet to Gehenna, from Gehenna to Hades, the climate there has gradually been changed by them for the better. Indeed the Free Religionists have of late carried their sympathy to so high an extent that they have described Hades as a place of rest, a sort of sinner's elysium, where unbelievers repose on roses without having their ears deafened by the everlasting singings and trumpetings that are going on elsewhere. Not so with the hell of the Catholic Church. Its flames are as rampant now as ever, and fuel there is just as abundant. It is a place of extreme torment and horror; a positive withering, roaring, blasting furnace of fire. The Major said of himself in *Bleak House*—"Joey B. is sly, sir, sly; devilish sly;" and we say of the Catholic hell—"It is hot, sir, hot; devilish hot;—and, save in the matter of duration, their purgatory is but little better.

The anathemas of the Catholic church are also terrific. The curse of St. Ernulphus begins with the hair of the head of the offender, works through him, every part of his anatomy being specially anathematized, and terminates with his toe-nails. It is so warm in character that, if framed, and hung up in a room, it might answer for a stove. As with that of St. Ernulphus so with thousands of other curses it holds in store for heretics and skeptics. But there is a merit in this plainness; with the Catholic church salvation means salvation, and damnation is its antithesis. With but few exceptions, its trumpet utters no uncertain sound, and it claims to rule over the minds of all its votaries, by denying them the right of private judgment on sacred matters.

It has, like the Greek Church, seven sacraments. We propose, however, only to look at two of them: confession and marriage. The former we hold to be plainly consistent with the teachings of the Nazarene, who gave to Peter the right to remit and also to retain sins. Unless his followers first confessed their sins to him, how could he remit or retain them. As Spiritualists we reject the authority of the Scriptures in this particular. Did we believe them to be infallible, we could not deny the position taken by the Catholic Church. With the Sacrament of Marriage the case, however, is different. Calmet, their ablest biblical exponent, admits that in the Bible there is absolutely no case mentioned in which the services of a priest were called on to solemnize marriage, either in the Old or New Testament. Moses gives no law whatever on the subject. Previous to the Council of Trent, when marriage was made a sacrament, one of the Popes, we think Alexander the First, on being informed that a certain man and a certain woman had pledged their words to each other, declared them to be, in consequence, married. In England, previous to the time of William the Conqueror, marriages were performed by the bride and bridegroom plighting their faith at the altar, in presence of their respective friends, while the priest stood in the vestibule of the Church and blessed them as they came out. Now, however, things are different. In the eyes of the devout Catholic, all parties who have not been united by an authorized priest are living in sin, and any parties who undertake to perform the ceremony of marriage, without the sanction of the ancient Church, commit acts of sacrilege.

We have been thus particular in pointing out the position of Catholicism, because in it we recognize the true foe of Spiritualism. We feel assured that the shams which range themselves in sections between us under a thousand flags, are destined soon to disintegrate and choose a position either under the banner of the absolute authority of the Catholic, or the absolute liberty claimed by the Spiritualist.

THE WEAKNESS OF THE PROSECUTION.

Almost all great cases in courts are really decided by minor or immaterial points. The great and vital issue to be determined in each case is made obscure or clear by a variety of small, and, by themselves, considered separately, immaterial circumstances. The Beecher-Tilton case does not differ from general cases. Everybody who follows the development of the trial must conclude that the hope of the defense rests entirely upon their ability to break down and destroy

the testimony of the prosecution; especially that of Mr. Tilton. The prosecution should have wisely guarded all the minor approaches as outposts of the main issue, which, carried by the enemy, would render the main position untenable.

But their position is just the reverse of this. They have felt so strong in the central fact that they have been utterly careless about the seemingly unimportant points, and have laid themselves open to contradiction in a variety of ways about a variety of facts by a variety of persons, which will be sufficient, if properly handled, to materially weaken, if not to destroy, their stronghold.

Had Messrs. Tilton and Moulton been outspoken in their testimony about their relations with us; had they said that, becoming acquainted with us as they did, through our knowledge of the scandal, they found us earnestly interested in many reforms in which they were also interested, and that, instead of being what we had been represented to be, were what they had found us to be, in the place of affecting the idea that we were wolves ready to devour anybody and everybody, or as persons with whom it were dishonorable to associate, as they have done, they would have utterly disarmed the defense of one of the strongest points that will be made against them. They will be contradicted upon several important immaterial points, which may ruin them with the jury, as witnesses whose testimony is unworthy of belief on account of this unfortunate course.

Mr. Tracy dwelt upon this view of the case, and told the jury if they found that the prosecution have testified falsely about their relations with us that it is a vital point against them; because, if they, from fear of public opinion, have falsified those relations, they may not have hesitated on other accounts to falsify upon points more nearly related to the principal issue. Had the prosecution been only a little less anxious to cast obloquy upon us, and had had just a little more regard for the truth, Mr. Tracy would not have found material enough in their testimony to have consumed two hours in reviewing.

For instance, why was it necessary for Mr. Tilton to have denied ever having bathed at Coney Island with us, when thousands of men and women bathe together there daily during the summer months? Why should he have denied being at our house more than twelve times during our intimacy, when dozens of men as good as himself were there as frequently? Why should he have said that our intimacy ended over the "Tit for tat" article, when it is so well known that he abandoned the cause to which he had pledged his support to go into the Greeley movement? Why should he have denied having met Judge Cowley, of Lowell, Mass., at our house, and of having there talked over the scandal with him, when he ought to have known that that gentleman's evidence to the contrary would be certainly presented? Why should he have said that he never talked about the scandal with us in the presence of any third parties, when he ought to have remembered that the evidence of a journalist, formerly of this city, would confront him upon this point? Such disregard of things that he should have known the defense would seize upon and use to strangle him, warrants the idea that he is one of those whom the gods have made mad.

THE BLESSINGS OF ROYALTY.

Under the above heading the New York *Herald*, of Feb. 24, publishes a timely and well-written leading article, which we have taken the liberty to extract for the benefit of our readers. The toadyism of our bastard aristocracy to European celebrities and European institutions, is proverbial, but we hope the heart of the people is fixed in favor of our republican institutions. Still it is good to present to all of us, occasionally, pictures like the following, which prove that the little finger of a despot is thicker and heavier on the people than the loins of a simple president. All the evils we suffer, or have suffered are not derivable from our political institutions, but are, from slavery to our present debauched money system, bitter legacies left to injure us by monarchical Great Britain. For these reasons we rejoice to meet with a wholesome article like the following, which enumerates the shortcomings of monarchs, and warns us against the results of despotisms:

It is interesting to learn that the Sultan of Turkey is in the enjoyment of an income of ten millions of dollars a year; that his entertainments are fabulous for their splendor, variety and quantity, and correspondents are constantly instructing us about the progress of his new palace. These announcements coming to us immediately after the graphic description of the return of King Alfonso to Madrid, and his increasing the donation to the clergy by several millions a year, although Spain cannot pay the interest on its debt, and is borrowing money from every pawnbroker's shop in Europe, are gratifying evidences of the extension of the royal system. But it is painful to observe in Turkey that the liberality of a sultan does not produce more happiness to his people. A subscription is now under way in England to relieve the distresses of the inhabitants of Asia Minor. "Over an area of forty thousand square miles, there were more than ten thousand persons," says an English journal, "who died for want of food. The distress is increasing rapidly, and the larger portion of the population that survive only survive upon herbs, grass and the skins of animals." The efforts of the Turkish government has not been able to check this famine, nor is there any reason why it should exist. Asia Minor is a country, according to the *Saturday Review*, "rich in all natural resources, once alive with the most buoyant activity, favored above other countries, facing on the sea, which has been withering away under the deadly grasp of the Turks." The evidence shows that misgovernment, corruption and diverting the resources of the country from their true sources of benefit to the people, underlie this famine. We saw something of the same in Persia, whose monarch left a starving people, to scatter diamonds

over Europe. Even in the best governed countries there will be famines or periods of want, great natural disasters. In our own country we have had misfortunes arising from floods and prolonged drought and grasshopper plagues. But our system of government always arrests the evil before it becomes a national calamity. England, by the exercise of the wisest and highest statesmanship, arrested the stupendous Indian famine before it gained headway, and saved that rich and interesting Empire from a terrible calamity. But famines from misgovernment, as is the case in Asia Minor, are crimes on the part of a monarch, which have no parallel in the calendar of crime.

In looking into this Asian famine, this Carlist war, the famine in Persia and many other events in our own generation, arising from the misgovernment and ambition of monarchs and aspirants to monarchical power, the question arises whether all the crimes attributed to mad republicans in their moments of passion and vengeance would be a drop in the bucket compared to the crimes that can be attributed to the royal system since the beginning of civilization. The famine in Asia Minor will pass away and be forgotten in a short time, but no one ceases to remember the excesses of the French Revolution. Yet which is the greater crime against humanity?—N. Y. *Herald*.

There is a rich vein of irony in the above article, shown in contrasting the splendors of monarchs with the miseries of their peoples. We are cursed with some money-kings, but under a just system of political economy such monstrosities could not be developed. Inordinate wealth and ragged poverty are the light and shade of civilized life; the one is the counterpart of the other; when the one is overthrown the other will soon cease to exist. Still the WEEKLY does not war with millionaires, but with the systems which produce them, and only introduces them here because they may be to us as ferocious potentates as any that ever cursed Europe or Asia. But the people have the remedy in their own hands, and can bring their money rulers to terms whenever they please to unite for that purpose.

Remembering the Irish famine, we are sorry, however, we cannot unite with the *Herald* in complimenting the tender mercies of Great Britain. With us it goes with other monarchies. All the quarters of the globe assisted on that melancholy occasion, and the London *Times*, like a sturdy and dissatisfied beggar, after acknowledging their gifts, abused them for not giving more. We are pleased, however, to note the comparison the *Herald* makes at its close between the excesses of the French Revolution and the famine in India. A few years previous, speaking of the same, Archbishop Manning declared "that the Catholic Church had never condemned its underlying principles." In the mean time, as republicans, it will be well for us to reflect that its history has been written by its enemies.

There are many circumstances that warn us that there is a disposition among the wealthy to disparage our political institutions. It was but of late that a weekly termed the *Imperialist* was published in New York. The New York *Herald* of February 28, in its London correspondence, under the head of "London Gossip," contains the following extract from the *Scotsman*, which it terms the *Times* of Edinburgh, and one of the most important papers in Great Britain:

The number of Americans permanently residing in London has largely increased during the past year, and is still increasing. It is probable that there are more Americans here than in Paris. They do not seem to court each other's society, but prefer that of their English friends; and, most strange of all, they no longer boast of the superiority of American institutions. I am told that these voluntary exiles entertain gloomy views concerning the future of their country. They cherish dark suspicions of President Grant, and gravely hint that he will proclaim himself dictator ere long. If one reproaches them for deserting their country as on the approach of a revolution, they reply, in choice American, that "patriotism is played out," and that in this age every one must first take care of himself. The fathers and mothers speak with sadness of the difficulties which they encounter at home in the education of their children, and in preserving them from the contamination of the social atmosphere there. It is unsafe, they say, to send a girl to a boarding-school in Boston or New York; and there is more vice than virtue taught to the boys in American colleges. Many of these people have come hither simply that they might educate their children soberly and decently, and preserve them from the contamination of American life. It is curiously interesting to hear them speak of these things and of the future of the great republic. The most of them look upon the republic as doomed. "President Grant," they say, "is determined to rule as long as he lives. He has a narrow mind, but an indomitable will. He is wonderfully self-reliant, tenacious and obstinate. He is resolved to be re-elected in 1876. If necessary, he will put the whole South under martial law, and count himself in upon returns manufactured to order. He has risen to his present position from the lowest obscurity; he has faith in his invincible success; he cherishes ambitions like those of Napoleon." These are the things which one hears in American circles in London. I don't know how correct these representations are; but it is certain one no longer hears from Americans that bombastic bragging which in former times marked their conversation. They have swung round to the other extreme, and are now as despondent as they used to be exultant.

Whatever be the views Americans may entertain with regard to the aspirations of the present incumbent of the Presidency, it is not fitting that they should disparage their country and its institutions; and although patriotism may be "played out" in some of our demoralized large cities, they may rest assured that it is not played out in the country and the great West, which latter will soon make its weight felt in the national legislature. Furthermore, we know that in any part of Europe in which it may please our countrymen to locate, they will be able to institute comparisons in it which will be largely in favor of our Republic. With regard even to the private schools, bad as we acknowledge ours to be, in consequence of the unnatural separation of the sexes therein, we doubt whether they will better themselves by educating their families in England, France or Germany. Without desiring our countrymen or countrywomen to be either too exultant or despondent, we fearlessly assert that far more can be found to admire in the United States than in any other country on the globe.

The only hope we have for the revivification of our nation rests upon the full development of the civil and religious liberties purchased for us by the blood of our forefathers, and, therefore, we think it well that occasionally the grievous shortcomings of despotism as a form of government should be exhibited to our people.

BUREAU OF CORRESPONDENCE OF THE PANTARCHY.

The increasing number of letters in respect to the nature, purposes and prospects of the Pantarchy, suggests the propriety of organizing a bureau for the purpose of answering such and similar inquiries. There are two other kinds of letters: the first touching social difficulties, and asking for advice or consolation; the others asking information on matters of reform, spiritualism, unitary life, the new language, and the like.

To serve this great want, THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT. If the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, information, or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

STEPHEN PEARL ANDREWS.
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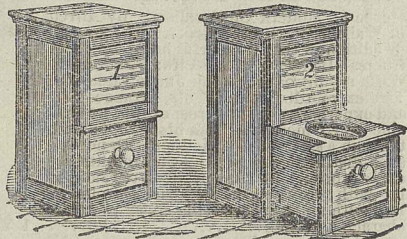
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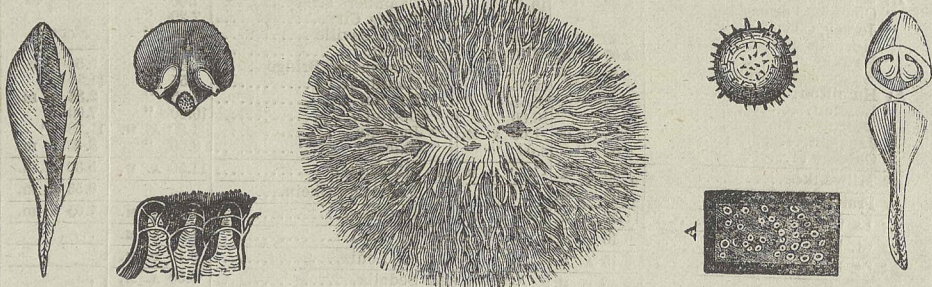
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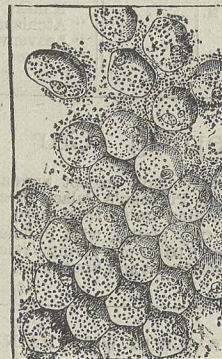


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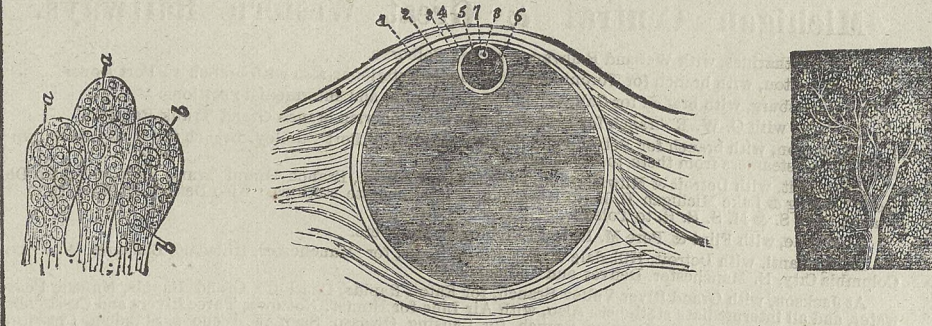
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" Chambers street.	8.40 " "	10.45 " "	" Chambers street.	7.00 " "
" Jersey City.	9.15 " "	11.15 " "	" Jersey City.	7.20 " "
" Hornellsville.	9.30 " "	1.50 " "	" Hornellsville.	7.40 " "
Lv Buffalo.	12.05 A. M.	8.10 " "	" Buffalo.	11.45 " "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 " "
Ar Hamilton.	2.45 " "	2.55 " "	Ar Hamilton.	1.55 " "
" London.	5.35 " "	5.55 " "	" London.	5.55 " "
" Detroit.	9.40 " "	10.00 " "	" Detroit.	10.00 " "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 " "	8.00 " "	" Chicago.	8.00 " "
Ar Milwaukee.	7.30 A. M.	1.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	9.55 P. M.		Ar Prairie du Chein.	
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.		Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.		Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.		Ar Sedalia.	6.50 A. M.
" Denison.	8.00 " "		" Denison.	8.00 " "
" Galveston.	10.45 " "		" Galveston.	10.00 " "
Ar Bismarck.	11.00 P. M.		Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.		" Columbus.	6.30 " "
" Little Rock.	7.30 P. M.		" Little Rock.	
Ar Burlington.	8.50 A. M.		Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.		" Omaha.	7.45 A. M.
" Cheyenne.			" Cheyenne.	12.50 P. M.
" Ogden.			" Ogden.	5.30 " "
" San Francisco.			" San Francisco.	8.30 " "
Ar Galesburg.	6.40 A. M.		Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 " "		" Quincy.	9.45 " "
" St. Joseph.	10.00 " "		" St. Joseph.	8.18 A. M.
" Kansas City.	10.40 P. M.		" Kansas City.	9.25 " "
" Atchison.	11.00 " "		" Atchison.	11.17 " "
" Leavenworth.	12.10 " "		" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.		" Denver.	

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