

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

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## BIOGRAPHICAL SKETCH

OF  
WARREN CHASE.

### CHAPTER IV.

In the old French settlement of the River Raisin, at the new town of Monroe, suffering with poverty, sickness, sorrow, loneliness, and a lingering, longing, love-sick heart, ever turning backward, he was slowly ripening and developing into manhood at the late period of a third decade. He had made one excursion to Cincinnati and Louisville in pursuit of employment, and, failing to find it, returned heart-sick and in debt for money, borrowed to get back with, which a stranger kindly loaned him out of pity, and which was repaid at the first opportunity with many thanks for such kindness, which had been rare in his jagged life.

He found employment in the variety store of Wm. White, known as the "Red Coat Man," a busy, burly, driving man of the world, and also a native of N. H., a bachelor who, with his clerks, boarded with a married sister. Here during a severe fit of sickness came the tender hand and sympathizing heart of a true and loving woman for the first time, quickening him into new life, and, no doubt, rescuing him from the jaws of death with such aid as a spirit mother could render, who had doubtless often done her best to relieve him from bondage, and help him when she could in earlier life. No friend or even mother could have done more than this Asenath Hubbell did for the poor sick boy-man, and it awoke in him a new hope, a new resolution, to try and gain and deserve the love as well as care of such a woman, and thus try to gain some compensation for the bereaved condition in which he was crowded and left in this cold world. The loved one in his native town had married, for she knew he would not return, and thus that tie was broken for this life.

Slowly he recovered from the fever, and in debt once more went out to battle with poverty: friendless except as he gained friends among strangers, where in that time and country most persons were engaged in selfish speculation, struggling for wealth or subsistence. In the spring of 1836 the sister of the Red Coat Man had paid a visit to her native home in N. H., and returned with her youngest sister, a fair and fine specimen of a Yankee girl, who had passed her teens, and, of course, was marriageable and in market, and once more boarding in the same house with the sister whose loving kindness had touched so tenderly his affectionate and nearly starved soul. Of course, in his ignorance he supposed another of the family would be similar in all the essential characteristics of life, and it is still probable that with a different, and to her better, man she would perhaps have exceeded her elder sister. On Jan 5, 1837, the Episcopal minister, without his religious ceremonies, legally united the pair for a life of poverty and suffering, or at least till a grown up family partially relieved the mother from toil, and a wonderful change in life enabled the husband to more easily secure for her the comforts of life when the home was turned over to the daughter. For many years both repented the hasty step that only added care, sorrow, suffering, hard work and more poverty to the trials of life; while he did not know how to make her happy, and, of course, she could not make him so while she was suffering with poor health, constant child-bearing or nursing, and both struggling in inextricable poverty. The crash of '37 broke up his little business, as it had done the extensive business of his brother-in-law, and both moved ten miles out of town to a new location christened Newport, in honor of the New Hampshire home of the brother and sister. Warren joined a former partner and leased a sawmill in the woods a mile or more from their dwellings, and there they toiled night and day in cold and wet, till in midwinter in a severe storm late one Saturday night the wheel broke, and weary, exhausted and lonely, they resolved to leave the mill and go to their wives and little ones and rest till daylight. Making, as they supposed, all secure, they departed, and late next morning were aroused with the notice that the mill was in ashes and their lumber all consumed. The rent was paid and their all was lost. The partner returned with his little family to his friends and Warren waited impatiently for spring that he and his might get transportation to Wisconsin, in accordance with a previous arrangement made with an old friend, who was located in that Eureka of the then known West, and with whom he had shipped a few goods saved from the wreck of trade in Monroe. The spring of '38 came at last, and with

wife and what there was of a premature (7 months') babe, (who is now a successful physician and surgeon and served as surgeon three years in the army), they shipped on a schooner from Detroit for Southport (now Kenosha), Wis., where he hoped to find employment as promised by a land company in Monroe, who had purchased near there what they supposed to be a town site. After terrible suffering on the voyage, in which the babe and its father suffered most—almost unto to death—and after being carried in a storm to Chicago, from which they reshipped to Southport, they at last landed on that barren and desolate sand-bank, where he soon learned that his goods were lost by the wrecking of the vessel on which they were shipped, and next that the Monroe land company had been sold, of which fact he at once informed them, and thus cut off his business and their further payments, and lastly he also learned that the little wild-cat money he had was worthless. There he was in a new country almost penniless, with a sick wife and very feeble child, no home, no friends, and not means enough to board a month nor to commence housekeeping even if he could rent a house, which was impossible at this time. It seemed now that he had touched bottom on the sinking lead of poverty, but he soon after found the report was not in fathoms but "no bottom"—"large." They did partly from charity and the sympathy so common in new settlements, get an upper room unfinished and unfurnished, and worked to pay rent, and by scraping up the pocket pieces (and stray coins got together enough to get a barrel of flour and a few necessities of life, and here began to feel the pinching hand of poverty thus early in married life, for he could get no work for which he could get money or provisions. About the time the flour was out the room was required for other parties and had to be vacated, and he found an old claim shanty unoccupied which the owner let him have till he could rent it with the claim land. He hired an old cook-stove with nothing to cook, and they began there on a still lower grade, for now the flour was gone, and the only food for six weeks was new potatoes, half grown, which he had permission to dig, and the salt, which still held out; and as the boy, now about one and one-half years old, cried for cake, and the mother was obliged to wean him on account of her feeble health and want of food, the trials of both parents were heartrending. But still he worked every day, including Sundays, on the prairie, putting up hay on government land, and late in the fall sold it for a cook stove. During the fall, or in the meagre harvest of that new settlement, he secured for his labor, potatoes, turnips, pumpkins, cabbages, &c., and had filled the hole under the floor of the shanty with them, and was rejoicing with his companion in the prospect that they should not starve during the approaching winter, when he was notified that the lot was sold, and he must move out within ten days. Fortunately the purchaser came and looked into the hole under the floor, and offered \$10 for the pile of stuff in there, probably out of sympathy for the owner, whose condition he plainly saw. This was gladly accepted, and with it two week's board for the three engaged at a hotel, as there was no house or room to be hired in the place, especially without money. Once more they sat at a table and lived well, but no tongue can tell the sufferings that arose from anticipated sufferings which seemed so rapidly approaching and at the very door. But during the two weeks the landlord had secured for his boarder the district school to teach at a price that would pay their board, but nothing more. Now the wardrobe of all, which had not been replenished since they left Michigan, and which was even then scanty, was in great need of repairs. Soon after taking the school he found a chance to join with another man without a family and take a sawmill on shares, located some five miles from town in the timber, on a thunder-shower stream, with a dam as precarious as the showers; but as the owner would give them a good job of cutting saw-logs and cord-wood, and pay them in advance to start them, he gave up the school, took to the woods, mended up the old rat-trap which served for a log-house, and moved in with such supplies as they could get, and taking in two choppers to board, they had enough to eat of coarse but substantial food. The dam washed away when the rains came, and they repaired it and repaired it, till the partner tired, re-tired, and left Warren on the chase after lumber and food. During the sufferings and hard work of the two years they lived here in the woods, three miles from any other family, was born a second child, a daughter, and the only daughter ever brought into the circle, and who is at the

time of this writing the mother of five children; and the elder son, the M. D., is also the father of five; both are satisfactorily married and mated, and with this daughter is now the home and property of both parents when they choose to use it as a home, but which home is also shared with the son in another State; for the kindred ties that began in this stratum of poverty have never broken, and they are as closely allied in sympathy and love as when these were the little children around the old log-house in Pike woods. Among and between the ups and downs of the mill dam and floods he did secure and pile away lumber enough to build a small house, and saved it from sale, supplying their needs by chopping cord wood, getting out timber and other work. Moving the family out of the woods to a farm house, and into a small building built for carriages, where they could live comfortably in summer, and engaging supplies for them, he engaged with a lumberman, and went on a schooner to Green Bay, and up the Escanaba River, and sawed pine lumber all summer. Late in fall returning, having earned enough to pay for a lot in the village of Southport, he purchased one, and he became a freeholder; for the first time in his life having a legal right to stand, sit or lie on the parent earth, for the Government had stolen his and all men's birthright to a place to live, and parceled them out to those only who had money to pay for the stealings.

Soon as he returned he got his lumber on the lot and began the work of getting up a shanty (it could hardly be called a house); but soon the fever seized him and also the wife of the man in whose shop they lived. She died, and he slowly recovered, after a terrible struggle with death and two doctors. Then came ague and fever, as usual in such cases, but he was master of that, having conquered it in Michigan with gin and molasses, which again soon exterminated it from a temperance constitution that was never intoxicated. The dwelling, 16 by 20 feet all in one room, was soon completed; and although he had crippled his right hand plastering it, and poisoned it with lime that suspended its labor for the winter (or nearly so), yet every day they rejoiced over the success in life of getting a place of their own to live in, and of having a right to be there where nobody could turn them out, and of having gained a character and credit that would always secure food in sickness and suspended labor; for he had established a reputation for honesty and industry that was never forfeited nor lost afterward. He now vowed a vow which was often repeated to the sharer of his sorrows—viz., that they would never again be without a home of their own unless the fire fiend trampled it into ashes, and this vow has been faithfully kept, poor though it has always been, yet one that always changed into another, and the last waits its transfer till they depart to the "evergreen shore." The new home was near the old shanty where suffering and sorrow were sublimated, and the old school-house he bought, tore down and chopped into fire-wood.

The township of Southport was made up of two sections on the lake shore, was twelve miles long, about three wide, with the village in the centre on the line of the two sections; and at the mouth of Pike Creek, where the government foolishly expended large sums of money trying to make a harbor, or rather to enrich some contractors, as many of the lake appropriations have done, even where no harbor could be built. Warren (out of his own home) had now grown to the dignity of Mr. Chase, and was appointed overseer of roads, highways and bridges for the whole town and the streets of the village, and one season was engaged from April till December in repairing roads, building a new and costly bridge in the village, etc.

During three years of suffering and poverty, by the ignorance of parents two more boys were added to the family through the gate of birth. One matured, and the other prematurely, and in this little home both left their forms to be laid away in the grave-yard, under the tears of parents that had no knowledge of and little hope of any further existence for them. Like most parents in such poverty and poor health, they had often resolved and re-resolved to bring no more strangers to the household, but as often failed for want of knowledge and that self-control which grows out of knowledge and development. What a misfortune to young people who get married is the lack of knowledge on the sexual relations! The church, and society built up under its influence, has spared no pains to keep the young ignorant on the most important of all subjects, and to leave to them and God the reckless breeding of their species without science, reason or even the knowledge necessary to sexual happiness with or without offspring; and even now they are opposing the only means of making marriages happy by gaining the physiological and sexual knowledge that can make them so, even while they see the misery arising from the want of it.

My Assurance



## THAT SURREPTITIOUS PUBLICATION.

In our last we stated that the second and third letters of Mrs. Woodhull published in the *Herald*, would be reproduced in this No. By their perusal, it will be seen that she has been forced to make some revelations that she had not intended to make until later in the course of events. She has never desired to go before the public with any new phases of the great movement, of which it will be clear, some day, that she is the central or pivotal point; or to lay claim to anything whatever, by word, unless supported by the evidence that must follow those who are really born into the higher truth. But this surreptitious publication in the *Herald* of the letter to Mr. Tilton, made it necessary for her to so far foreshadow what is to be in the immediate future, that the evident meaning will break upon those into whose hearts "the light" has dawned at all.

But aside from this view of the case, the subject matter of the three letters are of the utmost importance in their bearings upon the trial itself. This will be evident from the editorial extracts which we make from the *Heralds* that contained them:

(From the *Herald*, March 27.)

It is, therefore, easy to see the great importance of these three negro witnesses. It is not that they testify to familiarities between Mr. Tilton and Mrs. Woodhull, but that, if they have told the truth, they convict Tilton of having sworn to deliberate falsehoods on his cross-examination. The established maxim in the law of evidence, *falsus in uno falsus in omnibus*, or in plain English, "a man who swears to one known falsehood can be believed in nothing," has a close application to Mr. Tilton's testimony if these negro witnesses deserve belief. If they have told the truth Tilton is a perjurer, and nothing that he swore to ought to have the slightest weight with the jury. If the jury should come to this conclusion the only thing that can embarrass them in finding a verdict for the defendant will be his own damaging letters. He will go on the stand to explain them under great advantage if the jury shall have been first convinced that Tilton is a wilful perjurer utterly unworthy of belief.

This argument has proceeded on the assumption that the colored servants of the woman Woodhull have told the truth. If their veracity can be successfully impeached, if it can be proved that they have sworn falsely, it will then follow that the defense has made a mistake in introducing their testimony. For if it be shown that these poor creatures have sworn falsely it will be hard for the jury to resist the conclusion that they have been bribed and suborned, which would be fatal to the defendant's case.

Mrs. Victoria C. Woodhull is evidently dissatisfied with the story told by the colored gentleman who officiated as witness in the Brooklyn Court on Thursday. In her letter, which will be found in another column, she takes exception to almost every important statement made by Mr. Woodley, of Virginia. The question of credibility now comes up, and it may be that Mrs. Woodhull may be called upon to tell her version of the story. There is a charming frankness about this lady, who at least has the courage of her convictions, and with the aid of a skillful cross-examiner she might be made to contribute much spicy matter to this Brooklyn scandal. In view of the charges she brings against the colored witness she cannot well be left out of the case much longer. By and by we'll get at the bottom.

(From the *Herald* of March 29.)

We give another contribution to the Beecher Business this morning by publishing another letter from Mrs. Woodhull and addressed to Theodore Tilton on the occasion of his evidence in the present controversy. This letter was to have been published at the time Tilton closed his testimony, but it has not seen the light until to-day. It will be seen that the tone of Mrs. Woodhull's mind when she wrote this communication was far different from that which inspired the letter of last Saturday. It would be interesting to know by what processes of mind she passed from the condition of fierce anger in which this letter is written to the sympathetic and courteous tone of her letter of Saturday. Perusal of Mrs. Woodhull's letter only convinces us that the truth will only be known when she is brought upon the stand. We trust that when she does appear Tilton's lawyers will handle her better than they did Bessie Turner or the colored witnesses. It makes us lose much of our faith in the cross-examination as a means of justice when we find that all the acuteness of this brilliant array of counsel is insufficient to destroy the evidence of a witness whose story falls at once if Mrs. Woodhull's letter is true. By all means let Mrs. Woodhull go upon the stand.

## THE SECOND LETTER.

[This is the letter that was published without Mrs. Woodhull's consent through the treachery or carelessness of a third party. The introductions, the italics and the sub-headings are the *Herald's*, for which she is not responsible.]

Anything which will shed light upon the truth of the relations between Mrs. Woodhull and Messrs. Tilton, Bowen and Beecher will be looked for anxiously by the public.

The following card was prepared at the time Theodore Tilton gave his testimony in the court-room, and was meant to be published at that period in Woodhull & Claflin's newspaper. Circumstances modified the temper of the writer and prevented its publication.

A proof copy was, however, kept. As Mrs. Woodhull is not apt to be called by either side in the case, her testimony will tell loudest of all. This article, in particular, bears marks of her masculine spirit and clever mind. It is entitled:

"WHOM THE GODS WOULD DESTROY."

TO THEODORE TILTON:

"Whom the gods would destroy they first make mad" is a trite way of expressing a great fundamental truth, the destruction meaning a just retribution for deeds performed, and the madness meaning the lack of wisdom which makes the performance of the deeds possible. In this sense there

was never, probably, a better illustration of the old adage than that now presented by one, if not both, of the principals to the conflict in progress in Brooklyn.

## SHE BOUNCES BEECHER.

It was a symptom of madness foretelling destruction when Mr. Beecher used the terms "a nameless animal," "a chambermaid's slop-pail" and ——— to describe persons who had merely published facts of which he had been the active cause, and was at the time doing every possible thing to suppress.

Had he had any wisdom at all, any faith in the law of eternal compensation, he should have known that those terms would come home to him in due time and rest like a blight upon his fame.

## TILTON A PERJURER.

On the other hand, the shameful departure from truth by Mr. Tilton, in giving evidence under oath—this departure being possible of the most positive proof—to shield himself from the odium which he has conjured up in his own mind as existing on account of his relationship with me, is patently a symptom of madness also, on his part, assuredly to lead to destruction. I am astonished beyond measure, even when considering the source from which it emanates, at the foolhardiness that made it possible, and I wonder if he imagines that I shall remain silent under these new imputations as I have done thus far under others he has cast upon me.

## HER PROPHECY.

Henry Ward Beecher may have done many unwise things, but he never did one so unwise as when he invited the destruction of the gods by attempting to make others bear the weight of his own folly. Theodore Tilton has done many an unwise thing, but he never performed one so foolish as when he recklessly invited the destruction of his own testimony. For let this trial end as it may, let the evidence that may be advanced be restricted as it will, the time must come when it will be known that the odium which he has attempted to cast upon me belongs upon his own shoulders, and there it shall, at last, come home to rest.

## SHE IS NOT ASHAMED OF THE COMPARISON.

It has not been my purpose to interfere in the slightest way upon either side during the present controversy. Indeed, I have willingly rested under a number of imputations from both sides, which I could have readily removed rather than to even seem to wish to so interfere. I have an abiding faith that all this will eventuate in a perfect clearing up of all the mystery and hypocrisy under which it has been attempted to conceal the facts, and that each actor in the drama will eventually stand before the world in his or her true position. I can afford to wait until this time, and I shall not be ashamed of the comparison to which I shall be subject, when it comes.

## SHE RECONSIDERS.

So much for my general present position. But, after reading the testimony of Mr. Tilton, given during the examination, I have reconsidered this course, and shall so far depart from it as to properly characterize portions of his evidence that relate to myself.

Passing for the time the theory upon which Mr. Tilton professes that our relationship was begun and maintained—which I will simply say here is just the reverse of the true one for the maintenance, at least—I shall take up the facts about which he has testified. His statement of them is a most ingenious development of the professed theory; that is, it would be ingenious if there were no one to question it; but unfortunately for his facts, as well as for his theory, there are those who can tear the latter to tatters, and so change the former as to entirely reverse it. Whether their aid will be invoked upon this present trial or not, in the infinitely greater and more important trial before the bar of eternal justice the whole truth will be made clear.

## WOODHULL NO INJURY TO TILTON.

I say that Mr. Tilton has recklessly courted his own destruction when there was no need to have done so. So evident a departure from the points at issue in the trial as he has made—as the Court has permitted him to make—for the purpose of transferring all the odium from himself upon me, will not assist the jury in arriving at the truth or falsity of the alleged relations between Mr. Beecher and Mrs. Tilton, nor in assessing the damages in the event of its conviction of their truth, because all the acts upon which damages can be claimed occurred before the relationship which he characterizes began.

So far as I am involved, I accept the part to which I am invited. If Mr. Tilton has thrown down the gauntlet of defiance he must not object to the unsheathing of the sword in reply and the casting away of the scabbard, as he has done when defied by Mr. Beecher.

I have not the space nor the time now to any more than call attention to his departures from truth by briefly outlining them, reserving the details of each, to be taken up *seriatim*, as my engagements shall permit. I wish him to learn now, however, that

## I ACCEPT HIS CHALLENGE,

and also that I am prepared to maintain all that I have indicated or shall indicate regarding his evidence.

## TILTON LIES.

Mr. Tilton's account of our interview brought about by the card in the *Times* and the *World* (newspapers), of May 22, 1871, is an utter perversion of the facts; his account of the time of and my conduct at the first interview with Mr. Moulton is also untrue; his evidence regarding his letter addressed to Mr. Sumner is a falsification, but a good illustration of his unbounded egotism; his statement about the writing of my biography, except in so far as the furnishing of the facts upon which it is founded is concerned, is utterly perverted. (No biographer manufactures facts. He obtains them from those who possess them as Mr. Tilton does in this case, and is not responsible for them, let them be what they may; but Mr. Tilton supplied everything outside them, and in this regard occupies the same position as any other biographer.) His testimony regarding the Steinway Hall lecture is almost wholly a series of unmitigated falsehoods; and so also is that about the

## "TIT FOR TAT" ARTICLE.

The interview about this article of which he speaks was not the final one between us. The last interview was upon another and entirely different subject and occasion, occurring on the eve of his departure to attend the Cincinnati Convention. That article was written a month before, and the editorial in my own paper regarding it was printed three weeks prior to the nomination of Mr. Greeley. At this really last interview Mr. Tilton knows well enough that there was no display of attitudes on his part. He had learned their inutility with me long before. He knew well enough that this interview was intended by him to be one of the most affectionate we ever had. He knew well enough that I warned him against apostasy to the movement to which he had given his allegiance, and that I told him that

## I SAW HIM IN A VISION

driving the last nail into Mr. Greeley's coffin by what he would do to nominate him at Cincinnati. But the dazzling phantom of a secretaryship under Mr. Greeley was more than his devotion to his pledges could withstand. He apostatized.

He exerted his utmost and succeeded in securing Mr. Greeley's nomination. If he had not lent his aid it would probably not have been done. It should be remembered that this was at the close of our relationship which he pretends, and which the defense pretends, did him such irreparable injury; but here he is seen exerting a controlling influence in a national convention upon one of the most important acts that a nation can perform. Badly injured by me, wasn't he? Poor boy! to have fallen into the hands of one who could so utterly undo him!

## IT WAS GREELEY WHO SLEW TILTON.

No! Mr. Tilton's real downfall dates from the time the Greeley movement collapsed, and not when his intimacy with me began. By his bold course during this intimacy he had won the admiration of the radical element of the whole country. He had forfeited all claim upon the conservative element long before he knew me. By his apostasy to the radical movement for the political and social equality of the sexes he lost all he had and all he had gained, and was left standing almost alone, ready to be ground to death between the upper and nether stones of radicalism and conservatism.

## WOODHULL TILTON'S GOOD GENIUS.

At another time I shall consider further of his condition during the period of his relationship with me—shall show now he was complimented upon all sides for the piquancy and brilliancy of his editorials, and how a very dear friend and competent critic withal, then absent in Europe, wrote that his articles sparkled in every line like rare old wine, which was to be accounted for only upon the theory that he was newly and madly in love, for nothing else could have inspired him to write so grandly.

Mr. Tilton, knowing me as he does, ought not to have attempted to put the burden of his downfall—if downfall he has suffered, of which I know nothing—upon me.

## TILTON'S PLEDGE.

He ought rather to have attributed it to his treachery to his own proposition, and his desertion from a cause to which he had voluntarily pledged himself, which pledge, for a goodly time, he kept so well.

## TILTON ABJURES VIC AFTER THE LIBERAL CONVENTION.

I do not wonder that he never came to see me after the Cincinnati Convention. Had I played such a part with any one as he had played with me, I should have been ashamed to have met that one again.

But to pass to a review of his professed theory for our relations. All through his evidence there is a strenuous effort evident to make it appear as if he formed my acquaintance and maintained it solely to suppress the scandal, and that he had to stand with his hand upon my mouth, constantly doing me some favor to keep me from making it public. I wish to say as emphatically as I can that such a theory is utterly fallacious, utterly false, and has been concocted by Mr. Tilton, as I believe, not to assist him in his action against Mr. Beecher, but to satisfy certain "dear friends" who are terribly shocked at the mention of my name, and whose virtue is of such an extraordinary and ethereal quality that the mere reference to free love casts a shadow of reproach upon it.

## THE SCANDAL LED TO THEIR ACQUAINTANCE.

Under ordinary circumstances I should never have referred to this part of the subject, but Mr. Tilton must not expect that I shall willingly rest under his imputations and falsifications, when he knows so well as he does that I need not do so for a single moment if I make use of the material I have at hand. I grant that my threatened publication of the scandal first brought Mr. Tilton to me; but I deny in toto that the fear that I would publish it was the reason of his action afterward. Mr. Tilton need not assume any dramatic positions about this. He knows that I have the most conclusive proof that his relations with me were from an entirely different motive, and for an entirely different purpose; indeed, that the suppression of the scandal, except as its coming from him as its authority, was no part of his motives for anything he did for me.

## BOWEN TO BE MADE THE ACCUSER.

He would have consented to aid in its publication in any way that could have made Mr. Bowen responsible for its communication to me. "If I should be made to appear as the authority for it, I could not live with Elizabeth afterward," was his argument. Hence it was not the suppression of the scandal at all that concerned him. He knew well enough that I intended to publish it at the proper time, unless it should be made unnecessary by Mr. Beecher's coming to occupy a position publicly on the social question similar to that upon which I stood. And Mr. Tilton will scarcely dare to tell so barefaced a lie as to say that I ever even intimated to him that I would never make it public; or that he ever expected that I would not in the event of Mr. Beecher's failing to thus pronounce himself. The only wish of his that I ever learned was that he should not be involved as authority.

## MRS. WOODHULL, TILTON'S CONFIDANT AND COUNSELOR.

A moment's consideration of Mr. Tilton's relations with me will show the improbability, if not the impossibility, of the truth of this theory. No man in the position with a



woman in which he professes that he stood with me—that of constant guardianship and of kindly offices to suppress a scandal—would ever make that woman his confidant and his counselor.

He would not lay bare his soul to her with all its imperfections as well as its beauties; he would not intrust her with his own inmost secrets and those of his friends, confided sacredly to him, and through her seek a solution for some of those friends' perplexities; he would not make her his sharer in the "foolish letters of silly women," as he termed them, who thought themselves and him deeply in love; he would not intrust her with the means to ruin his reputation, his honor, his all, as he has done all this with me. No! That were impossible. He might do such a woman favors, but such things as I have recounted are not favors. They are bestowed only when and where the most powerful of all motives move men and women to venture everything upon the cast of a single die, transforming the cool, cautious, calculating man into the hot-headed, inconsiderate lover.

#### TILTON'S "SCHOOL-BOY SNIVELLING."

That he regrets all this I have no doubt, since his imaginary "palace by the Lake of Como" did not succeed with me. That he now regards his action as having been "foolish and wrong" I have no reason to disbelieve. I told him it was so at the time. But the attempt to make Mr. Beecher equally responsible with himself for that which made it foolish and wrong is preposterous and absurd. It is a little schoolboy's snivelling—"He made me do it; if it hadn't have been for him I shouldn't have done it."

To resort to such an escape, and to continue to pretend to retain any of the elements of manhood, ought to make him a laughing stock for every true woman. I have said before that I believed that Mr. Tilton would make quite a man if he should live to grow up. I confess to considerable skepticism upon that point since reading his evidence upon this trial.

#### TILTON PROTECTING TWO NAMES.

Now, what is it of which Mr. Tilton is ashamed in his relations with me? Does he know of one unladylike act that I committed during the time that they were maintained, either with him or with anybody else? Come, Mr. Theodore Tilton, what is it that causes your innocent blood to mount your cheek and you to refuse to be defended for your relationship with me? I challenge the production of a single thing. You stand before the Court and humble yourself as did Mr. Beecher before you, as if I had been a contemptible creature, to associate with whom was an unpardonable sin! Come, come, Mr. Tilton, out with the facts that made me such a thing as you would have inferred.

You refer to the "Tit for Tat" article, and say that it was the cause of your breaking with me. Was that article, which you have fully justified by your own course "to vindicate your honor," a sufficient cause for your pretended agony about our relations? Hadn't I the same right to retort directly upon those who were defaming me in the vilest way that you had to retort upon Mr. Beecher because Dr. Bacon had designated you as a knave and a dog?

Or do you hold because I am a woman that I have no right to self-defense, and that I must tamely submit to whatever any set of women may deem fit to say? But why should I deal in suppositions when I have the fact that you only objected to the publication of two names in that article.

"STRIKE THEM OUT AND I WILL HELP YOU KILL THE REST, for they richly deserve it for the use they have made of your name," said you. Under the light of this fact what becomes of your pretense; of your affected indignation; of your "foolishness and wrong," for which you refuse to be defended? What, indeed? Why, sir, they at least point to what is really the truth—that the break in our relations came from the other side of the house—that it was I and not yourself who severed them.

I do not intend that you shall falsely add any more darkness to the cloud that you have already cast upon my name and fame. I am the one, and not you, sir, who has good grounds of complaint in this regard.

#### YOU CAME TO ME UNSOUGHT

and pressed your services, one after another, upon me, and when you had failed to accomplish what you had in view you went to the world and said you had been entrapped into doing these things by a designing woman, and that you now repented of all that you had said or done for her.

This is the deepest infamy that can be cast upon any woman, and were you to live a thousand years and have a thousand lives, every one of which should be devoted to undoing the injury that you have wrought for me, you would still fail to wholly repair the wrong that I have suffered from your erratic course.

I, sir, am no creation of your consideration or making, or of your magnanimity. I exist and maintain my position today in spite of your renouncements.

#### POISON.

But you, sir, stand testifying against Mr. Beecher—against that for which you had long since forgiven him—because I have not been so low and vile, so treacherous to the trust that you reposed in me as to lay bare before the world what I knew of your conduct since the 22d of May, 1871, when, defied almost to do so by your unmanly course, I confess, sir, that I have hoped almost against hope that the many brilliant talents that have been given of God to you, might yet be consecrated to the social regeneration of the race.

But the last vestige of that hope has now gone out in the darkness beyond where hope exists.

#### VICTORIA C. WOODHULL.

[The third letter in the *Herald* was set up from the original drafts, containing many interlineations and eliminations, there being no time to write out a clean copy, consequently as printed, it contained many errors and imperfections which are corrected here:—]

#### A THIRD LETTER FROM MRS. WOODHULL.

To the Editor of the *Herald*:

I was astonished beyond measure, confounded and abashed by the publication in the *Herald* this morning, of an article that I prepared weeks ago to publish in my own paper, but

declined, after mature consideration, to use. I could scarcely believe my senses until I had read it through. Then I was outraged, throughout, because I had been put unwillingly before the public in such a way, and made to say in your columns what I had refused to say in my own. For the moment I did not know how, properly, to characterize the breach of honor by which only this could have occurred, and I could not understand how it obtained publication in the *Herald*. I wish to say that this thing has been done wholly without my consent. I did not intend to review the case until it had passed beyond the purview of the courts. But I see the hand of God in it all, and I am, therefore, reconciled to the part to which it makes me a party, conscious that in the end I shall be vindicated from any double intentions. For "Mene, mene, tekel upharsin" has been written upon the walls of the Brooklyn City Court, and no human agency will be able to compass or thwart the designs that must be accomplished through this most extraordinary trial.

I was in the West lecturing, where I had fled purposely to be away from the terrible scenes of which I knew "these two cities" were to be the centre; away where neither side of the contest could reach me, and aloof, as I desired to be, from being made in any way a party to the proceedings, fully realizing that they were to result in destruction to all the falsity and hypocrisy with which all parties to it have been surrounded, and in which they had hoped to securely encase themselves. I trusted that there might be no pretext advanced upon which my name would be brought prominently into the case. I had no interest in it in this position. My interest was, and is, in the much broader and more important position before the public, compared to which the scene that is being enacted in Brooklyn has already been shown to amount to nothing. It is no effort to establish the truth about the only point in question. It is a persistent attempt to drag as many more as possible into the filth and mire. I believed it to be at the outset an attempt to forestall the judgments of God, but I now perceive that He will ever rule it to His own purpose. I was away, I say, from the scene, but I could not get beyond where the lightning could place the words of Theodore Tilton before my eyes. They seared into my soul. I saw myself held up by him to the public gaze as a despicable thing, as an intriguing, treacherous, vulgar and untruthful woman. I dropped my engagements and hastily returned to New York, my heart bleeding at every pore with indignity and outrage, determined not to rest under the insinuations. It was in this feeling that I wrote the letter that you have now published. Under its inspiration I poured out the indignant truth that was boiling in my breast, wrong, as it were, from my soul by direct cruelty; wrong from me when I had guardedly concealed it under all previous emergencies. The letter was put in type and was to have been printed in the *Weekly*.

But on the verge of its publication I asked myself if it were right to do this thing—if I should speak under the impulse of personal wrongs, without regard to collateral issues? I remembered the Great Counselor; how, on account of these same people, I had often taken my petitions before Him; how—when they had cast me into prison and turned the whole world so much against me that not a man could be found who would come forward to turn back the iron bolts and set me free—in the grated cell, before our iron bed, upon that stone floor, my darling sister and my angel mother knelt with me, and while our tears and prayers were mingled we asked God to send us a deliverer; and how, as we prayed our cell was lighted up with spirit light and the power of heaven overshadowed us, while a still small voice whispered comfort to our troubled souls, assuring us that help would come in time to deliver us safely from all the trials that were prepared to crush us. I remembered all this, and also now wondrously it had been verified; and then, with the proofs of the article in my hands, I went before the throne of grace and asked that Jesus, who prayed "Oh, Father, forgive them, for they know not what they do," come and show me the right. And He did come, and He said: "Stay thy hand, my child. All these things are committed to My charge. In the fulness of time all hidden things shall be revealed, and you shall be justified where now you stand condemned. Wait!"

And I did wait. What I otherwise should then have done, suffering under the stings of my own wrongs, has been brought about by the inscrutable hand of God without my aid; and when I thought of this, the impulsive condemnation that rose to my lips when I saw this publication made, was unspoken, and in its place I said, "Not my will, but Thine, O Lord, be done." For every day I live I am more fully convinced that the Lord God reigneth, and that in this, to the world, terrific ordeal of scandal, He is moving to do of "His own good will and pleasure" in ways that are as yet hidden from the understanding of man, but which will, nevertheless, prove to be blessings to the world such as it has never been vouchsafed before.

It was by these "processes of mind" that I passed from the "fierce anger" and personal outrage that were the inspiration of the letter you published to-day "to the sympathetic and courteous tone of my letter of Saturday."

But the subject matter of the letter of Saturday was a very different thing from that of the former. As I said in that letter, I had forgiven Mr. Tilton for all the wrongs he had thought to do me, and for all the unkind words he had used upon the stand and elsewhere about me, for I had used his name in ways under which I have no doubt, not understanding fully, if at all, what were my motives, he has smarted. And if Mr. Beecher, upon the stand, as he has done elsewhere, shall seek to cast odium upon me for having forced him to this encounter, although justified in so doing by his own words, as he well knows to me personally, why, I can forgive him also, and wait for God and time to place me right.

The testimony of my former servants—the falsity of which I desired to establish—was a wholly different affair from that of my personal feelings against Mr. Tilton. It was a lawyer's trick, done probably without the knowledge even of Mr. Beecher, or else the malice of those deluded colored people introduced into the case, to be avenged for some supposed wrongs they thought they had endured. At least it was false

in every material particular, and was intended to and did injure Mr. Tilton seriously. Had the same kind of evidence been introduced by Mr. Tilton to crush Mr. Beecher, and I had known it as I know this to be false, I should have done the same thing that I did in the present case. I am for neither side as against the truth; I am for the truth, the whole truth and nothing but the truth as against both sides, and all I can do publicly to get it, being debarred from the witness-stand because the truth would be a double-edged sword, I shall do; and in so doing feel that I am aiding the powers that are pushing these people onward to do a work for humanity in this way that they neglected and refused to do in other ways that would have been more pleasant to all concerned.

Is there anything incompatible in my course in this? While I did not publish the letter of to-day—though I refused to publish it—still it contains nothing but the truth, made sharp and bitter, to be sure, by an outraged woman's soul; and while I did publish the letter of Saturday, there was nothing in it contradictory of what to-day's contains. Indeed, wherein the two refer to the same thing the same facts are made to appear. One was prepared under a sense of personal injustice, the other under the spirit of impersonal justice, with self expunged. Let the public mark this distinction and it will be seen by what "processes of mind" I passed from one to the other condition—from "fierce anger" to courteousness and forgiveness.

I have never believed that Mr. Beecher would go on the witness-stand to deliberately deny the truth. I believed that the relations between him and Mrs. Tilton were of that kind which have a right to be accounted "or as above the law, as beyond the fulfillment of the law, and therefore justifiable; and I am sure that Mr. Beecher so regarded them. It is not necessary to come within the Bible doctrine of the fulfillment of the law that it shall fall for all people at one and the same time; but that it must fall for them who have fulfilled it; and as they fulfil it, or as it is fulfilled in them. I urged Mr. Beecher to stand upon the fulfillment of the law, with himself and Mrs. Tilton, and become the bold evangel of that position. Miss Catharine Beecher had informed me, when riding with her in Central Park, of the unhappy condition of Mr. Beecher's home, and I knew the great-souled man had need of just what his home had failed to give him. God knows it was not for me to condemn him; but, on the contrary, I hoped, through what he had done, that all concerned would become the apostles of the new dispensation, as they have been compelled to become, though refusing to do so. And I now say to them, in the language of Jesus, "If the world hate you for what you have done, ye know that it hated me before it hated you" for declaring the truth that God had given unto me to declare. "If ye were of the world the world would love his own, but because ye are not of the world, therefore the world hateth you," as it hath hated me before you. But let us all watch and pray that it come to us as it came to Jesus, that "they hated us without a cause."

If Mr. Beecher does go upon that stand let him remember that the truth only can make him free. Anything concealed beneath a lie will afterward be made known upon the house-tops. Well do I remember the evening in the winter of 1871-'72, upon which a carriage was sent over to fetch me to Mr. Moulton's to see Mr. Beecher, who declared (so the messenger said), that he would not go until I came. Being absent at a lecture, the carriage waited until I returned, when I responded to the pressing message. But the ice in the river detained us so long that I did not reach Remsen street until it was so late that Mr. Beecher, having given up my coming, had gone. In the face of this will he say when he goes upon the stand, as has been said elsewhere, that he always told Mr. Tilton that he must abandon "that woman" before it would be possible for him to be helped?

The world seems to have forgotten that my sister, my husband and I were dragged through the streets of this city, from prison to prison, until the iron door had closed upon us for the seventh time—dragged because of the hardness of the hearts of these people whom God is now pushing through the crucible of his fiery furnace, to purify and fit them to do the work He hath appointed unto them to do—forgotten how they looked coldly on our sufferings, hoping in their love of self that the doors that were closed upon us might never open to set us free. But, like Paul and Silas, we never ceased singing and praying, nor, after the "Comforter" came to us, to rejoice that we were accounted worthy to suffer to so inaugurate the great battle of Armageddon that it might be successfully fought by every human being; so that with the ending of the battle the kingdom of heaven might be established upon the earth, with the "water of life" flowing fresh and pure from fountains made free from all constraints, and with the "tree of life" bearing the good and perfect fruit of the Lord, which shall take away the hunger and satisfy the thirst of every living soul. For all this must come, because the "seventh angel has poured out his vial of wrath into the air," and because there are "voices and thunders and lightnings;" and there is "a great earthquake, such as was not since men were upon the earth," because there is a great voice crying "It is done!" and because "Babylon is falling, falling to rise no more."

VICTORIA C. WOODHULL.

MARCH 30, 1875.

"A CASE of the most extreme brutality has been discovered in West Buxton, Me. It appears that a man, whose name is not given, has kept his wife, who at times is insane, in an open room chained all winter. She was discovered the other day, by accident, by one of the neighbors and released. Her feet were both frozen, and her whole body frost-bitten. The man is said to be well off. The statement is vouched for by the Selectmen of the town. No attempt as yet has been made to have the man punished."—*Lowell Times*.

Where is Bergh? Or don't this class of animals come within the reach of his philanthropy?

A MAN'S good fortune often turns his head; his bad fortune as often averts the heads of his friends.



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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, APRIL 17, 1875.

## THE CALL WITHDRAWN.

For various reasons, the call for a World's Social Convention that has appeared in these columns for several weeks past is withdrawn. The time, for one thing, was too short to make it, in fact, what it purported to be. At such a convention there should be representatives from European countries, which was impracticable at the time named. Again, the real time for holding that convention will not come until the Beecher Scandal trial is concluded, which is not now likely to be until far into summer. If in the meantime such things occur as shall virtually settle all that a convention would discuss, which it is very probable there will—indeed, as we are informed that there will—then it would be unnecessary to call this convention, and the way for the proper thing to be done would be left clear. In view of these several reasons, and various others not necessary to state, the call is withdrawn.

## SPECIAL NOTICE.

Those of our subscribers who have received bills for renewal must not infer, because we spoke hopefully of the outlook a few weeks ago, that they are thereby justified in any delay in sending in their subscriptions. A bill of three dollars is a small one to pay and ought not to be delayed, because when it is repeated by thousands and not paid, it becomes a serious matter with us. We trust that our friends will see the propriety of renewing at once after receiving bills, without being continually urged to do so. We prefer to use our limited space for other purpose.

## DONATIONS.

N. S. C., Geneva, O., \$2 00; F. H. M., Pekin, W. T., 2 00; S. A. K., Charleston, S. C., \$2 00; R. B., Boston, Mass., \$4 00; J. H. H., Port Huron, Mich., \$10 00; J. K. R., Bellevue, O., \$5 00; C. M. P., Alamo, Mich., \$2 00; W. S. F., Athens, Me., \$2 00; P. M. L., Rockford, Ill., \$6 00; A. H., Wheatland, Cal., \$1 00; S. T. F., Ancora, N. J., \$1 00; R. F., Aurora, Ill., \$1 00; C. M., Woburn, Mass., \$3 00; J. P. F., Visalia, Cal., \$1 00. The amount accredited to M. S. S., Painesville, O., in our last report, should have been \$4 00 instead of \$1 00.

## INTEREST.

That usury is an abomination and a deceit; that it is a legal method of robbery, there can be no doubt. It must be remembered that industry, the creator of wealth, increases only about 2 per cent. per annum, while money-lenders demand from 6 to 20 per cent. for the use of their accommodations. Since industry cannot pay more than it nets, itself, without consuming what it has already produced, it must be evident to everybody that if it does so pay to capitalists double and treble its own percentage of growth, it is only a question of time when the usury-takers must absorb all the wealth—all the net results of industry—leaving the toilers in beggary.

## THE CULMINATION OF EVENTS.

That I may know \* \* \* \* \*  
If by any means I might attain unto the resurrection of the dead.  
Not as though I had already attained, either were already perfect \* \* \*  
\* \* \* but this I do: forgetting those things which are behind and reaching forth unto those things which are before,  
I press toward the mark of the prize of the high calling of God in Christ Jesus.—PHILIPPIANS iii. 10-14.

## SUMMARY.

We do not know whether our readers are aware, or will recognize, that there has been a gradually ascending scale in the development of reform, as advocated in the WEEKLY, and by its editor in chief upon the rostrum. It may not have been evident that the several steps that have been taken, since the initial step of claiming political equality for woman, have been natural outgrowths of each other. If it has not we desire to now state that they have been so considered by us, and have been passed to one after the other with all possible dispatch, what may have appeared to be defeats or abandonments being merely left behind by the next steps taken forward. For instance, when the claim had been made that woman, under the Constitution and the law, is the political equal of man, and this truth had been accepted by a considerable minority of all the people, it was no part of our purpose to stand upon that issue until it were recognized in practice. The fact of the establishment, in the minds of the minority, that all persons must be politically equal in a republican form of government, was evidence that the law of republicanism had been fulfilled, and that it was a question of time merely when it should pass away to give room to the next step in general progress.

Next, beyond political equality for woman, was the question as to whether she should be also the equal of man industrially. Therefore, when the preceding question had been sufficiently accepted to have secured for it a permanent standing in the country, we then advanced to plead the cause of industrial justice, and we labored to show, and we think we have shown successfully, that woman is entitled equally with man to share the comfort and luxury that the results of industry afford—that while she may not have an equal hand in doing the immediate labor that produces these results, she does perform certain other labor, without which this special labor could not proceed, and, therefore, that she is justly entitled to an equal share in its benefits. Carrying this principle out to its logical conclusions, we have shown that equal and exact justice can only be received by, and given to, each and every individual in a perfect form of communism. This question has also been sufficiently and widely enough accepted to insure its existence in the minds of the people under any contingencies that may occur, and we recognize great and important advances toward this final condition in the movements of all those people who are devoting themselves exclusively to this branch of reform.

But we were instructed that this even was not the final condition; indeed that, if it were to be obtained fully for all the people, there would still be many imperfect things left. Woman, redeemed from political and individual slavery and inequality, would remain still in social slavery—would still be in subjection sexually to man, and therein be compelled to be the unwilling mother of children, or, where children do not result from the commerce; the prostituted victim of man's lusts. It was, therefore, necessary to claim a release for her from this condition of bondage—to claim free love for her where now there is slave love only, basing that claim, first, upon her natural right to the control of her own person; and secondly, upon the condition of children born under the surrender to man of that control. This we have done with all the skill and ability that we could bring to bear upon the work. As this is a much more subtle and insidious slavery than any or all the others combined, our efforts to establish its truth have been correspondingly met with an increased measure of abuse and vilification; but, thank heaven, at last we see the truth so firmly established in the hearts of men and women that it can never be eradicated, let it be assailed by whatsoever foe in whatsoever form.

## FORWARD AGAIN.

We are therefore free to take another and the final step, which, in importance, though a necessary and logical result of all that has gone before, far exceeds all the rest. It is thus important because it is to be a reaping of the harvest of which the former were the sowing of the seed merely, and in this especially we expect to find "the harvest bountiful, but the laborers few." Nevertheless, we enter upon the new field with renewed confidence gained from the successes that have flowed to all the rest, and we trust that those who do not or cannot understand its meaning now, will wait patiently until we shall be able to unfold it completely in these columns, to the doing of which our efforts in the immediate future will be directed. We ask our readers to remember that thousands who fell away from supporting the WEEKLY when it was announced in its columns that woman must be sexually free, have already come to recognize that the truth only had been spoken that needed to be advanced and advocated, and in so remembering wait patiently until we have had ample opportunity to lay the new claim fully before the public.

We intended to have done this gradually, as we have endeavored to do all our previous advances, but the necessity to broach it broadly at the outset has been forced upon us by the surreptitious publication in the N. Y. Herald of the article that appears in another column; and we do not hesitate or shrink from the task, being willing to accept and en-

dure whatever reproach it may bring upon us, either from the world outside or from those who have hitherto been in sympathy with our movements and principles. It is sufficient for us to know that we shall follow where the truth, as it is revealed to us, shall lead.

## THE MOVING POWER.

It will not be possible for any who read our third Herald letter to misunderstand the position there announced, that we look to, believe in and obey a higher power and direction than our own individuality. But it may not be known that for all these years of toil, suffering and revilement we have obeyed and been instructed of this higher power. Nevertheless, all this is true. Every important movement that has been made; every new truth that has been advanced, has been so made or advanced under the direction of spirit guidance, and sometimes in almost blind obedience on our part, but not often so. The most pointed illustration of blind obedience was perhaps the publication of the Beecher-Tilton scandal, of many of the effects of which we were in utter ignorance at the time it was made; while another of equal moment, and of far greater ultimate consequence, was the announcement that the prophecy of St. Paul, made in chapter xv. of 1st Corinthians, at the 26th verse—"The last enemy that shall be destroyed is death"—was to be realized soon upon the earth through the perfected sexual blending, or the sexual purification, first of individuals and then of the race. We were assured that the former would lead to many wonderful changes in both the religious and social institutions of the country, which we could not fully understand; and that the latter would be shown to be true by fulfillment in the then near future.

Years ago, soon after the consummation of present social relations, we were instructed that they had been arranged under the direction of spirit guidance—that our lives had been shaped and our minds fashioned to accomplish a certain and specific work for humanity, for which purpose the spirit world desired to use us. We were asked to assent to this use; and we were also asked, after being shown as far as practicable what it was to be, if we could voluntarily pledge ourselves to its accomplishment under their direction. We gave assent and allegiance, and from that time to this we have, as faithfully as human weakness would permit us to do, done the work that has been laid out for us to do. In due time we shall give to the world a faithful account of all these things, and show conclusively that this guidance had a specific object to accomplish, which was to be worked out after a well formed and carefully developed plan. At that time we were not informed about the personnel of the Spirit Congress, of which only the one who communicated with and controlled us was revealed. It is well known that this one is he who was The Famous Grecian Orator—Demosthenes; and we are only at liberty at present to name one more member of this Congress, and he is Napoleon Buonaparte.

## INDIVIDUAL GROWTH AND SELF-RESPECT NOT INCOMPATIBLE WITH SPIRIT GUIDANCE.

It may be wondered how we could voluntarily give allegiance to an unknown power to do its biddings when we were in the dark about results, and thus as it were permit our own personality to be submerged. But this will not appear so strange when it is also known that the same spirit then revealed as Demosthenes was perfectly familiar to us, having been, in connection with the Empress Josephine, almost our constant teacher during our whole previous life. We felt that this spirit, who had been so much more to us than any person in the form had ever been, could not do us any harm, or desire our allegiance for any wrong purpose; and we were rather stimulated to better things in our everyday life by the knowledge that we were accounted worthy and had been chosen from among many to do so great and so good a work as was shown us to be done. Nor did nor do we feel at all as though we had suffered from the surrender, as some may call it, to the direction of other guidance than our own reason. Had we not been poor, uneducated and obscure people, without position or prospects in the world—had we been proud and self-sufficient, as the world generally is—we should probably not have been so ready and willing to yield this complete allegiance that was desired. But we now realize that even in this view we have been vastly the gainers, for have we not been educated into many things of which we should otherwise have remained in utter ignorance? Not only this, but we also have the satisfaction of knowing that while we have yielded to a higher controlling influence than ourselves, and by so doing precluded the claim of any personal merit for what we have been instrumental in performing, we have also been of the utmost importance to the Control, since it would have been difficult—they say impossible—to have found others through whom they could have accomplished what has been, and what there remains to be, done through us. In this latter sense, we, as instruments, mediums, have been of equal importance to the work as the Control itself. We do not say this in any spirit of pride or arrogance or of self-assertion. We are only too happy to know that we have been faithful and obedient servants in the vineyard to which we were appointed. But we make the explanation to mollify the sentiments of those who may affect to think it to be beneath the dignity of selfhood to admit that there is such a thing as spirit control; and that it is possible that spirits can know better what the world requires than those who live in the flesh can or do know; and that it is an honor rather than a reproach that anything that may have been



done, apparently by an individual, was really done by a spirit through the individual. To all such we do not hesitate to say that without this Control, to which we yielded allegiance, we should have done nothing in, and should probably have still been living in obscurity to, the world. Hence, whatever love, esteem and appreciation have been given to us by the people who have been made freer and better by our ministration belongs to those great and good spirits whom we have been and are only too happy to have served—not to Demosthenes and Buonaparte only, nor chiefly, but to the greater Central, the Presiding Spirit of the congress, of which they are members only, and whom they serve as we serve them.

#### THE GOAL TO BE REACHED.

The step which we have stated as now to be taken is by their direction, and is more important than anything that has preceded it, because, as we have already said, it is the harvest time to what they were the seed time and the growth. Nor is this its only or greatest significance, for it is not only all this that we have stated, but it is something else of the most wondrous, the most startling moment. While it is the culmination of the great serial steps of reform through which the world is to advance to higher and better conditions, it is also the fulfillment of the prophecies of all ages, because it is the inauguration upon earth of the common brotherhood of man. Prophecy and evolution, which through thousands of years have been converging, are about to culminate in grand fruition—the unity of mankind to be established in a most remarkable and, for the time being, seemingly miraculous manner. In this culmination the material form will develop into the spiritual, and St. Paul's prophecy begin to be realized, not only through the resurrection of those who live in spirit, but also through the spiritualization of those who live, according to the new life, in the form. This is to be the result of complete sexual purity, which is to be gained—which can only be gained—through the sexual emancipation of woman, while the freedom of woman is to be maintained by the establishment in the world of industrial justice for man and woman. Here is where all the different reforms culminate and become, in "the fullness of time," the fulfillment of all prophecy.

#### INSPIRATIONAL AND INTELLECTUAL SIGHT.

In this realization we shall be able to perceive why it is that the book that contains these prophecies has been held in such reverence by the so-called Christian world. They cannot themselves satisfactorily account for it, but so it is not with those who can see the end through the unfoldment of nature. The prophets whose sayings are recorded therein, in the remote times in which they lived, looked with prophetic vision into the future, or else were instructed of some higher power, and saw that in the far distant ages mankind would come to be a common brotherhood, and in their faith they so recorded it. Through all the centuries and eras since their time, humanity has been constantly evolving, until now some of its number can begin to see that the fulfillment of these prophecies is possible—nay, that it is inevitable—not by any miraculous and sudden interposition of a personal Deity, as has been held by those who have not seen the double truth, but by the gradual unfoldment of His power in the various methods of evolution.

The fascination that the Bible has had for man, and that which has made it possible for him to be led by priestcraft to do the many cruel things that have been done in the name of religion, lies in the fact that this better condition for man is therein set forth. Like a magnet surrounded by foreign matter, it has attracted the hearts of the people for which they could not assign a competent reason. It appealed to their religious nature, and as it was not also seen by the light of reason, it has created the bigotry and the intolerance that have apparently so cursed the world.

#### EVOLUTION THE OPERATIVE LAW—PROPHECY THE REVEALED LAW.

Had all the prophecies contained within the Bible been realized—had the best conditions mentioned in it for man been attained by him—it would then have been fulfilled, it could have passed away, could have been laid aside; but so long as the conditions named in it for man are not realized by him, so long it cannot pass away; so long will it have a power over the people, because they live in faith, hanging their hopes on what is promised, having, perhaps, no realization through reason of that for which they hope.

From the very first prophecy, "that the seed of the woman shall bruise the serpent's head," to the last, that there shall be "a new heaven and a new earth"—a result of the fulfillment of the first—there runs a line of prevision foretelling throughout, a time in the future, when the great human family shall be united in perfect bonds of love and peace—when all misery, vice, crime and consequent suffering shall cease. There is no other book in Christian languages that has anything simulating to this, and it is for this reason that it has been the Holy Book to man; and if it shall come to pass that the law shall be fulfilled in love (which is said to be its fulfillment), that we shall love our neighbors as ourselves, that we shall love one another—then why will not the claim of holiness have been justified?

In this sense it is neither logical or proper to place that which belongs to the past—that has been fulfilled in the past—beside what belongs to the present and the future, and permit it to interfere with or modify its meaning. What has been fulfilled is dead and should be buried to the present. That only has life, light and vitality in the present—that only should live in the heart and be contemplated

by the mind—which is to come; and this, if it shall add to the present stature of manhood, is a promise of holiness to the world, and it is no humiliation to so consider it.

#### PROPHECY AND EVOLUTION INFALLIBLE WHEN BOTH MEAN THE SAME THING.

If these prophetic words do foretell a time that shall be realized—a time to reach which the hand of God has ever moved and is ever to move upon the world in divers ways, and through the people of the earth for their our advancement; if they do speak prophetically of the future, as the laws of God speak, which are written in nature and in man—by which both are moved onward toward the future, finally to reach it and realize that which is foretold; if they do all this, why should they not be held to be the written word of God—the infallible word—just as the laws of God in nature, which lead on to the conditions foretold by the word are infallible? If neither the word nor the law can be put aside by man unfulfilled; if both are coequal and coextensive—one being the external expression of what is concealed within the other; if the one written in language and held by faith is the interpretation to man of the one written in law, dwelling eternally in nature, hidden from the gaze and understanding of man and only realized when discovered scientifically by him; why does not the term infallible belong with equal propriety to both? The laws which the physical world obeys have been demonstrated scientifically to be immutable and eternal—the same yesterday, to-day and forever—operating in the same way at all times and consequently are infallible, always to be relied upon.

These laws, followed to their ultimate through long series of evolutionary progress, lead inevitably to the very conditions for man that are prophesied for him in the Book declared to be the revealed word of God. If we admit that by progressive enfoldment these conditions are necessarily to be realized by man, must we not also admit that the words which foretell them are the revealed word? Then let the scientist who believes the laws of nature are infallible no longer reproach his brother—the Christian—who believes the words which foretell the fulfillment of those laws, as the destiny of man, are also infallible.

The use that has been made of the Book in which those prophetic words are recorded by a selfish priesthood is no condemnation of the Book itself. It needs only to be rescued from their grasp, and be shown to mean just what it does mean really. And if it shall be found after all to have been the only place where the ultimate condition of mankind is set forth in words, then will it have been redeemed, upon the one hand, from the reproach brought upon it by all the desperate uses to which it has been put, and, upon the other hand, be relieved of all the ridicule that has been bestowed upon it by those who have not seen the reconciliation between the written and the unwritten law, in this, that they both point, one by faith and the other by fact to the same end.

#### THE RECONCILIATION.

Especially should those who have been and are earnestly devoted to the social reform be willing to admit this construction of the power that the Book has held over the public, for in it is the most complete justification of their claim. It asserts that love is the fulfilling of the law, that those who are born into love are released from the dominion of the law, and that such "neither marry or are given in marriage, but are as the angels," to whom all things are lawful, because being born into love—having grown into the natural condition—their desires are for nothing save what is needful to maintain those conditions. Nor should it be any the less acceptable to those who are laboring to ameliorate the condition of the toilers, for its pages are full of condemnations for those who "keep back the hire of the laborers by fraud," and against the oppression of the poor in any and every form, and it looks forward to a time when justice shall be meted out to every living soul. Hence, we say, while condemnation upon condemnation may be vented upon the heads of those who have used this Book to enslave the people to their own selfish purposes, let them not fall thoughtlessly upon that which has been the anchor to which the people in all ages have clung, and in clinging have found strength, and which is the prophecy of all that for which the best and grandest reforms have labored to realize for man.

#### HERBERT SPENCER ON MARRIAGE.

This profound philosopher has advanced a theory regarding marriage that has set almost every paper which can boast of an *attache* capable of comprehending what he means, by its ears at him. They seem determined not to have about the only recommendation which marriage has been ever supposed to have taken away from them, and they rush to the attack of Mr. Spencer as though led on by one mind. Mr. Spencer tells them that the commonly accepted idea that marriage tends to longevity is all a myth; but, on the contrary, it is those who by nature are fitted to live longest who marry, which would transpose the terms, and make that which has been held to be a result of marriage, its cause instead. This is indeed rather a severe blow at the "holy institution," which has been such a blessing to the world.

Aside from the truth or falsity of either of the positions—the one put forth by Mr. Spencer, or that held with a vice-grasp by the moral conservators—there is a singular exemplification of "the fitness of things" in the fact that this philosophic proposition of Mr. Spencer has called forth the singularly similar protests from so many sources, just at the time when the institution over which it all arises is on trial

for its life in Brooklyn. For, let whatever may be said about it, there is no escaping the fact that this trial is more a trial of the efficacy of legal marriage than it is of the individuals who are made parties to it. The absurd and preposterous idea that there is any sacredness conferred upon the union of the sexes by legal marriage is forever dispelled, and the attention of the people left to drift in other directions in search of a justification of marriage. If the conditions that are being exposed could have existed in families that were supposed generally to be models, and be so long successfully hidden, what must be the conditions that exist in families about which the prevalent idea is that they are "no better than they should be?"

This is the question, and they who are called upon to harmonize their views of the holiness of this institution, hang their heads, and, by silence, confess that there is no explanation possible which can do their position any good. Indeed, we believe that a large proportion of the more honest and consistent advocates of legal marriage are, even now, eagerly seeking a solution of the difficult problem in which they find themselves involved by the disaster that has happened to their idol through the Brooklyn *expose*. Not having had their attention drawn to consider any other system of union of the sexes than that had through the present, they are really in distress about the condition now forced upon them, and they would fain inquire of socialists who have made this subject a study, and would, if they were not somewhat ashamed to go to those whom they have ignorantly denounced as vile and degraded persons.

But something will soon occur that will make this inquiry necessary; something that will break down the division walls that have separated those who have studied this social problem from those who have not done so. When this shall occur it will not matter whether Mr. Spencer's philosophical view of marriage, or that held by society, generally, be true, since there will then be a system constructed which will rest upon ascertained facts instead of philosophical theories, which will do away forever with the necessity for speculation, over which, as in this case, almost the whole world falls into a wrangle.

#### HENRY WARD BEECHER.

A false witness shall not go unpunished; and he that speaketh lies shall not escape.—PROVERBS xix. 5.  
For whosoever shall save his life shall lose it; and whosoever will lose his life, for my sake, shall find it.—ST. MATTHEW xvi. 25.

The supreme moment in Mr. Beecher's life arrived on Friday last, when, after having been skillfully led onward to a culminating point, he ejaculated the word "Never" in desperate earnestness. Never did man ascend the scaffold and bare his neck for the halter with his nervous energy more awfully taxed than was Mr. Beecher's at this critical time. With his hands placed upon the arms of the chair in which he sat, he braced himself, with every muscle of his stalwart form set at its severest tension, and raising his body, throwning back his head and turning his eyes upward, he sent forth that one terrible word. In this act he at one and the same time fulfilled the law of evidence by testing it in the severest ordeal through which it was possible for man to pass; and also established, for all coming time, the fact of the utter inutility of law, of courts and of oaths as competent methods by which to measure justice. At that moment these human institutions reached their climax, and from that moment they began to lose their hold upon the people; and this process will continue until they shall sink into oblivion, and be known no more forever.

Not only this, but at that moment Mr. Beecher also arrived at the height of his position. Could the case have gone to the jury immediately after that word "Never" was pronounced, few will doubt but that a verdict in his favor would have been returned without a retirement from the box; and could that word have been pronounced in the hearing of the assembled world, with the tremendous power of Mr. Beecher's personal force, he would have been acquitted with tumultuous applause.

Mr. Beecher went upon the stand upon "All Fool's Day"—a bad omen for him. For, let people say what they may, there is sufficient fact to establish the theory that there are times for all things. If events happen out of time and place, it is an indication that they are soon to pass away. The new faith that Mr. Beecher should have represented was crucified that first of April by him upon the cross of public opinion, the upright shaft of which consists of legal and ecclesiastical marriage, and the horizontal bar of Modern Christianity.

No denial that Mr. Beecher can make will ever be equal to the emergency that calls upon him to make it. When that fatal word passed his lips, wrung from his soul in bitter anguish, struggling betwixt the right and the wrong, he made the most stupendous effort that it was possible for him to make. He endeavored to save his life for his own sake and for that of public opinion, which is represented in his person, while the two thieves—Modern Christianity and Marriage—one of which has stolen away the conscience of people, and the other their personal rights, suffered the penalty along with him. The truth, however, after lying in the tomb, will rise upon "the third day," but the two thieves will find no resurrection—they being buried and already so far decayed that the stench of their rottenness fills the nostrils of all those who are the disciples of truth for its own sake.

Mr. Beecher's remarks, upon being congratulated by his friends after leaving the witness-stand on Friday, "that it



must be a poor horse that cannot run well down hill," was not the true statement of his case. Indeed, the truth is just the reverse. For he is not now, nor was he then, running down hill. He was, on the contrary, making strenuous efforts to climb upward—to arrive at the top of the mountain, where he could show himself to the world as the one greatly injured but innocent man. He will climb the mountain side successfully, and will stand upon its summit, and there be seen of all men, receiving their almost unanimous verdict of acquittal; but from that giddy height he will surely begin to run down the hill, into the valley on the opposite side, and he will sink so far that not so many as a single person who saw him standing there exalted above everybody else, will be able to discern him in the valley of death and hell into which he will descend. There he will be burned in the furnace as with fire, until his soul is purged of all the attractions that have kept him from being true to the light that God has given him to shed upon the world. Then he will rise out of the grave and go forth, like Paul, to be the most zealous prophet and preacher of them all—to proclaim the truth that shall bring life to fallen man now floundering in the slough of impurity and misery. This is the vision shown us of Mr. Beecher the night before he went upon the stand.

#### THE EFFECT OF MR. BEECHER'S DENIAL.

The *Herald* and the *Sun* undoubtedly represent the great public sentiment regarding the effect that Mr. Beecher's testimony has so far produced, and their views of it are by no means flattering to Mr. Beecher. It is also noticeable that none of the great dailies have yet seen their way clearly to come out decidedly for Mr. Beecher, notwithstanding his emphatic denial of everything.

The following from the *Herald*, with these sub-headings—"The holes in the story;" "A scrap of paper with a suspicious history;" "Beecher's blubberings" and "Moral Cowardice"—show where it stands in regard to belief in Mr. Beecher's denial:

"Beecher produced a scrap of paper the first day of his examination, which he said contained his advice to his wife, when she was going down to see Mrs. Tilton, as to what Mrs. Tilton should do in the matter of separating from her husband. He said the reason why he wrote this advice to his wife was that he had company in the house and did not wish them to hear it spoken aloud. Is that very likely? Why could he not step out in the hall and tell her in half a minute the advice he had to give? Was it not more apt to disturb his company to retire and sit down at a desk to write? In that note he alleges to have written then to his wife he says: 'I incline to think that your view is right, and that a separation and a settlement of support will be wisest.' Now, why was not this scrap of paper produced before? How is it of all other scraps this should be preserved? Don't you see the point? The wife could not be produced to corroborate his statement that he advised separation between Mrs. Tilton and her husband, and this scrap of paper was manufactured for the occasion. The great point Beecher wants to make here is that his sin consisted in advising Tilton's wife to leave him. He says he believed Tilton to be a bad man, to have been unfaithful to his wife. He heard stories about him, as he says, from Mrs. Morse, Mrs. Tilton, Bessie Turner and Henry C. Bowen, all good Christian people and members of his church, that would justify Mrs. Tilton in leaving him. Then when a heathen and a stranger like Frank Moulton comes to his house and tells him these are lies concerning Tilton, he bursts into paroxysms of remorse at having thus wronged Tilton, and, recollecting the crime he committed of advising Mrs. Tilton to leave her lawful husband, he said a thousand things against himself without thought or meaning. This is what Beecher says. Now what are the facts? In place of Beecher advising Mrs. Tilton to leave her husband he counseled the contrary thing, and this is revealed by the letter of Mrs. Morse, written one month after the time Beecher asserts he indicted the scrap which he gave to his wife when she was about to go down to Mrs. Tilton. Mrs. Morse said in that letter addressed to Beecher, nearly in these words: 'You and all others who advise her (Elizabeth) to remain with him (Tilton) are doing her a wrong.' This proves that Beecher had not recommended separation and disposes of one excuse he gives for the extraordinary exhibition of penitence and remorse he made before Moulton."

"Beecher wants to make it appear that Mrs. Tilton had an inordinate affection for him, of which he was unconscious; that he unwittingly allowed himself to be misled or carried away by the woman. How does this position agree with the expression in one of his letters where he takes all the blame upon himself and says it was Elizabeth who was sinned against, and that she was bearing the transgressions of another? In September, 1873, Elizabeth, writing to her husband from Schenectady, says: 'May you never be misled by a good woman as I have been misled by a good man.' Here is evidence that does away with the idea that Beecher was ignorant of what he was doing, that he was 'led on and on without a realizing sense of the situation.'"

The conversation broke into criticism of various portions of the case, but came back again to Mr. Beecher on the figurative remark being made that the bottom was knocked out of the tub by the declaration of Beecher that he never had any improper relations with Mrs. Tilton. "What else would he or could he say! He had taken Webster's advice to heart, that the least a gentleman could do for the lady who had perilled her reputation for his illicit amours would be to lie for her."

"Where was the prominent hitch in Beecher's testimony?" was inquired.

"Where he tried to explain the letter of contrition mark his inconsistency. In his statement of last summer he emphatically declared he knew nothing of the letter. It was never read over to him, and his signature must have been a forgery. In his testimony on Friday he said Moulton asked him to put his signature to it, and he replied no, that he would not sign what he had not read. Finally he signed it, and to his signature he added, 'I intrust this in confidence to Mr. Moulton.' This he admits, and admits also that Moulton read him over the document sentence by sentence. That he recognized it as his letter is plain from the statement he made a year after in writing to Tilton, 'My letter to you through Moulton,' referring to this document and no other."

"Putting the evidence aside," said lawyer No. 1, 'let us see what Beecher did the night of that interview with Tilton in which Tilton accused him of various offenses against him. Did he rise indignantly and repel them? Did he act like one who felt his innocence and felt also a manly impatience with his accuser? How had he wronged Tilton? Had not Bowen and Bessie Turner and Mrs. Morse and Mrs. Tilton

told him of Tilton's infidelities? Were not all these four people, Christians and church members, more entitled to credit than Frank Moulton, who called himself a heathen? And here was Tilton, most infamous of all, if Beecher's story be true, who goes to his wife on her bed of sickness and extorts from her a confession that Henry Ward Beecher committed adultery with her. And this is the Tilton who, without withdrawing the charge he makes against Beecher, that Beecher hastens to apologize to."

The following from the *Sun* editorial is also no less pointed in the same direction: \* \* \* \* "It was plain from the start that he must deny the charge of Tilton without flinching. \* \* \* But his bare denial, even under oath, is not now enough, or near enough to content the public." There must "be an explanation that will satisfy reason, and not insult common sense. \* \* \* His long anguish and fearful anticipations are no more cleared up by what he says on the stand than by what he said in the Committee Room. \* \* \* We do not believe that Mr. Beecher's solemn and reiterated denials have changed the opinion of a single person as to his guilt or innocence. This may seem a hard thing to say, but it is true, and Mr. Beecher's friends may as well know it \* \* These are mysteries of his conduct which make the public still unconvinced in spite of his solemn oath."

But the *Sun* does not stop with this bold expression of its belief that Mr. Beecher may have testified falsely, but it goes on to cite the rhetorical delinquencies of his counsel—Mr. Evarts. It quotes the lengthy sentences—almost paragraphs by themselves—in which confusion of ideas and confusion of language struggle to be most prominent. We cannot give space to the quotations, but these are the *Sun's* characterizations of them. The first it calls a "long and twisted sentence," and says of the second, "Now we defy any ordinary man to read it through, and get any clear idea from it, and yet it was contained in an argument upon a most important point of law," while of the third it says: "To our mind this lacks the clearness for which we are accustomed to look in Mr. Evarts' speeches." But this criticism of Mr. Beecher's lawyer is not nearly so full of meaning as is what is said about the principal lawyer for the claimant: "Mr. Beach on his side treated with refreshing vigor and lucidity." But most of all does the *Sun* show upon which side its rays shine in this case by the concluding sentences of its article when it asks: "What is the meaning of the fact that he, 'Evarts,' is not favorably impressing the public with his arguments in this trial? Is the fault with him or with his case?" It is no secret that Mr. Evarts has changed his opinion about the merits of the case since he first came into it, when he believed fully in Mr. Beecher's innocence. He may do so still for ought we know; but the rumor is rife with the public to the contrary, and his bad arguments and worse English would seem to indicate a weakness somewhere, for which it is hard to account upon the theory of full confidence in his client.

Mr. Beecher comes in also for a cuff from the *Times*. In a column editorial, entitled "An *Alibi* for Mr. Beecher," the futility of its efficiency to disprove the testimony of Mrs. Moulton upon the occasion when she said that Mr. Beecher confessed to her, is elaborately set forth. That such an interview did occur some time is made evident by Mr. Beecher's letters; and especially did he put the stamp of his acknowledgment upon such an occasion by having prompted Mr. Evarts to inquire of Mrs. Moulton if she did not kiss Mr. Beecher at that visit. Mr. Evarts was not quick enough to see that the asking of that question confirmed Mrs. Moulton in the fact that there had been an interview in which the scandal in some form was the subject of discussion. The time when it occurred is an immaterial matter besides the fact of its occurrence. Of this the *Times* says: "It is quite impossible that Mrs. Moulton could make any mistake as to the nature of the interview, although it would have been very natural for her to make one about the day upon which it occurred. Reasonable men and women will not be ready to believe that Mrs. Moulton invented that remarkable interview that she described so clearly and yet with such modest reserve, merely because she may have been wrong, although positive as to the date."

Mr. Beecher also confirmed that interview in another certainly very singularly impressive manner, when he angrily remarked to Mrs. Moulton's uncle, after she came off the stand, in substance, that although there was a substantial basis of truth in what she had testified to, that it was nevertheless a lie. In view of all these things, we agree with the concluding sentence of the *Times* article, that "Mr. Beecher's advisers must not lead him to rest too strongly on his *alibi*." If that interview was not on July 2d, 1874, let Mr. Beecher tell what the date really was.

#### BABYLON IS FALLING.

NEW VERSION OF AN OLD HYMN.

Hail the day so long expected—  
Dawning day of love's release,  
When, from Pharisees protected,  
Lovers all shall live in peace.  
Sounding through all lands and nations,  
Freedom's judgment trumpets roar:  
Babylon is falling, falling, falling,  
Babylon is falling, to rise no more.

Hail ye dauntless champion toilers,  
Battling now in freedom's might,  
'Gainst all womanhood despoilers,  
For our human nature's right.  
Persecution shrinks behind you,  
Honors beckon just before—  
Babylon is falling, falling, falling,  
Babylon is falling, to rise no more.

Pharisaic moral magnates  
Strike each other's cherished fame,  
All their vaunted virtue stagnates,  
And their honors turn to shame.  
Shrinking from the light increasing,  
Saintry robes protect no more—  
Babylon is falling, falling, falling,  
Babylon is falling, to rise no more.

Now, the weak backsliding lovers,  
Seeking popular renown,  
Find pretenses are not covers,  
Shielding from the public frown.  
Zeal in slurring freedom's leaders,  
Favor lost doth not restore—  
Babylon is falling, falling, falling,  
Babylon is falling, to rise no more.

Despots ask, in haughty madness,  
"What is this that comes to pass?"  
Then, in deepening tones of sadness,  
Murmur, "O, alas! alas!"  
Hear them cry, in deep vexation,  
All our days of power are o'er—  
Babylon is falling, falling, falling,  
Babylon is falling, to rise no more.

See! the rays of truth are firing  
Wrongs usurping virtue's name;  
Let the people, never tiring,  
Clap their hands and blow the flame.  
Now begins a new creation,  
The old system's day is o'er—  
Babylon is falling, falling, falling,  
Babylon is falling, to rise no more.

O. S. W.

[From the New York Courier, December 20, 1874.]

#### TRUTH VERSUS THE FACULTY.

The common prejudice (a prejudice shared by the medical faculty) is that the knife is indispensable in the cure of cancer; and when the knife fails and its instrumentality is found to be inefficacious (the cancer reappearing in increased malignity), why then the operator magnanimously—most magnanimously—offers consolation to his victim in the assurance that his or her case is beyond the power of surgery. The writer can vouch for it that Prof. J. M. Comins, of 143 East 26th street, New York, can and does radically extirpate cancer independently of the knife—he, said writer, being always ready and willing to attest that, in his own case, a malignant cancer of nine years standing (situated on the neck near the carotid artery) was most effectually extracted by Dr. C.; and that in the astonishingly short space of seven days. The writer's motto is, "Honor to whom honor is due," and if any man is entitled to claim it it is Prof. J. M. Comins, of 143 East 26th street, New York. Give him a call and examine his trophies of victory over that dread disease, cancer.

JOHN JACKSON,

34 Union square, New York.

N. B.—Prof. Comins will remove May 1st, 1875, to 345 Lexington avenue, between 39th and 40th streets.

#### 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.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 25 East Twenty-first street near Broadway

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."

ALL families and invalids should have Prof. Paine's shorthand treatment of disease—a small book of forty pages. Sent free on application to him at No. 232 North Ninth street, Phila., Pa.

DR. WINTERBURN, the astrologist and physician, whose predictions have been spoken about in these columns as having been remarkably verified, still has his office at No. 101 East Twentieth street.

THOSE who desire admirable dental work can be sure of obtaining it from Dr. C. S. Weeks, 107 East Twenty-sixth street, three doors east of Fourth ave. Dr. W. is a careful, skillful and honest dentist.—ED.

BOARD AND TREATMENT FOR INVALIDS.—No. 53 Academy street, Newark, N. J.—Dr. L. K. Coonley, clairvoyant, with long experience in all kinds of diseases, warrants satisfaction. Uses medicines, plain and homo-electricity, and magnetism. Solicits correspondence. Sends medicines by express. Has good accommodation for boarding patients on liberal terms

DR. R. P. FELLOWS, magnetic physician, is successfully treating the sick in various parts of the country—as appears from his letters—as well as at his office, by his original system of practice, using no drugs or mineral medicines of either the old or the new schools. The doctor is constantly in receipt of letters from persons that have been cured by his magnetized powder. Theodocia Blair, of Woodstock, Ill., says: "I have taken the powder; am ever so much better; can eat well and sleep better than I have for years, and have been up on my crutches for the last two days, for the first time in six months." Mrs. M. Heasley, of Wheeling, W. Va., says: "The powder that you sent me is all taken and I can now hear the clock tick and strike distinctly, for the first time in three years." M. A. Charlton, of Allegheny City, Pa., says: "My bronchial and catarrhal difficulty is perfectly relieved, and my health continues to improve, so much so that I never felt better in all my life." \$1 per box Address: Vineland, N. J. The doctor employs no agents.



# 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.

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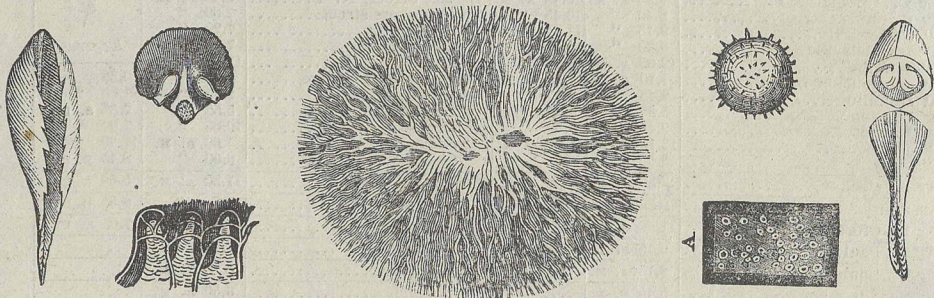
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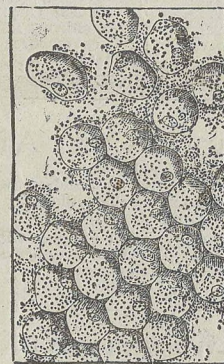


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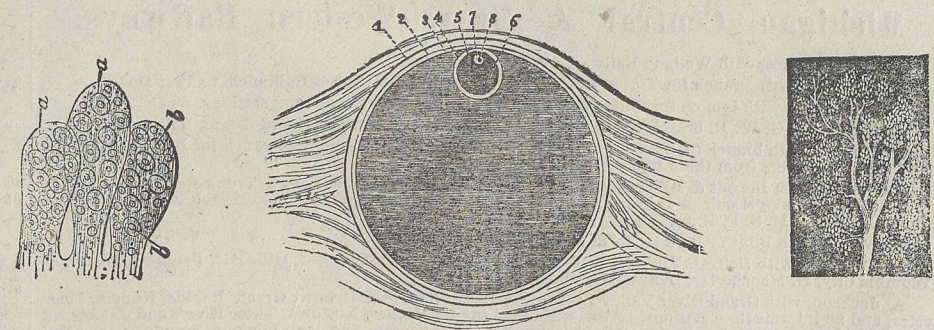
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Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	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.	2.55 "
" 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 "	3.00 "	" Chicago.	8.00 "
Ar Milwaukee.	8.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chien.	8.55 P. M.	...	Ar Prairie du Chien.	5.30 A. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	8.55 P. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.05 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Paul.	7.00 A. M.
Ar Sedalia.	5.40 P. M.	...	Ar St. Louis.	8.15 P. M.
" Denison.	8.00 "	...	Ar Sedalia.	6.50 A. M.
" Galveston.	10.45 "	...	" Denison.	8.00 "
Ar Bismarck.	11.00 P. M.	...	" Galveston.	10.00 "
" Columbus.	5.00 A. M.	...	Ar Bismarck.	12.01 P. M.
" Little Rock.	7.30 P. M.	...	" Columbus.	6.30 "
Ar Burlington.	8.50 A. M.	...	" Little Rock.	...
" Omaha.	11.00 P. M.	...	Ar Burlington.	7.00 P. M.
" Cheyenne.	...	...	" Omaha.	7.45 A. M.
" Ogden.	...	...	" Cheyenne.	12.50 P. M.
" San Francisco.	...	...	" Ogden.	5.30 "
Ar Galesburg.	6.40 A. M.	...	" San Francisco.	8.30 "
" Quincy.	11.15 "	...	Ar Galesburg.	4.45 P. M.
" St. Joseph.	10.00 "	...	" Quincy.	9.45 "
" Kansas City.	10.40 P. M.	...	" St. Joseph.	8.10 A. M.
" Atchison.	11.00 "	...	" Kansas City.	9.25 "
" Leavenworth.	2.10 "	...	" Atchison.	11.17 "
" Denver.	7.00 A. M.	...	" Leavenworth.	12.40 noon.
			" Denver.	...

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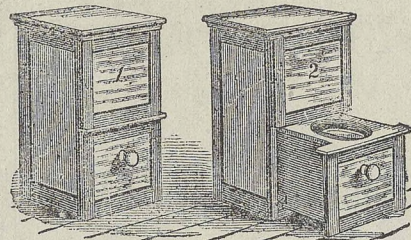
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A few select advertisements will be admitted on reasonable terms. Anything known to be a humbug, a d not as represented, will not be admitted as an advertisement at any price.

All Letters, Money Orders and Drafts should be addressed  
**MOSES HULL & CO.,**  
871 WASHINGTON ST., Boston