

“The world turns round and round
And the genial seasons run,
Ever the truth comes uppermost
And ever is justice done.”

GOD'S PRETENDED GLORIFIERS.

ADRIAN, March 22, 1875.

In the *Watchman and Reflector* not long since I saw an article upon perfection as understood by Dr. Pentecost of Boston. It seems that the Rev. Doctor preached before the Rev. Mr. Spurgeon's church in England, giving a bit of his experience. He said the cry was awakened within him "Quicken thou me"—"he wanted to glorify God if it took all his possessions. The Lord heard his petition: instead of touching him in his church, family, or property, He commanded him to relinquish the dear habit of smoking; so taking his cigar-box before the Lord, he promised then and there to eschew the indulgence."

At the close of his remarks, Rev. Spurgeon arose, saying: "I nowhere find a commandment in the Bible against smoking, so I shall continue my practice and smoke to the glory of God as long as I live."

Now, dear WEEKLY, if smoking and chewing can add to the glory of God, why not drunkenness and lying, as well as all other vile habits and abominations? Helen Nash should see that the Christian (?) gentleman who treated her to tobacco juice from his filthy mouth once upon a time, might have been glorifying God, and be careful in future how she assails the lovers of the foul weed. Doubtless Beecher glorified God while nest-hiding. To be sure he preached against adultery before his congregation, but what of that. The charmer enticed him, and not being a second Joseph he yielded, not so much for his own gratification as for the glory of God. Public opinion not feeling satisfied as to his true motive, he must needs deny the charge before the church and the court, thus adding insult to injury to the woman who was willing to perjure herself to save her seducer. If such conduct is glorifying God, let the Christian world worship him to their heart's content.

The first sermon delivered in Brooklyn by Beecher contains the following language (so says the *Chicago Times*): "Men veil their corrupt inclinations under the garb of virtue and thus are compelled by the force of popular opinion to become hypocrites. God knows there is enough hypocrisy in the church. They who nibble at transgression are fools, and they who go deep in crime are wise." If Beecher was a nibbler twenty-nine years ago, he must have learned much wisdom in the interim.

Grant speculates; land monopolists seize upon all territory possible to increase their wealth; they attend church on Sundays, donate largely for benevolent purposes, using the hard-earned money of the poor, thus carrying on a wholesale system of unjust and cruel robbery. Perhaps, like Spurgeon, it is done for the glory of God! Who have been the persecutors in all ages of the world? The pretended glorifiers of God. Who have been and are ever on the alert to clog the wheels of progress, and crucify the reformers? None other than the pretended Christian ministers, and their blind deluded followers.

Why are women begging to-day at the hands of men for rights which belong to them? Because Paul, or some one equally as foolish, once said: "Let women be subject unto their husbands, and if they want to know anything let them ask of their husbands." In my travels up and down, over and through this land, I've seen many men who, knowing their ignorance, were glad enough to learn of their wives. What would Mr. Paul say to that? Give women an equal chance with the men in making laws, and much that is now unjust, unseemly and impure will be done away with, and the God enshrined within each individual would be glorified in a free, beautiful and consistent manner. Talk of glorifying an infinite God! Preposterous idea! Just as though such a God needed to be, or could be glorified by any act of man!

When the scales of justice shall be evenly balanced, and the act with the motive accurately weighed, the pretended glorifiers of God, from the Pope of Rome, the preachers of the Gospel (?) the judges of the courts, and superintendants of jails and prisons will find written upon the inner walls of their own being, "Thou art found wanting," and fearful will be the reckoning.

Let each one study for himself the philosophy of life, then will he understand the law of his being. Then he will see that to glorify himself in every good word and work is his highest privilege, and let God take care of himself.

MARY M. D. SHERMAN.

VICTORIA:

Daughter of Duty! Sister in God!

Grace! Mercy and Peace! from God the pure, Perfect and Holy One! who dwelleth in the centre of the material Universe! through the universal Spirit that pervadeth all matter.

Acting under an influence which I cannot resist, and simply because I dare not do otherwise, I send you the following

Ethical Doctrine and positive declaration, that there are three uncreated and eternal things, matter, life and mind; that all material substance is permeated by a pure Spirit, which is invisible, unchangeable, indestructible, and of the same nature everywhere. That dwelling in the centre thereof and intimately associated therewith, is a sensitive soul! an active intelligence! possessed of self-conscious identity and absolute being. That by means of this universal spirit, this absolute being can come into communication with every molecule of matter in the universe, and yet be located in the centre thereof, as the human mind can come into communication with every part of the body by means of the invisible agent, known as the nervous fluid, and still be located in the brain. That this omnipotent being is therefore omnipresent by sympathy, through the universal spirit, and yet located in one place. That therefore, this being, dwelling in the centre of the universe, can come into direct communication by sympathy, through this universal medium or spirit, with every other being, independent of any other medium, spirit or agent whatsoever. That this being is the original cause of all agitation, impulse, action, motion, force, evolution, combination, arrangement or design, in the material universe,

That this being is the fountain, source and origin of all wisdom, truth, justice and love. That this being I call God!

In connection with this ethical statement, I am impelled to give what has been given to me as practical axioms connected therewith, that all who by thought, will and affection are in sympathy with God, are in sympathy with each other, and consequently harmonious. That being united to one being, and having one common source of love and sympathy, they will be united in one common bond of love and fellowship; that therefore they can do each other no intentional wrong, no more than a man can amputate his own limb—the nerves to be sundered, and those holding the scalpel having their source in the same brain; that being in sympathy with a perfect and infallible being, they will be a law to themselves, because in sympathy with, and subject to, the highest law in the universe, namely, the author, source and origin of all law, by virtue of their relationship with God, transcending all other law; that as many as can come into perfect sympathy with God may be safely released from the bondage of all other laws, otherwise not. I will now give what has been given to me to utter with regard to the sexual question. That all sexual desire not excited, entertained and indulged, under the control and direction of God's pure, holy and divine influence (whether sanctioned by human ceremonies or otherwise) is lust, the most degrading, disgusting and demoralizing of all vices, a fertile source of moral declension and physical death. That all sexual desire, excited, entertained and indulged, under the control and direction of God's pure, holy and divine influence (whether sanctified by human ceremonies or otherwise) is love, the most blissful, purifying and exalting of all experiences, a blending of celestial and human forces.

That all who exercise the sexual relation (whether sanctioned by human ceremonies or not), undirected, uncreated and uninfluenced by sympathy with God, commit adultery, degrade their souls, contaminate their bodies, and curse their progeny. That all who exercise this relation (whether sanctioned by human ceremonies or otherwise) under the direction, control and influence of God, are truly united, exalt their souls, quicken their impulses, strengthen and purify their affections, and ennoble their seed after them.

That the true meaning of the word adultery is to mingle that which is pure in itself with something of a baser quality. And now having uttered what was given me to say, my heart is at peace, and again I journey joyfully onward toward that eternal source from which these truths have been derived, to Whom be all praise, honor, glory and eternal gratitude! as it was in the beginning, is now, and shall be evermore. Amen!

Your friend and brother in God,

JAMES S. LAIDLAW.

He that hath ears to hear, let him hear!
But if the drum is decayed in his ear,
Leave him alone to his poor rewards,
'Tis a waste of time, 'tis a waste of words!

POEM.

BY MRS. F. O. HYZER.

That impulse, rising in the soul,
Which needeth form or chain
Its warm outgushing to control,
Which reason must restrain,
Lest it should make defrauding claim,
I would not clothe with love's sweet name.

I would not call that love which could
Be poisoned, marred or stained;
Which could by any wealth be bought,
By any power be chained;
Which could not take unerring flight,
Guided by its own magnets bright.

O, no, thou pearl-winged dove, go forth!
I'd scorn to check thy flight;
Soar onward where'er thou wilt,
Where e'er thou wilt alight,
I know thy own God-given powers
Will guide thee to celestial bowers.

Go forth in freedom, seek no guide
Save that deep pulse within,
Which swelleth like an ocean tide
When thou has found thy kin.
Then fill thy cup with love divine,
Thou canst not drink what is not thine.

Trust thine attractions, and in turn
Attract whate'er thou wilt;
I know within thy bosom burns
No flame of lust or guilt.
Thou couldst fold up thy wings and rest
Within the purest angel's breast.

When man can make the new-born spring
Withhold her fragrant breath—
Or the eternal Spirit bring
An offering unto death—
Then thy white wing may feel the chain
Which now is forged for thee in vain.

Go forth! Enraptured I behold
Thee spread thy snowy wing.
So will I love the fragrant dew
Thou'rt dost from it fling.
Go! Naught can chain thee, spirit dove;
Wert thou not free, thou wert not love.

BROOKFIELD, Mo., April 3, 1875.

Dear Weekly—The landlady of the hotel where I was yesterday loaned me Gail Hamilton's book, "Woman's Worth and Worthlessness." I don't suppose it will please Gail to find her name in such bad company as she evidently considers the WEEKLY to be; for she is so "highly respectable," writing for the *Christian Union*!

Let no tenderness infer a slur. I intend none—I never cut in the dark at a person—I am positively and absolutely ignorant of Gail Hamilton's status, save and except as she reveals herself to the public by her pen. Yet for all that I might ask her if she is without sin, without incurring an attack for being personal.

I shall never forget the impetus she gave me, when an unde-

veloped girl I read her "Gala Days" and her "New Atmosphere." It seemed as though she had taken vigorous hold of modern shams, clothed in sanctity, and was going to "die in the last ditch," showing up to the gaze of men the old social wreck with its barnacles and green slime clinging to its rotten hull.

Since then, however, "Gail" seems to have rolled the sweet morsel of popularity under her tongue, till the bedizened hag of respectability has overridden her.

She effects the same thing for her sex, considered as writers and correspondents for the press, that Anna Dickinson effects for them as store-clerks, in her lecture on "What's to Hinder"—namely, putting women, who are struggling into recognition, under the ban of vulgar disapproval and setting them back in popular esteem into the narrowest circle of their "prescribed sphere." She may not have dreamed of any such effect, but all the same she has given ignorance a wide range of quotation from Gail Hamilton concerning the "impropriety of women leaving their sphere."

I refer the reader to her chapter in "Worth and Worthlessness" on "The Press," in which, after the manner of respectability, she stabs in the dark the three women's rights papers then published—meaning, no doubt, *The Revolution*, *The Woman's Journal*, and the WEEKLY.

What was she afraid of, if she had spoken their names right out in meeting? Was she afraid of being personal, which she seems to think so "unpretty," though she gives Charles Dickens "particular fits" in the same chapter, and after he is dead, too! or was she afraid of losing her respectability, by quoting from the columns of the WEEKLY, of which she confessed to the sin of having seen three numbers, and leaving the reader to infer what paper she meant? I guess "respectability" has it. One need not eat the devil if one does drink his broth. But I thought better of Gail Hamilton. One would suppose that if she had anything to say of man, woman or child, persons, property or possibilities, she, of all writers, would never mince matters.

I do not deny her right to her opinions or her public expression of them. I decry as much as she can the pusillanimity of correspondents in dealing with personalities of a private nature, save where a principle and not mere gossip is involved. She and I cannot say enough against the fiddling of letter writers over women's dresses and jewels and general make up, which women seem to relish more than the correspondents—for with the latter it is a matter of bread and butter oftener than of choice. A sensible manager of a theatre once on a time, in addressing the public on the opening of a nice new theatre, informed them that it depended entirely on popular taste whether he devoted his boards to the elevating influence of the drama in its purity, or whether he served them with trash and sensation. As for him he preferred the former; but he must live, and if he found the public wanted sensation for their money he should have to give it to them.

So with "respectable" newspapers—the correspondent gauges his or her pen to the status of the public and the publisher; and it must be confessed that women compete successfully with men, for a woman's sensational letter is more readable than a man's.

Methinks Gail Hamilton could have more profitably employed her sharp pen and not lacerated feelings so heartlessly, or done so much injury to a cause that struggles like a drowning man for life against a current of popular driftwood. In attacking women writers in just the offensive manner she has, she has been as bitterly personal as any penny-a-liner, who never hesitates to lie under the table or skulk behind the door of some grand social soiree to catch all the secrets, he can and retail them for his gaping "journal."

The surface evils that never fail to appear in any advocacy of innovation, suggesting anarchy and misrule to the timid and uninspired, seems to have appalled "Gail" along with the smaller fry, running to cover of sanctuary, driving her pickets clean back to the hungry garrison of "woman's proper sphere."

She doubts the expediency, if not the propriety, of meddling with women at all, lest they lose some of the cheap glitter of conceded womanliness—some of their trails, and curls, and paint, and general hideousness. She clings like grim death to the divinity of woman's family mission, to all the bolts and bars of woman's ancient harem, because a little liberty has seemed to her to unsettle the old foundations. She is one of the eminently respectable sort, who desires a new structure to be suddenly erected in the old—a grand transformation scene.

She cannot fail, with her keen insight, to know the dangerous rottenness of the old, and the need of something better to replace it. But when she feels the tremor that shakes the corner-stone of her present habitation—'tis so nice to be respectable, though covered with nakedness!—she shrinks back into the tottering structure like an oyster into its shell. She has not the courage to leave a sinking ship and make for the delectable mountains of freedom; and if she had she could not, of course, write for the *Christian Union*. One can afford to pay tithes to hypocrisy and sham for a position in the *Christian Union*! More than one has done it, and with a life slimed all over with licentiousness has stood on that respectable sheet of paper and stoned the prophets.

Having manifested a glimmer of contempt for sham and hypocrisy, and that flimsy respectability that supports and sustains it, the musket Gail Hamilton fired so defiantly, seems to have kicked and laid her out stunned, on the very altars where tallow-dips are constantly sputtering to the god of sham.

There seems not to be a single woman soul in all the ranks of the respectables, brave and strong enough to swim the turbid tide of agitation, and with prophetic hope and faith keep her head above the strong waters that are bearing woman out of the wilderness of ancient fallacious sanctities into the promised land of individual sovereignty. The golden calf is nearer at hand than the promised tablets of the higher law. Some souls must have a tangible rock of ages, though it be nothing but a golden calf.

It is so hard for loyal subjects to rid themselves of the idea of the "divinity that doth hedge a king," though they see that king rioting in all the licentiousness of a modern court of magnificent extravagance, wasting as it were, in dissolute idleness and gilded mockeries, the very sweat of the laborer's brow. So the ancient idea of the "divinity of the family" acts like a scarecrow to hold back even those women who are the greatest sufferers from the idea of inviolate divinity that has forged domestic chains without number.

Gail Hamilton says, "the family is the only divine institution." That is one of her sweeping, illogical conclusions, served up with caper sauce, from which there is no escape in reason. She herself is fettered by it. She knows the family is divine in spite of its fruits. Therefore, any innovation that dares impeach that idea of divinity, or walk rough-shod into that sanctuary is a shining mark for the lance of her sharp scorn.

In spite of her assertion that "the family is the only divine institution," I must say there seems to me to be a great deal of far-fetched sentimentality even in her expression. She has doubtless confounded her high ideal of the relation with the wretched reality that stares us in the face on all sides. Perhaps isolated cases serve to illustrate her point, when in fact they but serve as exceptions which prove the rule.

However, she has got her standpoint, no matter by what process of deduction, induction, reduction or seduction, she arrived at it. Therefore, there is no use telling her to look around upon the scrub stock to be found in the corrals of the "divine institution," and witness the pandemoniums that thousands of "sacred homes" present, many of them not even whitewashed on the outside—which is all the better for the inspectors and for the sufferers—and, alas! many of them are all fair and good to look upon from the surface, when inside, a restless ghost stalks in a "night-shirt" seeking a "soft spot" for the family skeleton.

Doubtless, "Gail" thinks that because one "holy family" has existed, it should form a nucleus about which innumerable holy families should revolve. But she should not lose sight of the fact that one holy family went outside the prescribed pale for its holiness; that it was not at all respectable in its time; that it consorted with publicans and sinners and poor miserable trash anyhow, and lived and died execrated by all the aristocratic pharisees, and condemned by all the Christian Unions and Atlantic Monthlies of those times.

Never since has a child been born approximating holiness, because "respectable followers of the humble Nazarene have seen fit to garble his immaculate conception, and utterly mistake his mission.

All the way down from that "holy family" we see, if we will open our eyes, nothing but the abasement of womanhood in utter perversion of the Christ principle, which made women companions and not slaves of men. All the way down from that beautiful birth of Jesus and his consequent pure life, do we see children cheated of their birth-right by abject ignorance that is, however, "most respectable," and which is the prop and main-stay of the "only divine institution, the family."

And yet, women who know its scrofulous condition—for fear of losing social balance, when the divinity of the family is questioned—take sanctuary under the very ægis of social corruption and cry with all their might, "Holy, holy, holy!" while they stone to death the instruments that are raised up to reveal the rottenness and cast out the money-changers from the temple; because, forsooth! those instruments, from the necessities of the case, have come out of the social Nazareth, from whence respectability thinks no good can come.

Verily I say unto you, scribes and pharisees, hypocrites, harlots shall enter the kingdom before ye!

Since none are saved by works, the faith in her truth of the vilest sinner that ever broke a law in ignorance, from the force of circumstance over which she had no control and out of which her truth has been evolved, shall yet redeem the whole race of sinners and be acceptable of God.

I, too, have an ideal of the family relation. But that impossible ideal under present status, shall not blind me to the realities of the relation as it is. Neither shall any consideration of worldliness bid me hold my peace concerning the things I know of the devil that lurks in households who conceal his horns, hoofs and tail, under cover of the sanctuary.

HELEN NASH.

THE PORTENTS OF A REVOLUTION.

The world is in a ferment. Continental Europe resounds to the tread of marshalling millions of soldiery, and the panoply of war is to be seen from the Channel to the Bosphorus. In England labor and capital are antagonizing, and in London the bugle of Kenealy summons to Hyde Park the masses by hundreds of thousands. In our own country the strikes of the operatives in the cotton-mills and the mines indicate that the laborer is struggling to free himself from the tyranny of capital and monopoly. Why this wide-spread ferment, these convulsive throbs like the first portents of the earthquake? There is a significance in all these things. It will not and cannot be claimed that the masses are causelessly agitating, or that they are wildly seeking to take or obtain any undue advantages. The common people have an instinctive love of justice, and it is this which is at the bottom of this wide-spread commotion. The motive is the attainment of justice.

Heretofore our systems of political economy have recognized nothing but capital, and all their teachings have left out the other side—the rights of labor. It is true some have declared labor to be the real creator of values, but after enunciating this truth they have ignored its logic, and treated only of the capital interest. Most economists have inculcated the policy of the lion, as detailed in the fable, who managed to appropriate the four quarters of the carcass which was to be divided. Tradition and prescription have made the masses docile and acquiescent in the past. Now, however, the fallacy and falsity of the received philosophy of economics are seen, and there is a general protest against wrong and robbery. It has come to be seen that humanity must be the central idea in the make up of government and the

social polity of a State. Sismondi had a clear conception of the case when he said: "The existence of civilization, the safety of the human race in this our ancient Europe, are closely bound to the triumph of this true political economy, both in public opinion and legislation, to the development of that science which has for its object man and not wealth, which asks how this wealth can be employed for the virtue and happiness of all, not how it can be indefinitely increased." This idea, so well expressed, is the mainspring of the labor movement.

It is only a few years ago that our republican States, in their political administration, were founded on property; a man to be a voter must be a property holder. This heresy, however, is well nigh exploded, but we are not yet wholly free from its influence. Suffrage has been gradually approaching the humanitarian standard much faster than legislation. The latter has been and is mainly in the interest of property or wealth. The law creates corporations, invests them with the character of perpetuity, and bestows upon them special privileges, whereby they become monopolies. These artificial creatures have an affiliated interest, and are so many links in that chain of despotism which binds labor and the masses, making them pay tribute to this associated wealth which is the dynasty of modern states.

The masses begin to see the trend of things as they are, and are only seeking to rectify the errors of the past by overthrowing monopolies and putting government on its true basis, when it will not "forget men for the sake of commodities." The masses the world over are striving to emancipate themselves, for they are now slaves; they aspire to freedom. In Europe and the United States slavery still exists. It is true the laborer is not a chattel slave; he has the semblance of freedom, nevertheless he is a slave, whether laboring in the cotton mills of New England or the coal mines of Pennsylvania. I welcome these convulsions, therefore, as a harbinger of an emancipation of labor, a better and a juster government, and a more perfect social order. It may be that something more potent than protests and agitation may be necessary. Slavery, whatever its complexion or character, is unwilling to release its victims. Chattel slavery in this country doggedly refused to submit to the spirit of the age and the demands of justice, but it ceased to be amid the shock of arms and in a sea of blood. So the industrial and social slavery of to-day may clutch its victims and refuse to let the oppressed go free, but, nevertheless, emancipation and freedom will come, even if they are achieved by a revolution, whose factors are stout hearts and rattling musketry. Whatever the event may be, remember, oh laborer and toiler,

"There's a divinity within
That makes men great whene'er they will it;
God works with all who dare to win,
And the time cometh to reveal it."

WILLIAM FOSTER, JR.

PROVIDENCE, April 13, 1875.

THE HOUSE THAT BOWEN BUILT.

I.

Plymouth Church.—This is the house that Bowen built.

II.

Grace, Mercy and Peace.—This is the meal that lay in the house that Bowen built.

III.

Paroxysmal Fits.—This is the mouse that hid in the meal that lay in the house that Bowen built.

IV.

Gossip.—This is the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

V.

Disimulation.—This is the dog that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

VI.

Vicky.—This is the cow with the crumpled heel that kicked till the dog was *ausgespielt* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

VII.

Sir Marmaduke.—This is the swain all tattered and torn who soothed the cow with the crumpled heel that kicked till the dog was *ausgespielt* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

VIII.

Elizabeth.—This is the maiden all forlorn who jilted the man all tattered and torn, who coaxed the cow with the angry heel that kicked till the dog was *ausgespielt* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

XI.

H. W.—This is the priest all shaven and shorn who almost wished he had never been born when he kissed the maiden all forlorn who jilted the swain all tattered and torn who coaxed the cow with the lively heel that kicked till the dog was *ausgespielt* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

X.

Mrs. Moulton.—This is a "Slice of the Judgment Day" whose "downtight truthfulness" carried dismay to the naughty priest in "the cave of gloom" who "sat on the ragged edge" of his doom when he kissed the maiden all forlorn who jilted the man all tattered and torn who soothed the cow with the vicious heel that kicked till the dog was *ausgespielt* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

XI.

"My Dear Von Moltke."—This is the name of the Mutual Friend who carried the secrecy through to the end for the shy old priest in the cave of gloom who kept a dangerous cup in his room, when he kissed the maiden all forlorn who jilted the man all worried and worn who coaxed the cow with the versatile heel that kicked till the dog was *ausgespielt* that

teased the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

XII.

Mrs. Morse.—This is the typical mother-in-law with the terrible tongue and flexible jaw, the eagle eye and avenging claw, who told of all that she heard and saw, who indulged in various comments aloud, and made it sultry for all the crowd—for the Mutual Friend who dared to refuse to let her get at his budget of news; for the priest who, caught in what he had done, said, "Mother, I wish you would call me son;" for her desolate daughter all forlorn who jilted T. T. (Tattered and Torn) who coaxed the cow with the frisky heel that kicked till the dog was *ausgespielt* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.

XIII.

The Graphic.—This is the cock that will crow in the morn when Justice blows her delinquent horn, commanding all to acknowledge the corn; for the mother-in-law with the lingual thorn; for the Mutual Friend with his lofty scorn; for that Slice of the Day of Judgment born to comfort and scare and guide and warn; for Bessie, who, as she has sworn, by Marmaduke from her bed was torn, and unto his screaming and sleeping borne; for the social priest all shaven and shorn who kissed the maiden all forlorn who jilted the man all worried and worn who soothed the cow with the limber heel that kicked till the dog was *ausgespielt* that worried the cat that hunted the mouse that hid in the meal that lay in the house that Bowen built.—W. A. CROFFUT, *Daily Graphic*.

FRANCES ROSE MACKINLEY.—The numerous friends of this accomplished, cultivated and able woman, numbered among the readers of the WEEKLY, will undoubtedly desire to read one of her latest and most extraordinary rhapsodies, entitled "To My Body." It can be obtained by sending to her address 2,210 Sixteenth street, San Francisco, Cal. Price 25c.

PRESS ECHOES ON THE BEECHER SCANDAL.

No eloquence of manner or trick of drama can reconcile these recorded expressions of Mr. Beecher with his own theory, and a more substantial explanation is now looked for in vain.—*St. Louis Republican*.

In the fall of Beecher—for whatever may be the verdict, his fall is complete—we have the inevitable ending of the buffoonery, and such loose doctrines as have been promulgated from Plymouth pulpit.—*Albany Argus*.

Can it be imagined that any man would write these letters for no other reason than because he was sorry he had meddled in a family dispute? It requires either unbounded faith in the man or infatuated credulity to believe that.—*Phila. Ledger*.

A fit ending of the buffooneries and blasphemies and professed immoralities of the bouncing board called "Plymouth Pulpit," on which Henry Ward Beecher, the chief mountebank, performed his feats of ground and lofty tumbling.—*Presbyterian*.

As for those famous letters, they are the testimony of Mr. Beecher against his own innocence. He has not explained them satisfactorily. They are not mere ravings, and they are to be construed in a way consistent with the known sanity of the writer.—*New York Times*.

One day last week, after Beecher had delivered his most notable evidence, an acquaintance of mine was thrown into the company of a group of Brooklyn clergymen, headed by Dr. Van Dyck, and was surprised to find the whole lot disbelieved in Beecher.—*Correspondence Cincinnati Commercial*.

Public opinion in New York and Brooklyn is very much divided as to the guilt or innocence of Mr. Beecher. Newspaper men generally, with only one or two notable exceptions, are of opinion that Beecher is guilty of what Tilton charges him with.—*Bethlehem Daily Times*.

A trial of this issue of Tilton against Beecher without Bowen's evidence is little better than a farce. He has challenged Mr. Beecher to call him as a witness; challenged him in a way that will leave but one inference if he fails to call him, and that inference that he dare not.—*Springfield Republican*.

We have read his evidence with care and free from prejudice. Candor and a due regard to truth require us to say, that a more feeble and unsatisfactory defense we have never known. Were the man's life the penalty, and that defense had been made before twelve of his peers, he would surely hang.—*St. Louis Times*.

Mr. Beecher tells everything plausibly. He was plausible to Mrs. Woodhull in his free-love theories. He is plausible when he preaches orthodoxy or Universalism; his anecdotes his tears, his jests are plausible. The other witnesses forgot days and details in trivial incidents. He forgets essential points.—*Utica Observer*.

The New York editors who reside in Brooklyn are all of one opinion in private, whatever they may say in public; and it is noticeable that there is not a journalist, sub-editor or reporter in New York and Brooklyn who is not outspoken in his convictions of Mr. Beecher's guilt.—*Cor. Springfield Republican*.

The most noteworthy thing in Mr. Beecher's cross-examination is his singular and repeated failures to recollect certain classes of facts. But he swears positively enough to what did or did not take place in circumstances where he was exposed to contradictions by nobody except the alleged conspirators.—*N. Y. Herald*.

It is now before the world, and we do not see how any reasonable, fair-minded person, who has waded through the whole miserable mass of testimony in this case, and who is really desirous of getting at the truth, can avoid the conclusion that this finishes the matter so far as Beecher is concerned, and that it blasts him utterly and forever.—*Delaware State Journal*.

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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, MAY 15, 1875.

We commend the poem in page 2, by Mrs. F. O. Hyzer, as rather a remarkable production for one who now habitually casts slurs, when lecturing, upon free love, as she did recently in this city. In our opinion, she spoke the truth as she believes it when she wrote that poem some years ago, her lectures to the contrary notwithstanding.

ACKNOWLEDGMENT.

We are indebted to our friend, Mr. W. H. Poor, of Foster's Crossings, Ohio, for a barrel of extra splendid dried sugar corn, just received from his manufactory. He has made an immense success of this article within a few years. He has now two manufactories in the vicinity of the above place in which he employs from five to six hundred hands. As an article of diet his preparation is unsurpassed, actually giving the real corn fresh from the cob with all its nutritive and delicious qualities unimpaired. If any of our readers require this article, they will henceforth know where to get the genuine stuff.

THE SCANDAL JURY.

It has already begun to be whispered around that it is well known that at least one of the jurymen who is trying the Beecher scandal case is incompetent. Although on his examination he swore positively that he had never expressed an opinion, he is known not only to have made such expression but that he was a violent partisan. It is intimated that this fact has already been sent West for publication in some one of the partisan journals in Chicago. If this be really so a verdict in the case in favor of the side of which he was a partisan will undoubtedly be set aside and a new trial ordered. But since the fact has come to light it may be possible that the inculpated jurymen will not give his verdict in favor of the side upon which he ranged himself early in the progress of the scandal. Of course it would not be proper for us to indicate now upon which side this partisanship exists, but when the verdict is in we shall have no hesitation in giving the facts as they are.

The probabilities now are that the case will go to the jury some weeks sooner than had been generally expected. The declension of Mr. Beecher to call Mrs. Tilton not only shortens the trial by the length of her testimony, but also by that of several others who would have been called, to whom she is said to have confessed her intimacy with Mr. Beecher. For our part we are exceedingly sorry that the whole truth is not going to come out on this trial. There never can come peace out of this matter to the involved parties, until the last cause for war has been uprooted. Not only does the Bowen scandal still sleep, but several others, in which some of the parties to the present one are involved, are also closely concealed. We say, let's have the whole truth now that they are about it, and thereby do away with all causes for another and similar occasion.

HOW SHALL THE KINGDOM OF HEAVEN COME?

Behold, I show you a mystery; we shall all be changed, in a moment in the twinkling of an eye, at the last trump. But every man in his own order. Then death is swallowed up in victory.—I CORINTHIANS, XV., 23, 51, 52 and 54.

He will swallow up death in victory, and take away the rebuke from off all the earth.—ISAIAH, XXV., 8.

As thou hast given him power over all flesh.—ST. JOHN, XVII., 2.

And this is the will of the Father, that of all he hath given me I should lose nothing.—JOHN VI., 39.

And Jesus answering said: The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.—ST. LUKE, XX., 34, 36.

And when the Pharisees demanded when the Kingdom of God should come, Jesus said: The Kingdom of God cometh not with observation; neither shall they say, lo here! or lo there! for behold the Kingdom of God is within you.

THE BELIEF IN A FUTURE.

Almost the whole people of the world have a belief in an individualized future, or a beyond death existence for humanity. Whether Mohammedan, Pagan or Christian this belief has, in all ages, exerted a powerful influence upon the actions of man. It is, perhaps, a difficult matter to say whether this belief ought to be principally and primarily attributed to the so-called sacred writings of inspired persons, or their spoken words, or to an inherent consciousness that dwells in the human soul of continued existence. It is probable that if there had never been any prophecies or revelations there would still have been this consciousness indwelling in man. Hence it is to be inferred at least that, primarily, this belief arose from an undefinable consciousness springing from the fact itself. Let this be as it may, however, the fact stands that there is a generally prevalent and now a pretty well defined belief that death is not the end of individual existence. It is true that there is a variety of theories about what that existence really is. Each of the principal religious divisions of the world not only has its own peculiar theory, but among Christians there are as many modifications of it as there are various sects. The principal factor, however, of the Christian belief is, that at death the whole future for each person is absolutely determined. That if a person die unrepentant, unsaved, that there is no hope for future change, and, consequently, that the future consists of two great and entirely opposite classes, to wit: the saved and the damned; the former inhabiting heaven, and the latter dwelling in hell.

But these conditions are not held as existing now; indeed that, until the great judgment day, the dead sleep in the earth, from which, at a specific time, indefinitely in the future, they will be called to answer for the deeds done in the body. This time is designated not only the day of general judgment, but also as the day of general resurrection, resurrection being supposed to mean a reappearance in the form in which humanity exists now on the earth. It is true that scientific discovery has established a no small array of facts that damage seriously, if not fatally, the theory of a future general judgment and resurrection. There can be no such condition as suspended existence, in which the personality of each being who has lived and died, is preserved. The theory itself does not pretend to designate the place where this non-existence is located, but asks its believers to accept it dogmatically, since logically there is not a single thing to recommend it.

THE EFFECT OF SPIRITUALISM ON RELIGIOUS-BELIEF.

It is not too much to say that there has been a vast, radical and wide-sweeping change in the minds of men regarding this theory during the last quarter of a century. Although the change has not yet manifested itself in religious tenets and professions, it has, nevertheless, produced a profound impression on the religious teachings and actual beliefs. No minister who should habitually preach from his pulpit the old doctrines of hell-fire, infant damnation and similar horrors, could for any length of time command an audience. The people, while still holding to their creeds and dogmas that contain these abhorrent doctrines, have in their hearts really discarded them.

This immense stride in religious belief has been brought about more by the influence of modern Spiritualism than by any other agency. Science, perhaps, may justly lay claim to some of the honor, but there can be no reasonable doubt that it is to the former that it is principally due. The belief that the spirit of the individual exists in the same form to which it attained while in the body, and that it is a conscious, living individuality, possessing all the faculties and sentiments that it ever possessed, is to be attributed directly to modern Spiritualism. Thousands of persons who have no faith in the manifestations are nevertheless imbued with or impressed by the facts upon which they are based. The prevalent idea among people who are not even convinced of spirit intercourse, is undoubtedly that spirits have form and substance, and that essentially they are living, active existences, while it is well-known that hundreds upon hundreds of families scattered over the country who are church members are secretly holding circles, the mediums for which being members of the families. So it is fair to say, and so we say, that the now dominating power in religion is the everywhere permeating influence of modern Spiritualism.

THE SIGNIFICANCE OF SPIRITUALISM.

The real meaning of this latest religious development is, however, but little understood even by those who are most conversant with its phenomena. By the large body of spiritualists the manifestations are accepted as evidence that there is an existence beyond the grave, and the larger

part of them sit down on that fact content to await death, having no fear of the christian God, or of his judgments; of the christian devil, or his hell. But to the logical mind, to the mind that is accustomed to trace causes to sequences and by them to establish a perfect line of evolution, these manifestations have a much wider significance than the simple establishment of the fact of immortality for the individual, which, taken by itself, is a remarkably narrow and selfish idea. It is almost as good an illustration of selfishness for people to be made happy by the conviction that life extends beyond the grave, and by it to be also made careless about being actually better, as is the Christian's conviction that he is to be saved while the greater portion of the world is to be lost. Therefore we must conclude that the Spiritualist who accepts the manifestations of spirits as evidence of continued life only, and is satisfied with it to the exclusion of interest in humanity, is but little, if any, better than the Christian who is satisfied with the conviction that he is to have a seat in heaven while so many others are to perish in hell.

But Spiritualism has a significance, beyond all this, that can scarcely be conceived of by the most spiritually minded. Why, look at its own developments! From the tiny rap it has grown into the actual spirit appearance. The raps, the moving of material objects, even the speaking with tongues and healing the sick and casting out devils—all of which are the evidences that Christ said should follow those that believe, although they are not accepted as such by Christians—no longer satisfy the inquirer. He or she who seeks to be convinced of Spiritualism to-day, seeks to see the materialization of spirits. It is no longer sufficient to know that they have an individualized existence. Their power to reappear in the form is demanded. Even those Spiritualists who for years have been satisfied with the simple evidence of the raps, conveying some word of love from the dear one dead, are as eager and as earnest seekers for the latest light as are those who did not receive the former and the lesser lights. The course that the development of Spiritualism has followed establishes the fact that it also moves along the line of evolution. Breaking upon the world in the simplest way, it has come now to command its attention by this last phenomenon, which, when fully developed, will at one stroke dispel the mists and delusions through which Christianity has been so long struggling, and demolish at one blow all the various systems of theology, dispelling its ideas and fantasies about both heaven and hell and showing the real salvation.

SALVATION, MATERIALIZATION AND RESURRECTION
SYNONYMOUS.

We do not remember ever to have any more than hinted in these columns at the length, breadth and depth of complete salvation; but we have several times hinted, and we something more than hinted at it in the speech, "The Elixir of Life." The real fact is, that salvation means to have attained to that condition of which immortality is a necessary part. The spirit life of itself is no more the demonstration of immortality than is the fact that we live here. In other words, there are circumstances under which spirits themselves would lose their individuality, and their forces be resolved into the elemental conditions in which they existed originally, of course, having been vitalized by the forms through which they have passed, the same as our physical bodies, not being immortal, lose their identity and are mixed with the elements, carrying with them the power acquired by virtue of having passed through the human form. Paul said in his first Epistle to the Corinthians, chapter xv., "If in this life only we have hope in Christ we are of all men most miserable; for if Christ be not risen (from the dead) your faith is vain; they which are fallen asleep are perished. But Christ is risen from the dead, and become the first fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive," (alive as Christ was alive, having risen from the dead, having been resurrected, having materialized after being dead); or, as Christ had it, "They which shall be accounted worthy to obtain that world and the resurrection from the dead are the children of God, being the children of the resurrection."

THE DEPENDENCE OF THE SPIRIT WORLD.

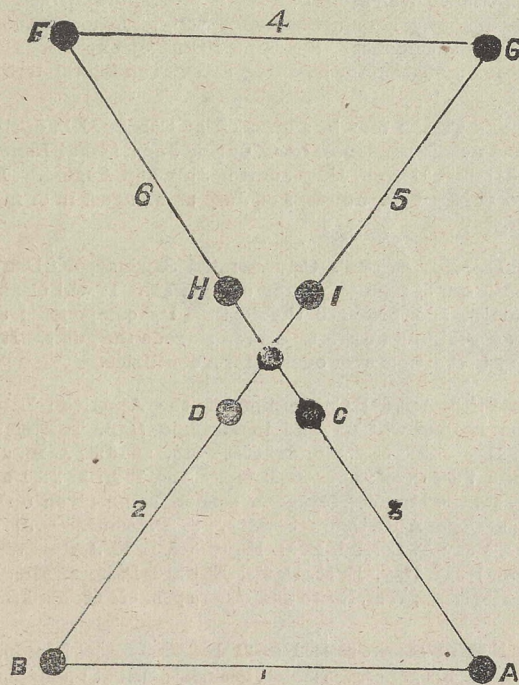
Now, this is the Bible doctrine of the resurrection, and it coincides exactly with that laid down by spirits. The real salvation—real immortality—the ultimate condition in which man is to exist is in the resurrected, or the materialized state, and until that state is reached the immortal condition is not attained; consequently, the spirit-world is equally interested with this, in reaching the resurrection. The immense efforts that are being made now by the spirit-world to establish the resurrection—to push forward to the culmination—are put forth because it is seen by them that, physically, mankind is rapidly deteriorating, and if the process continue for another century, as it has for the last, that humanity, in the flesh, is liable to be swept out of existence. This, of itself, may not seem to be a very appalling fact for spirit-contemplation; but when the collateral fact, that the existence of the spirit-world depends upon the existence of this world, and if man in the material form were blotted out so would man in the spirit form be also blotted out, is considered, the significance of the present movement for materialization becomes evident.

The spirit-world has some source from which it draws its supplies. It cannot live, as we live, from eating and digesting material food; but it lives from the etherialized particles

of matter that humanity yields to the atmosphere; that which is thrown off in the insensible perspiration and by the breath from the body. If this supply were cut off by the destruction of mankind, there would be nothing from which the spirits, wasted as they are in every motion and thought of which they are the subject, could replenish their energies. They feel and know this, and from this knowledge comes their earnestness of purpose to bring about the day when the general resurrection shall begin; but every one in his order.

THE COMING TOGETHER OF THE TWO WORLDS.

Here again, then, the doctrines of Jesus and the facts of modern spiritualism come into conjunction, demonstrating that the "end of time" and the "day of judgment," "the second coming of Christ" are at hand. And here again we are also able to demonstrate scientifically that these things must be as a necessary result of the evolution of man. The doctrine of Jesus and the theory of evolution join in showing that the two worlds are actually developing toward, instead of away from, each other. This will become evident by the following diagram:



- 1 Liberty, the base line of humanity.
- 2 Equality, the line of governmental organization.
- 3 Fraternity, the line of individual progress.
- 4 The base line of spirits.
- 5 The line of governmental organization.
- 6 The line of individual progress.
- a The individual man.
- b Collective man—mankind.
- c Progress made by a toward fraternity.
- d Progress made by b toward brotherhood.
- f The individual spirit.
- g The collective spirit.
- h Progress made by f toward fraternity.
- i Progress made by g toward brotherhood.
- Point of conjunction.

From this diagram it will be seen, as we expressed it last week, that when persons are transferred from the lower to the spirit sphere, that they must naturally gravitate to a point at the same distance from the base line of development as was that which they left, from its base. That is to say, if a person die, having made no advance from the base line, he would gravitate to the furthest point in the spirit sphere; if one die half way along the line, then he would take up his position in the spirit sphere, which becomes the base line of development for that sphere, half way up the line of development toward the common point of conjunction. Or, in other words: Those who die least developed in fraternal capacity are furthest away from earth, or rather away from humanity, in the spirit sphere, and those who die nearest to the commandment to love thy neighbor as thyself, which is the fraternal sentiment, are nearest the earth, or rather to humanity.

WHO ARE THE MOST LIKE CHRIST.

In all ages of the world there have been representative spirits and mortals who have been so near each other that they have been able to make themselves known to each other. These have been those who were nearest the complete fraternal development, and whenever and wherever they have come in contact they have been aware of each other's presence—have recognized their near brotherly relation. But within the last twenty-five years there has been a very marked and decided increase in the number of those who can thus meet; that is, there have a great many people in both worlds developed so far along the line of fraternity as to be able to approach so near to each other that they have seen across the dividing chasm and recognized each other. This separation is not one of distance at all, but one of actual growth. So spirits may be in actual presence and still be utterly incapable of recognition, or of making the presence known or felt.

And here we find a wonderful confirmation of the real meaning of the teachings of Jesus. Said he: "I give unto you a new commandment, that ye love one another." And

so we find that those who come nearest to obeying this commandment are most nearly related to this world after death. It is not the most religious, devout and pious people professedly who are able to make themselves known through mediums, but those who are really the most developed in brotherly and sisterly love for the world. It follows, then, that those who have the most general humanitarian love for the whole human family are really the best persons, whether they are religiously inclined or not; or whether they ever belonged to any church or ever made an outward profession of Christ or of repentance or not—the true repentance and the true profession of Christ, being to love one another. It is those who are most like Christ on earth—those who have best obeyed this commandment to love—who now hold actual communion with those who are most like him, in spirit life. This also explains something that has never been comprehended even by mediums: that many in spirit life are obliged to convey their messages through other spirits, that those on both sides who communicate are mediums, and approach each other so nearly in actual conditions and status of growth, as to be able to make themselves known across the chasm that still exists between this and the spirit world—no spirit having yet been able to materialize and become a "child of the resurrection," and no one in the flesh having yet been able to attain to superiority over death, or to never die, as shall those "who are counted worthy to attain that world and the resurrection from the dead," as Jesus said.

A very large portion of the enlightened world is now advanced to the points represented in the diagram by c and d in this world and to h and i in the spirit world, toward the common point where brotherhood for each is possible. This is the reason that there has been so much and such a growing intercommunion between the two worlds during the past few years. But more than all else does this condition speak of the actual arrival of many in both worlds where brotherhood is possible; where they are actually at the same point of development—the common culminating point, where the two worlds shall meet and mingle—at the time when the various signs and wonders will begin to appear that are to declare that the end of the world is at hand; where the kingdom of heaven, the union of the two spheres, is possible, nay, inevitable.

But now comes the great and grave question, how and by what means shall the two worlds become one actually? How shall the two, the bride—the human—and the bridegroom—the spirit—be married together, so that what God hath joined together no man can put asunder, and the real Kingdom of Heaven—Christ's Kingdom—be actually set up on the earth, and those who are to inhabit it, become "the children of God, being the children of the resurrection," or having attained to it without passing through the valley and shadow of death, by believing as Christ said those must believe who should never taste of death? These are the momentous questions to be next considered, and to be actually solved to the whole world's satisfaction in the immediate future, for "the end is come," and "it is done."

THE BROOKLYN BUSINESS.

BOMBASTES FURIOSO TRACY'S PROMISES.

It will be remembered by our readers that we gave a somewhat extended review of the bombastic fulmination with which this specimen lawyer opened the case for the defendant in the Scandal Case. Blackmail, conspiracy, prostitutes, alibi, perjury, were common words in his vocabulary. He gave out that the defense would make mince-meat of everybody who had set himself against Mr. Beecher, and he proposed that he (Beecher) would ride rough-shod over the course to a verdict of not guilty. This was a remarkable send-off, and thousands who had looked with doubt upon the case already considered Mr. Beecher acquitted. But it will be remembered that we pointed out that in delivering this written anathema, the manuscript got so badly mixed that the lawyer was obliged to stop to arrange it; that he stumbled badly, and stumbled prophetically.

Well, the defense has "rested," but how has Bombastes Furioso redeemed his promises? Not at all. According to our judgment, his own witnesses have completely demolished the finely woven theory by which he was to rescue Mr. Beecher from the terribly conclusive (and certainly harmonious) evidence of the three principal witnesses for the prosecution, to each of whom, according to their testimony, Mr. Beecher confessed his intimacy with Mrs. Tilton. Mr. Beecher himself completely killed the blackmailing business by saying that he was not aware that he had been blackmailed until so informed by his lawyers, and that even then his belief in it was intermittent, only existing when under their immediate influence. The alibi which was to be so overwhelming against Mrs. Moulton, that Mr. Beecher was not at her house on that memorable June 2, was a complete failure, excepting as it rests upon Mr. Beecher's evidence. It was not deemed quite expedient for the defense to corroborate Mr. Beecher's evidence, that he was at the Brooklyn Eagle office consulting with Mr. Kinsella, by putting Mr. K. on the stand. It seems to us that this was a terrible oversight. It was vital that it should be clearly shown that Mr. Beecher could not have been with Mrs. Moulton when she says he was, and it must have been that there was something wrong with Mr. Kinsella in other respects, that made it prudent not to call him. It was

probably realized that Mr. K. had told too many of his interview with Mr. Beecher, when the latter presented his gray hairs and twenty-five years' services as an argument for consideration; and that by some accident all this might have to be explained, and what that consideration was about shown. We haven't any doubt that Mr. Beecher's word is very good with that jury, but had we been his lawyer we should have put Mr. K. on the stand had we dared to do so, to corroborate it.

But Mr. B. F. T. was not content to manage the case as a lawyer. He had ambitions as a witness. He wanted to tell how Mr. Tilton refused to communicate with him until he first gave his word of honor to not become counsel for Mr. Beecher in case he Tilton collided with him; and how he did so pledge himself, and, having done so, how Mr. Tilton proceeded to read his indictment against Mr. Beecher, the charge being one of improper advances. He was particular to make it appear that he did not know what the charge was that Mr. Tilton was going to make, and that he pledged himself as to any or all charges before there was any made; but after Mr. Tilton subsequently changed his charge from one of improper advances to one of adultery, that Bombastes considered his pledge to not become counsel, given in advance of any charge, as not binding. That is, he impressed it upon the court and jury that he got into the confidences of Tilton and Moulton by a pledge, and after getting what he desired from them he withdrew his pledge, and used the confidence obtained for the benefit of Mr. Beecher. This is very honorable conduct, and ought to, and we have no doubt that it will, make him an everlasting reputation as a lawyer, and secure him all the practice that he can attend to during the whole remainder of his life.

THE WHITE FORCES.

Then, again, the terrible crime of having marched in the Commune procession with Mrs. Woodhull, which Bombastes attempted to fasten upon Mr. Tilton, has turned out to be a veritable will-o'-the-wisp—something that they could not put their hands upon at all, although they produced a goodly number of witnesses to bring the crime into court and before the jury. The last shadow of it was, however, dispelled on Monday, when Mr. Theodore H. Banks testified that it was he, and not Theodore Tilton, who rode home in the carriage with Mrs. Woodhull, Miss Claflin and Col. Blood, as was testified to by Mrs. Palmer.

So one after another of the phantoms conjured up by Mr. Bombastes is dissipated, until there is scarcely anything left of the terrible theory with which he was going to put Mr. Beecher safely through his ordeal. In fact, there is little testimony for the defense left undamaged, outside of Mr. Beecher's simple and sweeping denials. We are of the opinion that every witness produced for the defense has damaged their side of the case. Mrs. Ovington pretty effectually established the fact that Mrs. Tilton was induced to separate from Mr. Tilton and go over to them on the 10th of July last, which transfers the conspiracy with which Bombastes F. T. charged Tilton and Moulton, to his side of the house. Bessie Turner, "the successful witness," made numerous pointed and positive assertions, that at the time were declared to be "splendid," but alas! they too fade with age, like all the rest. Oliver Johnson, the progressive religionist, he made a mess of it, in fact put his foot so far into it that he has not been able to satisfy anybody how an honest person can edit a religious paper, in the doctrines of which he has no belief. Of course it is only possible upon the general Beecherian theory. Then, there, was the "Life of Christ" man, whom this thing that has got out will probably knock higher than a kite—Wilkerson, who "didn't know nothing" about adultery, although it was discussed by his sister-in-law, Elizabeth Cady Stanton, in his own house. And Cleveland, too, the alibi man, who, by the greatest stretch, could only get Beecher into the office of the *Christian Union* that terrible June 2d by nearly noon. It was he also who went to Boston to meet General Butler and Mr. Moulton for Mr. Beecher, when he had been summoned there by a dispatch in Latin from Mr. Redpath "to avert a terrible calamity." But this diplomat, armed with *carte blanche* power to negotiate for and sign anything in Mr. Beecher's name, scarcely knew what his mission was. He was only to do something in case all the charges made against Mr. Beecher by Tilton and Moulton were withdrawn, and in this way he was to avert the terrible calamity hinted at in Mr. Redpath's Latin. Of course his testimony carried conviction, and also carried Mr. Beecher's case—higher than a kite to keep company with his "Life of Christ."

THE COLORED TROOPS.

Then came the famous colored troops who fought nobly—they whose keen imaginations could invent sumptuously spread lunch-tables for Mr. Tilton and Mrs. Woodhull in up-stair rooms that had no existence; immense schemes for hundreds of thousands of dollars that were never conceived, much less spoken; groups of lovers indulging in all the delightful abandon possible of fairy or enchanted bowers, but really in no bower at all, but in a very matter-of-fact business office where stocks and bonds were bought and sold; long and numerous printed slips of famous scandals exhibited and read months upon months before they ever had existence; carrying these slips to the printing office and to their Irving Place residence, when, in fact, the messenger was, according to his own testimony, sick in bed at home in Brooklyn; making common rendezvous of houses into which they were never permitted to enter, and seeing people eating there who were never there; and then again seeing visions of

sofa-lounges, and of transforming them into beds for sleeping, where there never were either lounges or beds; and of visions of people occupying beds in rooms that were occupied by entirely different persons—in short and in fine, of seeing and knowing anything and everything that it was considered necessary should be seen and known by colored people, which it could not be supposed that any white persons, who were experienced in free-seeing, could ever have seen or known. Indeed did the colored troops fight nobly; but, alas! they. "too, false like the rest," come home to hang upon the defense like a mill-stone about the neck of a drowning man. Indeed are we sorry for Mr. Beecher, that has not only to carry his own load, but be loaded down by his friends with such weights as these, that no man, were he Jesus Christ himself, could ever be expected to carry safely home. Indeed is his load greater than he can bear, and well might he cry out in agony of spirit: "Save me from my friends," else I perish.

THE PARTY NOT IN COURT.

Just at the last moment, when the prosecution discovered that the defense were not going to put Mrs. Tilton on the stand, as there had been a great parade that they would if permitted, Mr. Beach for Mr. Tilton called the attention of the Court to the fact, and in advance notified the defense that the prosecution would make no objection to the introduction of her testimony. This from Mr. Tilton was a thunderbolt out of a clear sky, and put the defense in a predicament, compelling them to declare that they did not want to introduce her, thus virtually declaring that they were afraid that her testimony would damage instead of aid Mr. Beecher. In this, as in almost every part of the conduct of the case, the genius and strength has been found upon the side of the prosecution. Particularly was this offering to not object against Mrs. Tilton's testimony an evidence of confidence as well as being the best stroke of policy that has been exhibited during the trial. There could be no mistaking its meaning for either side, and the public will not mistake it.

REVIVAL IN PLYMOUTH.

But with all this Beecher ought to be happy. Last Sunday one hundred new converts were added to the muster-roll of Plymouth Church. No such evidence of the outpouring of the spirit has been given in Plymouth for many a day. The trial is a success in this regard in any event. He has preached with more power from the court-house than he ever did from the pulpit. The remarkable testimony given by Mr. Beecher of the brotherly and sisterly love that existed among not a small circle of Plymouthites has undoubtedly had its effect. The evidence that the Christ spirit pervades the atmosphere of Plymouth is unmistakable, and the world ought to have let them alone. But if such results as were exhibited in their sanctuary yesterday are really to be attributed to this meddlesome interference they ought to be thankful for the interference. But, then, it is a hard thing to have to remember to have been pushed into these things when it is so much easier to be honest and outspoken on one's own account. Twenty years ago Mr. Beecher began earnestly to inquire into social science of all the leading social lights—Fourier, Comte, Andrews. Nor was he content to investigate alone, for he called in a goodly number of friends, among them Tilton, who, some say, there received his first lessons in free divorce. More recently he incorporated many of the new ideas into his sermons, presenting very radical thoughts concerning marriage. But we are sorry to see that the necessities of the trial have compelled him to apostatize. This is a mistake. He ought to have learned by this time that the truth, honestly spoken, will always win. Had he always spoken all the truth that his soul received, instead of preaching to six thousand persons in Plymouth, he would have spoken to sixty thousand, could there have been an auditorium built capable of containing them. We have never doubted that Plymouth Church would sustain Mr. Beecher. They are doing it more earnestly now than ever before in its history—they accept Mr. Beecher as their teacher, preacher and guide, let his conduct with Mrs. Tilton and his evidence on the witness-stand have been what they may. So the battle for the sovereignty of the individual and for the sacred privacy of individual life progresses. If all Brooklyn were to be converted to this doctrine by Mr. Beecher, we should say amen with all our hearts, only trusting that their conversion might be of such a character as to withstand the coming verdict to be given by the jury, before whom Mr. Beecher has so consistently (?) and satisfactorily (?) explained all that has been considered mysterious by any in his dealings with the heretics, Tilton and Moulton, during the last four years.

The most remarkable part of this most remarkable outpouring of the pentecostal spirit remains to be told. Of the one hundred and four who were united to Christ in Plymouth, eighty-two were women, and twenty-three were men. Comment would be wholly superfluous. We rest our case.

WOMAN SUFFRAGE AND MARRIAGE.

If there is any doubt lurking in the mind of anybody as to what the movement for woman suffrage means in its relations to the social question and specially to marriage, we ask that one to look over the field and see what the leading women are saying and doing. Unquestionably, Elizabeth Cady Stanton stands representative among her sex for suffrage. What her position on these questions is, no one who has read her lecture on Marriage and Divorce can be in error. Next to her—if not indeed with her—is Susan B. Anthony, who is now lecturing on social purity; Anna

Dickinson deals altogether with the social evil; Mary A. Livermore presents "Our Husbands" and "Our Boys"; and so on through the whole list; but all these are subjects beyond suffrage—that is, suffrage might be obtained and all of these still be open and undecided questions. They are part and parcel of the great social question involving the personal freedom of woman. But all of these parties assiduously deny being in favor of free love.

But now comes the most notable woman of the Pacific coast, Mrs. A. J. Duniway, editor of the *New Northwest*, Portland, Oregon, who has condemned us time and again in her columns, and publishes the following:

MARRIED COUPLES—HOW TO TELL THEM.

If you see a lady and gentleman disagree upon trifling occasions, or correcting each other in company, you may be assured they have tied the matrimonial noose.

If you see a silent pair in a car or stage lolling carelessly, one at each window, without seeming to know they have a companion, the sign is infallible.

If you see a lady drop her glove, and a gentleman by the side of her kindly telling her to pick it up, you need not hesitate in forming your opinion; or

If you meet a couple in the fields, the gentleman twenty yards in advance of the lady, who, perhaps, is getting over a stile with difficulty, or picking her way through a muddy path; or

If you see a lady whose beauty and accomplishments attract the attention of every gentleman in the room but one, you can have no difficulty in determining their relationship to each other—the one is her husband.

If you see a gentleman particularly courteous, obliging and good-natured, relaxing into smiles, saying smart things, and toying with every pretty woman in the room excepting one, to whom he appears particularly cold and formal, and is unreasonably cross—who that one is, nobody can be at a loss to discover.

If you see an old couple jarring, checking and thwarting each other, differing in opinion before the opinion is expressed, eternally anticipating and breaking the thread of each other's discourse, yet using kind words, like honey bubbles floating on vinegar, which are soon overwhelmed by a preponderance of the fluid; they are, to all intents, man and wife!—It is impossible to be mistaken.

The rules above quoted are laid down as infallible in just interpretation—they may be resorted to with confidence; they are upon unerring principles, and deduced from every-day experience.

Of course this lady will still say that she is not in favor of free love, although there can be no longer any question about her opinion of marriage. In view, therefore, of the fact that all the prominent women of the suffrage movement have come forward from that question to the discussion of social problems, are we not justified in going forward again, as we have done in the past, to new and greater problems, to which all others in which we have been engaged logically lead.

BOOK REVIEW.

"Religion and Science; or, Christianity, Religion and the Bible versus Philosophy and Science" is the title of a neat little pamphlet of thirty-two pages, from the press of Women's Publishing Co., 605 Montgomery street, San Francisco, Cal. Price 25 cents. By Dr. J. Pilkington.

This is a succinct and very readable summary of the principal points that have been made in the contest of progression with fixedness, and are well worth a careful reading. It is also valuable as a hand-book of reference. The concluding paragraphs read thus—in abstract:

The Unitarian and Universalist movements in New England present a great hindrance to the Church. From 1800 to 1815 the oldest and strongest churches were terribly shaken. They overtook the wealthiest college, yet had no design of upsetting the Bible or Christ. Robert Owen next, in 1844, struck a vein of socialism at the head of 900 people on 30,000 acres of land on the Wabash, and in July 1845, declared mental independence. This was also broad cast upon the waters, and for twenty years it interested the public mind. Our orthodox friends called it very anti-religious, immoral, resulting in Unitarianism, Universalism, and finally Fourierism and the Free Love of Oneida, in 1847. Next came Naturalism and Materialism, Phrenology and Mesmerism, then Spiritualism, Ralph Walde Emerson and Theodore Parker.

Finally, we may add the present interesting questions, Woodhullism and Materialization which are so thoroughly opening up, unmasking the past and present social corruptions of society, and equally opening the way for a social system according to nature. The universe, nature, declares from every pore that the truth shall make us free.

The address of Laura Kendrick (late Laura Cuppy Smith), is now 201 Montgomery street, care of Albert Kendrick. —*Common Sense*, San Francisco, Cal.

NATIONAL WOMAN SUFFRAGE ASSOCIATION.

The Anniversary Meeting of the National Woman Suffrage Association will be held in Union League Hall, New York, Tuesday, May 11, 1875.

As but a single year intervenes before the nation's one hundredth birthday, it behooves the women of the country to take wise counsel together upon the great question of their national recognition as full citizens of the republic. The celebration of the Nation's Centennial with women unfranchised, will be the nation's disgrace. For twenty-seven years we have publicly pressed our claims, in the light of those personal rights of self-government, upon the recognition of which, as underlying principles, our nation professes to stand. Where, in the history of the world, has such able, earnest and persistent protest gone up from any class? 'Tis justice alone we ask. Let us in convention assemble in that great commercial centre from whence our words will go broadcast over the land, and again demand our recognition as self-governing citizens, and again press upon our country's attention those great principles of justice upon whose foundations alone a true and permanent republic can be built.

The speakers of the occasion will be Elizabeth Cady Stanton, Rev. O. B. Frothingham, Matilda Joslyn Gage, Carrie S. Burnham and Phebe W. Couzens.

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MR. JOHN HOOKER of Hartford, Ct., has sailed for Europe to spend the summer with his wife, Mrs. Isabella Beecher Hooker, and son, who have been abroad for more than a year. —*Springfield Republican*.

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THE Fifth Annual Convention of the American Labor Reform League will be held in Masonic Hall, Thirteenth street, New York city, Sunday, May 9th, at 10:30 A. M., and 2:30 and 7:30 P. M.; and on Monday, the 10th, at 2:30 and 7:30 P. M., the Monday forenoon session being given up to the American Anti-Usury Society. S. P. Andrews, J. K. Ingalls, Mary A. Leland, E. H. Heywood, L. K. Joslin, Wm. Hanson, H. H. Day, E. M. Davis, Edward Palmer, Mrs. M. E. B. Albertson, Wm. Rowe and other speakers are expected.

DR. N. H. DILLINGHAM, No. 21 Indiana place, Boston, in addition to his general practice, has neatly fitted up his house for the reception of women, where they can be successfully and scientifically treated for all forms of disease; and for a resort during gestation and confinement. In addition to his experience in the practice of midwifery and diseases of women, he is now qualifying his excellent wife to fill his place when he is necessarily absent. Ladies, and men in authority are invited to call and inspect, and decide as to his fitness to do justice in such cases.

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MRS. NELLIE L. DAVIS speaks in Salem during May, in Maine during June and July, in New Haven, Conn., during August. Further engagements for the autumn and winter months may be made on application to her permanent address, 235 Washington st, Salem, Mass. Mrs. Davis is an agent for the WEEKLY, and is constantly supplied with photographs of the editors of this paper, which may be purchased upon application to her. She will also receive and forward contributions in aid of the WEEKLY.

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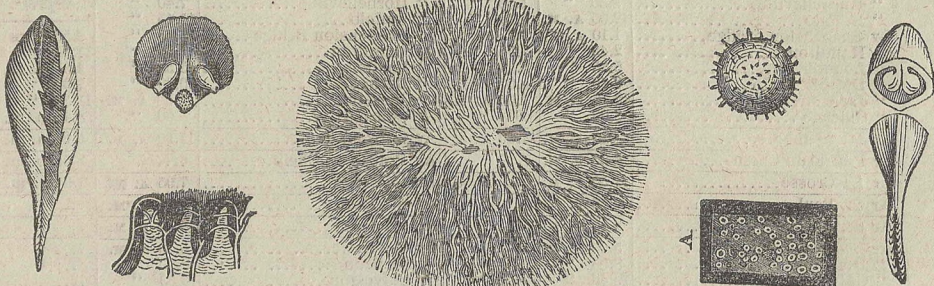
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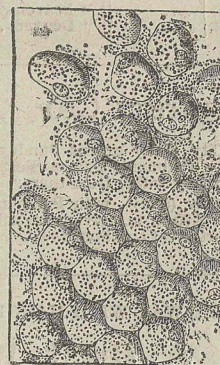


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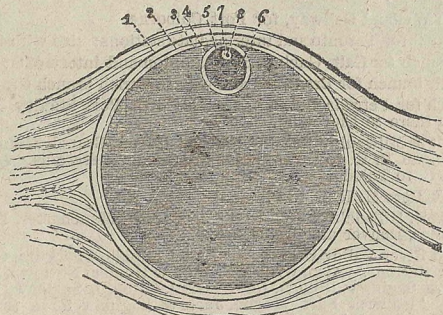
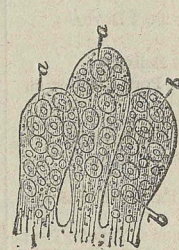
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Ly 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Ly 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	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 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	7.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.	...	Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "	...	" Denison.	8.00 "
" Galveston.	10.45 "	...	" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.	...	" Columbus.	6.30 "
" Little Rock.	7.30 P. M.	...	" Little Rock.	...
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.
" Cheyenne.	...	...	" Cheyenne.	12.50 P. M.
" Ogden.	...	...	" Ogden.	5.30 "
" San Francisco.	...	...	" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "
" St. Joseph.	10.00 "	...	" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.	...	" Kansas City.	9.25 "
" Atchison.	11.00 "	...	" Atchison.	11.17 "
" Leavenworth.	12.10 "	...	" Leavenworth.	12.40 noon.
" Denver.	7.00 A. M.	...	" Denver.	...

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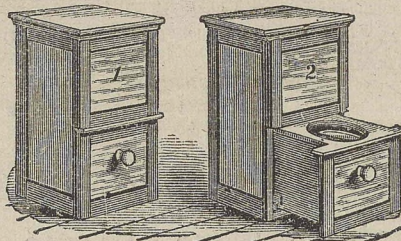
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