

WOODHULL & CLARLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. V.—No. 12.—Whole No. 116. NEW YORK, FEBRUARY 22, 1873.

PRICE TEN CENTS.

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

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

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

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

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

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

JOHN J. CISCO & SON,
Bankers,
No. 59 Wall St., New York.

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

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

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

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

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

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

HARVEY FISK. A. S. HATCH.

OFFICE OF
FISK & HATCH,
BANKERS AND DEALERS IN
GOVERNMENT SECURITIES,
No. 5 Nassau st., N. Y.,
Opposite U. S. Sub-Treasury.

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

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

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

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

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

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

FISK & HATCH.

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

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

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

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

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

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

TO INVESTORS.

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

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

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

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

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

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

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

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

JAY COOKE & CO.

BANKING HOUSE OF
HENRY CLEWS & CO.,
32 Wall Street, N. Y.

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

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

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

Deposit accounts received in either Currency or
Coin, subject to Check at sight, which pass through
the Clearing House as if drawn upon any city bank;
interest allowed on all daily balances; Certificates of
Deposit issued bearing interest at current rate; Notes
and Drafts collected.

State, City and Railroad Loans negotiated.

CLEWS, HABICHT & CO.,
11 Old Broad St., London.

BANKING & FINANCIAL.

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

FIRST MORTGAGE BONDS

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

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

Price 97 1/2 and accrued interest, in currency, from
February 15, 1873.

Maps, Circulars, Documents and information fur-
nished.

Trustees, Farmers' Loan and Trust Company of New
York.

Can now be had through the principal Banks and
Bankers throughout the country, and from the under-
signed who unhesitatingly recommend them.

TANNER & CO., Bankers,
No. 11 Wall Street, New York.

AUGUST BELMONT & CO.,

Bankers,

50 WALL STREET,

Issue Letters of Credit to Travelers, available in all
parts of the world through the

**MESSRS. DE ROTHSCHILD AND THEIR
CORRESPONDENTS.**

Also, make telegraphic transfers of money on Cal-
ifornia, Europe and Havana.

TOLEDO, PEORIA

AND

WARSAW RAILWAY,

SECOND MORTGAGE CON-

VERTIBLE 7 PER

CENT. CURRENCY BONDS.

INTEREST WARRANTS 1/2 PAYABLE

OCTOBER AND APRIL,

PRINCIPAL 1886.

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

For terms apply to

CLARK, DODGE & CO.,

Corner Wall and William Streets.

MAXWELL & CO.,

Bankers and Brokers,

No. 11 BROAD STREET,

NEW YORK

NOTICE TO INVESTORS.

CHICAGO AND CANADA SOUTHERN.

\$5,000,000

7 per cent. Gold Bonds

AT 90 AND ACCRUED INTEREST. COUPON AND REGISTERED. INTEREST PAYABLE IN GOLD, APRIL AND OCTOBER.

We now offer these Bonds at the above VERY LOW price. THE CANADA SOUTHERN, or Eastern end of this line, whose Bonds were so rapidly sold last summer,

IS NOW FINISHED,

and will be opened for business in connection with the TOLEDO AND WABASH and other Western Roads, at a very early day. The CHICAGO AND CANADA SOUTHERN, or Western end of this line, is now being rapidly built, and the Company expect it to be finished during the present year.

THIS GREAT TRUNK LINE, when completed through, will be of immense advantage to the shipping interests of the Great West, being Level, Straight, and thirty-three miles shorter than any other route. Having connections with all the lines running into Buffalo at the East and Chicago at the West, and under the management of some of the most experienced railroad operators of the country, its success is rendered a certainty, and its Bonds must be a safe and profitable investment. It makes the shortest and best connections going West, both at Toledo and Detroit, and is the only Seven Per Cent. Bond on any through Trunk line now offered.

Pamphlets and all information by

WINSLOW, LANIER & CO.,

Bankers, 27 Pine Street.

LEONARD, SHELTON & FOSTER,

Bankers, 10 Wall Street.

FIRST MORTGAGES PER CENT. BONDS OF THE MILWAUKEE AND NORTHERN RAILWAY.

Coupon and registered; Interest June and December. DENOMINATIONS, 1,000s AND 500s.

We offer these Bonds for sale at 90 and accrued interest, believing them to be a secure as well as a profitable investment. Full particulars furnished on application.

VERMILYE & CO.,

Nos. 16 and 18 Nassau Street.

GREENLEAF, NORRIS & CO.,

No. 66 Exchange Place.

WILLIAM H. SEWARD'S TRAVELS.

The undersigned respectfully announce that they have now ready the order-book containing specimen-papers of the paper, printing, illustrations, engravings, and styles of binding of

Governor Seward's Wonderful Journey Around the World.

This deeply interesting work was completed a few days before the distinguished traveller's death, and the publishers will spare no pains to make it the most elegantly gotten-up book of travel ever published—THE ENGRAVINGS ALONE COSTING ABOUT \$15,000.

It is sold only by subscription, and a duly-authorized agent will call for the purpose of giving all an opportunity to subscribe.

No copies will be sold from our store at any price. Nearly 300 Engravings.

D. APPLETON & CO.,

Publishers,

549 & 551 BROADWAY,

New York.

A LADY IN GOOD STANDING HAVING no acquaintance among gentlemen, would like to meet with one of liberal tendencies, worth from \$15,000 to \$20,000 and willing to engage in a benevolent enterprise, that would pay. Should be matured in years, of a genial nature. German preferred. Address, MIRIAM HALE, this office.

SAFETY, SPEED AND COMFORT. NORWICH LINE.

For Boston, Worcester, Fitchburg, Groton Junction, Lowell, Lawrence, Nashua, Manchester, Concord, Palmer, Brattleboro, and intersecting points.

The new and staunch steamers

CITY OF BOSTON, CITY OF NEW YORK, CITY OF LAWRENCE and CITY OF NORWICH

Will leave New York daily (Sundays excepted) at 4 o'clock p. m., from Pier No. 40, North River, foot of Canal and Water streets.

For New London, and Norwich, their connecting with Express trains for the above points, via Vermont Central, Norwich and Worcester, and Boston, Hartford and Erie Railroads.

For through tickets and rates for freight, apply at the office, Pier 40, North River.

W. F. PARKER, Agent.

New York, June 7, 1872.

CENTRAL RAILROAD OF NEW JERSEY.

Passenger and Freight Depot in New York, foot of Liberty street. Connects at Somerville with South Branch R. R.; at Hampton Junction with the Delaware, Lackawanna & Western Railroad; at Phillipsburg with the Lehigh and Susquehanna Division; and at Easton with the Lehigh Valley Railroad, and its connections, forming a direct line to Pittsburgh and the West, without change of cars; also to Central Pennsylvania and New York State.

ALLENTOWN LINE TO THE WEST. WINTER ARRANGEMENT.

Commencing Dec. 16, 1872.—Leave New York as follows:

6 a. m.—Way Train for Somerville.
7 a. m.—For Flemington, Easton, Bethlehem, Bush, Mauch Chunk, Wilkesbarre, Pittston, Mahanoy City, Mt. Carmel, Hazleton, Tunkhannock, Towanda, Waverly, &c. Connects at Junction with Del., Lack. & West. R. R.

9 a. m.—MORNING EXPRESS daily (except Sundays), for Easton, Allentown, Harrisburg and the West. Connects at Somerville for Flemington; at Easton for Mauch Chunk, Wilkesbarre, Scranton, Towanda, Waverly, &c.

10.15 a. m.—Way Train for Somerville.

12 m.—Way Train for Somerville.

12.30 p. m.—For Easton, Bethlehem and Allentown.

3.15 p. m.—For Plainfield.

4 p. m.—For Easton, Allentown and Mauch Chunk. Connects at Junction with Del., Lack. & West. R. R.

4.30 p. m.—For Somerville and Flemington.

5 p. m.—For Somerville.

5.15 p. m.—For Plainfield.

5.30 p. m.—EVENING EXPRESS, daily, for Easton, Bethlehem, Allentown, Reading, Harrisburg, Pittsburgh, Chicago and Cincinnati.

6 p. m.—For Somerville.

7.30 p. m.—(Smigrant)—For Easton.

9 p. m.—For Plainfield.

For Elizabeth at 6.00, 6.40, 7.00, 7.15, 8.00, 8.45, 9.00, 9.30, 10.15, 11.00, 11.45 a. m.; 12 m.; 12.30, 1.00, 2.00, 2.30, 3.00, 3.15, 3.45, 4.00, 4.15, 4.30, 4.45, 5.00, 5.30, 5.45, 6.00, 6.30, 6.45, 7.15, 7.30, 8.10, 9.00, 10.00, 12.00 p. m.

Tickets for the West can be obtained at the office of the Central Railroad of New Jersey, foot of Liberty street, New York, and at the principal hotels and ticket offices in New York city.

R. E. RICKER, Superintendent and Eng'r.

H. P. BALDWIN, General Passenger Agent.

NEW YORK CENTRAL AND HUDSON RIVER RAILROAD.

Commencing Monday, November 4, 1872. Through trains will leave Grand Central Depot:

8.00 a. m.—Chicago and Montreal Express, with drawing-room cars through to Rochester and St. Albans.

10.30 a. m.—Special Chicago Express with drawing-room cars to Buffalo and Niagara Falls.

10.45 a. m.—Northern and Western Express.

3.40 p. m.—Special Express for Albany and Troy.

4.30 p. m.—Montreal Express, with sleeping-cars from New York to St. Albans.

6.00 p. m.—Express, daily, with sleeping-cars for Watertown and Canandaigua.

8.00 p. m.—Pacific Express, with sleeping-cars for Rochester, Buffalo and Niagara Falls; also for Chicago, via both L. S. and M. C. Railroads. This train runs on Sundays.

11.30 p. m.—Express, with sleeping-cars for Troy and Albany.

C. H. KENDRICK, General Passenger Agt.

NEW YORK MIDLAND RAILWAY.

Winter arrangement, taking effect Dec. 2, 1872.—Trains leave foot of Cortlandt and Desbrosses sts., as follows:

For New Durham and Maywood, 7, 9, 10, 10.50 a. m.; 1, 4.30, 5.30, 6.30, and 11.30 p. m.

For Hackensack, Paterson, Hawthorne, Midland Park, and Wortendyke, 7, 9, 10, 10.50 a. m.; 1, 4.30, 5.30, 6.30, and 11.30 p. m.

For Ridgefield Park, Bogota, Rochelle, Dundee Lake, Market st., and Riverside, 7, 10.50, a. m.; 1, 4.30, 5.30, 6.20, 11.30 p. m.

For Wyckoff, Pompton, and Montclair Junction, 7, 9, 10, 10.50 a. m.; 3.30, 4.30, 5.30 p. m.

For Campgaw, Oakland, Bloomingdale, and West Bloomingdale, 7, 9, 10, 10.50 a. m.; 4.30, 5.30 p. m.

For Smith's Mills, Charlotteburgh, Stockholm, Snufftown, Ogdensburg, and Quarryville, 7, 9, 10 a. m.; 4.30 p. m.

For Newfoundland, Franklin, Hamburg, Dockertown, Unionville, West Town, Johnson, Slate Hill, Middletown, and Wurtsburgh, 7, 9, 10 a. m.; 3.30, 4.30 p. m.

For Pine Bush, Wurtsboro, Fallsburgh, Monticello, Liberty Falls, and Ellenville, 9, 10 a. m.; 4.30 p. m.

Returning—Laving Falls, at 6.55 p. m. 1.35 p. m. Ellenville, 7.45 a. m. 2.15 p. m. Middletown, 6.55 a. m. 2.37, 5.45 p. m. West Bloomingdale, 7.30 a. m. 2.37, 6.04 p. m. Wortendyke, 6.25, 7.37, 9.11, 11.23 p. m. 4.05, 6.58, 10.56 p. m. Paterson, 5.43, 6.47, 7.55, 9.19, 11.38 a. m. 2.57, 4.24, 7.15, 11.12 p. m.

Arriving in New York at 6.55, 8.10, 10.30 a. m. 12.50, 4.10, 5.40, 8.35 p. m. and 12.50 a. m.

Montclair Division.—Trains leave New York, foot of Cortlandt and Desbrosses streets.

For Montclair, Pompton, and intermediate stations, 9 a. m. 4.30 p. m.

For Montclair and intermediate stations, 3.30 p. m. arrives 8, 9 a. m. 4.10 p. m.

*Does not run beyond Middletown. *Does not run beyond Hawthorne. *Does not run beyond Bloomingburgh.

G. W. DOUGLAS, Superintendent.

WM. H. WEBB, General Ticket Agent.

ERIE RAILWAY.—Winter Arrangement

of Trains to take effect January 20, 1873. From Chambers-street Depot (for Twenty-third street see note below).

9 a. m.—Cincinnati and Chicago Day Express. Drawing-room Coaches to Buffalo and Sleeping Coaches to destination.

11 a. m.—Express Mail for Buffalo and Niagara Falls. Drawing-room Coaches to Susquehanna and Sleeping Coaches to destination.

7 p. m. (Daily).—Cincinnati and Chicago Night Express. Sleeping Coaches through to Buffalo, Niagara Falls, Cincinnati, Detroit and Chicago, without change.

Additional Trains leave for—

Port Jervis, 8, 9, 11 and *11.15 a. m., 4.30 and 7 p. m.

Goshen and Middletown, *7.30, 8, 8.30, 11 and *11.15 a. m., 3.30, 4.30 and *7 p. m.

Warwick, 8, 11 and *11.15 a. m., and 4.30 p. m.

Newburgh, 8.30, 9 and 11 a. m., 3.30 and 4.30 p. m.

Suffern, *7.30, 8, 8.30, 11 and *11.15 a. m., 3.30, 5, 6, 6.30, *7 and *11.30 p. m.

Ridgewood, Hohokus, Alhendale and Ramsey's, *7.30, 8, 8.30, 11, *11.15 a. m., 3.30, 5, 6, 6.30, 7 and *11.30 p. m.

Paterson, 6.45, *7.30, 8, 8.30, 10, 11, *11.15 a. m., 12 noon, *1.45, 3.30, 4, 5, 5.15, 6, *6.30, *7, 8, 10 and *11.30 p. m.

Newark, 7.15, *8.45 and 11.30 a. m., and 3.45, 5.15 and *6.30 p. m.

Rutherford Park and Passaic, 6.45, *7.30, 8.30, 10, 11 a. m., 12 noon, *1.45, 3.30, 4, 5, 5.15, 6, *6.30, 8, 10 and *11.30 p. m.

Hillsdale, Hackensack and Way, 5, 8.15 and *8.45 a. m., 1, 2, 4, 5 and 6 p. m., and 12 Mid.

Spring Valley and Way, 5, 8.15, and *8.45 a. m., 1, 4 and 5 p. m., and 12 Mid.

Englewood, 5, 7.45, *9 and 9.30 a. m., 1.30, 3.15, 4.15, 4.45, 5.30, 6.30 and *7.45 p. m., and 12 Mid.

Crosskill, 5, 7.45, *9 and 9.30 a. m., 1.30, 3.15, 4.15, 5.20, 6.30 and *7.45 p. m., add 12 Mid.

Sparkill, 5, 7.45, *9 and 9.30 a. m., 1.30, 3.15, 4.15, 4.45, 5.30, 6.30 and *7.45 p. m., and 12 Mid.

Piermont and Nyack, 7.45, *9 and 9.30 a. m., 1.30, 3.15, 4.45, 5.30, 6.30 and *7.45 p. m., and 12 Mid.

N. B.—Trains leaving Chambers street on even or half hours, leave Twenty-third street 15 minutes earlier than above time. The 5 a. m., 10 and 11.30 p. m., and 12 Mid. Trains start from Chambers street only.

N. B.—Trains on the N. R. R. and Newark Branch leaving Chambers street on quarter hours, leave Twenty-third street 30 minutes earlier than above time.

Tickets for passage and for apartments in Drawing-room and sleeping Coaches can be obtained, and orders for the checking and transfer of baggage may be left at the Company's offices—241, 250, and 257 Broadway; corner One Hundred and Twenty-fifth street and Third avenue; 2 Court street, Brooklyn; at the Company's Depots, and of Agents at the principal hotels.

* Daily. † Sundays only. *† Goshen, Sundays only.

JNO. N. ABBOTT, General Passenger Agent.

PENNSYLVANIA RAILROAD.

Trains leave New York, from foot of Desbrosses and Cortlandt streets, as follows:

Express for Harrisburg, Pittsburg, the West and South, with Pullman Palace Cars attached, 9.30 a. m., 5, 7 and 8.30 p. m. Sunday, 5, 7, 8.30 p. m.

For Baltimore, Washington and the South at 9 a. m., 1, 9 p. m. Sunday, 9 p. m.

Express for Phila., 8, 9, 9.30 a. m., 12.30, 1, 4, 5, 6, 8.30 p. m., and 12 night. Sunday, 6, 8.30 and 9 p. m.

For Phila., via Kensington, at 7 a. m. and 2 p. m.

Emigrant and second class at 7.15 p. m.

For Newark at 6, 6.30, 7, 7.40, 8.10, 9, 10, 11, 11.40 a. m., 12, 1, 2, 2.30, 3, 3.30, 4, 4.10, 5.30, 5.50, 6, 6.10, 6.30, 7, 7.30, 8.10, 9, 10, 11.30, 12 p. m. Sunday, 5.30, 8 and 8.10 p. m.

For Elizabeth, 6, 6.30, 7, 7.40, 8.10, 9, 10, 11, 11.40 a. m., 12 m., 12.30, 1, 2, 2.30, 3, 3.30, 4, 4.10, 4.30, 5.10, 5.30, 5.50, 6, 6.10, 6.30, 7.30, 8.10, 10, 11, 11.30, 12 p. m. Sunday, 5.20, 6, and 8.10 p. m.

For Rahway, 6, 6.30, 7, 8.10, 9.30, and 10 a. m., 12 m., 1, 2, 2.30, 3, 3.30, 4, 4.10, 4.30, 5.30, 5.50, 6, 6.30, 7.30, 8.10, 10 p. m., and 12 night. Sunday, 5.30 and 6 p. m.

For Woodbridge and Perth Amboy, 8 and 10 a. m., 2.30, 3.40, 4.30, and 8 p. m.

For New Brunswick, 7, 10 a. m., 12 m., 1, 2, 3, 4.10, 5.20, 6, 9 p. m., and 12 night. Sunday, 6 and 9 p. m.

For East Millstone, 7 a. m., 12 m., 4.10 and 5.20 p. m.

For Lambertville and Flemington, 9 a. m. and 2 p. m.

For Phillipsburg and Belvidere, 2 and 4 p. m.

Accom. for Bordentown, Burlington and Camden, 7 and 9.30 a. m., 12.30, 2, 3, 3.40, 4 and 6 p. m.

For Freehold, 7, 8 a. m., 2 and 4 p. m.

For Jamesburg, Pemberton, Camden, 6 a. m., 3.40 p. m.

Trains arrive as follows:

From Pittsburgh, 6.50 a. m., 1.00 p. m., 10.14 a. m. and 6.34 p. m., daily, except Monday.

From Washington and Baltimore, 6.40 a. m., 4.54, 1.12 p. m. Sunday, 6.40 a. m. From Philadelphia, 5.21, 6.50, 10.14, 11.04, 11.54 a. m., 2.14, 3.54, 6.04, 8.43 p. m. Sunday, 5.21, 6.50, 11.04 a. m.

Ticket Offices, 526, 435, 271 and 944 Broadway; No. 1 Astor House, and foot of Desbrosses and Cortlandt streets. Emigrant Ticket Office, No. 8 Battery place.

D. M. BOYD, Jr., General Passenger Agent.

A. J. CASSATT, Gen. Manager.

NEW JERSEY SOUTHERN RAILROAD LINE.—CHANGE OF TIME.—On and after Nov. 30, steamers of this line connecting at Sandy Hook with trains for Long Branch and all stations on this and connecting railroads, including Red Bank, Tom's River, Waretown, Barnegat, Tuckerton, Philadelphia, Vineland, Bridgeton, Bay Side, etc., etc., will leave foot of Murray street as follows:

10.40 a. m.—To Philadelphia, Tuckerton, Tom's River, Vineland, Bay Side, etc.

4.00 p. m.—To Tom's River, Waretown, Tuckerton, etc.

ARRIVING IN NEW YORK:

9.35 a. m.—From Tuckerton, Waretown, Tom's River, etc.

1.30 p. m.—From Vineland, Philadelphia, Tuckerton, Tom's River, etc.

The above trains stop at way stations.

PHILADELPHIA freight taken up to 6 o'clock p. m. at lowest rates.

G. W. BENTLEY, Gen. Manager,

F. F. FINCH, Agent, Pier 25.

THE NATIONAL LINE OF STEAMSHIPS.

Weekly to Queenstown and Liverpool. Fortnightly to and from London direct. From Piers 44 and 47, North River.

To Queenstown and Liverpool:

"Canada," Webster, Wednesday, Feb. 5, at 10 a. m.

"Greece," Thomas, Wednesday, Feb. 12, at 3 p. m.

"Egypt," Grogan, Wednesday, Feb. 19, at 9 a. m.

To London direct:

"Helvetia," Griggs, Tuesday, Jan. 23, at 3 p. m.

THESE STEAMSHIPS ARE THE LARGEST IN THE TRADE.

Cabin Passage.....\$75 and \$65, currency.

Steerage.....\$20, currency.

Prepaid Steerage tickets from Liverpool, Queenstown, Londonderry, Glasgow, Cardiff, Bristol, or London, CHEAPER THAN BY ANY OTHER LINE.

For further information apply at the Company's Office, No. 69 Broadway.

F. W. J. MURST, Manager.

WHITE STAR LINE.

For Queenstown and Liverpool, Carrying the

UNITED STATES MAIL.

New and full-powered steamships.

Sailing from New York on Saturday, from Liverpool on Thursday, calling at Cork Harbor each way.

Adriatic, Saturday, February 1, at 3.00 p. m.

Oceanic, Saturday, February 8, at 3.00 p. m.

Baltic, Saturday, February 15, at 3.00 p. m.

Celtic, Saturday, February 22, at 1.00 p. m.



The Books and Speeches of Victoria C. Woodhull and Tennie C. Claflin will hereafter be furnished, postage paid, at the following liberal prices:

The Principles of Government, by Victoria C. Woodhull.....	\$3 00
Constitutional Equality, by Tennie C. Claflin.....	2 50
The Principles of Social Freedom.....	25
The Impending Revolution.....	25
The Ethics of Sexual Equality.....	25

"If an offense come out of truth, better is it that the offense come than that the Truth be concealed."—Jerome.

VOX POPULI VOX DEI.

"Truths would you teach, or save a sinking land!
All fear, none aid you, and few understand."

DANBURY, Conn., Jan. 26, 1873.

Dear Sisters—The books you sent me by our friend have been received, for which, please accept my sincere thanks. But in consequence of the depleted state of your exchequer I cannot accept them from you as a gift; I therefore send you six dollars toward replenishing your treasury, which has been robbed by the very chivalrous officials of this States Government.

Your pictures are worth a great deal more to me than the price of the books, and I accept them as a very precious gift. No one, who can read human character, can look at them and not feel and know that you have been most foully and wickedly belied. You may rest assured that I shall make them do good service in our noble cause. The evening I received the books, I stepped into the office of a gentleman friend, undid them and looked to see if each contained the likeness of its author. As I was looking at sister Victoria's, I involuntarily exclaimed, "Who can look into that sad, thoughtful, tender, but firm, face and not see love, truth, purity and justice stamped upon every lineament of the countenance?" The above soliloquy brought my friend to my side, who, after looking at the picture intently for a few moments, broke forth as follows: "Great God! And that is Victoria C. Woodhull! the woman that some have called a prostitute! Hereafter let any one dare to slander her in my presence and I will hurl back the lie in his or her teeth who utters it!" And I responded amen and amen!!

The fact is, dear sisters, those very likenesses give the direct lie to all your defamers have said or can say against you. The papers which our friend brought home are revolutionizing public sentiment here. Those who read your statement of facts concerning the reverend hypocrite, both saint and sinner, give you their sympathy, some from one motive and some from another. As soon as those papers have been the rounds, I shall try to get you some new subscribers. I may and may not succeed. However, I know that I shall be able to get a donation for you, or the cause for which you are so unselfishly working. Mr. —, the friend that called on you the other day, wishes to be kindly remembered to you. He is your fast friend now, although he took but little interest in you or the cause, before he saw you. The gentleman who, upon looking at your pictures at once became your champion, is a truly loyal and royal soul; in him you will find a true and steadfast friend. He will call on you before long and will bring you what funds we can raise to furnish you with the sinews of war.

And now, dear sisters, I wish I could see you for a few moments and look over the situation with you. I think that I shall see you before long; in the meantime do not be discouraged. The angels are raising you up friends every day. There are thousands of loving, faithful hearts all over the country, beating time to the music of your own. Through the great law of human sympathy, they rejoice at your joy and are sad at your sorrow. The poisoned arrows of envy, hurled at you from the quiver of malice, will pierce them and cause them to suffer with you. But be of good courage, for when the battle is over and humanity shall stand enfranchised in all their rights, political, social and religious, you shall see of the travail of your souls and be satisfied.

Again I say God bless you, my noble sisters Victoria and Tennie.

SILUS TYRRELL.

P. S.—You see, dear sisters, I am bound to do all I can to help on the cause for which you are battling. I know that I shall never regret it, either in time or in eternity. Under whatever circumstances you may be placed you may always know that there is one soul in deep and earnest sympathy with you and who will ever be ready and willing to share with you his last dollar in prosecuting the war which you have inaugurated.

I may write an article for the WEEKLY before long. You are at perfect liberty to use any or all that I have written, if you think it will serve the cause of truth and justice. My friends think I am crazy because I have taken such a bold and defiant stand in defense of you, but I find it is having its influence even upon them. They already begin to feel anxious about your situation, and I can see the cloud pass over their faces when I tell them you are in trouble, and clear away when I tell them you are free again. Will you not write me just a word?

1,533 SPRING GARDEN ST., PHILADELPHIA, Jan. 13, 1873.

My Beloved Sister Victoria—It is the eleventh hour in which to send you my sympathy and love, but I trust you will not turn from me even at this late time in your great day of trial. I wrote you a long, loving letter when you were first imprisoned, full of my soul's indignant rebuke of your persecutors and my changeless love for you, yet that letter was withheld from you, why, I know not. It was not because I did not long to send it; it could not have been from fear, for I fought and still fight your battle, as some of the brave souls in Philadelphia will tell you. I can only believe that my time had not come, and I am compelled to wait the mighty moving of the waters. But the day has come; and with the same fervor and fidelity which first impelled me to you, I send to you, again imprisoned for the truth, my soul's deep love and aid.

All I can do for you in public and private I shall do, am doing, as burning words uttered by my angel guide each Sunday and week day can testify.

I plead only for justice to God and humanity when I plead for you. Placed beyond the pale of law by the stigma of sex, how has this Government the right to execute law upon you? Uttering words more pure than hundreds of sentences in the so-called word of God—the Bible—how dares the law assail you! In that very book are the witnesses, the jury and the judge who shall all prove you guileless and without guilt.

While the Bible, with all its undeniable impurities, is printed and proclaimed from pulpit and press as God's holy word; while it is circulated from shore to shore, and even inculcated in the public schools, this Government has no right to silence and arrest you for uttering words which are whiter and holier than many of the Bible's words.

In the name of God, whose character has been so long traduced in the Bible—whose virtue, purity and truth are everywhere impeached in the Bible, I demand that this Government be tried throughout the land at the bar of public opinion for its violation of its own laws, which is proved against it every time it allows the obscene literature in the Bible to be sent through the mails; a literature whose only safety is in its false label—"the word of God," a name which is an insult to God and the soul of man.

Is this nation attempting the tyranny of the Napoleonic Empire? Is a free press thus to be assailed and gagged in a Republic whose blood-bought freedom is daily proved a farce and a delusion? Are they, then—both Church and State—so afraid of a woman's voice, who voiceless, voteless, nationally, can yet stir the nation to its depths, and invoke its utmost fear and malignity, that they are rendered safe only when you are placed behind prison bars and bolts? Have they not yet learned the ages' lesson, that God's messengers are stronger than all battleships and barriers?

The God of the slave has not forgotten the past. Again "he is trampling out the vintage where the grapes of wrath are stored," and, little as the world believes it, the armies of the Lord are gathering at God's command, and they will do battle with you for the right.

Take new heart of grace in your prison, my sister. The love and co-operation of thousands of new friends are born of each new injustice to you, and from this new trial shall you go forth victor.

Debarred of liberty, you reach liberty's supremest goal—the leader, the liberty-angel of the world to a diviner freedom.

Said a consecrated one, "If I be lifted up I shall draw the world after me;" and again the world must ascend through the crucifixion of its best souls, and it is the evolution of the world into that nobler life in which shall be established the kingdom of God, which you are accomplishing.

The mighty presence who controls me bids me assure you that the spirit-world loves you and supports you; that, desolate as you seem, thousands of new souls are gathering to you; thrilling that burning words of truth shall support you; thralling truths shall fill the souls of the people that they shall be compelled to follow the shining star of God's presence; and that you shall be justified, beloved and crowned, Victor Victoria.

We say, the Lord's will shall be done.

May the eternal love light your path this hour with new glory, the eternal law hold you strong above all fainting or faltering, and the eternal life infill and surround you with divine peace and the mighty power of the unconquerable.

I hope to see you on my way home, and will write you.

Accept the love and blessing of a sister-soul, who is now untrammelled to work with and for you, and thus for the wide world and for God himself.

And the benediction of God rest upon you and your faithful husband.

"Mine eyes have seen the glory of the coming of the Lord; glory, hallelujah!"

Your sister in the battle for truth, justice, equity and love.

JENNIE LEYS.

CHICAGO, Jan. 27, 1873.

Mesdames Woodhull & Claflin—Deeply sympathizing with you in your martyrdom, I desire to render you what little aid I can. I have been receiving your paper nearly or quite a year through my subscription to the now deceased *Present Age*. I take the *Banner of Light*, *Religio-Philosophical Journal* and yours, and much as I like the other two, if compelled to take but one of the three, yours would be my selection. Please take my name off the *Present Age* free list and put it on your own paying list. Consider me a life subscriber. I have faith that your paper will live to accomplish its mission, and that I shall live to see it fulfilled. I remember some years ago, escorting you through the Chicago jail to see Henry Jumpertz, who was then under sentence of death; and as we passed the cell-door of Jumpertz, Miss Tennie remarked that he would never be hanged, stating she saw a large crowd and the gallows, and Mr. Jumpertz passed under the gallows and went through the crowd until lost to view, as is well known he was acquitted after a new trial. He did pass under the gallows which was then erected inside the jail, he has passed into the crowd and is lost to view to the residents of

this part of the country. Miss Tennie was then inspired. I believe her inspiration has grown with her years. I believe that you and she will both outlive your present trials and troubles even on this material plane of life, and I desire the honor of being one of your helpers. Please find inclosed \$20—\$2 of which is for numbers already received, balance for six years in advance.

J. LINES.

BRIDGEPORT, January 27, 1873.

Mrs. Woodhull—Through the kindness of a friend, I have had the good fortune to read your most estimable paper of January 25; and while perusing its columns, feelings of gratitude, indignation and contempt, have alike aroused within me a spirit of response.

With the true heart of woman keenly sensible to the wrongs done my noble sister Victoria C. Woodhull for so earnestly and ably maintaining the cause of freedom and progress—do I desire to show my appreciation, expressive of gratitude to the benefactor of our sex, who justly deserves a crown for truth and humanity's sake.

Inspired with a sense of indignation and contempt toward those who would wish to defame your name and your reputation, and place you before the world in effigy for the clamorous multitude to howl and scoff at, I would say: The scaffold you have erected upon which to hang your victim, for the crows to feed on, may drop low and entrap your illustrious selves.

Like the true knight that he is, E. H. G. Clark, I would show my manliness, dear sirs, and atone by acknowledging that I, too, was misled through error, and in the future would be more careful and not mount so quickly upon the dignity of my highness, and presume to denounce what you have not the wisdom to comprehend or the courage to admit.

A few words in conclusion to those professing to be Spiritualists, but who, in reality, are but lukewarm, and so uncharitable as to stand edgewise and aloof, ready with battle-ax to attack the citadel as soon as some immaculate partisan cries an alarm: If you haven't the courage to face the music leave the platform and return to "Old Theology," where the balmy heat of hellfire may have the effect to warm you over, and, possibly, restore you to consciousness.

Yours, in highest esteem, H. M. H. BURNETT.

MRS. VICTORIA C. WOODHULL:

Dear Sister—I consider it no liberty in thrusting a stranger upon your notice. I, too, am a devoted enthusiast in the common cause of human freedom—from every species of bondage, of both soul and body. A freedom both for man and woman; the liberty to either follow the union of bodies when the souls are as separate as the poles; or to seek—though it may consume a whole life-time—that true companionship of persons and souls where every want is met, where self-sacrificing love, in order for the purity, intelligence and the bliss of each, is the attending angel—crystal drops from the universal spiritual fountain ever sparkling into one.

This is, indeed, the return, not of Jesus, but the Christ or anointing agency of new and unwelcome truths to those living the life of the base of the brain. They tremble lest their God be taken from them, and they be forced to a life in the coronal region. But no, all we aim at is to strike a death-blow to this legal and pretended moral forcing of woman in particular. Poor torture-forced woman! How may soul bleed at the sight as I clairvoyantly gaze at the nightly and daily prostrated, unwilling victims to tyrant man's brutal appetites. Many of them noble men, true lovers, who would give their life for the women they in their ignorance are murdering, but who—chained by custom, a false and barbarous religious education—deem it proper and a necessity to enact with woman, deeds which the brute is incapable of.

I sometimes wish that woman had the iron heel of the brute to dash into the very face and eyes of man when such insults are offered under the plea and rite of marriage. What is the world afraid of if the marriage code is abrogated? That there will be a flood of vice and of obscenity which shall engulf woman. That flood is now sweeping, through deterioration of soul and body, our best mothers from the earth. Give us more freedom of love, and those who live in the hell of passion will seek those organized like themselves, where they can burn out the amative fire. When marriage is no longer a necessity with all women, even the delicate, this torrent of death will cease. Give woman the practical, right to life, and she will pursue another road to happiness than submitting to the brutality of man for her clothes and crust. But woman's nature is pre-eminent of love, and she should be left free to love wisely. When she is illumined by the free play of her higher nature she will thus love; when her shackles are broken, and in highest liberty, being self-sustaining, she stands nobly before her former lords, bidding them defiance; she anew invites them to a higher life—the life not of sensuality, but of love; telling him if he wins her, it must be from day to day, and because he proves himself her God, whom she can truly worship for his unselfishness, abstinence and purity. Dear Sister, I am in the field—a lecturer on the only infallible dogma, Spiritualism. I am watching you. I love you truly, and dare proclaim the fact to the world; but it is not the form of Victoria Woodhull, but the soul which I see so expanded that it takes in the whole world. That love has followed you in the prison and to the rejected rostrum, and it will meet you in every struggle for the right. The angels are with us. We must conquer.

Fraternally, T. S. A. POPE.

BOONVILLE, Mo., February 1, 1873.

Dear Madam—Admiration prompts the use of a more endearing term, but non-acquaintance forbids. Your estimable paper of the 25th instant we have seen. We have read every word of the speech which was to have been delivered by you on January 9 last. We offer our sincere condolence, and are with you heart and hand in the enterprise which you have so zealously and untiringly started and cling to. We are heartily in favor of the principles which you have advanced, and

our desire is to see these same principles indorsed throughout the length and breadth of our land.

The "American Bastiles" (which, by the way, we consider a very appropriate use of speech) are springing up around us like "Joss" houses our Chinese brethren reverence. They are apparently the bulwarks of the affections of the Young Men's Christian Association, therein to be incarcerated the high and noble-minded free thinkers of our land. Already in the background of all of our houses of justice, those fiends of prejudice, malice and revenge and public sentiment are gathered, and one can scarcely say his soul is his own. The noble stand which you and Miss Claflin have taken has excited our admiration, and we wish you unbounded success. The old saying has it that "the darkest hour is just before the dawn." For the truth of the foregoing we cannot personally vouch, but we hope that the dawn of your success may be near at hand.

We subscribe ourselves, in all sincerity, your
BOONVILLE ADVOCATES.

A REPLY TO A BOSTON LETTER.

NEW YORK CITY, 510 Pearl st., Jan. 28, 1873.

Dear Friend—Yours of 24th is received. True, I have been in New York city nearly one year, which, however, does not enable me to answer your questions concerning Rev. H. W. Beecher, Mrs. Woodhull, Mr. Train, E. S. Stokes or William Foster. Mr. Beecher, I presume, is the best paid servant of the Lord in America. In my opinion his congregation is as intelligent and virtuous as any congregation in the world. I made a great effort to see Dr. Beecher a year ago, with difficulty I saw him, and, knowingly, I shall never call again on any man who gets \$20,000 per year for services rendered the Lord.

I think Mr. Tilton in his description of Mrs. Woodhull, described her complexion, size and appearance well. Aside from that, you know as much about her as I do. She is now under \$60,000 bonds. Saturdays and 5 o'clock P. M. has been the fashionable day and hour for her arrest. She has been arrested by order of the U. S. Government—that same Government that hanged Mrs. Suratt and let Jeff. Davis go free. I called to see G. F. Train at the jail; he is neither crazy or a fool. By order of the U. S. Government he occupies cell 56, Tombs jail, and is as sure to go to Sing Sing as ex-rebel Vice-President Stevens is to go to the U. S. Senate. Stokes and Foster will soon be out of sight. They have killed but one man each; had they killed as many as Longstreet and Mosby has, they would be kindly received in Washington. All ex-rebels have free access to church or hall in any part of your good State; even Capt. Alexander's big dog, he used in guarding prisoners, was kindly received in Boston? Was it liberty not to allow Mrs. Woodhull to lecture in Boston. It was not much consequence as to what kind of names Mr. Redpath called Mrs. Woodhull. I do, however, think the dignity of the best State in the Union suffered a little when its Governor called Mrs. Woodhull such names as he did. The Government committed a foul, wicked murder when they hanged Mrs. Suratt. One half of Congress is now trying the other half for robbery. The men who served on the Jeff. Davis Grand Jury have learned that the way of the transgressor is hard.

If your Governor had ordered Mr. Redpath to have searched Mrs. Woodhull's naked body, perhaps he might have found some mark which would have enabled him to declare her a witch, and, under the old law of your State, had her put to death. As he did not do it, I fear you may see her again in Boston. She outwitted five detectives. She handled two husbands to the entire satisfaction of Mr. Tilton. Sleeps as well in a granite cell as in a brown stone on Fifth avenue. She reminds me of the bull and the engine.

If allowed to come before twelve men, they will say to her—"Go thou free." Mrs. Woodhull does not understand the Bible as I do. She does not regard the marriage contract as I do. Politically we agree.

Yours respectfully,
BEEHAM WARDWELL.

PHILADELPHIA, Feb. 1, 1873.

My Dear Sisters—In a most worthy cause I am glad to see that you have passed beyond that plane which requires sympathy to sustain it, and are "masters of the situation."

That charity covers a multitude of sins we all too well know; and, considering that we are the children of circumstances, and conscience a creature of education, we all too well wish that charity may cover a multitude of sins in the light of saying, "Go thy way and sin no more." But there are circumstances under which "charity ceases to be a virtue;" and thus I consider it in your case.

To be intentionally misrepresented, slurred in reputation, and "driven to the wall," as you have been, on no just ground of provocation, by, with few exceptions, a venal, craven, time-serving, mercenary press, by a clique of priest-ridden scavengers of bigotry's sloughs, dastardly conservators of political corruption, sacrilegiously crouching under the sacred name of Liberty for protection, while those who had it in their power to save you from unjust and ignominious thrusts, and who should have done so for truth's sake, stood passively by, and seemingly, if not positively, acquiesced in all the poltroonery, if they did not say amen, is sufficient justification in my mind for you to open fire from your own vantage ground, as you have most nobly and persistently done, "to rough hew the line, let the chips fly in whose eyes they may," sustained by the fact that "necessity knows no law" either in ethics, physics or polity.

I do not now intimate that I know certain declarations, which you have made, to be truths; but if they are, then I here affirm that, on the ground of self-defense, you are justified. I know that invective is but the argument of children; still, I cannot, in this instance, forbear "casting a grain of mustard-seed by the way-side." Poor, supercilious beings! Who can save them if they yet persist in weaving their own halters!

If truth is divine, it can harm nobody. It may wound our pride and humble us for a short time, but this it does only to exalt, only to free us from abject slavery, and send us on

our way rejoicing. The more of truth, the more of light; the more of light, the more of knowledge; the more of knowledge, the more of wisdom; the more of wisdom, the better will we be prepared to endure the vicissitudes of life, have charity for all, and bravely face the world, intent on doing our duty whether in the right or wrong.

While the age is pregnant—excuse the obscene expression—with events which portend a more glorious future, we should not be unmindful of the truth, that, if we stand listlessly by, we shall awaken to "behold our house left unto us desolate." It is no blind zeal nor notoriety-seeking that impels the few to arise and confront those who menace our political and religious freedom, but they rather act under the inspiration of the fact, that treason to usurpation is justice in the sight of high heaven. And if we cannot, by appeals to the candor, reason and common sense of those to whom we have intrusted the administration of our rights, stay the wave of bitterness and woe which now rolls mountain-high, and threatens to overwhelm the unwary and defenseless, then I say let justice be done though it shake our political, commercial, social and religious fabric from center to circumference, and precipitate the "irrepressible conflict."

Do not imagine, my dear sisters, that there are but few on the mountain-top peering into the dark valley below, but rather be assured that there is, in this your hour of extremity, a host of silent watchers, an army of veterans, who are, I hope, only abiding their time, only waiting for the shaping of events, that they may move in one solid phalanx to the rescue, and thus make the discomfiture of your maligners all the more glorious.

I clasp hands with you in your noble intentions, and indorse all that you have advocated in principle, if you mean that it shall not conflict with the sacred obligations of honor, if nothing more, under which we all at present stand related one to another. What I mean is this: We have no right to tempt or cause any one to violate his or her obligations to another, no matter whether the revelations which they assumed or assume under the name of marriage, were or are founded on fidelity to each other or not. If thus you declare, then will I stand by the banner which you have "placed on the outer wall" and so flauntingly unfurled to the breeze of a fretful, fastidious, hypocritical public sentiment.

The propriety and expediency of the ground which you have chosen in the arena of principle and self-preservation I hope time will prove to the entire satisfaction of all parties concerned. When your traducers begin to learn that every act of our lives is, as it were, daguerrotyped on our spirits, a perpetual record, to get rid of which would require annihilation; and that wherever falsehood is incorporated it will surely produce disintegration and final dissolution, then, perhaps, they will ever be careful and truthful in their utterances, and never compromise fidelity to their highest convictions.

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who do not choose
Hatred, scoffing and abuse
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

Divested of all preconceived opinions and prejudices, I shall ever stand firmly and maintain that which should be inscribed on all our banners: Justice to all, Violence to none.

W. D. Y.

BRENTWOOD, L. I., January 31, 1873.

Editors of the Weekly—I renew my subscription to the freest paper in the world. I hope and believe that your enemies will not be allowed to permanently paralyze your efforts for a new social order. Christian civilization, all through the past centuries, has been fostered by philanthropic minds in the belief that it would produce human perfectability, and consequent happiness—the millennial state, or the kingdom of heaven on earth. But a thorough trial of nearly two thousand years has proved abortive. The present generation manifests no advancement in purity of morals, goodness of heart or brotherly kindness, but rather an increase of selfishness, fraud, seduction and murder, with the full catalogue of all conceivable crimes. "The tree is known by its fruit;" and this prevalence of vice is but the legitimate fruit of civilization in its present state of (so-called) prosperity. Hence we arrive at the rational conclusion that, notwithstanding the constant efforts of good men at reform, the superstructure has proved a failure. Its foundation rests on a false basis, a basis not in harmony with the natural laws of our being. Wisdom, therefore, admonishes the substitution of a new order, adapted to man's nature and wants. But the old must first be removed to give place for the new, though heretofore none have shown the courage to attack its foundation in earnest, while protected as it is by the anathemas of the clergy, backed by the wealth and power of Church and State. Nay, it has been left to woman—brave, loving woman—to strike the first well-directed blow at the keystone in the arch, on which rests our social fabric. Exclusive love, individual ownership, in the form of monogamic marriage, is the very keystone in Christian civilization; and this it is that binds human beings, especially women, in bonds often more cruel than those of chattel slavery. But brave Victoria has taken the foremost step, and only needs the sustenance and aid of friends and those who (although too cowardly to show themselves at the front) would still rejoice to witness it overthrow to enable her to break the last link in the chain of oppression and let humanity go free.

Let all, therefore, who desire to witness the advent of brighter days for humanity do what they can to sustain the WEEKLY through evil as well as good reports, and thus enable its editors to work out their glorious mission.

Yours, in the love of freedom,
B. H. Lewis.

VALPARAISO, Ind., January 30, 1873.

Dear Sisters Woodhull and Claflin—Of whom the world seems unworthy, I sympathize with you in what you seem to be, to do and to suffer. Not believing in spirit existence, as you do, I could expect to do no good beyond this life, and therefore should endeavor to refrain from advancing to an unappreciative populace such ultra, but beautiful and beneficent, truths as to incur martyrdom, or even persecution of any kind, more intolerable than the present self-denial of free expression. But all must judge of these matters for themselves, and I want to bear a portion of the odium and the burden cast upon you for your advocacy (discreet or indiscreet, as possibly in some degree it may have been) of true social freedom. Humanity is my object of worship, and so far as I can judge, you are among its noblest specimens; I, therefore, wish I could properly express the esteem I feel for you. Good bless you! Accept the contents of this letter as a faint expression of the love and gratitude which I consider humanitarians owe you for your unselfish and untiring and self-sacrificing labors in the cause of human advancement toward true and happy social order and freedom. I love humanity and human freedom, and I love you—as fearless and foremost advocates of human interests. Bless you again and again!

That I may know whether you receive this safely, I should be thankful if you would acknowledge it by letter. And would it be too much to ask that, if convenient, you two sisters, who haunt my imagination in forms somewhat angelic, would both sign your names? This is a childlike request, but I confess to some simple traits and wishes, and excuse myself therefor by the thought that of such is the kingdom of — well, the reign or rule of peace and love. Yours, for freedom,
WM. C. TALCOTT.

FREMONT, Ind., February 2, 1873.

Dear Mrs. Woodhull—I have sent on the money for your paper another year. We are anxiously waiting for news from the seat of war, and we get it only when we receive your paper, as the other papers are as silent as the grave on this great question at issue. I sincerely hope, ere this, you may be blessed with your liberty again, but if not, keep up good courage, as it's "the darkest hour before day." You have the sympathy of many brave hearts who would gladly assist you, were it in their power to do so. This is a tremendous conflict in which you are engaged—reaching far down the dim vista of years, and fraught with greater changes than many dream of. But in the far-off future, many shall remember you, to bless you for your brave and fearless words spoken in behalf of poor, bleeding and crushed humanity. So be of good cheer; for "she who bears the cross to-day shall wear the crown to-morrow."

Yours, for truth and justice,
MRS. M. F. HOPKINS.

PORT HURON, Mich., Jan. 24, 1873.

Sister Woodhull—There are thousands who believe in your right to be heard, and yet do not indorse all the details of your theories on marriage. I do not believe in the Catholic dogmas, but shall I not sympathize with the Catholics of Germany persecuted by Protestants? It is not a question of soundness or unsoundness of views, but of liberty to express convictions. I do not agree with you in your ideas of God, Christ or Religion. I am an Atheist, anti-Christ, anti-Religion. I have a natural right to advocate such ideas, but the Christians do not recognize the right, and if they had the power I know that my mouth would be stopped. We must stand by each other—Liberalists all over the Union—in vindicating human freedom, no matter what the views are. "Let Truth and Error grapple." Who are the "saints?" We are stirring up the Church here. J. H. Haslett and other friends wish to be remembered to you.

Yours for justice,
W. F. JAMIESON.

No. 25 MILFORD ST., BOSTON, Mass., Jan., 21, 1873.

Dear Friend Victoria—I wrote you a note of inquiry as to your address some time since, and afterward sent you Mrs. Merriwether's article from the *Memphis Avalanche*. I hope you received them or rather it. The lecture one week ago last Sunday was by Lizzie Doten, and in the course of her remarks, she gave her candid opinion in regard to the course of affairs with you and the committee at Music Hall. She denounced the course taken in the strongest manner and asserted that in that matter you stood as the champion of free speech and the victim of ecclesiastical persecution. I was well pleased, knowing she was not in full communion with you. Her reference to the subject was greeted with repeated applause. Yesterday, F. L. H. Willis spoke. You well know his conservative disposition. His discourse was advertised to be upon "What the Spiritualism of the Nineteenth Century Teaches." He, however, digressed, and took up the Music Hall matter quite as earnestly as Lizzie had done, and warned the Spiritualists that inasmuch as they abandoned you in your extremity, they would feel the force of the storm directed upon you whenever you were broken down. He severely denounced the course taken, saying, that it was a combined attack upon free speech, free press, and free thought, in which he felt disposed to take a part and, amiable as he was, it made him "full of fight." I am improving in health, while wife is pretty well.

Sincerely yours,
E. S. WHEELER.

LONDONERRY, Vt., Feb. 3, 1873.

MRS. VICTORIA C. WOODHULL:
Dear Madam—I cannot but believe that you are right in the great and leading principles of reform which you are advocating, and cannot otherwise than deeply sympathize with you, and with all who are sacrificing so much individually to secure the largest freedom, and, politically and socially, the equal rights of all.

Your almost matchless courage should command at least the respect of the world.

I, too, know of wrongs in high places; and, in consequence of them, myself and family are compelled to eat the bread of poverty. The — of the House Committee for investigat-

ing the charges of corruption among members of Congress in regard to transactions in the Credit Mobilier does not stand morally free from stain, and had I not a fear (perhaps cowardly) in regard to the welfare of my wife and children, temporarily, I should feel compelled as an act of public justice to "cry aloud and spare not," until at least some of the self-righteous, who occupy places of trust and influence, and which should be places of honor, stood before the world in their true character.

I should be glad to hear from you. I am unable to learn whether you are in prison or not. I am anxious to learn of your present condition; also of the condition of G. F. Train, and of others whose influence the powers that be seem determined to suppress; but the attempt to suppress truth will ever react, and be like sowing to the wind and reaping the whirlwind.

I have taken the *Banner of Light* for many years, and am surprised that of late its editors do not seem to think it of sufficient interest to their readers to inform them of the welfare of one who has been so prominent as yourself, and of your success or otherwise in battling for some of the great truths that they have held in common with you.

With much respect,

A. A. M. M.

BIG CREEK, STEUBEN CO., N. Y.,
Jan. 29, 1873.

VICTORIA C. WOODHULL:

My Blessed Sister and Friend—Because I've so long delayed to help sustain you with sympathy and what little pecuniary assistance I could command, has not been because I've not daily and hourly had you in mind, but for a long time I did not know where to reach you, and absence from home has also hindered my early action in your behalf. But on my arrival I was overjoyed to find WOODHULL & CLAFLIN'S WEEKLY of December 28th on my table, awaiting perusal, and by the time that was devoured, that of Jan. 25th came to hand, and, after reading, I am circulating it with the other issue, to see if I cannot add a little more than my own mite to help you through the dismal hour.

You already know enough of my private history to know that I'm weak in funds, but thank God I'm strong in sweet-soul sympathy, and advocate your cause wherever I go; for by the touch of one's fingers I some time since learned it was love that made the wife and not law, and also that love to be pure must be free.

I'm sorry to hear you suffer; but, precious one, such is the fate of all pioneers, and, like our elder brother, all leaders must bear the cross before they can wear the crown.

You have weighed your radical friends in the balance and found them wanting; so have I, but my guardians assure me that at the right hour I shall be clothed with power to go forth and teach, by precept and example, the true gospel of freedom, love and truth, so that all I can do at present to aid you is to, in a private field, work to get our ideas before those I associate with, and sustain with sympathy those who are already before the world as iconoclasts, to tear down the barriers that hinder the emancipation of humanity from the thralldom of lust.

I have just finished a letter to Tilton, telling him plainly that I could no longer subscribe for his paper, because I must sustain those who had the moral courage to throw their all on the altar of freedom, but that I would pray that "the crown of thorns" might be removed from his brow by being true to the light within him.

That God and all his holy angels may guide, guard and keep thee is the daily prayer of,

Your sympathetic sister,

JULIA C. FRANKLIN.

ONETO, Feb., 4, 1873.

MRS. WOODHULL AND MISS CLAFLIN:

Dear Ladies—Inclosed find Post-office order for twelve subscribers for six months, commencing with last week's issue.

Nine out of ten of the spiritualists in this vicinity are with you in heartfelt sympathy for your noble and self-sacrificing efforts for the amelioration of the races. We believe that your noble efforts for the right, and consequent martyrdom, is the legitimate sequence that is to follow in the footprints of the dawn of spiritualism, and none but cowards among professed believers will skulk behind the shadow of the coming conflict. Yours for the truth, JOHN WILCOX.

MILWAUKEE, Nov., 1872.

My Dear Glorious Sister Victoria.—My soul goes out to you in loving sympathy, and I feel as much troubled for your unjust treatment as though it were myself that was now in confinement. I know what it is to be persecuted for conscience sake; have felt it for years, having advocated the same liberty that you have advocated; but not having your opportunities to be felt so strongly by the opposing powers, I have only been martyred upon a smaller scale. How I did rejoice when I saw the glorious WEEKLY again issued, but little did I dream that that issue alone was to come to make glad my heart and the heart of the many who read it. I have prayed for you to be strengthened to meet the ordeal through which you must pass. It is an honor to be worthy to suffer for truth's sake; and although the present generation will not appreciate the worth of the work you have done, your name will stand enshrined in history, and be held in grateful remembrance by coming generations, when those of your persecutors will have been long forgotten. A thousand times rather would I be with you in your prison cell (as I believe you have a pure conscience) than to stand, as Beecher stands, honored by men, but without my own self-respect.

Do not despond, my brave, noble sister, for there are hearts all through the country, whose deep sympathy and respect flows to you, and thousands more would, could they know the truth of the case.

All this great trouble will eventually work out a greater glory for you, if not in this life, then in the second, but I think in this. If you should never be able to do more in this life you have done a great and glorious work, and justice will

some time mete you its reward. Keep up faith in the angels, if you lose faith in professed friends. I am lecturing every leisure day at different places, and I speak loudly for freedom and for you. When my power be as great as yours I expect my persecution will be also as great as yours. Your paper is read by every one who can get hold of it. A man here told me he was offered \$10 for his and would not sell it. My husband had a letter from Laura C. Smith, speaking of you in terms of sacred friendship. I think she is a true soul, who will stand by you.

With a heart full of love for you, and of righteous indignation toward the cowards who dare not stand by what they know to be truth and right,

I am, most truly, yours,

J. H. LEVERARDE, M. D.

ALBANY, N. Y., Jan. 1873.

To MRS. VICTORIA C. WOODHULL:

Dear Madam—Thoroughly conscious of the majesty of your mission, deeply imbued with a sense of the purity of your motives and exalted aims that lift you like a glorious beacon above our more common humanity; and knowing, as we do, that envy, malice, hate, bolstered by bigotry and hypocrisy, are eager to annihilate your influence and bury you under a load of shameless (Christian?) aspersions, we, the undersigned, most respectfully beg you to accept our warmest sympathies, and to consider us as your firm friends through weal or woe, and as those who are determined to stand by you and see that justice is meted out to you, and that your calumniators, sooner or later, gather the bitter fruits of their malevolence.

G. L. Ditson, M. D. Miss Nella L. Allen,
William Brunton, Miss Dora J. White,
Mrs. H. M. V. Chapin, Mr. M. N. B. Cornwell,
Mrs. Wm. Brunton, Mr. Chas. D. Torrey,
J. B. Chapin, Mrs. Martha A. Torrey,
Mrs. Brunton, Elizabeth Strong.

The Word favors the abolition of speculative income, of woman's slavery and war government; regards all claims to property, not founded on a labor title, as morally void, and asserts the free use of land to be the inalienable privilege of every human being—one having the right to own or sell only his service impressed upon it. Not by restrictive methods, but through freedom and reciprocity, the *Word* seeks the extinction of interest, rent, dividends and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid, in the form of interest.—E. H. HEYWOOD, Editor.

Contributors, correspondents, and those from whose works extracts may be printed are responsible only for their own opinions; the editor must not be understood to approve or reject any views, not editorial, unless he say so.

TERMS: 50 cents annually, payable in advance; 5 copies, \$2.00; 10 copies, \$3.50; 20 copies, \$6.00; 50 copies, \$12.50; 100 copies, \$20.00. Single copies, 5 cents. Address *The Word*, Princeton, Mass.

[From the *Word*, Princeton, Mass., Feb., 1873.]

The relentless persecution of Mrs. Woodhull continues. She, with Claflin and Blood, was imprisoned Jan. 9th, and released the 11th. The famous Trinity were again seized January 21st, but rescued the 22d. There seems to be no intention to bring her to trial, for it is evident that no case can be made out against her in any court with a ray of common sense. Not the pious puppy, Comstock, but Beecher's money, influence and desperation inspire this vindictive procedure. But evidence accumulates to show that he is surely doomed. Mrs. Stanton denies that she ever denied, and Tilton's late letter reveals a desperate effort, to say nothing about facts, which heartless, double-dealing and skulking cowardice cannot much longer conceal. Mrs. Woodhull's WEEKLY continues to be issued.

WASHINGTON CLERKS—THE ROMANCE AND THE FACT.

[Correspondence of the *State Register*, Des Moines, Iowa.]

WASHINGTON, D. C., January 27, 1873.

"Who is that gentleman I see standing in your shadow all the evening?" whispered I to the wife of a Senator. "Oh," she replied, "he is a friend of my husband; not particularly a friend, but an acquaintance—that is, we know his folks. They live in our vicinity and they are people of influence. He has been here in Washington a long time, and knows everybody; a kind of influential, good-natured soul! and we must show such people attention, you know!"

"Yes, I see," said I. "He is one of those incumbrances of political life who must be endured for the good they have done, and who may be available for some purpose hereafter." "Oh, he is more than that! He is highly respectable and a gentleman. But they do become such a tax upon one's time, you know! But then he is an educated man, and can tell one all about everybody and everything that has happened in Washington for twenty years!" "Indeed," I replied. "He is the man I am looking for! Introduce me to him, and, with my friend's permission here, I will exchange partners with you for your benefit." I found this new acquaintance all that the lady represented him to be; well bred, educated, kind-hearted, and a man who could "tell all about everybody" and everything that had happened in Washing-

ton for twenty years; and in the hour's conversation (for which I shall always consider myself his debtor) I also discovered what this valuable experience had cost him, and why he was now, in the prime of manhood, compelled to stand in the shadow of those who under other circumstances would have been compelled to "get out of his sunshine." In an evil hour he had bartered away the bright promise of a useful manhood for a clerkship at Washington. Twenty years of tread-mill life had afforded him a humble subsistence it is true; but what of the future; with self-reliance and personal independence gone, like a ship at sea with a valuable cargo, and the propelling machinery destroyed.

Young man of the country, whoever you are, and whatever may be your situation in life, never permit your vanity to be excited with the promise of a clerkship at Washington. If you have influence with the voters, or have made yourself useful to "the man who runs for Congress," or if you have any influential friends and any of them ever propose to reward you with a clerkship at Washington, before you accept it, ask some man who has spent twenty years as clerk in one of the departments here;—I say to you ask his advice. But you may not be able to find such a man anywhere but here, so I will volunteer a bit of advice to you myself.

In the first place you must understand that the magic word, "Equality," has no meaning as applied to life in Washington. Theoretically, the "equality of all men" is a good thing to read about. In fact, a constitution, or political platform, or Fourth of July oration, would not be complete without the frequent use of this American word, but practically it amounts to nothing for a young man to set up business on. It is a kind of soothing syrup for the masses—for those who hold the plow and turn the wheel and spike the rail, over which the lucky man rides to Washington! Equality among the people means votes on election day, but in official life it means an equal amount of money to buy an amount of luxuries.

Success, nowadays, means money or fame. I am far from reflecting upon that class who have achieved it; for the only heroes we have are those who have conquered success. I am talking to those who are expecting or looking for an easy road to fortune and fame. That road has never yet been discovered, and the young man who seeks it in a clerkship in Washington may read in the faces of the gray-haired veterans who sit at their desks by the thousand, in the Government service, that

He who enters here, leaves hope behind.

The law of compensation is inexorable. If you are getting a thousand dollars a year, and go to eat a costly dinner with a man who gets five thousand, you must fulfill this law of compensation, or you have bartered away a fraction of your manhood. If you return the favor, you must go up another flight of stairs to lodge, and wear your last year's hat through the fashionable season. Either one is fatal to social prominence or political advancement.

Here is a little history from the lips of the great War Secretary: "I left my home in New Hampshire," said Chief Justice Chase, "at the age of twenty-one, with all my worldly goods tied up in a bundle, started out into the great world I knew nothing of. I made Washington my objective point, for no other reason than I had an uncle in Congress. He was a plain, blunt man, who was more indebted to an extraordinary gift of common sense and his sterling integrity for success, than to any thing he had ever learned from books. Upon my arrival there, I proceeded to make known to him a desire for an appointment to a clerkship. With a look that seemed to search out everything of my present and future, he said:

"Young man, if you are out of money and a situation, I will set you up in business with an ax or a spade, but I will never consent that the son of my sister shall ever enter a clerkship in one of these departments."

The poor country boy who afterward became the great National Bank originator, says he did not accept the ax, but earned his board that winter with a wood saw, and never knew until after life how to value the advice of the stern old uncle.

Man, as a simple machine, is doubtless the most valuable piece of mechanism ever invented but the poorest use he can be put to—in my opinion—is to stand in the shadow of an ambitious politician and wait for him to take snuff, that he may come in with the sneeze.

ANNIE SAVERY.

THE OUTLOOK FOR GOLD.

Solomon has said, "There is no new thing under the sun;" but either history fails to record the general investment by the world of a large proportion of its wealth with one particular nation, or else if Solomon were to return he would find something new under the sun.

Since 1862 a vastly increased currency, coupled with excessive taxation both direct and indirect, has so enhanced the cost of production, that merchants of the United States are compelled to purchase much more than before in foreign markets, while the same cause has precluded payment in the products of our labor.

The result has been year by year a growing increase of debt to foreigners, settled by transfer of national, State, municipal and corporate obligations, supplemented of late years by a large floating European capital employed in this market, by a short interest in gold on part of merchants, and on that of bankers by a dangerous amount of accommodation sterling; that is, bills of exchange drawn upon their credit, in lieu of exports with which to take up maturing drafts.

The aggregate of this debt cannot be definitely stated, but in the fall of 1868, ex-Commissioner Wells, through the agency of Jay Cooke, and under the auspices of the General Government, declared the amount then represented by American securities was \$1,455,000,000. Since then, statistics show that the balance of trade has been even more adverse; but at same ratio, the present total of mortgages against the country would be in excess of \$2,400,000, without counting

the floating European capital, the short gold interest of merchants, and accommodation sterling of bankers.

It is upon the period when our European creditors shall demand the accruing interest in products or coin, and not in other American pledges upon the future, that the gold question pivots.

In comparison with this cause, Congressional action as fixing a day for resuming specie payments is infinitesimal in effect, because where the Treasury controls millions, international trade sways scores of millions.

The difference between the members of a nation holding its securities, whether national or corporate, and the same being owned by non-residents, has never been duly considered.

No more certainly does the continued fertility of any soil depend upon the loss of moisture through daily evaporation, being returned thereto in the invigorating, fertilizing showers, than does the financial prosperity of a nation rest upon the retention within its borders of the fruit of its labors.

A district whose evaporation should be continually wafted to another section, would speedily become a desert, and such in proportion to degree of financial bondage, must be the result to a nation, the product of whose labor is abstracted to meet the claims of foreign creditors.

Henceforth no such evil result has ensued to the United States, because the supply of railway and other bonds has been acceptable to our European creditors, and has taken out of the country so far nothing but the paper on which these promises are recorded.

But within the past few months, a decided lull in the foreign market for American miscellaneous securities, gives warning that the period of demand for actual payment in products or coin may not be far distant.

It is extremely improbable that the transfer of promises against the future will ever again be witnessed on the scale of the past.

The non-payment of interest by some Southern States, the partial repudiation of outstanding obligations by others, combined with the prospective repudiation of the total debt in those States, now supremely swayed by negroes, has given a serious check to American credit.

To these exciting causes of distrust must be added the vast increase of liabilities by old corporations, the creation of new railroads far beyond the borders of civilization, the exposures of fraud all through the land, the latest—the Credit Mobilier—implicating many who have, and still hold, the highest and most prominent official positions in the gift of the people.

All signs indicate that we have entered upon the period when the country will be tested by the reality, not by the promise, of payment.

In view of these facts, the supply of gold possesses peculiar interest.

From the Bureau of Statistics, the report thereof for the past fifteen years will reveal the probable strength for the future:

	Total coin exports.	Specie imports.	Actual bal. of coin.
1858.....	\$52,639,147	\$19,274,496	\$33,364,651
1859.....	63,887,411	7,491,789	56,395,622
1860.....	66,546,339	8,550,135	57,996,204
1861.....	29,791,080	46,339,611	16,548,531
1862.....	36,886,956	16,415,052	20,471,904
1863.....	64,156,611	9,584,105	54,572,506
1864.....	105,244,350	13,115,612	92,128,738
1865.....	67,950,065	9,810,072	58,139,993
1866.....	86,044,071	10,700,092	75,343,979
1867.....	60,868,372	22,070,475	38,797,897
1868.....	94,296,047	14,188,368	80,107,679
1869.....	57,138,336	19,807,876	37,330,460
1870.....	58,155,666	26,119,179	32,036,487
1871.....	98,441,988	21,270,024	77,171,964
1872.....	79,877,534	13,743,886	66,133,648
			\$779,652,686
Less bal. imports in 1861.....			16,548,531
			\$763,104,155

This \$763,104,155 represents the total amount of coin which the United States have been able to export during the past fifteen years; but it has not all been supplied by the mines during that period.

In 1858 the country was on a specie basis, and no authority places the amount of coin then in circulation at less than one hundred millions. Assuming this moderate sum to be correct, as it has now passed away, it undoubtedly furnished that proportion of the exports.

This would leave \$663,104,155 as the total mining production during fifteen years that has been available (after supplying the demand for artistic purposes) to settle international balances, or about \$44,000,000 per annum.

Beyond this annual supply there is no stock available to meet any sudden emergency, for the amount in the sub-treasury, less coin certificates, wavers about forty millions, a sum scarcely sufficient to inspire confidence in case of foreign demand, while the amount in banks (less gold checks called coin) is probably not over \$12,000,000 to \$14,000,000. On October 3, 1872, all the National banks held only \$10,220,000.

To those merchants who run short of gold wherewith to pay for their imports, the prospect is certainly gloomy in the extreme.

While to those bankers who issue sixty days' sterling on the strength of collaterals unavailable for the redemption of their drafts, at point of payment, the future is equally pregnant with danger.

Unfortunately our legislators have been so busily engaged in self-aggrandizement that they neither have, or will investigate the causes of our great dependence upon the outside world for self-support.

Even the almost total extinction of our ocean commerce, once unsurpassed, has failed to arouse them to action, or even to suggest a remedy beyond burdening with an additional tax the whole community.

During the past decade the whole country has been living upon faith, with vain boasts comparing itself with itself, and now the threatened settlement with our European creditors promises to reveal the financial volcano over which it has so long been quietly and ignorantly slumbering.

C. BRINTON, JR., 50 Broad street, N. Y.

THE LITTLE GRAND LLAMA.

[Written by Thomas Moore in the time of George the Fourth, adapted to suit the reign of Henry the First.]

In Thibet once there reigned, we're told,
A little Llama—one year old;
Raised to the throne, that realm to bless,
Just when his little holiness
Had cut, as near as can be reckoned,
Some say his first tooth—some his second.
Chronologers and poets vary,
Which proves historians should be wary.
We only know the important truth
His majesty had cut a tooth.

And much his subjects were enchanted,
As well all Llama's subjects may be,
And would have given their heads, if wanted,
To make tea-totums for the baby.

But short this calmy for just when he
Had reached the alarming age of three,
When royal natures, and, no doubt,
Those of all noble beasts, break out,
The Llama, who till then was quiet,
Showed symptoms of a taste for riot.

In short, such wicked pranks he played,
And grew so mischievous—God bless him!
That his chief nurse was most afraid,
When in these moods, to comb and dress him.

At length some patriots, a breed
Of animals they have in Thibet,
Extremely rare, and fit indeed
For folks like B——n to exhibit—
Some patriots, who saw the length
To which things went, combined their strength,
And penned a truthful, plain and free
Remonstrance to the nursery,
In which memorial they prayed
That honorable nursery

That such reforms be henceforth made
As all good folks desired to see.
And then still more to prove their zeal,
And in the bud the mischief nippling,
They ventured further, and they took
And gave his majesty a whipping.

When this was known, no Congreve rocket
Discharged upon a foeman's trenches
E'er equalled the tremendous shock it
Produced upon the nursery benches.
The bishops, who of course had votes,
By right of age and petticoats,
Were first and foremost in the fuss.
What! whip a Llama! Suffer birch
To touch his sacred—! Infamous!
Detestable! assailing thus
The fundamentals of the church!
No, no; such patriot deeds as these
They held to be rank blasphemies.

Th' alarm thus given, by these and other
Grave ladies on the nursery side,
Spread through the land, till such a pothor,
Such party squabbles, far and wide,
Never in history's page had been
Recorded, as were then between
The whippers and non-whipper's seen.

And though, 'mong Thibet Tories, some
Lament the royal martyrdom,
(Please to observe the letter D
In this last word's pronounced like B),
Yet to the example of that prince,
So much is Thibet's land a debtor,
'Tis said her little Llamas since
Have all behaved themselves much better.

CHRISTIANITY VERSUS REPUBLICANISM.

I love fair play whether it be in a nation or a person. I despise the truckling Bendigoes of the ring or court-room, who have not the courage to stand up manfully and take and give in a conflict of might or right. Don Quixote is a noble fool, but Don Quixote amended with a modern Bill Sykes, that brutal, burly ruffian, who can smilingly strangle a woman in her own hair and plash his brutal hands in the crushed skull and bloody brains of confiding love. When such a blending of hell and eccentricity takes place in human character, and the lantern-jawed fanatic leagued with the club-armed bully of the law, reels and staggers in the intoxication of power through constitutional rights and impales upon the truncheon of his highness the Commissioner Davenport, unoffending female citizens, because, for a reformatory purpose, they expose the moral leprosy festering beneath the tender white of a Christian cuticle, then society owns or is rather owned by a monstrosity, combining the worst elements of imbecile and assassin. The heart recoils at the thought of such an one waiting in the dark places of our public thoroughfares for an unsuspecting victim; but when it leaves the dark rookeries of the night, assumes moral importance, masks the vicious frown and sweetly smiles upon the unguarded citizen as Christian judgment in our courts of law, then the danger to the sovereign people is the more imminent and threatening, since it is a force organized to persecute and rob, and for love of power, the dreaded enemy of liberty has donned the garb of heaven to serve the devil.

To smile and jeer on the verge of disaster is the fate of simpletons, and to the league of the new order of Jesuits, who held holy sessions in the Grand Jury room at the trial of Woodhull, Claflin and Blood, the people shouted Sancho Panza! Penetrating public! How easily it discovered the fool in the Star Chamber. But the knave, the Bill Sykes, the hired ruffian who is beating out the life, happiness and business of Woodhull, Claflin & Co., what of him? Who hears the martyrs' groans from Broad street and Ludlow-street Jail? Where is the recompense for the sufferings of the three true soldiers of human emancipation? See how the thumb screws tighten and their faces blanch in the agony of

crucifixion for truth. Hear the cowards smile amid an uproar of laughter; peace banished, health prostrated and business ruined, heart broken and dragged from prison to court in a whirlwind of derision at the folly of the prosecution.

The cry of old was "Burn him, he is a Jew, a scoffer," but we have outgrown Smithfield bonfires, ducking-stools and whipping-posts; that is a vulgar way of displaying the inside of Christian love, to make a heretic's life a lingering agony. Oh! that beats roaring one like an ox all to pieces. They were stupid torturers who so quickly killed Joan of Arc. Our Yankee ingenuity would never have made a bloody shamble of St. Bartholemew.

When priest and king were one, religious persecution displayed itself open-handed, and ripped open the jugular of a thinker and reformer, in the same manner that our butcher boys stop the squealing of a pig; but where the clergy and people are not one, then persecution, with well-sneveled oily gammon, squirms its way to the throne from which revolution deposed it, and now begins to condense twenty deaths in one. Why this retrograde movement. Why this falling off of liberty and justice. The answer is easy. Christianity has been moulding public opinion according to a Christian and not an American ideal of liberty. The interpretation of human rights after all is more in public sentiment than in a parchment. If the Church have the power to inoculate the people with the notion of the superiority of the psuda Divine law, it is evident that all human law, constitutional or statutory, can be so warped and twisted by this tremendous and dangerous influence in the hands of fanatical Christian propagandists (whose avowed ambition is to govern the world), that there is no real protection for the Infidel, the Jew, the Spiritualist, or the Freethinker. A Christian Republic may be a grand scheme; but that means just no republic at all; for if the press is subsidized, and free speech gagged, the workingman may light his pipe with his ballot for all the practical good it will be to him.

It is questionable if the public really understand the terrible meaning of the skirmish between Victoria C. Woodhull and the gray-haired eighteen centurian at the back of the dinner-thief, Anthony Comstock.

Woodhull, Beecher, Tilton and the Young Men's Christian Association are merely the skirmishing parties of a rapidly advancing revolution. The real question is, "How much liberty does the Constitution guarantee? and what supervisory power over the conscience and speech of the citizen is delegated by the Constitution to the Christian Church?" This is the next irrepressible conflict the American yeoman must prepare himself to meet. To the Christian crusaders, who are over-anxious to bury an effete and primitive conception of duty in the Constitution, it matters little whether Beecher remains boss of Plymouth Church or falls in magnificent ruins; they are warring against ideas—not persons. The raid on Mrs. Woodhull is made for the Church authority and not for Beecher's reputation. The radical denial of the plenary inspiration of the Bible, Spiritualism and its philosophy, and social freedom, these and kindred ideas have spontaneously cropped out of our system of Government, it is upon these ideas that the attack through Mrs. Woodhull is made. The Christian Church is long-headed enough to perceive that she must either gradually yield up her constantly-weakening authority, or curtail the rights of the citizen in such a manner as to secure her own perpetuity by blockading out of the field of public action all anti-Christian reforms and movements. Hence the strenuous efforts of the "fisher's of men" to force a Christian God into the Constitution. The next move was made upon WOODHULL & CLAFLIN'S WEEKLY, and the arraignment of Woodhull, Claflin and Blood for the publication of alleged obscene literature.

The Young Men's Christian Association have an important work to perform. A precedent once established, reform can be muzzled, and a basis for future evangelical operations established. Woodhull, Claflin and Blood must be sacrificed, and the war carried into Africa, and thus substitute a servile Christian slavery, instead of the abomination of freedom and independence. Everything is auspicious for the success of this delicious little plot, gotten up for the love of God. Even an analogous case (thanks to the English bench of bishops) is found, and the eloquent District Attorney flourishes the damnable proof in the faces of the guilty trio.

All this is in keeping with the foul conspiracy against popular government. The precedent quoted in the examination of Woodhull, Claflin and Blood is the natural outgrowth of monarchy and ecclesiasticism. The lords and bishops of England forced that case, as a means of fettering the tongue and pen of the British subject. The spirit of English Constitution admitted of such restrictions being put upon the press, and with no possibility of a conflict between such a decision and the British Constitution. Not because it was in keeping with impartial justice so to decide, but because that decision against the freedom of the press was in accordance with the limited liberties granted to the English people by their mixed form of government. This hunting up of British cases to find a precedent to push Yankee morals to an enforced Christian perfection is a treacherous and dangerous doctrine, and may mean more to the future of our country than State sovereignty or negro emancipation did in the past.

Let us pause a moment and reflect before we attempt national suicide by enforcing the evangelization of America upon the "European Plan." The logic of history has taught us that the citizen must carefully guard himself from the kind, officious care of the religious bigot, that the reasoning faculties should always precede the religious instincts—the policeman must go before the creedalist. This is the gist of the American Constitution, else why separate Church and State, and leave the words God and Christian out of the Magna Charta of our liberties. Do we not see that obscenity is the first cousin to blasphemy, and that political questions which were settled at the point of the bayonet in 1774 and '76 will be resurrected and the revolution fought over again? Shall we, because the Exeter Hallites of the land of lords and bishops grasp the English press by the throat, and

choke political progress, national at the covert attack with the Constitution simple-minded by yield up to sham rights we reaped with king and parson? the cross again? of the nation, our martyr's blood the (so the enemies of privately practice the Young Men's for all this? If no skin our statements neath.

The enemy are English opinion tion, politically Ah, true! we have but then we have people, That the country where c union exists, eit America to-day tralized by ecclesiastical section.

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choke political and social heresy (which means religious progress, national reform, and industrial growth)—shall we, at the covert attack of organized religious rebellion, at war with the Constitution and operating at the back of that simple-minded blond, the puritanical booby Comstock, yield up to sham morality and ambitious clergymen the rights we rested with bloody hands from Caesar and pope, king and parson? Shall justice drop her scales and take up the cross again? Shall masked inquisitors seize the capital of the nation, our law courts and homes, and write with the martyr's blood the epitaph of constitutional liberty, and all (so the enemies of the people pretend) for public morals as privately practiced by the simpering, giggling immaculates of the Young Men's Christian Association? Are we prepared for all this? If not let us be up and doing; even now we might skin our statesmen and public officials, and find Jesuits beneath.

The enemy are indeed hard pressed when they seek an English opinion of obscenity. How remarkable that a nation, politically our inferior, should be our moral superior. Ah, true! we have no *the American Parliament*; but then we have this written in the hearts of the American people, that there is no unbiassed action of civil law in a country where church and state are united, where this unholy union exists, either directly as in England or indirectly as in America to-day. All the really good in common law is neutralized by ecclesiastical intermeddling, blundering and persecution.

It is said that the Constitution comes down flat-footed for the freedom of the press; but if public opinion is in the hands of the parsons, what is the value of that instrument? It professes to protect the citizen from the unjust attacks of persons or organizations. Well, what is it doing for Woodhull, Claffin and Blood, and George Francis Train? The law makes no provision for putting a Methodist hymn-book in the hands of the printer's devil, or a basin of holy water for the editors of our daily and weekly papers to bless themselves with, night, noon and morning. But Aminadab Slick can coax Mrs. Grundy into the belief that that is what the law means. The moral intentions of the modern children of antiquity! Ah! sanctissima! This moral self-righteousness and parental regard for the eternal welfare of everybody but one's self! What a coaxing, consoling devil it is, smiling its way to conquest through sanctified coercion, treating alike the simple-minded savage of the Indus and the soft-brained civilized of Columbia. Not satisfied with martyring the grandest souls of the past, and butchering humanity in the name of religion, it now seeks to tear the charter of our liberties in a thousand fragments, and let hell loose among men in the New World.

O, pious thought! Our consciences shall be seized by an orthodox *coup d'état*—by the peddlers of ancient obscene literature. The right of judgment as to the moral purpose, cased in speech and writing, shall be no longer the inalienable right of the citizen. The naked truths which fire the soul of a Woodhull may be the machinations of the inventor of the printing press, the friction match and other evidences of the black art, once too dreadful to mention. The devil's whisper, as it entered the well-prepared soul of a Cincinnati, a Payne or a Parker may drag us all down to everlasting perdition. Ah! if we could only see as our superior moralists see, that the security to spiritual salvation is in the perpetuity of a Christianized scheme of social damnation.

But we squint on mystery in vain,
The praying paradox doth still remain.

Shall we throw up the sponge and yield to the Protestant rebels of Rome, and sacrifice our brains and common-sense upon the altar of legends and traditions, to please the new pretender, spawned from the loins of hierarchy and Jesuitism?

Metaphysical conundrum of Brooklyn, why not come out of your conservative shell and teach the preachers that society is muddle-headed over the mystery of the talking sphinx, and beats in wild and drunken fury at 48 Broad street, where, in golden letters, is to be seen: "Woodhull & Claffin, Bankers."—No discount on Truth?

The cry is, "Up with systems and belief, and down with principles and truth!" The crisis calls for a man—one with strong mental grip—to scotch the snake ere its fangs reach the vitals. O, for a mental Jove, to lift the world from the bruised shoulders of the female Atlas! But we call in vain. The nineteenth century owns no heroes; moral heroism is dead; soul is shriveled up and sapless; not one tear left to shed at the blind folly of fools.

Reform is a crime—the law an instrument of persecution; and because somebody talks or lives a lie, yet are the innocent punished. When the truth is a sword, Woodhull flings away the scabbard; lo! Comstock carries it to Tilton, and he hums a song of peace in the spirit of war: "I would, wait upon—I dare not;" and a leaden heart in a golden age puzzles the curious. There are more prisons than Ludlow. God's jailors are not all appointed at Albany. Infinite shrewdness, after all, may be a match for a vestry-room conspiracy. If moral cowardice could outwit truth, the world were in danger. The power behind the throne is greater than the puppets who aspire to the sceptre. The tide of public sentiment is on the turn. Press on with the Revolution of Revolutions! Open the sluice-gates of your soul and deluge the public with the truth!—let it be turbid and muddy as the Mississippi, or clear as the mountain torrent.

When the hurly-burly's done,
And the battle's lost or won,

the coming man and woman will build monuments to Victoria C. Woodhull, Fannie Claffin and Colonel Blood out of the prison bars of Ludlow-street Jail.

ANTHONY HIGGINS, Jersey City.

Will our correspondents, when sending Post-office Money Orders, please oblige us by having them uniformly made payable to Woodhull & Claffin, instead of to either of us personally, since not to do so causes considerable confusion in collecting the orders?

[Written for Woodhull & Claffin's Weekly.]

DEEDS VS. CREEDS.

BY HORACE M. RICHARDS.

This is what the angels teach:
"Better by far to work than preach;"
This is what they always say:
"Better by far to work than pray;

Better a kind and loving deed
Than priestly cant or priestly creed;
Better a loaf, to a hungry one,
Than mumbled prayers or organ's tone;

Better for cold a good warm fire
Than all the prayers beneath church-spire;
Better by far to dry the tear
Than cause its flow through slavish fear."

And this great truth our minds must store:
Loving deeds are the open door
Through which God's angels enter in
To purify a soul from sin.

You better thus a soul can draw
Than drive by fear of broken law,
And all the bolts of wrathful Jove
Will fall to win like deeds of love.

PHILADELPHIA, January 1, 1873.

THE RELIGIOUS AMENDMENT OF THE CONSTITUTION OF THE UNITED STATES.

CALL FOR A NATIONAL CONVENTION.

The question of the Bible in the public schools, of Sabbath laws, and many similar questions, are now demanding attention and decisive settlement. Shall the nation preserve the Christian features of its life? This is rapidly becoming the issue of our day.

Many thoughtful citizens view with deep concern the assaults now being made on everything of a Christian character in our civil institutions. Not only time-serving politicians and irreligious men, but eminent officers of government, and leaders among Christians, accepting the false theory that Government has nothing to do with religion, co-operate in these assaults.

An appeal against the Bible in the common schools now lies before the Supreme Court of Ohio. It will come up for adjudication, in its regular order, some time this winter, when a determined effort will be made to overturn the present noble school system of that State.

The Superintendent of Public Instruction of the State of New York has recently decided that the Bible, though assigned an honorable place in the State system of education when first established, and actually used for sixty years, can no longer be legally read during regular hours in any school of the State. Armed with authoritative decisions like this, the enemies of the Bible certainly will succeed unless the friends of our common schools awake to the dangers that threaten them, and take prompt and adequate action.

In order successfully to repel their assaults, the assailants must be met at their own point of attack. They assail the Bible in the schools, Sabbath laws, laws against polygamy and every similar element of our Christian civilization, on the ground of their inconsistency with the Constitution of the United States, which acknowledges neither God nor the Bible and with which everything in the actual administration of the Government should harmonize.

What shall be done? This is the momentous question now forcing itself upon the American people. It will not down. It must soon be answered in one of two ways. Which shall it be? Shall we obliterate every Christian feature from existing institutions, or shall we make the Constitution explicitly Christian? Shall we thrust out the Bible from our schools to make them conform to the Constitution? Patriotism and true statesmanship answer no! But let the acknowledgment of God and the Bible be inserted in the Constitution to make it conform to the common schools.

The National Association has been formed for the purpose of securing such an amendment to the Constitution as will suitably acknowledge Almighty God as the Author of the nation's existence and the ultimate source of its authority, Jesus Christ as its ruler and the Bible as the fountain of its laws, and thus indicate that this is a Christian nation and place all Christian laws, institutions and usages in our Government on an undeniable legal basis in the fundamental law of the land. This Association invites all citizens, who favor such an amendment, without distinction of party or creed, to meet in the hall of the Cooper Union, New York city, on Wednesday, February 26, 1873, at 2 o'clock P. M.

WILLIAM STRONG, U. S. Supreme Court.

President of the National Association.

VICE-PRESIDENTS.—His Excellency, James M. Harvey, Governor of Kansas; his excellency, Seth Palford, Governor of Rhode Island; the Hon. J. W. McClurg, ex-Governor of Missouri; the Hon. W. H. Cumbach, Lieutenant Governor of Indiana; the Hon. Wm. Murray, Supreme Court of New York; the Hon. M. B. Hagans, Superior Court of Cincinnati. Felix R. Brunot, Esq., Board of Indian Commissioners, Pittsburg, Pa.; John Alexander, Esq., Philadelphia, Pa.; Charles G. Nazro, Esq., Boston, Mass.; Thomas W. Bicknell, Esq., Commissioner Public Schools, Rhode Island; James W. Taylor, Esq., Newburgh, New York; Prof. Taylor Lewis, LL.D., Union College, New York; Edward S. Tobey, Esq., Boston; Russell Sturgis, Jr., Esq., Boston; the Right Rev. G. T. Bedell, D. D., Assistant Bishop of the Diocese of Ohio; the Right Rev. G. T. Cumming, D. D., Assistant Bishop of the Diocese of Kentucky; the Rev. C. S. Finney, D. D., formerly President of Oberlin College, Oberlin, O.; the Rev. F. Merrick, D. D., LL. D., President of the Ohio University, Middletown, Conn.; the Rev. A. B. Mayo, D. D., Cincinnati; the Rev. T. A. Morris, D. D., Bishop of the M. E. Church, Springfield, Ohio; the Rev. J. H. McIlvaine, D. D., Newark, N. J.; Prof. O. N. Stoddard, LL. D., Wooster University,

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GENERAL SECRETARY.—The Rev. D. McAllister, 410 West Forty-third street, New York.

CORRESPONDING SECRETARY.—The Rev. T. P. Stevenson, 38 North Sixteenth street, Philadelphia.

RECORDING SECRETARY.—The Rev. W. W. Barr, Philadelphia.

TREASURER.—Samuel Agnew, Esq., 1126 Arch street, Philadelphia.

[We paid our first respects to this proposed inquiry last week, and shall continue them in our next, with the view to demonstrate that it is infamy, instead of Christianity.]

A WOMAN IN A RUSSIAN BATH.

M. H. B., the sprightly lady correspondent of the Missouri Republican, has been taking a Russian bath in New York—and don't like it. Here's what she says about it: "We were divested of every stitch of our clothing, our rings and bracelets locked up, our back hair taken off, our own special possession of seventy-five or a hundred hairs made into a little hirsute pill and impaled with a hairpin. That was the only token of civilization we boasted. The procession formed. At the door we were handed a miniature sheet and a little bit of sponge wet with cold water. Through a passage to a room, where we dropped our sheet and entered a vapor that clothed us decently. I wonder the *Illustrated Police Gazette* or the *Day's Doings* haven't hit upon this business for illustration. Well, in this steam I thought I should suffocate. It poured up and in and down through holes till it was dreadful. The use of the wet sponge I here ascertained was to put on the top of your head to prevent *coup de steam* or some such dire complaint. They wouldn't let me out, and the temperature got worse and worse, and I began to think of my mother and an obituary notice in the *Republican*, when we were pronounced cooked enough, and let out into a room in which was a mighty tank of cold water, through which you must wade or swim as you could. Caesar's ghost! I flew through it. My anatomy and physiology were heated to a boiling point. This water seemed like ice. It sent the blood rushing to my hollow head (I'm convinced I have no brains), and my heart came kerplop up and went kerplop down. I made up my mind this was the worst of it, and tried to be resigned. I had been soaped and scrubbed in the vapor room till I was scarified. I stood on the brink and watched my companions splashing through the infernal tank. One of 'em, to expedite her own release, caught at my ankle. A way went my soapy, slippery feet from under me, and I went in for a second time. How very near an end was the happy connection between H. H. B. and the St. Louis Republican! At the next stage of this truly awful experience we received the "shower." I had now become convinced that I should never see home or friends again. In a calm despair I walked under a solid column of water that nearly broke my back, and just here I got mad. The fat attendant hasn't yet recovered sufficiently to make a complaint, and when the thin woman went before Judge Dowling, that gentleman said it was a conspiracy; that no woman of my size, unaided, could do such damage. He told the woman to go home and say nothing about it; for she'd evidently been dreadfully drunk, and undertaken to walk through a carpet-cleaning machine. And that was the first and last Russian bath I take."

PROPOSITIONS IN SEXUAL SCIENCE.

BASAL PROPOSITIONS.

- First.—The human race is dual—male and female.
- Second.—The continuation of the human race depends upon the blending of its quality in sexual commerce.
- Third.—The commerce is natural when governed by the law of its existence—its regulation by arbitrary law being a prostitution of its natural use and purpose.

DEFINATORY PROPOSITIONS.

- First.—LOVE is sexual attraction, and may be passionate and temporary—passional, intellectual and moral, and consequently perfect and permanent, or modifications of these, both as to incentive and continuation.
- Second.—FREE LOVE is the natural name for the relations of the sexes, which primarily result from—and are maintained by—mutual and reciprocal attention.
- Third.—PROSTITUTION is the natural name for the relations of the sexes, which primarily result from—and are maintained by—reasons other than mutual and reciprocal attraction.

Fourth.—MODERN MARRIAGE is a conglomerate modification of Free Love and Prostitution—ranging from the first in its purity to the last in its extreme sense, where sexual disgust replaces delight, and endurance, reciprocity.

RESULTANT PROPOSITIONS.

- First.—The highest order of humanity results from sexual relations in which love is the only element present.
- Second.—The lowest order of humanity results from sexual relations where there is disgust instead of delight, and endurance instead of reciprocity.
- Third.—The intermediate orders of humanity result from various modifications of the two extremes.

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NEW YORK, SATURDAY, FEBRUARY 22, 1873.

TO OUR FRIENDS.

Notwithstanding the responses to our appeals have been hearty and generous, we must still urge all those who are interested in the success of our cause to renewed exertions. The instances of individual acquiescence are very satisfactory, but those of combination are not sufficiently so to demonstrate active work in behalf of the WEEKLY. In every place in the country, those who read and value it, should put forth every possible exertion to form a club. They should not be content merely to send on their own subscriptions, but they should canvass all the friends of reform and induce them to join with them to spread the glad tidings of the New Social Dispensation.

We have often said that we cannot work alone to any advantage any longer. We want the active co-operation of every radical in the country; and we hope ere long to be able to present for their consideration a proposition that shall show the necessity for and the practicability of constructive movements in these purposes far beyond the mere facts of agitation. But before we do this, we wish the readers of the WEEKLY to be very many more than they are at present, so that the consideration may partake of something simulating to a general consideration by all the people.

It is too much the wont of professing reformers to be satisfied with merely keeping themselves "read up" in reform movements, never putting their own shoulders to the wheels that carry them forward. Too many are timid about being outspoken or pronounced radicals, for fear of a loss of social standing.

Now, it is to just this sort of friends that the death of any cause is attributable. Let it not be said that the grandest movement ever yet inaugurated in the world died because its friends were mere lookers-on instead of active workers. This is a question in which every individual should feel called upon to act as an individual, not waiting for his or her neighbor to urge it.

Therefore, when this comes to the attention of our readers, let each and all of them resolve that for two months they will put forth every effort in their power to increase the readers of the WEEKLY. If this be done, it will by that time be placed where none ever again need to work to insure its safety, but only to increase its power. Again we say, work with renewed energy yet a little longer, until the morning is fully come.

A REQUEST TO OUR FRIENDS.

Since the newsmen in the country cannot obtain the WEEKLY through the accustomed channel—the American News Co.—many of them suppose the WEEKLY to be dead. Now we are aware there is a demand through this medium for a hundred thousand copies per week, which is suppressed by the refusal of the above mentioned company to furnish them. We ask our friends in all towns where there is a news depot, and especially the cities, to interest themselves sufficiently to call repeatedly upon the newsmen and urge them to order a supply directly from us. We are sending them regularly through the mail in packages to suit all customers; and where the newsmen are subsidized against the WEEKLY, we ask our friends to order weekly supplies to fill this demand. Hundreds of people would buy the WEEKLY from news agents and ultimately become interested in it, who, at first, would not subscribe. Perhaps there is no way our friends could do us so great service as in this way, and we hope they will press their news agents everywhere to order the WEEKLY direct from us, until the Great Monopoly—the American News Company—will consent to furnish it.

TO FRIENDS IN CITIES AND THE LARGER TOWNS.

Again we call the attention of friends in cities and larger towns to the fact that there is an immense transient demand for the WEEKLY through the numerous news agents, which cannot be supplied by the regular method—through the American News Company—but which, if supplied, would soon grow into a very large and general regular demand.

In various places our friends have taken it upon themselves to order twenty-five, fifty, or a hundred copies per week to supply this transient demand. In most cases this has resulted in some live newsmen taking hold of it and off the hands of our friends. We instance a single case: Our friend Laura Cuppy Smith, during her stay in Worcester, had us send her a few copies weekly, but a few soon grew to be fifty, and this in the hands of another friend and co-laborer, Mrs. Martha P. Jacobs, grew to be a hundred; and this again, in the hands of Mr. Holland, the enterprising news agent, No. 3 Post-office block, grew to be one hundred and fifty per week.

Now, if our friends everywhere would take enough interest to do likewise, they would at once put the circulation of the WEEKLY at two hundred and fifty thousand, and by so doing peacefully revolutionize the whole social system.

Of course we do not know who among our friends in the various places are best situated to take this in hand; but we know there are those who will be willing to do it when its necessity and benefit is presented to them.

And we hereby earnestly request them to take hold of the matter; and if they themselves cannot in every instance give it their personal attention, procure some unemployed person to do so. In every city of ten thousand inhabitants, any active person can make a respectable living from the WEEKLY alone.

Then, friends, give us your aid in this most important direction, and we shall soon be established upon a basis against which the combined powers of Church and State will be impotent for harm.

We will send the WEEKLY by mail, in any reasonable numbers, to any intelligent and honest party having satisfactory reference, in every city in the Union, upon request to do so with a statement of what they propose to do, and with the understanding that weekly returns are to be made for the same. Get your news agent to do this if possible; if impossible, proceed as above, and thus assist the now well-established movement in its onward career. Of the last issue twenty-four hundred hundred numbers were dispatched in this way. Let that number be doubled for the next WEEKLY.

MALE RELIGIONS.

Under this name may be classed all those creeds in which the female element is omitted, or those in which "woman" is not represented among the divinities—the angels. The Jewish, Protestant and Mohammedan faiths are specimens of these masculine religions. In the Mosaic decalogue "the house" takes precedence of "the wife," and "the maid" is ranked between "a servant and an ox."

Those who expect justice to woman to arise out of any religion based on that of the Jews are referred to the fifteenth chapter of Leviticus, which treats of the purification of women. In it woman is sternly held answerable, not only for her diseases, but for natural effects over which she has no control, and ordered to pay tribute to the priest by way of atonement for what the "man" Moses must have considered and believed to be the defects of her nature.

It is true that the Catholic church has, with profound policy, sought to remedy this apparent injustice by deifying a woman. It is believed, also, that Catholic priests do their duty by the youth of both sexes committed to their charge, by warning them against the commission of "sins of the flesh," a duty sadly neglected by their Protestant cotemporaries. So many and so gross are the above-mentioned crimes that it is not saying too much to assert that, in comparison with them, illegal natural unions almost appear as virtues.

It is no wonder, therefore, that, so far as regards the male sex, such liaisons are but lightly condemned by society. If in Turkey, illicit amours are followed by the physical, and in Protestant countries by the social, death of the females committing them, the reason is, because in both creeds woman is not properly represented, but is treated as the inferior of man. But even, under such ruling, something like equal justice ought to be meted out. If there are "fallen women" there are also "fallen men." Shakespeare appreciated this fact when he applied the most opprobrious term in language to one of his own sex. In the play of Troilus and Cressida (act 5, scene 1), Thersites uses it in rating Patroclus. The passage is not quoted lest it might offend the Y. M. C. A., whose piety might be staggered at hearing such a term applied to one of the lords of the creation. But he who "was not for a day but for all time" understood our language, and used it rightly. If the terms "unfortunate" or "fallen" are not applied to male as well as female offenders against legal morality the cause is obvious. It is not that they are not equally merited, but because, by partial laws (social and civil) men are rated as woman's superiors—these laws themselves being the natural results of one-sided and unjust male religions.

THE FREEDOM OF THE PRESS AND THE SOCIAL QUESTION.

At last the advocates of social reform find themselves face to face opposed by the Young Men's Christian Association—the new Jesuitical Order of Protestants. This body of Professed saints affect a holy horror when it is proposed to discuss the causes and effects of social revolution. In the cramped condition of their souls, corresponding to the cramped religious theories they profess, they conceive that any reference whatever to the function of life, by and through which all have life, is obscene. They openly declare that the God-instituted and God-maintained offices of procreation—of conception, pregnancy and child-birth—are obscene things, and their discussion to arrive at what may be remedied in their present imperfect condition as also obscene; and they are endeavoring by every method known to them in trickery and influence to obtain still more restrictive and repressive legislation, by which to aid them in shutting off this discussion and the consequent agitation of these all-important subjects.

At the outset of any consideration, any legislature may give to the demands of these superlative professors, it should be asked, how are people to become instructed upon the vital question if it be not permitted that it be publicly discussed upon the rostrum, in the press and in books? No one can be insane enough to assume that our social ills are not largely if not wholly due to the general ignorance that exists regarding the science of the sexes, which, though least understood, is after all the most important of all the sciences. If life and health, if intellect and morals, depend upon the functions of generation, gestation and subsequent birth and growth, how can it be expected that their best results can be obtained in their ignorant performance and operation? How stupid, aye how criminal it is, to say that the most beautiful and at the same time most wonderful operation of nature, that of constructing a tenement for a human soul, is so obscene, so vulgar, so indecent as not to be permitted the most open and thorough investigation, so that the most general and comprehensive understanding of it may be obtained!

But just this thing do the Christian young men say when they say that they who shall attempt to discuss the abuses in our social system shall be punished for obscenity. We wonder if the next step will not be to expurgate from the English language every word by which the sexual organs and functions are now known? Will they not demand that the dictionaries shall be revised so as to convey no information upon these tabooed subjects? Will they not ask that a grand bon-fire be made and that all medical and physiological books and anatomical charts of the human system shall be piled upon it to increase its volume? Shall not our colleges and medical schools be debarred from teaching anything whatever regarding the profound mysteries of the processes of life? It cannot be maintained that it is proper that physicians alone of all the people shall know these things when the great command to everybody is, "Know thyself."

But the farce is too palpable, the pretense too apparent, the object too evident. To say that any knowledge is good to be possessed by any body, and to follow this by saying that the same knowledge is not good to be possessed by everybody, is a palpable contradiction that needs no argumentation to demonstrate; and it therefore clearly remains to be inferred that these Jesuits desire to have well-defined statutes on morals, and then elect themselves to be the judges as to what is moral and what immoral.

Now, we contend, and shall continue to contend, so long as we have strength to speak, or power to write, that the immorality regarding sexuality, its surroundings and involvements consists not in its free discussion and general understanding by the general people, but in the almost complete ignorance that exists regarding them. Each individual, instead of urging legislation to prevent discussion, should urge such as would make it a necessary part of every child's—girls as well as boys, and more emphatically girls—education, that they have a most perfect understanding of everything that relates to sexual intercourse.

In no other way is it possible to arrive at a better state of things socially than now exist.

In no other way can it be expected that boys and girls can hope to escape the pitfalls into which everywhere they are now falling, and in which they are ruined. Every physician of medium intelligence knows that it is next to impossible to find a man or woman just arrived at maturity who is not sexually diseased; nevertheless these same physicians, under the same rule by which the Jesuits are governed in their raid against free discussion, keep their lips sealed to the terrible fact and its causes, which they, as well as we, know to be lack of knowledge upon the sexual functions. We say, out upon such shams as this is, falsely called modesty and purity. Modesty and purity, forsooth! Vulgarity and nastiness rather.

But it remains to be seen whether the good sense of Legislators in State and National Assemblies will permit themselves to be hoodwinked into the passage of laws by which the modern Pharisees hope to stop the onward wheels of progress for the most perfect discussion and understanding of the whole social and sexual question, over which the public mind is now so tremendously agitated. For our parts we shall write and speak as we feel called upon to do, let these long, Sunday-faced hypocrites squirm and write and blush and hide their faces as they may; and we know that the good sense of the people will ultimately come to uphold us for flaunting them.

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THE VOTE DIRECT vs. THE ELECTORAL COLLEGE.

A great deal has been written and spoken, both *pro* and *con.*, upon the very important question as to the manner by which the President should be elected; but almost all the agitation for reform that now exists looks to a change from the established method to that of by the direct vote.

It is argued that the Electoral College method is unnecessarily indirect, as well as open to the possibility of the will of the people being thwarted by unlooked for combinations in the Electoral College, which would be entirely removed if the people were to vote directly for the President. It is also contended, which, so far as it goes, is undoubtedly true, that by the vote direct there could be no possibility, which has occurred, and which is always liable to occur, of a person being President for whom but a minority of the votes were actually cast, large majorities in some States being offset by small counter majorities in other States.

To this last objection it cannot be denied there is *now* some force, which did not obtain while the theory of our Government was that it was a confederacy of sovereign States. This theory having been effectually disposed of by a recent decision of the Supreme Court of the United States, affirming that the United States is a government of the sovereign people, and no longer that of the sovereign States, the practices built upon it certainly ought to be modified to conform to this radical change, and to carry out the new theory made necessary by the substitution of the nation for the State as a basis of citizenship, which is, undoubtedly, a step in this direction, not as it is argued by some superficial reasoners, of a centralized government, but in that of a more complete and equal distribution of the functions of government among the whole people, whose desires meet in unitary, instead of hydra-headed, purposes. This is apparent if it be remembered that the more nearly and perfectly the people, as individuals, are related to the Government, or the more nearly the Government is the people, the more evenly is the governing function administered.

This would seem to settle the question at issue between the vote direct and the Electoral College for the election of President, in favor of the former; and it was, undoubtedly, this view of the case that induced Mr. Sumner to submit a proposition to amend the Constitution in this direction. But while the force of this cannot be denied, it ought not to be forgotten that there are other reasons which should have their legitimate weight in the consideration.

For instance, it should be remembered that the true theory of a Republican Government is not that the majority should rule, but that the people should do so. The election of President by direct vote is clearly the success of a majority and the defeat of the minority of the people. It is true, however, that this objection applies, though not with the same force, to the vote through Electors.

But if there is a system which would more nearly represent the views of the people as a whole, then that is a method superior to either of the methods under consideration. And that there is must be apparent when it is remembered that a person like Mr. Adams, as President, would more nearly represent all the people than would either Mr. Sumner, on the one extreme, or Mr. Hendricks, on the opposite; while the direct vote under the rule of party spirit and strife would elect one of the last two, instead of the first of the three.

And here we reach the bane of our system of Republicanism. It lies in the fact, that the canvasses for all elections, almost necessarily degenerate into a strife, not for the election of the best man, or the best representative man, but into a strife between two parties for the election of their candidates, and thus to secure the success of party, merely for the sake of success and the perquisites it secures.

It is bad enough to be obliged to submit to the periodical demoralization which invariably accompanies an election, even in a city; but when this is extended to the whole country, it becomes a matter to be deplored, if, indeed, it be not a sufficient cause to alone warrant the prediction that our present system cannot endure. For at least one-eighth of the whole time—six months in every four years—nearly every newspaper in the country is filled with matters pertaining to the canvass, usually of a purely personal character, divorced from all consideration of political economy and principles. As a consequence, a very large majority of all the people think and talk of little else but the claims and prospects of the respective candidates, as individuals—a remnant of the one-man rule, which should be done away with. We have just passed through a great political Babel, beneath the confusion of which all consideration as to what the public welfare demands was submerged.

A change from the Electoral College to the direct vote would rather serve to enhance than modify the bitterness of this strife. If we want reform, then, it must be looked for from other sources. The present evils come largely from party strife, and the necessary separation of the people into two great political divisions, instead of a dozen or more as there really are. The evils of the direct vote system would also be the same. A remedy for party strife, then, is what is required, rather than a change in the method of election. The people should not be compelled to take "Hobson's choice" between two candidates, but every person should have the privilege, in some manner, of voting for a representative of his own peculiar political views, whose influence should reach and be felt in the objective purpose. This

evil of the present system was sufficiently potent to compel the Democrats, in the late election, to choose between Gen. Grant and Mr. Greeley, while many of them had no sympathy with either of them, as individuals or candidates, or with the platforms upon which they stood.

Nor does this aspect of the question present the only defects of the system. The fact that thousands did not want to vote for either of the above candidates made them indifferent to politics, and they did not vote at all; since to vote otherwise was, as it is said, to throw their votes away, which is literally true. There are very few people who, knowing themselves to be largely in a minority, will expend their time and means in a cause which they know cannot yet succeed. But these same people would be zealous in their cause if by so being their influence could have its legitimate weight in the common purposes of the Government.

Hence, it is safe to conclude that a system which compels citizens to choose between two persons, neither of whom, under any other circumstances, would be their choice, or, as the only alternative, to refrain from participation in politics, is a false, not to say a pernicious, system, and incompatible with the theory of a Republican Government, and consequently that a change from the Electoral College to a direct vote for President, would remedy none of the real evils by which we are now afflicted.

THE OBSCENE LITERATURE QUESTION IN CONGRESS.

The Young Men's Christian Association, finding from recent occurrences that the present statute regarding the sending of obscene literature through the mails is impotent to stop the publication of this journal and the consequent discussion of matters and things which they are either too ignorant to comprehend or in which they are too much personally involved to permit agitation for fear of detection, have hastened to Congress to urge further legislation; and we have the information from a prominent member of the House Judiciary Committee that that committee is considering how the application of the present law may be extended.

It was only last June that the United States statute on this subject was amended at, we believe, the instance of these same Christian young men.

They thought what they had obtained would permit them to watch the departure of anything alleged to be obscene in the mails, and to seize it in the Post-office before it should be dispatched, and thus do away with the necessity of their agent going to the country with a lie in his mouth to entrap the carrier. But this nice game was prematurely nipped in the bud by the adverse opinion of Attorney General Williams, who does not believe that the Post-office Department ought to be run by these exemplary Christian young men. It is more than likely, at the time he rendered that opinion, he had a too palpable view of a Patterson, involved in a Credit Mobilier, or a Dodge, deep in the mysteries of revenue frauds, to put the United States Mail service under the espionage of the Associated Brothers of such individuals. At least, their agent feels compelled to continue his country visits, and to invent new aliases with which to cover his tracks.

Under the pressure of the recent exposures of Senators and Representatives, heretofore held immaculate, Congress may, by a spasmodic assumption of a temporary and assumed virtue, submit to the demands of this association, presided over by those who so well understand how to cheaply import foreign goods; but if they do, it will not be a very long time until the people will cry out in thunder tones against such usurpation of their rights and such cowardly yielding to the demands of a set of persons who hope to subvert the people to their control and compel them to their religion.

We call upon the press, generally, to lift its all-powerful voice and forbid that they whom the people have elected to represent them in Congress shall thus desecrate their trusts, since it is the freedom of the individual that is in question.

CAPITAL PUNISHMENT.

To us one of the saddest things we see in the present is the horrible clamor made by the press for the lives of those unfortunate beings who are confined in the Tombs and elsewhere, charged with murder. In our esteem they are the victims of our false social system rather than the demons some would make it appear that they are. What person who is now loudly demanding blood for blood will dare say that, had he been subjected to the same influences that have followed and controlled any one of those who have taken the life of a human being, he would not also have committed the deed? These clamorous individuals forget that they have never been tempted as those they would now have hanged were tempted, and that, instead of endeavoring to hound on the law officials to strangle them, they should rather thank heaven that they were not themselves the victims.

We said that they were the victims of our false social system; and we would repeat it in tones of thunder until the whole world should wake up to the consciousness that all criminals are the results of causes existing in society over which it is impossible that they could have had any control. Nothing is better established than that there are born thieves, and why not also born murderers. All that is required to

make a murderer is to have given an individual possessed of a disposition capable of being so wrought upon by surrounding influences as to rouse the disposition to action, and the object upon which to direct this action. There are very few cases of murder which are coolly and deliberately planned and executed, and but a very small proportion of these that are not really the result of some form of insanity.

The desire to punish murder by murder comes from the fact that the doctrine of free-will has so extensively prevailed. This doctrine makes it within the jurisdiction of all individuals to choose or refuse, by mere force of personal will, in regard to every circumstance that is developed during life, never taking into consideration the most palpable of all facts, that it is a very easy matter for one person to decide not to do the very thing that another person cannot possibly resist doing; but in various degrees this rule applies to every act of human life. But justice, so called, takes no cognizance of these differences in personal ability to choose or refuse, and blindly holds to equal account the weakest with the strongest.

When the tornado sweeps over the forest, the stronger trees resist its force, and are not overcome, while their weaker neighbors bend and break beneath its fury. So it is with humanity. When a storm of passion or a whirlwind of rage sweeps over it, the weaker ones give way under its fury, while the stronger remain erect and firm; but it is no special credit to the stronger that they do not yield to the storm, since it is from the actual possession of a superior power lacking in those who yield, that enables them to do so. And when our criminal jurisprudence shall come to be regulated by these natural laws, the weak members of society will be regarded as victims to be pitied and cared for, rather than as demons to be tortured and punished for not being possessed of the natural gifts which enable people to be firm and strong at all times and under all circumstances.

We are also totally opposed to capital punishment for the effect it has upon embryonic life. When the verdict of "Guilty" in the Stokes case went out to the world, it caused a terrible and wide-spread horror to creep in the souls of all persons having any of the common sympathies of humanity within them. From what is known of the effect of such thrills of horror upon fetal life, who can presume to say that this single case of conviction has not already imprinted murder upon a thousand unborn souls? What mother undergoing the beautiful processes of pregnancy can presume to say what effect that horrible fact has had upon her unborn child?

But aside from all these considerations of the expediency of strangling people to death, there are certain inalienable rights existing in every individual, of which he cannot rightfully be despoiled under any circumstances. Life is one of those inalienable rights; and if, unfortunately, a person becomes the victim of such untoward circumstances as to destroy it in another person, that is no reason why the community should turn upon him, and in the attempt to punish one so-called crime, commit another equally as, if not still more, heinous than the first. For ourselves, we consider the person who, under the terrific impulses of passion, takes the life of him who rouses the passion, as infinitely more human than they who, in cool blood, deliberately lead another to the scaffold, and then as coolly strangle him to death. A thousand excuses instantly arise in the pitying heart for the former, while to us it seems impossible that there is a single excuse for the latter; and all the better instincts of humanity revolt at the mere thought of such a horrible deed. It is a sight almost any sensitive person can endure to see, two persons in mutual rage seeking each other's life; but to see the rope coolly adjusted to the neck of anybody, no matter how great a wretch he may be, is a deed from which every soul must shrink away in loathing, and think less of humanity, that such a thing can be tolerated by a professedly enlightened people.

And especially is this thing a damning deed to be perpetrated by a professing Christian people. The old Mosaic law taught, "An eye for an eye, and a tooth for a tooth;" blood for blood, and life for life. To this law the Jews may consistently hold; but for professing followers of Christ to hold to it is self-evident upon its face that they are not His followers, for He taught the very reverse of the Mosaic law. Indeed He said it was fulfilled by His coming, and that the law He gave to take its place was "To resist not evil," "To love your enemies," "To do good to those who despitefully use you and persecute you." Now what person, with these teachings before his very eyes, dare stand up and advocate capital punishment and at the same time profess to be a follower of Christ—to be a Christian? Yet thousands of so-called though self-styled Christian ministers advocate the death penalty.

It is a most illogical deduction to be made that the fearful prevalence of murder is the result of the failure to hang murderers. There is no possible connection between the two things. Murder depends wholly upon other and entirely different causes, and they who best understand the forces that move upon and which control the actions of society begin to comprehend that, whatever penalty may be affixed to whatever crime, it has neither repressive or inductive effect upon its repetition by other persons. When the science of society, when sociology shall become the guide of life, the present remnants of barbarism will begin to disappear, among the first of which will be that of hanging, or the taking of life in any way, as a punishment for murder. "Vengeance is mine, I will repay saith the Lord," means, when properly

interpreted, that man should not attempt to interfere with the inevitable judgments of the immutable laws of the universe, which mete out justice to all persons and things.

HELD FOR ANOTHER INDICTMENT.

Last week we presented to our readers the somewhat remarkable instrument now known as Commissioner Davenport's opinion in regard to how questions over which existing statutes have no control may be settled. It came to us just as we were about going to press, and we confess we were too much confounded by its profundity or its lack of it, we are scarcely yet certain which, to any more than publish the instrument without expressing any opinion regarding it.

But having, at least partially, recovered from the shock by which we were at first overcome, we now propose to take the literary scalpel in hand and to dissect this subject, so that a full comprehension of its force and intended effect may be obtained:

"I have carefully examined the various grounds of defense urged on behalf of the prisoners, together with all the authorities cited on both sides, and but for the ruling in a recent English case (*Regina vs. Shore*), not cited, should have considerable doubt as to the Challis articles being, as is claimed by the prosecution, obscene in law.

"The case of *Shore* is so nearly parallel, however, to that of these defendants, and the grounds of defense and arguments of counsel so much the same as to compel me to adopt the ruling therein and hold the article in question to be obscene.

"Upon the further question as to the intention of Congress in the framing and passage of the statute under which these proceedings were instituted, I am quite clear that a case of this character was never contemplated, and under ordinary circumstances I should at once release the accused.

"In view, however, to the importance as well as to the subtlety of the questions involved, the anxiety of the prisoners, as well as the community for definite settlement of the whole matter, I am disposed to and shall hold the prisoners to await the action of the Grand Jury, to the end that a judicial determination by the Circuit Court of the United States may be had, and the rights both of the prisoners and the public be finally ascertained."

It seems to us that the Commissioner took the dog's way—the furthest way round is the nearest way home—to arrive at that at which he unquestionably felt it necessary that he should arrive, to wit, our holding: If there is no American law which contemplates cases of this kind, we should like to inquire how it is possible to import a foreign law to supply the deficiency and to meet the demands or exigencies that may be pressing. The Commissioner was "quite clear" upon this point, and "under ordinary circumstances" he would at once have released us. Now what were the extraordinary circumstances that did not permit him to release us, as even his own conception of the law indicated that he ought to have done? He proceeds to inform us that the questions involved are not only important, but also very subtle, and that both the community and ourselves are anxious for a definite settlement of the whole matter.

Now what are the important questions and in what are they involved? He is "quite clear" there is no law either involved or contemplated; that is, that we have violated no law and consequently that we had been arrested and our individual liberty outraged without even the sanction of law. Did Commissioner Davenport stop when he wrote that decision to think about the logical deductions that must necessarily follow it? We fear that he did not; but that being, from some motive which he could not very well explain, under obligations to hold us, he could not afford to think of consequences. We say if the issue of Nov. 2 is not obscene, as contemplated by the statute, that he had no right to hold us to await the action of the Grand Jury; and that in holding us to do so, he has laid himself liable to impeachment.

The importance and subtlety of the questions involved, then, lie outside of the question of law, but the law had to be invoked and outraged in order that they might have consideration. To determine what those delicate questions are, it is clear that we must go to the facts that have been connected with this case, and from the very first they have been both clear and forcible. It must be remembered that this is the second charge of the same kind, upon the same basis, for which there is no law, under which we have been deprived of our liberty. In the first it was so apparent that we were arrested, because we had dared to touch the reputation of a revered citizen, that the question of obscenity scarcely came to the surface. We had been obscene only because we had attacked the reputation, not the character, of Mr. Beecher. Not a reference even was made to the Challis article; it was all Mr. Beecher, and he was the inspiration of the whole outrage upon us.

Under that outrage we remained in prison, suffering all the brutalities connected with such a situation, for more than a month, in which time the emissaries of the persecution had pretty effectually ruined our business and suppressed our paper. But we released ourselves and began the agitation just where they had compelled us to leave it off.

We proposed to go even further, and to speak in the Cooper Institute, upon "The Naked Truth," and this second arrest was planned to prevent it. Now these things are so evident to every observing mind, they need no other verification than their observation as they occurred. And now

that Commissioner Davenport says there is no law upon which to base these arrests, it seems certain that even in the minds of those who ordered the arrests, these considerations were the uppermost thought. The important and subtle question then, was whether we have the right to criticize the conduct of such citizens as it is "well worth the while of the United States Government to vindicate."

But the Commissioner says the prisoners and the community are anxious for a definite settlement of the whole question. Now how can Commissioner Davenport assume to speak for us, and indicate that we think there is any question to settle? We have never supposed that there was any question of obscenity. We know there is no honest, unprejudiced person who will say that there is a single obscene word or an immoral thought in that whole paper; and everybody engaged in this nefarious matter also knows it, and the time draws near when the community will indeed be anxious to have this matter definitely settled; but it will not be about the question of our obscenity; but what consequences should be meted out to officials who have dared to institute these infamous proceedings to sustain at our expense the reputation of any citizen, no matter who or what he may be.

If it were a question to be decided by the law, which from its character and its subtlety was important, and about which the prisoner and the community are anxious, what was the necessity of a second indictment, when we were already held under a similar one to be tried by the same court? It must have been convenient for Commissioner Davenport to have forgotten the former indictment at the time he wrote this decision. Every question that can possibly be reached by a trial of this last indictment will be reached and settled by the trial under the first. Hence, with this in view, it was unnecessary to have held us without authority of law, in order that any question at issue might be settled thereby.

But in view of all these things, "I am disposed"—without any law whatever—"and shall hold the prisoner, to await the action of the Grand Jury, to the end that a judicial determination by the Circuit Court of the United States may be had, and the rights of the prisoner and the public be finally ascertained." Having decided that we had violated no law, but still having been deprived of our rights in spite of all law, it seems to us that this portion of the decision would have been somewhat more consistent had it recited, instead of rights to be ascertained, it had been wrongs imposed. Would it not be a wonderful exemplification of justice if the finality of all this should make our rendition the more proper one.

But with all his desire for justice to the prisoners and the public, the Commissioner could find no law under which it could be administered; therefore, he must needs find some other pretext by which to reach that devoutly to be wished for consummation, and by diligent and prolonged search, extending through three weeks, he is rewarded by finding an English case (*Regina vs. Shore*) "not cited by the authorities," which "compels" him to hold the Challis article to be obscene, although to him it is not so, either according to his own interpretation or in the contemplation of the United States law. If this is not a smuggling of foreign things—the evasion of the common rules of custom—with a vengeance, we are at a loss to find a name by which it can be properly described. Had not Commissioner Davenport, to be consistent, better take us to England and try us there, where the law he assumes to practice under has virtue and force? He has just as much right to do this as he had to hold us when he confessed there was no law to authorize it. Perhaps we are too fast in supposing that he may not do this. We suppose the people would quietly submit to see this done, and the city press would not dare to say a word about it, any further than to record the fact that such a thing had been done. Oh, Liberty, where are thy defenders! Oh, Justice, where are thy administrators! Oh, Tyranny, are we again to be subjected to thy sway! That such an outrage can be perpetrated, without even the pretense of legality, and there is no voice outside that of those who suffer which dares to raise itself to denounce it. Verily, are the days of Republican institutions drawing to a close.

A GREAT AND GRAVE QUESTION.

The ages have been full of momentous questions. Each century has settled one or more of more than ordinary importance. Early in historic time the years rolled slowly, tediously along; because time is not marked so definitely by the number of its days, months and years as by the weight and number of events that its passage evolves; and these succeed each other, as they come trooping down the steep of time, with an ever-increasing rapidity.

But the advances that civilization has recently made are of such tremendous import that they outrival comparison with the attainment of previous centuries. Even in the early stages of the present century, a single startling fact commanded the wonder and attention of the world for months; but it now becomes restless and unsatisfied if something new, strange or startling be not chronicled in the columns of each morning's newspaper. Thus he or she who lives now a score of years, lives more than he or she of "former times" who lived "three score years and ten."

There is another fact connected with the evolution of civilization equally as marked as this one referred to, and still more significant in its general import, and this is the

area or volume of present movements. The heart of the whole world, it may be said, beats with one pulse. Time and space have been practically annihilated, so that the entire people of the world are simultaneously informed of the same things; and this has accomplished the universal union of intellectual consideration.

The "Vice la Commune," ringing from the departing soul of some victim at Sartory to the blood-stained Thiers movement, strikes the heart and moves the resentment of every lover of human liberty wherever he may be. It is not alone his brothers and sisters in France, who, by the cry, are nerved anew to the determination to wipe tyranny, in whatever form it may raise its head, from the face of the earth; but it is his brothers and sisters everywhere whose hearts respond to his death-struggles.

In attempting to wash out the memory of the Commune with the blood of its defenders, the Versailles Government pits itself not only against freedom in France, but against human freedom in all countries, and arrays it against itself; and, as monarchs and other governments of other nations silently watch the stream of blood, their peoples inwardly set them down as accessories to the murderous proceedings.

The process, which is going on in the world under the influence of this comparatively new agency, is rapidly dividing the people into two classes—those whose hearts are attuned in sympathy with despotism, and those with human liberty. Even now it may be said there are but two opposing powers in the world—Conservatism and Radicalism—and that their lines of demarcation are, day by day, becoming more and more distinctly defined. The former denies the theory of evolution in civilization; believes in, and desires to maintain, things as they are; the latter affirms that theory, and makes hast to evolve each succeeding step; is never satisfied with the things of the present, having an abiding faith in the possibilities of the future.

The interests of these two classes of people, whether upon one Continent or on the other; whether in America, Europe, Asia or Africa, are identical. If radicalism in one country do not mean just what it means in another country, the radicals of both countries are nevertheless in active sympathy. If the radicalism of one country be even behind the conservatism of another country, the radicals of both countries are more nearly related to each other than are either to the conservatives of the other. Hence conservatism in all countries means the same thing; and so also does its more formidable opponent.

But behind all mere difference in progressive ideas, whether in religion, politics or ethics, there lies a question which is, everywhere, one and the same, not only in name, but also in substance and fact. Examine it as represented among the most intelligent, refined and intellectual, and its features are similar to those that exist among the ignorant, the gross and the illiterate. It is not confined to any nation, race or clime; but wherever humanity is in a condition superior to the brute, there this question is found; and it is the greatest and the gravest, with, perhaps, a single exception, that involves the interests of the human race.

In common parlance, this is called the Labor Question; but in its universal aspect it should more properly be denominated, Material Equality, since it is not a question simply of labor, but of equity between different kinds of labor. It is even more than this: it is a question as to what labor itself is, and what pauperism, since it matters not to the laborer who the person is who lives from his toil, toiling not himself—whether in the almshouse or in the palace. And it is upon a basis no less fundamental than is involved by this proposition that this question must soon be settled. No government will be permitted to exist, which does not plant itself squarely and unequivocally upon the principles of individual, industrial equity, interpreting this to mean, equal rights, equal opportunities and equal compensation, and making the hour's labor of the drivers of our street scavengers equally remunerative with that of the highest State official; the difference between the two being solely in the fact that one is capable of official duty, while the other's natural employment is of the most repulsive sort; and the equity between the two existing in the fact that the official, at the same price, prefers to remain the official, while the scavenger could not become the official if he would—a difference upon which the world has hitherto set a money value, and upon the wrong side.

All political reforms which do not include this vital principle must necessarily be merely palliative and transitional; and all the time consumed in endeavoring to enforce them delays the final settlement, after which only can a true order of society begin to be evolved.

WHAT ARE CIVIL RIGHTS, AND WHO ARE ENTITLED TO THEM?

In this age, when the discussion of almost every question is made to turn upon the rights of individuals as citizens or non-citizens, and when classes of individuals are the subjects of a wide range of treatment, it may not be improper to inquire what is meant by equal civil rights, and also to decide, if possible, whether such rights are not already guaranteed by the organic law of the country, to ignore which is to set up an opposition to the Constitutional right of citizenship, entirely at variance with the reservations and provisions of Constitutional law. One thing would, at least, appear to be indisputable, and may be laid down at the outset as so, that, under the same circumstances, different individuals are entitled to like privileges and immunities, both at the hands of

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It is because this tice that so many o immense monopol people with ever-in ing larger profits as public, by its own and grow fat upon tual in the countr ing, has amassed a the total wealth for public has unwisely the necessary regul interest, has commi the people. And t

There are are ty First, and that wh mit the profits wh

all public officials and the proprietors of all public resorts. That is to say, no official or person who is either commissioned or licensed by the public to do certain things for the public has any right to discriminate among that public as to whom he will or will not serve, so long as he can or has the means to serve, though each may prescribe general rules of order, to which all applicants must conform.

To question this proposition is to set up a caste in the franchises, which the public grants to certain members of itself. All officers are elected to serve the public, and not upon the theory that their respective offices are created for the officers that they may have their benefit. The people require certain services and create offices and elect persons to fill them to render such services. These persons are commissioned by the whole people, and they can have no more right to discriminate in the rendering of their services than they have to create additional functions or ignore those created. They must perform their duties without partiality and without favor. They must not compel an early applicant to-day for attention to delay until to-morrow because other and later applicants of better social or financial standing, or of "our party," also desire attention. In a word, an officer, to fully, justly and impartially perform the services required by the people, must be "no respecter of persons."

But does not this rule apply with equal force and justice to quite another class of people, who heretofore have never regarded themselves, as bound by the law, to adhere to it; but who, nevertheless, in general parlance, do, in a manner, regard it, though, perhaps, purely from the fact that impartiality is a permanent characteristic of the general American people.

There is a very much larger class of people than all public officials, who are really as much the servants of the public as are its elected or appointed officers, who have never been legally held as performing the functions of public servants, nor held accountable as such in the administration of their respective affairs. Whoever in any manner serves the general public is, strictly speaking, a public servant. A very large proportion of the public accommodations are conducted by individuals whom the public, as individuals, pay, and many of the most valuable franchises of the country are held and exercised in this way, making immense profits from the individuals who require their accommodations.

Among this class of public servants may be named the proprietors of all methods of public conveyance, of public amusements, of all public recreations, of all public restoration, and of all public merchandising. All of these classes of people are permitted by the public to pursue their various branches of business, and are licensed to do, and are protected in doing so. But up to this time their duties to the public have not been considered as subjects to be regulated by any other method than their own personal choice, and at their own chosen price.

But this is altogether an assumption of privilege as an analysis of their rights will clearly show. All of these various callings, professions and public accommodations are primarily permitted upon the proposition that they are public necessities, or at least public conveniences; and that they will, in one way or another, be a benefit to the public. No single one of them is permitted by the public upon the opposite proposition—that the public gives permission for its conduct for the benefit of the individual proprietors. Nevertheless, and almost without a single exception, they are conducted as if they are entirely for the benefit of the conductors. In other words, the public commissions or licenses them, to offer their accommodations to the people, and, by not making prohibitory regulations, virtually says to them: Make all the extortionate charges for your accommodations that the people will endure, and extend or deny them to whomsoever you please. This, we say, is the theory upon which all these public conveniences are now conducted.

Now, observe the philosophy of this theory carried into practice. In receiving a franchise, permission or license from the public to conduct any business for the accommodation of the public, every one of the people constituting that public joins in the grant of right. Once in possession of the right, the individual assumes to choose to whom among these persons constituting the public he will extend the use of his franchise, thus virtually assuming to deny its accommodations to the very power which primarily authorized him to offer them to the people, and which protects him in such use, and thus virtually affirming that the public can create a power greater than itself and which can regulate itself.

It is because this fallacious theory obtains in general practice that so many of the public conveniences expand into immense monopolies, which hang upon the necks of the people with ever-increasing weight; year after year demanding larger profits as the price of their existence. Thus the public, by its own foolishness, creates powers which exist and grow fat upon its vitality. Every corporation and individual in the country which, in the prosecution of any calling, has amassed a wealth in excess of a just proportion of the total wealth for each individual have done so because the public has unwisely given the authority, or by not providing the necessary regulations and restrictions to protect its own interest, has commissioned them to levy unjust charges upon the people. And this is the parent of the present wealth aristocracy.

There are two remedies for this condition of things: First, and that which begins to have some attention, to limit the profits which shall accrue from the conduct of any

business which is conducted for the benefit, accommodation or convenience of the people; and second, and the only perfect method, for the public itself to provide and conduct all the necessary accommodations for the people instead of authorizing individuals to do so, as is now the practice. By the first method the rates of charges would have to be regulated so as to produce a stated income; any sum realized in excess of which, being paid over to the public. In the second, the public conveniences would be conducted at cost of maintenance or at the public expense, as public highways are now maintained, without regard to the individuals who make use of them.

It is only by such regulations and such organizations of the public necessities that the theory of equality upon which our system of government is based can be practically realized by the people. Any other practice necessarily leads away from equality toward monopoly, rule of caste and an aristocracy of wealth, each one of which is an emphatic denial of the existence of a government such as was contemplated by the theory laid down in the Declaration of Independence.

The results of present practices are, that by the consent of the people, through its government, there have arisen powers which are greater than the public itself; that is, these powers that have grown by taxing the people enormously for the accommodations enjoyed, have become so great that they, instead of the public, control the government. Nobody will be found rash enough to risk a reputation for sanity by denying that our government is to-day a government of the wealth of the "upper ten," maintained over and at the expense of the poverty of the lower million, which must be evident to all when it is remembered that the wealth of the few is not diminished by the expense of the government, while the poverty of the many is continually maintained.

In the place, then, of civil rights, nearly all of our institutions are civil wrongs; civil rights being the result of civil equality, and civil wrongs civil aristocracy. Civil rights in a republican government should mean civil equality for all the citizens of that government. In this sense our government is not even an approach to republicanism, since in its administration the theory of equality is entirely ignored. Civil rights, guaranteed to all persons, mean civil equality before the law for all persons, and in everything that law protects. The law, then, can take no note of individual characteristics. Whatever may be the mental, moral, intellectual, physical, professional or pecuniary condition, civilly he or she is entitled to the equal protection and benefit of all laws, and of all things that exist or are conducted by the authority of law. And this alone would be the equal maintenance of civil rights.

Such being the theory of our government, and the contrary being the practice under it, what are the provisions of law really in force regarding this matter? And for this, since it is the law, whatever else there may be in existence, we refer directly to the Constitution of the United States. The Fourteenth Amendment declares that no State shall make or enforce any law that shall abridge the privileges or immunities of citizens of the United States. Nor deprive any person of life or liberty, except by due process of law; nor deny to any person the equal protection of the law. Now this language is sufficiently comprehensive and positive to make all persons equal before the law; and to entitle all persons to equal protection of and to equal enjoyment of all public conveniences authorized and provided by, the law; and that, too, as we have before remarked, without regard to any distinction among individuals, and regulated only by general rules applicable alike to all persons, and beyond the power of the officer, public servant or public licensee to modify in accordance with his own desires or tastes.

If this interpretation of constitutional law be the correct one, all individuals, even in the absence of a Civil Rights Bill, are civilly equal and equally entitled to the benefits of all public conveniences. And these individuals may be men, women or children; whites, blacks or Indians; capitalists, merchants or mechanics; clergymen, gamblers or prostitutes. The rough, uncouth daily laborer equally with the kid-gloved gent who profits by the toil of the former, is, under the same rules, entitled to the hospitality of the popular Fifth Avenue, the *recherche* Clarendon or the immaculate Gilesey; and so, too, is the unfortunate woman of the town with the most notable belle of the city.

No person has any civil right to seek the accommodation of any licensed public convenience and object to any other person who is enjoying or who desires to enjoy the same, and no possessor of any franchise, which entitles him to levy profits from the people, has any right either to refuse the use of his franchise to any person, or to eject any person from the enjoyment of it, so long as that person maintains the peace and observes the general rules. And although this interpretation of the law has never been enforced, there can be no reasonable doubt that, since the passage of the Fourteenth Amendment, it has been the law; or that whoever refuses to so administer the law and to maintain equal civil rights is liable to have his franchise, or license revoked; and to indictment before the Grand Jury for misdemeanor.

The general public is so rapidly coming to this appreciation of civil rights, that proprietors of hotels as a class, and as the most outrageous abusers of civil rights, would do well to modify their present arrogant assumptions and conform themselves, in the conduct of the accommodations for the public, a little more nearly to what they will be com-

pelled, when individuals shall be courageous enough to demand their rights and enforce them by legal means when they fail to receive them from those from they have the right.

WATCHMAN! WHAT OF THE NIGHT?

The country might regard our statements as to the moral condition in which we are as the complaints of an interested party. We dispute such conclusion; and in proof that our statements are correct, we call to our aid extracts from leading articles from the two most popular papers in the city of New York—the *New York Herald*, of the 5th, and the *Sun*, of the 6th inst.

[*Herald*, Feb. 5, 1873.]

On an article, headed the "Effect of the Credit Mobilier Exposures," the former says:

"If this were all the country might regard their degradation with the joy that comes of the knowledge that their punishment is deserved. But religion suffers from the crimes of its professed followers. The Church is regarded with contempt, and its ministers are contemptible. The mention of the Young Men's Christian Association raises a laugh. 'The Sunday-school business is played out' is heard daily from a hundred lips. Christianity is becoming a reproach. Piety is regarded as a cloak for fraud. Temperance and all the virtues are pointed out as the covering for corruption. There is nothing good except evil, and nothing evil except being caught at crime. The smirk of goodness is equivalent to hypocrisy, and the affectation of immorality the badge of integrity and truth. The want of private virtue indicates the possession of public worth. The order of things has been reversed, and the unbelievers are loud in their thankfulness because the 'good men' have come to grief. The 'good men' cower before the storm. They can never again be their former selves, for, like the woman who was happy in the love of her children, yesterday a wife and to-day a courtesan, they carry their shame in their faces. Like the unfaithful wife, they plead their temptation while they deny their guilt, and thus make the proof doubly damning. Their fall is immeasurable, for the injury done to morality and religion is as much a part of it as the sins which occasioned it."

[From the *Sun*, Feb. 6, 1873.]

Thus far the list of wrecks left by the 'Credit Mobilier' is sadly imposing. Look at it for reflection and instruction:

SCHUYLER COLFAX, Vice-President.

HENRY WILSON, Vice-President elect.

JAMES HARLAN, United States Senator from Iowa.

JAMES W. PATTERSON, United States Senator from New Hampshire.

W. B. ALLISON, United States Senator elect from Iowa.

HENRY L. DAWES, Chairman Ways and Means.

JAMES A. GARFIELD, Chairman on Appropriations.

JOHN A. BINGHAM, Chairman of Judiciary.

GLENNI W. SCOTFIELD, Chairman on Naval Affairs.

SAMUEL HOOPER, Chairman on Banking and Currency.

W. D. KELLEY, leader of Protective Policy.

JAMES BROOKS, member of Ways and Means.

J. F. WILSON, ex-member of Congress, whom Grant wanted to make Secretary of State.

No party ought to live that sustains such rascality as has been established against these Republican leaders. Corruption, bribery and false swearing are fastened upon some of their foremost men, who have heretofore sought public confidence as teachers of morals. At the very time they were addressing Young Men's Christian Associations, preaching temperance, deploring immorality, and holding up the banner of reform and progress, they had conspired with arrant knaves to plunder the public treasury, and being caught, they have not scrupled to add perjury and subornation of perjury to other crimes hardly less odious.

[From the *N. Y. Herald*, Feb. 6.]

LIBERAL REPUBLICAN GENERAL COMMITTEE—GENERAL JOHN COCHRANE ON WOMAN SUFFRAGE.—The second meeting for the year of the Liberal Republican General Committee was held at 814 Broadway, last night, Thomas A. Stewart presiding.

SHALL WOMEN VOTE?

Joseph Jardine, Fourth District, submitted a preamble and resolutions to the effect that the Declaration of Independence sets forth that all men are created free and equal, and whereas under the generic word "man" is included woman, it follows that to deny woman the right of suffrage is to violate the principles enunciated in the Declaration of Independence. The speaker quoted Henry Ward Beecher on this subject and called upon the members to carry out the principles of Horace Greeley.

General John Cochrane, in an eloquent address, insisted that they had no stock in trade, and would not exclude from discussion any subject germane to politics. He laid down the principle that what is natural to man is natural to woman, under the general term "man." But the suffrage is not a natural, but a conventional right, given to the fittest. Males under twenty-one years cannot vote. But they and women go to form the public opinion which sways the government. At the domestic hearth woman votes and implants the seeds of law, and they who say (here the General brought down his fist on the table) that she is not a legislator lie, and they know it. [Cheers.] Let her remain in the domestic circle. [Applause.]

COMMENTS.

"Exactly so," says my lord Verisopht, "the suffrage is not

a natural but a conventional right to be given to the fittest. Of a surety, these Republican Americans are beginning to have some very pretty ideas of government." As to the argument that women should not legislate because they do legislate, that refutes itself. We only demand that she shall openly legislate and be answerable for the effects of her legislation.

FANNY PATTEN.

Died suddenly; let the mockery of the law be done.
Go bid the coroner with majesty of inquest come,
Surround the corpse with salaried authority and state,
And gabble to a callous world the pauper's fate.
Frightfully emaciated, breadless the cupboard, fireless the room,
Prayer prattlers of the stony hearts adjudged her doom.
Poor, suffering, powerless she; they all potent, lacking the will to save.
One more. Yawn again, Potters Field of the slabless grave.
Pray pity the frozen dead, ye of plethora purses,
Ill-starred Fanny Patten's starved to death in the City of Churches,
Love, charity and murder. Only think, dear Christian brother,
Wanted a little bread, thirty summers old, a wife and mother.
A motherless child's grief, in hunger's frantic yell,
Drowning the silvery chime of plenty's sleigh-bell;
A workless laborer's heart broke—all but that turned to stone—
Sobbing hopelessly on the skeleton of a wife, in the mockery of a home.
Died of a strange disorder, baffling an M. D.'s skill—
Ah! mysterious providence, want of bread is sure to kill.
O saintly-churches Brooklyn, what a sight was there:
A famished husband clasping a frozen wife in wild despair.
"Little children come unto me," whines Old Mother Hubbard;
Dame Christian's too busy to visit coal bins and cupboards;
Her fat budget is self, power, persecution, evasion.
Go chew the cud of faith as preventative of starvation.
Blessed are the p-o-o-r, heaven in the guise of hell is near,
Preaches the turkey-crammed pastor of many thousands a year.
Murder sanctifies its acts, turns up its well-trained eyes,
And dispatches a hasty prayer somewhere in the skies.
Ah! the poor we have always with us, 'twas ever the same—
Muscle must starve to yield gluttony and lust to brain.
Hypocrites! Not a dollar for the life of a starving creature,
Where late \$10,000 floral offerings crowned the brow of Beecher.
Scoffers at Christ, pluck the unmeaning symbol from the temple door—
"Go sell all thou hast and give to the needy poor;"
Scatter the loaves and fishes, ye tract-dealing knaves;
Murder no more, for Christ's sake, of labor's pauper slaves.

A. HIGGINS.

MEDDLE AND MUDDLE.

THE NEW SCHOOL OF JOURNALISM—HOW HORACE GREELEY WAS RUINED—THE IAGO OF THE PRESS.

The following remarkable letter, under the above caption, which we copy from the *Pittsburg Commercial* of the 7th inst., was written by one of the ablest correspondents of the age. He has occupied positions, journalistic, political and official, that have made him familiar with all the behind-the-scenes operations of all prominent political movements; and especially is this true regarding Mr. Greeley and the *Tribune*. No one can read the *Commercial* letter and not be conscious that it was written by one who is not only master of the situation, but who is also capable of handling it to the best advantage. The letters of X. I. X. in the *Commercial* and the *Chicago Times*, upon several recent topics of public interest, have created a wide-spread effect. We understand they are to be followed by others of equal if not more importance than those that have already appeared.

It may be expected that we ought to make some explanation of the reference to ourselves contained in this letter. Certain it is, that at the time to which reference is made all the circumstances to which this letter merely hints were well known in the circle of many intimate friends. They were even more graphically than here stated in the *New York Sun* of August 18, 1871, and were pointedly illustrated by one of the pictorial weeklies, which is ever ready to seize upon any points in the lives of public men by which to pander to the tastes of the class of people who patronize it. At that time the movement for suffrage for women under the Constitution as it was in its incipency, and knowing the influence and the general radical tendencies of the late editor of the *Tribune*, we were anxious to secure the support of that paper in favor of this question, and as leading directly to this, we were glad to receive calls, not only from Mr. Reid, but also from those in any editorial way connected with any paper.

As a class, we found these persons intelligent, courteous and radical; but in the instance to which the letter refers, the not unusual idea among those who are low down in the scale of social development, that a person who advocates social freedom is necessarily a debauchee, was uppermost in his mind, and we confess we were obliged to disabuse his mind of this false opinion in a way that was certainly as distasteful to us as it must have been unexpected to him, since, as is stated in this letter, he soon afterward endeavored, by disconnected quotations from the *WEEKLY*, to prove that we, instead of himself, were in favor of prostitution. It is sufficient to say, that he never essayed to call either at our office or house after that evening; and that he has taken every possible opportunity to speak disparagingly of us in the columns of the *Tribune*. It is well that the motives of such men should sometimes be made manifest, and we hope X. I. X. will continue to unearth the many things regarding them that he has now buried from public view:

[Special Correspondence of the *Pittsburg Commercial*.]

NEW YORK, February 4, 1873.

It seems as if the deplorable wrangle in which the associates of the late Horace Greeley are now engaged would ever terminate. That "foul deeds may smell above the

earth," the curtain is raised to enable the world to witness for itself the monstrous deeds that paralyzed a great brain.

The tragic death of the great editor, his last will and testament, and the bickerings of the discordant elements of the *Tribune* Association, have been a prolific theme for the entire journalistic fraternity; and yet the public know literally nothing of the intrigues and deceptions which were practiced by a horde of unconscionable knaves, who for a period of two years, held before the eyes of the "late lamented" the dazzling prize of the Presidency. Ever since Horace Greeley thwarted William H. Seward at Chicago, he looked forward with unabated hope to a Presidential nomination. He never neglected an opportunity to appear before the people, and hence half of his time was spent in traveling throughout the country, addressing his audiences on every conceivable topic.

Mr. Greeley's protracted journeyings were a constant source of anxiety to the principal owners of the *Tribune*, for the reason that the editorial management of the paper was invariably under the control of persons not "to the manner born." It was on the *Tribune* that that potential personage in journalism, the managing editor, first made his appearance in the person of John Russell Young, now Paris correspondent of the *New York Herald*. Young's advent on the *Tribune* was an important epoch in Mr. Greeley's life. He (Mr. Greeley) had for years been more or less under the curb of Charles A. Dana, who was actually the backbone of the *Tribune*. The *Tribune* office was the oasis in Horace Greeley's desert of life.

His sanctum was his home. He had absolutely no other attachment or place of attraction, and, strange as it may seem, among all his panegyrists there was but one who told the world of the canker that was eating at his heart, the pancrea for which was constant, unremitting mental labor. An editor who had possessed his confidence to an unlimited degree, said:

Nevertheless, to the few persons who intimately—that is, who inwardly—knew this man's great-minded, tender-hearted and childlike nature; who knew his many points of extreme sensitiveness to the touch of other hearts; and who knew his habitual contact for thirty years with an *unspoken yet manifold sorrow that deepened into anguish*;—to such persons it is not at all remarkable that at last, under an unlooked-for conjunction of private grief and public trial, the nervous vigor even of a powerful mind should have been overborne, and that the great gladiator in wrestling thus unequally with his last enemy, should have been dragged through a delirium of reason into a paralysis of life.

This "unspoken yet manifold sorrow" Horace Greeley bore with the patience of Socrates, yet it developed an element of eccentricity in his mind which only those persons intimately acquainted with him could understand. Dana's autocratic assumption of Mr. Greeley's prerogatives finally produced a rupture, and Dana was forced to retire. Sydney Howard Gay, who succeeded Dana, was neither a sycophant nor a fawner. He could not be played upon by political tricksters, and he failed to encourage the Presidential aspirations of his chief, hence his administration was short lived. J. Russell Young, a clever disciple of Forney from the *Philadelphia Press*, was the next to assist Mr. Greeley, which he did to his entire satisfaction. Young's career was brief but brilliant. His abrupt retirement from the *Tribune* resulted from his own duplicity. He began by seizing every pretext that offered for the dismissal of the old staff, and every vacancy brought another of Forney's disciples from Philadelphia. Bureaus were established in distant quarters of the globe for those who could not be dismissed, and the veterans were ordered, in true military style, to proceed to their far-off destinations without delay. To the remonstrances of his associates regarding his lieutenant's course, Mr. Greeley was deaf. He discouraged attachments of every kind, and advised his decapitated editors to "go West." Young soon established an editorial ring, and like his veteran patron, attempted to run two papers (both daily), the *Tribune* and the *Philadelphia Post*, of which he was principal owner, which proved his ruin. The *Post*, which was known by the "Ring" as the "Baby," took nourishment from the *Tribune*. Its squeals disturbed the Associated Press and they demanded Young's scalp. Mr. Greeley resisted their demand with one of his characteristic editorials; but they were inexorable, and Mr. Greeley was inconsolable at his loss. Whitelaw Reid succeeded Young. The means whereby he secured the position throws Iago's little game completely in the shade, of which more anon. Young and Reid had been Washington correspondents. Their meeting was like two Thomas cats on a garden wall. Young's audacity proved not a match for Reid's mendacity; besides, Reid had while in Washington "put money in his purse." Reid, while correspondent for the *Cincinnati Gazette*, together with Horace White, who then performed the same duty for the *Chicago Tribune*, did, with unerring accuracy, prophesy as to the intentions of the Ways and Means Committee regarding the taxation on whisky. Whether the information was immediately communicated to their respective papers is not known; but certain it is, that Horace White soon became editor and part proprietor of the *Chicago Tribune*.

How natural that Reid should be impelled by emulation. Uriah Heap was never more obsequious than was now Mr. Greeley's new lieutenant. The *Tribune* founder still mourned for Young, whose ways were so clever. His absence made him morose and sullen, yet everything went on as usual. It, however, was not long before the principal stockholders discovered that there was a baneful influence surrounding Mr. Greeley, more subtle, but not less potent, than before.

Mr. Greeley's over-weening desire for office alarmed his friends. His proprietary interest in the paper was small, yet his will was absolute. Had his life-long associates had but the courage of their opinions, how easily they could have rescued their chief from the toils of the gushing Professor of the new school of journalism. But fate decreed otherwise.

The two men who conceived the plot were actuated by the most selfish of motives. With one it was envy; with the other it was avarice. Both, in any event, were bound to win, as the sequel will prove. They played into each other's hands with a cleverness and ingenuity that challenges admiration. Each thoroughly comprehended the predominant weakness of his victim, and he played his respect-

ive game successively to the end. The most persistent efforts were made to enlighten Mr. Greeley as to the true situation of affairs. Every attempt was met with anger and contempt. Flattery and dissimulation held full sway; and Horace Greeley rushed headlong to his ruin, carrying with him his business associates, who, notwithstanding they had no heart in the cause, were willing to share the fortunes of their chief; and to-day Mr. Greeley's life-long partner, and once principal owner of the paper, who for a quarter of a century toiled with him to build up the *Tribune*, is bankrupt and without an occupation. True it was, when the great publicist, crushed down by cruel disappointments, broken hopes, and crushed desires, said: "I am ruined, the *Tribune* is ruined, and I have ruined my friends."

The last two years of Horace Greeley's life were passed in an atmosphere of mystery and deceit. The writer, who from childhood knew Mr. Greeley intimately, and who for a score of years worked on the *Tribune*, has been behind the scenes, a spectator of the farce which ended so tragically. The true causes which led Horace Greeley to desert the Republican party have never been narrated. The following incidents, briefly stated, have no parallel for mendacity and knavery.

In August, 1870, Horace Greeley was desirous of receiving the nomination for Governor. His personal friend, of thirty years' standing, the late General Hiram Walbridge, reviewed the political situation in an able letter, which was published in the *Tribune* and *Herald* of August 27, 1870. In that letter he strongly recommended his old friend for the gubernatorial nomination, and General Grant for another term. About the same time the Executive Committee of the Republican State Committee met at Saratoga, and appointed the day of meeting for the State Convention. At that meeting the strength of various persons was canvassed, and the Hon. A. B. Cornell strongly pressed Horace Greeley for the coming campaign. Notwithstanding the objections urged from the Northern counties, it was finally decided that Horace Greeley was the strongest man to run, and a committee, among whom was Judge Ward Hunt, waited on Mr. Greeley, and urged his acceptance, to which, in his peculiar manner, he assented. It was known that Marshall O. Roberts had strong claims on the party for the nomination; but so desirous was President Grant that Mr. Greeley should receive the nomination, that he visited Judge Pierpont at his residence at "Garrisons on the Hudson," and while there made a personal request of Mr. Roberts that he would withdraw in favor of Mr. Greeley, which he did a few days following in a letter published in the *New York Herald*. At the opening of the Convention everything looked favorable. Cornell, Murphy, Judge Hunt and others considered the nomination of Mr. Greeley a foregone conclusion. But, watching his opportunity, Charles S. Spencer broke the slate by naming George W. Curtis. This action was in return for the *Tribune's* denunciation of him while counsel for McFarland, who shot Richardson, of the *Tribune*. Greeley could never be made to believe that the leaders had kept faith with him, and he declared war on Murphy and Cornell, who were entirely innocent. General Walbridge, however, pacified Mr. Greeley by pronouncing his failure to receive the nomination a blessing in disguise. The General immediately consulted with prominent Republicans of Washington regarding Mr. Greeley's political prospects. He strongly urged his nomination for Vice-President. Everywhere in political circles in Washington the proposition was favorably entertained. General Walbridge being a confirmed invalid, he could not give the matter his personal supervision, and it was now that General Walbridge began looking around him for some person skilled in political diplomacy who could "fix things."

It was at this juncture of affairs that Horace Greeley was brought into contact with the person who was to play an important part in his destiny. Charles A. Lamont had come into possession of a patent for the desiccation of eggs, and was attempting to organize a company under the name of the United States Egg Desiccating Company. The company never succeeded in getting into operation, and never has to this day. Several barrels of the article had been manufactured, but it found its way to the barnyard, where it was used as manure. Lamont made no more attempts to manufacture, but opened an office where he exhibited newly desiccated eggs. The thing appeared feasible, according to Lamont's representations. General Walbridge was the first victim. Possessing a glib tongue, Lamont eloquently discoursed on the advantages of the desiccating process, until General Walbridge invested several thousand dollars to push along the enterprise. Lamont frequently dined with the General at the Astor House, where he soon succeeded in drawing into his net several of the General's friends. Plausible and audacious, Lamont reaped quite a harvest. Lamont was recommended by the General to Mr. Greeley, as a young man of tact and judgment, and one who could manage matters in his interest at Washington. Supplied with letters to distinguished officials, he made frequent trips to the capital. General Walbridge died suddenly at the Astor House in this city, and Lamont's sad visage and grave demeanor, as one of the mourners, made him a conspicuous character at the funeral, which took place at Washington, and was attended by distinguished citizens of every rank, chief among whom were the President and his cabinet.

General Grant and Horace Greeley met in the Cemetery after the burial. It was their second meeting, and General Grant invited Mr. Greeley to ride with him to the White House, where they afterward dined together. Mr. Greeley returned to New York the same evening, but a few weeks following, he again visited Washington; and while there was the guest of Senator Chandler. The Senator gave him distinguished guest a reception, which was attended by the President, Vice-President, Members of the Cabinet and the prominent Senators and Congressmen. This was in February, 1871, and it was tacitly understood, in administration circles, that Mr. Greeley would be the next candidate for Vice-President.

This understanding was the cause of Schuyler Colfax's early letter of declination, a fact never before stated. A trifling circumstance upset all the plans of the political

savans. Lamont was also a Republican, and was the son of a prominent man. He was in contact with the President, and was rejected pending his interview with the President. He was further of property died in the fact that his Greeley's was bounded; s. rienced. M. sibly to lect feel the Sou. Lamont beg Chagrined b he began b Greeley's m May, 1871, th of his emis the admini altered. Ge moved from right hand m Greeley's in tion. He no tion in which flame. Old such sentence tion, as the fight?" mean the admini "We support then, through General Grant went to Texa body knows. have a private residence in went there to that produced Here Lindsay riety, plotted tute meeting was "Forward Recruiting the comedy. Horace White The only bro Manton Marb the last hour,

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savans. Lamont, while manœvering in Mr. Greeley's interest, was also attempting to secure the appointment of one Ferguson for the position of United States Supervising Inspector of Steamers for the Eastern District. Ferguson was the son of Dr. Ferguson, of Chappaqua, an old friend of Mr. Greeley. Lamont knew the advantages to be derived by contact with the manufacturers of life-saving apparatus. The President directed the appointment sent in; but Ferguson was rejected by the Senate. Ferguson kept Lamont in funds pending his confirmation. Lamont now presumed on his intimacy with the President, with whom he had had several interviews, ostensibly in the interest of Mr. Greeley. The President finally fathomed Lamont's character, and denied him further audience. Mr. Greeley believed Lamont a man of property, with large business interests. Gen. Walbridge died in the same belief. Lamont frequently referred to the fact that his business required his individual attention. Mr. Greeley's admiration for the youthful diplomat was unbounded; such generous devotion he had never before experienced. Mr. Greeley had decided on a trip to Texas, ostensibly to lecture before an agricultural society, but really to feel the Southern pulse on his return trip. It was now that Lamont began to instill the poison into Mr. Greeley's ear. Chagrined at the frustration of his schemes at the capitol, he began by innuendoes and hints to create doubts in Mr. Greeley's mind regarding his political prospects. It was in May, 1871, that Mr. Greeley, never suspecting the treachery of his emissary, gave manifestations of his discontent with the administration. The entire programme of his trip was altered. General Merrett, who had been but recently removed from the Naval office, and who was Senator Fenton's right hand man, was chosen as his traveling companion. Mr. Greeley's immaculate lieutenant played his part to perfection. He never attempted to penetrate this veil of deception in which his chief was wrapped, but persistently fed the flame. Old readers of the *Tribune* were astonished to read such sentences in the leading editorials on the political situation, as the following: "Shall we sail on or drift in the fight?" meaning the campaign. "It is one thing to support the administration and another to support the President." "We support the administration." "Be it understood, then, throughout the Republican party, our unfriendliness to General Grant is, at all events, not concealed." Mr. Greeley went to Texas and what transpired on the route home everybody knows. It was now decided that Mr. Greeley must have a private headquarters. His emissary rented a furnished residence in Twenty-fourth street, and he and Mr. Greeley went there to reside. Here were hatched the conspiracies that produced the sheet-iron thunder for the liberal organ. Here Lindsay, of Custom-house and Ludlow-street Jail notoriety, plotted with Lamont and Reid, and the Cooper Institute meeting was the result of their labors, and their slogan was "Forward to Cincinnati."

Recruiting for the forward movement was the next act in the comedy. Forney, Sam Bowles, Murat Halstead, McLean, Horace White, Watterson and Knapp were reported all right. The only break in the editorial circuit that was feared was Manton Marble and Wilbur F. Storey. Marble came in at the last hour, but Storey would not have it.

Terrible tales were now reported from Washington. The Professor in the *Tribune* shouted "corruption," and his confederate told of the wicked scenes he had witnessed in and around the White House and the "Arlington." Charles A. Dana, in a spirit of bitter irony, placed at the head of the *Sun*, "for President, Dr. Greeley." Everything was now at the flood, and, to cap the climax, the Blair family held a meeting in Washington, where the slate was made out that sealed the fate of Horace Greeley. At that meeting were Blair senior and junior, brother Montgomery, Sunset Cox, Ethan Allen and a few others. Ethan Allen was there to urge Horace Greeley's claim. Blair, senior, sent words of good cheer to Mr. Greeley, and Allen returned to the city overjoyed. Then came the Fifth-avenue Hotel conference, where the famous editorial trio, Reid, White and Watterson rallied the Liberal host and laughed to scorn the croakers. How they did chuckle when, some time after midnight, they hopped into a coach at the front of the hotel and directed cabbies to bounce them. Jaw Alfred was along, also the brilliant man of the New York *Tribune*. The two *Tribunes* had settled the destinies of the nation.

The most ridiculous scene in the Liberal movement was enacted at Cincinnati. Not half a dozen men understood the actual situation the evening following the first day's proceedings. After midnight there arrived from St. Louis Senator Frank Blair and his cousin, Governor B. Gratz Brown. Brown's presence in town was kept a secret. The arrangement was that on the following morning a carriage was to convey him to the rear of the Academy, and on the announcement of the first ballot, he was to suddenly appear on the platform and carry the Convention for Greeley.

It is only "time unfolds what plighted cunning hides," hence the saddest part of the narrative remains to be told. The last two years of Horace Greeley's life were passed in an atmosphere of mystery and deceit. Encompassed as he was by confidence men, is it to be wondered at that he was ruined? Lear was never more mighty in his wrath than Mr. Greeley at any reflection on his judgment of men; and yet mutual friends of President Grant and himself endeavored to harmonize matters by exposing deceptions which had been practiced. Gen. P. H. Jones, postmaster, to whom Mr. Greeley was much attached, acquainted him with convincing facts, but it was too late; the Presidential maggot had entered the great brain. Benjamin F. Camp, one of Mr. Greeley's many debtors approached a well-known staff officer of Gen. Grant during the war with a proposition that he should induce the President to order the payment of an alleged claim of his against the Government for \$100,000 or more, which would reconcile Mr. Greeley. No person who knew Mr. Greeley need be told that this was a fraud. This gentleman, who is well known in this city, and on whose authority this statement is made, spurned the proposition; but there was an ex-postmaster of this city, whose estimate of the Presi-

dent and Mr. Greeley was so low that he actually did, upon the representation of Camp, go to Long Branch and make the proposition to the President.

Secure in Mr. Greeley's confidence, Lamont now began operating in egg stock. In his office he displayed ounce boxes containing the article, which, when fresh, possessed a very "eggy" odor. Letters from Mr. Greeley were scattered about his desk, the peculiar chirography of which Lamont would refer to. Hon. Calvin H. Hurlburt, Superintendent of the New York Post-office, through General Walbridge's representations, invested \$7,000. General Pleasanton also thought it a good investment to the extent of several thousands, besides several others. All this time Lamont had never said money to Mr. Greeley; but now there was an immediate necessity for machinery. Mr. Greeley assisted his friend to the extent of \$20,000, in cash. Next Col. Ethan Allan, Chairman of the Liberal National Committee, was invited to call on Mr. Greeley on the affairs of the campaign. Allan soon became fascinated with the egg scheme.

Finally, Lamont remarked to Allen that Mr. Greeley had requested him to let Allen have a slice. The stock was all taken, but he would let him have \$15,000 worth of his stock, and should he at any time desire to return it, he would allow him seven per cent. for the use of his money. Fortunately for Allen, his eyes were opened by a friend, whose teeth had been cut. Mr. Greeley had never made such a request, and when he at last became convinced of the hollowness and treachery of the man, he managed by strategy to bring him into his presence, where, with menaces and maledictions, he demanded the return of his money; but it was too late. It had gone "where the woodbine twineth." Other victims are now clamoring for their money with no better success.

Before referring to the tragic ending of this conspiracy, it will be necessary to explain that other baneful influence which was now destroying Mr. Greeley. Previous to President Lincoln's second nomination for the Presidency, Horace Greeley desired a more positive knowledge of the changes in the political undercurrent in Washington than was communicated by his Washington "special." What was required was a pliable youth, not over scrupulous, and one having access to the various political centres. Such a one was not Samuel Wilkeson, then the *Tribune* "special," but Whitelaw Reid, "Agate," of the Cincinnati *Gazette*, filled the bill, and he was engaged by a friend of Mr. Greeley's at the moderate salary of twenty-five dollars per week to render this secret service. Reid divided his allegiance between Secretary Chase and Horace Greeley, but the Secretary received the lion's share of the service. Reid did his little utmost to defeat Lincoln's re-nomination in the interest of Chase; but it was about as futile an effort as his abuse of President Grant. As a recognition of his services, he was the bearer of Mr. Chase's letter of declination to the convention. In June, 1868, Mr. Greeley engaged Reid to assist his managing editor (Young) in running the "*Tribune* machine" during the Presidential campaign of that year. His coming was entirely unknown to Young. The first week there was a little unpleasantness. Young's order for Reid's salary was only half the amount agreed upon between Mr. Greeley and Reid. This, however, was remedied, and honors were made easy, Reid receiving the same salary as Young. They both buried their hatchets, but left the handles sticking out.

This armed neutrality was never suspected by Mr. Greeley, he being about as much of a stranger to the *Tribune* editorial rooms as the Sultan of Turkey. On an unlucky day a *Tribune* editor encountered a foster brother of Young's in Philadelphia, to whom Young had written numerous confidential letters, in which he had unfolded all his plans for capturing the entire *Tribune* concern.

They had quarreled over some spoils, and the foster brother wanted his scalp. McClintock came on here, but seemed loath to give up the letters. If he had any qualms of conscience, they were removed after having had a clandestine meeting with Reid at his residence on Second avenue. The letters were finally published by Dana, and the mandate of the Associated Press ordered Young's dismissal. The *Tribune* was obliged to obey, notwithstanding Mr. Greeley's remonstrances. Reid's complicity with McClintock has never been suspected up to this day, particularly as he had sympathy for Young in his dilemma. It was by such manœvering that Reid mounted the *Tribune* saddle.

Never was the influence of a great journal so shamefully prostituted as under the management of this vain, stiff-necked, self-sufficient prig. He originated a new school of journalism, and in the capacity of preceptor urged the practice of the cardinal virtues as essential to success in the profession. How thoroughly he exemplified his doctrines and precepts was demonstrated from day to day in the *Tribune* columns.

For a time he, with others of advanced social views, was a frequent visitor of Victoria Woodhull, at her palatial mansion on Murray Hill. She was flattered at his attention, and sought to enlist his influence in advancing her peculiar doctrines. At one of his visits he saw, in the vestibule, the well-known hat and cloak of a prominent champion of woman's rights, who has since been prominently identified with her interests. The evidence of the close proximity of this golden-haired Apollo prompted the gushing Professor to "enthuse" on the social question. He became so radical that she was obliged to remonstrate with him; but nevertheless urged him to infuse some of his social warmth into the columns of the *Tribune*. Reid's ardor, however, cooled, and a few days following this "flow of soul" he requested a friend to obtain from Mrs. Woodhull a file of her paper. His motive was not apparent at the time; but in the *Tribune* of the 10th of May, 1871, Mrs. Woodhull was the subject of a two-column editorial, copious with extracts from WOODHULL & CLAFLIN'S WEEKLY, the object of which article was to show that she was in favor of prostitution. His reckless libels on Senator Cameron and Gov. Hartranft, during the Pennsylvania campaign, were so palpable that they were never heeded. It was not until Mr. Greeley reached Pittsburgh, on the evening of the 19th of September, that the scales fell from his

eyes. Fifty thousand people had filled the streets of that city for two days preceding his arrival, viewing the procession in honor of the soldiers. The tameness of his reception disheartened him, and in his speech he angrily discountenanced the maintaining of the pride and pomp of war. He returned to this city utterly despondent, to find his invalid wife prostrated. Well might he have exclaimed:

Here is my journey's end: here is my rut,
And very sea-mark of my utmost sail.

The death of Mrs. Greeley was an event which her family had long been prepared for. After her death came Horace Greeley's crushing defeat, and it was this, and this alone, that killed him. For years a stranger to home comforts and pleasures, there was now nothing to dispel the black and ugly mass of grief that oppressed him. For years, frauds of every description, from the millionaire's outcast son to the petty swindler, had preyed upon his purse; and he wrote to a friend of forty years' standing:

"Having lost, by indorsing, nearly all I ever made, and being unable to work as efficiently as I once could, I have firmly resolved henceforth to work for my own family rather than others."

But his work was done. Crushed in mind, he died the victim of misrepresentation and fraud, the enormity of which he never realized.

The most distinguished men of the nation followed the deceased publicist to his tomb. Here and there in the cortege was an employe who had known the founder of the *Tribune*; but standing under the shadow of Trinity spire were a knot of men who had passed the best part of their lives on the *Tribune*. The pressure of the hand, now passing them cold in death, they had felt time and time again, and no one knew better than they the causes that led to this solemn scene. Each could have said truthfully, "Not on me the deep damnation of his taking off."

The *Tribune* died with its founder, but immediately efforts were made by Mr. Greeley's old associates to so secure the assets that the paper could be resuscitated. This was consummated by the purchase by Wm. Orton, President of the Western Union Telegraph Company, of fifty-one shares, for \$510,000. Mr. Orton suddenly sold again fifty shares, and received the amount he had invested but a few days before, leaving him the possessor of one share which cost him nothing.

The following facts, if known to Mr. Orton, may have determined his action: In January, 1872, the *Tribune's* disaffection reduced its circulation to that extent, that it excited the apprehension of its stockholders; but if the books of the *Tribune* don't indicate a falling off of sixty-two per cent. in the subscription receipts from January 11 to January 20 inclusive, of this year, over the same period of last year, then there is no truth in figures. How Whitelaw Reid was enabled to elect himself publisher and editor is his own business. A half million dollars is a large sum to raise. It is hard to tell what policy Mr. Greeley would have pursued, but that he would whitewash Jay Gould, and urge the hanging of Stokes, passes belief. The twaddle about Mr. Greeley's disciples is all "bosh." They have all departed, excepting George Ripley, Esq., and he is one of those fastidious, courtly gentlemen who, in his literary labors, comes seldom in contact with the professor or his boys. The brilliancy of Hay or the humor of Twain cannot save the *Tribune*. The assets, consisting of real estate, presses and machinery, and Mr. Greeley's life policy, are worth \$800,000; and as the location will be between the Brooklyn bridge and the new post-office, its value will increase with years.

XIX.

[For Woodhull & Claflin's Weekly.]

I am neither spiritualist or freeloader, but a radical believer in the spirit of the revealed word, as read and taught by the orthodox denominations of the world. As such I have witnessed, with painful apprehension, the innovations of the times, and especially of the Rev. Henry Ward Beecher—in many respects the most gifted American minister of the present age. It is clear to the mind of a careful and impartial observer Mr. B., at heart, held and believed another gospel than that taught by the fathers in our American Israel. This rev. gent. claims, and justly so too, to be a champion of free-thinking on moral, religious, social and political subjects, and the champion of a "free press" in America. Now, had any other man or minister caused his friends to have made such a covert and cowardly attack on the "freedom of the press," as Mr. B.'s friends have made in this oft-repeated and long-continued persecution of Woodhull and Claflin, for publishing uncontradicted and as yet even undenied facts of a grave and important character to the whole Christian world, how the clarion voice of the reverend pastor of Plymouth Church would have rung out in condemnation of the outrage. How his trenchant pen would have been wielded in defence of this popular right of a free people. "How are the mighty fallen."

The guilt or innocence of this great man, in reference to the particular and specific charge of adultery, I know nothing about. I have read Mr. Tilton's remarkable and mysterious letter. I have witnessed Mr. Beecher's unusual and unnatural silence. For once he comes to a sudden pause. His lips are "hushed" in silence, and the Church and the world call in vain for one single word. Some of Mr. Beecher's friends point to his former high standing, and say that it is impossible that Henry should have thus sinned. The Pastor of Plymouth Church stood high, but not quite so high as did King David before he fell into sins that likened him to the beasts of the field and the dragons of the pit. The history of King David's fall and David's tears are a fact of the Holy Bible. That record was made under Divine instruction, and made for the honor and glory of the Church and the good of the world. Nothing could more completely vindicate the truth of that passage of Scripture which says: "Be sure that your sin will find you out." If God would not hide David's sin for the sake of the Church, how idle it is to suppose that he will spare Plymouth Church, if, indeed, its distinguished pastor has been guilty of the dreadful sin which is now laid at his door. Nor does it follow that because Woodhull and Claflin are not orthodox in all respects, that therefore they

are not chosen to do a good work in the world—"You twelve have I chosen, and behold one of you hath a devil." The universe is one vast reservoir from which Jehovah draws his agencies to govern the moral, intellectual and physical world.

MORE ANON.

THE PASTOR—A SMILE.

[From Goldsmith's Deserter Village.]

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal 'moonshine' settles on its head."

NOTE.—We believe that the correct text is "sunshine," but our friends will have it "moonshine."—Ed's WEEKLY.

A DANIEL COME TO JUDGMENT.

TO THE EDITORS OF WOODHULL & CLAFLIN'S WEEKLY:

On Sunday last Father Djerding, of the Russo-Greek Church (in New York, more's the pity), deemed it proper to devote a considerable part of his sermon to the instruction of American Internationalists as to the true meaning of the words liberty, equality and fraternity. It is only courteous, in Russia, to aid him with a comment on those words as used in Russia.

To commence: Liberty, then, as understood in that country, means the full right of the natives to the extension of their power. Grab all you can around you; that is freedom. Annex the Finlanders by bribery and treachery, and subdue the Poles by the sword. If they rebel, stamp out the language of the country, and cool the ardor of the patriots in the mines of Siberia. That is Russian liberty.

As to equality: "The Government of Russia," said Talle-rand, "is a despotism tempered with assassination;" and in the grave all are equal. Another writer asserts that the people of that great Empire are exactly graded, and every man enjoys and uses the privilege of kicking the members of all the grades under his own, from the Emperor down to the flunkey at his gate. So it may be said that all under the Czar possess, in the right of kicking and being kicked, a certain degree of equality.

Lastly, as regards fraternity. Where shall we find it so well exemplified as among Russian Christians? The State, Church and the Old Believers are about equal in numbers in that country. Hepworth Dixon tells us that the latter will neither eat, drink or sleep with the former. What loving kindness is here exhibited, and how fit a person is a member of such an amiable brotherhood to preach fraternity to Americans.

In conclusion, permit me to add that, though I doubt any Russian's ability to comment on or even conceive the meaning of the words liberty, equality and fraternity, there is a biblical text on which I feel assured Father Djerding could edify the Internationalists. It is the passage referring to Christ, which says: "And he made a whip of small cords and drove them (the money changers) all out of the temple." Doubtless a learned Russian could instruct us as to the exact length of that knout, and how the knots were tied in order to render it most effective.

JOHN.

MEDIUMISTIC EXPERIENCES EXTRAORDINARY.

Dear Victoria C. Woodhull—In the latter part of the year 1866, my father introduced me to Dr. — and his family, which consisted of a wife and one daughter. Dr. — had become seriously interested in Spiritualism, in consequence of what had been told him by spirits, in the presence of Mr. Foster—then on a visit to this country—and Mrs. Mary Marshall, of London.

My father, who was a patient of the doctor at that time, hearing of this, requested the latter to permit him to join in his seances or experiments. Dr. — willingly acquiesced, and my father attended, with myself and brothers.

I was then between sixteen and seventeen years old—knew nothing of the world or the world's ways, and was as simple-minded as any maid who had never left her mother's side could be.

Need I say that, when at the entreaty of my own father I first sat at the doctor's table, I then knew as much of Spiritualism as I did of Hebrew.

At my first sitting I was entranced; at my second I was controlled, and gave tests, and the effects of a few sittings confirmed my mediumship; and the usual round of physical phenomena began, and has continued till this hour. I see and converse with spirits with the utmost ease; direct writing is given me from the spirit, in out-of-the-way, impossible places, sealed and guarded with lock and key. In the presence of my father and the entire circle, the spirits gave me to Dr. —; and in the deepest of trance, after lying twelve hours in a cataleptic state, my own hand controlled by the spirit—gave my heart to Dr. —; the spirit of God united me to him, "for good or evil," for instantly when I woke from my abnormal condition I beheld a flame of celestial fire surrounding us both, which burns to-day with as undiminished a lustre as it did near seven years ago.

"O, then, began the tempest of my soul!"

If I could pass over the necessity which demands a personal description of the parties in this drama I would; but my account demands uncompromising, plain statements.

First, the doctor, my companion, my "lord and master" from choice as well as spiritual destiny, is the embodiment of all that is good and noble; I will not attempt to describe him further, as I should fail to give you a true estimate of his character.

Then his "legal representative," to whom the aforesaid was married when an inexperienced boy of twenty years. To characterize this person as mildly as possible—she is the antipodes of her husband, and you can imagine for yourself the sort of pair which this woman makes with the gentleman

I have endeavored to describe above. The spirit of Mesmer, when asked what he thought of the match, declared that it was like pairing a thorough-bred horse with a donkey!

The family remaining of this match is a daughter, who was my dearest friend until "misfortune" overtook me in the form of two of the loveliest children—a boy and a girl—which I bore to her father; but she is no more like my Faithful than I to Hercules.

And, then, as to my own father. Merciful Heaven! How shall I describe this most heartless person, who used to beat me, long before I saw Dr. —, within an inch of my life? I have seen my father strike one of my brothers with a hammer, and then he would clap his hands and dance, with his face to the wall. At another time, he kicked one of my sisters down a flight of stone steps, and then he went to chapel to sing and pray, returning to do worse than before.

These are our deadliest enemies to this hour, and seek by day and night the bitterest revenge on our poor heads. But there is a relief to this picture. A member of this circle, whom the spirit named Fidelity, who began in 1866 with us, has been to us "the friend that striketh closer than a brother," in whose affections there is no variableness or shadow of turning.

I should have told you that as soon as the spirit, the doctor's guardian, had given through my organism the strange mandate above alluded to, my companion took it to his wife, and asked her opinion of it, and proposed to her to break connexion with me at once, "for," said he, "if I do not, hold me not responsible for the consequences, since I am very much attached to J—, meaning the waiter, and it will be unwise to tax my nature beyond my powers of endurance." Under these circumstances, what action do you imagine the wife took? Why, she laughed at the communication, and told him to never mind it, as there was nothing in it!

Therefore, the sittings continued as usual, until the spirits ordered the doctor to London on a mission. "On a mission!" How the doctor has been laughed and jeered at when he has mentioned his mission! I will describe this mission to you in a few words. The doctor is a reformer of the most advanced school, a great scholar and scientist, and whose studies and affections have always been engrossed by a scheme of social regeneration, amounting to a complete revolution in the minds and habits of men and women. Firmly convinced that this can never be brought about in England, his nature has yearned for years to try this plan on virgin soil, where the interests and monopolies that obtain here should not be arrayed against his efforts to redeem. The spirits knew this, and sympathizing with him in this benevolence, pointed out through me a location in South America, in the neighborhood of the mine herein mentioned—in juxtaposition to the fertile banks of the great Amazon.

This location will only be made known to us when there; and I shall be guided to the place by a star, as I have hitherto been, when giving proof of my powers to discover hidden gold.

But you should hear all about this matter from Faithful's own lips.

This mission, also, was to speak the truth to the Spiritualists of that modern Babylon, London, precisely as you have spoken it to the people of the U. S. A., on sexual freedom and kindred subjects. The upshot of all this was, of course, persecution, lost practice, family jars, scandal, ostracism, poverty and the birth of our boy, now nearly five years old.

Because the Doctor, who is a great healer, would not acknowledge Jesus, in a theological sense, his practice was almost worthless, and but for our friend Fidelity we must have perished; at least, to all appearances. Long before this the spirits, Franklin, Newton, Stephenson and many, many others equally distinguished, took me in the spirit to South America, and there discovered to me a mine of gold, called by them "the central lode," and a spot wherein was hidden more than £2,000,000 in coins, nuggets and dust, which had once been the property of the Incas. Since that hour I have not been able to bear the touch of gold, and can easily discover it, wherever hidden, and have given tests to this effect to all inquirers; nor will this power leave me till I stand on the spot above indicated, when I shall be allowed to wear and touch the metal. We tried everywhere to get money sufficient to bring us to South America in vain; and then, for six entire months, sat at the bidding of Franklin, etc., in order to try whether they, the spirits, could bring us sufficient of the precious metal from beyond the seas (from the heap in South America) to frank us thither. After six months of the most unheard-of spiritual experiences and phenomena in the village of Tottenham, near London, the spirits failed, and we were physically prostrate from excessive electric and magnetic labor. O, if you knew what we suffered you would pity us!

Ever since then (1867), by all sorts of direction and labor, we have tried to compass a sum sufficient to take us to a place where we shall be put in possession of untold wealth; but not through any fault of the spirits, rather through the hardness of our friends' unbelief and the times we have failed. We have been waiting every day for these last six months for some able friends, who believe in us, to grant us the means, about £1,000, to take us there. These friends are well assured of my gold finding and other mediumistic qualities, but the thought of "parting" with their "bird in the hand" rends them asunder. We still live in hope, however; and dear Faithful (the Doctor) has ever remained true to his "call," and we, living as we do now, under a perfect storm of bitterest and blackest opposition and persecution; and, dear Victoria, there being no shade of difference between your own teachings and ours, between your heart and ours, I trust—for I know you and converse with your "D"—and seeing that the truth, always stronger than fiction as affecting mediums suffering from having followed the lead of God rather than men, would not only interest you and your sister, but the readers of your WEEKLY, I have the honor to trouble you

with this narration, and to subscribe myself, dearest Victoria, Yours in love and hope, TRUTHFUL.

P. S.—Inclosed I send you our Phot's, with the names, merely as a phrenological, physical and spiritual study.

The spirit of love will tell you true,
Who is which and which is who!

TO THE PRESS.

The course the Government has pursued to suppress the WEEKLY, and thereby to establish a precedent which, followed, may extend to any recalcitrant journal, having been most disastrous to us financially, we ask both friends and foes to extend us the journalistic courtesy to insert the following in the several papers under their control:

WOODHULL & CLAFLIN'S WEEKLY, an Independent Journal open to the absolutely free discussion of all subjects in which human welfare is involved, and which is especially the organ of social reform, is published by Victoria C. Woodhull and Tennie C. Claflin (Woodhull & Claflin), at No. 48 Broad street, New York, upon the following terms:

One copy one year,	- - - - -	\$3 00
Five copies one year,	- - - - -	12 00
Ten copies one year,	- - - - -	22 00
Twenty copies one year,	- - - - -	40 00
Six month, half these rates.		

The WEEKLY occupies a somewhat remarkable, certainly a most exceptional, position in regard to its contemporaries, the reformatory, religious and secular press. Outside of some half-a-dozen journals, there is little contained in the public press which is of use to the editors either as news or otherwise. But we know that the entire press, while for the present mainly silent upon the great question that is now agitating public thought, is deeply interested in the main feature of the WEEKLY. Formerly when we were in better pecuniary circumstances than we now are, we sent the WEEKLY regularly to about one-third of the press of the country, and we are more than repaid by the modifications of public opinion upon reformatory questions which have indirectly resulted therefrom.

There are about six thousand newspapers and journals of all sorts in the United States. We want to send the WEEKLY to each of them; but this would be at an expense to us, for printing and paper only, of over ten thousand dollars, which we cannot afford. But we will furnish it to all papers that want it at \$2 per annum—our lowest rates for large clubs. This course suggests itself to us because we have already received numerous applications from editors for the best terms upon which we will furnish the WEEKLY to them. This is a small matter for individual papers, while the press, as a whole, would be a very mighty one for us to exchange with—one which its representatives cannot expect us to bear. If the WEEKLY were a political or religious or a literary journal merely, we should not presume to thus address the press, to which, in many instances, we are under great obligations; but it is exceptional, being the only advocate of social freedom in the world. And this, coupled with the fact, that momentous issues will be discussed in its columns during the entire year, is an excuse for this presentation.

INSTRUCTIONS TO SUBSCRIBERS.

In writing to us persons should sign their names carefully, so that their need be no mistaking them; many come to us so carelessly written that one cannot decipher them.

Again, many persons neglect to include their State in the date; and if, as often is the case, the postmaster's stamp on the outside of the envelope is a mere daub, we are utterly in the dark about the location of the writer; unless, perchance, the town be an uncommon one, when we can guess in what State it may be.

The letter should also state whether the inclosed remittance is for a renewal or for a new subscription. Failing in this we are compelled to spend a large amount of time to determine it. In case any one receives two papers from this neglect, they should inform us at once, so that one may be discontinued.

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We return special thanks to our friends who have so readily gone earnestly to work to extend our subscription list. We are daily in receipt of numbers of letters containing remittances for clubs. This is the way to show love and zeal in, any cause advocated by a special journal.

To all our friends, everywhere, we say, go and do likewise. The friends in every town and city should see to it that a club of five for every thousand people be immediately formed. We have said that we have wrought alone as long as we can. We now, want the joint efforts of all who believe in freedom in its full sense.

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All Trains

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4 EXPRESS

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as follows:

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6:52 A. M.

Toledo, 5:20 P.

9:00 A. M.

Old Road, 1

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Elkhart, 2:50

3:40 A. M.

11:20 P. M.

This Train

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5:15 P. M.

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6:52 A. M.; 43d street, 7:02 A. M. ARRIVES—
Toledo, 5:30 P. M.9:00 A. M. SPECIAL NEW YORK EX-
PRESS. Sundays excepted. Via
Old Road. LEAVES—Twenty-second street, 9:12
A. M.; Forty-third street, 9:22 A. M. ARRIVES—
Elkhart, 2:50 P. M.; Cleveland, 10:05 P. M.; Buf-
falo, 4:10 A. M.; New York, 6:30 P. M.; Boston,
11:30 P. M.This Train has PALACE SLEEPING COACH
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Cleveland, 7:25 A. M. (30 minutes for breakfast);
arrives at Buffalo, 2:00 P. M.; Rochester, 5:20 P. M.
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third street, 9:22 P. M. ARRIVES—Toledo, 6:30
A. M. (30 minutes for breakfast); arrives at Cleve-
land, 1:55 A. M.; Buffalo, 5:30 P. M.; New York,
11:00 A. M.; Boston, 3:30 P. M.

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All women know that it is *beauty*, rather than
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so much of woman's time and attention should be
directed to the means of developing and preserving
that beauty? Women know too, that when men
speak of the intellect of women, they speak criti-
cally, tamely, coolly; but when they come to speak of
the charms of a beautiful woman, both their language
and their eyes kindle with an enthusiasm which
shows them to be profoundly, if not, indeed, ridicu-
lously in earnest. It is part of the natural sagacity
of women to perceive all this, and therefore employ
every allowable art to become the goddess of that
adoration. Preach to the contrary as we may
against the arts employed by women for enhancing
their beauty, there still stands the eternal fact, that
the world does not prefer the society of an ugly
woman of genius to that of a beauty of less intel-
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woman than to be beautiful, and it would seem that
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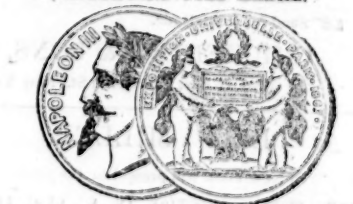
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(L. S.)

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