

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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NEW YORK, MAY 3, 1873.

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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.

SOCIALISTIC.

LETTER TO EDWARD H. G. CLARK.

My Dear Sir—Be assured I most thoroughly appreciate your efforts to enlighten the public with reference to the "Beecher-Tilton Scandal." To give your utterances weight with the public, you may consider it necessary to counterfeet an aversion to Free Love which you do not feel. However this may be, I shall assume that in your articles that have been copied into WOODHULL & CLAFLIN'S WEEKLY, you have expressed your real sentiments.

A man is not disgraced who does not understand a subject to which he has given but little attention. That you have been mainly occupied with other matters is plainly evident from the fact that your ideas of Free Love are, as yet, strangely "mixed;" and from the fact, also, that till recently you were (as you state) exceedingly prejudiced against Victoria Woodhull, Freedom's most honored champion.

While genuine Free Lovers are not, on their own account, particularly solicitous that they or their doctrines should be appreciated by the world, yet they owe a duty to humanity; and as the world's salvation depends upon a correct understanding and acceptance of the doctrines of Freedom, its advocates are bound to lose no opportunity to explain its nature and present its claims.

You say: "Tis easy enough, of course, for any thoughtful person to perceive that by 'social freedom' its exponents do not mean * * *, but an individual right to regulate their love, like their worship, without the interference of law." Very well stated. Pity you could not have "let well enough alone." But instead of doing so, you go on to make Free Love ridiculous and shameful. It does seem to me that it is late in the day for a refined and intelligent gentleman, who of course abounds in self-respect, and must have some appreciation of human nature, to confound affectional freedom with sexual promiscuity! Seriously, is it not time that such talk were left to bigots and blackguards?

Free Love is the EMANCIPATION OF WOMAN—converting her from a slave to an individual, having the power to regulate her love and maternal nature according to her own highest attractions and her own best judgment. Now the man who says that this freedom is equivalent to, or will result in, promiscuity, blackguards his own mother! He says to his own sister, or mine, that all she lacks is opportunity to become a prostitute!

Though woman were pure as an angel, there is no opportunity afforded her, under the reign of the present infernal system of morality, to be other than a forced prostitute in the marriage bed, or a public prostitute in the street. It is only when she rises above her surroundings, or is fortunately allied to a Free Lover (in character and deed, if not in name)—a man who reverences her womanhood, and who knows no law or rule of conduct in his relations with her but her happiness and her desire—that any other fate is or can be hers but that of the most complete degradation. But it is not her choice. No woman is by nature a prostitute. Hell holds no liar so infamous as he who asserts that woman in freedom will give her body to the man who has not the power to win her love!

I would not do you injustice. I know you especially disclaim the idea that Free Love is synonymous with prostitution. But you go on to draw a picture sufficiently disgusting to flatter the fancy of the vilest bigot. Nothing could be more abhorrent (except the rapacity of the marriage bed) to any well organized mind than the state of things you picture—mothers not knowing the father's of their children, and children looking to the public for care and support. Be assured you could not so completely outrage any refined woman's nature, or so grossly insult her understanding (except by consigning her to the custody of a marriage owner), as by insinuating that such a state of things could come as the result of woman's freedom.

I know there can be found in plenty natures crude and coarse enough to advocate almost any theory, but the cause of woman's emancipation shall not be saddled with any of them. All these suggestions are impertinent at best. Until woman is free nothing can be decided, and when she is free she will decide for herself. I have concluded for one that by far the more manly course for me, as a man, to pursue, will be to devote my whole energies to the abolition of slavery, and not waste my time in speculating as to how a woman will dress, or wear her hair, or how many lovers she will have. Whatever she shall be disposed to do, or however she may be disposed to live, yet shall she be free.

Do not understand me as seriously objecting to any mere expression of opinion as to what will result from woman's freedom. And I for one shall not criticize any of these opinions, always providing they do not imply anything abhorrent to justice or delicacy. But I do object to confounding Free Love with any theory. It is, indeed, evident that no one of them will be universally adopted, at least for a long time to come. Some believe in absolute continence. And this may be the true theory. But no matter how true, it is not likely to be adopted, unanimously, for some time to come. There are, however, tens of thousands of women whose sexual natures have been so outraged in marriage that they will not, during their earthly lives, outgrow their deep-seated disgust for even the idea of sexuality. Then there are those who believe that sexual relationships are only legitimate for the purpose of parentage; and these will be divided into exclusive and non-exclusive. There is still another class who believe, as fully as any, in freedom, and yet hold that with the most highly developed love will be wholly given to one object. And yet another class who believe that a select and discriminating variety will obtain. And each of these classes will go on to carry out its own theory, to say nothing of here and there an individual whose theory and practice will not absolutely harmonize.

With one more attempt to set you right I will close. You charge Mrs. Woodhull with advocating adultery as a "new reform" and a "higher religion." You may say that Mrs. Woodhull can speak for herself. I am aware that she has shown some ability in that direction. She is doubtless abundantly able to defend herself against any and every slander and misrepresentation, but her friends may wish to save her part of the trouble.

Of course, in the freedom Mrs. Woodhull advocates there can be no marriage and of course no adultery. Free Love is something other and more than a patch applied to the rotten old garment of marriage. But when you take her to be a woman who will even excuse deception and hypocrisy, I think you mistake. She has certainly criticised Beecher sharply, and for what? For not coming out and doing "on the square," open and above board, instead of skulking and hypocritically, what he wanted to do. I do not understand that she is in favor of his humbugging Mrs. Beecher or Mr. Tilton.

In the meantime, please understand that Henry Ward Beecher is not yet a Free Lover. Violating the rules of his church does not constitute him a member of ours. There is but one way to join us, and that is "on profession of faith." And there is but one way to maintain "good standing" with us, and that is by always recognizing, theoretically and practically, woman's absolute right to freedom and individuality. I presume that Mr. Beecher has never been guilty, practically, of the outrages upon woman that characterize the average married man, but he has thrown his vast influence in favor of the system that consigns her to degradation and slavery, and of this he must repent and "bring forth fruits meet for repentance" before we shall accept and own him.

Very respectfully,

FRANCIS BARRY.

RAVENNA, Ohio, March 23, 1873.

A THRILLING VOICE FROM CALIFORNIA.

SAN FRANCISCO, March, 1873.

Dear Vic. and Ten.—I envy you the glory of the martyrdom to which the angels are consecrating you. Your persecution by the enemies of truth quickens the public mind to the reception of the great principles you are advocating. To my sibilant view, dear girls, these incidents of your incarceration and trial, painful as they may be temporarily, have an historic value inappreciable to special apprehension. The thinking people of this country are deeply interested in the questions involved in the contest which you are so nobly battling against obscurantism and devilry; and they will see more clearly, by the facts brought to light therein, how irresistible are the impulses of human nature and how absurd are the attempts of society to restrain them, only making hypocrites of those who fear its flat, but cannot resist their character. This crisis in the story of the struggle for freedom, in all things, in the broadest expansion of the meaning of the word, will exalt, among the saviours of the race, women, who, like you, are bold and brave enough to maintain that these natural impulses are holy, and that it is the false restraint, and not the true use of them, that should be branded with the seal of condemnation.

A worldly woman, commiserating your situation, said to me: "It is too bad that they are again in disgrace." I could not but be disgusted with her pity; for in this mere material perception of your situation there is no apprehension of its deeper significance. If there be any disgraceful part in this whole romance of real life in which you are playing the heroines, it is that assumed by the ignorant, who misunderstand you, and the brutal, who persecute you.

The reformers, combating deep-seated prejudices and enunciating great truths, must expect the fiercest opposition, the most insignificant form of which is in the wordy abuse that is heaped upon us. Could our revilers but know with what indifference we regard this verbiage they would have no motive to continue their stigmas. We are, in truth, like Shadrach and Abednego in the fiery furnace—proof against these flames of a senseless censoriousness. With a knowledge of the progress of reform during the centuries, and with minds clairvoyant and spiritually quickened, we know that this dire oppugnancy is but the convulsive grapple of right and wrong: right, as eternal as space; wrong, strongly implanted in man's selfish nature. How gigantic the contest; and this fierce shock, the ever-renewed encounter, in which wrong perishes and right vanquishes! Understanding this infinite necessity, the lover of truth can serenely read or listen to the slanderous excommunications of calumniators or submit to any other form of persecution that human malice can inflict.

To tell you to be of good courage is but to mistake in you a power which you already possess to the ultimate. Your strong and daring spirits are just fitted to go through this campaign valiantly, armed with the consciousness of the sig-

nificance of your destiny and of the sublime work to which you are appointed. The indomitable valor with which you push on, fearlessly in the van of reform, reminds me of the redoubtable Joan of Arc.

This city is yet as provincial as a village, without its rural or rustic simplicity. In its spiritual sphere, the bowie knife and revolver are yet persistent remainders, though superseded in the outer life by the more deliberate and calculating cruelty of mammon. The temper of this people is exhibited in the menaces with which Laura Fair was threatened when she purposed lecturing. In the midst of my labors, also, some of these over-virtuous citizens proposed to adorn me with the unbecoming costume of a coat of tar and feathers. San Francisco, once the home of all license, reverts now, in outward legislation, to a perverse and sour Puritanism. A man or woman can be here prosecuted for adultery, under a law made, as it would seem, to promote malicious prosecutions. To make enactments that cannot be enforced is a barbarism that, it was to be hoped, was banished from the statute books of this country.

A husband or wife are absurdly said to be untrue to each other when, by obedience to the magnetic and psychological laws of the relations of the sexes, they are most faithful to their respective interests. The search for variety in sexual uses is as instinctively natural, healthful and necessary as the search for variety in food. The desire is child of the need, and the only restraint upon it should be respect for the rights of others. It is an impulse of the *vis medicatrix nature* to recover an exhausted magnetism, and should be rationally obeyed and not fiercely repressed. In the interchange of fresh and coincident magnetisms is recuperation, not dissipation. Married couples, unless intellectually accordant in regard to these profound laws of sex, become, after long intercourse, repellant batteries, and need a magnetic renewal to restore their mutual attraction. They should and will adopt, when this anthropological law is recognized, the remedy suggested by nature and science, and seeking for new spirits—sexual influences—they will bring back to each other that of which both have need.

In this gossiping and scandalous town, the only respect for what is called virtue is for its outward show. The men and women here, as I have learned from some of its oldest inhabitants, are like the denizens of similar climates in Spain and Italy. They are much given to *sub rosa* sexual intriguing, and like monks and nuns, who cover libidinous souls with the pretense of chastity, they have no mercy upon open sinners. A lady, moving in the respectable society of this city, said to me: "With all your reform ideas you must confess that you are not above the acquisition of material means, when the occasion offers. By an unnecessary boldness you have recklessly thrown away this opportunity. It is a pity that you have made yourself notorious by proclaiming that freedom in sexuality should be a law of action. There is no such woman on this coast as yourself—so accomplished, fascinating, brilliant and beautiful. Had you come to this city and moved about quietly and cautiously, discarding your free-love theories publicly, the practice of them in secret would have been remunerative. The sin, in this town, is not in the doing, but in the being discovered."

What a comment upon this semblance of virtue, of which society makes an idol! And yet these people who play this double game are but like the ostrich, which thinks to conceal its whole body by thrusting its head into the sand. No doubt, fashionable women in New York are the veriest slaves to this same stupid sham of constitutional virtue, though they have the relief of some artistic and intellectual development; while the women here are as wanting in delicacy of taste as they are in any earnestness of thought and purpose. Masculine rule is here exclusive; and the most of the men are crude and boorish in manners, and fogies in thought. Not even from the conservative view are they tolerable—being without any such breadth of apprehension as should appertain to a man of the world. In the presence of a woman who surpasses them intellectually, these men illustrate the saying of Helvetius: that "All superiority attracts awe and aversion."

I dined one evening with one of the most noted gentlemen of this coast. Of course I spoke as freely to him as I do to every one; and noted with amused attention the alternations of interest and perplexity that passed over his countenance. At times the latter emotion seemed to deepen into positive fear, as if he dreaded that I intended to submit him to inquisitorial tortures should he unwarily let fall any opposition to the social principles I was elucidating.

San Francisco, so hypocritical, bigoted and anti-esthetical, could never permit or produce an Aspasia or Ninon de l'Enclos; although a Skittles or Clara Pearl would be surreptitiously tolerated.

Should you think of any possible service I can be to you, let me know, and I shall most promptly devote myself to it.

Affectionately your sister in reform,

FRANCES ROSE MACKINLEY.

"A man hired a room to sleep in, last evening, from Benjamin Cox. In a short time Mr. Cox visited the apartment and found it occupied not only by the man but by Ellen Cahill, who was arrested, and to-day sent to the penitentiary for six months. The man, by virtue of his sex, escaped punishment."

[Of course he did. It was not many years ago, nay, not three years ago, that if a woman were brought before a court on any charge, and any sexual irregularity could be made against her, it was enough to convict her. Aye, in this city, a judge, who was to try a woman who was charged with attempt to kill, because she assaulted a man who had drugged and debauched her twelve-year old daughter, said to the jury, "I want you to understand that this woman is a prostitute." It is scarcely necessary that we should say she was convicted and sent to Sing Sing for four years.]

LOOK OUT FOR THE PAGAN BIBLE—PRICE 25c.

CATHARINE E. BEECHER DISSECTED.

1. Miss Beecher puts this forth, to help her brother.
2. But she sets out with a double falsehood, to cover up her real intent: "An emergency involving the delicacy and honor of my sex"—no, it is an emergency involving the safety and escape of Henry Ward Beecher—"makes it my duty"—no, she only skulks behind that word for concealment of purpose.
3. It is an unbearable insult to come before the public in behalf of Mr. Beecher, and not, after so long a time, plead to the charges.
4. She really calls for the very thing from the first demanded, *trial* on the charges.
5. Yet she resorts to fraud, with intent to deceive, in calling on an officer to "prosecute any who circulate aspersions of character which they cannot prove to be true," instead of calling on "the person assailed" to do it; for the officer cannot know whether the charges are true, except through the person assailed, and then he is the one to prosecute, but if he dare not or will not, how should the officer? All this is to relieve Mr. Beecher of the need to deny, and to screen him in his present silence!
6. Yet, Miss Beecher does what will call out trial, for she accuses Mrs. Woodhull of blackmailing in making the charges, and for this libel she will herself be prosecuted.
7. Only, to save herself from this prosecution, she dare not after all place the accusation; but like the coward she is, sneaks off under the double-shuffle, that Mrs. Woodhull or others does or do so and so!
8. "Cruelty and a disgrace to any persons of delicacy and refinement, especially to ladies, to have their names and character publicly subjected to inquiry as to such practices"—that's a hypocritical whine if the charges are true! And how about "cruelty and disgrace to ladies," to be thrown and kept in Ludlow-street Jail, by Henry Ward Beecher?
9. But this coolness and impudence of holding up hands in holy horror at aspersions of character, and turning right round and accusing another of blackmailing!
10. And the brazenness of asking the ladies of the city to secure the enforcement of the law, that is, asking them to protect a man who dare not protect his own innocence!
11. And the audacity of asking clergymen to teach it a violation of the civil law, to "circulate aspersions of character" which are not even denied!
12. And the amazing hypocrisy and Jesuitism of twice employing the phrase, "aspersions of character which they cannot prove to be true," instead of *charges* which are true!
13. And the infinite hardihood of the fabrication, "the officers of law whose duty it is to abate this evil are at hand," when there are no such officers till Henry Ward Beecher dare speak and deny!
14. And Miss Beecher's proof of Mrs. Woodhull's insanity, that whole sentence commencing with "For"—what intellect!
15. And Miss Beecher assuming and asserting, "all of them models of domestic purity and virtue," her brother along with the rest!
16. And her word, all through her communication, only that of one person, against that of another, and as that of one self-righteous and unmagnanimous, not so good as that of the other!
17. The whole an attempt to get up another, and this time an effective, persecution!
18. And the whole, like the course of Henry Ward Beecher himself, a perfect proof of the imposture of that Christianity, which such shameless and endless falsification is to uphold!
19. "Whom the gods would destroy they first make mad," primarily, Henry Ward Beecher, and secondarily, the sister who writes attorney for him!

JOSEPH TREAT, M. D.

INDICATIVE STRAWS.

The life-long bond has just been promulgated as law by the Emperor of Japan. We may now confidently look for an unlimited amount of wife murders and husband poisoning, for which that naturally amiable people will be quite unprepared.

It is well known that during the war, as soon as the Union forces were safely in possession of any slave-holding region, there was a great demand for the marriage ceremony by the late slave population. They, particularly the women, were very anxious to enjoy the respectability so long denied them by the slave code. But it was not long before the same women were begging to have the chain broken. They complained that they found themselves far worse off than before, the husbands who, before the law interfered, had been kind and tractable, now were indifferent to their wishes and comfort. It was a strange disappointment.

"Now, why cannot all married people live as happily as you do?" I questioned a lady friend whose husband continued to display the delicate consideration and tenderness of a lover to the wife who held her third baby on her knees. (It was as unmistakably present beneath the rough blouse when he was plowing, as it was under the broadcloth suit in which he, as one of a committee, waited on the Governor; and we failed to account for this exception to the rule.)

"Yes; he does love me and the babies. Sometimes I am almost surprised at the fullness of his affection myself," she replied with a happy lovelight in her eyes. "The truth is, dear ———, we are not married. I would not tell any one but yourself" (stooping and speaking low), "but I would not risk what would follow possession. It was a bold step on my part, but not so bold as marriage would have been. Not one in a thousand finds the lover in the husband."

[EXTRACT FROM LETTER.]

The other day two gentlemen standing on the steps of a medical college in a neighboring city observed a gentleman and lady passing near them in conversation.

"Do you know who they are?" the first gentleman was moved to inquire.

"I know him. He is Z****, the well-known writer."

"And who is the lady?"

"The lady? I never saw her before, but pronounce her his wife. No man dares to speak as rudely as he was speaking then to any other woman than his wife."

Immanuel Swedenborg declared that while every man and woman should earnestly cherish a desire for a perfect conjugal love, while waiting for the true mate to appear, they were not censurable if they entered into pure relations with one who was imperfectly allied to them. This is neither variety or promiscuity.

CORROBORATION.

GRAND RAPIDS, Mich., April 15, 1873.

MRS. VICTORIA C. WOODHULL:

Dear Sister—I take your paper and have just finished reading your editorial in the April 19 number, on "Sexual Vice in Children, No. 1." I am so glad you have written it. I feel relieved of a burden that has weighed me down for several years.

I have practiced in this city of over twenty thousand inhabitants for the past fourteen years, doing principally an office business, in the treatment of chronic diseases. As a matter of course, I have been let into the inside secrets relating to this vice, and upon all private matters which the world at large cannot know; and I must say (although my feelings have become somewhat callous) that I am disgusted with humanity. All are in the same boat, floating down stream physically. All classes of society are about on a par, as far as the inroads of sexual vice is concerned. "Ruin" is stamped on all alike. I have seen it; I know it; but what could I do? The world would not believe my statements of facts in my own practice that pour in upon me every day. There was no paper that would have published my statements had I made them. Still I have felt the duty resting upon me. No one knows or will know so well and so much as a doctor doing an office business. But just in time comes your article. Many unsuspecting parents will think you have over-stated the extent of the vice. But you have not. Every word is true to the letter; and in many cases it is much worse than anything you have said.

Some five years ago my spirit friends gave me a cure for involuntary emissions. Since then I have treated successfully seven hundred cases. Some had become insane; some had fallen sickness—fits; some consumption; and others general prostration, etc. Oh! my God! what a calendar to look at. All caused by a false delicacy in not informing the youth of our land of the evil which is sure to follow the practice of self-abuse. And what is still worse, parents are as ignorant as their children, and will not believe the truth when they are told it.

I am so thankful you have broken the ice, and hope you will succeed in arresting the attention of parents to this monster vice. Also, that the inquiry may call out pamphlets and books that may have a general circulation, for our race is fast vanishing away and other races filling their places. But the "dry rot" will soon fasten upon them also, and they will sicken and pine away as ours is doing. No constitution is strong enough to long withstand the effects of sexual vice. Respectfully yours,

DR. E. WOODRUFF.

VILLAGE ORDINANCE.

An Ordinance to provide for the punishment of Common Prostitutes.

Be it ordained by the Council of the Incorporated Village of Geneva, Ashtabula County, Ohio:

SECTION 1. That it shall be unlawful for any female person within the limits of the Incorporated Village of Geneva, Ashtabula County, Ohio, to have illicit carnal intercourse, as a common prostitute, with any male person; and any female person who shall violate the provisions of this ordinance shall, upon conviction thereof, be fined in any sum not exceeding fifty dollars, or shall be imprisoned in the borough prison: for the first offense not exceeding thirty days; for the second offense not exceeding ninety days; for the third offense not exceeding six months; and for the fourth or any further repetition of the offense not to exceed one year, or shall be both fined and imprisoned as above specified at the discretion of the Court, and shall pay the costs of prosecution.

SEC. 2. This Ordinance shall take effect and be in force on and after the 11th day after its publication in the Geneva Times, a weekly newspaper published and of general circulation in said village of Geneva, Ohio.

B. BRETT, Secretary, pro tem.
Passed October 18, 1872.

There is one little circumstance that the Dogberries of Geneva seemed to have overlooked, viz.: That common prostitutes are not the original cause of what is termed the social evil. If the authorities of Geneva really mean reform they should first level their legal artillery at those who manufacture prostitutes. Let them issue an edict commanding the people of Geneva to serve their male babies in the same way they usually do their male colts, and they may rest assured that in a few years Geneva will be troubled with very few public prostitutes. As to the effects such action might have on the future population of Geneva if the children have no greater sense of justice than their fathers have shown in indorsing the above partial and cruel edict, that might be considered advantageous to the future welfare of the United States.

HAMMONTON, Atlantic Co., April 12, 1873.

My Dear Sister—I regard the articles in the WEEKLY of March 22 and 29, 1873, subjects—"The Physical Health of Women" and "The Causes of Physical Degeneracy," ought to be printed in letters of gold and set in pictures of silver,"

and must be printed upon the tablets of every human soul and their divine principles appreciated, and their fruits brought to something like maturity before righteousness, peace and truth shall reign on earth.

YOUR HUMAN BROTHER.

LEBANON, Me., April 17, 1873.

Our Government (Credit Mobilier) arrested two poor friendless females under false pretenses, and put them in the toms, declaring they could well afford to protect Henry Ward Beecher in living the obscenity of the bible, and persecuted George Francis Train for publishing it, and are now trying to make him crazy to get out of the trap he set for them. Who ever heard of the prosecutors taking up for the defense? Queer times! A hell of a government! Hanging Foster for being crazy, and trying to make Train crazy to get rid of trying him.

DANIEL WOOD.

SOCIAL EXPERIENCES.

EDITORS "WOODHULL & CLAFLIN'S WEEKLY":

In your issue of April 12, page 9, you ask for facts relative to the evils of the marriage system.

Now, as regards facts, I am a very "Gradgrind." I think they prove to be very "stubborn things," standing as they do in every town and hamlet, pointing to the irregularities and injustice of the man-made marriage law.

I have, in the course of many years of itinerant life, met many of these facts; the following is one of them:

About thirteen years ago, while lecturing in one of our Western States, I was, for a few weeks, the guest of a wealthy farmer. He was a man of considerable intellect and nearly sixty years old. His wife was about the same age. They had married early in life and moved West from New England.

The old lady, with much sorrow in her voice and many tears in her eyes, told me how she had loved her husband, and only a woman can love; for Byron well says that—

"Love is of man's life a thing apart,
This woman's whole existence."

She had toiled early and late to help him gain a home, and borne him thirteen children, four of whom were imbecile and one did not smile until it was four years old.

She said that she never herself from his sexual abuse she had often in the night fled from his bed to that of her grown-up daughter, only to be dragged thence by her husband and forced to submit to his abuse.

He broke her arm once with a cart-whip, and often inflicted blows upon her person. Even when declining years should have made her venerable, she has spent many nights in out-houses and beneath haystacks, hiding from the tyranny of him who had promised to love, cherish and protect her.

Although, through her industry and economy quite as much as by his own, he had grown rich, he never gave her money to spend, and only allowed her the poorest and meanest common wearing apparel.

Had this woman not been that man's legal wife would she have dared to subject her to such abuse?

A rape is none the less such because it is perpetrated under sanction of the marriage law.

Outside the marriage relation, women are not subjected to blows with impunity, nor denied some poor recompense for their labor; nor are they compelled to submit to a sexual slavery.

Whatever evils might follow the abolition of marriage, would be difficult to adopt a system fraught with greater evils than the present law is endured under.

CHARLES HOLT.

NEW YORK, April 3, 1873.

Madams Woodhull and Claflin—I have just risen from the perusal of two books, viz.: "The Elements of Social Science" (an English work) and "The Truth About Love," both of which are written in an excellent spirit, and abound in suggestion of the deepest interest. But the thought occurs to me how narrow is the basis of fact upon which all such work rests. No writer, probably, can either from his own experience or observation add much to the stock of existing knowledge upon topics in which the facts are so studiously concealed as are those relating to social and sexual life.

Much of what he writes must necessarily consist of the best guesses he can make, and, as a consequence, abound in imperfections.

I have long thought it would be an excellent thing if, by some means, the real experience of a great number of men and women could be drawn out, arranged and published, so that we might have more light upon matters in which the wisest are assuredly much in the dark at present. It is the conviction of the writer of this that if the proper persons were to take the matter in hand and offer to pay liberally for all the facts which he used, that one or more volumes of personal experiences might be collected, the value and interest of which it would be difficult to exaggerate.

Yours, pro bono publico,

J. Q. S.

GRAFTON, Mass., March 20, 1873.

Mesdames Woodhull and Claflin—You receive so many expressions of sympathy, that I feel only like saying that the better I comprehend your position and the situation, the more I wish you godspeed. While I live and am able to read, I shall need your WEEKLY. If a great social revolution is inaugurated, conceding the necessity and having faith in the benefit to society from its triumph, it has occurred to me since reading Mrs. L. C. Smith's very touchingly related experience, that a continuation by others of theirs, and their publication in an especially assigned department of the WEEKLY, would be an auxiliary to the cause, and add something to the already thrilling interest with which your paper is freighted. It seems to me that these experiences would do more to loosen the scales on many a mental eye than double the amount of cold logic. Such experiences come

home to our business and bosoms, and will find more or less response in every honest soul.

There would be cases in which it would not be prudent or proper to give names, dates or localities; but all such could send you their address as a guarantee of their integrity. What do you think of the idea?

From such relations it seems to me that youth and inexperience could learn much of human nature, of its possibilities and its liabilities, that would enable some, at least, to shun the shoals and quicksands on which others have sacrificed a life's happiness.

Yours in the pursuit of truth and justice,

THORNDIKE LEONARD.

SPIRITUALISTIC.

EXIT EMMA HARDINGE-BRITTEN.

SUNDAY, April 13, 1873.

Emma Hardinge gave the closing address of the Boston Music Hall Spiritualists' course. The lecture had been advertised as "The Unsolved Problem of Spiritualism," whatever, from a Spiritualist's standpoint, that may mean! As a sort of prelude Emma had, in her previous lecture on the same platform, seemingly stepped out of her path in discourse to advert to such as attached themselves to Spiritualism for ambitious or unworthy motives, who in some fantastic cases, had made it the cloak for idiosyncratic angularities, or the Shibboleth to cover their own base, bad passions! We beg to be excused just here, for interpolating the remark that Emma, like most grandiloquent speakers, having an evident paucity of ideas, is peculiarly addicted to this gassy tautology. We suppose it forms part of the "electrifying eloquence" which received such extravagant praise (flattery) at the recent celebration of the 25th anniversary of Modern Spiritualism in Boston.

Thus advertised and anticipated, Emma stepped forth for a farewell speech upon the sacred rostrum.

Boston had gathered there; "her beauty and her chivalry," her spiritual high *bon ton*, her double refined pharisaic purism and prudery, all in the name of "Spiritualism undeified." Emma commenced and continued in a strain only more than usually characteristic of her bitterness, envy and malice, denouncing "Free Love" at the outset, as "repulsive to every instinct of humanity." Then Emma is silly enough to judge "humanity" by herself!

"Spiritualism had become so committed to this pernicious doctrine, that of its public speakers she almost stood alone in disapproval of its teachings. If Spiritualism would retain the respect of the community, it must entirely renounce this doctrine; and if she would remain with it, she insisted on this line of demarcation."

So, so, Emma! then at last thou hast come out with the truth. If Spiritualism would retain the respect of Emma Hardinge-Britten and the "community," it must renounce free love and free speech, and in one word, freedom of opinion.

Ah, Emma, we knew thy disease was mortal—we saw Fate's etcher cutting the stone which should tell to all future ages what thou didst die of, viz.: "respectability." Of a truth, that's what's the matter with Emma.

Emma has said much, written much that will be remembered to her honor, but she has, during the last year, uttered a great deal worthy only of a full-fledged bigot of the masculine persuasion.

It is only in her last few demonstrations that she has egregiously stultified herself, or entirely overshot the mark.

She would arrogate to herself the sole and selfish glory of a sort of Quixotic martyrdom in favor of a cause she describes as lacking assistance to such an extent that Emma Hardinge-Britten is about to give up the sinking ship, and, in the presence of a thousand skeptics and a whole world of social and spiritual fossils, propound, with an air of "its all up!" the stupid conundrum, "Is Spiritualism a failure?" Emma had better join the orthodox church.

We transcribe a few of her sentences. Of the one denouncing the doctrine of re-incarnation, we have nothing to say. We hope, however, our suave and slow-going brothers of the *Banner* will take the reproof and henceforth deport themselves as becometh submissive boys, since mother Emma has shaken her finger:

"Can we say that Spiritualism has been the restorer of faith; that its disciples and votaries have been made better men and better women? In many things it has. But the question as a whole must be answered in the negative. There are many causes in our midst, and all on the human side, why Spiritualism has been measurably a failure. One of these is the imperfection of spirit communication. In the early days there were no attempts at self-deception. There were no dark circles then; and all Spiritualists were skeptics. Now a vast amount of literature has been presented to us in the name of the spirit, and in the name of the spirit we have been asked to accept many new and strange doctrines. Is it not then obvious that we should take some means of ascertaining whether honored names can be held responsible for these teachings which common sense tells us that they would never countenance? Is it true that the mighty dead have indeed retrograded, and from the other world come back to us with poor poetry, bad grammar and false doctrines? We should be slow to accept these as coming from their purported source. Above all we should carefully scrutinize all that is given to us in the name of the sacred dead. There is no authority but truth. All truth is capable of demonstration. All that cannot be subjected to this critical test should be rejected. One of the worst features with which Spiritualism is charged is the dark, the baleful doctrine of re-incarnation as taught by Allen Kardec, of France. It is a direct contradiction of the surety given us at Rochester, that there is progress in the spirit land. This wild, fantastic doctrine, which would break up kindred, ties and families, should be rejected. It belongs, as has been said, to the imperfect nature of spirit communication. Spiritualism does

not come to us to indorse any special form of human ion, but to make better and strengthen all our opinions."

"Spiritualism does not come to us to indorse any special form of human opinion, but to make better and strengthen all our opinions." What utter, what unmitigated nonsense is this! We have a suspicion that our Emma makes a side thrust at Theodore Parker in her allusion to the "honored dead." It is well known that his name is used among those claimed as at the bottom of all this free-love business on the other side. Hence there is but one way out for Emma; that is to deny in toto the reliability of communications. Exit Emma Hardinge.

Her startling renunciations are not surprising, but many blind ones will fail to see that this hypocritical creature, puffed up with the meanest kind of pride, who follows Spiritualism no farther than it is capable of ministering to her enormous egotism and cruel ambition, has struck a Judas-like blow at the cause, whose damage, in our opinion, far outweighs any or all good words she has given it.

The superlative boon, the strong point of Spiritualism, thus far, is that through it millions of souls no longer grope toward the grave and shudder when they think of death, but, as the poet has it,

"Death seems but a covered way
That opens into light,
Wherein no blinded child can stray
Beyond the Father's sight."

In view of this one thing, it must take precedence in actual humanitarian value of all the religions of the world. Does Emma Hardinge suppose that even skeptics are satisfied with her summing up? To ignore so utterly the tremendous demonstrations of Spiritualism is to lay open to the suspicion of merely exploding powder to scare—a seemingly last desperate effort to save a sinking reputation which has been for months paling in the glory of "a greater light." Verily, "Envy is as cruel as the grave;" but it also generally digs the grave into which it ignominiously falls. Indeed, on this occasion it seems to have been reserved for Emma to venture the step too far in her pious rage, as will be seen below:

"I wish now to speak of that popular doctrine which is identifying itself with Spiritualism over the length and breadth of the land, which proposes to reform all the evils of our social system by the abrogation of the marriage tie. It has been too publicly bruited, too universally admitted that the Spiritualists are the only sect and the only class of persons who largely and openly maintain the doctrine, for us to shrink or evade the responsibility of speaking of it. I have searched carefully through the journals of the United States, I have searched earnestly and faithfully through all sects and classes, and have found that vice and sensuality runs riot in every department of life. But I find also that it is the Spiritualists alone who put it forth as a faith and present it to the world as a part of their religion."

It seems astounding that Spiritualists with a particle of spirit could sit still under such outrageous stuff. If the speaker had been pelted from the hall with rotten eggs, she could scarcely have obtained redress. Viler or more brazen-faced falsehoods have never been uttered by Spiritualism's arch enemies.

But we must consider who this comes from, and let charity have its perfect work. We must remember that "hell hath no fiend compared to a woman scorned." Emma's milk of kindness has all been turned to acid and gall, so that truth or logic is no longer in her. In very deed she shows signs of hallucination, for she avers that "in looking over a printed list of spiritual speakers, she finds that all of them accept the teachings of the free-love doctrine, herself alone standing on the other side!"

Where is brother Kates? Had not Emma better apply to brother K. With reference to this ludicrous misconception of Emma's, an interesting side scene was enacted at the close of her address. We present the subjoined extract from Emma's speech, not intending any insult to the readers of the WEEKLY; for, of course, no one would dream of attempting to straighten out the snarl, much less attempt to make an argument against, or show how she says something, and then again she don't.

By this readers will see how utterly she drifts on the sea of logic, without rudder, compass or chart. She don't believe in compulsory marriage. O, no; not for her. Emma Hardinge was constrained to concede this little. She knew a thousand tongues would put inconvenient home questions unless she did. She had an inkling of those crashing stones that might make bad work with her windows:

"I have nothing to say against those who say that the social evils can be eradicated by the abrogation of the marriage tie; but what I have asked of them, what I have pleaded for and that for which I protested against them to high heaven, is that they shall not affirm that Spiritualism and their doctrine are one and the same thing. [Applause.] I must, although it grieves me to do so, give you my reasons why I insist on this line of demarcation. I know the wrongs that exist in the marriage relation, and I would be the last to say that those who live in hatred, the one with the other, should be compelled by the force of authority, public opinion or law, to continue to live in this condition; but my views of reform are totally at variance with those of the social reformers, so called. I would begin at the other end of the marriage tie. I would make marriages better. I would have our young men and young women educated to understand the deep responsibility of the position they assume. I would have them understand what a high office it is to give birth to a new generation, a new creation. They should remember that their child, which is launched on the great ocean of life, is a spirit that must live forever, and that its weal or woe through countless ages is imprinted on its brow by its parents' actions. I would thus make marriage more holy, more sanctified, a deeper and more solemn responsibility. For the sake of society, the State and the country, I would ask that our own belief should be made the foundation of a holier education for this tie, and if wrong and unhappy marriages are made then let the law intervene, and let there be the same

decency in the dissolution of the contract as would be observed between two merchants. I cannot consent to have my holy religion identified with this wild and insane attempt at reform which I consider to be the darkest blot that has ever rested upon the hemisphere of social life. I cannot; I will not."

Emma protests that she has never read but one copy of the WEEKLY. Though we are inclined to think this a white lie, it certainly helps us to see why she is so deplorably ignorant of what Free Love really is. Again, she says the list of speakers referred to was printed in the *Banner of Light*. Our eyes have never seen that glory, and yet we fail not to scan the aforesaid paper diligently and sharply.

In closing, Mrs. Britten bid her friends farewell, perhaps for but a season, perhaps forever. She spoke of the grand faith to which the Music-Hall platform was dedicated by Theodore Parker, who founded the noblest theology in the world. It had been the lot of the Spiritualists to succeed him, and she trusted that they would look to it and rescue their faith from the darkness and error into which it had fallen, and make it as pure and holy as his.

At the close of the lecture, Miss Lizzie Doten, who was in the balcony, rose and said that the list of speakers referred to by Mrs. Britten was published in WOODHULL & CLAFLIN'S WEEKLY as the names of those who dared to speak what they believed. Her own name was there, but not by consent; still she claimed the right to teach whatever she believed to be right, whether preached by Emma Hardinge-Britten or Victoria C. Woodhull.

Mrs. Britten replied that she did not know the list was printed in WOODHULL & CLAFLIN'S WEEKLY, a sheet of which she had never seen but one copy, and that was the one which led to its suppression by the United States Government, and justly, too, she thought. This copy had been brought to her to show her the true character of the chief advocates of this vile doctrine. The list she had seen was printed in the *Banner of Light*, and with no such qualifying statements as Miss Doten had spoken, but their names were given as persons who openly countenanced Free Love.

And so, exit Emma Hardinge-Britten! And yet it is with a peculiar regret—something like that accompanying the pronouncing the word "gone"—that we take our leave of this (once) star of the morning, and submit to see fate's imps pin the ominous placard "Ichabod" to those immaculate blue-silk trailing skirts. And shall we never more witness upon the Spiritual rostrum the affected antics and awful flourishes; shall we no more listen to the soaring bombast and high linguistic nothings of this charmer of two continents? Echo answers "Nevermore!" She has cast a whole apron-full of "cakes to Cerberus" in this her last effort in the great city of Boston. The old fogies are elated beyond their power to conceal. The dailies of the "Hub"—those pietist-struck sheets that set up such a howl and bark against Mrs. Woodhull—eagerly report the lecture at length, and head it, "Is Spiritualism a failure?" Rev. Hepworth, of the Modern Athens, finds more salvation [protection?] in close communion with orthodoxy than in Unitarianism, and drops into the lap of Mother Church to get beyond the reach of questionable practices, yclept "Free Love," which are after him; so, perchance, Emma Hardinge-Britten, finding the battle getting too hot and her covering too short all around, has no other alternative but to fight with bad weapons to cover retreat, and it would not surprise us if she should take refuge at last behind the cemented walls of dogmatism in religion, and conservatism in reform. And so we write,

Exit Emma Hardinge-Britten!

A. BRIGGS DAVIS.

REFLECTIONS

ON READING THE REPORT OF THE CELEBRATION OF THE TWENTY-FIFTH ANNIVERSARY OF MODERN SPIRITUALISM IN BOSTON.

BY W. F. JAMIESON.

Robert Dale Owen is a good thinker, more imitative than original; a man of genial nature, kind impulses, love of the marvelous very great, strongly inclined to the worship of personality, of great research, learned, collected, an honest seeker after truth, liberal minded, never ashamed to confess an error.

Now, possibly I may be mistaken in some of these items. Notwithstanding my favorable impression of this energetic worker in our cause, I experienced the same feeling of dissent from some of his remarks at Music Hall meeting that I do when reading Jonathan Edwards, the Rev. Dr. Tyng or Elder Knapp.

Robert Dale Owen has a work to perform of vast magnitude if, in the eternal fitness of things, modern Spiritualism can be dovetailed into Christianity.

Says Mr. Owen:

"I consider that we may regard Socrates as the morning star in the heavens of Spiritualism."

Very good.

"The sun rose on the world nearly five centuries later."

Not so good, although quite comforting to the orthodox church.

"I know that I shall have dissenters in my audience from what I propose to say, but I regard Christ as the crowning exemplar of the Spiritually inspired."

Such a sentence from such a man will help orthodox people to cling more tenaciously to their idolatrous worship of Jesus Christ.

"I regard Him—I say it with reverence—as the great founder of Spiritualism."

Then, for twenty-five years, Spiritualists have blunderingly asserted that no man founded Spiritualism. Repeatedly have its advocates declared that modern Spiritualism was not established, nor originated by any person. Who is right? R. D. Owen, or the scores of other more humble Spiritualistic teachers?

"My opinion is that Christ outshone, as the sun and stars, all other moral and Spiritual teachers."

While the fact is he did not introduce a single new moral or Spiritual idea. There is not one of his so-called moral maxims that had not been taught before his time, and many

of them couched in nearly the same words. Why R. D. Owen should strive to sink the great Spiritual and moral teachers of ancient times into insignificance, compared with Jesus Christ, is passing strange, unless we account for it upon what I think must be a law of nature, that in old age the impressions of childhood reassert their sway over the minds of some to such an extent that the convictions of the most vigorous portion of life are largely obliterated.

R. D. Owen emphasizes the point by saying:

"While due weight may be properly attached to the words of Confucius and Socrates, Plato and Seneca, and all the rest, I find nothing which comes up in beauty and purity of teaching to the ethics of Christ himself!"

If that is so, let us all turn Christians at once. But it is not so. The despised Pagans had better moral teachings than he. Mr. Owen discovers the key-note of Christ's teachings to be "loving justice." The Pagans had occupied that ground hundreds of years before the Christian founder.

"Other religious systems speak highly of love, but of Christ's system it is the very soul and centre. 'Love is the fulfilling of the law.'"

But does Mr. Owen forget that the same thing was said by Confucius five hundred years before? The old Pagans are not going to be brushed away so easily. Epictetus, Publius Syrus, Xenophon, Yao, Chun, Theognis, Phocylides, Pythagoras, Mencius, Thales, and "all the rest," left nothing new for Jesus Christ to say in the science of ethics. This effort of prominent Spiritualists to prop the falling of the Christian world is unavailing. Give me the "ravings" of George Francis Train in preference to the half-truths of those Spiritualists who have made a halt at the half-way house between Rome and Reason. G. F. T. presses more common sense into one of his epigrams than a Christian Spiritualist can express in an hour's discourse. I trust he will do what it is needless for me to suggest—string those golden maxims of Pagan teachers so thickly in his forthcoming "Pagan Bible" that the people may readily perceive how sadly they have been imposed upon by Christians and their apologists. Again and again have I shown my Christian antagonists in the debating arena that there are many teachings of Jesus Christ that are impractical and immoral!

Says Francis E. Abbott, in last number of *Index*, "Because Socrates asserted himself without asserting any divine or human lordship, he stands in one vital respect superior to all the founders of religions." He was self-contained—found the great fountain of power in his own nature, because he kept his own nature fresh and pure by obedience to the universal order." It is this vastness of moral strength in the presence of evil that gives me my grandest conception of human character. The graces, the sentiments, the mild attractions, are all lovely, and by no means inconsistent with intensity of moral force; but where this is wanting, nothing can fill the void. The ideal of moral greatness, it [Defence of Socrates] exhibits has such colossal mass, such invincible dignity, such indomitable pride of character, that all the smooth and yielding virtues of the Christian saint [Jesus Christ] seem like thistle-down in comparison. Jesus was submissive; Socrates was victorious. Jesus was wounded; Socrates was invulnerable."

This places Socrates where he belongs—among stars of the first magnitude, leaving the Bethlehem Star to flicker by a borrowed light.

[To be continued in our next.]

THE INDUSTRIAL PUBLIC.

The above heading is the name of an industrial organization intended for the accomplishment of social reconstruction.

Arrangements have been made for a page in the WOODHULL & CLAFLIN WEEKLY to be used for a time as the organ of said Industrial Public.

The pressure of other affairs may for a time prevent the using of a full page each week; but the endeavor will be to accomplish that much so soon as can be made expedient.

The WOODHULL & CLAFLIN WEEKLY has been chosen for this purpose because we are acquainted with no other paper backed by sufficient moral courage to permit of the radical utterances that will be necessary in the proposed effort for social reconstruction; and many things may be uttered that the proprietors of the WEEKLY cannot endorse, and must not be held responsible for.

THE ORIGIN OF THE INDUSTRIAL PUBLIC.

In the fall or winter of 1851, for about three weeks, the 18th and 19th verses of the 4th chapter of Luke were in my thoughts as though sounded in my ears, and it ceased not day or night till I had read and understood its application to me.

Angelic Intelligences had overshadowed me with their power, anointing me with the spirit of truth and good-will. They had chosen me as a messenger of gladness to the poor, of sight to the blind, of deliverance to the oppressed, of healing to the broken-hearted, and of free salvation to all from all sin and suffering.

For several years before this occurrence, I had frequently been used as a healing medium; and about the same time I proposed the forming of a healing circle, to a trance medium, who was immediately controlled to speak; and among other things it was said that the accomplishment of my plan would prevent the acquisition of any further knowledge of law, and cause the forgetting of what had been learned concerning it.

That this would lead to a continual disregard of law and recurrence of disease till the race would become so diseased that all would need healing every hour.

That they did not heal simply for the relief of present suffering, but to secure our attention, to the end that they might accomplish better society arrangements than has yet existed on this earth.

That they had healed through me, to establish my faith, preparatory to a special work for which they had chosen me; and that by degrees that power would be mostly withdrawn till the specialty was accomplished.

That they had long recognized that there were laws that governed life, health and happiness; that they were not yet understood by any of the inhabitants of this earth, either angelic or carnal; that they knew only what had been

learned by experience in the flesh; that the desired knowledge could be unfolded only through brains suited to the purpose; that my brain development had resulted from an effort on their part that had extended through four generations, and that success was probable in me; but in order to accomplish what they desired, it was necessary that I accept nothing as by authority; that everything must pass the strictest scrutiny of my judgment; and they assured me that if I would heartily enter with them in this work they would give the necessary inspiration and guidance to insure its success.

The proposed work was entered into as desired, and much more has been accomplished than was anticipated.

Among many other things, it has been discovered that all possibilities are comprised in one generatively progressive potency named existence.

That all generative progress is governed by an eternally omnipresent law, the requirements of which are the orderly flats of possibility, and not the caprices of any God or Lord, divine or human.

That according to the requirements of this law, there are comprised in existence a procedure principle named cause, and a procedure principle named sequence.

That in cause are comprised a centerstential principle named being, and a circumstantial principle named life.

That in sequence are comprised a centerstential principle named consciousness, and a circumstantial principle named thought.

That in being are comprised a selfhood principle named body, and a spontaneity principle named soul.

That in life are comprised a unity principle named form, and an unfoldive principle named experience.

That in consciousness are comprised a selfhood principle named perception, and a spontaneity principle named conception.

That in thought are comprised a unity principle named reflection, and an unfoldive principle named reason.

That body, soul, form and experience each comprise a sexual and a conjugal constituent.

That perception, conception, reflection and reason each comprise an analytical and a symmetrical constituent.

That in each of these sixteen constituents are comprised a materine and a maleine degree of gender.

Feminine and masculine are improperly used instead of materine and maleine. Feminine is derived from female, which is composed of *fee* and *male*, to signify one who is held as a fee, or in fee-simple by a male; and masculine signifies male mastery.

The names of these constituents and degrees will be given at some future time when opportunity for explanation offers.

That all creative work, so-called, consists in the generative composition of these thirty-two genderic degrees; and creation, so-called, consists in the compounds thus made.

That in the generative process there are comprised four generative spheres, by which creation is naturally divided into four worlds, named the stellar, the plant, the zoological and the society.

That all these degrees are comprised in each of these worlds as coadjutants, but not as codominants.

That of codominancy there are four harmonic grades, and that in each grade are comprised eight codominating degrees.

That in any generative work, only the coadjutants of one harmonic grade can dominate together in harmony, but the rest may harmonize as conserving coadjutants.

That only the codominants of one grade arrive to dominancy in the stellar; 2, in the plant; 3, in the zoological, and 4, in the society world.

That in each of these worlds, each harmonic grade indicates a harmonic stage of development; and that in each harmonic stage, each dominating degree indicates a generic degree of unfoldment.

That over the unfoldments of each harmonic stage of the society world, there presides a harmonizing aspiration; and over each degree there dominates a principle of development.

That the boundaries of each harmonic stage of society are defined by the harmonizing aspirations; and that the boundaries of each degree are defined by its dominating principles.

That the aspiration for pre-eminence presides over the first; for individual rights, over the second; for equal investments, over the third, and for common benefits, over the fourth harmonic stage.

That in each of these stages are comprised a grade of compacts, of dispensations, of rule, of commerce, familism, of service, of religion, and of morality.

That each harmonic stage may be appropriately designated by its presiding aspiration.

That in the pre-eminence, or first harmonic stage, the principle of despotism, dominates over its compacts; of compulsion, over its dispensations; of dictation, over its commerce; of patriarchalism, over its familism; of chattelism, over its service; of authority, over its religion, and of obedience, over its morality.

That in the individual rights, or second harmonic stage, the principle of publicism, dominates over its compacts; of compensation, over its dispensations; of representation, over its rule; of comparison, over its commerce; of industrialism, over its familism; of competition, over its service; of agreement, over its religion, and of honesty, over its morality.

That in the equal investment, or third harmonic stage, the principle of democracy dominates over its compacts; of co-operation, over its dispensations; of majority, over its rule; of equality, over its commerce; of insurance, over its familism; of attraction over its service; of mutuality, over its religion, and of impartiality, over its morality.

That in the common benefit, or fourth harmonic stage, the principle of fraternity dominates over its compacts; of communism, over its dispensations; of constitutionality, over its rule; of freedom, over its commerce; of unity, over its familism; of gratuity, over its service; of gratitude, over its religion, and of integrity, over its morality.

That in each harmonic stage all the dominating principles harmonize with its presiding aspirations, and any principle

that does not harmonize with it, cannot dominate under its presidings.

That in each harmonic stage there is a pivotal institution on which its principles are balanced in dominancy, and that on these depend the permanence of all other society arrangements.

That these pivotal institutions are based on personal gender.

That in each stage, the pivotal institution is, in aspiration and principles, a complete model of all its homogeneous institutions.

That marriage was the pivotal institution of the pre-eminence stage.

That unalloyed marriage is polygamic.

That the pivotal institution of the individual rights' stage, may appropriately be named Suitage.

That preceding each harmonic stage, there is a transitional stage.

That in the first transitional stage, the aspiration and principles of the first harmonic stage contend with chaos and its concomitants, and that as they came to dominancy, the pre-eminence stage was actualized.

That in like manner it is and will be in each transitional stage, in each the new ascendants contend with the old incumbents till they are rendered subservient, and harmony prevails.

That we are now in the second transitional stage, wherein the aspiration and principles of the individual rights stage are contending with those of the pre-eminence stage, and thus the aspiration and principles of the first are modified by those of the second harmonic stage.

That thus modified the aspiration for pre-eminence becomes class, instead of individual; the despotic principle becomes political instead of autocratic; the compulsory principle becomes monetary instead of military; the arbitrary principle becomes party instead of monarchial; the dictatorial principle becomes trade instead of conquestive; the patriarchal principle becomes partnership instead of chieftanic; the chattel principle becomes hireling instead of personal; the authority principle becomes credal instead of absolute; the obedience principle becomes dutiful instead of implicit, and marriage becomes monogamic instead of polygamic.

That individual males instituted polygamic marriage by virtue of their superior compulsory ability, for their individual benefit; and that on it they have built all other individual despotisms.

That the first aspiration for individual rights was dominantly maleine, and included only male rights, and therefore it was only an aspiration for class pre-eminence.

That the aspiration for male rights led to an attempt for male suitage, which proved only a modification of polygamic to monogamic marriage.

Monogamic marriage was instituted by the male class for class benefit, and is therefore a politico-despotic institution.

That as monogamic marriage is a political compact, it is the natural basis of all other politicisms; and that without it, political despotism, monetary compulsion, party arbitration, trade dictation, partnership patriarchalism, hireling chattelism, credal authority and dutiful obedience could not have been balanced in dominancy as principles of society.

That only on genuine suitage, where individual rights are secured to all without regard to class, can the principles of the individual rights' stage be balanced in dominancy.

That all the fomentations and revolutions of society have resulted from the conflicts of the aspiration and principles of the first with those of other harmonic stages.

That these fomentations, strifes and revolutions can cease only when unalloyed suitage is substituted for marriage.

That as man instituted marriage by virtue of his superior compulsory ability, so woman will institute suitage by virtue of her superior compensative ability; and so man will institute the pivotal institution of the third stage by virtue of his superior co-operative ability, and woman will institute the pivotal institution of the fourth stage by virtue of her superior communistic ability.

That so long as womanhood service is confiscated by marriage, woman cannot be compensatively the superior of man; and that, therefore, she must remain in subjection until she refuses to submit to this, the most pernicious of all possible robberies.

That woman, as a class, cannot be delivered from her bondage until she decrees it; and then not until aided by man in organic society arrangements.

That on entering the individual rights' stage, suitage groups will be organized by the election of representative leaders; and as the patriarchal family was the sequence of marriage groups, so the industrial family will be the sequence of suitage groups.

That the suitage groups can organize the industrial families into productive unions by the election of representatives to a board of production.

That the boards of production can organize the productive into commercial unions by the election of representatives to a congress of exchange.

That the congress of exchange can organize the commercial unions into a universal union by the election of representatives to a general tribunal.

That, thus organized, each individual and group may be credited for all service rendered, and debited for all service received.

That for the balancing of accounts, bills of credit may be used, of convenient denominations, to serve as a labor currency.

That value can be measured by the competitive time standard, as established by bids, on service to be rendered.

That the products of industry can be stored in banks of exchange, where they may be drawn in exchange for bills of credit.

That this bank of exchange will prove a safe savings bank, where all surplus productions may be deposited to serve as a credit fund, from which credit may be advanced to children and others in need, to be refunded in service; and for other public uses or improvements.

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That at decarnation the balance due any person may be used as a contingent fund against losses and for public benefits, and that thus taxation can be rendered unnecessary, so that no one will need be required to meet more than their own expenses.

That with these arrangements money and all monetary currencies will become useless and therefore powerless for the turning of the political mills of State and Church, to grind to poverty the toilers by whom natural wealth is utilized so as to render rich.

That in place of this grinding, complete provision will be made for childhood, womanhood, manhood and angelhood; and thus will be abolished all poverty, sickness, crime and suffering by simple justice.

That there is that which is right for each individual, and that the sum of individual rights is the sum of human rights.

That the rights of one may not be as the rights of another, and therefore there are special as well as common rights.

That if human rights are sacred, so must be each individual right of every member of society.

That when any claim of right imperils the rights of any other member, it is *prima facie* evidence of error in claim.

That all rights are mutual and harmonious, so that the rights of any one cannot interfere with those of any other one; also when one is wronged all must share it.

That rights vary according to development and capacity, and that therefore what may be right for any given member at any given time, may be wrong for any other one, or for the same one at any other time; and hence rights are not equal, and cannot be till developments and capacities are equal.

The rights of an infant cannot be as the rights of an adult.

That the so-called spirit world is composed of human intelligences, and may properly be designated the *angelic hemisphere*, while we, the other half of the sphere, may be designated as the *carnal hemisphere*, and that these two hemispheres are comprised in the world of human society.

That in the angel hemisphere there exists an organic compact in which the aspiration for individual rights presides, and said compact is called the Angelic Public.

That very many of the lords and gods of the past have been converted from their aspiration for pre-eminence to the aspiration for individual rights; and that now they belong to the redeemed throng of the Angelic Public.

That the Angelic Public have determined complete reincarnation by the conjoining of their aspirations and societary arrangements to the carnal hemisphere.

That modern spirit manifestations, so-called, were projected by the Angelic Public as a preliminary preparation for said conjunction and reincarnation.

That the compact to be thus accomplished is designated as the Industrial Public.

That the remaining gods and lords are marshaling their hosts to prevent the consummation of this good work.

That in the coming contest the opposing gods and lords will be overcome, to the entire destruction of all god craft, lord craft, kingcraft and priest craft.

That all the gods of the past and present have had their origin in carnal potentates, and are either angelic human intelligences or the ideal fancies of usurping tyrants to serve as an excuse for the monopoly of the earth with the fullness thereof.

That the requirements of law meet every possible emergency, and admit of no salvation by any propitiatory sacrifice.

That what is impossible cannot exist, and what is possible can occur only in possible order; and that if we would succeed in reformatory effort we must conform to the order of law and its requirements.

That any effort to actualize any principle of society out of its possible order, has, and ever will be, proved abortive.

S. T. FOWLER, Medium.

PRACTICAL OPERATIONS.

A large amount of profitable employment has been secured by letters patent on important inventions that are held in reserve to facilitate the reconstructive work.

On the last Wednesday in March, 1873, a number of persons were gathered from various parts of the country, without any pre-knowledge of the intent until the parties were in conference met, when the object of the meeting was revealed, and the organization of the initiative group of the Industrial Public was accomplished by the election of Chauncey Paul, President; Ruth W. Scott Briggs, Vice-President; Horace N. Fowler, Secretary; Eliza T. Wells, Treasurer, and Samuel T. Fowler, General Superintendent. Also the following prospectus, preamble, declaration and Constitution were adopted:

PREAMBLE.

WHEREAS, We, the undersigned, desire to secure attractive, permanent homes, a thorough, integral education, the full and profitable employment of all industrial ability, and an equitable, orderly commerce for ourselves and for all humanity; and also to protect ourselves and others from the encroachment of despots and despotisms, individual and political, whether imposed through monetary or military compulsion;

Therefore, and for these purposes, we unite ourselves and our efforts by subscribing to this preamble and the herein-after set forth articles of declared principles and constitutional guarantees.

DECLARATION.

First. To facilitate and regulate human intercourse so that the most happiness may be secured and the least misery permitted, is the proper object of all societary arrangements.

Second. That human happiness occurs in the ratio of the development of human capacity, and of the adaptations of societary arrangements to capacity and development, individual and collective; and that misery occurs in the ratio of non-development and non-adaptation.

Third. That human rights, individual and collective, are based on and accord with capacity and development; and that societary arrangements should always answer to the right by promoting and not by retarding development.

Fourth. That sociality implies rights, individual and collective; that these rights are mutual, and imply both the doing and the receiving of service; also that the rights of each and every member of society should be held sacred by all.

Fifth. That the aspiration for individual pre-eminence has presided over the societary arrangements of the past, and that, therefore, the despotic principles of compact, the compulsory principle of dispensation, the arbitrary principle of rule, the dictatorial principle of commerce, the patriarchal principle of familism, the chattel principle of service, the authority principle of religion, and the obedience principle of morality have dominated as its principles.

Sixth. That the time has come when the aspiration for individual rights should preside over all societary arrangements, so that the publican principle of compact, the compensative principle of dispensation, the representative principle of rule, the comparative principle of commerce, the industrial principle of familism, the competitive principle of service, the agreement principle of religion, and the honesty principle of morality, may dominate as the principles of society.

Seventh. That political compacts, monetary dispensations, party rule, tradive commerce, partnership familism, hireling service, credal religion, and dutiful morality, are only modified extensions of despotic compacts, compulsory dispensations, arbitrary rule, dictatorial commerce, patriarchal familism, chattel service, authoritative religion and obedientive morality; and that, therefore, they should not be classed as belonging to the individual rights' stage of societary development.

Eighth. That in the nature of things it is impossible that a genuine publicanism exist except on an industrial basis, and where the aspiration for individual rights presides, giving equal advantages to all members of the social compact.

CONSTITUTION.

ARTICLE 1. This compact shall be known as the INDUSTRIAL PUBLIC.

ART. 2. Every article of this Constitution shall conform to, and in no way contravene, the adopted preamble and declaration of principles.

ART. 3. The Industrial Public shall commence with industrial suitage groups, organized by the election of such industrial leaders or experts as may be found necessary.

ART. 4. Each group shall subscribe to the same preamble, declaration of principles and Constitution.

ART. 5. The reception, the suspension, the reinstatement, and the expulsion of the members of all the groups shall be subject to a two-third vote; except that in case of expulsion, a just settlement of accounts shall be made, so that expelled members shall have all that rightly belongs to them.

ART. 6. Each suitage group shall be the centre of an industrial family.

ART. 7. In any branch of production the groups may organize the industrial families into productive unions, by the election of representatives to a board of production.

ART. 8. In any commercial districts the board of production may organize the productive unions into commercial unions, by the election of representatives to a congress of exchange.

ART. 9. The congress of exchange may organize the commercial unions into a universal union, by the election of representatives to a general tribunal.

ART. 10. Each board of production, each congress of exchange, and the general tribunal shall organize by the election of such officers as may be found necessary.

ART. 11. Each group, each board, each congress, and the general umpire may pass such by-laws as are found necessary to secure order and efficiency in the transaction of business.

ART. 12. All representative persons shall obey the instructions of their constituents under the penalty of the forfeiture of office, immediately on conviction; and the forfeiture of credit, to the amount of damage done by non-obedience.

ART. 13. Each representative compact shall refer their plans to their constituents for approval; and for aid in their accomplishment.

ART. 14. All voting shall be done in journal and balanced in ledger; and these voting records shall be generally accessible for inspection and for a change of vote by any dissatisfied voter, so that at all times the record may represent present choice.

ART. 15. All representatives and officers shall be elected by a majority vote, but a two-third vote shall be requisite to displace or supersede any representative person before the term has expired for which they were chosen.

ART. 16. A suffrage franchise fee shall be required alike from each member of each group, to be used as an industrial or employment fund, and also as a contingent fund against individual insolvency; and said fund shall be liable for any indebtedness to the group in case of the insolvency of any voter; and any deduction thus made from said fee shall, at the option of the group, suspend suffrage franchise till complete refundment is accomplished, said fee to be 2,000 hours service, or its equivalent.

ART. 17. Solvency and good standing shall be the test of suffrage franchise, except where solvency has occurred by gift or dower, in which case 14 years of age shall be required.

ART. 18. Each group shall elect and maintain at least a president, a secretary and a treasurer as its executive officers.

ART. 19. No group shall establish any rule by which less than a two-thirds vote shall decide any business affair.

ART. 20. There shall be held an annual mass convention of the Industrial Public on the last Wednesday of March.

ART. 21. Members may withdraw from the Industrial Public by giving three months' notice to their group, and all balance due them on settlement shall be drawble within one year from withdrawal, unless otherwise provided.

ART. 22. No distinction shall be made on account of sex, and children shall not be held as the property of parents.

ART. 23. A savings bank shall be instituted for the deposit of loans, to be used as a fund for public improvements; also a fund shall be provided from which to advance credit to children and others in need; and all shall be justly credited for service rendered, and debited for service received.

ART. 24. The products of industry shall be stored in convenient localities, and labeled with their full cost as their measure of value, and from these stores, or banks of exchange, they may be drawn in exchange for bills of credit.

ART. 25. All values shall be measured by the competitive time standard, and for the balancing of accounts, bills of credit, may be issued of various denominations suited for commercial exchanges.

ART. 26. At the decarnation of any member, the balance of all credit in his or her favor (above liabilities) and all the net proceeds of commerce, shall be held as a public fund from which to amend all losses arising from the loaning of credit to the needy, or from any accidental occurrence, and the balance may be used for public benefit.

ART. 27. Taxes and fines may be levied only on the basis of service rendered or damage done.

ART. 28. The duties and salaries of representative persons shall be determined by their constituents; and they shall have no functional power beyond or contrary to the instructions of their constituents; and all instructions of importance shall be printed or written, and recorded.

ART. 29. All properly authorized expenses for common protection or benefit, shall be shared by all recipients.

ART. 30. Utilized wealth shall be held sacred to its utilizers and their assignees; but natural wealth shall be free alike to all as they have need.

ART. 31. Each suitage group, each board of production, each congress of exchange, and the general tribunal shall elect a committee of arbitration before whom any grievance of any member or members may be brought for settlement.

ART. 32. The committee of arbitration in each suitage group, each board of production, each congress of exchange, and the general tribunal, shall have jurisdiction over all disputes between its members; but any dissatisfied party or parties in any suit may appeal to a committee of experts, or to a general committee of members, and this appeal shall be final as between members.

ART. 33. All disputes between any of the groups of any productive union, or between any member and any group, shall be under the jurisdiction of its board of production, and any decision made by the board as between any member and group shall be final, but any case as between groups may be appealed to the congress of exchange, chosen by the commercial union to which they belong.

ART. 34. All disputes or grievances that may arise between productive unions shall be under the jurisdiction of the congress chosen by the commercial union to which they belong, but appeals may be made to the general tribunal, and the general tribunal shall have jurisdiction over all disputes between commercial unions, and such suits may be appealed from this tribunal to the groups.

ART. 35. This constitution may be amended by a two-thirds vote of all the members of all the suitage groups, but a seven-eighths vote shall be required for the amendment of preamble and declaration of principles.

BY-LAWS.

ARTICLE 1. This group shall be called the Initiative Group of the Industrial Public.

ART. 2. There shall be a regular meeting of this group, to be held on the first Monday of each month, at 7 1/2 P. M.

ART. 3. A two-third vote shall be necessary to transact business.

ART. 4. These by-laws may be altered or amended by a vote of two-thirds of the members, provided said amendment or amendments be proposed at least one month previous.

ART. 5. The President, Secretary and Treasurer, shall constitute an executive committee to transact such business as they may be authorized to do.

Resolved, That the central business of this group be the manufacture of fiberized concrete and housebuilding with the same material; that in pursuance of this, the group purchase the stock shares held by the members of the Long Island Fiberized Concrete Manufacturing and Building Company, and thus come in possession of the entire stock of said company.

Resolved, That said private individual stock be bought on a credit of five years, payable in bills of credit issued by the group, the price to be two hours per dollar.

Resolved, That on the basis of the company's stock, bills of credit may be issued for the securing of a working fund (said company's stock amounting to \$250,000), at and after the following schedule:

40,000 at 10 cents each, giving.....	\$4,000
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40,000 " 20 " "	8,000
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40,000 " 45 " "	18,000
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360,000 hours.	\$108,000
140,000 hours remaining for future consideration.	

Resolved, That the Executive Committee be authorized to dispose of the first 40,000 hours at the terms specified on the schedule, and on such time of payment as they may deem desirable, not less, however, than three years.

Resolved, That bills of credit and other obligations of the group shall be signed by the President and Secretary, and be sealed with the seal of the group.

All inquiries of general interest will be answered from time to time through the WEEKLY.

Address, C. Paul, President of the Initiative Group of the Industrial Public, 280 Fourteenth street, N. Y.

TERMS OF SUBSCRIPTION. PAYABLE IN ADVANCE.

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One copy for six months, - - - - -	1 50
Single copies, - - - - -	10

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One copy for six months, - - - - -	2 00

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All communications, business or editorial, must be addressed

Woodhull & Claflin's Weekly,

48 Broad Street, New York City.



NEW YORK, SATURDAY, MAY, 3 1873.

INSTRUCTIONS TO CORRESPONDENTS.

In writing to us the following rules should be observed :

- 1st. Every letter should be plainly dated—town, county and State.
- 2d. When the letter is to contain a remittance, which, if a check or money order, should be made payable to Woodhull & Claflin, the necessary explanations should be introduced at the head of the letter ; a failure to observe this rule subjects the person in charge of that department to much needless reading to find out what it is all about.
- 3d. After definitely stating all business matters, and especially if it be a renewal or a new subscriber, then should follow any friendly words, which we are always happy to receive from all.
- 4th. We request those who send either articles or personal letters intended for publication to write graphically and tersely. The necessity for this will be apparent when we say that we have already in "our drawer" enough personal communications, full of words of hope, cheer and comfort to fill a dozen papers. Many of them we shall be obliged to pass over.
- 5th. All letters should close with the signature of the writer in full ; and it should be plainly written. Many letters that we receive are so badly signed that we are obliged to guess at what the writer's name may be.

PHOTOGRAPHIC.

We recently mentioned the fact of our having procured genuine photographic likenesses of ourselves—Victoria C. Woodhull, Jennie C. Claflin and Colonel Blood—to supply a large expressed demand that has been made almost continuously during the past two years. There are many unauthorized editions floating about in the country and being sold by various persons. None of these are genuine, except such as have been procured directly from us, while many of them that we have seen are either burlesques or libels upon our features.

We are aware that these at a dollar each are dearer than photographs of imperial size usually are, but we thought our friends would be willing to help us in this way to pay the immense expenses to which we have been put by our numerous arrests and coming trials, and we are gratified by the very liberal responses with which our request has been received; but the amount realized thus far falls far below what we are obliged to have before we can properly prepare our cases for trial. We can draw nothing from the WEEKLY to meet these demands, because it requires all that is realized to cover its current expenses, and its existence must not be endangered even to meet these very necessary claims.

So we again say to our friends, while you nominally pay one dollar each for our counterfeit presentations, a part of this is really to apply to expenses to which we have been put by the Government in its attempts to "squell" the WEEKLY, and that all who respond to the appeal for this purpose contribute so much toward this end.

TO NEWSMEN AND FRIENDS.

We are glad to be able to inform our friends that the American News Co. is now prepared to fill all orders

from its customers, as formerly, for the WEEKLY. The inquisition which the authorities, located in this city, attempted to establish over the freedom of the press, by their arrest of ourselves and Mr. Train upon the charge of obscenity; and, perhaps, the fear that we had libelled Mr. Beecher have, until now, prevented the Company from supplying its customers. Hundreds of newsmen have, in the meantime, received notice that the Company does not furnish the WEEKLY, and they will now be obliged to renew their orders before they will be filled. Will our friends everywhere take the trouble to inform their newsmen of this change in the relation of the Company to the WEEKLY.

SPECIAL AND IMMEDIATE TO EVERY READER.

To every reader of the WEEKLY who is interested in the great questions regarding social reform, that have been launched upon the public for discussion by the various phases of the Beecher-Tilton Scandal, and the several side issues that have grown out of it, we desire to say, that the present indications make it almost certain that the culminating point in this great social drama is rapidly approaching; indeed what we have been able to present in this and the last issue make it evident that it is just at the door, liable to fall any day.

It therefore behooves everybody who is interested in the decision of this question to do their utmost to spread the WEEKLY before every radically-inclined mind of which he or she knows. We expect, indeed, that the very next issue of the WEEKLY will alone be worth the price of the entire year's subscription, as was the number of November 2d. Let every reader then decide to send us at least one new subscriber for the WEEKLY to begin with the next issue; and let every one who has made up a club resolve to double it, for the same number.

Let every friend to social freedom devote one day of the coming week to obtaining new subscribers to the WEEKLY. Do this as a duty that you owe to yourself as well as to the cause, and thus put us in a way to fire a double broadside, which we shall be ready to do very soon.

We tell you that no person who has any sympathy with reform can afford to do without the WEEKLY for the remainder of this year, and you who have read it since we came out of jail can readily imagine why.

More than all this, it is necessary that you give us this aid at this time when renewed efforts are being put forth to crush us and the WEEKLY. We need your assistance more than at any previous time. It may be absolutely necessary that we procure a printing office of our own, in order to insure the regular issue of the WEEKLY, and this we cannot do unless all our friends remember our weakened condition from the various persecutions through which we have passed, and come immediately to our relief. You have all done well, done nobly; but none of you have done as well as you may yet do. Remember that every dollar that comes in to the WEEKLY is used in the WEEKLY, and that we give all our time to it without price; and that we have not only given all our time, but all our means, and that we are now compelled to depend upon our friends to maintain what we have builded up for them.

A few more well-directed efforts, a few more clubs, a few more renewals, a few more payments of past dues, until the great social bubble, compounded of hypocrisy and cowardice, shall have been burst, and the WEEKLY will be on the high road to independence. As yet it is not quite independent. It requires the assistance of its friends, and they will be measured by that which they afford it. Then let your responses be immediate and ample, so that you may say, *I have done my duty.* We mean this in deepest earnestness, and we hope it may not be passed lightly over by a single person who does not desire to see social reform go backward a hundred years.

WHERE ARE THE LIBERAL NEWSMEN ?

We want the name of one or more live newsmen in every city, town and village in the country, who will sell the WEEKLY, so that we may take the proper steps to put it before the whole people. Will our friends see that we have them ?

TO SUBSCRIBERS.

Bills for subscriptions that have expired are now being sent in the papers weekly. We specially request that all who receive them will reply to them at once. The bills are made to show what is due up to date, and also a renewal for another year. Those who do not wish to renew will please remit what is now due and order the paper discontinued. Those who wish to renew may either send both these amounts or simply a renewal for one year, or three dollars, upon receiving which a receipt for same will be returned. Again permit us to say, Do not delay doing one or the other of these things immediately.

THE PAGAN BIBLE

Is now about ready to be distributed. Therefore send in your orders. The proposed first edition is already nearly exhausted, and if you delay giving orders until after the edition is off the press, you will be obliged to wait for the next edition of this most thrilling and sensational book. Price, 25 cents; or \$15 per hundred.

REVOLUTION! IS RADICALISM PREPARED TO MEET IT?

The cry of revolution is sounding throughout the land, and to us it has a fearful meaning. There is a no less proposition made than to entirely change our present theory and form of government with a national religion as its base, which means simply, a religious despotism, as all governments have been that were built upon the religious idea of God, having human vicegerents.

But this proposition is flauntingly made in the teeth and eyes of radicals, and they do not seem to realize what it means. They do not seem even to understand that this is intended as anything more serious than a huge joke perpetrated upon the name of liberty. Indeed, this people are drunk with the mere name of liberty, hugging its soulless form to their hearts, vainly imagining that its spirit is not really fled, when a no less threat is made than to remove what the founders of the Government considered its chief corner-stone—no religious test. This is nothing less than a denial of the freedom of the conscience; nothing less, indeed, than proclaiming its absolute bondage; for is not Christ, as interpreted by his professed vicegerents to be the Lord and ruler over every conscience, notwithstanding, when on earth he utterly refused all such pretences. But his followers have become wiser than he was, and to know what is better for the world than he did, and they intend the world shall have it whether it will or no.

Of course these latter-day pharisees are wise enough to deny all intention of subjugating anybody's conscience, and they think by this course to not alarm the people until they have them safely in the trap, when they will not hesitate to use every means it will admit of to convert sinners to salvation; since, will it not be better for the people to be saved even in the midst of the licking flames and the cracking muscles, rather than to incur the torments of an eternal hell-fire, with all its terrors, its sulphurous fumes and pavements of infants' skulls. It must not be either ignored or forgotten, that these are the professions of a God who, from the beginning, knew that He was to create duodecillions of human beings who should suffer eternally in hell—a horrid barbarity which no human demon could have ever invented or even conceived. With such a God as this, made the ideal of the Government, and with men thoroughly imbued with all His demoniacal capacities, what have radicals to expect, except all the torture that flesh can endure?

Yet the revolution they proclaim means just this; and what have those against whom it is directed done, or even thought of doing, to protect themselves? Nothing! Absolutely nothing! And this thing may be even at their doors! The plot may be consummated within the coming year. It is one of the simplest of things to accomplish it: an amendment proposed and passed in Congress, which of course would be approved by the President and ratified by three-fourths of the State Legislatures. It is folly to say that this is impossible, because it is not impossible; but, on the contrary, the Y. M. C. A. already consider it an accomplished fact. Is it to be supposed, with their Jesuitical character, they have been idle regarding whom they have promoted to office in the last few years? We tell you nay! Every man who has received a vote of a member of this Association is ready to do its bidding; and when the command shall be given, they will obey—for Christ's sake, of course.

Remember, not a single part of this programme necessarily must come before the people. The men already elected can decide it. Nor need the people when the alarm shall come to them, look to the public press for relief. The perfect subjugation or subsidization of this has just been completely illustrated. The thing that can silence any or all of them they have looked quietly upon and witnessed its operation and never a word has been said against it. They did not know that this instance was a trial to test their subserviency. But it was just that, and it was clearly demonstrated.

What! Pretend to have faith in the public press—to take sides with the people against the Government, when the most powerful journals of the metropolis of the country do not expose the damnable things which they know are practiced in Sing Sing!—things which they took pains to learn, and were afterward afraid to proclaim, because of the political connections and power of the persons whom they would have to arraign? They know of horrid barbarities that are meted out to the inmates of that place—barbarities that would sicken the hearts of the people, even to read, and yet not one of them has the courage to expose them. Rely upon such cowardice! It were insanity to think of it; and yet the people lie supinely on their backs and permit the religious demons to go forward, making preparations to bind them hand and foot, and make no effort, take no steps to preserve their liberty or to protect their lives. Must the cannon thunder at their doors; must the fires be lighted around the stake; must the shrieks of some victim on the rack sound out upon midnight, before the people will awake to the danger by which they are being encompassed? Must the cry, "What shall we do to be saved!" be awaited until it is wrung from the agonized soul at the very presence of that which shall come to destroy? Every instinct of humanity; every pulsation of hearts having the milk of human kindness in their cells; every soul that feels the bonds which unite it to a common brotherhood; every mind that shrinks in terror from the contemplation of a God becoming their ruler, who, from the foundation of the world, prepared a burning hell of fire and brimstone in which to roast hi

children eternally;—these, all these, should sound the alarm, and awake a sleeping world to that which threatens.

But this will be a revolution begun by those who will have complete possession of the whole governmental machinery. Now what have the people got with which to oppose this mighty power? Nothing. No organization, no leaders, no nothing. If it were to come this year, they are powerless to lift their hands to stay its consummation.

Who shall be the leader around which that resistance may organize, to our knowledge has never even been asked, much less considered. Organization has been talked of, but never as to what its purpose must be when the time shall come. But the people may as well know that organization is needed only to meet and beat back the despotism that these God-in-the-Constitution Y. M. C. A. have prepared to impose upon the country—a despotism which they intend to enforce at the point of the bayonet and by the cannon's mouth, and which will have to be met by similar methods. It means just what the perpetuation of slavery meant, which the people would not accept or believe until it was thundered upon the country from Sumpter. Neither will the people awake to this until roused by its Sumpter bombardment.

In this connection Mr. Train is doing the country an immeasurable service in proclaiming himself the Coming Dictator, since he sees that just to such a necessity will the people be forced who will not submit to the nationalization of the demands of the Y. M. C. A., as the people would not submit to the nationalization of the demands of those other Christians who, like these last, based their demands upon the "word" of this slaveholding and hell-creating God who is to be injected into the Constitution. We do not say that Mr. Train will be the person who, by right of capacity, should be chosen by the people; but that he possesses courage, honor and fidelity to truth must be patent to all, and none who does not possess all these is fitted to be the head and front of the opposition to this new despotism, in which all the powers of hell are combined to crush out forever the establishment of individual sovereignty and individual freedom, which, if it succeed in doing, civilization goes back a thousand years into the Dark Ages; but if it is itself crushed instead, civilization shoots forward by a thousand years in a single day.

In view of all this, we submit that it is time that those who will not submit to the demands of these religious despots, to begin to organize for resistance. In every city, town and hamlet they should come together and consider these things. Each local organization should choose some one to represent it in a State organization; and each State organization some one to represent it in a National organization; and thus form a national means of defense against a great national danger and perhaps avert a great national calamity.

[NOTE.—See plan of organization for Spiritualists, published in another column, the principles of which can be adapted to any national organization by merely changing the name Spiritualists to whatever name is desired.]

EXPLANATORY AND SUGGESTIVE.

No doubt many of our readers have already made the inquiry, Why was the WEEKLY several days late last week? We will endeavor to explain it, but preface it by saying that they who have read the WEEKLY since the attempt to suppress it was made, can have no competent conception of the difficulties that have presented themselves at every turn, which we have had to endure and overcome, in order that it might be issued at all.

We presume everybody knows that we have no printing office, types, presses, etc., of our own, and consequently that we have to hire the composition and presswork done. It will be remembered that when we were arrested everybody that had anything to do with the paper was also arrested, which proceeding has produced such an effect upon the people whose business it is to do this work that it is with the most extreme difficulty that we get our work done by any body. Everybody has been afraid to do any work on the WEEKLY lest he should be arrested for something it might contain. Under these restrictions it can readily be imagined that we have been prevented from saying very much that we otherwise should have said, and that we have had great difficulty in saying what we have been able to say. Every paper since November 2d has been critically read by the lawyer of the pressman before he would put the paper to press, and several times articles have been objected to on the ground of fears of prosecution for obscenity, which have had to be changed before the printing could proceed.

It was just this difficulty which delayed our last issue. The critic said there was so much in it of a questionable character that it was not safe for the printer to print it, consequently we were under the necessity of hunting up another pressman who was not so fearful, or who did not have so nice scruples about obscenity and blasphemy, or who had not the fear of Comstock, Dodge & Co., so fully in his eyes. We were ready to go to press as usual at midnight on Wednesday, but we did not get to press for the reasons named until Friday morning.

So much in explanation. Now as to the suggestion. Are our readers willing that we shall be subjected to this sort of surveillance and espionage, and they to the liability of a delayed paper every week, merely because we cannot obtain our own press upon which to print the WEEKLY; and,

moreover, are they willing, when earnestly seeking the truth about the great questions at issue before the people, to have the Y. M. C. A. hold a virtual censorship over all that goes into the WEEKLY, forbidding, perhaps, the very things we most want to say, and they to hear? As the matter now stands, we and they are virtually at the mercy of the Y. M. C. A., who may, by the use of a little money, actually subsidize all the pressmen of the city against printing the WEEKLY, as they have some of them, and some of the electrotypes against electrotyping the forms of the WEEKLY, and some of the mailing rooms against mailing the WEEKLY.

The people outside cannot be aware of the fearful obstacles against which we have continually to contend that we may publish a paper which is fully up to the demands of the times, since if they did they would come to rescue us from the despotism to which we have been obliged to cater, and to the rescue of an outraged free press and speech, by providing us with the necessary material with which to print the WEEKLY, and thus to free us from this, to us, almost intolerable subserviency.

We know there are hundreds of people deeply interested in the questions relating to the present social conditions who are abundantly able, even as individuals, to relieve us from this tyranny. Some of those most intimately connected with us—the officers of the Victoria League—recently, in a quiet way, presented this matter to our readers in the form of an appeal; but we presume those who have responded to it by writing, which many have done, do not know the real necessity it was intended to meet, but we have now frankly stated it, and we hope that there may be interested enough among those who can do so to bring them forward to the assistance of the only paper in the world which dares to publish what it knows, especially about the social conditions and generally about all other conditions; in a word, which dares to, in the face of the Christian Jesuits who have control of the Government, to publish the truth, let it be what it may and lead where it may.

To do this the WEEKLY needs its types and its press. The question is, shall it have them? Will those who think affirmatively please correspond with us for further information regarding it.

THE CONDUCT OF MONOPOLIES.

The conduct of monopolies in this country has come to be a most monstrous affair, leached upon its industries in such a treacherous and beguiling manner as to paralyze the people before they are aware of the real ills they suffer. And almost every industry has been reduced to subserviency in some form to this monster. We have heretofore treated in these columns of the outrageous operations of joint stock corporations, such as insurance, banking and railroad corporations, which, at the expense of the people, pay immense profits to their stockholders in the form of dividends, thereby taxing the industries of the country, hundreds of millions of dollars annually; but we now propose to speak of another outrage upon people, compared to which those are quite endurable; not altogether on account of the enormity of the expense that grows out of it, but on account of the shameless disregard of the commonest rules of even the fearfully twisted legal justice now extant.

The people might as well come to the realization now as later that they have no government and no justice in anything. The functions of government have been usurped by the officers who were elected to administer them. This is true of the General Government at Washington, and of every State, and equally true of all corporations having elective officers. Each and all of them are running their offices entirely to their own interests and purposes, and as we said, have already usurped all the rights of the people. There is a Tammany Ring in every political, financial and religious organization in the country; and it matters little who are its officers, they are all in league against the general people; they are all, singular and collective, an organized aristocracy, builded upon and leaching from the people's rights, and leagued together to convert the Government into a monarchical despotism. It is the office-holders in Government and in incorporated companies and the priests in religion against the people; who will too late, we fear, awaken to the realities of the situation.

The functions of whatever administrative offices, of whatever kind, are administered by their officers so that they reap almost the whole pecuniary benefit. A ring exists within every corporation, controlling its operations to its benefit; and so universal and outrageous has this become that every branch of industry feels its life going away, and can scarcely realize what is the cause. But let us illustrate the cause, and see if it do not give ample explanation which, added to the outrages previously borne by industry, is sufficient to account for the present almost universal dissatisfaction among producing laborers. Take the railroads of the country. The dividends realized by holders of these stocks, which the people are taxed to maintain, are sufficiently onerous, and ought to satisfy their insatiable greed for gain; but the salaries of the officials are not sufficient to satisfy their greed for gain; hence they inaugurate schemes by which to subsidize the things they manage, nominally for stockholders, virtually for themselves.

Purchase a first-class ticket from New York to Chicago, which upon its face entitles the holder to a first-class passage, and attempt to enter the first-class coaches, and an

extra two dollars a day or five dollars to Chicago is exacted before a seat can be secured. Attempt to escape this outrage by seeking the cars that belong to and are run by the railroad companies, and they will be found so thoroughly uncomfortable, dirty and disagreeable that, for self-protection, the passenger is almost compelled to submit to the extortion of five dollars additional fare between the two cities. Inquire into this nice arrangement, and it is discovered that the companies own no first-class cars, but that the Pullman Palace Car Company is permitted to stock the railroads with first-class cars and to levy the additional charge upon the passengers for the extra accommodations. Inquire further, and it is also discovered that the Pullman Palace Car Company consists of Mr. Pullman, of Chicago, and the principal officers—the Presidents, Vice-Presidents and Boards of Directors—of the several railroad companies over whose roads the cars are run.

Go to the freight departments and the same sort of management is discovered: the companies have no cars; they are all in use, or are delayed, or something else, but the "Red," the "Blue," or some other line may have accommodations for freight. Apply to them and accommodation is found at about twice or thrice the regular freight prices. Again, push the inquiry, and these "lines" will be found to be made up and controlled by the officers of the roads, though nominally represented by some "Pullman" outside the corporations. Is it any wonder that a general outcry is being made against railroad management, when every officer of the company becomes a Tweed, and every ring a Tammany to filch the people's money?

But, strange as it is, the people who complain do not seem to comprehend the difficulty or how to solve it. It did not matter who filled the offices of New York city; under the same system they would all become Tweeds. So it is not a change of management, or yet a modification of taxation that is required; but a radical change of the whole system. Hence what the Western farmers are demanding, in the reduction of freight charges, will no more than temporarily relieve the grievances of which they complain. It is an entire change in the whole system that is needed to permanently cure the ills. Railroads and all other general public systems of internal improvements must be taken out of the hands of individuals, and run by the agent of the people for the public benefit, either at the public cost, or if not this, then at the mere cost of maintenance, as the postal system is now conducted, and forever abolish all Palace and Drawing-room cars, and all Red, Blue and other colored freight lines, thus rescuing the great public necessity—the general railroad system of the country—from the hands of official "rings," and reducing it to the use and benefit of the public, for whom its existence should alone be permitted.

BEECHER, BOWEN AND TILTON.

It will be remembered that last week we republished, from the Brooklyn Eagle of the 12th, a furious onslaught on Henry C. Bowen, and that we stated our belief that, instead of the scandal having blown over, as is fondly hoped by the friends of Mr. Beecher, it has really but just begun to surge. As if to confirm our opinion, Mr. Bowen, in the Brooklyn Union, retorts on the editor of the Eagle by a still more furious attack than he received, basing a most terrific editorial upon a scandal retailed at length in other columns of the same paper.

The substance of the scandal is that Mr. Kinsella, the editor of the Eagle, met a Mrs. Field at a hotel on the Coney Island road, and while they were enjoying a *tete-a-tete* (?) in a private room, they were surprised by Mrs. Kinsella, who gave Mrs. Field a black eye to remember her by, besides taking some of her hair herself as a trophy of the encounter.

All these facts were presented, very highly colored, in the columns of the Union, by Mr. Bowen, who evidently gloated over the quick retribution by which he was able to break the stunning blow delivered him by Kinsella only a day or so before. Brooklyn was evidently in a blaze, and a terrible conflagration was momentarily expected. It was evident that one of the two parties, Bowen or Kinsella, would be pushed to the wall and killed, or forced to give up the secrets held in his bosom in sheer self-defense. There could be a no more dangerous quarrel for Mr. Beecher than this one between Bowen and Kinsella; and there is but little doubt that any quantity of oil was poured upon the "troubled waters" to quiet them, since the very next day after the terrific scandal in the Union it printed a card from Mrs. Kinsella denying what was plainly to be inferred from the statements of eye witnesses of the *rencontre* between herself and Mrs. Field, and hinting that there was nothing "wrong" between her husband and Mrs. Field. And with this the two papers, the Eagle and the Union, subsided as if to take breath for another set-to.

But there is somebody somewhere whom silence evidently does not suit, since, in the Brooklyn Sunday Press, the most terrific thunderbolt that has yet fallen is let loose, and here it is:

[From the Brooklyn Sunday Press.]

TILTON TO BOWEN.

A PERSONAL STATEMENT.

The editor of the Golden Age has been many times solicited by friends and challenged by enemies to explain the sudden sundering of his relations with Mr. Henry C. Bowen. For a long time his only answer to such requests and in-

uendoes was the silence which ought to shield one's private affairs from public gossip. But during a recent journey of some thousands of miles through the northwest among people whose familiar acquaintance he had made in former years, and whose good opinion he is still unwilling to lose, he became convinced that a proper sense of self-respect required the publication of the appended letter. It was written within a few hours after the severance of his business associations with Mr. Bowen, and through a Christian friend was conveyed to the person to whom it was addressed. So many false stories have been told of the occurrence to which it refers, the write has determined to confront these fictions with the facts:

BROOKLYN, June 1, 1871.

MR. HENRY C. BOWEN:

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

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

On the 25th of December, 1870, at an interview in your house, at which Mr. Oliver Johnson and I were present, you spoke freely and indignantly against Mr. Beecher as an unsafe visitor in the families of his congregation. You alluded by name to a woman, now a widow, whose husband's death you did not doubt was hastened by his knowledge that Mr. Beecher had maintained with her an improper intimacy. As if to leave no doubt on the minds of either Mr. Johnson or myself, you informed us that Mr. Beecher had made to you a confession of guilt, and had, with tears, implored your forgiveness. After Mr. Johnson retired from this interview, you related to me the case of a woman, whom you said (as nearly as I can recollect your words) that "Mr. Beecher took in his arms by force, threw down upon the sofa, accomplished upon her his deviltry, and left her * * * During your recital of this tale you were filled with anger toward Mr. Beecher. You said, with terrible emphasis, that he ought not to remain a week longer in his pulpit. You immediately suggested that a demand should be made upon him to quit his sacred office. You volunteered to bear to him such a demand, in the form of an open letter, which you would present to him with your own hand, and you pledged yourself to sustain the demand which this letter should make, viz.: "That he should, for reasons which he explicitly knew, immediately cease from his ministry at Plymouth Church and retire from Brooklyn." The first draft of this letter did not contain the phrase, "for reasons which he explicitly knew," and these words, or words to this effect, were incorporated in a second, at your motion. You urged, furthermore, very emphatically, that the letter should demand not only Mr. Beecher's abdication of his pulpit, but the cessation of his writing for the *Christian Union*—a point on which you were overruled. This letter you presented to Mr. Beecher, at Mr. Freeland's house. Shortly after its presentation you sought an interview with me in the editorial office of the *Brooklyn Union*, during which, with unaccountable emotion in your manner, your face livid with rage, you threatened, with loud voice, that if I ever should inform Mr. Beecher of the statements which you made concerning his adultery, or should compel you to adduce the evidence on which you agreed to sustain the demand for Mr. Beecher's withdrawal from Brooklyn, you would immediately deprive me of my engagement to write for the *Independent* and to edit the *Brooklyn Union*; and that in case I should ever attempt to enter the offices of those journals, you would have me ejected by force. I told you that I should inform Mr. Beecher or anybody else according to the dictates of my judgment, uninfluenced by any authority from my employers. You then excitedly retired from my presence. Hardly had your violent words ceased ringing in my ears when I received your summary notices breaking my contract with the *Independent* and *Brooklyn Union*. To the foregoing narrative of fact I have only to add my surprise and regret at the sudden interruption by your own act of what has been on my part a faithful service of fifteen years.

Truly yours,

THEODORE TILTON.

As a sequel to the above letter it should be added that Mr. Bowen, after charging Mr. Beecher with extraordinary criminality; after declaring that the case had been put to him and he had made a "confession of guilt, imploring forgiveness with tears;" after instigating a demand that forthwith Mr. Beecher should vacate his ministry; after protesting that he could and would sustain these demands with complete evidence; after acting as the bearer of this demand in person; after all this he went immediately to Mr. Beecher in the guise, not of accuser but champion, and pledged to him the protection of his friendship and counsel against the very

indictment which he himself had inspired, dictated and presented.

In other words, while secretly arranging Mr. Beecher's destruction he openly presented himself to his victim as a safeguard and refuge. In the whole world's history of treason there is not a darker instance of shameless duplicity and malicious craft. The writer, unsuspecting at first of the double role which Mr. Bowen was dexterously playing, was first made aware of his villainy by the excited conversation above described, followed immediately by the termination of his engagement as a special contributor to the *Independent* and as editor of the *Union*, the contracts having been just newly made, and the ink with which they were signed being hardly dry. When a copy of the above letter was laid before Mr. Beecher he indignantly denied Mr. Bowen's charges, each and all, and with peculiar anger pronounced the alleged declaration of guilt a most diabolical lie. With the issue between these two contestants the editor of the *Golden Age* has nothing to do, except to regret the painful necessity which compels this publication involving their names.

A very pretty fight as it stands, truly! But it is out at last, that the Woodstock, Vt., letter of Bowen to Tilton, of which we have several times spoken, really exists, or at least did exist up to the time of its delivery to Mr. Bowen at the instance of the Commission which was called to settle the little differences between those two persons, of this letter, however, it is said Mr. Tilton preserved a certified copy.

We presume it can scarcely be doubted that Mr. Bowen wrote and that Mr. Tilton received such a letter as is here spoken of. But we are utterly at a loss to account for Mr. Tilton's making it public just at this time. It certainly is a terrible showing against somebody. Mr. Tilton evidently means it as against Mr. Bowen. But Bowen is Beecher's "firm friend," and so does Tilton profess to be. Perhaps Mr. Tilton thinks Mr. Beecher's cause sufficiently strong to carry him safely through this as against Mr. Bowen. Upon any other hypothesis it is beyond our comprehension; and as it is, it is hard to determine at whom this fight is directed.

But there is a tangled web of false pretenses in all this that has been woven to distract attention from the vital point at issue. It is not whether Mr. Bowen, Mr. Tilton or Mr. Kinsella has done this, that or the other that is the real issue; but it is whether Mr. Beecher did what has been charged against him; and when the smoke of these encounters rises or clears away, back to that will it have to come. All else are "side issues," and all other issues are "side issues" merely.

Mr. Tilton charges, and sustains them too, that Mr. Bowen's transaction throughout this affair has been of the most consummate and outrageous duplicity; but ought not the maker of such a charge keep his own skirts clear from a like one? And in this connection, while giving Mr. Bowen's letter, why did he not also give what he learned from the lady in question? Why did he not say whether or no he visited this lady after the case came to his knowledge; and whether or no, when he broached the subject, the lady fainted; and whether or no she admitted it all inadvertently when she had but half recovered from the swoon, in the same manner that he has before stated them to more than one individual. Why has he not made a clean breast of it? Anything less than this is injustice both to Mr. Beecher and Mr. Bowen. By stating what he knows he can clear one of these persons and convict the other. As it is, both rest under a cloud, and will so rest until some one who can and has the courage, clears up all this mystery.

Again, why does Mr. Tilton now say that Mr. Beecher indignantly denied Mr. Bowen's charges of "the use of force." Is Mr. Tilton prepared to deny that, upon other occasions, he has given an entirely different version of this case? Can he now say that he never gave any other version of it? In a word, can he now say that the charge was not received by Mr. Beecher with the utmost contempt, and that he conveyed the idea that it was preposterous that a woman who had been what the one referred to had been could possibly claim virginity and the loss of it by him, or any other man, through force? Besides, it will be remembered that not long since he said that he had thunderbolts that, if let loose, would pierce other hearts. What other hearts, pray? Not Mr. Bowen's, surely; but this letter leaves just that to be inferred. Are they not, however, the very ones to which this Bowen letter refers? And if so, when justice is done who will be found clearly in the right, and who evidently in the wrong in this whole affair? As it stands, it may fairly be claimed that no explanation of what we have stated regarding Mr. Beecher can be made; since to attempt to do so is to expose something so much worse than, all things considered, it is thought better to endure what is than to rush to that which the public knows not of.

But this guerrilla cross-fire between Kinsella, Tilton and Bowen is not all that is to fall upon the ears of the community. In another column will be found a letter from Mr. E. H. G. Clark, of Troy, N. Y., to Geo. Francis Train, by which it appears that the lengthy-written statement of the "whole case" recently made by Mr. Tilton and by him read to several friends, but which for some reason has been thus far suppressed, will soon appear. Mr. Clark says he stole it. Wonder how such a theft could have been perpetrated? But since he is to discharge it upon the public we may quietly pass over the manner of its obtainment, and patiently await further developments. In the meantime we would advise our friends to again read the November 2d number, and endeavor to reconcile that and all else that has been developed by the Bowen-Kinsella-Tilton muddle with what Mr. Beecher's friends claim for him—an entire disconnection with it all—if they can.

TILTON ON BEECHER—WHAT DOES IT MEAN?

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

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

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

A PLAN FOR ORGANIZING.

We present below a plan for organization which was presented to the American Association of Spiritualists at their last annual Convention in Boston, and which is now in the hands of a special committee, which was instructed to consider what amendments are required to be made to the present Constitution of the Association to make it more efficient. This committee is composed of some of the ablest minds in the Association, and A. E. Newton, who has probably considered the subject of organization as thoroughly as any one in the country, is its chairman. It may be expected that an able report will be made to the next Convention, to be held in September.

When this plan was offered it was hoped that it would come prominently before the Spiritualists of the world in the columns of all the Spiritual journals and have general consideration; but the source from which it originated probably excluded it from this presentation, and, as a consequence, the subject has been discussed not at all. There seems to be rather a general disposition against organization on the part of prominent Spiritualists, notwithstanding they are standing face to face with the most powerful organization in existence, which threatens to compel them to renounce their Spiritualism under the pressure of torture by the stake or the rack. When this plan of organization was presented we realized what was going to be attempted, and saw the absolute necessity of unity of action to resist it; but our warning was not heeded. Indeed, we were laughed to scorn because we dared to even hint that religious persecution could ever be inaugurated again in this country.

We desired that organization should be discussed. We never presumed that the plan offered was perfect. Indeed, we desired discussion that something better might be evolved. We know that the principles involved are the correct ones; but their elucidation and application must necessarily be faulty. Any original plan for so extensive application as one for general organization requires general consideration and discussion by the general public.

And this one may be adapted to any sort of organization; indeed, when once any organization exists under the principles involved, it may be that one under which all reform may be inaugurated, whether political, social or industrial. For our part, we should prefer some name considered of more general application than Spiritualists; some name under which all may convene; some name that would not exclude any professor and that would include the Materialist and the Pagan.

With these prefatory remarks we submit the following, just as it remains in the hands of the committee above referred to, trusting that everybody who sees the impending revolution will feel called upon to discuss the methods by which it must be met:

* The words omitted are unfit for publication.—Ed.

THE AMERICAN ASSOCIATION OF SPIRITUALISTS
TO ALL SPIRITUALISTS AND REFORMERS IN
THE WORLD, GREETING:

The Spiritualists of the United States of North America, realizing that the fact of communication between spirits bodied and spirits disembodied is, either by implication or affirmation, generally conceded by the people, feel that the time has come when, by organized action, they can assume a much more practical, definite and comprehensive attitude toward the world than heretofore. With this view they invite earnest consideration for the following presentation, in the hope that its suggestions may form the basis for a general plan of action, upon which all humanitarians will be willing to unite in order to secure and advance the general welfare.

The unity of the interests of the human family is a fundamental doctrine of Spiritualism. It should be practically recognized by an initiation of a plan of action in which all can conscientiously join in a common effort to establish the common good. Although it is not to be presumed that all Spiritualists will think and act alike, it is believed that their various labors may be so guided as to forward the best interests of humanity. The establishment of unity of action will be highly advantageous to us. Efforts made by one section ought not to be neutralized by the action of other sections. In building up the temple of the future there is need of all who desire to render their assistance; but it is evident that it has become necessary to organize the force employed in its construction.

The purposes of life and the principles which underlie them, which are summed up in the harmonious development of the powers, capacities and sentiments of all individuals, can only be obtained—

1st. By ordaining the right of freedom for every individual, and securing its acknowledgment by every individual.

2d. By presenting to every individual equal opportunities for development, physical, intellectual and moral.

3d. By the maintenance of such order as shall guarantee to every individual the common enjoyment of the common bounties of nature.

If it be objected that to maintain these propositions is an attempt at an arbitrary enforcement of law, it is replied, that all self-evident propositions, all principles and all natural laws are arbitrary, with which there can be no experimenting except at the cost of a penalty. Nothing can be more arbitrary than the laws governing mathematics. The science of mathematics is the organization of numbers; the science of government is the organization of society, and the laws governing the latter are not less arbitrary than the laws governing the former.

Therefore, accepting the brotherhood of the human race, it is certain that the foregoing statements are self-evident propositions. Furthermore, it is believed that, reduced to practice, they will realize that progression and order which are the objects of this association, and that therefore it is expedient that they be declared to be the absolute laws of this association.

It is also asserted that Spiritualism, being based upon facts susceptible of analysis, is the only religion that can justly be termed "scientific" or that is capable of being demonstrated. That, being scientific and demonstrable, progressive, charitable and universal, it is the only religion that merits the title of "The Religion of Humanity."

But it cannot be expected that the world will fully recognize it as such until it has established the principles on which its claim is based. In this view, what is legitimately involved in the Scientific Religion of Spiritualism? The well-being of humanity in everything pertaining to the interests of humanity, here and hereafter; hence it must prove itself to be a living power, a mighty inspiration, leading mankind to their highest rights, holiest duties and divinest happiness.

In accepting this combination of theory and practice as the true end and aim of Spiritualism, present arbitrary divisions which are now maintained by sectarian theories and practices must be annihilated. The system of religion should include, permeate and overrule all subjects pertaining to the moral, intellectual and material welfare of mankind. All of these are but parts of the grand whole included under the term "Spiritualism," or the Religion of Humanity.

It is therefore a sacred duty for all those who comprehend the grand issue to unite and organize for the purpose of speedily carrying the principles above enunciated into power and practice.

To still more clearly define our position and intentions and to set forth the rules by which our action will be governed, the further declaration of principles is made, to wit:

1st. That Spiritualism, having demonstrated spirit life communion, has superseded all other systems of religion and all theories of life and immortality.

2d. That Spiritualism has demonstrated that in the economy of the universe there is no respect of persons.

3d. That humanity, both in spirit and earth life, is a Brotherhood, having a common origin and inheriting common interests and a common destiny; and that Spiritualism, by recognizing this in practice, will become the Religion of Humanity.

4th. That the interests and well-being of individuals cannot be separated from that of humanity, the interests of all

being best maintained when the happiness of each is most perfectly secured.

5th. That Humanity being a Brotherhood its interests can be best advanced by its organization as a whole.

6th. That all organizations should be begun upon such principles as will permit them to expand and embrace humanity in one organization.

7th. That the natural development of the human powers, capacities and sentiments being the purpose of life, the objects of organization should exclude no method by which it can be advanced.

8th. That since the purpose of life is to perfect the human being the science of organization consists of the formulation of the laws of life into a perfect system.

9th. That education is the acquisition of knowledge, and that perfect education is the possession of all forms of knowledge, being that which provides for the equal and harmonious cultivation of the physical, intellectual and moral capacities, and the human instincts and sentiments in all people.

10. That the human capacities, instincts and sentiments develop harmoniously when they are resident in a perfect body; and that the first object to be sought, as a basis for development, is perfect physical bodies upon which to begin education.

11th. That a perfect physical body can only result from perfect conditions of generation, gestation and growth, the primal condition of perfection residing in the functions of generation.

12th. That a perfect humanity must consist of perfect individuals, and that any custom or law which arbitrarily maintains conditions, the results of which are imperfect physical beings, is detrimental to the highest interests of humanity.

13th. That each individual is, by nature, endowed with powers and capacities over which he has the sole jurisdiction, but the community, by organization, can rightfully limit that jurisdiction for the protection of society; and this rule applies alike to religious, political, intellectual, social and industrial capacities and wants.

14th. That the earth and its fullness is a free gift to humanity, to the use and bounty of which every individual has an equal right; and any system which fails to secure this to every individual defeats the intentions of nature in the creation of man, monopolizes to selfish purposes that which belongs of right to all.

15th. That to secure the substitution of the foregoing principles for the present imperfect political, social and industrial customs and laws the following plan of organization is proposed:

PLAN OF ORGANIZATION.

CONSTITUTION.

CHAPTER I.

ON ORGANIZATION.

This Association shall be known as

"The Universal Association of Spiritualists."

1st. The Primary Councils, consisting of the various primary organized bodies of Spiritualists everywhere.

2d. The District Councils, consisting of delegates from the several primary councils within the limits of different States, Departments, or Districts.

3d. The National Councils, consisting of delegates from the several District Councils of the several Nations; and

4th. The Universal Congress, consisting of representatives from the several National Councils.

CHAPTER II.

ON MEMBERSHIP.

ARTICLE I. Any person eighteen years of age may become a member of any Primary Council of The Universal Association of Spiritualists by subscribing to the principles of the Association, and paying the regular initiatory fee.

ART. 2. Membership shall continue during the pleasure of the member, unless the name be dropped from the rolls by the order of a majority of the Council to which the member belongs, for the non-payment of dues, the member having first had a month's notice of such intended action; and no member shall be expelled from this Association for any other cause.

CHAPTER III.

ON PRIMARY COUNCILS.

ARTICLE 1. A Primary Council may consist of not less than fifteen regularly initiated members.

ART. 2. Each Primary Council, upon perfecting its organization by choosing a Recording Secretary, a Corresponding Secretary and Treasurer, and sending the same with a list of its members to the Council of the District in which it is located, shall be recognized as a regularly organized Council, and allotted a designation by number.

ART. 3. The Primary Councils shall hold regular weekly meetings for the discussion of, or lectures upon, the principles of the Association; and whenever possible shall organize, maintain and conduct a Children's Progressive Lyceum as a model system of education, in which ultimately to merge all other systems of education.

ART. 4. The Primary Councils shall make regular quarterly reports to District Councils, setting forth their progress, condition and prospects, accompanied by the quarterly dues and fees hereinafter provided.

ART. 5. Primary Councils shall exercise control over all matters which specially relate to themselves; always pro-

viding that the principles of the Association shall not be transcended or infringed.

ART. 6. Primary Councils may make propositions to District Councils relating to matters concerning the District; and to the National Councils or Universal Congress upon subjects of a more general application.

CHAPTER IV.

ON DISTRICT COUNCILS.

ARTICLE 1. District Councils shall consist of delegates chosen by the Primary Councils from among themselves, each Primary Council of two hundred and fifty members or less being entitled to one delegate, and to an additional delegate for every fractional two hundred and fifty members, who shall hold their offices for one year and until their successors are duly chosen, unless sooner recalled by the Primary Councils.

ART. 2. District Councils shall hold regular quarterly sessions at the largest cities within the Districts, beginning on the second Mondays in January, April, July and October. And upon perfecting their organizations by electing Recording Secretaries, Corresponding Secretaries and Treasurers, who shall reside in the said cities and constitute the Executive Committees, and such other officers as may be necessary to conduct the affairs of the Association within the Districts, and forwarding the same to the National Councils, together with a consolidated report of the Primary Councils within their several jurisdictions, they shall be recognized as regularly organized District Councils, with full authority to administer the affairs of the Association within their several jurisdictions.

ART. 3. District Councils shall make regular quarterly reports to the National Councils of the progress, condition and prospects of the Association within their several limits, together with the dues and fees hereinafter provided; and shall keep such records of Primary Councils and the members of each as shall show the condition of the Association.

ART. 4. All propositions received by District Councils upon matters relating to their respective Districts, shall be referred by them to the several Primary Councils within their limits, each of which shall make a return of the number of affirmative and negative votes; and if it be found that a majority of the members voting favor the proposition, it shall be considered as adopted, otherwise it shall be considered as rejected, and the proposition in the same or other form shall not again receive consideration during the current year.

ART. 5. All propositions received by District Councils, having a National or universal application, shall, if approved by the Council, be forwarded to the National Council.

ART. 6. District Councils may take the initiative in any matters relating to the Association, and forward their propositions to the National Councils.

CHAPTER V.

ON NATIONAL COUNCILS.

ARTICLE 1. National Councils shall consist of delegates chosen from among themselves by the District Councils of the several nations, each District Council of fifty members or less be entitled to one delegate, and to an additional delegate for every fractional fifty members, who shall hold their offices for one year and until their successors are duly appointed, unless sooner recalled by the District Council.

ART. 2. National Councils shall hold regular quarterly sessions in the largest city within the nation, beginning on the first Mondays in February, May, August and November, and shall remain in session until the present business is disposed of.

ART. 3. The permanent organizations of National Councils shall consist of Presidents, who shall be known as President of the — Division of The Universal Association of Spiritualists, Recording Secretaries, Corresponding Secretaries and Treasurers, who, with the exception of the Presidents, shall reside in the said cities, and, together with the Presidents, form the Executive Committees; and such other additional officers as shall be necessary to administer the affairs of the Association within their respective jurisdictions.

ART. 4. All propositions received by National Councils from District Councils, and all propositions originating in the Councils, shall be referred through the District Councils to the Primary Councils for approval or disapproval; and if it be found that a majority of members voting approve, then the proposition shall be considered as adopted, otherwise it shall be considered as rejected; and the proposition in the same or any other form shall not again receive consideration within the current year.

ART. 5. The National Councils shall, on the receipt of lists of members with the initiatory fees from District Councils, return blank cards of membership, signed by the President and Treasurer, which shall, by the District Councils, be forwarded to the several Primary Councils for distribution to the members.

ART. 6. When members are dropped from the rolls, cards of membership held by them shall be returned to the Primary Councils.

ART. 7. Any person holding a card of membership shall be entitled to visit and speak in any Primary Council, and to vote on propositions relating to the District, when in his or her District; and on propositions relating to the nation when outside of the District; and on universal propositions when outside of the nation.

CHAPTER VI. ON THE UNIVERSAL CONGRESS.

ARTICLE 1. The Universal Congress shall consist of twenty-five representatives, chosen by the several National Councils, the number from each bearing the same proportion to the whole number as the number of members of the Association in each nation bear to the whole number of members in all nations.

ART. 2. The Universal Congress shall convene in the country entitled to the largest number of members, by the concerted action of the National Councils of the several nations; and shall originate propositions regarding its own duties, which, when approved by the majority of all the members of the Association voting, shall be held to be adopted.

CHAPTER VII. ON PROPAGANDA.

ARTICLE 1. The National Councils shall, at the close of each quarterly session, appoint a time and place for holding National Mass Conventions, which shall make their own organizations, but at which the Executive Committees shall report the proceedings of their Councils at the last sessions, which reports shall be open for discussion as the first proceedings of the Conventions after their organizations, after which the Conventions shall proceed with their own orders of business.

ART. 2. The first Mass Conventions shall be held at the capitals of the Associations in the several nations; and at the same place thereafter once every year; but the remaining three annual conventions may be held at such other places as the interests of the Association may appoint.

ART. 3. In like manner to the National Councils shall District Councils hold regular quarterly Mass Conventions, at such places within their several Districts as shall best promote the interests of the Association.

ART. 4. The National Councils, as soon as it is possible, shall, at the national capitals, at the expense of the Association, publish newspapers, which shall be official organs of the Association, including the Children's Progressive Lyceums; and for this purpose may appoint editors and publishers to conduct the same, who shall hold their office during the pleasure of the Councils. These papers shall be, editorially, impersonal, and their columns open to the impartial discussion of all subjects, the editing of which shall be prescriptive to no subject or writer.

ART. 5. The said organs shall be made regular weekly issues at the earliest possible time, and shall be furnished in bulk to the several District Councils or to their order, in proportion to the respective numbers of their members. The paper shall also be issued at a fixed price to persons not members of the Association, and to the news companies for general sale.

ART. 6. The National Councils shall, as soon as possible, establish a General Publishing Department for the publication of such books, pamphlets and documents upon the principles of the Association as shall be approved by the Councils.

ART. 7. The National Councils shall also organize a Lecture Bureau as soon as the finances of the Association shall permit, and shall keep before the public as many of the best speakers as possible, endeavoring to make it a source of profit, instead of an expense, to the cause.

CHAPTER VIII. ON FINANCE.

ARTICLE I. Each person before becoming a member of this Association shall pay to the Treasurer of the Primary Council, for the use of the National Councils, an initiatory fee of one dollar, and regularly thereafter quarterly dues of twenty-five cents, which fees and dues shall be regularly forwarded through the Treasurers of the District Councils to the Treasurers of the National Councils, at the end of each quarter at the time of making their respective quarterly reports, as hereinbefore provided.

ART. 2. The Primary Councils shall, as bodies, be responsible to the District Councils, and the District Councils to the National Councils for the full and regular payment of the above-provided fees and dues.

ART. 3. The Treasurers of National Councils shall make regular official exhibits of all receipts and expenditures of money, which, for the information of the Association, shall be published weekly in the organs of the Association.

ART. 4. The Treasurers of this Association shall make no payment of any demand for money unless it shall first have been duly audited as provided by the several Councils.

CHAPTER IX.

ON JURISDICTION AND ADMINISTRATION.

Each Council of this Association shall, within its limit, have full jurisdiction over all matters relating to the Association; and any question which may arise as to the administration of its affairs shall be decided by Councils without referring them to the members of the Primary Councils; and may make such rules and regulations, for government and order, as may be best adapted to the local conditions, always providing that the principles of the Association shall be preserved intact.

CHAPTER X. ON HONORARY MEMBERSHIP.

As it is impossible under our present arbitrary and unequal distributions of wealth to conduct the material affairs of this Association upon the principle of individual pecu-

niary equality, resort may be made to methods for raising revenues, other than the equal assessment of all members; such as the conferment of Honorary Membership in such manner as may be devised by the Councils, the issue of Certificates of Indebtedness or Bonds, or such other methods as may be deemed expedient and possible under the various local conditions. But all distinctions thus conferred shall cease when the principles of the Association shall become practically formulated through the organizations of the peoples rendering further aid of that kind unnecessary.

CHAPTER XI. ON PROVISIONAL COUNCILS.

The American Association of Spiritualists in Convention assembled shall appoint a Provisional National Council for North America, consisting of twenty-five members, which shall have the same functions and perform the same duties as are provided for the National Councils, and hold their offices until the regular National Council shall have been duly organized as hereinbefore provided.

CHAPTER XII. ON AMENDMENTS.

This Constitution may be amended as proposed by any member or Council of the Association, when the amendment shall have received the approval of a majority of all members of the Association voting.

LOOK ON THIS;

"I did not know the list was printed in WOODHULL & CLAFLIN'S WEEKLY, a sheet of which she had never seen but one copy, and that the one which led to its suppression by the United States Government, and justly, too, she thought. This copy had been brought to her to show the true character of the chief advocates of this vile doctrine."—Emma Hardinge-Britten in Music Hall, Boston, April, 1870;

AND THEN ON THIS.

"I have the most profound regard for marriage, and will tolerate nothing outside of it; but, between you and me, all the relations I have ever had with men that were of any worth to me have been outside of marriage and without the twaddle of priest or justice."—Emma Hardinge in Cleveland, in September, 1870.

QUERY: Are these two persons the same individual.

MALE MISCHIEF-MAKERS.

The Young Men's Christian Association is true to its sex, but there cannot be much charity in an organization that rules out half of the human family. From the advertisements we give which appear to be issued by authority:

WANTED—The Young Men's Christian Association requests merchants, bankers, manufacturers and business men generally, who are in need of book-keepers, entry clerks, salesmen, office clerks, copyists, office boys, porters, etc., to make application, etc.

All who are in want of copyists, mechanics, laborers, porters, office boys, or any kind of male labor, are requested to apply Saturdays and Sundays, General Secretary of the Bowers Branch of the Y. M. C. A.

It would seem to be desirous also of limiting its labors of love to the masculine gender. To us it seems to be veritably a Protestant mockery rather than a Christian institution.

The only thing that appears to be lacking in the Y. M. C. A., in order to fraternize it with its brethren of the dark ages, is a fitting patron saint. Even this discrepancy appears to have been obviated latterly. From the action of some of its leaders in the Credit Mobilier affair, and from the easy morality of Messrs. Phelps, Dodge & Co. in the revenue matter, which has lately been compromised by a payment of \$271,000 to Uncle Sam, it would seem that the Y. M. C. A. had established a right in a patron. After such exhibitions of its real character, the public would be justified in dubbing it—"The Noble Order of the Monks of St. Mammon."

PHELPS, DODGE & CO.

OFFICIAL DENIAL OF THE TRUTH OF THEIR STATEMENT.

WASHINGTON, April 19.—Senator Boutwell, who was at the Treasury Department to-day, emphatically contradicted the recent statement of Phelps, Dodge & Co., that the sum of \$271,000 was forced out of them by way of compromise in their recent difficulty with the Department. He said when the charges of fraud were brought against that firm they filed a statement at the Treasury asserting their innocence, and offering to pay the \$271,000. Mr. Boutwell, who was then Secretary of the Treasury, declined to receive the money, and notified the firm that the courts were open, and if they were innocent of the charges they should go into court and prove their innocence. Upon this notification they withdrew the assertion of their innocence, and it was then their offer to compromise was entertained. The Department in no case accepts money of any party charged who claims to be innocent, being allowed by law to compromise with offenders only after guilt is admitted, and it was on this distinct understanding that the compromise with Phelps, Dodge & Co., was made. Mr. Boutwell says that never while he was at the head of the Treasury Department was any compromise made with persons who claimed to be innocent.

Comment is superfluous. We hope the Y. M. C. A. will now be satisfied with their dodge (Dodge) that he is just as good as any of therest of them and no worse. We would

advise them to get the Vice-president up here to whitewash them just a little. They surely must be above reproach; perhaps, even like Caesars wife and the pastor of Plymouth Church, above suspicion.

HARK! FROM THE TOMBS.

The Startling Attempt to Overthrow the American Republic—The Bible on Trial before Chief Justice Daly—The Ancient and Honorable Society of the Owls—Doctors, Lawyers and Judges made the Laughing-Stock of the Nation by an Alleged Lunatic—Fifty-six Columns of the Weekly Unrolled Before the Astonished Jury (See April 5, 12, 19, 26)—The Surrender of the New York Press to the "Coming Dictator"—The most Remarkable Victory of one Man over Church and State ever Recorded—The End of the Beginning—An Age of Events.

It is scarcely six months since our arrest on the 2d of November, but what an age we have all lived since then. Mr. Train said to us in Ludlow Jail, "Don't you feel the Revolution in the air?" We feel it now. It floats over the people. The clouds are passing away. Poverty occasions thought. The panic predicted has arrived. The strange prophecies, one after the other, are being fulfilled. The immense sale of the WEEKLY, published and printed under the eyes of a secret police more powerful than the Government, tells its own story. We should have been in Sing Sing and Mr. Train in the asylum long since, but for fear of the people. But daylight at last. Our reporter succeeded in getting a pile more of epigrams. They speak for themselves.

PHILADELPHIA AFTER THE DE LUNATICO INQUIRENDU COMMISSION.
(Telegram.)

PHILADELPHIA, April 16.

TO GEO. FRANCIS TRAIN, at Judge Daly's Court, New York: Hammond pronounces you insane for two reasons. First, Because you said Greeley was poisoned. Second, For a thousand dollar fee.

C. T. BLOOD,
224 South street.

EPIGRAM REPLY TO C. T. B., PHILADELPHIA.

Of course your telegram is right,
Hammond drew a thousand at sight
For his fee to prove Scannell sane,
While to make me insane he got the same.
Of course, I shall prove these doctor "experts"
Divide their stealings with the legal squirts.
But has it not come to a fearful pass
To see poor Hammond prove himself an ass?
'Tis a salvage case of profit and loss,
Between Phelps and Hammond a pitch and toss.
Those the gods love they first make dam-phools,
When Beecher's round look out for your tools.

GEO. FRANCIS TRAIN,

(Who believes that all these "obscene" bills at Albany and Congress, and all these obscene arrests by the Young Males Concubine Association are got up to prevent the exposure of the Woodhull-Beecher-Tilton Scandal, and try and checkmate this "insanity" fiasco.)

THE TOMBS, New York, April 17, 1873.

PHOTO'S OF THE COMING DICTATOR.

NOTE FROM MR. NICHOLS TO MR. TRAIN.

735 BROADWAY, New York, April 16, 1873.

TO BRIG.-GEN. GEO. FRANCIS TRAIN, THE TOMBS:

Dear Sir—There is a great rush for your photo's. My own business crowds me so I cannot get them off fast enough. Sarony is the best artist in America, and can throw off hundreds of thousands as easy as I can thousands. If you will give Sarony a sitting, I can attend to the sale, believing that I can make arrangements with him that will be mutually satisfactory. I am satisfied that one in forty of the population will want the photo of the Coming Dictator, and a million copies would make things brisk.

Very truly yours,

John Wesley Nichols

The Publisher of the Train Lique.

MR. TRAIN'S REPLY.

THE TOMBS, New York, April 17, 1873.

TO JOHN WESLEY NICHOLS, Esq., The Pagan Artist, 735 Broadway, New York:

Dear Sir—Sarony has for many years asked me for a sitting, and once I promised him that I would do so; but the fact is, five hundred sittings in different cities and different parts of the world has made me sick of seeing my own face. It is unusual to hear one artist speak so highly of another. But if you think, as you say, that you can sell a MILLION PHOTO'S, the loss that you must have sustained, in arrest, imprisonment and annoyance in publishing the Train Lique, say nothing of having your cases smashed so often at the Broadway door, would influence me in giving Sarony a sitting, providing your arrangement with him would accrue to your own advantage. The money test is the guarantee of success. I think, myself, there will be an immense sale, and am willing to undergo the torture if it will put stamps in your purse.

GEO. FRANCIS TRAIN,

The Coming Dictator.

P. S.—Please give my kind regards to Mr. Sarony. It is not yet decided whether these photo's will be taken in the Tombs, the Asylum or at your gallery.

G. F. T.

STAND BY THE GUNS—BIDE YOUR TIME.

NEW ROCHELLE, N. Y., April 17, 1873.

MR. TRAIN:

Dear Sir—Thanks for the Toledo Sun. I have written Chatfield a letter about your outrageous detention in the Tombs. I have known Mr. Chatfield well for about 35 years—am very glad you have got him for counsel; he is one of us—he is sound on the question.

Bide your time, bide your time!
Patience is a patriot's duty;

Rashness is a coward's crime;
Bide your time, bide your time.

HON. GEO. F. TRAIN.

GEO. W. LOYD.

MR. TRAIN'S REPLY.
EPIGRAM.

Dear Geo. W. Lloyd, Esq.—That's so; I have at last chased the animal to his hole.

ENGLAND'S DOWNFALL AT LAST.

Anvil is ready, the metal aglow
There's hope for us all in Murderers' Row,
Though so long tortured in a death-pit jail,
Truth is mighty, and justice must prevail.
Hume, Gibbon, Rousseau, Tom Paine and Voltaire
Were only trimmers; Infidels beware!
"Investigator," "Index" and "Banner of Light,"
A Jackson Davis, Mendum, Abbot, White
Are only English agents in disguise,

WHO ARE THE CONSPIRATORS?

To scatter far and wide their English lies,
Wendell Phillips, Garrison, Gerrit Smith,
And woman suffrage was an English myth.
Stantons, Stones, Howes and gentle Annie D.
Received inspiration from over the sea;
Thus England's church made everything
Subserve their tin-smuggling, free-trade Ring.
And yet they all are obliged to agree,
The people are all in the boat with me;
So in order my character to stain,
The church decrees that I am "insane."
At last the great mistake has been made,
Ring down the curtain! the farce is played!

GEORGE FRANCIS TRAIN,

(The only man in America who represents the manhood and the honesty of the poor).

THE TOMBS, April 20, 1873.

AN INFAMOUS RECORD IN THE WAR DEPARTMENT.

APRIL 16, 1873.

MR. TRAIN:

Dear Sir—They dare not try you, and are perpetrating this outrageous idea of insanity to save their skirts. The first doctor I do not know, but the second, Dr. Hammond, is, I believe, the worthy (?) Surgeon General that disgraced himself and his office during our country's sore trials in the early part of the "war of the rebellion." The tomb should have been his resting-place long ago, at the cost of a "drum-head trial" and a minnie ball to carry out the decision of the court. Such a man for testimony as an expert? Damnable! Hoping this letter may reach you, I remain, yours most truly,

DR. E. STERLING,
Cleveland, Ohio.

MR. TRAIN'S REPLY.

THE TOMBS, April 20, 1873.

To Dr. E. Sterling, Cleveland:

EPIGRAM.

Thank you, Doctor. Hammond's career
No doubt has cost the nation dear.
Government scratching in Stanton's dirt
Made the "Surgeon" a clever "expert."
His "insane" longings for filthy lucre
Make him "expert" in "poker" and "euchre."
He escaped the penitentiary,
To swear his superiors wild and crazy.
Could he have in the Tombs a few months spent,
He might have been cured of *embezzlement*.
A cross between the Scribe and Pharisee,
He swears to a lie for his thousand fee,
The "expert" concern of Hammond and Cross
Is the last dodge of the fugitive "Boss."
I caught them to-day, disgusting Judge Daly
On the sanity of the Virgin Mary.

GEORGE FRANCIS TRAIN,

(Who has got all the religious and political skunks in the country in a box trap, where the people can punch them to their heart's content.)

HON. JAS. M. SCOVEL ON THE DE LUNATICO INQUIREND COMMISSION.

(Telegram.)

TRENTON, N. J., April 16.

To Geo. Francis Train, in the Tombs, New York:

I admire your pluck. You are not as crazy as the Credit Mobilier Congressmen.

JAS. M. SCOVEL.

MR. TRAIN'S EPIGRAM REPLY.

(Another Counsellor to the Front.)

THE TOMBS, NEW YORK, April 17, 1873.

Hon. J. M. Scovel, Trenton:

Please see Clark Bell, number twenty Nassau.
The time the Court already has spent on
This case, shows how I have cornered the law.
They say you and I are somewhat alike,
That both of us gas and both of us strike.
We gas and strike, but on different plan;
I polish the crowd, you knock down a man.
That Tom Scott charter you were sure to mar,
When you taught the Senators how to spar.
Many thanks for suggestions some time ago,
Habeas corpus from Murderers' Row;
But as the joke has already begun,
Why not come over and enjoy the fun?

INSANITY BEFORE ELECTION.

Call at Nassau and get your subpoena,
You know all about my insane demeanor
Before election, in the time I spent
In trying to save you as President.
Why not go into the box and explain
That Greeley visit when I was insane.
The Credit Mobilier Congressmen,
In their drunken Congressional reel,
Tried to prove that they were gentlemen,
By adding a lie to general steal.
At Saint Nich., you must remember,
Our talk in October and November,
Where I put forth my startling prophecy,
And you obtained that crowd of votes for me.
The dictator's banner I shall shortly plant,
So jump in, friend Scovel, and float with the tide.

Voting for Greeley was voting for Grant,
You know how the Belmont Bell-hounds have lied.

GEORGE FRANCIS TRAIN,

(Who would have been elected President had Mr. Greeley carried out the Scovel-Cochrane plan of changing candidates.)

NEW JERSEY TO THE FRONT.

LOADING THE CANNON FOR THE EXPERTS.

Dear Mr. Train—Why not recall Hammond and ask him:
1st. Do you judge of insanity by analogy?
2d. Was Louis Napoleon insane when imprisoned in the Castle of Ham?
3d. Did he become Emperor of France?
4th. Is not one of the strongest evidences of insanity a lack of the power of recurrence to a former subject of conversation?
5th. Has Mr. Train the power to "recur?" (to former subjects of discussion).
6th. Do you consider Bishop Purcell, of Cincinnati, insane because he shows his fear of a coming revolution, a "bloody war between labor and capital," by praying to God to peaceably obvert it?

Did you receive my railroad letter last week?

W. W. BENNETT, Jersey City.

MR. TRAIN'S REPLY.

EPIGRAM.

Dear W. W. Bennett, J. C.:

A MAN'S MIND PUT UP AT AUCTION.

Yes; your railroad letter hit the mark.
Now liberty's strikers soon will fire the spark.
Wait while the church is on trial,
Bishops admit the church is on trial.
Hammond consents to act as a tool,
And play the "expert" as Beecher's fool.
To save the Bible on the insane cry,
A thousand dollars for a single lie.

SOME MORE "INSANE" KUSSES.

From "insane" life of Napoleon the First,
To that "insane" death at Chiselhurst.
Austerlitz, Moscow and Waterloo,
Napoleon Bonaparte was "insane" too.
Boulogne, Strasburg, Paris, Sedan,
Proves Louis Napoleon an "insane man."
The "insane" fear of old Bishop Purcell,
Of losing his fee at bay and howl at the moon
When any one speaks of the French Commune.
The sword and pistol, rifle and pike,
Must organize a general strike.

GEORGE FRANCIS TRAIN,

(Who is not so far ahead of the people as is supposed).

THE TOMBS, April 19, 1873.

THE COMING CRASH.

Reporter.—Do you really think the panic you predicted in your Wall-street speech and your interviews, published in the WEEKLY and the Sun, is upon us?

Mr. Train.—Yes; it is knocking at the door. Have we not shipped in gold and silver \$750,000,000 in fifteen years? Does it look large to you? Well, let me tell you that it only amounts to fifteen months' importation of foreign trash! Our gold interest on National, State, city and corporation bonds abroad amounts to \$150,000,000 per annum, and with only \$70,000,000 in the country, it shows we cannot pay our interest for six months. We exported alone \$72,000,000 on last year, or \$15,000,000 more than we produced. This I have explained on a thousand platforms, and hence I am on trial for insanity, as the court does not wish to declare the Bible obscene.

Reporter.—What is the result of all this?

LIGHTING THE CANDLE AT BOTH ENDS.

Mr. Train.—Panic, bankruptcy, revolution. Lighting the candle at both ends. Living beyond your means. (Remember Micauber's figures.) Giving notes to pay interest on borrowed money can only result one way. Europe has two thousand millions of our securities, much of which is on call. Probably five hundred millions of accommodation is now bridging the Atlantic. Notice some of the financial writers say fifteen millions. (That's only last week's importations.) But I tell you there are \$500,000,000 sight to ninety day bills afloat. How far will Boutwell's \$70,000,000 go? But he has not got a third of that. Jay Cooke's checks on demand are not gold. The Congressmen stole their million and a half just in time, by bribing Grant with one hundred thousand dollars to sign the bill that night. Bismarck eats up \$2,000,000 bullion a week, \$100,000,000 a year, and will so continue while changing his currency until he uses up the \$1,000,000,000 received from France. That smashes our debt, and our debt will knock the \$4,000,000,000 debt of England in consols, and then down goes the combined \$20,000,000,000 debts of Europe, and the people are free. Richardson is in the English Ring to bankrupt the nation; otherwise, how do you account with this \$750,000,000 of liabilities (legal tenders, bank notes, etc.), he is selling \$6,000,000 gold this month when he has only \$60,000,000 left?

Reporter.—How do you carry all these figures, Mr. Train, in your head?

Mr. Train.—Asking District Attorney-General Phelps and Surgeon-General Hammond, they will probably tell you it is "emotional insanity." When I was in Frankfort the other day they showed me a list of swindles as long as your arm.

THE DEFAULTING BONDS IN FRANKFORT-ON-THAINE.

Alabama and Chattanooga Railroad.....	\$4,700,000
Des Moines Valley Railroad.....	7,000,000
East Tennessee, Virginia and Georgia.....	3,500,000
Fort Wayne, Muncie, and Cincinnati.....	1,800,000
Georgia Aid Bonds (Brunswick and Albany).....	3,880,000
Peninsular (Michigan).....	1,800,000
Port Royal.....	2,500,000
Rockford, Rock Island, and St. Louis.....	9,000,000
Oregon and California Railroad.....	10,950,000
Total.....	\$45,130,000

This does not include the Fremont Five-Million Swindle, and about fifty millions more not yet made known.

Reporter.—Will the failures, do you think, equal last year's tables?

Mr. Train.—Last year's failures were a bagatelle—about equal to two months' importations.

THE FAILURES.

In 1861 there were 6,993 mercantile bankruptcies, with liabilities to the amount of \$207,210,000. Last year's failures numbered 4,089; liabilities, \$121,056,000.

Year.	Failures.	Liabilities.
1868.....	2,608	\$63,774,000
1869.....	2,799	75,054,000
1870.....	3,551	88,242,000
1871.....	2,915	88,222,000
1872.....	4,089	121,056,000

The failures of 1872 were nearly 1,000 fewer in number than those of the disastrous year of 1857, when 4,932 business houses went under, with \$291,750,000 of liabilities.

The first thing you will see is, the Bank of England will jump up its rate Thursday next to 5 per cent., then 6, 7, 8, 9, to 10 per cent, and down comes the House of Cobs.

Reporter.—Then gold will go to fabulous figures?

THE REMEDY.

Mr. Train.—It does not follow, by any means; a short act of Congress (immediate special session) abolishing specie payments, or paying interest on bonds in greenbacks, and duties at Customs in greenbacks, reduces gold to iron, cotton, pork or other merchandise. That was my platform for the people. The five conventions—Columbus, Cincinnati, Philadelphia, Baltimore and Louisville—were all specie payments; mine was greenbacks.

(To Clark Bell, Esq., in reply to his letter asking Mr. Train if he was insane, as reported by "experts," and if there are any of his acquaintances similarly suffering.)

DEDICATED TO CHIEF-JUSTICE DALY.

THE "LUNATIC" WRITES AN EPIGRAM ON MADMEN AS A TEST QUESTION ON HIS INSANITY.

Thank you, District Attorney Phelps,
And all your ring-bound legal whelps!
Thank you for stealing in my jail
To threaten me with Bloomingdale.

MADNESS AMONG THE ANCIENTS.

Demosthenes was mad, and Cicero,
When saving Athens from a foreign foe;
Leonidas, the brave, was mad, alas!
At meeting Xerxes at the Spartan pass.
Pericles was mad, when dwelling on
His genius in the Parthenon.
Columbus was mad as the Spanish Queen,
To cross the ocean before the age of steam.
Galleo was mad about the Earth and Sun,
Almost as mad as Washington!
Franklin was mad when he drew, at sight,
The lightning from heaven with a kite.
Morse was mad when he did aspire
To make it talk along an iron wire.
Field was mad and so unstable
To dream about an Ocean cable!

THE MADNESS OF EUROPE.

England was mad when insulting our flag
With speeches of Mason and Slidell brag;
But sane when buying the Pirate Loan,
And cheering America's dying groan!
Perry was mad for days and hours:
"We've met the enemy and they are ours."
Bosquet showed he, too, was insane:
"I'm in the Malakoff, and shall there remain."
Lawrence was mad when, on dying lip,
He shouted, "Don't give up the ship!"
Nelson was mad about his star,
Till after Nile and Trafalgar.
Wellington was mad when in retreat
He made his victory more complete.
Napoleon was mad in Ham for treason;
The throne of France restored his reason.
The Greeleys were sane for many a generation,
Till Horace accepted England's nomination.

ALL THE DEVILS ARE MAD.

Watt was mad—what could he mean
To draw from a kettle the power of steam?
Stephenson was mad to send the mail
By locomotive o'er an iron rail;
Fulton was mad when, with his river boat,
He proved that steam a world could float,
Maury was mad when the world was railing
About his Ocean Circle sailing;
And Newton was the maddest of them all,
To found a system on an apple's fall!
For fear the press shall call me sane,
I'll hold my grip on England's jugular vein,
And not forget these days in Bastille spent,
To prove my madness when President.
Let "Sto Semper Tyrannis" be the Commune cry,
Delenda est Britannia! Do or die!
* * * * *
Those the Devils hate they first make bad;
Those the Gods love they first made mad.
Hell's Satanic sneers are changed to gladness,
When there is method in the madness!

GEORGE FRANCIS TRAIN,

President of the Murderers' Club, Chef de la Commune et Ligue du Mide, and the one free LUNATIC in forty millions of SANE slaves.)
THE TOMBS, Cell 56, Murderers' Row, March 8, 1873.

OHIO BLAZING WITH THE RELIGION OF HUMANITY.

THE CALUMNIATION OF "PRIAPUS," THE GOD OF PLYMOUTH CHURCH.

TROY, April 5.

My Dear Mr. Train—They tell me your executive capacity is as marked as that bump of "insanity." I want to "borrow a little head" of you.

The Beecher-Comstock conspiracy culminated in the attempt to shut you up in a lunatic asylum. 'Tis the biggest and worst fraud of the age. When Dr. Hammond gave his decision I promised Beecher, Bowen and Comstock that it would not save them. (You saw the letter in the Press.) It was no bombast. The spies of God (my God, not theirs) have been in their camp. Mrs. Woodhull has painted some, but she is right in the main. I have stolen Tilton's "true story," and know all that he pretends. You said in the Sun: "Write

one more article and break Beecher." I've tried if Plymouth Church can bear it; the "worship of Priapus" will become the religion of Brooklyn.

THE BOMBHELL THAT DESTROYED THE HYPOCRITES.

I've reviewed the case from the beginning; built up the whole plot of the Y. M. C. A. and the Courts, with the press for lackey. I've treated you, in so many words, as "the one greatly sane mind in New York" during Comstock's "virtual mob," and since. I've let out the entire reins of my indignation and contempt. But the meat is too strong for any newspaper not in my complete control. I've got to issue one paper of my own, as you have done with the *Ligue*. "Twill be out presently; a bloody "thunderbolt," and the Beecher-Tilton Scandal will have no more sleep, or the Lord is dead and the devil owns the United States. So much you won't object to knowing even by way of encouragement just now, though your pluck is a shoulder of Atlas. But my point is this: You've had experience with the *Ligue*, and can tell me the quickest way to get my lightning into the faces of the people—the sharpest means of circulating the paper. It won't interfere, of course, with anything of yours; its strictly in my line. If the country once knows the facts and then holds you in the asylum, I shall join the "commune" and preach the dagger and the torch. What do you think of the immortality of the soul?

Yours for justice or trouble, E. H. G. CLARK.

MR. TRAIN'S EPIGRAM REPLY.

(To Ed. H. G. Clark, of Troy, the Dissector of Beecher and Cutter up of Tilton.)

EPIGRAM.

THE DOWNFALL OF BEECHER.

The tricks that are vain and ways that are dark,
In Beecher have well been shown up by Clark.
Your caustic pen was bound to handle
This Woodhull, Beecher, Tilton Scandal.
Jesus the lowly and Christ the meek,
Whoever witnessed such Godlike cheek!
Every Sunday and Friday prayer,
This jolly old cock makes sisters stare.
But when you look into his haggard face,
You see that he has nearly run his race.
His Credit Mobilier style don't pay,
Why don't he own up, kneel down and pray.
How much better he would feel in heaven,
To know his amours were all forgiven.
Davenport, Southwick and the Comstock crew,
While watching the court are awfully blue.
They begin to feel their Godlike loss,
Since I nailed their Beecher to the cross.
The thorns, the cross, the nails, the spear,
The love—the scorn—the Torture—fear.
Out of the priests this fraud was begot,
What was Christ more than Madam Surut?

THE EVANGELICAL DODGE OF THE YOUNG MULES CONJURINE ASSOCIATION.

The Dodge of the dodgers is out at last—
Two dollars a line, a three-column blast;
A canting, whining, Puritan tale,
How Boutwell kept them out of jail.
They commenced by lying, treating with contempt
The charges alleged, saying they were exempt
From all the prison ills and customs fraud,
On account of their devotion to the Lord!
First the country rang with the Christian crime,
Till they bought the press with piteous whine.
Cards came out from lawyers and friends,
Pronouncing it false. Then the firm sends
A check to prove that they all had lied,
And this very check they all denied!
Then to explain this lie more cash is spent—
They are either guilty or innocent.

GUILTY OR NOT GUILTY—THE SHAME OF THE GOVERNMENT.

If guilty, Boutwell ought to be reached:
The Secretary should be impeached.
If innocent, would they have paid a cent?
Do they divide up with the President?
This Pharisee house have made it worse,
In a paid letter their crime to rehearse.
The Chamber of Commerce, in sad disgrace,
Should make its President resign his place.
Thomas N. Dudley and B. G. Jayne,
And Noah Davis! hide your heads for shame;
You join the fraud when you compromise,
And thus indorse these Phelps-Dodge lies.
This evangelical alliance
For many years has bid defiance
To honor, justice, law and truth,
To rob the revenue, forsooth!
Ask American captains at Liverpool
About this man Dudley and his smuggling school

BOUTWELL GIVES THE LIE TO DODGE.

Of land sharks that the sailors rob,
If he put up this Phelps, James Dodge!
A quarter of a million dollars spent
Is a hell of a pile if innocent!
His three-column defense is much too thin—
The Puritan knes, the smuggler of tin;
He may write the press, and pray and whine,
But admits the guilt when he pays the fine.
If only "a three thousand dollar fraud,"
As Judge Davis says, why did they record
Two hundred and seventy thousand with a check
Unless to rescue their credit from wreck?
Now comes Boutwell with his courtly grace,
And strikes the smuggler square in the face.
This time the arrow direct is sent;
"He never condones when innocent."

I mention this case as Dodge and Beecher
Sleep together, and are Comstock's teacher.
Cladlin, Jessup, Stewart, Bowen & Co.
Have struck the revenue a smuggler's blow.
Their praying system has shut the eyes
Of the entire land with their dam-phool lies.

THE IMMORTALITY OF THE SOUL—A QUESTION ANSWERED.

Let immortality, the Christian sham,
Go down to purgatory in epigram.
Why the present for the future sell—
For some strange phantom, heaven or hell?
When happiness and man are all one,

Why after these graveyard visions run?
Immortality is a decoy
To deprive a man of earthly joy.
Why struggle on in this endless strife,
In misery for a future life?
Why not be happy now, who wants to wait
And take his chances in a ghostly state;
Must we live in the dark in the hope of light,
Is this world the tail of the future kite?
When here and now in the midst of men,
Why be other where and other when?

GOD WENT BACK ON CHRIST.

Explain if you can the sun's light and heat,
Immortality is a Christian cheat!
The Church sings over its woodcock and sherry,
"Soul, let us eat, drink and be merry."
Men have been dying some thousands of years,
Yet none of the dead come back, it appears.
When a man dieth shall he live again,
Asks the old Chaldean. Was he too "insane?"

THREE CHEERS FOR THE HONEST CARPENTER.

Dix murdered Foster according to law,
As Pilate did Christ by the rules of law.
This body of ours is only a clod,
Jesus died as a man—not as a God.
"My God! My God! why forsaketh Thou me,"
God went back on His Beloved Son, you see.
Brazilian tries to learn the song of bird,
That brings the messages he has heard
From spirit land! Millions are crying,
The world's air is breath of the dying.
By pestilence and war to the grave are swept
Millions of lives, while millions have wept
For Christ, who never earned, they say,
When carpenter, more than sixpence a day.
A future life must be a new creation,
Entirely another combination.
Who knows that this seventh commandment strife,
Meant sexual intercourse in married life.
Christian life is an ulcerating sore,
Each new-born child is rotten at the core.
Scrofula, syphilis and masturbation
Is the Christian method of procreation.
Love is a word that is all the fashion,
But is nothing but a stud-horse passion.

GEO. FRANCIS TRAIN,

(Who considers the time has arrived to write what people think, and who uses no language not in the Bible.)

THE TOMBS, April 21, 1873.

THE CAT COMING OUT OF THE BAG.

P. S.—Monday:

Daylight is breaking, the storm disappears,
Beecher will soon be tried by his peers,
The firm of Gammon, Dickens and Quillp,
Tilton, Bowen, Kinsella and Philp,
Independent, Union, Eagle and Press
Have got themselves in a hell of a mess.
Bowen and Beecher are friends till they die,
All is lovely and the goose hangs high.
This Tilton letter about his pastor
Will roll the Woodhull Scandal faster.
Can mills of truth much longer blind,
This Plymouth Congregation grind.
While Bowen and Beecher coddle the Lord,
Both are engaged in some revenue fraud.

G. F. T.

WITH A BUNCH OF FLOWERS.

BOSTON, April 15, 1873.

THE POEM OF DEATH.

Dear Mr. Train—I send you a handful of fresh flowers
cut this morning, the geraniums from my own bushes.
I hope you will get them before they wither. They are
filled with the intense radicalism which pervades our apart-
ments.

Your poem upon the Atlantic horror is the grandest which
will ever be written. It is vividly descriptive. You carry
us to the spot. We see the storm; the terrible resistance to
death; the terrible struggle for life. Will the Christians
call it Providence?

Oh! these same Christians would stone you to death and
call it God's will.

Be strong; you will yet be recognized as the nation's
chief.

With best wishes,

N. H. MARSHALL,

G. F. TRAIN, Coming Dictator.

(Epigram acknowledgment for a basket of beautiful flowers
expressed from Boston by a lady who believes in the com-
ing Dictator.)

EPIGRAM.

How very kind, my dear Madam Marshall,
To send me, from the place where I was born,
These lovely flowers; I am so partial
To Nature. As fresh as spring-day morn
They came. It was thoughtful for you to send
This kind remembrance through your Boston friend.
Wilders should rally the stamps at the Hub,
And send Toledo a radical club.
Your united energies should be harled
Round the boldest paper in all the world.
To anticipate is a woman's forte.
I wore some of the buds to-day in court.
What a fearful mistake the church has made;
No wonder the preachers are sore afraid.
Boston needs shaking to its rotten base
The moment I show up this Beecher case.
In all our land, including New York city,
Is there another such a church banditti?
My obscene Bible has exposed the lie,
God is a fraud and must prepare to die!

GEO. FRANCIS TRAIN,

(Who believes the Bible was started for immoral purposes,
and is too obscene to be left round loose in the house.)
THE TOMBS, NEW YORK, April 20, 1873.

To those who have recently ordered "The Ethics of
Social Equality" and "The Impending Revolution," and
not received them, we would say the last edition is ex-
hausted, but another will shortly be issued when all orders
accrued will be filled.

NELLIE L. DAVIS.

On Sunday, March 30, at Plum-street Hall, Vineland, N. J.,
at the close of Miss Nellie Davis' course of lectures, the fol-
lowing resolutions were presented and unanimously adopted
by the audience.

Resolved, That the brave, outspoken and practical truths
which we have listened to for the past month from our young
friend, Miss Nellie L. Davis, are revolutionary in their char-
acter, grasping the live issues of the day and presenting
them in a vivid and startling manner calculated to lead to
broader charities and nobler lives.

Resolved, That we cordially recommend Miss Nellie Davis
to all societies which are desirous of listening to "naked
truths," which, actualized, will reconstruct on a loftier basis
our present imperfect civilization.

ATLANTIC AND PACIFIC JOURNAL.—This enterprising
eight-page advertising sheet has already reached No. 27 of
its fourth volume, and has the largest circulation of any free
paper in the United States. It improves with every issue,
and is now an interesting sheet as well as a thorough busi-
ness medium, which shows that Mr. C. H. Bass knows how
to publish a paper and make it "pay." It is circulated over
the Baltimore and Ohio, Burlington and Quincy and Union
and Central Pacific Railways, gratuitously, among the trav-
ellers along these lines. It is also sent to the chief hotels
for circulation among their guests. It depends, of course,
on advertisements, and when it is known that the Baltimore
and Ohio Railroad alone has agreed to circulate 10,000 copies,
it is likely to get them. The reading columns are filled with
good readable articles and items, and all the advertisements
are strictly respectable; and, we might say, as one of the
results of a huge railway monopoly we have a monopoly
newspaper called the *Atlantic and Pacific Journal*, which is
circulated on the Baltimore and Ohio Railroad and connect-
ing lines. It is a handsome eight-page paper, tinted,
and is given away to those who travel over the roads indi-
cated. In a "word of explanation" the *Journal* says: "But
as we have the exclusive right of circulating our periodical
over the largest extent of the United States under the
patronage of the corporation controlling dominion over the
largest chain of railroads in the world, we should not be so
avaricious as to grumble because a few industrious persons
scrape about for an honest living among the corners."

It is stated that the Catholic element was represented in
the "God-in-the-Constitution" Convention lately held in
Cooper Institute, N. Y. This is an impolitic proceeding on
the part of the followers of Pio Nono. Should the Y. M. C.
A. succeed in their attempt, nothing is more certain than
that, after the first victory, the next effort of the five popu-
lar Protestant sects would be the annihilation of Catholicism
in this Republic.

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who will reveal the past, present and future from the cradle
to the grave; will tell of business, marriages, journeys, law-
suits, lost or stolen property, or anything that you wish to
know that can be told. Doctors and lawyers having
difficult and knotty cases would do well to consult the spirits
of able doctors and lawyers of the spirit world, through
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Mobilier; Beecher, Tilton, Celfax, Dodge; obscene Y. M. C.
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Workingmen! Pay no Taxes!

Start the battle! Grind your axes!

The only thing to save the nation

Is immediate repudiation.

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Began to
WOODHULL, CLAFLIN & CO.,
48 Broad street, New York.

C. L. James' Column.

WOMAN SUFFRAGE IN ENGLAND.

Woman as a voter is an accomplished fact in England. Every woman who occupies a dwelling in any city or town of England, Ireland, Wales or Scotland has a vote for aldermen and town officers in general. Under Mr. Foster's new act, in England widows and spinsters who pay rates have votes in the election of school boards. In Ireland, every woman who pays any sum as poor rate has a vote in the election of poor guardians. It is said that the women exercise these rights heartily, and in many cases where saloon-keepers represented the wards of cities in municipal positions they were finally defeated by the votes of the women. In London, as is well known, Mrs. Garrett Anderson, M. D., is one of the most useful members of the school board, and the same is true of Miss Becker, in Manchester. The right of suffrage seems to have been conferred on the principle that where women pay a tax for any object they shall have the right to vote in the disposition of the funds. America is bound to be as far behind the age on this as she was on slavery.

DEATH STRUGGLES OF THE HOLY INSTITUTION.

A few items taken at random from one day's exchanges of a country paper:

WIFE BEATING.

Another case of wife-beating, almost resulting in murder, occurred last night on Desplaines street. A man named O'Toole pounded his wife over the head with a pitcher which she refused to take out and fill with beer, saying that he had already drunk too much. The blows cut her ear in two and made a horrible gash on the head, and the brute followed them up with pounding her with his fist. The woman was taken to the hospital and may not recover.

Mrs. Page, shot by her husband at Vallejo last week, is pronounced out of danger.

A party of Ku-klux, properly disguised, visited a widow and her three daughters, near Corydon, a few nights ago, took them from the house and gave them a sound thrashing. They then visited a man residing in the neighborhood and paid him a like compliment. The ground of complaint was immoral behavior of the parties.

Look out for Mrs. Snyder, of Cleveland; she has killed two husbands, and is roaming around the country after a third.

If syphilis be the scourge of God for the punishment of prostitution, I wonder what relation marriage bears to puerperal fever, a far more dangerous disease, equally painful and equally loathsome, of which many women are now dying in Eau Claire, and proportionate numbers throughout the northwest. I heard it said of one of these women that "she never ought to have married," as if society left her any other alternative. Of course the authors of this terrible mortality take it as philosophically as the doctors, and being young men, though their victims were broken-down women, will soon get more. Nevertheless, they get all the sympathy, their victims being remanded to the orthodox heaven with the murderers' best wishes.

Then fill up your glasses steady!
This world is a world of lies;
Here's a health to the dead already,
And hurrah for the next that dies.

COUNSEL FOR THE AGED.

When angry Katie stoops to folly,
And strives in vain new laws to make;
What charm can cheer her melancholy,
Or shield her brother from his fate?

The only way his guilt to cover,
And hide his shame from every eye,
Is to keep quiet under cover,
And let the saint, of Plymouth lie.

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DR. PERKINS

Can be consulted as usual at his office,
No. 9 FIFTH STREET (South Side),
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or by mail, box 1,227, on the various symptoms of Private Diseases. The afflicted will take notice that I am the only man on the American continent that can cure you of Syphilis, Gonorrhea, Loss of Manhood, etc., caused by self abuse or disease. I challenge the combined medical faculty to refute the above statement by successful competition. The symptoms of disease produced by nightly seminal emissions or by excessive sexual indulgence, or by self abuse are as follows: Loss of memory, sallow countenance, pains in the back, weakness of limbs, chronic constiveness of the bowels, confused vision, blunted intellect, loss of confidence in approaching strangers, great nervousness, fetid breath, consumption, parched tongue, and frequently insanity and death, unless combated by scientific medical aid. Reader, remember Dr. Perkins is the only man that will guarantee to cure you or refund the fee if a cure is not permanently made. Also remember that I am permanently located at No. 9 Fifth street, south, opposite the public square, Kansas City, Mo., and I have the largest medical rooms in the city. Call and see me; a friendly chat costs you nothing, and all is strictly confidential. Post box 1,227.

DR. PERKINS, Kansas City, Mo.

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For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

Probably never before in the whole history of medicine, has anything won so widely and so deeply upon the confidence of mankind, as this excellent remedy for pulmonary complaints. Through a long series of years, and among most of the races of men it has risen higher and higher in their estimation, as it has become better known. Its uniform character and power to cure the various affections of the lungs and throat, have made it known as a reliable protector against them. While adapted to milder forms of disease and to young children, it is at the same time the most effectual remedy that can be given for incipient consumption, and the dangerous affections of the throat and lungs. As a provision against sudden attacks of Croup, it should be kept on hand in every family, and indeed as all are sometimes subject to colds and coughs, all should be provided with this antidote for them.

Although settled Consumption is thought incurable, still great numbers of cases where the disease seemed settled, have been completely cured, and the patient restored to sound health by the *Cherry Pectoral*. So complete is its mastery over the disorders of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the *Cherry Pectoral* they subside and disappear.

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As its name implies, it does *Cure*, and does not fail. Containing neither Arsenic, Quinine, Bismuth, Zinc, nor any other mineral or poisonous substance whatever, it in nowise injures any patient. The number and importance of its cures in the ague districts, are literally beyond account, and we believe without a parallel in the history of Ague medicine. Our pride is gratified by the acknowledgments we receive of the radical cures effected in obstinate cases, and where other remedies had wholly failed.

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Beautiful Women.

ALL women know that it is *beauty*, rather than *genius*, which all generations of men have worshipped in the sex. Can it be wondered at, then, that 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 critically, 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, ridiculously 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 intellectual acquirements.

The world has yet allowed no higher mission to woman than to be beautiful, and it would seem that the ladies of the present age are carrying this idea of the world to greater extremes than ever, for all women now to whom nature has denied the talismanic power of beauty, supply the deficiency by the use of a most delightful toilet article known as the "Bloom of Youth," which has lately been introduced into this country by GEORGE W. LAIRD. A delicate beautifier which smooths out all indentations, furrows, scars, removing tan, freckles and discolorations, and imparts beauty, clearness, and softness to the skin, giving the cheeks the appearance of youth and beauty. With the assistance of this new American trick of a lady's toilet, female beauty is destined to play a larger part in the admiration of men, and the ambition of women, than all the arts employed since her creation.

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(L. S.)

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