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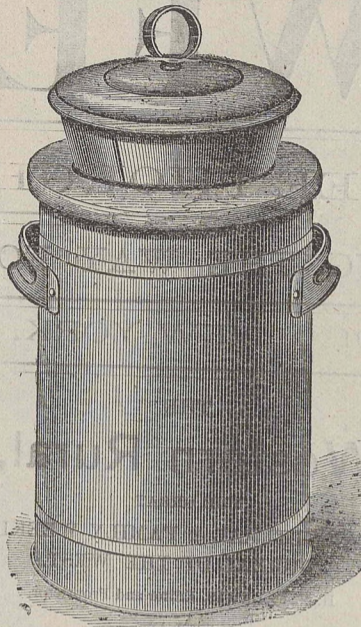
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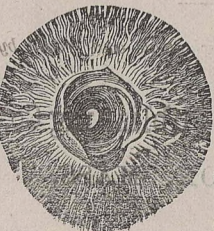
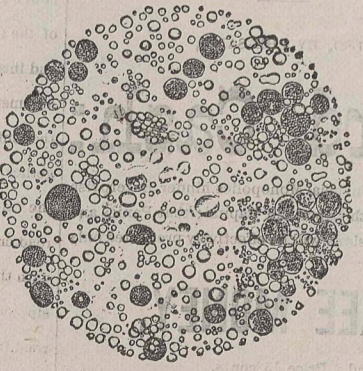
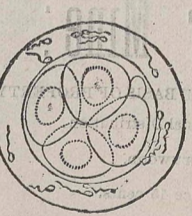
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BY AND BY:
AN HISTORICAL ROMANCE OF THE FUTURE.
BY EDWARD MATTLAND.

CHAPTER VII.—Continued.

His skill once acquired in the country, its exercise was not interfered with by a return to town. Every house-top afforded him a resting-place, and it was one of his chief amusements to pass, sustained by his parachute alone, from one street to another, without ever descending lower than the roofs, but merely touching them lightly in order to spring from them onwards.

We in our days are so accustomed to things as we have them, that we are apt to forget they were not always so. There was a time when the roofs of their houses were as strange and mysterious to the inmates as the interior of the earth on which they stood. But the practice of aeronautics, and the substitution of magnetism for coal in the production of heat, combined to bring about a great revolution in our architecture and habits, and affected even our system of jurisprudence. For it was found necessary, in the interests of that privacy which is essential to the development of the character and affections, to secure our interiors from the observation of impertinent aerialists, by making certain changes in our window systems and also to add certain stringent provisions to the laws relating to libel and slander. The most effective of these provisions was one that was in direct opposition to the enactment of our ancestors. There was a period when they suffered the libeller to go free on pleading justification and sustaining his plea by proof of its truth. We, on the contrary, treat such a plea as an aggravation of the original offense and punish it accordingly.

But what would our ancestors have said, could they have seen the London of to-day on a fine evening? The growing scarcity of coal once deplored by them as the commencement of Britain's decline and downfall, proved in reality its greatest blessing, through the impulse it gave to scientific research and the discovery of substitutes. Not to dwell upon the mechanical and economical gains thus effected, I will mention only the gain in comfort and health. Who now that sees our flat and commodious roofs, with their friendly gatherings and elegant adornments, can realize the time when for an aerialist to pass over a large town at a moderate height would have been to court destruction by suffocation! For then every house was a volcano and every chimney a crater in a state of perpetual eruption, vomiting forth fire and smoke that made the atmosphere lurid and loaded it with darkness and poison. Now the roofs of our houses are the favorite resort of individuals, where the freshest air and the quietest repose are to be found, and not a "London black," once so proverbial, comes to soil their garments. Instead of seeking pure air in the country, as people used to do, such is the perfection to which sanitary science has been brought in our time, that invalids leave the country to seek the purer air of the town. The abolition of coal-gas for the purpose of lighting has much to do with this. So brilliant now are our towns at night, that in many a house little extra light is needed beyond that which comes from without. Many a pleasant acquaintance did Criss make in his town fallies over the roofs, and many a sick person learned to watch eagerly for his bright look and cheerful converse.

Whether dwelling in town or country, the scholastic part of Criss's education was carried on with the utmost care, under the admirable National School system for which our country has now for a long time been noted. It was, indeed, a happy day for England, when her people determined to throw all public endowments of Church and School into one common fund, and apply it on a consistent and homogeneous system in the cultivation of the intellectual, moral and spiritual faculties of the whole people, in a manner neither coldly secular nor harshly sectarian.

The steps whereby the country arrived at a solution of that once famous *Religious Difficulty*, by which our unhappy ancestors suffered themselves to be rent and divided into hostile factions, to the utter destruction of all patriotic impulses; and the part played by that *Difficulty* in ultimately promoting the establishment of an uniform Canon of Reference for the solution of all questions requiring to be solved, I may have occasion later on to give some account. They form part of the larger history of the great movement which we know as "The Emancipation," a movement which con-

stituted the crown and completion of the still more ancient "Reformation." A great result often springs from a mean-looking germ. It was the cost of the original "School-board" system that led the over-burdened rate-payers to look about for means of relief. These were ultimately found in the enormous and ill-applied resources of the National Church Establishment.

Under the perfect organization of the National School system Christmas Carol was able to take his place in the classes of whatever school chanced to be near him. Thus he could equally pursue his studies when dwelling at "Ariel Cottage" with Bertie or with his other friends in the Triangle. In his case, as is usual nowadays for the youth of all classes, the school-life was combined with the home-life, both being universally regarded as essential to right education. For we have got rid of the old system under which children were in childhood relegated to the care of illiterate and ill-bred domestics, and in youth banished for months together in establishments where their parents could exercise no supervision over their progress or associations.

We have got rid also of the system which recognized and fixed a broad distinction between classes. All now are taught in the same institutions; the only differences being such as are rendered needful by the different vocations they are intended to follow.

Avenil, Bertie and my grandfather, as well as their relations male and female, were educated in these schools. My father's premature death led to my being deprived of the same advantage, to my irreparable loss. The adoption of this system of united instruction for all classes was accompanied by an access of patriotic enthusiasm such as has rarely occurred in the history of our country. The class antagonisms and differences out of which had grown so many of our social difficulties, at once fell to a vanishing point. England's rich and poor ceased to constitute two hostile nations. It is recorded that the education of the poor was never efficiently administered until the rich determined to avail themselves of the National Schools for their own children.

The mechanism of the system was contrived not merely to allow but to encourage the development of individual character and opinion on the part of the scholars. While inculcating *methods* rather than *results*, it trained each individual to refer all questions, neither to authority nor to tradition, but to the criterion of his own carefully cultivated intelligence and moral sense. To develop not repress the faculty of thinking was now the object of education; and this with girls as well as boys! The inculcation of opinions based upon mere authority, and bearing no relation to evidence or utility, was reckoned immoral.

The "Religious Difficulty" had been solved by the substitution of careful definitions for the old harrassing dogmas. Church and School, representing severally the development of the religious and the intellectual faculties, were able to unite upon the basis of the axiom, that—

As in the region of morals the Divine will can never conflict with the moral law; so, in the region of physics, the Divine will can never conflict with the natural law.

Whatever may have been the mental capacity of primitive man, it has been found that under its modern development the human mind is unable to conceive of universal law as proceeding from any source short of the Divine, that is, the supreme, all-pervading creative energy of the universe. And we find it to be equally impossible for us to regard as Divine a will or law that is variable and self-contradictory. So that, did we find a conflict occurring between law and will, we should necessarily and involuntarily determine that one or the other was not entitled to be regarded as Divine.

The axiom or definition is not a "dogma," inasmuch as it does not claim to be true independently of reason and evidence. It is a necessary basis of consciousness. We cannot conceive of the opposite of it being true, any more than we can conceive of space as limited or time as terminable.

The close and affectionate relations maintained between his fellow-guardians, secured for Criss all the advantages of a home and society whenever Bertie's avocation took him to a distance. Whether in the private dwelling and working-rooms of the Avenils and Wilmers, or in the common salon of the Triangle, Criss was always warmly received as a favorite member of the coterie. Ofttimes when left by himself in the cottage on the downs to follow his studies in Bertie's absence, he would telegraph to his friends at the Triangle (for all the members have a private wire between the club and their country houses), telling them that he was coming to spend the evening with them, and asking them to have tea on the roof, when he would alight among them in his car.

The extent of the boy's wealth was kept a secret among his trustees, but his character and history made him a constant subject of interest, and his friends delighted to draw him out on matters which excited his attention. As affording a glimpse of his life at this time, as also of those with whom he was connected, the following letter of the elder Mrs. Avenil to my grandmother will be read with interest:

"Criss was to join us a few evenings back on the roof of the Triangle, and as he was late, we looked out for him. Some of us thought we had caught sight of the Ariel's light over one of the poorest parts of the city, but it remained there so long that we concluded we were mistaken. When at length he dropped among us, he said, in reply to our questionings, that he had lingered in that neighborhood as one that always had a special attraction for him. My son Charles exclaimed at this, and asked what he could want in the very worst part of London.

"The boy looked surprised and puzzled, and then said:

"Why worst? what do you mean by worst?"

"I mean," said Charles, "that it is inhabited by the poorest and most vicious classes."

"Poor, yes; but what is vicious?" asked the child.

"Now, Mr. Wilmer," said Charles, "here's a chance for you."

"Nay," replied Mr. Wilmer, "surely your twenty-seven years are competent to instruct his ten. Let us hear your definition."

"I have not kept up my Morals since I left school," said Charles, "as I have been so much occupied with mathematics; but if I remember aright, we used to define vice as a course of conduct produced by a defect in the faculty of sympathy, so that vice means selfishness or the practice of self-indulgence to the detriment of others."

"If that be it you have used the wrong word, Master Charles, dear," cried little Criss with vivacity; "for it is just because I find so much sympathy and therefore so little selfishness or vice among those poor people, that I delight to drop down among them."

"But you hate squalor and ugliness I know," returned Charles, "and admire every beautiful thing you see in building and landscape."

"Yes, yes, that is quite true," pleaded the child, "and I do not know quite how it is; but—" and here his voice sank and faltered a little, "it always seems to me that directly something living and human appears, all my interest and sense of beauty centres in that. I never see ugliness in those districts; for I see poor people helping each other in their struggles for a living. I see poor mothers tending their own children, instead of leaving them to servants, as some of the very rich do; and poor husbands and wives nursing each other in sickness, instead of sending for a hospital nurse."

"And pray, how do you see these things?" asked Charles. "I hope you don't go and look in the windows?"

"I don't know how I see them," the child answered, thoughtfully. "I seem to myself sometimes, when I am passing over a dwelling, to be as well aware of all that is going on inside as if I saw it with my bodily eyes. Perhaps it is by means of that same sympathy the absence of which you say is the cause of vice."

"Here I made a sign to Charles that he should not lead the child on to talk in this direction; for we have often observed in him symptoms of a belief that he possesses some occult faculty which makes him different in kind from other folk. A notion of this kind is often but a germ of insanity, and requires careful management to eradicate it, the most essential point being to supply plenty of occupation in another direction and allow it to die of inanition by never encouraging or even heeding it. The sympathetic faculty exists in him to an extent altogether extraordinary, and unless its growth be judiciously repressed and kept proportionate to other sides of his nature, we shall have reason to be anxious about the excesses to which it will carry him when he comes into the very considerable fortune which I understand will be his. Bertie Greathead insists on his being kept in ignorance of his prospects while his education is going on. No doubt it would injure the character of any ordinary youth to be brought up to regard himself as independent of parents or guardians, for such sense of dependence plays an important part in the development of our best feelings. But Crissy is not as other children. The affections are already too predominant in him. He is capable of sacrificing himself to any extent. Their development needs precisely such a check as would be given by the knowledge of his own independence. It would give him a more practical turn. Admirably as he has learnt the theory and practice of aeronautics, there is in him far too great a predominance of the contemplative and subjective element. It is true that when excited and eager in his talk, his wonderful eyes shine out upon his audience with startling brilliancy and suggestiveness; but when in repose his gaze is manifestly turned inward, as if there lay the real absorbing topic of his soul; and he has a singular passion for being alone, a passion which grows upon him. Already his favorite reading is not in the literature of our own day, but in such ancient writings as the Hebrew Psalms and the Gospels and the curious old English poem called 'In Memoriam.' We who have learnt to discern the real significance of the Beautiful Life, cannot but feel uneasy at the proclivity thus shown toward sentimental contemplation by one so endowed and so young. All are not eagles to gaze with impunity upon the sun. I know there are some points upon which you and I do not coincide, but I shall be glad to know how your motherly heart judges this dear child and his bringing up."

The district to which reference was made in the conversation of which the foregoing letter records the commencement, is mainly inhabited by that large class of operatives who are disqualified for being co-operatives. As all my home readers must be aware, the great mechanical trades and industries of the country are in the hands of large bodies of artisans, male or female, who are associated together for their own exclusive mutual benefit, except in the cases in which they are allied with outside capitalists. Much of the land is similarly held; and the workers divide among themselves all the profits of their work, employing as managers and secretaries men or women of high education and social position, whom they pay liberally. The members of these associations and their families are all well to do, and run little risk of poverty from lack of work, while they have reduced the risk from natural causes to a minimum. For not merely have the members of the various trades, by breeding in among themselves, acquired an hereditary aptitude for their work; but they are careful to obtain the finest specimens of women to be the mothers of their children, so that incapacity, mental or physical, is scarcely known among them. There is thus no longer a perpetual drafting off from these classes of the best looking girls to recruit the ranks of wealthy vice and dissipation, and no leaving to the working-man only the poorest types of womanhood from which to choose his wife. It is therefore outside of the ranks of the co-operative that the pinch of pauperism is found. To be qualified for membership a man or woman must be up to a certain working power. Those who are above this standard are at liberty to remain aloof and work independently, making if they can larger wages than are to be got in the association, but at their own risk in case of illness or failure through other causes. Owing to the advantages in the shape of capital and machinery at the command of the association, few do this except in those higher branches of art-labor where individual genius finds scope for its exercise. The great bulk of the outsiders are excluded by reason of their inability to

come up to the mark required as regards either the quality or the quantity of their work.

I mention this as I do not wish to appear to claim for our civilization that it has already attained a condition so perfect as to be incompatible with the evil of pauperism. The principle followed by our artisan classes is still the principle inaugurated and insisted on by the church in bygone ages. As the church utterly disregarded human individuality in respect of the nature and operations of the mind, so the co-operative labor associations disregard it in respect of man's powers of physical work. The church doomed its heretics to dire condemnation here or hereafter. The co-operatives doom all artisans who are unable to comply with their arbitrary standard, to the dire pangs of poverty. The progress of enlightenment, by removing the shackles placed by the church upon thought, has emancipated mind from its slavery. A further progress will similarly enlarge the conditions of co-operative labor until all classes of workers can be included without the sacrifice of individual differences. The old restricted church maintained its authority by force. The old trades-unions, adopting the ecclesiastical method, also used force. Like the church, too, they rejected the principle of nationality, and set up their caste against the state. These things are not so now. Individualism, or the rights of the man, had to struggle long and hard against the fanaticism of organization, ecclesiastical or communistic. The helpless Celt had succumbed to the tyranny forever, but for the indomitable energy of the self-reliant Anglo-Saxon, who taught him what freedom meant. Such advance have we made. But the end is not yet. The fold is not yet capacious enough to contain all the sheep. But time will accomplish even this. The curious part of it is that the artisans, even while following the old ecclesiastical principle in this respect, profess the greatest hatred of the old ecclesiastical regime. Such is the vitality of the system which dates from old Rome—Rome that was forever forcing its laws upon men whether they would or not.

[TO BE CONTINUED.]

SOCIALISTIC.

THE OLD AND THE NEW.

BY WARREN CHASE.

We are indebted to Mrs. Woodhull and the WEEKLY for starting the terrible moral earthquake that is now startling the country and filling the press, the pulpit, the rostrum and the gossip corners with the "Tilton-Beecher Scandal." So far as these persons are concerned, we care little, as we are not their personal guardians and not responsible for their morals or personal purity; but there is the most important social question of the age involved in this controversy, and we trust it will be brought to a fair trial this time, and not be hushed up as it has been in scores of other cases, like the McFarland and Richardson, the Fore and Beach, of St. Louis, and Mrs. Fair, of San Francisco. The question we want answered is, who is the keeper and guardian of the moral character and purity of Mr. Beecher—the church or himself? Who is the keeper and guardian of the moral character and purity of Mrs. Tilton and other women—the husband or herself? Old Sojourner Truth once said the slaves had no accountability to God, but the master was accountable for them, as he owned and controlled them. The same must be true of wives if the old theory is maintained, as they are only slaves and are not to be consulted. A pure and holy church tries Mr. Beecher to see if he is moral and pure, not as themselves, but as they profess and appear in public. If he is suspected, somebody's wife is suspected; and the pure, but not holy, husband steps to the front to accuse him. Where is the woman? Oh, she is only a slave—has nothing to say. It is her pure husband that has been injured in his property and property rights. Wives are nobodies, and single women ditto in all questions involving morals. "Let no one speak but the holy men." Get a committee of all men to decide the purity of the minister, the purity of a wife, the injury of a husband.

It is time, and we hope this is the opportunity, to retire this old system and bring the women to the front and let them speak. It is time a woman and a wife had a personality, and could be allowed to speak for herself. If she is abused, injured, insulted, let her complain and be heard, and when she calls on a husband or any other man to protect her, he should do it the best way he can against all forms of insult.

We hope, earnestly hope, this may inaugurate the new era, and woman be placed in her true position as the judge of her own morals, purity and protection. Beach and Richardson and hundreds of others had to be killed and their murderers acquitted, that the holy institution of marriage slavery might be maintained in its sacred purity. Beecher and scores of others may yet have to be deposed and ostracised for the same purpose, but the time will come, and not long hence, when a woman, married or single, will be a citizen, and personally protected by law and society against her husband and every other insulting and trespassing man, and be allowed to make her own complaints.

This is the time and the grand opportunity for Mr. Beecher to step to the front and free himself from all entangling alliances; take hold of the cause of woman in its just demands and equal rights. Never had a man with his influence and power a greater and better opportunity to do his race a lasting and great good, such as no other man can do as he can. He has long professed to be a friend of woman, and now ten thousand suffering slaves, in worse than chattel bondage, call on him to raise his powerful voice in defense of their rights and against the most tyrannical institution in our country, which is without justice, but has Church and State to support it as did chattel slavery, against which his voice was raised and did good service. "Now's the day and now's the hour;" shall we see him come to the front and demand that the injured persons—not their lords and masters—be allowed

to accuse him and be confronted with him? Ladies to the front; husbands to the rear, and wait till called.

A FREE-LOVE DITTY.

"Love me little, love me long!"
Thus it is you make your song.
Is the rhyme a true one?
Do not love so bitter wrong!
Hearken, dear, another song,
Though it be a new one;
Love me much and love me long,
Is the burden of my song.

Love me long and love me truly,
Love me well and love me duly;
Life is short and ill.
And the spirit has a need
Which all human love, indeed,
Often fails to fill.
Love me much and love me long,
Surely 'tis a truer song!

Love me! Love me with the passion
Which all bends of art or fashion
Neither heeds nor fears;
Love me with the soul's desire,
The long yearning mounting higher
Through the happy years.
Listen, 'tis your soul's true song—
Love me much and love me long!

Love you little! 'tis a lie!
Loving thus, nor you nor I
Work our life's love out.
He that loves you little, never
Can allay your spirit's fever,
Stay your restless doubt.
Hearken, dear, a truer song—
Love me much and love me long!

Happy he these words who heareth:
Love me, fear not, he who feareth
Is not whole in love.
Love me with the whole soul's passion,
Other love is cold and ashen
And must empty prove.
Love me much and love me long,
Trust me, 'tis the truest song.

Thus I love you! through all trial,
Love I with supreme denial
Of all colder mood.
Love that knows not this completeness,
Is, of true love's charmed sweetness,
Base similitude.
Love me much and love me long
Is the burden of my song.

Thus I love, and this love's pureness
Fills me with such steadfast sureness
Through all adverse fates,
That I journey toward my home
Faithful, patient—all things come
Unto him who waits;
Journey, singing still my song—
Love me much and love me long.

Somewhere in the starry distance
Waits the crown of my existence;
Some day, too, I know,
You will wake from your soul's slumber,
And the hands of doubt that cumber,
Melt from you like snow.
Some day you will sing the song—
Love me much and love me long.

Yet if not, if this my spirit
Must love's fatal blight inherit,
I nor faint nor blame;
I have loved, and life is purer!
If I lose, why, God is surer
Through all loss and shame.
Go then, dear, but list my song—
Love me much and love me long.

And if in your soul's desire
You should ever faint and tire,
Knowing then your fate,
Call—this love that hides its embers
Through all change and chance remembers—
Call, or soon or late,
It will come and prove its song—
Love you much and love you long.

—Not from the Christian Union, but from the "Christian at Work."

AN INDICATION.

[As an indication of how the higher law doctrine of individual sovereignty is obtaining, we quote the following from the *Fulton, N. Y., Times*.]

It is just possible—speaking of the Brooklyn Scandal—that the committee have either evaded or lost sight of one important point in connection with their investigation. The public bear in mind that Tilton's sworn statement represented that the love of Beecher and Mrs. Tilton had grown gradually and unconsciously, as it were, out of a pure and exalted religious regard and trust, and that both had come to feel—and had persuaded themselves and each other to believe—that the intercourse in which souls so situated and conditioned might indulge, even though it should extend to sexual, would be free from "criminality," free from "impropriety"—in short, free from any of the qualities which in persons of a lower standard of piety and religious fervor is denominated unchastity and immorality.

Admitting that this theory was accepted by Mr. Beecher and Mrs. Tilton, and conscientiously adhered to by them—which is certainly not the most improbable thing about the whole case—it is easy to see how Mr. Beecher might solemnly aver for himself and for Mrs. Tilton, and how Mrs. Tilton might likewise affirm "before God," that both were innocent of the crimes charged upon them. It is easy also to see how the committee, accepting this theory, and in every instance framing their questions to accommodate it, would invite answers which would just as certainly exonerate the parties as their individual and written statements do. Nowhere do

we find, in Mr. Beecher's statement nor in Mrs. Tilton's, any denial that there has been sexual intercourse between them; and we do not find that any question by the Committee has given the witness the opportunity to deny it. As late as Friday night, when Mrs. Tilton was before the Committee, she contented herself with simply denying that there had been "improper" caressing in the engraving scene, and "improper" intimacy anywhere. Beecher, it will be remembered, gives "the most explicit, comprehensive and solemn denial" to "every statement which connects me dishonorably with Mrs. Tilton." All these denials are reconcilable with truth on the theory which Tilton alleges, even though the parties may be guilty in the view which the public usually take of the acts of which they are accused. Admitting every individual to be the judge of his own or her own acts, we regard it impossible for either Mr. Beecher or Mrs. Tilton to be guilty of any act which they or either of them would denominate "wrong." This is a more liberal gush of charity than the world will, at first thought, think it is willing to indorse; but let us ask each individual of "the world" whether he does not regard himself a fairer and better judge of his own actions than "the world" as a whole would be; and we shall doubtless be answered in the affirmative.

It is upon some such "higher law" theory as this that Mr. Beecher and Mrs. Tilton feel exonerated; and it is upon their unstained reputations for honor and truthfulness that their friends will rely for a continuance of the unreserved confidence which they have reposed in them.

THERE was a little boy and a little girl
Lived in an alley;
Said the little boy to the little girl,
Shall I, oh! shall I?"

Said the little girl to the little boy,
"What shall you do?"
Said the little boy to the little girl,
"I shall kiss you."

—Christian at Work.

THE BEECHER-TILTON IMBROGLIO.

BY JULIA H. SEVERANCE, M. D.

If anything can arouse the people to a realizing sense of the utter absurdity of our present social system it is the Beecher-Tilton case as it is now being discussed all through the country.

The criticisms on Beecher, from society's standard of right which he has never publicly repudiated, is but the assumption on the part of society that such individuals as Beecher, Tilton, and hosts of others equally large-brained, cultured, and experienced, should bow to its dictum in relation to their own private affairs.

Is not this too absurd to be for a moment tolerated? Are our highest teachers, editors, lecturers and ministers to come to the common rabble, or to laws enacted by persons less informed than themselves, to inquire how they shall regulate their own private life? If Mr. Beecher and Mrs. Tilton loved each other, and chose to express that love, no matter in what manner, who was injured thereby except it were themselves? Why does not society set up its dictum in regard to what food they and others shall partake of, and at what times, and by whom it shall be supplied? Why not declare that the husband shall furnish the wife that food, and it shall be a sin for her to partake of food derived from any other source, and in case the husband fail to provide food, as he often does, she shall die of starvation, or in case she accept it from any other source shall be accursed? This would be analogous to the manner in which we deal with this social question. Proper food is no more essential to health than proper sexual relations, and if the husband or wife fail to furnish this we have a right, and it is our duty, to find a supply elsewhere. If we are properly fed in this direction we shall have no desire for others. We may ignore this fact, but we cannot escape the penalty of violated law, and we may pile up statute upon statute mountain high, we may make the penalty death here and hell hereafter, and still nature will assert itself; and the only effect the penalties will have upon the people is to make those of them who are not brave enough to face death or any other enemy, lie and try to deceive, as they have done in the present case, trying by hypocrisy to cover up what they had a right to do, without questioning, had they the moral courage to assert and maintain that right.

This questioning individuals about their sexual relations by Mother Grundy (who has long since been proved to be very promiscuous) is a piece of sheer impertinence that has been tolerated too long already, and should be repudiated by every high-minded person. If there is any place where society or law ought to interfere it is just where it does not—that is, in the marriage relations. Rape should always and everywhere be dealt with by law, as that is the abridgment, on the one hand, of the right of self-ownership and control. This is done outside of legal marriage, but I am compelled by a knowledge of facts to state that the crime of rape is committed continually in legal marriage, and no law interferes. I know women by the hundreds, who are living as respectable wives of respectable men, whose virtue is outraged, whose health is ruined, whose whole lives are worse debauched than the common prostitute. I am called upon continually to treat cases of disease caused by sexual abuse on the part of the husband, and that, too, where every sexual impulse in the wife had long since been killed out by unreciprocated relations. And these parties are called virtuous people, and the men go unpunished, while the man who forces a woman but once to his embrace is sent to prison, and the two loving souls who may meet in the highest and most exalted relation of love outside of legal marriage are scouted as immoral. Nonsense! The very face of virtue would blanch with indignation at such a libel upon her character. There are those claiming to be believers in social freedom (I fail to see the justice of their claim), who insist upon hearing the private experiences of others. It is simply none of their business, and the sooner they learn it

the better. I claim the right to manage my own private affairs unquestioned, and would resent as an insult to my own judgment any questioning in the premises, even if the questioner were a husband or lover. Talk about immodesty! If there is any such thing in existence, it is surely found in this meddlesome interference.

Beecher's crime is not in loving and cohabiting with Mrs. Tilton, but in his deceit and hypocrisy in trying to cover up the truth, and his willingness to sacrifice others to save himself, or allow his friends to do so, instead of manfully standing by truth and principle, and promulgating to the world the doctrines of self-sovereignty and freedom, which in his soul he believes and lives in accord with. Had he been a braver man he might have done a grand work in moulding public opinion to a higher standard; now he must fall a victim to the present one, which he has not pronounced against; and I say it serves him right; it may make a braver, better man of him.

[From the Cincinnati Enquirer.]

REVIEW OF THE BEECHER AND TILTON IMBROGLIO.

Viewed from a Christian standpoint, Mr. Beecher has suffered irreparable loss. His efficiency as a teacher of religious dogmas is lost. Men of worldly tendencies of mind will regard him as one of their own kind, gifted, it is true, but nevertheless possessed of no deep convictions on religious subjects; while those who are ardent worshippers will scorn to listen or read his efforts as teacher of any kind.

That there is a chance for him to escape public odium as a Christian is beyond possibility, and sooner or later he will become thoroughly convinced of the same. If his mental courage remains after his situation dawn on him, then he will become the focus of all the liberal elements in America, and will lead on the public mind in the direction that the Protestant movement has taken from Luther to the present.

Whatever blame the religious world may mete out to Mr. Beecher, nevertheless there is a large and respectable portion of community that looks on what is termed his crime as only venial and not mortal sin. Many who occupy high social positions, and not a few quasi members of the church are saying, "He, if guilty, has only acted as the great majority of men would have acted if they were circumstanced as he was."

Mr. Beecher, from the lack of courage or want of perception, lost his best defense. When charged with the act—as some have it, "crime"—of cohabitation with Mrs. Tilton, Mr. Beecher should have turned sharply on his accusers, and neither denied nor affirmed, but should have placed the whole Protestant world in the criminal's box. With great propriety and truth he should have charged home on the Protestant portion of mankind that marriage was robbed of its sacramental character when Luther put forth the memorable couplet in German, to wit:

"Wer nicht liebt Wein, Weib und Gesang,
Der bleibt ein Narr sein Leben lang."

To Luther and Henry the Eighth belong the honor of having reduced the marital vow to a mere civil contract.

Now is transpiring in Protestant America what never has nor ever can in Catholic countries—i. e., the Clerk of the Probate Court issues a license of marriage to certain parties who satisfy the Clerk that they are capable of contracting and desire to contract, and thereupon the parties hie to the Justice of the Peace, panoplied with the law, and have the contract "sealed, signed and delivered," as the purchase of real estate is confirmed by "the livery of seizure."

Thus the "right of marriage" is taken out of religion and ethics and placed on the plane of commerce, in which convenience and a living become the considerations, and if either party, from disinclination or disgust of the partner, refuse to fulfill the terms of the contract, any court of competent jurisdiction can set aside the contract; and having absolved the parties from its further observance, they go forth again to re-enact the farce as many times as whimsical natures may desire.

Finality is the heirloom of humanity, and when once a question is referred to the "private judgment" of men and women, as their temperaments are different, of course their views will vary as much on the nature of the subject as the capacities of their minds differ in strength or their interests conflict. Marriage, as it is called, becomes nothing better in the minds of the parties bound than a hateful slavery, from which they mutually endeavor to free themselves. Or, if the dislike is shared on one side and not on the other, then the disaffected party, looking over his or her fate, readily enough says: "This bargain was made rashly. I do not regard myself as bound by it. I have not received my consideration; and, anyhow, it is only a man-made right. That beardless boy in the Probate Court gave out the license, and Esquire—would marry any two persons for the sake of the 'fee.'"

Protestantism cannot, in the nature of the case, stop with the achievements of Luther and Henry VIII. The victories they won invite further aggressions. Men exist of like ambitions in all ages. Royal life in America is the condition of all, and each king has an Annie Boleyn he desires to wed. Of course, if the authorities will not dissolve for him the marriage vow, he will take the management into his own hands, and with as little regard for the religious nature of the vow, and quite as indifferent to the scandal that may arise, he will annul his marriage vow, as did Luther his vow of celibacy, or like the great head of the Episcopal Protestant Church, divorce himself for the sake of his new love.

Mr. Beecher failed in courage or he would have seized the falsehood of the Protestants in holding him responsible to a sacrament which they have robbed of its entire significance. Under the teachings of the church, marriage is typical of the highest relations of which the Christian can conceive. When the ceremony is performed by the officers of Christ's church, the parties to the covenant are acquainted with the fact that they are solemnly entering into the relations that represent the union of Christ and His church. But the Protestant

movement has sapped its entire foundation and wishes to attach to the mere act of sexual intercourse a sacredness that they have denied the marriage vow. Thus, true to the spirit of Luther's victory, they defy nature and degrade the Christian's God.

Woodhull, with an honesty that challenges admiration, has boldly avowed that which the Protestant world is coming at by roundabout means while hypocritically denying it. See the position. Protestants convert the sacrament into a civil contract, thus destroying its religious and ethical nature, yet by law attach to the physical act religion and morals by punishing parties who are convicted of performing the same if not within the pale of the law. Thus marriage is robbed of its Christian character, and reduced to a mere legal means of supporting some fancied dignity of nature.

For one, Mr. Editor, allow me to suggest that the late row kicked up over Mr. Beecher's act, looked at from the Protestant standpoint, is a nefarious interference with personal liberty, and equaled only by the late impertinence and impudence of the crusaders.—Haller.

THE NEAREST ROAD.

NEW YORK, August 6, 1874.

Bravo! Mrs. Woodhull, for your clear, bold and consistent utterances in the last WEEKLY. Though unprepared to accept your views concerning the relations of men and women, and believing that the "home" and wedlock are the best institutions that have yet been devised for the regulation of the many passions of mankind, I am nevertheless compelled to admire your sincerity and truthful, admirable consistency, and am confident that the world, friend and foe, will yet come to honor you at least for the "courage of your convictions." It cannot be denied that your theory is spiritually perfect. It would be well adapted to a community of angels where no sordid or selfish motives existed, but the world is now unprepared for it. It may be that in the progress of the ages we shall become morally perfect. What we now want to work for is the elevation of woman (physically and intellectually) from her condition of dependence and to place her on the same level with man. When this is accomplished the question of the relation of the sexes will be fairly and naturally determined. But go on, brave woman, some good must come from your work. If the home and marriage, with their constrictions and restrictions, are wrong or not best and right for all people, the world ought to find it out and recognize it. The agitation of the question furnishes the road to the truth, and that is what we want to get at. You struck the nearest road when you struck Beecher.

With respect and sympathy,

ANON.

WHAT THE POET SAYS.

BY T. C. LELAND.

All the way down from the first dawning of rhyme, if not of reason, the poets, while adoring Venus and idealizing love, have had their flings at merely conventional, mercenary marriage. They have felt instinctively that outward ties, though ever so silken, and vows and bonds, though ever so lightly borne, were out of place, with so absorbing, self-binding a passion; and they have so expressed their inspired thoughts and scattered them all along the ages, though surrounded with an ignorant, materialistic, un-inspired population. The ages are just beginning to come up with the poets, and their dearest love-gems can now be revived and read with manifold interest and appreciation.

It was a poet, as far as we have been able to trace its origin, who first made use of the word Free-Love. It may be claimed that the honor should be accorded to Pope, when he transposes the words and makes Eloise write to Abelard:

"How oft, when pressed to marriage, have I said,
Curse on all laws but those which love has made.
Love, free as air, at sight of human ties,
Spreads his light wings and in a moment flies."

But it was left for Bailey, the author of "Festus," to use the word direct. In that most delightful love poem, published more than thirty years ago, of which Margaret Fuller said, "it contained poetry enough to set up fifty common poets," he makes Helen, the third of the several lovers of Festus, apostrophize Venus as

"Thou glory of Jove's free-love skies!"

We shall dig up from the dusty and forgotten past some of this buried literature, and show that ancient sages and poets thought and wrote as we do; and that press and people who are so very conservative of old thoughts and ancient institutions of the past are spurring very unholy water over their own friends. Milton lost his Paradise whenever he married, and regained it when he didn't—and published an elaborate and convincing plea for divorce. Isaac Watts, who wrote hymns that the church will never let die, also wrote philippics on marriage that the priesthood will never let live, if they can help it. Bishop Percy solaced his literary hours in the collection and publication of songs and poems, some of which any churchman would be considered very "low" if he should publish them at this day, and the *demi monde* might well exclaim, "How is that for high?"

But much as we know that the great poets—the writers whom the reading, thinking world cons, quotes and learns by heart, the "nascitur non fit" kinds of poets—glorified and idealized love that is free, and lampooned and scorned that which is bought and sold, we confess to much surprise, and more delight at finding such a manifestation of Free-Love as we discover in the "The Last Tournament," the latest elaborate poem of Tennyson—a production of such power and interest, and by so famed an author, that the Harpers took special pains to procure advance sheets of it, and made unwonted haste to lay it before the million readers of their Journal of Civilization.

Tennyson, our readers should remember, is the Poet Laureate of England—that is, the Official Poet, the "Poet to the Queen," the poet *par excellence* selected from all the living poets of the realm to receive royal honors and government endowment and support. He is probably as courtly and refined as was Horace Greeley; as learned, orthodox and

inspired as T. W. H. or H. B. B.; and, on the whole, as "smart" as anybody in the "Hub." Yet he is not afraid to tune his lyre to the very great delight of two Victorias and sing:

"Free love—free field—we love but while we may;
The woods are hush'd, their music is no more:
The leaf is dead, the yearning past away:
New leaf, new life—the days of frost are o'er:
New life, new love to suit the newer day:
New loves are sweet as those that went before:
Free love—free field—we love but while we may."

Now, two or three gems from "Festus" and we have done:

Oh! not the diamond starry bright
Can so delight my view,
As doth the moonstone's changing light
And gleamy glowing hue:
Now blue as heaven, and then anon
As golden as the sun,
It hath a charm in every change—
In brightening, darkening, one.

And so with beauty, so with love,
And everlasting mind;
It takes a tint from heaven above,
And shines as it's inclined:
Or from the sun, or toward the sun,
With blind or brilliant eye,
And only lights as it reflects
The life light of the sky.

FESTUS.—Poets are all who love, who feel great truths
And tell them; and the truth of truths is love.

* * * * *
Forgiveness? Let it be so; for I know not
What I have done to merit endless pain.
Is pleasure crime? Forbid it, God of bliss!
Who spurn at this world's pleasures, lie to God;
And show they are not worthy of the next.
What are Thy joys we know not—nor can we
Come near Thee, in Thy power, nor truth, nor justice.
The nearest point wherein we come toward Thee
Is loving—making love—and being happy.

* * * * *
ELISSA.—Now, Festus, this is wrong.

FESTUS.—What? What is wrong?
Shall my blood never bound beneath beauty's touch,
Heart throb, nor eye thaw with hers, when her tears
Drop quick and bright upon the glowing brow
Plunged in her bosom, because, forsooth, it is wrong?
Let it be wrong! It is wrong, it is wretchedness
That I would lose both sense and soul to suffer.

ELISSA.—How dare we love each other as we do?
Thou lovest one whom thou ought'st not to love.

FESTUS.—And what of that? Love hath its own belief,
Own worship, own morality, own laws;
And it were better that all love were sin
Than that love were not. It must have by-laws,
Exceptions to the rules of earth and heaven;
For it means not the good it doth, nor ill.

* * * * *
ELISSA.—I feared how it would end.

Can nothing less than sinning save the soul?
Can nothing but perdition serve to rest
Our hearts after so sweet a flight of love?

FESTUS.—The might and truth of hearts is never shown
But in loving those whom we ought not to love
Or cannot have. The wrong, the suffering, is
Its own reward.

MISCELLANEOUS.

A REMARKABLE DREAM.

The Buffalo Commercial says: A circumstance of most remarkable character has come to our knowledge. We will tell the plain facts in the matter, and let who will do the explaining. In yesterday's issue of the Commercial we gave the particulars of an accident on the Grand Trunk Railway, at Fort Erie, on Wednesday afternoon, by which an employee, named Jacob Stark, lost his life. A sister of Stark, named Lena, has been for some time employed as a servant in the family of Mr. Joseph Mischka, No. 485 Ellicott street. On Wednesday evening Lena, while conversing with a female friend in the yard, said: "I had a very bad dream last night. I dreamed that my brother Jacob was killed on the railroad." Scarcely were the words uttered, when a woman called to her from a neighboring house, saying, "Lena, your brother is killed on the railroad!" The effect upon the poor girl was crushing. She uttered a piercing shriek, and then moaned piteously, seeming almost heart-broken. The above facts were furnished by an old employee in this office, who heard and saw what we have detailed.—Argus.

RADICAL GROVE MEETING IN SALEM, MASS.

BY W. F. JAMIESON.

We are driving conservatism from its chosen strongholds in the East. We have just achieved another glorious victory for free speech; this time in Salem, Mass. Anthony Higgins, Jr. and myself concluded to risk the expense of such a meeting, hire our own speakers, pay them \$25 each, and give Salem a good meeting. There is considerable prejudice against Moses Hull and Mattie Sawyer because they love and live in open defiance of Christian law. As soon as I announced in my Salem meeting, the last of June, that the terrible Moses Hull would be one of the speakers, members of the conservative Spiritualist Society were shocked, and declared that his presence would kill the grove meeting, and to fulfill their prophecy of evil went to work with an energy which, if directed in the support of human progress, would work wonders.

Although we do not indorse all that Moses Hull says and does, yet he shall speak in Salem at our grove meeting. So said Anthony Higgins and myself. Free speech means that the Devil (if there were such a being), Henry Ward Beecher and Moses Hull should have a free platform, on an equal footing with good people, whoever they may be.

When Brother Higgins and myself proposed to charge twenty-five cents admission, the Conservatives were in high

glee. Surely, they thought, an admission fee will kill it if Moses were not there. Whoever heard of twenty-five cents admission to a Spiritualist grove meeting? Preposterous!

Some of the Conservatives actually prayed for rain to pour down on those two days. They have great influence with divine probabilities! Had not the weather department at Washington come to our rescue, and ordered two of the loveliest days of the Summer, we would have been ruined to the extent of \$123.68—the total cost of the meeting—with the jeers and taunts of pious, Jesus Christ Spiritualists thrown in for sauce. But Laura Cuppy Smith and Moses Hull were willing to risk their time to the extent of \$50. Our volunteers were Dr. H. B. Storer, Dr. Hamilton, the rhymist—rough-shod; and Mattie Sawyer. Mattie sneeringly asks the spiritual saints if our "little force" was too much for them?

Dr. Hamilton entertained the auditory with his rhymes. He is one of the best workers for a convention that I ever knew.

Dr. Storer's words were good, and made the people feel genial.

Mattie Sawyer gave a radical discourse on "Children," which was highly appreciated.

Moses Hull was "at home" on "Bible Spiritualism."

Laura Cuppy Smith won the hearts and brains of the multitude. She was the flower of our little army. Her cultivated intellect, attractive manner, persuasive oratory captured her hearers. Long may she live to perform her beautiful life mission.

Dr. and Mrs. Lawrence added music to the exercises. Miss Amanda Bailey lent the charm of her voice in song. From first to last the meeting was a success. Over \$200 was received.

At the closing session, Anthony Higgins gave the people "Spiritualism on the half-shell," which met with great favor.

The press of Boston spoke of the meeting in glowing terms. The following from the *Journal* is a more favorable notice than the Boston papers have given Spiritualism for many years; and yet the teachings were of the most radical, iconoclastic type—plain words freely and fearlessly spoken:

SPIRITUALIST PICNIC AND GROVE MEETING.—The Spiritualists of Salem and vicinity held a picnic and grove meeting at Porter's Grove, Danversport, the former on Saturday and the latter yesterday. A large number of those interested in the cause were present at both meetings, and much enthusiasm was manifested. The exercises of the picnic meeting opened at 10 o'clock, addresses being made by W. F. Jamieson, of Chicago, on "Liberalism;" by Miss Mattie Sawyer, of Boston, on "Social Freedom;" by Moses Hull, of Boston, on "Manhood;" and by Mrs. Laura Cuppy Smith, of Boston, on "Womanhood." Dinner was served at noon, and the remainder of the day was spent in dancing and other picnic enjoyments.

The grove meeting on Sunday was opened at ten o'clock by an address of greeting by Anthony Higgins, of Jersey City, and was followed by a poem read by W. F. Jamieson, entitled "I wish it were respectable," and a song rendered by Dr. Lawrence and wife. A conference meeting of one hour was then held, brief addresses being made by Messrs. Hull, A. C. Robinson of Lynn, Dr. H. B. Storer of Boston, D. H. Hamilton of Lewiston, Me., and others, on Spiritualism, social freedom and political issues. After singing by the Lawrence family, notice was given that "Mrs. Grundy" would be hung in effigy at noon, a representation of this "old lady" after the model of the old Salem witches having been previously prepared. A poem, in anticipation of the hanging, was read by Miss Mattie Sawyer, and was followed by an appeal to spare the "old lady" from the proposed degradation by Mrs. Dr. Lawrence. Although it was the intention of the managers to have "Mrs. Grundy" really hung, the appeal of Mrs. Lawrence worked so much upon the feelings of the audience, that upon a motion being put, it was decided by a unanimous vote not to proceed with the proposed performance. The meeting then adjourned for dinner.

The afternoon session was opened by an address on "Children" by Miss Mattie Sawyer. Mrs. Laura Cuppy Smith followed in an address on "Tilton and Beecher," the substance of which was the same as was delivered by this speaker in a lecture in Boston some weeks since. Other addresses were made by Moses Hull, Mrs. Dr. Lawrence and Anthony Higgins, and the exercises of the day were concluded in a social manner. The grove meeting of yesterday was a successful and orderly one. Another grove meeting is to be held in September at Echo Grove, Lynn.—*Boston Journal*.

Mr. Higgins and myself called upon the proprietor of Echo Grove, but found him too religious to let it on Sunday. It rents for \$30 to \$50 a day.

Next week I will embody Mattie Sawyer's interesting "Wayside Pencilings" in another letter.

WANTED.

BY DR. HOLLAND.

God give us men! a time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the last of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

THE WORK IN NEW ENGLAND.

Dear *Victoria*—While you have been sowing with lavish hand the seed of Free Thought in the "Sunset Land," or lingering for a moment's space under the shadow of the Sierras, the work has gone "bravely on" in "New England." We radicals have not paused even for a vacation, but at Salem, the town of weird and uncanny fame, Messrs. Jamieson and Higgins held a two-day's picnic and grove meeting which did credit to their management, and where Mattie Sawyer, Moses Hull and myself, in conjunction with them, dispensed strong meat to men and women capable of receiving it without injury to their mental digestion. Thence to Cape Cod Camp Meeting, where the President, Mr. Small, in his opening address, laid down for us a platform broad enough to satisfy the most advanced reformer. The committee were all thinking men, and sustained us nobly, and

the hospitality and genial friendship shown us by all their friends will long be cherished as a sunny memory by us. Captain Smith, the veteran radical, and his warm-hearted wife, entertained us under their hospitable roof, which has sheltered in the days that "tried men's souls" in the Anti-Slavery struggle, Parker Pillsbury, Theodore Parker, and, perchance, many a fugitive slave. In this consecrated home we four pilgrims rested and were refreshed, and I felt the significance of the fact that the home whose doors had always been open to those who were striving to abolish black slavery should receive us also, who are engaged in the yet more desperate struggle against "spiritual wickedness in high places," against the dominion of priestcraft, and the enslavement of woman. The Camp Meeting was, as usual, a success. Anthony Higgins charmed us by his eloquence, convinced us by his logic, and won our gratitude by his soul-stirring defence of Mattie Sawyer, the noble little woman who dares not only to speak but *live* the truth as she perceives it. Mattie gave us an excellent lecture, that I hope she will publish, for it deserves a wider circulation. W. F. Jamieson, the bold iconoclast and intellectual Hercules, hurled argument, invective, sarcasm, eloquent denunciation, at the usurpations of the priesthood and every form of wrong, leaving no one in doubt as to the fact that the "clergy are a source of danger to the American Republic." For myself, you know, my friend, I waste no time in patching fig leaves for the naked truth, therefore you will know that I administered no sugar-coated platitudes to the people of the Cape. I am now on the wing for the New Hampshire Grove Meeting, held under the auspices of the undaunted Moses Hull, Anthony Higgins, and myself. Of that more anon.

Last Sunday I went, in response to the Macedonian cry of our brave co-laborer, Anne E. Hinman, to that stronghold of bigotry, Madison, Connecticut. There I met N. Frank White and Anna Middlebrook, who had also "come to the help, not of the Lord, but of Sister Anne against the mighty." Those familiar with the classic utterances of Mr. White will realize that his work on this occasion was well done. Mr. White tells me he is a radical differing from us only on minor and immaterial points. The friends of Freedom will be glad to hear this. Anna Middlebrook is uncompromising in her radicalism, as you well know. She is to speak through September for the Society in New Haven, which, under the management of Messrs. Hermanns and Whiting, dares to protest against the usurpations of the Church, even under the shadow of time-honored Yale. Anne E. Hinman will write you of this grove meeting, and before I close I must call the attention of your readers to the excellent biographical sketch of Madame Duderant—George Sand—in *Frank Leslie's Illustrated Newspaper* of August 15. All honor to Margaret Fuller, who said of this grand woman so many years ago: "She might have loved one man permanently if she could have found one contemporary with her who could interest and command her throughout her range, but this were hardly possible for such a person, hence she has changed the objects of her affection several times. Also there may have been something of the Bacchante in her life and the love of right, and the storm and the free raptures in which roamed on the mountain tops the followers of Cybele, the great Goddess, the great Mother; but she has never been coarse, never gross, and I am sure her generous heart has never failed to draw some rich drops from every kind of wine press." Noble words uttered in advance of the thought of that day! Words that shocked Emerson and others, but which the thinkers of to-day indorse. George Sand has taken the shame, the sting out of illegitimacy and worn it as a crown. She is a living illustration of the assertion that "children born out of wedlock are more apt to possess brightness and force of character than those born otherwise;" and to-day a leading conservative family newspaper says of this woman, in the face of her free life, her disdain of petty conventionalities, "Take her all in all, she is a woman of whom France, and indeed civilization, may well be proud." Verily the world moves.

Yours for the whole truth,
LAURA CUPPY SMITH.
27 MILFORD ST., BOSTON, MASS., Aug. 7, 1874.

From Our Age.

CONCORD, N. H., July 23, 1874.

My Dear Friend—Let me just thank you sincerely for your pamphlet and paper. I had already read and heartily approved the former (the Sexual Question and Money Power), and have seen and read several of your papers also with general satisfaction. Possibly I might not always quite agree with *Our Age*, nor with WOODHULL & CLAFLIN'S WEEKLY, but what would the world do without them, or the like of them? My wonder is how such are supported. I have been associated with three radical journals and survive them all. I am still myself endeavoring to be and to keep radical; but pecuniarily it is a most sorry investment. How you can carry on papers whose every column is chain-lightning in its exposures and rebukes of the sins and shams of the age is past my comprehension. Perhaps the ravens still feed the prophets of God.

What makes the world believe Mrs. Woodhull is, or can be a bad woman? Where, or how can the bad come in, with so much in word and deed, by pen and tongue, by lecture and newspaper, that is most undeniably good—good, and growing better—a fountain sending forth continually waters sweet as the river of life, in great streams to make glad the city of God? How can it also pour forth the bitterness of death and hell?

This age is famishing, dying for the very evangel which that woman brings, beautiful as feet of Hebrew prophet upon the mountains, with his "good tidings of good," and yet all it has for her is revilings, persecutions, bonds and imprisonments, to be climaxed only with death itself. I do not, cannot understand it.

But I hope you and the WEEKLY may both hold on your way, and hold fast your integrity also. Woman is still sexually, socially, civilly a slave. So also is man, if he knew it, and deserves to be, till he emancipates woman.

Hastily but heartily yours,
PARKER PILLSBURY.

A PLYMOUTH PRAYER-MEETING.

The Friday evening prayer meeting at Plymouth Church has been often described, but the picture has always been illumined by the blessed light of the presence of the adored pastor, Henry Ward Beecher. Mr. Halliday, the assistant pastor, the man whom Mr. Beecher employed to make pastoral calls in his stead, his arduous and manifold duties making it necessary that he have some assistance, may be a fine pastoral caller, but he doesn't know how to conduct a prayer meeting. The Plymouth prayer meeting last Friday night was attended by about two hundred people. There was unusual "fervor and fellowship." The skillful conductor of a prayer meeting adapts means to ends. He watches for the thing that is needed. He seeks to supply that which is lacking. He adapts means to ends. Mr. Halliday is eminently lacking in the ability to do this. He chose for the basis of his remarks the chapter of Scripture beginning with the words, "Behold how good and how blessed it is for brethren to dwell together in unity." What a splendid opportunity this offered for the assistant pastor of Plymouth Church, selected to help Mr. Beecher out in making pastoral calls! How he could have enlarged upon the brotherly love that existed between Beecher and Tilton for a long time! There was the love of brothers-in-law. Until this recent unpleasantness, how full and fervent that love was!

If Beecher had done anything he was caught in he was sorry for it, and Tilton, with true Christian generosity, forgave him, but he preserved the paper. Their wife, so she said, loved Tilton next to Jesus Christ, and loved Beecher better than Tilton, so that the only circumstance calculated to cause Christian regret is the disrespect which was manifested on the part of Mrs. Tilton toward the Savior of men. The evidence is that Mr. Halliday did not improve the opportunity at all. The lesson to be drawn from the passage of Scripture quoted, it is quite evident to men of sense, is that the discord which is brought about by some little publication of Mr. Tilton, once a brother in Plymouth Church, is unchristian. Had Tilton been a first-class Christian he would have continued to "dwell together in unity" with Beecher and Mrs. Tilton. It was clearly unscriptural for Tilton to pester Brother Beecher in the manner he has done. "Silence in the churches" should have been his motto. Evidently Mr. Halliday intended to convey this lesson, but he bungled the job. He jumped to the application of the new Commandment "that ye love one another." This was carrying coals to Newcastle. The evidence now in is to the effect that there is "loving" enough in Plymouth Church; that they love not wisely but too much. It is needless to urge the members of that church to do more loving of one another. The thing needed is that the brethren shall dwell together in unity. Loving in Plymouth Church doesn't need to be stimulated. After loving, what? That is the question. Mr. Halliday and the majority of the members of Plymouth Church are of the opinion that after loving the brethren should dwell together in unity. But Mr. H. lacks adroitness and emphasis in urging his views. He "scatters."—*Cincinnati Enquirer*.

LINCOLN, ILL., August 5, 1874.

Editors Weekly—You deserve "drawing and quartering" (?) for placing Mr. Beecher where he is compelled to "stultify every device" to which he has resorted "to save ourselves."

But seriously, it is singular that those who are so fearful of harming Christianity and morality cannot see that it is "resorting to devices," subterfuges, etc., to keep the world in ignorance of his true life, that will hurt him worst. Like Colfax and his Credit Mobilier, which he so stoutly and so persistently denied, the crime in the original act was not nearly so damaging to him (if frankly acknowledged at the start) as the many pitiable failures to explain it all away. I am sorry Tilton is made to appear to resort to falsehood in any part of this sorry tale. I admired him much for his brave endurance in silence of the odium the church was heaping upon him, in order that he might spare his wife the ordeal of exposure, which must be a terrible one to a sensitive woman, worshiping at the shrine of public opinion. I do not blame them or either of them for desiring the matter to be hushed up, but it is certainly not very much to the credit of such men as Beecher or Tilton to resort to lying to keep it hidden. It is a sorry comment on Christianity, marriage and the ministry when Mr. Beecher, being urged by his sister to come forward and confess all, he answers that he has lived a lie for forty years, and should not now be expected to act the truth. What effect on society must it have for (say one-half—though nine-tenths may be more truthful) the married people to be living—as Mr. Beecher expressed it—on the ragged edge of fear and despair; and this fear comes from various causes aside from that which he seems to be regretting—(Which does he regret most—the act or its discovery?)—the fear that resorts to murder rather than take the responsibility of children, the fear that very pleasantly smiles as a stranger steps in during a stormy family quarrel, the fear that compels you to say your prayers at church and elsewhere when your heart is not in it, the fear that compels you to say grace at the table with one finger under your plate to turn it up as you pronounce Amen, and feeling all the time that you neither have time to spare nor means to spend thus,—but you must do it to save your credit. I feel thankful that we are about the period of emancipation from the thrall of Mrs. Grundy, and if churches and Christianity can't stand this emancipation I shall rejoice at their fall.

Very truly,

D. L. BRAUCHER.

OPINIONS OF THE PRESS.

MR. BEECHER AGAINST HIMSELF.

We publish on another page a series of press comments showing the drift of public opinion in the Tilton-Beecher scandal. The one point to which it converges is that the most formidable witness against Mr. Beecher is Mr. Beecher himself. Six of his letters, the genuineness of which has not been denied, express the same anguish of remorse as the one quoted in

connection with the comment of the *World*. If it be possible so to explain these letters as to reconcile them with Mr. Beecher's innocence of serious moral blame, it should be done at once, and with the utmost explicitness. Dispose of this testimony against him, and the essential thing is done for the suppression of a daily installment of nastiness, and for Mr. Beecher's acquittal in the public judgment. Persistent defamation of the "horrid crew," as they are styled, who have mutinied against the Plymouth pastor, may as well cease. It is of no avail in the present aspects of the case. Men and women may be a thousand times denounced in the worst forms of disparaging epithet, but absolutely nothing is thus done in disposing of the real core of the scandal. The Investigating Committee may make up a "verdict" of acquittal. But it will have little weight beyond the limits of Plymouth congregation. Too much stress cannot be given to the fact that the man on trial is Mr. Beecher, and not Mr. Tilton, and that the trial is before the bar of Public Opinion—in the end the most exacting and just of human tribunals. What it waits for and will have, is not the decision which the Plymouth Committee may reach. It demands, with imperative emphasis, that cause be shown why Mr. Beecher's own words are not to be accepted as confessing a grievous moral offense, of some kind, on his part, in connection with this scandal.

Right-minded people will rejoice, the world over, to see the conclusive proof that Mr. Beecher is free from any great sin in this matter. But it is of no avail for men to shut their eyes upon the fact that his own letters have put the burden of proof upon himself, and that they are more damaging against him than all the other testimony combined. The hitch for a week past has been as to whether Mr. Beecher or Mr. Moulton should testify first. The best and largest part of the public care little for a question of this nature. It is not an adroit and eloquent "summing up" on either side that is anxiously waited for. The thing imperatively called for is the plain, unvarnished proof that Mr. Beecher's own words, expressing the bitterest self-accusation and the keenest personal anguish of remorse, are justly susceptible of a meaning consistent with his innocence of a great moral wrong. Until this proof comes the daily flood of filth will not be stayed. If the Plymouth pastor has this proof, let him, without reference to what any other person may do or not do, make haste to give it to the world. No very nice examination of the original of any one letter is necessary, for that which is to be explained is the conspicuous element in them all.—*Examiner and Chronicle, N. Y.*

[From the Louisville Courier-Journal.]

BEECHER STANDS BEFORE THE WORLD AS A DUNGHILL COVERED WITH FLOWERS.

The dreadful, dismal, nasty and revolting domestic revelation which is laid before the readers of the *Courier-Journal* this morning calls for no particular comment. Every reader will judge it and the parties to it for himself. The mass of evidence, positive and circumstantial, is overwhelming against the pastor of Plymouth Church. For weeks it has been evident that extraordinary efforts to shield him from a great impending shame were being made by the leaders of his congregation. Had he been innocent there would have been no shuffling. Had he been innocent he and his friends would have made no fight for time. He and they would have been prompt, eager to throw open the doors and defy the world, the flesh and the devil, no matter what shape they might assume. There was no escape, and the crash is all the worse for their tactics.

We have it not in our heart to inveigh against Mr. Beecher. He stands before the world as a dunghill covered with flowers, from which the sooner the public eye is removed the better. It is beside the purpose that other men are no purer than he. If we are not to give over the scheme of morality under which we live, and establish openly the doctrine that men may violate the seventh commandment with impunity, there should be displayed in the case of this false shepherd the most certain and unequivocal testimony that we are not ready to become a nation of cuckolds and strumpets, taking license for ourselves by the offenses of sinners more mischievous, brilliant and conspicuous.

[From the Cincinnati Gazette.]

"NINE MEN OUT OF EVERY TEN PRONOUNCE MR. BEECHER GUILTY."

A member of the Investigating Committee is reported in the *New York Times* to have said that as matters now stood the committee would bring in a verdict of acquittal. Such a verdict would not be in accordance with that which the majority of the public is to-day rendering. We judge simply from what we hear on the streets and see in our exchanges. Nine men out of every ten pronounce Mr. Beecher guilty. Mr. Beecher's friends hold their judgment "in suspense." They are anxious to have him proved innocent. They are looking and praying for such a vindication as will force the conclusion that he has lived a spotless life. Frank Moulton can do more to establish Mr. Beecher's innocence than any other man, as the evidence now stands. He should be called to testify, by all means.

[From the Cincinnati Commercial.]

BEECHER TESTED BY BEECHER.

* * * Leave out the fact that until his wife left his house and openly arrayed herself on the side of her pastor, he never committed to paper any charge against her or any evidence of the real nature of his accusations against Mr. Beecher, save the single quotation of a passage from the latter's letter of apology; leave out all this, and all the statements of others, and the thousand and one rumors in the newspapers, and weighing the case of Mr. Beecher by Mr. Beecher, upon evidence furnished by himself, and with due allowance for his own mental perturbation and moral sensitiveness, and all that, and yet can any man say candidly that the explanation furnished by Mr. Beecher is at all adequate to account for

the tremendous apprehensions of grave consequences to himself should the "secret" which he and his friends conspired to bury in the darkness of oblivion struggle into light?

[From the Cincinnati Enquirer.]

BEECHER'S AFTERTHOUGHT.

It is singular that Mr. Beecher in all his letters to Tilton narrating his distress of mind in consequence of a great injury which he had done him, should never once have made allusion to what he now says was the cause—viz., advice to Mrs. Tilton to procure a divorce from her husband! That is undoubtedly an afterthought, and a poor one at that, to which few will attach any credit. No one would wish he was dead, or say he was suffering the tortures of the damned because, forsooth, he might have honestly given wrong advice on a divorce question.

[From the St. Louis Globe.]

A WORD FOR TILTON.

Ten years ago Theodore Tilton was unquestionably the most popular young man in America. He had won for himself a name and influence hardly rivaled by any other. As editor, author, lecturer, poet, he was the pet of the literary and the Christian public. His lecture tours were ovations. His editorials were read and copied from end to end of the land. His opinion was gospel with Young America of the philanthropic and religious sort. His pen was unquestionably brilliant; his words cut deep grooves. He was dashing, fearless, trenchant, clear visioned and not a theological slave. He began his editorial career in the *Independent* when sects were strong, when denominations supposed they owned all the churches and the religious press. Each sect had its organ. It was the duty of their editors to grind them. All of a sudden, about eight years or more ago, the *Independent* organ played a new tune. We must confess it was a grand one, but then it was new. It declared in plain terms that we, Theodore Tilton, shall henceforth publish this paper in the interests of Christianity, and not of the Congregationalist sect. In these days nobody would be startled at such an announcement. But the world has rolled over very fast of late. At that date men were amazed. The party who were supposed to own the *Independent* and its editor were simply enraged. Mr. Tilton and his sympathizers were denounced as traitors. He was vilified by all the petty whippersnappers of the denomination. The *Advance*, of Chicago, now a broad and Catholic journal, owed its origin in part to a desire to cripple Tilton, but so long as Bowen sustained his editor the battle was a brave one. It was in some respects injudicious, but it was plucky and manly, and it stuck out some truths of vast importance.

But finally the pressure became too strong. Bowen suddenly canceled his engagements with Tilton, flung him off helpless and without an organ through which to meet his enemies. This left him almost penniless, and possibly almost friendless. His foes were jubilant. They could say and they did say what they chose of Mr. Tilton. They vilified him without stint. They circulated outrageous and baseless charges. Most men would have been utterly crushed. Tilton at once started the *Golden Age*. What foolish things he may have said or done is not to our purpose to discuss. Whether in the dispute with Beecher he is right or wrong must be settled by testimony. But this we remember of Theodore Tilton, that he it was who first unmuzzled the religious press from its party and sect bigotry and opened the campaign for religious good-fellowship. Sects to-day are comparatively nothing. Christianity is vastly more important than the petty barnacles for which each keel was quarreling. If Tilton be a devil, and the present controversy prove him so to be, yet give even the devil his due.

[From the Kansas City (Mo.) Times.]

BEECHER A DOOMED MAN.

As the matter now stands, the public look with sorrow and disgust upon Beecher as a doomed man. The bare thought is painful; but even such a fall will teach its needed lesson and work out its salutary part in the great plan. If forty years of brilliant Christian ministry has not cooled his blood and disciplined his passions, we must fear that Mrs. Tilton is not the only victim, and that other households have been * * * by the hellish "philosophy" of free love which his brother accuses him of having always taught in his pastoral visits.

[From the St. Joseph (Mo.) Herald.]

A MAN WHO BELIEVES EVERY WORD OF IT.

As the case stands to-day we believe every word of Theodore Tilton's statement is the truth. He will be pronounced a simpleton by men of the world for living so long with a woman who was in his eyes no better than a prostitute. Mrs. Tilton's story of "religious love" for Beecher, and "thinking there was no harm" in such a consummation of it, will be justly termed "bosh" by every sensible man and woman. Mr. Beecher's term "nest-hiding" will stick to him through life and last as long as there are lecherous divines to expose in the public press. Meanwhile, we may well ask, is this a sample of our ministers? How is it with some of our old Aminidad Sleeks near home?

[From the Palmer (Mass.) Journal.]

SPIRITUAL AFFECTION.

This "spiritual affection" which Henry Ward Beecher speaks of in his relation to Mrs. Tilton is rather a dangerous thing. It is an affection which seems to exist only between brethren and sisters of the church, and in this case seems to have led to deplorable results. We doubt, however, whether this "spiritual affection" differs very much from the affection of common sinners, or at least whether it is of such a nature as to be a safe luxury to indulge in. We suspect that the Rev. Mr. Glendenny, a Presbyterian minister of Jersey City, and Miss Julia Pomeroy, his organist, have indulged in this same "spiritual affection," for the lady has just given birth to a child, and swears that her pastor is the father of

it. It may be difficult to discriminate between "spiritual affection" and that which is not "spiritual," and for this reason clergymen had not better recommend the former unless they can point out a way to prevent it from degenerating into a sensual love and creating great scandal.

[From the St. Paul (Minn.) Dispatch.]

A SENSIBLE VIEW.

It is creditable to human nature that so many are loath to believe the serious charges against Henry Ward Beecher. It is creditable that the public should be slow to accept as true scandal relative to a man who has so long occupied the foremost position in the American pulpit. While all this is commendable, it is neither just nor proper for Christian men and women to blind their eyes to facts and refuse to receive or consider any evidence except in favor of the accused. If Henry Ward Beecher is guilty and is not indorsed by the church, the stigma rests upon him alone; but if the church, in the face of positive proof, endeavors to shield him, then the church becomes *particeps criminis*, and the shock to religion and morality involved in Mr. Beecher's fall is as nothing in comparison with the shock which the cause of Christ would suffer at the hands of its professed friends.

[From the Chicago Tribune.]

POPULAR VERDICT AGAINST BEECHER.

Looking at the case from an unbiased stand-point, it must be confessed that the popular verdict will be against Mr. Beecher. His statement and that of Mrs. Tilton, unless corroborated by other testimony, are entitled to no more credence than the statements of accused criminals in their own defense. The public will demand more proof of the falsity of the charges than the simple unsupported word of the accused. With the committee before which the case is being heard it may be different. It is composed of avowed partisans of Mr. Beecher, each one of whom worship him as an idol—a being who can do no wrong. Conviction before such a committee is highly improbable; whitewashing is almost a foregone conclusion.

[From the Chicago Times.]

THOSE UGLY DOCUMENTS.

If Tilton has been misled then the documents which he has quoted have certainly furnished sufficient cause for his error, and they must be explained to the full satisfaction of impartial spectators before he can reasonably be expected to hold them harmless. Thus far neither the statement of Mr. Beecher nor that of Mrs. Tilton furnishes such an explanation. Mrs. Tilton's strongest plea is her weakness, and her weakness in this case is the poorest plea that could be put forth for Mr. Beecher.

GRAPHICS.

WHAT if Mr. Beecher should be proven insane after Mr. Moulton's testimony is in?

THE *Herald's* position: "Mr. Tilton's story is entirely unworthy of credence, and we are therefore reluctantly forced to believe it."

It is rumored in the *Evening Post* office that a scandal has come to light in a neighboring city. Early next month the *Post* will take measures to ascertain whether Brooklyn, Jersey City or Philadelphia is the city in question.—*N. Y. Graphic.*

"CAPITAL" JOKES.

"DOCTOR," said a dying woman feebly, about whose bed were gathered weeping children and friends to hear her last request; "Doctor, can't you keep me alive until I hear Moulton's evidence?"

THIS is a famous season for crimes and misdemeanors. The pensive public is so occupied with the Beecher scandal that an ordinary murder passes without its usual share of horror.

FOR the last, the very last time, we permit another original poem on the Plymouth Rock affair to enter our column. It is not the work of Tucker Blake, but of another great Washington poet. Hereafter all Beecher-Tilton verses must be paid for in advance at the rate of immoral advertisements:

Thus ever since an infant creature
I've seen my fond desires wiltin';
I never loved a Mister Beecher,
But he walked off with Mrs. Tilton.

—*The Capital, Washington, D. C.*

The *Troy Budget* gives this advice: Whenever you find a stout, healthy minister of the gospel hanging around your wife, with a "holy and sincere admiration and affection," which sentiment is reciprocated by your wife having a "lofty, spiritual, religious yearning and pure platonic love for that priest" that attracts her frequently to his side, do you, unsophisticated young husband, just go right down to the nearest cobbler and buy a heavy pair of pegged stogy boots; put them stogy boots right on, and the next time that minister calls at your residence to peddle his "spiritual essence," take him gently by the coat collar, make a short oration, whereof the peroration shall be, "get out!" and *git*, and then clinch the argument *a posteriori* with them stogas. Its the best way to get along with an intimacy, innocent though it may be, that sometimes brings a "heap of trouble" in its train.

In noticing the Brooklyn matter, some of our exchanges head it, "Give us a Rest," while others say, "Give us the Rest."

WHEN a boat gets a tiltin', is it the proper thing to beach her?—*Albany Argus.*

That depends altogether on whether she is a wood hull.—*N. Y. Commercial Advertiser.*

It also depends on whether she has storrs of good bacon or a moulton anchor.—*Daily Star, Hudson, N. Y.*

She will also require a "sage" captain and a "shear-man" for a pilot, but they can't get her through safely.—**THE WEEKLY.**

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Office, 111 Nassau Street, Room 9.



NEW YORK, SATURDAY, AUGUST 22, 1874.

THE ULTIMATUM.

FROM THE SPEECH "TRIED AS BY FIRE."

"Sexual freedom, then, means the abolition of prostitution both in and out of marriage; means the emancipation of woman from sexual slavery and her coming into ownership and control of her own body; means the end of her pecuniary dependence upon man, so that she may never even seemingly have to procure whatever she may desire or need by sexual favors; means the abrogation of forced pregnancy, of ante-natal murder, of undesired children; means the birth of love children only; endowed by every inherited virtue that the highest exaltation can confer at conception, by every influence for good to be obtained during gestation and by the wisest guidance and instruction on to manhood, industrially, intellectually, and sexually."

NATIONAL SPIRITUAL CONVENTION.

In accordance with Article II, chapter 5, and Article I, chapter 7, of the Constitution of the Universal Association of Spiritualists, the Provisional National Council issue this call for a National Convention, to be convened in — Hall-Boston, on Tuesday, September 15, and to extend during three days.

This Convention is expressly for the purposes of discussion and propaganda; and all Spiritualists, Socialists, Infidels, Materialists, Free Religionists and Free Thinkers are cordially invited to attend and join in the effort to advance the cause of truth and human welfare. All subjects in which the good of the race is involved will be legitimate themes for discussion and for set speeches. Those who propose to speak upon specific subjects are requested to prepare their speeches, so that they may be published in the regular proceedings of the Convention.

By order of the Provisional National Council.
VICTORIA C. WOODHULL, President.

PERSONAL.

It is probable that it will be reported broadcast over the country that we have emigrated to Europe, as it was recently that we had removed to California, to remain permanently. This was done to prejudice the readers of the WEEKLY and the friends of social freedom against the reform movement to which we are devoted; and it will undoubtedly be done again, coupled, perhaps, with insinuations of "selling out" from those who always have a price. 'Tis true that we shall leave for "the Continent" to-morrow (Aug. 8), on the steamer Lafayette, of the French line. We go partly in the interests of reform, but mostly to receive the benefit which a sea voyage always confers upon us. Our readers will remember that we have been in the field constantly since the Convention in Chicago last September, laboring heavily all the while, and we need the absolute cutting away from the turmoil and care that a sea voyage alone can secure to us. Moreover, the present aspect of the social question, laboring as it is under the stimulus of the convulsions now occurring in Brooklyn, indicates that the harvest time is rapidly approaching when we shall have to go into the field and labor with increased zeal and earnestness. With the heats of summer over, we wish to enter upon the strife that is ultimately to release woman from her bondage with all the faculties of mind and body strong and vigorous. Therefore, during the few weeks that we shall retire from active labor, let it not be thought that our spirits are wearied, or that our hopes are at an ebb; but rather that, realizing the needs of the body, and that they cannot be secured under the intense mental strain which the immediate future would certainly bring, we break away from the scene in order to return again, in season for the Convention in September, thoroughly invigorated and conditioned to perform whatever duties the hour may present. Meanwhile, let our friends continue to send in new names as subscribers, so that the ground work of the grand social structure of the future may be continually broadened and strengthened.

IS BEECHER BEATIFIED.

In old times when steamboats undertook to race on the Southern rivers their captains were in the habit of sacrificing occasionally a "cullud pusson" by placing him on the safety valve of the engine. With the greatest respect for Mr. Moulton, and making the above comparison only as regards position, it would seem, from the latest surmises with regard to the action of the Beecher Committee, that he has thought fit to place himself in a similar fearful predicament. We do not envy him his dangerous elevation, and honor him for the secrecy he is said still to deem it his duty to maintain as the "mutual friend" of the parties in the controversy. But, speaking for an inquiring and somewhat inquisitive public, we would take the liberty to address him as the frog did the boy in the fable of Æsop, viz.: "Though it (your reticence) may be sport to you, it is death to us."—Us—meaning the public.

But perhaps we are wrong in assuming that Mr. Moulton has withheld part of the price, like Annanias and Sapphira. If so, we are not alone in the error. The Brooklyn *Argus*, which has given the earliest and truest information of the doings of the Beecher Star Chamber, thus sums up the situation the day after Mr. Moulton gave in his evidence, or, as is believed, copies of some of the documents in his possession:

If his (Mr. Moulton's) one brief hour before the committee, while his attorney remained in his own parlor, and the impressive silence which to-day prevails, shall finally be explained by a truce and the disbandment of the committee, we shall not be surprised. We cast no horoscope into the future to-day. We simply say, Blessed be the peacemaker. The warmest sympathies of many friends who have been compelled to be reluctant spectators, because they could not avert the storm which was thundering around the heads of those two great men, and which was destroying the homes and scattering desolation in the paths of many innocent ones, will go out to them. Every effort will be made to condone what there may be of wrong. It is even stated that Mrs. Tilton is prepared to state that she has been laboring under an hallucination; that Mr. Beecher is willing to resign his position; that the society will refuse to accept his resignation, and that Mr. Tilton will, upon these conditions, again open the door of his house to his wife.

If this should be the denouement of the present trial, it needs no prophet to foretell that the ball will soon be opened again, and the performers will be called upon to again go through their parts, with additional capers.

OUR PREVIOUS NUMBER.

Our issue of August 8 contains the statements of Mr. and Mrs. Tilton and Mr. Beecher, together with a great amount of other matter pertinent to the scandal. We can supply any number of copies of it; and we ask our readers to send for them to distribute among their friends. We furnish them fifteen for a dollar, or seven for fifty cents, postage paid.

SEND FOR THE WEEKLY.

Now is the time to subscribe for the WEEKLY. The present universal agitation [and discussion of social matters in connection with the Beecher-Tilton Scandal] make this the most propitious opportunity for the friends of social freedom to spread the only organ in the world of this reform. Everybody should be questioned as to their confidence in the present order of things, and if it be found weak, the WEEKLY should be administered. Those who are desirous that the old and now clearly shown to be rotten social structure, shall continue, are using every possible effort to prevent the consideration of the principles of the new social order. This effort on the part of the enemies of reform should be met by a counter effort on behalf of its friends. Let every reader of the WEEKLY determine to do this much for the cause: to promptly renew his or her subscription, and to induce at least one new subscriber. Every person can do this with a very little effort; and every one should feel it a duty to put this effort forth. We perform our duties as best we can. We devote all our time and means to this cause, and we speak out boldly whatever truths our inspiration or reason present us. Now let our friends, everywhere, compliment this labor of ours by doubling our subscription lists during the present season of excitement.

MORE LIGHT.

Nym Crynkle is out in the N. Y. *World* with a three column letter commenting unfavorably on the action of Mrs. Elizabeth Cady Stanton, in permitting herself to be "interviewed" in the Tilton-Beecher affair. Nym enters into what he deems the demerits of her case, and out-Carlyles Carlyle in his diction in summing up the same. We have one short answer to all the wordy muss he has raised against the propriety of Mrs. Stanton's interference in the matter. It is this. The Beecher party, through the lips of Mrs. Tilton and others, thought proper to drag Mrs. Stanton and the ladies of the Woman Suffrage party, with whom she has so long labored, upon the tapis, and her act was simply one in self-defense. All are aware that the fatal blows she has stricken have told well on the Beecher party. They have staggered the Plymouth pastor, and laid poor Sam, his henchman, a corpse in the lists. The best thing that his friends can do for him now is, to withdraw his body from the melee, carry it out, and bury it decently. The people felt, after the explicit utterances of Elizabeth Cady Stanton, that the time for talk has passed, and the period for action has commenced. Until Miss Anthony, Mrs. Stanton, and Mrs. Paulina Davis testify, whatever be the award of the Committee, the public will not be satisfied.

WOMAN'S SACRED PREROGATIVES.

The *Herald*, of the 6th inst., endeavors to instruct the public about the sacred prerogatives of woman, in an editorial entitled "The Loves of the Angels." It seems to us that it would be something more to the point if the *Herald* would state of what these sacred prerogatives consist, than to refer blindly to them with no explanation. For our part we have been persistently endeavoring to show woman that her prerogatives are what are now denied her. It is certain that the prerogatives of the *Herald* differ materially from those that we accept as ours. But let the *Herald* speak:

Among the compensations arising out of this loathsome and atrocious affair is the revelation of the true character of the woman's suffrage movement. We now see, especially by the attitude of Mrs. Stanton and her strange, perverse course, that the movement is altogether unwholesome and base. Instead of freedom to woman, it means the violation of woman's most sacred prerogatives. It would pull down love in the marriage temple, and erect in its stead the obscene image of free love. License would become another name for law. The family would fly asunder, and home, which is the ripe fulfillment and union of human comforts and virtues, and which it is the tendency of civilization to hallow—home would be a desert of sorrow. It is not without grief that we see the angels we have admired so long only carrion birds eager for prey. But it is well that their true character should at last be known.

The question which this language presents, and which is really the important issue of the movement for social freedom, is, what are woman's prerogatives, that the *Herald* calls "most sacred?" Free love, or sexual freedom for woman, means the remanding to her of the control of her sexual organs, of which she has been virtually deprived by marriage, since if, when married, a woman refuse to submit herself sexually to her husband, it is legal ground for separation. It is this control of her, sexually, which is the one important thing affected by marriage. Before the legal ceremony woman has it supremely; after the ceremony has been performed, she not only loses her individuality by the merging of her name in that of her husband's, but she is no longer an individual in the control of her movements or her person. Suppose a woman, after marriage, decides to live and lodge apart from her husband—would he consent to this and be willing that his wife should remain mistress of her own actions? It may be said that if a woman marries it is with a view to surrender just these things, and that she does so voluntarily when she permits the ceremony. Very true, and this is the condemnation of marriage. She knows when she marries that she is no longer an individual woman, but a bound wife, who must submit to the government and control of her husband in all things. She knows, if she has any knowledge whatever of herself, that whether she desires it or not, she must surrender her body to him, and that she must lay herself liable, whether she would or not, to become pregnant; and the *Herald* knows that this is the one distinguishing fact of marriage, and so does everybody else who has any reason, sense, or who has had any observation whatever; and nobody can or will deny this.

The sole thing that women can be said to have gained by marriage is the promise of a home and support for the surrender she makes and the services she performs. But why marry, why surrender herself in everything that makes her an individual to obtain these? Could she not secure them more certainly and permanently without the surrender absolute? If this is all she is to gain by marriage why not permit her to gain it as she pleases and preserve her individuality and the control of her person at the same time? Perhaps the *Herald* may be able to inform us.

"The sacred prerogatives" of women which the *Herald* declares that freedom will violate are, then, the loss of her name to begin with; next the surrender of her person with its concomitants of sexual service, even when it is abhorrent to her, and of undesired and unwilling pregnancy, and unwelcome child-bearing. Truly sacred things are these in the eyes of men who have no respect for the sanctity of woman's maternal functions; who have no regard for her sexual nature and desires when they conflict with their own! Of course these are sacred prerogatives of which such men are not willing that woman shall be deprived.

No man who is willing that woman shall retain control of herself as an individual contemplates any of the vile effects which the *Herald* affects to see in freedom for woman; but such men as have confidence in and respect for women, are willing to rely upon their honor and love to secure what all other men wish to have secured by law lest they may not obtain them at all. Such men will of course consider "the movement altogether unwholesome and base."

"It would pull down love in the marriage temple and erect in its stead the obscene image of free-love." Yes! just such love as the Committee of Inquiry have exhibited as the marriage temple of the Tiltons we would pull down and destroy forever! Compared with such a life in marriage as has been there revealed, any circumstances that might occur in freedom would be heaven indeed. If there is any such thing as prostitution in the world we say that the forced continuance of such barbarity as marriage is the deepest and most damning to both soul and body of everybody involved—husband, wife and children. Such things are indeed license under law, while in freedom there could be no such thing as license. There it is woman's free choice erected into the supreme control.

The Tiltons are not the only illustrious examples of this sort of "love in the marriage temple." Instead of their case being the exception to the rule, it is the rule itself; and

everybody knows it to be so, even if it be pretended differently. We do not say that there is no love in legal marriage, but we do say that all the love there is in it would continue to be love if there were no legality about it; and this is what we intend that the world shall acknowledge before long.

"License would become another name for law," No! Love would assume the prerogatives that are now assumed by law. License! Who would license? License means the granting by authority to an individual the right to do something that it is held should not be done without such grant. Now, in freedom, who is to license sexual intercourse between the sexes? Those who use this word do so to play upon the ignorance and prejudices of the people, knowing well enough that it has no other force or weight, and that to use it, in its real significance, is to apply it to marriage. Marriage is a license for sexual intercourse; indeed, it is the only thing in the world that permits a man to sexually debauch a woman against her wish; it is the only thing in the world that compels women to bear children contrary to her desire. And the *Herald* knows it just as well as we know it; and it knows beside this, that it is these children, thus born, who are the curses of society. And yet it talks the superlative nonsense, the high, sentimental trash of the above quotation, which is without meaning, without sense and without truth, and which no logical mind would descend to use. The free-love movement means that there shall be no more enforced lust children born. It is free love against the enforced lust of the marriage system.

"THE SCANDAL AND ITS CAUSES."

Under the above caption the *Springfield Republican*, in a full column editorial, attempts to make it appear that the present Brooklyn convulsion relates to the political rather than the social equality of women with men:

"Social theories" assume an entirely unnecessary prominence. Nobody of common sense supposes that these things were done in obedience to a theory or to carry out a theory. Mrs. Woodhull, having discovered that there was something wrong, long after promulgated a theory making that wrong the basis of a social system, just as the slaveholders having slavery on their hands founded a government on that as the corner-stone. None of the parties to this matter will or can avow that they acted on this theory or on any theory. If men stopped to theorize, before they fell into temptation, the world would be a great deal better. The theory is framed afterward, to deaden remorse. We think these social theories are made too much a bugbear. We do not know where they are promulgated, except by an occasional trance medium or traveling quack, and we can conceive of no one yielding to them, except those of already loose and lewd life.

The scandal has been regarded in some quarters as a "settler" on the demand for equal rights and equal burdens for women. The whole bearing of the case seems to us just the other way. What is the trouble in reality, stripped of all side issues, and waiving the question of Mr. Beecher's guilt? Is it not a social evil, the elements of which are that a weak woman has divided her affections between her priest and her husband? Is not the "subjection of women" the curse that overshadows the whole scene? If this scandal teaches anything plainly, it teaches the immediate duty of the civil and social elevation of women, the necessity of making her the mental and moral peer of her husband and his equal in the management of the home and before the law. Take one phase of the matter to illustrate—the supposed necessity of pastoral visitations, which are notoriously intended for the women of the church. We do not deny that women need them, but they need them because they are confined to the infinitely wearing and eternally belittling cares of the home. The visit of a grown man who makes himself at home is a pleasing stimulant to the wife and a bore to her husband, who meets bigger men every day. Women must outgrow this subjection to their narrow four walls, and all subjection. The natural subjection of one sex to the other is not half so apparent as that of the black race to the white, and we do not believe that it ought any more to be made the basis of social and civil discrimination or favor.

Now, all this seems to us to be a desperate effort to reason one's self out of an unpleasant conviction. Indeed it is utterly contradictory. There are social theories involved in the issues that are on trial. It is wholly a social affair, and might have occurred had women been politically equal with men. Such a tragedy as this could not have occurred had social freedom been the rule. Then say that "social theories assume an unnecessary prominence." Is it not important that there should be such reform in social things as will make such mournful lives as all the parties to this drama have lived impossible? Our idea is that it is the most important evil there is now existing to be remedied. There is more dependent upon proper natural and healthful relations between the sexes than upon all other relations into which men and women enter. Political, industrial and moral conditions and relations sink into insignificance when compared with the sexual, since let all these be as perfect as they may, and the sexual at the same time be imperfect and rotten, growth or salvation is simply impossible. The sexual relations are the foundation, nay, the very springs of life—and they must first be pure and strong and natural before anything builded upon them can be perfect or good. "What is the trouble in reality stripped of all side-issues? Is it not a social evil?" says the *Republican*. Why, of course it is. Then are not social theories the only ones to which we must look for the remedy? Then why not come squarely out and say so, and not attempt to belittle the social theories that are destined to rid the world of just such scenes as the one now being enacted in Brooklyn? Is it because "trance-mediums and traveling quacks" happen to be their advocates, and that the press generally, and the *Republican* specially, will not admit that they are worthy of consideration? Is it that this same press has blackguarded these advocates so long that its representatives are now ashamed to admit that any good thing can come out of such Naza-

reths? We fear that the Scribes, Pharisees and hypocrites of the present are only too near akin to those of old, so graphically described by the Nazarene.

"If this scandal teaches anything plainly, it teaches the immediate duty of the civil and social elevation of woman." Nay, more than this. It teaches the immediate duty of woman's sexual elevation to that plane where she shall never degrade herself by an unnatural submission of herself, sexually, to man. Nothing is more clear than that this conviction was weighing upon the mind of the writer of the above article. Its influence pervades it from beginning to end, notwithstanding the denial with which it set out, for what is "the subjection of one sex to the other" if it is not sexual. Take the sexual question out of the controversy and what would there be left? Nothing, absolutely! It is a question of sex from first to last. If it had not been for the sex of Mr. Beecher and Mrs. Tilton there had been no scandal. What folly then to say that it is not a sexual question, and that the remedy for such evils must not be sought in sexual theories. We say again: Set woman free sexually, and there will be no more Beecher-Tilton scandals to occupy and paralyze the public thought.

CO-EDUCATION OF THE SEXES.

When we consider the very strenuous and persistent efforts that are being put forth by a considerable number of learned men, to prove that the intellectual development of women must follow a different process from that of men, we wonder whether or not these men realize that they are proving a great deal more than they have bargained for. They say that the differences of sex demand that boys and girls receive their intellectual training by different methods and affirm that at the age when periodicity begins to establish itself in girls they are incapable of the same mental exertion that boys are at the same age. Up to this time it is not claimed that girls are less capable than boys, but the moment this period approaches, it is claimed that periodicity must enter as a factor into the education, or else the health of girls is threatened with disaster.

While we deny totally the truth of what is sought to be established by this class of investigators, we at the same time admit that the investigators have unwittingly called attention to something in which one of the most important problems of life is involved—one which, when analyzed and understood, will show the necessity of a complete and sweeping revolution in almost everything that is now held about sex, its functions and relations. The disability that is being pointed out does not have its origin in the mere fact that at a certain age periodicity is developed in girls, which is a great differentiation from the development in boys at the same age, which difference is the cause of the unequal mental capacities of the sexes. The real cause is deeper and more radical than this. Its illustration may, however, be found elsewhere. Girls at any period of development may have any acute disease and thereby be rendered incapable of mental application; but no one would think of charging the cause of the inability to the disease itself, any more or any more reasonably than they would say that the disease caused itself. The causes of the disease are in reality the causes of the mental inability, the disease itself being a mere incident to the cause.

So also will it be found in this matter of periodicity. The peculiar facts that accompany this development, differing as they do so materially from anything that occurs in the females of any other species, are themselves the symptoms of a disease, the causes of which have never yet dawned upon the medical or physiological world. Ovulation is not a disease; but menstruation is, and it is a disease through which woman is made the lifelong slave to functions over which, if it were not for the disease, she would have supreme control. We have no desire to go beyond the mere enunciation of this fact now. We know that anatomists, physiologists and physicians will scout the idea, but we do not hesitate for all this to declare that menstruation, as it prevails among females, is a disease of itself; and that when its remedy shall be discovered woman will be freed from all the physical [inequalities with man from which she now suffers.

WOMAN UNDER THE LAW.

"Our laws," Wendell Phillips declared, "treat woman as though she were a roaring lion that could not safely be let loose upon society." The *WEEKLY* believes the above statement to be correct, and also that their unnecessary sexual distinctions in dealing with human beings have doubled if not trebled their volume, to the great detriment of humanity. All that is claimed by us for woman is that she ought at all times to be considered a human unit as round and full as her mate, man; and that all edicts of church or state, for they do not merit the name of laws, which conflict with that right ought to be abrogated. We know that it has been asserted, by masculine authorities, that such edicts have been manufactured for her special benefit, and we do not doubt but that the time has been, in which they did advance her interests; but we do assert that such a period has long been past, and that the world is now sufficiently civilized to acknowledge and admit her just claim to equality in all particulars, which is the sum of all that for her this paper has ever demanded.

The cruel political and legal disabilities under which

women suffer were well exposed at Plimpton Hall, N. Y., by the Misses Smith, of Glastonbury, Connecticut, on Wednesday, August 5th. These ladies have been wise enough to retain their names and consequently their individuality, or we might have added ecclesiastical disabilities also. It is not intended here to give even a synopsis of their statements, or to show how they were robbed of their cows and their land by a male government which does not recognize them as constituent parts, in which they are not represented, and to which they have not consented. The very title by which they are designated, in common with all other unmarried women, is a gratuitous insult. Webster tells us that the word "spinster" means "a woman who spins in the spital or house of correction; a woman of ill-fame; in law, an unmarried woman." Pistol tells us that the word "accommodate" in his time was good, until it was ill-sorted. We find the same fault in the word "spinster." It is ill-sorted; and we shall declaim against its injustice on the part of all unmarried women, until all unmarried men are termed in law—"pickpockets."

But it may be said that, if women dislike that legal designation, they can generally change it by losing their nominal identity in marriage. Alas! that will hardly better their condition. It is better to be a woman of ill-fame than a nonentity, and "femme covert," a woman covered or hidden, is the legal cognomen of a married woman. When Tom told Dick he lied, the latter answered, "I admire your candor, but curse your politeness;" it is so with us in regard to the above designation for married women. We admire the truthfulness of the designation, but curse its tyrannical insolence. Representing, as we do, women who have no desire to be merged or hidden, we utterly repudiate that also on the part of the right-thinking members of the female sex.

There is yet another loophole by which woman may hope to escape being nicknamed by the law. She may be lucky enough to lose her mate, and then be "somebody" again. Alas! the terrible partiality of her present ruler has provided for that predicament also. For the past eight hundred years a widow has been and is by the law termed "a relict," the meaning of which is, "a relinquished or broken part." Woman might be justified in submitting to this if the compliment were reciprocated. But it is not. Mary is frequently the relict of John, but John is never the relict of Mary. Seeing, therefore, that under no circumstances is woman fairly treated by the law, even in name, we think it wise to repudiate all special and sexual favors from that quarter, well knowing that the *quid pro quo* demanded by man for all such affectional remembrances is the simple surrender of that equality to which woman as a human being is most justly entitled, but of which during the past ages she has been so cruelly deprived.

THAT HAT.

The following extract is taken from a letter purported to be written by Miss C. E. Beecher, and addressed to the editor of the *N. Y. Tribune*:

"I regard this treatment of my brother as a declared war on womanhood. It is practically saying: let any *vile* woman or *viler* man accuse any lady of the most disgusting crime, and she shall be suspended before the public as guilty until she proves her innocence."

We might dispute the above as an attack on the sexhood of H. W. Beecher, and certainly differ as to the character of the crime, if it be one. We refer to the epithet "disgusting" and submit that the lady writer is not competent to make any such assertion. But our intent in making the above extract was more especially to call public attention to the adjectives we have italicized, and in return for so high a compliment on the part of woman, to proffer the hat to Theodore Tilton.

OUR PURITAN POPE.

An owl at night is a noble looking bird. It is all life and animation, every feather is an ornament, and its eyes flash fire with energy and delight. It is master of the situation, and moves on its way with security and celerity, ready to tackle anything from a beetle to a rat. But mark the same bird, disturbed from its repose and driven out to view under the beams of the noonday sun. What a change there is to be perceived in its appearance? How stupid it looks as it hangs blinking at the godlike luminary above it? The little birds flock round it and mock its agonies, as it vainly rolls its head from side to side to avoid their impertinences; until, at length, maddened by their insolence, and dazzled and blinded, it sallies forth in the hope of securing a retreat. In all probability it fails in its effort, and instead of finding safety dashes out its brains against a tree or a rock. Yet it was a noble bird. The only fault was—it was out at the wrong time.

Three centuries ago the Puritan was a power. Cromwell dictated law to Europe. In Massachusetts he was omnipotent. It was his time. Suppose we could resuscitate Miles Standish now, and show him the sights of Boston. Take him to a hotel and regale him first with a glass of "strong water," to put what John Willet called "a heart in him." Fancy him going the rounds of the theatres, and conceive of the comments he would make on the exhibitions of the leg drama. From thence, if we wished to really astonish him, we would take him to a fashionable church fair, and initiate him into the mysteries of modern religion. Imagine his horror at being asked by one pretty young Christian to

try his hand in the grab-bag, or by another to take a share in a lottery, soon to be followed by a third who demurely tells him that there is a letter for him in the post office; while, at the end of the church, standing on the communion table, he might behold a portly deacon dandling a doll and earnestly requesting the modern pilgrims to put down their names for a chance for the same in a raffle. It is not too much to assume that by this time we should have made the old soldier a little "luney;" but to finish him we would take him to the hall of legislature and show him Mrs. Stanton and Miss Anthony addressing the members therein on the subject of woman's rights. After that we should expect him to rush madly forth and dash out his brains against Bunker Hill monument. Yes, Miles Standish was a good man; the only fault he had would be that of the owl previously mentioned, viz.: that he was out a little after his time.

Now for our subject. There has been a Puritan in Boston in our days, and the pity of it is that he is not there now. We allude to the Rev. Justin D. Fulton, of the Hanson Place Baptist Church, Brooklyn. In his sermon of July 26 he virtually charges the women communicants of the churches with attempting to seduce the parsons, although he admits that without the capacity to evoke love the minister would be powerless. This latter position agrees with the Mosaic law, which ruled injured or impotent people out of the congregation; Deuteronomy, chapter xxiv, verse 1. It is believed (from our daily and weekly criminal reports) that the Protestant clergy keep well to windward of the aforesaid enactment, though we can hardly conceive of a "man" defending himself from the charge of seduction by placing the burden on the back of the woman he had seduced; and asserting, as was virtually done in the above-mentioned discourse, that when a woman and a clergyman meet it is the virtue of the latter that must be looked at as most imperilled on such occasion.

Following up the above-mentioned sermon, we find the same theological maniac at work the Sunday following in declaring that the free-love community taught "the doctrines of hell, and that their authors and apostles should be treated as criminals." What the "doctrines of hell" may be we know not, as we have no knowledge of that locality; but we do know that all free lovers have done in the present instance is to advise that the clergy should be relieved from the charge of the chastity of woman, and that the care of it should be left to those who are most interested in it, and to whom it naturally belongs. In the case of woman, even our reverend opponent must admit that there is such a thing as running the eleventh commandment into the ground, as has been too often proved, when strict attention to the same has been inculcated by the "fallen clerics" of the day. As regards the statement that "the authors and apostles of free-love should be treated as criminals," we would respectfully notify the learned Doctor that in civilized nations men are not treated as criminals until it has been proved that they have broken the laws of the communities in which they dwell, and also that in these days people are too well informed to proceed to such extremity on the *ipse-dixit* of a clergyman, and a very small specimen at that.

But the crowning effort of the Doctor is to be found in the following extract from the "Christian in the World," which was published in the New York Herald of the 9th inst. Speaking of Henry Ward Beecher, he says:

"The best people deplore that he has ever mixed with the Philistines. They shuddered in the past when he spoke of Paul as not being infallible authority on the woman question, and when he became a law to himself. They now see that he made more than a mistake. Paul was authority, and the women and the men who flattered him and who made him their leader now turn and rend him." The Doctor thinks that Mr. Tilton's published cross-examination reveals him as outdoing a Spanish inquisitor in the cruelties he inflicted upon his patient wife. "If Brooklyn were not a Christian city," adds Dr. Fulton, "an exasperated populace would drive from their midst such a monster of heartlessness if they did not visit upon him a more condign punishment. He may thank the humane and Christianizing influence of the very man whom he has been moving earth and hell to ruin irretrievably that he is not gibbeted during the next twenty-four hours."

It is difficult to point out the beauties of the above effusion. Its politeness is on a par with its logic, and its logic is only equalled by its charity. By the "Philistines" must be understood the ladies connected with the Woman Suffrage movement, and it is creditable to them that they lie under the anathema of Dr. Fulton. He would have the world infer that contact with them has injured Henry Ward Beecher, who is described both as a heretic and a saint in the above extract. But it is on Theodore Tilton that the Doctor expends all his fury, and his language is not edifying any more than his argument. He is a "Spanish Inquisitor" and a "monster of heartlessness." When the public remember the exquisite tenderness with which Mr. Tilton has endeavored to shield his wife from any charge of impurity throughout the affair, they will be apt to attribute the above vituperations to an excess of godly zeal on the part of the Doctor, and, if we might insinuate such an idea, the faintest lack of what is called "Christian" charity. We do not know what an "exasperated populace" might do under the circumstances, but we do know that a populace that is not exasperated will grin at the idea of carrying out the hints of the learned Doctor by the expulsion or gibbeting of Theodore Tilton, and he much more likely to assume that a re-baptism in the East River of the Doctor himself would be more in order, for the purpose of proving to the community that he is not afflicted with an evangelical hydrophobia, which might well be inferred from the melancholy madness exhibited in his suggestions in the extract before us

The time has been when the anathemas of a priest could disturb the repose of communities. But that time is past, and we believe that it will never return. We are not angry, but sorry to think that Dr. Fulton should see fit to aim to revive in this country the spirit of persecution. But it is manifestly a task too heavy for his weakness; we do not say for his strength, for he hasn't any to speak of. By our constitutional law the Joss worshiper has as good a right to worship his deity as the Doctor has to duck his communicants. "As much worship as you please, but no persecution," is the order of the day in the United States. Free-lovers and Spiritualists are not tolerated here; they are here by right, and in spite of all the suggestions of all the puritanical bigots in the universe the people now are too well read on the subject of their own religious liberties and rights to oppress or permit the oppression of any human being on account of a difference of opinion on matters connected with religion.

PRE-NATAL CONDITIONS.

Spiritualism, in analyzing the sorrows that afflict mankind, is more thorough than Christianity. The Jewish reformer, in the case of the man that was born blind, expressly repudiated the idea that his blindness arose from his parentage, although it is well known that in some families eye diseases are propagated, and that blindness itself, as well as deafness and dumbness, are transmitted in a similar manner. The Spartans were wiser than the Jews of that time, for they did not suffer feeble children to live, in order that, by so doing, they might improve their human stock. To us the usage of the latter seems somewhat hard, and Spiritualists take a middle course, not believing that human beings are commissioned to take life. They do not, however, fear to assert that many of the moral as well as of the physical ailments of humanity are distinctly traceable to the pre-natal conditions of the human beings who suffer under them. Neither do they refer such conditions to the vengeance of the Deity, as is done by the Mosaic law in the third commandment of the Decalogue, and as was also done in the case of the blind man, previously spoken of, by the disciples, in the question: "Master, who did sin, this man or his parents, that he was born blind?"—but instead thereof, they assert that all these conditions are under human control, and that under a better social and sexual system than at present exists, and by a proper, thorough and scientific examination into (and a subsequent cultivation of) the laws affecting human propagation, very many of our present miseries may be ameliorated and, in the near future, annihilated.

The world is slow to believe in our Spiritualistic theory even as respects physical ailments, although there is hardly a large family in the country in which some of the children do not bear on their bodies evidences of its truthfulness. However, we are able, from the New York Herald of last week, to refer to a case in point which cannot be gainsaid. The paragraph we have extracted elucidates the case of the Boston child murderer, Jesse Pomeroy, and gives the following particulars of the circumstances under which he was born:

Directly after this investigation a party of three well-known physicians, who were anxious to learn all that they could about the boy, called upon his mother and had a very pleasant and candid interview with her. They told her their errand, and she kindly gave them all the information in her power. Among other things, she said that her husband was a butcher, and that during the period of her pregnancy she went daily to the slaughter-house to witness the killing of the animals, and that somehow she took a particular delight in seeing her husband butcher the sheep, the calves, and the cattle, and not infrequently she assisted him in this bloody work. She also said that after Jesse was born and became old enough to have a knife in his hands he was all the time juggling a knife into pieces of meat, and when still older and about his father's market he did the same thing. These facts, certainly explain, in a measure, why Jesse could not help doing these things, as he told the Court. He was simply marked by his mother just as other children have been, only in a different way. Besides his fiendish crimes already described, it is stated that he once attempted to capture a couple of young girls in his mother's store, a few days before his arrest for the murder of the Mellen boy, and that he also attempted to torture some of his fellow-inmates while confined in the State Reform School.

Some writers of fiction (we especially refer to Harrison Ainsworth) have done their duty to the public, with regard to this subject, better than the faculty, who appear to be generally too polite to tell stern truths on sexual matters to the peoples. Dr. Allen, of Massachusetts, however, forms an honorable exception to the latter remark, for he has told Massachusetts the truth in unmistakable terms, although she has neglected to follow his counsels or to heed his warnings. Anyway, the case recited is point-blank proof, confirming all that is contended for in the matter by our modern Spiritualists.

IS HE INNOCENT?

It would appear from the Tilton-Beecher case that nowadays innocence is not a very easy matter to be proved. Is it too much to assert that the accused individual in this affair has not during the past two years appeared to be earnestly desirous to prove his guiltlessness? Shakespeare says:

"Thrice is he armed that hath his quarrel just;
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted."

Probably this was a correct statement in his time, but it does not seem to be applicable in the present issue. In following the testimony that has already been given we find plots and counter-plots, assertions and denials; mediators,

male and female, are found necessary to be used in every step of the evidence. If the Plymouth pastor be innocent he has met with a thousand insults, which, as his own letters prove have stung him to the quick, and borne them all with more than lamb-like patience. For certainly never lamb yet existed that made apologies to the wolves that were rending its carcass. Yet, if we are to accept the statements of Mrs. Tilton and Henry Ward Beecher as facts, we have not over stated his position in the simile we have used to describe them.

As a proof of the difficulties that a man may labor under in modern times, in order to establish the theory of his innocence, we refer our readers to a letter signed by G. H. Beecher, which is published elsewhere in this paper. Although the matter is irrelevant here, the associate editor of the WEEKLY cannot refrain from returning thanks for the statements made in that communication with regard to Victoria C. Woodhull. There is, however, one to which we take exception. It is as follows:

"She (Mrs. Isabella Beecher Hooker) does not believe in promiscuous free-love as does Mrs. Woodhull."

On behalf of Victoria C. Woodhull, and in her absence, we beg to confront this extract with one from "Tried as by Fire," the last of Victoria C. Woodhull's published lectures, in which her position is correctly stated. It is from page 32:

"Promiscuous intercourse, when sexual conditions are imperfect, when the act is not based on mutual love and desire, is better than monogamic intercourse under the same conditions, made more intolerable by a deep-seated disgust. But by no means is this an argument against monogamy. It is an argument against legal monogamy when the monogamy of nature is wanting; and, as such, is the most convincing that can be offered in favor of monogamy founded upon love."

To return to our subject. Accepting the innocence of Henry Ward Beecher, how can such a statement as the following be justified which is taken from the same letter:

"In her (Mrs. Hooker's) interview with her brother Edward she seemed in a wild and excited state of mind." (*A general complaint against all who question Mr. Beecher's innocence.*—ED. WEEKLY.) "The interview of Henry with her, as he stated to his brother, was to sooth and quiet her and induce her to return home."

One would think that the best way to have "quieted her" would have been to have denied the accusations she brought against him, and to have asserted his guiltlessness in the matter. But it would appear, in this case, that the Brooklyn pastor's methods were somewhat similar to those of "Bret Harte's Heathen Chinese," and that the "peculiarity" claimed by the poet for that individual was invaded by the actions of the Brooklyn clergyman, for we are told that at the termination of the interview

"He did not deny anything, because that would not convince her, but would only open the whole subject, she bringing forward her so-called evidence, which he could not explain without making her his confidant in the whole matter—a thing he did not judge it safe to do."

Are such actions proofs of innocence? When before did an innocent man charged with a grave crime refuse the fullest examination? Rather does not such an one always desire and demand it? Why should Henry Ward Beecher, were he guiltless, refuse to make his sister, or any one else, his confidant? and why should his safety consist in hiding from her the facts in his case? In the face of these questions it is difficult to maintain the theory of Henry Ward Beecher's innocence—that is, so far as regards the opinion of people calling themselves Christians.

PUBLIC NOTICE.

The proprietors and editor of the WEEKLY having gone to Europe in the Lafayette, to recruit their health after their arduous labors throughout the great West, of course it will be in order for all the Bohemians in the country to assert that they have sold out to the Beecher party. As connected with the WEEKLY, we have only one favor to ask of these Ishmaels of the press; it is: Please do not sell us too cheaply. As a rule, we would recommend that they imitate Montague Tiggs' example in their estimate, whose directions to his printer were to represent the paid up capital of the Royal Bengalee Life and Fire Insurance Company by the figure two, with as many oughts after it as he could get in the line.

A SHARP CORRESPONDENCE.

MR. BEECHER TO MR. MOULTON.

JULY 24, 1874.

My Dear Mr. Moulton—I am making out a statement, and I need the letters and papers in your hands. Will you send me by Tracy all the originals of my papers. Let them be numbered and an inventory taken, and I will return them to you as soon as I can see and compare, get dates, make extracts or copies, as the case may be.

Will you also send me Bowen's "Heads of Difficulty," and all letters of my sister, if any are with you.

I heard you were sick—are you about again? God grant you to see peaceful times. Yours gratefully.

F. D. MOULTON.

H. W. BEECHER.

MR. MOULTON TO MR. BEECHER.

49 REMSEN STREET, BROOKLYN, August 4, 1874.

My Dear Mr. Beecher—I received your note of July 24, informing me that you are making a statement, and need the letters and papers in my hands, and asking me to send them to you for the purpose of having extracts or copies made from them as the case may be, that you may use them in your controversy with Mr. Tilton.

I should be very glad to do anything that I may do, consistent with my sense of what is due to justice and right, to aid you; but if you will reflect that I hold all the important papers intrusted to me at the desire and request, and in the confidence of both parties to this unhappy affair, you will see that I cannot in honor give them or any of them to either party to aid him as against the other. I have not given or shown to Mr. Tilton any documents or papers relating to your affairs, since the renewal of your controversy which had been once adjusted.

I need not tell you how deeply I regret your position as foes each to the other after my long and, as you I have no doubt fully believe, honest and faithful effort to have you otherwise.

I will sacredly hold all the papers and information I have until both parties shall request me to make them public, or to deliver them into the hands of either or both, or to lay them before the committee, or I am compelled in a court of justice to produce them, if I can be so compelled.

My regret that I am compelled to this course is softened by my belief that you will not be substantially injured by it in this regard, for all the facts are, of course, known to you, and I am bound to believe and assume that in the statement you are preparing you will only set forth the exact facts, and, if so, the documents, when produced, will only confirm, and cannot contradict, what you may state, so that you will suffer no loss.

If, on the contrary—which I cannot presume—you desire the possession of the documents in order that you may prove your statement in a manner not to be contravened by the facts set forth in them to the disadvantage of Mr. Tilton, I should then be aiding you in doing that which I cannot believe the strictest and firmest friendship for you calls upon me to do. With grateful recollections of your kind confidence and trust in me, I am very truly yours,

F. D. MOULTON.

Rev. Henry Ward Beecher, Brooklyn, N. Y.

MR. BEECHER TO MR. MOULTON.

BROOKLYN, July 28, 1874.

My Dear Friend—The committee of investigation are waiting mainly for you before closing their labors. I, too, earnestly wish that you would come and clear your mind and memory of everything that can bear on my case. I pray you also to bring all letters and papers relating to it which will throw any light upon it and bring to a result this protracted case.

I trust that Mrs. Moulton has been reinvigorated and that her need of your care will not be so great as to detain you.

Truly yours, H. W. BEECHER.

F. D. Moulton, Esq.

A SECOND APPEAL.

BROOKLYN, August 4, 1874.

F. D. MOULTON, Esq.:

Sir—Your letter, bearing date August 4, 1874, is this moment received. Allow me to express my regret and astonishment that you refuse me permission even to see certain letters and papers, in your possession, relating to the charges made against me by Theodore Tilton, and at the reasons given for the refusal.

On your solemn and repeated assurances of personal friendship, and in the unquestioning confidence with which you inspired me of your honor and fidelity I placed in your hands for safe keeping various letters addressed to me from my brother, my sister, and various other parties; also memoranda of affairs not immediately connected with Mr. Tilton's matters. I also, from time to time, addressed you confidential notes relating to my own self as one friend would write to another. These papers were never placed in your hands to be held for two parties, nor to be used in any way. They were to be held for me. I did not wish them to be subject to risk of loss or scattering, from my careless habits in the matter of preserving documents. They were to be held for me. In so far as these papers were concerned you were only a friendly trustee, holding papers subject to my wishes.

Mr. Tilton has made a deadly assault upon me, and has used letters and fragments of letters purporting to be copies of these papers. Are these extracts genuine? Are they garbled? What are their dates? What, if anything, has been left out, and what put in?

You refuse my demand for these papers on the various pleas that if I speak the truth in my statement I do not need them; that if I make a successful use of them it will be an injury to Mr. Tilton, and that you, as a friend of both parties, are bound not to aid either in any act that shall injure the other.

But I do not desire to injure any one, but to repel an injury attempted upon me by the use of papers committed sacredly to your care. These documents have been seen and copied; they have been hawked for sale in New York newspaper offices; what purport to be my confidential notes to you are on the market. But when I demand a sight of the originals of papers of which you are only a trustee, that I may defend myself, you refuse, because you are the friend of both parties!

Mr. Tilton has access to your depository for materials with which to strike me; but I am not permitted to use them in defending myself!

I do not ask you to place before the committee any papers which Mr. Tilton may have given you. But I do demand that you forthwith place before the committee every paper which I have written or deposited with you.

Yours truly, H. W. BEECHER.

MR. MOULTON TO MR. BEECHER.

49 REMSEN STREET, BROOKLYN, August 5, 1874.

Rev. HENRY WARD BEECHER:

My Dear Sir—In all our acquaintance and friendship I have never received from you a letter of the tone of yours of August 4. It seems unlike yourself, and to have been inspired by the same ill-advisers who had so lamentably carried your private affairs before a committee of your church, and thence before the public.

In reply let me remind you that during the whole of the past

four years all the documents, notes and memoranda which you and Mr. Tilton have intrusted to me have been so intrusted because they had a reference to your mutual differences. I hold no papers, either of yours or of his, except such as bear on this case. You speak of "memoranda of affairs not immediately connected with Mr. Tilton's matter." You probably allude here to the memoranda of your difficulties with Mr. Bowen, but these have a direct reference to your present case with Mr. Tilton, and were deposited with me by you because of such reference. You speak also of a letter or two from your brother and sister, and I am sure you have not forgotten the apprehension which she entertained lest Mrs. Hooker should fulfill a design which she foreshadowed to invade your pulpit and read to your congregation a confession of your intimacy with Mrs. Tilton.

You speak of other papers, which I hold "subject to your wishes." I hold none such, nor do I hold any subject to Mr. Tilton's wishes. The papers which I hold, both yours and his, were not given to me to be subject to the wishes of either of the parties. But the very object of my holding them has been, and still is, to prevent the wish of one party from being injuriously exercised against the other.

You are incorrect in saying that Mr. Tilton has had access to my "depository of materials;" on the contrary I have refused Mr. Tilton such access. During the preparation of his sworn statement, he came to me and said his case would be incomplete unless I permitted him the use of all the documents, but I refused; and all he could rely upon were such notes as he had made from time to time from writings of yours which you had written to me to be read to him, and passages of which he caught from my lips, in shorthand. Mr. Tilton has seen only a part of the papers in my possession, and would be more surprised to learn the entire facts of the case than you can possibly be.

What idle rumors may have existed in newspaper offices I know not, but they have not come from me.

In closing your letter you say: "I do not ask you to place before the committee any papers which Mr. Tilton may have given you, but I do demand that you forthwith place before the committee every paper which I have written or deposited with you." In reply I can only say that I cannot justly place before the committee the papers of one of the parties without doing the same with the papers of the other, and I cannot do this honorably except either by legal process compelling me, or else by consent in writing, not only of yourself but of Mr. Tilton, with whom I shall confer on the subject as speedily as possible.

You will, I trust, see a greater spirit of justice in this reply than you have infused into your unusual letter of August 4. Very respectfully,

FRANCIS D. MOULTON.

MR. MOULTON TO MR. TILTON.

BROOKLYN, August 5, 1874.

THEODORE TILTON, Esq.:

My Dear Sir—I have received under date of July 28, a letter from the Rev. Henry Ward Beecher, in which he expresses the wish that I would go before the Investigating Committee and "clear my mind and memory of everything that can bear on this case"—referring, of course, to the controversy between you and him.

I cannot, in view of my confidential relations with you, make any statement before the Investigating Committee, unless you release me, as Mr. Beecher has done, explicitly from my obligation to maintain your confidence.

If you will express to me clearly a request that I should go before the Investigating Committee and state any and all facts within my knowledge concerning your case with Mr. Beecher, and exhibit to them any or all documents in my possession relating thereto, I shall, in view of Mr. Beecher's letter, consider myself at liberty to accede to the request of the committee, to state such facts and exhibit such documents.

Very respectfully,

FRANCIS D. MOULTON.

MR. TILTON TO MR. MOULTON.

BROOKLYN, August 5, 1874.

FRANCIS D. MOULTON, Esq.:

My Dear Sir—In response to your note of this day, mentioning Mr. Beecher's request that you should exhibit to the committee the facts and documents hitherto held in confidence by you touching his difference with me, I hereby give you notice that you have my own consent and request to do the same. Truly yours,

THEODORE TILTON.

MR. MOULTON'S ADDRESS TO THE COMMITTEE.

At the meeting of the committee last evening Mr. Moulton made the following statement:

GENTLEMEN OF THE COMMITTEE—I have received your invitation to appear before you. I have been ready, on any proper occasion, to disclose all the facts and documents known to me or in my possession relating to the subject matter of your inquiry, but I have found myself embarrassed because of my peculiar relations to the parties to the controversy. Friendly for years to all of them, and at the time of the outbreak of this miserable business having the kindest feelings toward each, I endeavored to avert the calamity that has now fallen upon all. Most fully and confidentially trusted by all parties, it became necessary that I should know the exact and simple truth of every fact and circumstance of the controversy, so I was made, by mutual consent, in some sort the arbiter of the affair, and, after the estrangement, the medium of communication between the parties, each saying and writing to me such things as were desired to be said or written to the others, and in such case I gave the information or showed the communication to the person intended to receive or be affected by it. Under these circumstances, I have not felt at liberty to give testimony or facts thus obtained in the sacredness of confidence before a tribunal not authorized by law to require them, however much otherwise I might respect its members and objects, without the consent of the parties from whom I received the disclosures and documents. With the consent or request of Mr. Beecher and Mr. Tilton, I have held myself ready, sorrowfully, to give all the facts that I know about the objects

of inquiry of the committee, and produce whatever papers I have to the committee, and leave copies of the same with them if they desired it—with, perhaps, the one stipulation that if I have to give my evidence orally or to be cross-examined, I might bring with me a phonographic reporter, in order that I should have an exact copy of my testimony for my own protection.

I am to-day in receipt from the Rev. Henry Ward Beecher and Mr. Theodore Tilton of their consent and request—thus absolving me thereby from my confidential relations toward them—to appear before you and to give to you the facts and documents with reference to the differences between them.

It appears to me that as Mr. Tilton has given his evidence and Mrs. Tilton likewise, Mr. Beecher should be requested to add his own, in order that the three principal parties in the case shall have been independently heard on their own responsibility before I am called to adduce the facts in my possession derived from them all. Nevertheless, since I am now fully released from my confidential relations with the parties involved in this sad affair, and since my only proper statement must consist of "the truth, the whole truth and nothing but the truth," I see no especial reason why it may not be made at one time as well as at another. But as my statement will necessarily include a great multiplicity of facts and papers, I must ask a little delay to arrange and copy them. Accordingly, I suggest Saturday evening, Aug. 8, as an evening convenient for me to lay my statement before the committee.

Yours truly,

FRANCIS D. MOULTON.

BROOKLYN, August 5, 1874.

[From N. Y. Herald, August 11.]

SILENCE.

THE "MUTUAL FRIEND" BEFORE THE INVESTIGATING COMMITTEE—THE UNREVEALED REVELATION—MR. MOULTON DECLINES TO TELL ALL HE KNOWS—BURIAL OF THE SCANDAL.

Yesterday afternoon Mr. Moulton appeared before the Investigating Committee to make a statement in reference to the scandal. At half-past four Mr. Moulton, accompanied by Mr. Munson, left his house. As he reached the sidewalk the reporters greeted him. Mr. Moulton received them with his characteristic courtesy. They, on their part, were delighted to see him thus on his way to terminate the suspense that had nearly drifted into agony. They proceeded to interview him, but Mr. Moulton was not to be interviewed. He turned away their questioning with the rebuke courteous and the meaning smile, that gave no light where light was so much needed. The former was, of course, smoking a cigar, and apparently as indifferent to the business that was undoubtedly absorbing all his intention as though he had stepped upon a base ball field to while away a spare half hour. At the steps of Mr. Storrs's house he threw away his cigar, and after a few minutes' conversation with several of the reporters, he reached the door, rang the bell and was admitted by Mr. Storrs to the house. This was at a quarter of five P. M.

At twenty-five minutes past five Mr. Moulton and his phonographer appeared in the doorway. After the first moment of surprise, and before he had reached the sidewalk, he was asked if he was through with the committee. He said that he was. It was known by some of the reporters that he had two statements to submit—a short one and a long one. "He had read the short statement, of course?" inquired a reporter. Mr. Moulton acquiesced in that statement. It was the short one that he had read. Would it be given to the press? No, it would not that night; it would be given after eleven to-morrow, if given at all. Would he appear again before the committee? Mr. Moulton was of opinion that he would not. After that remark he walked leisurely along in the direction of his home. It was noticeable that Mr. Moulton's manner on entering the house where the committee sat was very different to that which he manifested when he came away. Everybody said that he had left the look of jubilation behind him, and that he had the appearance of a sadder and a wiser man. The committee continued in session until six o'clock. They said that they should not meet again that evening and that they had adjourned to meet again at the call of the Chair, which would probably be some time to-day (Tuesday). They were as mute to all applications for information as to the character of Mr. Moulton's statement, but did say that all that Mr. Moulton had said in reference thereto to the reporter when he left the house was quite correct.

WHAT A HERALD REPORTER SEES.

Much excitement was occasioned in consequence of the appearance of Mr. Moulton before the Committee of Investigation, for it was believed that the public would be afforded through his testimony and the documents in his possession a key to the scandal that has so long been the subject of public gossip.

Unfortunately for the curious, however, much has been held in reserve. Mr. Moulton declined to reveal all the facts in his possession, and it is not probable that they will be made public before any other than a court of justice. Even then it is doubtful, from the present outlook, whether the entire truth will be told without mental reservation.

The members of the committee present yesterday were Messrs. Winslow, Wright, Cleveland, Storrs, General Tracy, and Mr. Sage, the chairman. Besides these were the official reporters respectively of the committee and of Mr. Moulton.

Mr. Moulton appeared before the committee at a quarter to five P. M. His examination lasted about twenty minutes, during which, without being subject to much cross-examination, he made substantially the statement that, while he had promised to give the committee a full relation of the facts and to exhibit the many documents committed to his keeping in connection with the controversy between Messrs. Beecher and Tilton, subsequent consultation with friends had led to the determination on his part neither to state the facts nor to present any papers, except in so far as might be

necessary to corroborate those already made and presented in the statement of Mr. Tilton. And for this reason—his position was a confidential one. He had been the recipient of communications from both parties, and a full statement by him would therefore necessarily involve one or the other, to which he most decidedly objected. Having thus received these confessions confidentially and personally, he felt that he could not, before that tribunal or any other, no matter whom the statements might affect, make any disclosure. Hence he would keep silent.

He was invited by the committee, as appeared by correspondence heretofore published, simply to present the original documents that were quoted by Mr. Tilton. He, therefore, very justly, in his own opinion, proposed to confine himself to the presentation of such documents or copies thereof offering to authenticate the same if they should be doubted.

Consequently no new documents were presented to the committee which have not already appeared or a portion of which have been published.

Mr. Moulton desired it to be explicitly and plainly understood that if any attack is made upon him which involves the idea of blackmailing, either on his part or on the part of Mr. Tilton, he will be constrained to publish the statement in full as a measure of self-defense. This statement has already been prepared, and though it may not be forthcoming in the near future, is held by Mr. Moulton for precautionary purposes.

Mr. Moulton, in other words, contended before the committee that if he is struck directly or indirectly he will strike back. Meanwhile he has separated himself, as he alleges, from the principals who are involved in the controversy, and will henceforth take care of himself without partisanship.

From the present outlook it is extremely doubtful whether Mr. Moulton will yield further than he has already done to the demands of the committee. His position as a mutual friend of the two contestants has been thoroughly maintained up to the present time, and until a late hour last night there was no reason to change the belief that such secrets as he may possess will not be given to the public unless they are required in a court of justice.

[From the New York Tribune, August 11.]

Mr. Moulton's testimony is unwisely withheld by the Plymouth Committee until to-morrow. Hints and surmises lead the reporters to believe that it is less unfavorable to Mr. Beecher than had been expected, but a large part of the guess work being based upon the cheerful faces of committeemen and glum looks of the witness, must be taken for what it is worth.

SUMMING UP IN BROOKLYN.

Mr. Moulton has made his statement to the investigating committee. He has made it just as the *Eagle*, just as every man who knows Frank Moulton expected he would make it. In the ocean of innuendo, of gabble and of twaddle, contributed to this case by a set of men and women who have little business of their own to attend to, and so seek occupation in attending to the most private affairs of others, it is as refreshing as a breath of mountain air in the summer time to read the statement, in this sad case, of Francis D. Moulton. As from the beginning we knew he would, he refuses to take any side or any part whatever in the squabble in which the reputation of a woman and the future good name of her children are at stake. Mr. Moulton was called upon by the committee to produce documents intrusted to him in confidence; and it was intimated or insinuated by one of the parties to the case, Mr. Beecher, that he should unburden his mind of all verbal communications intrusted to him in regard to the matter. Mr. Moulton, even at that request, very properly refused to be a party to any such action. Certain documents, or extracts from documents, fell into the possession of Mr. Tilton. They fell there with the knowledge and consent of Mr. Beecher. Mr. Tilton, in his statement, published them. In justice to Mr. Tilton, Mr. Moulton was bound to confirm their authenticity. He does so by producing the originals thereof. In justice to Mr. Tilton Mr. Moulton could do no less. In justice to Frank Moulton, Mr. Moulton could do no more. But here he stops and leaves the parties exactly in the position in which he found them. The Stantons, Carpenters, Bowns, may take this or that side, but a man of honor like Frank Moulton could afford to take no side in such a question. He simply leaves it where he found it, no man and no woman the worse for having trusted his honor.

As it was said and believed by Mr. Moulton from the beginning, the offense of Mr. Beecher, whatever it be, was a wrong a man could forgive, and it was forgiven. It was a wrong that could be condoned, and it was condoned. This in itself, if it does not indicate what the wrong was, indicates what it was not. From all the other indications that Mr. Tilton has given, even since he submitted his statement to the committee, it would appear that Mr. Tilton is in a position himself to re-establish his divided home. At the most Beecher cannot have more than eight or ten years of useful labor before him. The women, the children are deserving of the chief consideration; and now the door can be safely closed in the face of the morbid curiosity of the world as soon as Mr. Beecher shall have told his story. The world, even more than Mr. Tilton, can forgive the offense, whatever it be, into which Mr. Beecher fell. There has been enough of destruction done in this case. The friends of morality and religion, of Mr. Beecher, of Mr. Tilton will be now inclined to build up, for there has been attempt enough to tear down; and though in the manly course Mr. Moulton has seen fit to adopt, scandal-mongers and potrooms may find disappointment, every one else, men of religion, of honor of the world, will find satisfaction.—*Brooklyn Eagle*.

MOULTON'S STATEMENT AS PROMISED.

The following is the substance of an article published in a late Brooklyn extra last evening, purporting to represent

the views of Mr. Moulton as he intended to state them before the committee. It is scarcely necessary to add that there is more of presumption than of fact attached to the report.

When the attacks upon Mr. Tilton were made public by Mr. Beecher's friends Mr. Moulton felt compelled to come to the support of Mr. Tilton, and approved of the course taken by Mr. Tilton in self-defense.

When Mr. Moulton himself felt free to lay his own statement of the case before the committee, having received in writing the permission of Mr. Tilton and Mr. Beecher to do so, he found it necessary to recur to the beginnings of the controversy. The whole difficulty having originated in the differences between Mr. Henry C. Bowen and Mr. Tilton, Mr. Moulton considered it essential to commence at that point. He gives the history of Mr. Tilton's serious complications with Mr. Bowen, and, step by step, traces the progress of the breach between them, leading up to the final complication between Mr. Tilton and Mr. Beecher, out of which grew the tripartite covenant. Mr. Moulton makes incidental allusions to some of the important interviews mentioned by Mr. Frank B. Carpenter, especially those which related to Mr. Bowen's connection with the case. Reciting, in chronological order, the circumstances antecedent to the publication of Tilton's sworn statement, Mr. Moulton's narrative comes in due course to the scenes between himself and Mr. Beecher in the house of the latter, the letters written by Mrs. Tilton at the request of her husband and Mr. Beecher, the writing of Mr. Beecher's apology, the whole text of which has already been made public, and the remarkable letter in which Mr. Beecher describes himself as living "on the sharp and ragged edge of anxiety, remorse, fear, despair." The last named letter has remained in the custody of Mr. Moulton from the day it was written up to the present time. The small portion of it included in Mr. Tilton's sworn statement was all that was then placed by Mr. Moulton at Mr. Tilton's disposal. The whole letter occupies two full pages of foolscap paper, and the intensity of expression revealed in the extract already published is its prevailing tone throughout.

All the letters from Mr. Beecher, from which quotations are made in Mr. Tilton's statement, have been laid in full by Mr. Moulton before that committee.

It is established by Mr. Moulton's evidence that the letter of apology, written by Mr. Beecher on the evening of January 1, 1871, was, as has already been intimated, written by Mr. Moulton, at Mr. Beecher's dictation, and that Mr. Beecher himself wrote the last line, and appended his signature.

The statements made by Mrs. Tilton, in her published denial and in her cross-examination before the committee, are not sustained by Mr. Moulton's evidence.

He states that Mrs. Tilton communicated with him freely and confidentially in regard to the complications of this scandal—regarding him as alike the friend of herself, her husband and Mr. Beecher. Mrs. Morse, the mother of Mrs. Tilton, also made a confidant of Mr. Moulton, depositing with that gentleman some important letters bearing on this case. These letters, together with others written to Mr. Tilton, go far toward strengthening Mr. Tilton's position.

The general tenor of Mr. Moulton's statement is such as to give confirmation to the generally circulated report that he was made the custodian of Mr. Beecher's confidences, and that he appears at the last moment to vindicate Mr. Tilton and himself. Mr. Moulton's statement, it is understood, will be given to the public in complete form, revised by that gentleman.—*N. Y. Herald, August 11.*

[From the Daily Graphic, Aug. 11.]

DID MR. BEECHER CONFESS?

A STARTLING STORY CONCERNING THE EFFECT OF MR. MOULTON'S PUBLISHED LETTERS—THE MYSTERIOUS ACTION OF THE COMMITTEE EXPLAINED—THE RUMORED COMPROMISE WITH MR. MOULTON.

An important rumor was circulated in Brooklyn to-day which is remarkable for the manner in which it explains recent developments. While Mr. Beecher's friends have been maligning Mr. Moulton, Mr. Beecher's lawyers, so it is said, have been calling upon his generosity. The story is in effect as follows: That Mr. Beecher during all of the excitement, until a late period, concealed from his friends the worst features of his case. He had blindly suffered himself to be led on by events, hoping for some unforeseen development to save him. This silence was maintained as late as the evening of Thursday, August 6, or thereabouts. He had received the last of Mr. Moulton's fearless letters on the preceding day—Wednesday. Then, it is said, he gave up all hope and summoned to his house General Tracy, Mr. Shearman and a number of members of the committee and told them those parts of the story of his disagreement with Mr. Tilton which he had previously held back. The disclosures are said to have fallen upon them like a thunderbolt, and in the first burst of astonishment that ensued General Tracy is declared to have expressed his determination to withdraw from the case. This it was that gave rise to the rumor that found its way to the public within two or three days thereafter. But rumor has it that Mr. Tracy was induced to continue his connection with the case, at least nominally. Mr. Shearman and the members of the committee who were present on the occasion are also said to have been greatly disheartened, but when the disclosures were repeated in committee it was resolved that inasmuch as they were committed to carry on the investigation, and had been appointed by Mr. Beecher, they could not withdraw until they had concluded their work. Then came the need of the greatest care and sagacity in the continuance of Mr. Beecher's defense. Before this the committee had freely expressed their desire to have Mr. Moulton's full statement. Now a change of tactics was called for. Communication was had with Mr. Moulton, and he was urged by all the arguments at their command to withhold all of his statement except so much as would barely meet the demands implied in Mr. Tilton's published testimony. They urged that only those points should be covered which had already been made public. This, as it is reported, it was urged, was all that Mr. Moulton, as a gentleman

having the welfare of society at heart, could do. The course so strongly urged upon him by the committee coincided, it is understood, with the tenor of the advice which he had previously received from his counsellor and friend, General B. F. Butler, and Mr. Moulton was for some time doubtful what course to pursue. He had prepared a full statement comprising nearly three hundred pages of manuscript matter. On Sunday afternoon last he was still in doubt. That night, however, he consented to revise his statement, although at the risk of putting himself at a disadvantage before the public. This excised statement was the one read last evening, and the realization that Mr. Beecher has been relieved from the position in which, from his confession, the committee saw he was placed is urged to-day in explanation of their jubilant feeling. It is not, it would appear from this, that Mr. Beecher has been vindicated, but that he has been saved from a still greater ruin that threatened him.

THE SITUATION THIS AFTERNOON.

At half-past one o'clock District-Attorney Winslow came from Mr. Moulton's house carrying the roll of manuscript comprising Mr. Moulton's statement in his hand. He declined to say whether he had finished the work of authentication or not, and said he did not know whether anything would be given out for publication this evening. There might be a meeting of the committee this evening, but he could not state positively. Mr. Moulton, when called upon, said that for his part he could not furnish his statement or any part of it for publication to-day. He was asked whether or not he had testified before the committee last evening. "I appeared before the committee last evening; that is all I am willing to say," said he, and he professed ignorance as to the action of the committee. It is understood, however, that the committee have made a special request that Mr. Moulton's statement should not be published until it could be accompanied by Mr. Beecher's testimony or statement. This, it was thought, would be obtained at the session this evening and finally passed upon at a meeting to be held at some time during to-morrow. Mr. Beecher's friends are jubilant, but the feeling is explained by the assertion that they are greatly gratified to find that Mr. Moulton's statement left the case against him very nearly as it stood before. They had feared the worst in the long withheld information.

INCIDENTS OF THE SOCIAL EARTHQUAKE.

MOULTON'S COUP—THE PISTOL SCENE.

The *Chicago Tribune*, in a leading editorial article, gives the following interesting particulars of the alleged scene between Mr. Moulton and Mr. Beecher, when the former demanded the surrender of the exculpatory letter said to have been written by Mrs. Tilton:

Reference was made, in our despatches of Saturday, to what may be called the pistol scene in the Beecher-Tilton case. The particulars of this scene had been communicated to us some time ago, but were not published, for the reason that they were an air of improbability. A portion of the facts having come out, we feel at liberty to state the remainder, as they were narrated to us by a gentleman of high repute, who obtained the particulars at first hands.

The story runs that Mr. Moulton asked Mr. Beecher to walk home with him one Friday evening, after the usual prayer meeting. When they arrived at Mr. Moulton's house they found Tilton already there. Mr. Tilton said that he desired to have some private conversation with Mr. Beecher, whereupon Mr. Moulton went out of the room. Mr. Tilton locked the door, put the key in his pocket, and then communicated to Mr. Beecher Mrs. Tilton's confession. Mr. Beecher remained silent a few moments, and then declared that he did not believe Mrs. Tilton had made any such statement. Mr. Moulton then returned into the room, and, having learned Mr. Beecher's answer, suggested that he (Beecher) should go around the corner to Mr. Tilton's house, and ask Mrs. Tilton whether she had made such a statement, and that they two—namely, Moulton and Tilton—would wait till he returned. Mr. Beecher assented to this arrangement and went out. He remained absent nearly an hour—long enough to have accomplished his errand three or four times; but, when he returned, remarked that it was so late that he had concluded not to come in again, but would see them both in the morning. They thereupon separated.

Mr. Tilton went to his house and Mrs. Tilton informed him that Mr. Beecher had come to her in great distress and agony of mind, and told her that he was a ruined man, and "took on" so dreadfully that her sympathies were excited in a high degree; and that while she was in this state Mr. Beecher implored her to give him a paper to protect himself against a council of ministers. After some further entreaty on Mr. Beecher's part she consented to write such a paper at his dictation, but stipulated that it should not be used against her husband—it might be used against all the world except him. Mr. Tilton communicated these facts to Mr. Moulton the next day. Mr. Moulton's indignation at such an act of perfidy was expressed in very strong terms, and he ended by assuring Mr. Tilton that he would compel Mr. Beecher to give that paper back. He said that since it was his suggestion that Mr. Beecher should go unaccompanied by either of them to have an interview with Mrs. Tilton, and since their confidence had been thus grossly betrayed, he deemed himself morally bound to remove the paper from Mr. Beecher's hands. Accordingly he went directly to Mr. Beecher's house, charged him with his deception, and ended by demanding that the paper should be returned to him. Mr. Beecher refused to give it up. Mr. Moulton then repeated the demand in more decisive language, and said that he had promised Mr. Tilton that he would recover the paper, and that he was determined to do it. Mr. Beecher then said that if he gave the paper back he would have no means of protecting himself against an Ecclesiastical Council. Mr. Moulton replied that he would take the paper and put it with the other papers which he had bearing upon the case, and that whenever Mr. Beecher needed it to protect himself against an Ecclesiastical Council he would return it to him. Mr. Beecher still hesi-

tated about giving up the paper, and asked Mr. Moulton what guarantee he had that Moulton would return it to him when required for the above-named purpose. Mr. Moulton thereupon reached his hand around to his hip-pocket, drew out a loaded revolver, and holding it dangerously near to Mr. Beecher's breast, replied: "That is your guarantee, Mr. Beecher." Mr. Beecher thereupon delivered the paper to Mr. Moulton, and the latter went away.

Whether Mr. Moulton is in the habit of carrying fire-arms, or whether he took the pistol along with him for this particular emergency, is probably known only to himself.

[From the Brooklyn Argus of Aug. 10.]
MRS. TILTON'S LETTERS.

In the first column of the first page of a New York journal this morning is an allusion to the letters written by Mr. and Mrs. Tilton during the ten years preceding the alleged discovery by Mr. Tilton of improper relations existing between his wife and Mr. Beecher. In referring to this correspondence the paper says:

"Mr. Tilton's counsel is with Mr. Tilton by hours, and is reviewing the letters from Mrs. Tilton to her husband while he was lecturing in the West, many of which speak of Mr. Beecher's visits to her and what comfort he gave her. Others contain passages referring to her growing affection for her pastor, and assurances to her husband that she loved him none the less in her new love. There are many letters from Mr. Tilton to his wife, written on the train and at hotels, and all full of extravagant sentiment."

We understand that these letters are the most remarkable specimens of epistolary affection that have ever been made public. It will be remembered that Mrs. Tilton, in her examination before the committee, declared that her husband had treated her brutally for the past ten years. The letters written by Mrs. Tilton during that time do not show any such condition of things. Mrs. Tilton's letters to her husband are full of affection. She paints Theodore as her ideal man. She incarnates in him all the virtues of humanity. She takes upon herself all the blame for any little domestic misunderstandings, and declares that she knows she is petulant, but will try and not give him occasion to find fault with her. In the letters written to Mr. Tilton while he was on his lecturing tour, she alludes many times to visits from Mr. Beecher.

She says Mr. Beecher told her that he never experienced such perfect quiet as he did when he visited the house in which she lived. In one of the letters Mrs. Tilton tells her husband that Mr. Beecher called and got the baby to sleep, and told her that when she wanted assistance in caring for the child to send for him. She says Mr. Beecher always brought her a bouquet when he came, and he many times told her how much her presence soothed him.

Mrs. Tilton alludes to the coldness that had grown up between herself and Mrs. Beecher, and mentions that lady as "the Griffin of the Heights." In another letter Mrs. Tilton informs Theodore that when Mr. Beecher left her house on one occasion, he lingered on the stoop, and, after telling her what a pretty house she had, said he wished he lived there.

The letters (and there are many columns of them) breathe the most intense devotion to Theodore and extravagant admiration for Henry Ward Beecher. She commences the letters, "At Your Desk," or "Snuggery," or "In Our Room," or "In the Parlor;" and in nearly every letter addresses Mr. Tilton as "My Beloved." She frequently signs herself, "Your Own Elizabeth, Wife." The letters contain many Scriptural quotations, and the anxiety which Mrs. Tilton expresses to have her husband home again is pictured in language typical of extreme human adoration and devotion. It is rumored that these letters are soon to be given to the public.

LETTER FROM GEORGE H. BEECHER.

To the Editor of the Brooklyn Eagle:

I deem it proper to make the following explanation of what you have been pleased to call the "Hooker feature of the scandal:"

On the occasion of Mrs. Hooker's visit to New York and threatened invasion of Plymouth pulpit (it was at the time of the funeral of Horace Greeley), Dr. Edward Beecher called to see her in New York, and, as he can testify, she did not pretend to have evidence from Mrs. Tilton, nor from Mr. Beecher except that he refused to deny the charge and talk with her about it (the course which, with few exceptions, he pursued with every one), but her sole reliance was upon the testimony of Mrs. Woodhull, Mrs. Stanton and Miss Anthony. Upon this testimony, coupled with the refusal of her brother to discuss the subject with her, she based her belief of his guilt, and wished to ascend Plymouth pulpit and read a confession which she had prepared for him to the Plymouth people, and then she would plead in his behalf. She also desired that he would place himself at the head of a new woman's movement, and she would stand by and uphold him. Far be it from me to speak against this loving sister; for her letters, several of which I have read, breathe the tenderest, noblest sympathy and love toward her brother; and if ever they are published they will touch the hearts of all in this respect. Her views on the marriage relation are somewhat similar to those of Mrs. Woodhull, though not so gross. She does not believe in promiscuous free love, as does Mrs. Woodhull, but that the law should not bind man and wife together when they have ceased to love one another. She also believes that having separated on such grounds they should be at liberty to marry again if they find mates that they truly love. She was devotedly attached to Mrs. Woodhull, and has never withdrawn from her. The strange fascination which this remarkable woman possessed over her is evinced, among other things, by the letter which she wrote to Mrs. Woodhull about the time of her nomination by the free love wing of the Woman's Suffrage Convention as candidate for the Presidency of the United States, commencing as follows:—"My darling Queen," and proceeding in the same rhapsodical language, I wish the letter could be reproduced.

It was published in the papers at the time. In her interview with her brother Edward she seemed in a wild and excited state of mind. The interview of Henry with her, as he stated to his brother, was to soothe and quiet her and induce her to return home. He said he refused for her sake to enter upon the subject, and his refusal to deny the stories or say anything about them was because if he did so it would bring up the whole subject for discussion between them and she would bring forward her evidence from these women, which he could not enter into or explain without making her a confidant of the whole matter, and, as she was in constant communication with these women, he did not judge it best for him to do so in any shape or manner.

As Mrs. Hooker in her letters made a great point that he did not deny his guilt to her, it is but just to state the reasons her brother gave why he pursued this course with her. It was to draw her mind off this subject and soothe and comfort her. He did tell her that he believed he had the spirit of God with him and was led by Him in the course he was pursuing, but refused to enter into any argument with her to prove his innocence. He did not deny anything, because that would not convince her, but would only open the whole subject, she bringing forward her so-called evidence, which he could not explain without making her his confidant in the whole matter, a thing he did not judge safe to do.

G. H. BEECHER.

As supplemental to the statement concerning Mrs. Hooker which I sent to you, I think I should add the following particulars:

There is one letter of Mr. Beecher to her that needs the light of the surrounding circumstances to explain it. Mr. Beecher's object in the letter was to induce her to quietude, to go home and remain there. It was necessary to use motives such as would effect this result, and influence her in their state of mind and belief. It was carefully worded, without any denial or admission of guilt, and calculated to influence her, even with her belief in his guilt, to remain quiet. Dr. Edward Beecher read the letter at the time. Mrs. Hooker read it to him, and he assured her of his belief in his brother's innocence, and urged her to go home and have nothing to do with the matter.

A few days after, he sent to her a letter prepared in consultation with his brother Henry and Mrs. Stowe. Each of the three wrote out notes as to what was desirable to say to her, which Dr. E. Beecher took to his home, and prepared and sent to her the following letter. After the receipt of this letter Mrs. Hooker, although still maintaining the guilt of her brother, yet moved no further in the matter.

GEO. H. BEECHER.

(From the Chicago Tribune)

WHAT A STRANGER KNOWS ABOUT THE MYSTERY.

A gentleman who has been a friend, and who is now a strong partisan, of Mr. Tilton, who says he has known the facts in the case for three years past, was asked yesterday what he knew about the charge that Mr. Moulton forcibly obtained Mrs. Tilton's retraction from Mr. Beecher. He replied that he had it from Mr. Tilton himself, at the time; said he, "I only know that Mr. Tilton told me that Mr. Moulton, having learned that Mr. Beecher had got possession of a paper which Mrs. Tilton had written, charging him of wrongdoing, went to Mr. Beecher's house to get it. I don't know positively whether he used threats, but I know he went with a pistol in his pocket, prepared to get that paper by threats, if necessary. I know he came away with the paper in his possession. Mr. Tilton told me so at the time. Nearly all my knowledge of these matters was derived in the first week in January, 1871. I went to Mrs. Tilton's house on New Year's night. He was dashing off a letter to Mr. Bowen, reminding him of the things he had been saying about Mr. Beecher. He pushed over the sheets to me, and I must have been the first person who saw that letter. It was then that he told me."

In further conversation of a desultory character, the gentleman spoke of Mrs. Beecher as one of the principal agitators in this matter. "She is," said he, "one of the most jealous women that ever lived. I know it from my own observation, and that Mr. Beecher's life could not help being almost 'hell upon earth.'"

There is one little fact which I have not seen noticed, and that is that both Mrs. Beecher and Mrs. Tilton are older than their husbands, Mrs. Beecher being six years the elder.

ANOTHER WITNESS.

WHAT MISS ANTHONY TOLD A CHICAGO LADY.

CHICAGO, Aug. 5.—The Chicago Tribune of to-morrow morning will print a letter concerning the connection of Miss Anthony with the Beecher-Tilton matter. The writer is a lady resident here, and is well known in philanthropic and reform circles. Her name is withheld at her request, but is of weight sufficient to justify the publication of her unsolicited contribution to the evidences of Mr. Beecher's guilt:

Three years ago the past winter, in January, I saw Miss Susan Anthony for the first time of my life. On that occasion she urged me very strongly to become identified with the suffrage movement in this city. I replied to her, that as long as the then almost scandalous divisions between the New York and New England factions existed, divisions now happily healed, I felt no attraction toward either party. She then proceeded to say that the blame of this strife rested largely upon the New England faction; that they had falsely accused her of holding free-love doctrines, while some of their own numbers were guilty of not only holding but practicing them. For instance, Mr. Beecher, the first President of the Boston Society, was criminally guilty concerning a certain married woman of Brooklyn, whose name I did not ask, nor did she give it; but, she continued, Mr. Beecher will never attack us, that is, the New York wing. Again, this was the reason she gave for the assertion. She said that when the Boston wing began to abuse Mrs. Stanton, she (Susan) knowing the facts about Mr. Beecher, went to him and asked him if he proposed to stand by a party that so accused a woman whom he knew to be as pure and exemplary as Mrs. Stanton.

Then she went on to tell him what she knew of his practices. He made no denial of these charges, but came down at once and said: "Susan, what do you want me to do?" "You know," she said to me, "he was Henry Ward Beecher, and I could not tell him he should resign at once, but I did say that he should not suffer himself to be re-elected, and that he should utterly withdraw his support from that faction; and," said Susan, "from that moment he has never squeaked."

I presume Miss Anthony, in addition to the natural feeling of delicacy in regard to knowledge gained as hers was, by being made the unwilling witness of a domestic quarrel, felt also under some obligations to Mr. Beecher, he having acceded to her terms in regard to suffrage matters. It may be ungracious to disclose this, but I cannot help feeling that the matter has gone beyond mere courtesy. It now seems likely that a guilty man may be shielded from the just consequences of his sin by means of stopping the mouths of all direct witnesses, and that an injured man may be crushed in the process, and all this by means of ecclesiastical authority. It seems to me, whatever injury to the cause of religion might occur through Mr. Beecher's fall from his high position, an infinitely greater injury will be done if, especially in the face of so strong a public sentiment as has been aroused, his crime shall be covered up or condoned by a body which professes the name of Christ. If this is to be done, I for one wish to have no share in it.

BEECHER'S ESOTERIC DOCTRINES.

AN OLD MEMBER OF PLYMOUTH CHURCH INTERVIEWED IN CALIFORNIA.

The San Francisco Chronicle gives an interview with a member of Plymouth Church, recently arrived in that city. It is as follows:

Reporter—You have known Mr. Beecher for a long while?
Mr. A.—Yes; ever since he accepted the call of the Cranberry Street Church in Brooklyn, which was over thirty years ago—somewhere about 1842 or 1843, I think; but my memory is not very good for dates.

Reporter—What do you think of this affair? Do you believe him guilty as charged by Tilton?

Mr. A.—Before answering that question I must ask whether our conversation is private. I have no objection to expressing my opinion; but I would not like to have it published in connection with my name, for reasons which you will easily understand.

Reporter—I give you my promise not to make use of your name.

Mr. A.—Well, then, I am free to say that I have not a doubt of the substantial truth of Tilton's charges.

Beecher has, for the last twenty-five years, held certain views both in regard to religion and the relations of the sexes, which he considered "too advanced" to be openly proclaimed in the present state of public opinion. He believed that the public teacher has a right to practice a certain judicious reticence in proclaiming the truth. He thought that men who were "far advanced," and come into greater liberty of faith, might still, while teachers in churches that were in the rudiments, and slaves to rigid dogmas, continue to preach in conformity to the accepted beliefs and to refrain from preaching truths that would shock his hearers and destroy his own influence. I have often heard him quote the saying of Christ: "I have many things to say unto you, but you cannot bear them now," in connection with the apothegm: "Milk for babes and meat for strong men." I have heard him justify the course of teachers who speak in one set of terms to the multitude and in another to the intelligent and thoughtful when they meet in secret and confidential communion. He had given up the old-fashioned view of the inspiration of the Bible, even before Bishop Colenso's book on the Pentateuch appeared; but for many years after he had come to that conclusion, and freely communicated it to confidential friends, he continued in the pulpit to talk about the Scriptures in the old way. Well, he had "advanced doctrines" on social as well as theological questions. In regard to marriage, polygamy, and the relations of the sexes he has for many years entertained views hostile to the Congregational ones. I have believed for more than five years that Mr. Beecher's real belief in regard to the relation of the sexes did not differ materially from the free-love doctrine as expounded by its most intelligent advocates.

Reporter—I begin to see the drift of what you say. The idea is that Mr. Beecher has only been practicing what he has long secretly believed.

Mr. A.—When Tilton's statement appeared I saw no way of getting round it. There was Beecher's abject apology, full of remorse and fear and self-humiliation, to account for which his explanation is utterly inadequate. And the whole thing hangs together perfectly. Then it had been long known that Tilton had some secret affecting Beecher, which the friends of the latter feared he would ventilate. I have no doubt that the secret is out now. But I am utterly disappointed and inexpressibly grieved at the course Beecher has taken.

Reporter—To what do you allude?

Mr. A.—To his denial. I expected and confidently predicted that now, since the blow had fallen, he would have come out with an honest, manful confession. I expected that he would say to the world, in substance: "This story is true. I am ashamed of the concealment and deceit involved in the business, of all that seems sneaking and underhanded and treacherous. But, so far as the most intimate association between any man and any woman who really and truly love each other, I have long believed that there is nothing wrong in that. I thought the time for declaring that belief had not yet come, and I kept silent. But now this exposure compels me to declare my views." I expected something like this from him. Had he taken this course he would have ceased to be pastor of Plymouth Church, but he would have become the head of quite a large society of "advanced reformers." As it is he will be crushed, Tilton will prove his case if it ever gets in a shape to be legally investigated, and then Beecher's career will be ended forever, at least on this earth.

There are multitudes of his friends and admirers who would have forgiven the offense charged by Tilton had he made a frank confession, but who will not be able to forgive him now that he has undertaken to falsify the truth. This course of his has changed the entire situation. If after this solemn denial he is proved guilty, his sin is greater than David's.

[To the Editor of the Daily Graphic.]

CHARACTERISTICS OF THEODORE TILTON.

Permit me to take exception to your statement that Theodore Tilton is naturally a man without any craft and lacking ordinary wisdom. With all deference to the editorial opinions of the *Daily Graphic* (which are always fair and generally sound), it seems to me that Tilton has acted with amazing cunning and astuteness. I cannot resist the impression, after reading all the documents, that Tilton has played a role, and played it consistently from the very first. He is a man of great self-sufficiency. When he discovered the alleged intrigue between his wife and his pastor, it inflicted a maddening wound upon his gigantic vanity. That any woman should have preferred another man to himself was to him so monstrous and incredible that it seemed to change his nature by awakening in him certain latent forces, of which perhaps he himself had not suspected the existence. These latent forces were, first of all, the passion for revenge; secondly, a kind of Indian craft in working his way toward that revenge; thirdly, dissimulation. I think considerations of this kind will go far to explain much that seems inexplicable in his conduct: for instance, his ostentatious magnanimity toward the alleged criminals; his attempts to cover up the scandal (until it suited his purpose to explode it); his keeping the affair alive by hints, innuendoes, and letters dropped from time to time, at exactly the right moment, to stimulate public curiosity; and, finally, the awful commitments which he extorted from Beecher himself. Thus the terrible network of proof has been slowly made up, mesh by mesh. He has taken equal advantage of the weakness and the strength of his adversaries—their admissions, indiscretions and vacillations—until finally he has made a case against the man whom he says injured him, crushing, blistering, terrific. Had Tilton trumpeted his disgrace to the world immediately after discovering the alleged infidelity of his wife he would probably have failed to get any proof that would have been satisfactory to the public and would have been overwhelmed with obloquy and derision. His unsupported word against the powerful pastor of Plymouth Church would have gone for nothing. Hence his apparent condonation of his wife's guilt; hence the address with which he extorted a written acknowledgment of the offense from Beecher; hence his skillful employment of the go-between, Frank Moulton; hence his careful hoarding of all the documents that could help him when the time came to launch the bolts of his revenge. All this seems to me consistent with my theory that he deliberately and with prevision dug the pits in which he was to catch his great enemy. The role of Tilton the Magnanimous was played with the object of producing theatrical effect, while in secret he was straining every nerve and bending every energy to the strengthening of his case. A most remarkable confirmation of this appears to my mind in the letter to "my complaining friend." I have always considered that production a masterpiece of literary craft. Tilton, while seeming to deny the Woodhull story, dexterously avoids committing himself in any way, and when further revelations are made it is plainly apparent that this letter actually paves the way for them. Thus Tilton has always managed to appear before the public as a person of extraordinary magnanimity, who tried to save his guilty wife, who overlooked the fault of his unworthy pastor and treacherous friend and who was made a martyr of because of his unpopular views. All these things, whatever else they prove, show that the common impression that Tilton is a mere sentimental milk-sop, who lacked the manliness and courage to defend his own hearthstone, who was the victim of cruel circumstance, is a very mistaken one. They show rather that Tilton is a man of strong passions, with ability to plan a great intellectual campaign, and perseverance to work for years in the completion of a work of revenge, which was to him the one great object of life. Such, at least, are the views of

GNATHO.

ANOTHER ADVANCED WOMAN HAS SOMETHING TO SAY.

Grace Greenwood is out here, and she says that it has been well known for several years that when Henry Ward Beecher happened to be out late o' nights his chief difficulty has been in the selection of the appropriate night-keys for the residences of which he had duplicates. What Grace means is hard to understand. She is innocent as a child, and etherialized by the lapse of time.—*Colorado Correspondence of the Louisville Courier-Journal.*

BUSINESS EDITORIALS.

PERSONAL.

W. F. Jamieson is now speaking in McLean and Lansing, N. Y. In September he will hold another debate with Elder Miles Grant. Is engaged to return to Boston for the Sundays of October. Will receive applications for week-evening lectures in vicinity of Boston. Address No. 9 Montgomery place, Boston, Mass.

DR. H. P. FAIRFIELD.

Is engaged to speak at Lake Pleasant Camp Meeting on Sunday, August 16. He will also speak for the First Spiritual Society in Springfield, Mass., at Liberty Hall, during the month of September, and in Putnam, Conn., during October. Would make other engagements. Address Greenwich Village, Mass.

SARAH E. SOMERBY, Trance Medium and Magnetic Healer, 23 Irving Place, N. Y.

LAKE PLEASANT CAMP MEETING.

The Spiritualists and Liberalists will hold their first camp meeting in the Connecticut Valley, at Lake Pleasant, in the town of Montague, Mass., seven miles from Greenfield, Mass., forty-two miles from Springfield, Mass., twenty-five miles from Brattleboro, Vt., and ninety-five miles from Boston, Aug. 13 to 27, 1874.

People from Boston and vicinity take the Fitchburg Railroad, and can come to the Lake without change of cars in about four hours. People from Springfield, and all towns on the Connecticut river, can go to Greenfield by the Connecticut River Railroad, and changing cars at Greenfield station, will take the trains over the Vermont and Mass. Railroad.

People from Troy, Albany and Western Massachusetts can come by way of the Hoosac Tunnel route, crossing the Green Mountains at North Adams, and getting a splendid view of that magnificent scenery, as well of the picturesque valley of the Deerfield, and be transported from the east portal of the tunnel by rail direct to the Lake.

People from Vermont and New Hampshire can come by the Vermont Central, the Connecticut River, the Ashuelot Railroad and the New London and Northern Railroad. People from Worcester and beyond will find the most direct route by the Worcester and Fitchburg, and up the Vermont and Massachusetts Railroad. People from Eastern Connecticut will take the New London and Northern as the most direct route. This latter road, as well as the Vermont and Massachusetts, has stations contiguous to Lake Pleasant.

Lake Pleasant is a beautiful sheet of the purest water, surrounded by groves of maple, chestnut, oak, pine and hemlock trees, covering a bluff. A large Pavilion, sufficient to accommodate several hundred dancers, has been erected, and provided with a gallery for musicians and lanterns for the evening. This season a large dining saloon, with ladies' parlor, ice cream rooms, private rooms and a general promenade encircling the whole building, and affording a near view of the lake, has been erected. Also, another small victualing saloon has been constructed on the lower lake shore, convenient for the accommodation of boating parties.

An ample supply of boats and swings afford every facility for boating and other amusements. Tents are to be erected along the shore for bathing-houses, especially for the accommodation of ladies. Beautiful walks, smooth and wide, along the border of the lake and in the surrounding groves, are laid out.

A speaker's stand and a large amphitheatre of seats afford ample accommodation for public speaking and large audiences. Excellent soft, pure water is furnished by artesian wells, sunk on different parts of the ground. On the crest of the bluff is ample room for two hundred tents.

The Fitchburg and Vermont and Massachusetts, and the Connecticut River Railroads, and other connecting and converging roads, will carry passengers to and from the camp-meeting at half the usual rates of fare. For further particulars of distances and local rates of fare, see posters of the several railroads.

An earnest invitation is extended to all people within or without the pale of church membership to come to Lake Pleasant, and especially is the invitation extended to the clergy of all denominations to come, and there will be accorded to them a free platform and a respectful hearing.

The best Liberal and Spiritualist speakers have been secured and no pains will be spared to render the camp-meeting a splendid success.

The Fitchburg cornet band and orchestra, of twenty pieces, have been secured and will furnish music for the public exercises, as well as for dancing parties. Board can be obtained at low rates, by the day or week, on the grounds. Those who wish to engage board in advance should address Harvey Lyman, of Springfield, Mass., or Dr. Joseph Beals, of Greenfield, Mass. Tents will also be provided for all who may desire them, by addressing Harvey Lyman, Springfield, Mass.

C. W. STEWART, the uncompromising young Radical, is re-engaged at Terre Haute, Indiana, for the next three months and will answer calls to lecture on week evenings during that time to all parties who uphold free speech, and have the welfare of humanity at heart here and now. No others need apply.

NELLIE L. DAVIS will lecture in New York during August; in Bay City during September; in San Jose, California, during November; in San Francisco during December. Permanent address, 235 Washington street, Salem, Mass.

FREE DRESS CONVENTION.

The American Free Dress League will hold its first annual convention in Painesville, Ohio, on Wednesday and Thursday, September 2 and 3, 1874.

In this age of radical thought and rapid progress, no subject appeals to the understanding of the serious or the benevolent of the philanthropic with more earnestness or deeper pathos than the insane extravagance and suicidal folly of woman's dress.

We mourn over the barbarisms of war, and lament the wretchedness, degradation and ruin caused by intemperance, yet it is an open question whether the sword and alcohol combined are as fatal causes of that waste of physical and mental vigor whereby the masses go to untimely and dishonored graves, as are the absurd and wicked styles of dress for woman.

In view of these appalling facts we appeal to all lovers of their kind to meet us in convention for a radical and fearless consideration of one of the most vital questions affecting the welfare of this or any age.

The platform will be open to the broadest consideration of the principles of dress reform, and of the best styles of dress for all. Come, let us reason together.

Presidents—D. M. Allen; S. L. O. Allen.

Secretaries—O. F. Shepard; B. R. Tucker.

Corresponding Secretary—M. E. Tillotson.

Will papers friendly to the cause please copy.

Correspondence is solicited on "The Corporal Punishment of Girls in Select Schools and the Family." The book to be published the coming fall.

All interested address,

J. H. EWERY.

Box 105 South Boston, Mass.

DR. L. K. COONLEY has removed from Vineland to Newark, N. J. Office and residence No. 51 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or elsewhere in the vicinity.

L. K. COONLEY.

THE Universal Association of Spiritualists, Primary Council No. 1 of Illinois, meets every Sunday at 3:30 P. M., at hall 204 Van Buren street, corner of Franklin, Chicago. Free conference and free seats.

H. AUGUSTA WHITE, Cor. Sec.

WANTED by a Middle-aged Man, a Single Medium not over 35, as a companion. For particulars address Mr. WILLIAMS, Washington, D. C., Post Office.

LAURA CUPPY SMITH'S engagements are as follows: August, Manchester, New Hampshire and vicinity; September, January and March, Boston; October, New Bedford, Mass.; February, Salem, Mass. Societies desiring to engage her for the intervening months would do well to apply at once. Address, till further notice, 27 Milford street, Boston, Mass.

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

The First Primary Council of Boston, of the U. A. of Spiritualists, have leased the new "Parker Fraternity (lower) Hall," corner of Berkly and Appleton streets, where they give lectures every Sunday afternoon and evening.

JOHN HARDY, Cor. Secretary.

MAN IN EMBRYO.

We have published in pamphlet form, with the above title, the oration in verse of John A. Jost, which was printed in our No. 187, of July 4. It makes a pamphlet of twenty pages, and it can be obtained from us here, or from John A. Jost, Ogden, Utah. Price 10 cents per copy.

R. W. HUME, Associate Editor of WOODHULL & CLAFLIN'S WEEKLY, is prepared to deliver lectures on Radical Spiritualism, and on all the reforms of which it is the base. For further particulars, list of lectures, etc., address box 3,791 New York City.

D. W. HULL is now in the East, and will answer calls to lecture at any place. Address 871, Washington st., Boston.

QUARTERLY CONVENTION.

The third quarterly Convention for 1874 of the N. J. State Association of Spiritualists and Friends of Progress will be held in Hammonton on Saturday and Sunday, Aug. 29 and 30. Three sessions each day. Hammonton is midway between Philadelphia and Atlantic City. Fare from Philadelphia less than \$1; from New York, \$3. The friends in Hammonton are noted for their liberality and the excellence and variety of their fruits. It is expected that the Association will join in an excursion to Atlantic City on Aug. 31. Good Speakers will be in attendance. Subject: Spiritualism; Its Relation to Science and Reform. All are invited. Those who propose attending the Convention and wish further particulars, please address D. J. STANSBERRY, Secy. Or L. K. COONLEY, Pres., Newark, N. J.

MASS MEETING.

There will be a mass meeting of Spiritualists, Free Religionists and Liberalists, held under the auspices of the First Spiritual Society of Terre Haute, Ind., at the Vigo Co. Fair Grounds, on the 27th, 28th, 29th and 30th of August.

The ground is pleasantly located, comprising twenty acres of a beautifully shaded grove, within two miles of the city, accessible from every direction by good roads, and from the city by railroad, and is bountifully supplied with good water and sheds and buildings adapted to the purposes of such a meeting.

Dancing and other attractive and innocent amusements will be introduced.

Board and lodging furnished at a nominal price on the ground, and every effort to interest all attending and to render them comfortable will be made.

All stands for refreshments will be controlled by and in the interest of the above society.

Extra trains for the accommodation of those passing from and to the grounds will be held in reserve. Arrangements are also being made at this point by which those attending may reach the city at reduced rates; and it is hereby made a special request of the friends that they negotiate with the proper authorities at their respective points for reduced railroad fare, and report the result at once to the undersigned, notice of which will be given to the public in due time.

Speakers and mediums are particularly invited, and will receive due and proper attention. Such intending to be present will confer a favor by notifying the Secretary at once that timely notice thereof may be given. A full attendance and a good time is expected. Let all who can attend do so and they will be made welcome.

By order of the Committee,

JAMES HOOK, Sec.

GOOD NEWS FOR THE SICK.

Dr. R. P. Fellows, the renowned healer, is winning laurels by healing the sick through the agency of his Magnetized Powder. Persons of late have been cured by him who were considered hopeless, and, in fact, pronounced so by the most skillful physicians of the day. It is seldom such an unbroken tide of success attends any devotee of the healing art. It is an augury of proficiency in the science which Dr. Fellows may well be proud of. We would say to those who are in a low state of disease to consult him without further delay. His advice is invaluable, and is well worth the price of the powder, which is \$1 per box. Address Vineland, N. J.

THE
MAGNETIC HEALING INSTITUTE,
 314 EAST NINTH STREET,
 NEW YORK CITY.

This Institute, organized upon the combined principles of
CLAIRVOYANCE,
MAGNETISM and
MEDICINE,

Makes a specialty of all those diseases, which, by the Medical Faculty, are usually considered incurable. Among these may be mentioned
PARALYSIS,
SCROFULA,
RHEUMATISM,
DYSPEPSIA,
EPILEPSY,
CHOREA,
NEURALGIA,
CHRONIC DIARRHŒA,
Diseases of the Liver, Spleen and Kidneys, and especially
BRIGHT'S DISEASE,
 AND
All Diseases Peculiar to Women.

In this last class of complaints some of the most extraordinary discoveries have recently been made, which surmount the difficulties that have heretofore stood in the way of their cure. That terrible foe to human life,

CANCER,

Is also conquered by a very simple, but recently-discovered remedy, which by chemical action upon the diseased fungus causes it to separate from the surrounding parts and to slough off, leaving behind only a healing sore.

The peculiar advantage which the practice at this Institution possesses over all others is, that in addition to all the scientific knowledge of Medical Therapeutics and Remedial Agents, which the Faculty have, it also has the unerring means of diagnosing diseases through

CLAIRVOYANCE,

As well as the scientific administration of **ANIMAL AND SPIRITUAL MAGNETISM** in all their various forms.

The Best Clairvoyants and Magnetic Operators are Always Employed.

This combination of remedial means can safely be relied upon to cure every disease that has not already destroyed some vital internal organ. No matter how often the patient affected in chronic form may have failed in obtaining relief, he should not despair, but seek it from this, the only Institution where all the various methods of cure can be combined.

In addition to the cure of disease, Clairvoyant consultations upon all kinds of business and upon all forms of social affairs can also be obtained.

The very best of reference given to all who desire it, both as to disease and consultations.

Reception hours from 9 A. M. to 9 P. M.

Invalids who cannot visit the Institute in person can apply by letter. Medicine sent to all parts of the world.

All letters should be addressed,

MAGNETIC HEALING INSTITUTE,

314 EAST NINTH ST., NEW YORK

Testimonials.

Inflammation of the Kidneys, Stomach and Bowels Cured.

NEW YORK, July 20, 1870.

For several years I have been suffering from an acute disease (inflammation of the kidneys and upper part of the stomach and bowels), for which I had been treated by several of the most eminent and successful physicians in the vicinity of New York, but without success. My disease seemed to have assumed a chronic form, and I had almost despaired of ever being cured. Hearing of their success in the treatment of all chronic diseases, I determined to try their skill, and I am now thankful that I did, as after the very first operation I commenced to improve, and now, after a few weeks, I am well, or nearly so.

Hoping that this may induce others who need their services to test their skill, I cheerfully give this testimony in their favor, and hope that they may be the means of restoring hundreds of those suffering as I did to health and strength.

Spring Valley, N. Y.

JOHN A. VANZANT.

I had become so weak that I could scarcely walk a block. A friend advised me to go to the Magnetic Healing Institute, and see what could be done for me there. I went, and after being examined was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending piercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, I have returned to my employment and can walk several miles without fatigue. I can be seen at 101 Clinton avenue, Brooklyn, or at 23 South street, New York.

T. P. RICHARDSON.

Inflammation of the Face and Eyes Cured.

NEW YORK CITY, June 21, 1869.

I had been afflicted for several years by a serious inflammation of the face, involving the eyes, which were so bad that at times I could not see at all. One eye I thought entirely destroyed. I tried various remedies and the most eminent physicians, but could not even get relief, for the most excruciating pain accompanied it. As a last resort I applied at the Magnetic Healing Institute. They explained my disease and said it could be removed. Though thoroughly skeptical, I placed myself under treatment, and, strange as it may seem, am now, after six weeks' treatment, entirely cured; the eye I thought destroyed, is also restored. I consider my case demonstrates that the mode of treating diseases practiced at the Institute is superior to all others, as I had tried them all without benefit.

JOHN FOX,

No. 3 Clinton avenue, near Fletcher street, Brooklyn.

Bright's Disease of the Kidneys Cured.

NEW YORK CITY, Nov. 3, 1869.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as

