

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!
BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

In the days of the voice of the seventh angel, the mystery of God shall be finished.—St. John the Divine.

Whereof I was made a minister to preach the unsearchable riches of Christ, and the mystery which from the beginning of the world hath been hid in God.—Paul.

WOMAN HER OWN SAVIOUR.

Dear Weekly—I saw last night a lovely, charming and fascinating woman who was past forty-five years of age! And my soul was sad. Wherefore? Did I think a charming woman of forty-five must have something amiss with her chastity; that she could not have been "strictly virtuous," in the abused sense of that term, or else she would have been haggard and withered, with a hungry, dissatisfied look in her face? Those are the marks of the most extreme virtue, as the world goes.

But, no! I thought not nor cared whether this lovely "old woman" had rigidly adhered to the lines of honesty and chastity as laid down by social rule. My instincts told me that somehow she must have led comparatively a purer life than the majority of women, else she could not have retained the charms of a finely-developed womanhood to such an age, considering that most women, married or single, are past all "touch of nature" generally at thirty.

Then why was my soul sad at sight of this woman? Because, on looking upon one fair specimen of womanhood well preserved, with powers of fascination still potent, and the nameless womanly charm still animating all her features, I could but sadly reflect upon the vast army of women despoiled of their inheritance through the inexorableness and pitilessness of perverted social rule; women dragging weary and defrauded lives into unhappy graves, in their devoted, ignorant adherence to blind and stupid customs, made for the benefit of one sex alone, but made for that purpose in vain, since any custom based upon false conceptions of justice and the higher law, must redound to the destruction of those whom it is intended to benefit, as well as for those it enslaves.

The great ache in the bones and body and soul and spirit of humanity lies in the simple fact that men and women don't know what ails them. Men are the last to feel the effects of inexorable social rule, that strike first at the woman's vitality, and so, after a time, find their insidious way to the vitals of manhood. Men have so many resources to prop up their decline which is, nevertheless, as sure and certain as the march of Time.

When the husband first learns that the attractive woman he took in the full flush of her womanly charms has lost her vim and sparkle; that she is nothing more nor less than a passive instrument; that she is utterly wanting in animation or sexual vitality; that all she lives for is her duty to him and the children that have been such a burden to bear; that all zest of life has faded from her existence, leaving her to drag through the days and years a tired, weary, hungry, yearning, patient woman, with that sad, "far off" look in her poor face so patent to those who take the pains to see it;—when a husband first observes all this, what does he think is the cause of it? what does he say to himself has done it?

He thinks nothing; he says nothing; save, perhaps, in the case of one man in a thousand; for the stereotyped result of sexual injustice to women is so ingrained that it has come to assume the aspect of nature. Most every husband looks for nothing else than to see his wife turn into an automatic machine, to be wound up and to run down daily for his temporal benefit. And happy should she be if she has found the "Rock of Ages," at the foot of which she can sit and look up to a state of fruition to her dreams.

Let me here remind oblivious husbands that *their wives do dream*—dreams that would arouse all the demoniac, selfish jealousy of a perverted, carnal, masculine nature, if they could but be outlined before the vision of the "owners of women;" dreams that would turn men into assassins of angels who watch over and pity and sometimes compensate

poor womanly prisoners of Time with glimpses of the "might have been" or the possible to be.

More than one helpless woman has confessed to me out of the treasure-house of her spirit, that she lives only in her dreams; that dreams have been to her a purer source of happiness than the realities of life, and that were it not for her memory of visions, her soul would have sunk in despair by the wayside. There is a reserved source of strength in such visions that feed the over-taxed body as the water of life supplies the spirit. God's mercy on the hopeless woman who is never compensated, even in her dreams, for the spoliation of "damned custom!"

I know these words touch sad hearts that read them. And yet there are women who fight against their dreams and visions, because they are so conscientious and helplessly devoted to the duties imposed by rank selfishness, that they fear to wrong the vampire that feeds off their blood and body. They shrink from even a dream of happiness in their allegiance to their husbands, who never make any return for all they exact. Think of such allegiance as that, ye men who indulge the passions of your over-stimulated natures on other women than your wives! But if you did think of it, you would only laugh in your sleeves and wink with your boon companions over the "soft-headedness" of woman; while you reflected she is worthy of nothing better than your condescension to supply the inward fires at her passivity.

I know how countless many womanly hearts would say "Amen!" to these truths, while their prostituted bodies are held in a bondage that hell holds no torture equal to. How in God's name can men consent to be the monsters some of them are, to day after day accept the life-blood of women, never questioning if they return what they receive! If men were once aroused to the shocking truths of such a state, they would not remain the cannibals they are, literally eating the body and drinking the blood of the women they love with a love no higher than the gratification of a passion not reciprocal. There is no lower passion than that; it is degraded when not reciprocal, and exalted to the essence of divinity when it is, no matter what the state of the man and woman indulging it. Here is the truth in simple; though a want of knowledge can pervert even a reciprocal passion out of its own image of divinity into a demon of the bottomless pit.

If husbands were only faithful to the women they daily drain of the life principle, there might be some pity and pardon for them; some shade of reason in the submission of their wives. But when a husband gets up a devil of jealousy in his eye on seeing his wife the object of some attention from another man, when that same husband has run the gauntlet of license, then I must say the virtue of consistency shines prominently. I have seen such a husband dart a fire of deadly and murderous hate upon his wife and the man who was paying her an attention, when the record of that husband had been jotted down in my book for years. I could but feel at such an exhibition all the mad and perverted state of men's minds toward women; and I could almost have held that selfish husband's record up for both his and his wife's candid contemplation then and there.

After all it remains for women alone to cleanse this putrid social atmosphere. The work is woman's, and it has got to be done. Sometimes my spirit fails me in this warfare, the outlook for the present appears so hopeless; and the enemies we are to meet are all the more implacable because they are women utterly ignorant of their condition, and ready to stone to death their saviours.

How weak and culpable are those women who, seeing the truth that shall save and rejuvenate their wasted and exhausted womanhood, yet hold back in bondage to a selfish passion of the man whose love is based only in his own gratification, no matter at what cost to her who eats the dry husks of such a poor apology for all embracing love!

Women will sacrifice much to their love; but when it comes to sacrificing a principle of right, of the truth of which they are convinced in their souls, then I assert the penalty is richly merited.

But suppose all women who have come to absolute knowledge that to yield their bodies to the use of men without a natural impulse, whether in marriage or out, is prostitution in a higher and consequently more binding sense than the word is commonly used; supposing all such women were to be consistent and true to their convictions, and take themselves from all such unhallowed use; suppose a wife who had been passive to her husband for years were to be enlightened as to

the horrible perversion of such passivity, to say nothing of the crime of bearing children under such circumstances, and supposing her conscience would no longer permit her to live in such a state, and she were to take herself religiously away from her husband, though loving him with a pure affection of which he is utterly incapable, because he could not have submitted long years to her as she has to him without personal compensation;—what would be the result of such a proceeding on her part?

A broken family of course! and a selfish monster at bay, because the carcass on which he fed was taken from him! And all the cohorts of Mrs. Grundy would open their arms to the "injured" husband and howl at the "undutiful" wife's heels till she dropped and died of terror and despair.

Women whose consciences are aroused to the enormity of cohabitation without natural prompting, and who are still in bondage to the man they love or do not love, as the case may be, are the most pitiable objects under the sun; theirs is a position that angels might weep over, shedding tears of blood.

But men say: "What would be the result of our wives refusing to yield us their bodies? Would not the deadened instinct of sexuality within them be liable to a reawakening from some other man? And were our wives to obey an impulse in another direction then are we dishonored!"

Well, I could laugh at that sort of reasoning which makes a man prefer an insensible machine to sate his lust upon to a vitalized woman, instinct with the power to give and to receive happiness. What can a man know of sexual possibilities who will reason that a woman dead to impulse is better for his purpose than as though some other man had power to attract her womanhood?

O, these are bold thoughts, Mrs. Grundy! Don't put on such an air of modest confusion, my dear old lady, it ill becomes you who have been tete-a-tete in the dark so many times with the experimental truth! Don't look so scared, you rigid and proper female, because your secret is known! If there are thousands and thousands of women who are ignorant of the truth, you, Madam Grundy, are not one of those thousands! My chief fault with you is that you are a brazen and vulgar old hypocrite—a wolf in sheep's clothing—an ass in a lion's skin, going about terrifying the really ignorant, who are by no means innocent; for I'm not so clear but to sin in ignorance is much worse than to sin in knowledge. There is this about it, we are not so apt to sin at all when we know all about it. Had our dear mother Eve been as wise as she ought to have been she would have laid hold of the right tree first, and then all knowledge would have been lawful for her and for her descendants ever after.

There is much that I could say to women of a better way to "beautify the complexion" and "purify the blood" than by using Laird's Bloom of Youth, or swallowing bottle after bottle of Stomach Bitters. But I forbear. And I confess that as I write my heart is heavy with hopelessness for my sex, since those women best qualified to help usher in the day of our emancipation have hung fire and run to cover before a stuffed social scare-crow, assuming all the airs pertaining to the "most respectable," though convinced of the uncleanness of the sanctuary that hides them. HELEN NASH.

THE CURRENCY QUESTION.

BY WARREN CHASE.

If there ever was a time when the people ought to be enlightened and undeceived on this question, it is now, for it certainly is the great question of issue in the coming elections, however much the leading papers and speakers of both parties may try to raise other bugbears to scare the voters into subjection, as in Ohio, where the administration is trying to effect a scare on the strength of prejudice against Catholics, when there is far more danger from the Young Men's Christian Association which is really a political organization in league with speculators and any other power that can assist them in controlling the government. That the leading papers of both parties, which have large circulation, are owned or controlled by speculators, and against the producing classes and their interest, is well known; and if they, or any of them, were not thus linked by interest, such would be at once purchased, or broken down by the united opposition of the others; for the National Banks alone could afford to pay five or six millions for such paper rather than have it expose the scheme on which they are founded, to one or two millions of readers. These papers are constantly accusing the

W. J. Claflin

advocates of a greenback paper currency of a desire for inflation, when the party in power has already done all that Congress could to inflate the National Bank currency, by inaugurating free banking on National bonds, while the people pay them about \$26,000,000 annually for putting this paper in circulation—paper that would be utterly worthless except for the government indorsement, which does not promise to redeem in specie but in greenbacks which these banks want destroyed so there will be no redemption but bonds, and then they can depreciate and increase interest, discount for gold, and contract and expand at pleasure and whenever profit will warrant either. They do not intend to redeem with specie, and could not if they would, and would not if they could, as that would cut off a large source of profitable speculation. These papers know better, and their sophistry cannot be attributed to ignorance. It is interest that prompts them to deceive the people. They know that greenbacks if interchangeable for interest-bearing bonds could not be inflated nor depreciated, and being the people's own money for which the whole country is security, it could never fail, and could easily and soon be made exchangeable for gold at par for all who needed the latter for foreign travel or trade; and as the margin between it and gold would be nearly or entirely destroyed, speculation in gold would be ruined, and the business cease altogether. This gigantic swindling scheme of National Banks has not only the vast wealth of its friends to support it, by which it controls the party in power, and the President, but it also has the \$25,000,000 annually of the people's money directly from the treasury to use to perpetuate its existence, and to keep the leadership of both parties and their leading papers. All this cry of hard money is a sham, as everybody ought to know that it is not as convenient for domestic use, and cannot supply the demand if it was. The truth is we must have paper, as all know; and the question is, shall the people furnish their own as they require it, or shall we authorize speculators to furnish it, and pay them a premium to furnish a really worthless paper; worthless as far as the banks are concerned, and which is not exchangeable at option of holder for even bonds, which greenbacks should be. The quantity and value (or rate of interest) would both regulate themselves as soon as the speculator's currency was made to give way to the issue of greenbacks. The speakers and papers of the speculators, never talk of redemption of National Bank currency with specie, nor of the inflation of this paper, which on the passage of the last act sent gold up from 9 to 16 per cent premium. The arguments and charges of the speculators nearly all suit the party in power and the leaders of the other party who are determined to control its nominations, so that they care little which beats, as they did not in the case of Seymour and Grant, if they did in the case of Greeley and Grant. It is curious to witness how quick they try to destroy the deserved reputation of one of their great men as soon as he speaks or writes against the speculators, as witness Butler and Kelly; and even Logan, is being dropped into obscurity. No language is severe and sarcastic enough even for the same party leaders to which they belong, if a voice is raised against the schemes that supply both rostrum and press with money to carry the elections and deceive the people. There must and will be a terrible revolution if this outrageous swindle is not defeated. We have raised a voice of warning with many others that, if heeded in time, can save our country from the most terrible financial crash and crisis it has ever witnessed, and which threatens repudiation if the present party and policy is continued, and which can be averted surely and safely if the opposite is at once adopted.

GEMS FROM FOURIER.

SELECTED BY A. CRIDGE.

ON THE RELATIONS OF THE SEXES.

Do they (philosophers, moralists, etc.) not know that perpetual fidelity in love is contrary to human nature? That if some ninnies of either sex may be brought to this, the mass of men and women cannot? And hence, that all legislation requiring characters so incompatible with the passions (emotions, sentiments, affections) can only produce speculative ridicule and practical disorder, since the entire social body is tacitly leagued to authorize these infractions. It is but a continuance of the oppressive customs which dominated in obscure ages—customs which it is ridiculous to impose where we boast of reason and respect for the wishes of nature. (I., 145, 146.)

[*Remark.*—Fourier was probably correct in his estimate of the extent of non-conformity in France fifty years ago, but in the United States, to-day, conformity among women is probably the rule, and a spurious morality is maintained at the expense of health, which, in conjunction with the coarse licentiousness of many or most men, naturally consequent thereupon, tends seriously to lower the vital force of succeeding generations.]

Every word or thought, in conformity with nature, is made by society a crime on the part of women. (I., 140.)

[*Remark.*—A mistake for which society dearly pays, inasmuch as licentiousness and all its consequences are necessary correlatives of a starvation-morality, which regards it as sinful to gratify the best and strongest faculties of our nature.]

When philosophy rails at the vices of women it becomes its own critic. It has produced these vices (cunning, duplicity, falsehood, intrigue, etc.) by a social system, which, compressing their faculties from infancy onward, forces them to use fraud in order to deliver themselves to nature. (I., 147.)

Drive the passions out at the door and they return by the window. (I., 226.)

[*Remark.*—That is, suppress the natural, orderly, beneficent manifestation of a faculty, and it becomes disorderly, licentious, mischievous. This is pre-eminently the case with the amative functions.]

I do not claim here to criticise civilized education, nor to imply that we should inspire women with a spirit of liberty,

Truly it is necessary that each social period should fashion its youth to revere dominant absurdities. [! !] And, if it be necessary, in the barbaric order, to brutalize women, to persuade them that they have no souls, so as to render them willing to be sold in the market and imprisoned in the seraglio, it is similarly necessary, in the civilized order, to stupefy women from their infancy to fit them for the dogmas of philosophy, for the servitude of marriage, and for the debasement of falling into the power of a husband whose character may be the opposite of theirs. But as I censure the barbarian who brings up his daughters with a view to the customs of a civilization in which they will never reside, so I censure the civilizer who brings up his daughters in a spirit of freedom and reason appropriate to the sixth and seventh social periods [Guaranteeism and Simple Serfism—see "Tableau of the First Phase of the Social Movement"] at which we have not arrived. (I., 148-9.)

[*Remark.*—Here is the grand fallacy of Fourier and other social reformers. They expect that we can reach an advanced social state by external mechanisms before we are interiorly and individually fitted for it. The lobster would not cast his shell if he did not get too big for it. So must we cast the shell of civilization by outgrowing it, not waiting until another is formed, that can only be made possible by breaking through the first. Only so far as we try to actualize our conceptions of sexual or other freedom, shall we realize the imperfections of the present social order and work for its improvement. If our children are to be educated in adaptation to the present social phase, it is idle to expect that a superior one can ever be reached. It is only so far as individuals in mind and body revolt against existing forms and fetters that a new social framework, adapted to new aspirations, will be realized; the force must work from our inmost nature outward, adjusting the outmost to the needs of the inmost, making the social mechanism. To borrow an expression from the Episcopal catechism, "An outward and visible form of an inward and spiritual grace." But Fourier and Robert Owen seemed to think that the social framework being first provided, the soul would expand to fill it. Failures heaped upon failures have proved their terrible mistake, the effect of which has been to postpone the march of social progress for at least two generations. Spiritualism is slowly, silently, but surely working a revolution in these materialistic conceptions. While a glimmer of even spiritual truth had reached Fourier's mind, it needed its full brightness to infuse life into his magnificent but mainly mechanical system. The transition from civilization to harmony will, like all growth, be gradual, and will be effected by the demands of the inner life and the individual man for a social mechanism in accordance with needs of that life—not by any arbitrary, cut-and-dried, sudden transition, as dreamed of by Fourier and some of his worshipers, one of the most enthusiastic of whom educates his daughters in accordance with Fourier's advice as above, so that for any good his Fourierism does he might as well be living on the moon. Another is so immersed in the glories of future social conditions that he utterly neglects to take one step to better the present, though said to be quite able, as a man of means and leisure, to take several. A true conception of the close relations between this side of Jordan and the other, seems necessary to secure the motive power. Even if we fail to reach improved social conditions in the earth life, we shall, by fitting ourselves for them (and not otherwise) reach them on the other side.

Three accidents contributed to enroot among the moderns this spirit of oppression against the weaker sex, viz.:

1. The introduction of the venereal malady, the dangers of which transformed sexual pleasures into debauchery, and tended to limit the freedom of liaisons between the sexes. (This malady is extirpated by the combined household.)

2. The influence of Catholicism, the dogmas of which, enemies of sexual pleasure, deprive it of all influence on the social system, and have re-enforced, by religious prejudices, the ancient tyranny of the conjugal bond.

3. The birth of Mohammedanism, which, aggravating the misfortune and degradation of woman in the barbarous phase, reflected a false tint of happiness on the less deplorable condition of woman in civilization. (I., 150.)

We may conclude that, in the mind of God customs in love and in other pleasures are but temporary and variable forms, and not essentially immutable. (IV., 84.)

Our policy opens to falsehood full access in the passion of love, which rules at least one-fourth of the social relations. Once introduced here, it necessarily controls family relations, and very soon the whole system, the same as a contagion to which is open the fourth of an infected frontier. (IV., 55.)

Philosophy, sanctioning falsehood and constraint in half of the social mechanism (the "minor order," comprising love and familism) might have expected to see falsehood and constraint dominating in the other half, the major order (ambition and friendship) where there cannot exist either liberty or truth in civilization. (IV., 59.)

[*Remark.*—Terribly true. Falsehood in love is generally regarded as legitimate; but the new regime is outgrowing this, and progressive people recognize that truth should govern in love relations as much as in anything. This indicates a drift toward a higher social order than what is called civilization—one based on truth and love—and it must be based on both to be based on either.]

NEW YORK, Sept. 14, 1875.

TO VICTORIA C. WOODHULL:

Respected and Dear Friend—I know that you always respect truth whenever and wherever you find it. I know you will honor any faith that is faith, and not humbug. I believe, and I think you will, that Messrs. Moody and Sankey are honest, and mean what they say and sing. If they are, they will cripple a few of the sham religionists of the United States in their travels; for true faith, no matter in what creed, is always more than a match for hypocrisy and Phariseism. Wishing them well, I have written a couple of songs, from the Christian standpoint, for Mr. Sankey, and I hope he will favor me by accepting and using them. I am mistaken if he rejects them, because they come from one

who denies all man-made gods. But though I do not believe in the supernatural claims of the Nazarene, you know I honor him, as a great reformer, and have a profounder respect for him, and for most of his doctrines, than ninety-nine hundredths of the so-called Christians have, who monopolize the churches. I also know enough of your liberality and kind-heartedness to believe that you will allow me space enough in your paper to make good my offer to Mr. Sankey. Very respectfully yours, ROBERT W. HUME.

THE PARABLE OF THE FEAST.

BY R. W. HUME.

The board it is garnished! The feast it is spread!
The hall it is lighted and cleared!
And round far and wide has the summons been sped,
But the guests they have not yet appeared.

CHORUS.—Oh, come to the feast of the Lord!
Come, cheerfully, thankful, and soon;
Though the children of pride
May stand aside,
For sinners there's always room!

But Mammon is busy; he's counting his gold;
He will not attend to the call;
And Luxury fears to go out in the cold,
And wraps herself close in her shawl.

Vain glory refuses the summons to heed;
He's fixing a plume on his head;
Sloth rises, and curses the messenger's speed,
Then lays herself down in her bed.

Infidelity swears, as the letter he reads,
And throws it aside with disdain;
Lust haughtily says that no favor she needs
From him who has written the same.

So the messengers all have returned to their Lord,
And told how they've treated His call;
The feast it is waiting, spread out on the board,
But none have come yet to the hall.

Then out speaks the Master: "Go forth, far and wide,
And bring in the halt and the blind;
The leper shall share it, by all cast aside,
And leave not the beggar behind!"

"Call all to the banquet! Fill, fill every seat!
Go forth, and collect them with haste!
For none of the haughty, the wealthy or great,
A part of my supper shall taste."

CLEAR THE WAY.

BY R. W. HUME.

Make room for the sinner! and clear, clear the way
For him who is burdened with care;
Though vain is the Pharisee's effort to pray,
Yet the sinner need never despair!

CHORUS.—Though Mary might honor the name of her Lord,
And John on His bosom find rest,
Though Peter might fight for His cause with the sword,
Yet Magdalen loved him the best!

Make room for the sinner! and clear, clear the way
For the halt as he limps through the field;
The haughty may laugh as his footsteps they stray,
But soon his poor limbs shall be healed!

Make room for the sinner! and clear, clear the way
For the blind as he stumbles in night;
Let him heed not the taunts of the proud and the gay,
For he soon shall rejoice in the light.

Make room for the sinner! and clear, clear the way
For the leper as white as the snow;
Ha! see how they shun him and scatter and stray,
But soon a new life shall he know!

Make room for our Saviour! and clear, clear the way,
His praises we'll cheerfully sing,
Who bears all our sorrows and burdens away,
Our prophet, our priest and our king!

AN HOUR WITH THE WEEKLY, NO. 249.

After the above interview I found myself possessed of so much food for thought that I concluded to commit some of my meditations to paper and send them to its publishers, for the use, if they saw fit, of its readers.

The first article that attracted my attention was on "Money." "Its principles should be thoroughly understood."

What is money? The most important commodity in the market of speculation. What should it be? A mere substitute for value.

Money is king in every department of life, whereas it should be the servant of all. Money has become a usurper. It has gained this illegitimate supremacy through the ignorance of the people concerning its proper functions. So long as its legitimate functions are not properly understood, it will maintain the position it has gained by usurpation.

The whole world is sustained by the labor of the producer. He holds the first title to the product. The product is the only article of intrinsic value. The drone needs the product; but as he has no article of value to give the producer in exchange therefor he fabricates a worthless article which he calls money and dubs with the title—"basis of value." The producer conceives a divine reverence for the chaff, and gladly makes the exchange.

The producer wants more chaff and bargains with the drone to buy, thus making the chaff the value and his wheat the substitute. Worthless money is now at a premium, and valuable wheat is a drug in the market.

A civil war is inaugurated. The government wants laborers and products. The government levies to obtain the laborers, but the drones hold the products of the country and demand money in return. Government has no money. Drones offer to loan at higher rate of interest on ample security. Government gives its note endorsed by the laborers, and secured by mortgage on the products and soil of the country. Producers and products are decimated; drones and money are saved,

and drones increased in the same ratio that the former are diminished. As in other gambling, the loser must pay tribute to the gainer.

Money is king. Here is his statement of account with the producer as rendered by his financial agent:

Consuming Producer in account with Accumulating Capitalist, Dr.

1875.	
July 4.—To balance from last year's account, as per U. S., S. and R. R. bonds, including gold premium.....	\$4,000,000,000
Interest on same, including gold premium.....	400,000,000
1876.	
July 3.—Interest on bank loans for preceding year.....	60,000,000
To paid expenses running U. S. Government....	60,000,000
To paid expenses running State Governments....	40,000,000
To paid sundry bills for you for food, clothing, etc., being your private expenses for the past year.....	2,400,000,000
Interest for 1875.....	580,000,000
Total.....	\$7,548,000,000

CONTRA.

By services for year ending with July 3, 1876....	\$2,600,000,000
Balance due July 4, 1876.....	4,948,000,000
" " July 4, 1875.....	4,400,000,000
Increase of your indebtedness for national year.....	548,000,000

At this rate what will the producer's indebtedness be on July 4, 1876? Computing it by your table, headed "Ponder this," I have \$1,210,416,480,000.

This is the result of but five minutes of my hour with the WEEKLY.

EDWARD PALMER.

YOU CANNOT WHISTLE IT AWAY.

The publication of the correspondence between Mr. Britton and Mr. Moulton gives an opportunity for newspaper cant which has of course been fully improved. Leave the case alone! Its exploring will damage public morals! This is what these thoughtless editors say. As if the worst possible damage to public morals was not done by those men who lift Henry Ward Beecher up into the pulpit again, and listen to him while he protests that he is a manly fellow! The failure to sift this Beecher scandal to the bottom and punish the guilty—the toleration of both parties to the late suit when one or the other must be black with crimes against law, manhood, religion and honor—these things are what are doing the worst injury to society.

No one can blame Mr. Moulton for refusing to accept a *nolle prosequi*. No man with an atom of decency, so charged as he is, and conscious of innocence, would listen for a moment to a proposal which did not absolutely withdraw and deny the truth of the charge. Mr. Beecher went before the Grand Jury and swore that Mr. Moulton had lied when he said what he did regarding his, Beecher's, relations with Mrs. Tilton. This is a serious charge to make against a man lately your bosom friend, and the recipient of your warmest esteem and fullest confidence. We should hold Mr. Moulton vile indeed if he did not demand that his accuser, who appealed to the people to punish his alleged libeller, should prove the truth of his allegation, or himself accept the brand of a liar and a perjurer.

In the management of Beecher's case Brother Shearman was artful, as always. After long delay, and when it was well understood that the indictments would not be tried before the civil suit was called, and therefore would never be tried at all, Mr. Beecher went before the Grand Jury and swore out the indictments against Tilton and Moulton. The necessity for the act and its performance must have given him as rough a moral wrench as a man not habituated to perjury could well endure. But he took the oath, and so laid the foundation-stone of his defense—assurance, defiance, assault upon his accusers. Having in advance thus discredited his assailants by ostentatious criminal proceedings, he was in better trim to meet them in the civil suit, and his word against theirs would tell more effectually. Hence he took the oath, and that on the Holy Book. Moreover, a brilliant side move had been made. Miss Proctor had sued Moulton for libel in printing what he could not possibly prove, if true, without Beecher's aid, and this tended to cast further doubt on Moulton in the public mind. Mr. Beecher fortunately did not have to take an oath in this proceeding, which was wisely compromised before a referee.

After all this boldness, now when it is altogether proper and indeed due to the parties accused to try the indictments, Mr. Beecher consents to a *nolle prosequi*, and the District Attorney asks Mr. Moulton to do likewise. Mr. Beecher still leaves on record his oath on the Bible that Mr. Moulton is a liar, but is willing not to be put to the necessity of proving the charge; and the District Attorney asks Mr. Moulton if he is not satisfied. If he had accepted such terms he would have been a poltroon. People seem to forget that it is a terrible charge to bring against a man, that he and his wife conspired together to ruin a distinguished clergyman, their familiar friend and trusting confidant, and by lying and perjury, and other base and criminal means, sought to accomplish their satanic purpose.

Those who suppose that this Beecher scandal will ever rest while Mr. Beecher preaches and prays, drives four-in-hand, and makes burnt cork babies at the Twin Mountain House, cracks jokes at county fairs, and prepares to re-enter Brooklyn like a Roman general returning from the conquest of an empire, and to resume the performance of a manly fellow from Plymouth pulpit, mistake the temper of the public mind and are ignorant of the working of events. Society cannot afford to let it rest, or to allow the casuistry and cant of his defense to stultify the general thought. To do so would be to commit an outrage on decency, and offer an insult to reason, religion, and morality.—*Sun*, Sept. 16.

HAIL, VICTORIA!

I have been reading the comments of the press upon Victoria's last lectures. Truly a marvelous change! The storm of denunciation is over; the mild rainbow appears, beaming peace and truth! As I read, the happy, deep-drawn tears came to my eyes, for I felt that at last the great truths which Victoria has suffered so much to make prevail in the hearts

of men, have touched as with magic wand a few noble natures in the realm of journalism.

Henceforth the question of human progress through the elevation of sexuality to the highest from the lowest place in men's consideration, is in the ascendant. I revert to the dark days of 1872-3, when I sought with all the persuasion which a deep sympathy and a keen insight could give, to gain access to these same journals for a word of remonstrance, a plea however qualified, for outraged liberty in the persons of the ladies of Broad street; and I almost wonder if this day is indeed one in the same century! Wondrous is thy power, O Truth! And then I recall the Music Hall disgrace—the shameful proceedings at the Spiritualists' meetings—the dead silence which reigned in the columns of many "advanced" reform journals—the hissing and stinging of the baser sort of fellows in the Satanic press—all these things I recall, and then I read again the totally altered tone of such papers as the *Albany Argus*, *Evening Post* and *Troy Whig*. And then the honest testimony as to ability; "A better orator than either Anna Dickinson or Olive Logan;" "Would make a glorious actress," etc., etc.

Surely this is justice, and though tardy is welcome. But it is left for the *Watertown Times* and also the *Despatch* to cap the climax. Yes, gentlemen, that is all right, but I hope you didn't forget Mrs. Livermore (?) and Mrs. Howe (?) How-e's that?

These ladies have the weakness of their sex, and will not bear to have another woman put in such comparison with themselves. I hope you understand that these ladies have "columns" at their command, and I hope, also, that your wives will protect you against all and sundry—mops and brooms in the hands of other women to whose rival you have ventured to do justice.

A. BRIGGS DAVIS.

WORCESTER, MASS.

"RESOLVED—THAT THERE IS NO CONSCIOUS EXISTENCE AFTER DEATH."

This subject which we have for present consideration is in the affirmative form, and, as it stands, would seem to decide itself, without the chance for an argument on either side. I object to this, and think that it should have been stated in the form of a question, "Is there a conscious existence after death?" which would leave it open for an equal argument on both sides, for and against; while as it now stands we who are opposed to it, or rather we who have a firm belief in the immortality of the spirit, have first to contradict the statement and then try and prove our position. There are some laws in every science which are known to exist, yet they cannot be explained or demonstrated. There are rules in mathematics which we call axioms, or self-evident truths, and consider them so plain and easily understood that they need no explanation. They may not to us after having arrived at an age of maturity, but to a child they are just as dark and intricate as others which we feel called upon to explain. The same with children of a larger growth in regard to things for which they can find no satisfactory answer in their own minds. There are those who understand and feel convinced in regard to subjects or questions which they cannot by any possible means make plain to others, for the reason that while they have received the most convincing proof to them, the same evidence may go for naught with others. Hence there are questions that can never be decided for mankind, as a whole, because they can never be explained to the satisfaction of all; therefore St. Paul was wise when, speaking of the differences of opinion among the brethren, he said, "Let each of you be convinced in his own mind," but at the same time he tells them to be "always ready to give a reason for the hope that is within you." Our friend, in arguing the other side of this question, has taken the position that there is nothing in nature or science to prove that there is a continuance of spiritual consciousness after the body has undergone the process which we call death; nothing that is tangible or that can be demonstrated to any of our bodily senses. We claim there is a great amount of proof; that there are those who have seen, felt and conversed with departed friends and acquaintances. Hundreds of persons now living can, and do, testify to these facts; numerous records or histories of the past contain similar accounts; while there is no way of proving that those persons have told what they knew to be falsehoods or that they were deceived. We may disbelieve their statements, and say that it is impossible, because we have never had any such experiences; but this is no proof that they have not. As well might a blind man say there is no such thing as light, because his darkened eyes could not perceive it, or a deaf man declare that there is no reverberation of sounds, producing the beautiful effect which we call music, no way of communicating one with another through the medium of the human voice, because, being deprived of the sense of hearing, he can by no possible means be convinced or made to realize that others possess a faculty of which he has no knowledge. Our friend has also taken the position that our idea of a future existence is inconsistent, for the reason that so many centuries elapsed before mankind ever conceived the idea of immortality or had any word to express it. He forgets that in human development the physical always precedes the spiritual, and how slow and uncertain has been the progress in physical science. No wonder that our knowledge of spiritual things has but just begun. Only a few years have elapsed since mankind were almost entirely ignorant of the organism, elements and uses of the different parts of the human system, and even now there is much uncertainty and disagreement among physiologists on the subject. None of them can trace the connection or explain the wonderful relation existing between mind and matter, body and spirit, the positive and negative forces which constitute a human being. Our friend claims that the thinking and moving power which we call spirit is inherent in the material of the body and inseparable from it, consequently when they cease to act in union they both are destroyed or cease to exist. We claim that they are entirely distinct in quality, and that as the body eliminates and passes into other forms, so also the spirit is capable of

taking on another form and still retaining its consciousness and individuality, as everything in nature has the power to attract and appropriate to itself those elements which are necessary for its existence and development. The little seed when placed in the ground in every instance finds the element suited to develop its individuality, or rather its distinct species as a plant. Place two flower seeds in the ground, no matter how near together, if they are alike they will produce plants of the same kind; if unlike, they will develop accordingly and produce plants and blossoms entirely different, although apparently fed by the same soil, watered with the same moisture and warmed by the same sunshine. Can any explain the process by which this is done? No. Yet we all know it to be so. Why say, then, that nothing is a fact or worthy of belief which cannot be explained? If there were no other proof, the simple love of life and desire for its continuance which is inherent in the human heart, and the known fact that there is not a want or desire which is necessary for the happiness or comfort of the physical being but has been anticipated and provided for in the great laboratory of nature, is an assurance that no spiritual need has been unprovided for. To a mind full of activity and desirous of knowledge, capable of appreciating the wonderful and beautiful unfoldings of nature and finding happiness therein, what greater calamity could befall it than to be suddenly and forever cut off ere it had scarce begun to taste the pleasure in store or unfold its powers and capabilities? Well might we soliloquize:

If this be life, to live a few short years
And suffer pain and fear, hunger and cold,
Sorrow, and every ill that racks my brain
Or tortures my frail form, with only here and there
A glimpse of peace and happiness,
Why then am I thus formed, tortured,
And then destroyed? Is it to please the will
And show the power of an all-wise and
Everlasting God? Oh, cruel, cruel,
Thus to make a toy for Thy own pleasure
At so great a cost.

—MRS. AKIN, KACHS, PA.

EDITOR OF WOODHULL AND CLAFLIN'S WEEKLY:

I sent to your paper for publication, an item correcting the misrepresentations of the *Banner of Light* in its editorial comments upon my reply to charges made by Mrs. Jennie Holmes: stating that the Editor of that paper refused to publish the same. At that time I felt fully justified in doing it, as editorial etiquette does not allow the postponement of such matter, and the fact that the next number of the *Banner* did not contain it was to me equivalent to its refusal. I wish, however, to say that since that number a part of the item has appeared in the *Banner of Light*, Mr. Colby striking off such part as did not please him. In order to be just to all, and to misrepresent none, I ask you to give this place.

E. ANNE HINMAN.

SEPTEMBER 10, 1875.

Dear Weekly—You have not made a point on the M. D.'s attack upon Beecher. These undergraduates of old foggy orthodoxy failed to ventilate their bosoms, while Henry was fairly open to castigation; but now that he is working righteously to cover past blunders, they venomously begin to claw at him in the meanest fashion (under false pretences). They make him accountable for breaking the Sabbath; they say tavern keepers pay him, railroads give him return commission, horse-racers and "thimble-riggers" attend his meetings, and some go so far as to say ultra free lovers attend and are comforted. Now it appears to me Beecher is doing real good, and I hope his people will send him always in the suburbs.

Yours truly,

FAIR PLAY.

THOUGHTS.

If God is the Omnipotent, all things are evolving in harmonious accord with the design in creation, and the theological conception of a devil, a great incarnation of maleficence ruling this cosmos in opposition to Infinite Will, becomes an untenable idea.

Infancy is a period of ignorance during which voluntary action arises from instinct.

Childhood is an interval of faith, wherein ancestral views, the customs of society, the dictates of party and the edicts of creed are the standards of life.

Age is the resting-place of knowledge, the harmony of cosmic order.

Many whose heads are silvered by time tarry in childhood, waiting the strength of spirit-life for ability to rend the bands of ignorance, which now hold them from the joy of wisdom.

—Brinton.

SAID one man to another: "If it wasn't Sunday, how much would you take for that lumber?" "If it wasn't Sunday I'd tell you," was the reply.

THIRTY-ONE young ladies of Warsaw, Ky., have signed a pledge, that during twelve months they will not purchase any dress material costing over twenty-five cents a yard; that they will observe strict economy in the household, and use all means in their power to lighten the burdens of husbands and fathers.

A BEAUTIFUL and fitting tribute was paid to the memory of the late Alice and Phoebe Cary by their lady friends, who decorated their graves in Greenwood Cemetery with flowers. The sisters are buried beside another sister, who died some years ago, and not far from the grave of their old friend, Horace Greeley.

MADAME THIERS, of her own notion and by general consent, appears to have placed herself in the position formerly occupied by the Empress Eugenie, so far as fashion is concerned. During the present season she has at least been successful, after much thought and consultation, in accomplishing a calico revival and restoring it to respectability in the fashionable world.

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If a man keepeth my saying he shall never see death.—Jesus.

To him that overcometh, I will give to eat of the hidden manna.—St. John the Divine.

That through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage.—Paul.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James, iii., 17.

And these signs shall follow them: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Jesus.

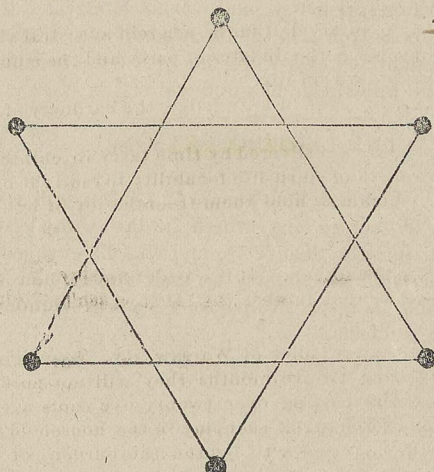
NEW YORK, SATURDAY, OCT. 2, 1875.

We are prepared to furnish a few hundred complete sets of the first series of Bible Articles consisting of fifteen numbers of the WEEKLY, for one dollar, postage paid. Our friends should lose no opportunity to bring these articles to the attention of those whom they can interest. A careful study of all of them is necessary to a complete understanding of the great and all-important truth that is yet to be revealed; which must be carefully and judiciously brought before the world, as the sun comes upon it, bringing first the break-of-day, next its dawn and afterward its full meridian splendor.

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

For we have seen his star in the East, and we are come to worship him.—ST. MATTHEW, ii., 2.



This figure is allegorical of the truth, to the exposition of which the WEEKLY is now devoted. It has been clearly shown in our present series of leading articles that it represents the coming blending together of the inhabitants of the earth and spirit spheres in a common brotherhood, and the establishment thereby of the universal human family. It also represents still another and more important truth which has not yet been introduced, but which, defined in a few words, is, God in man reconciling the world unto Himself. We adopt this diagram as emblematic of our future work and as symbolizing the possession by man of the whole truth which we hope and trust may be shortly realized.

THE DEVIL—EVIL.

He answered, and said unto them: He that soweth the good seed is the Son of man; the field is the world, the good seed are the children of the kingdom; but the tares are the children of the evil one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels.—ST. MATTHEW, xiii., 37 to 39.

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the spirit into the wilderness, being tempted forty days of the devil.—ST. LUKE, iv., 2.

And in the synagogue there was a man which had a spirit of an unclean devil.—IBID., 33.

And when he was yet coming, the devil threw him down and tare him.—ST. LUKE, ix., 42.

Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father, the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh his own, for he is a liar and the father of it.—ST. JOHN, viii., 44.

Then Saul, filled with the Holy Ghost, set his eyes on him and said: O, full of all subtlety and all mischief, thou child of the devil.—THE ACTS, xiii., 9 and 10.

For as much then as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him who had the power of death, that is, the devil, and deliver them who, through fear of death, were all their life-time subject to bondage.—HEBREWS, ii., 14.

He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.—I. JOHN, iii., 8.

And the great dragon was cast out; that old serpent called the Devil and Satan, which deceiveth the whole world.—REVELATIONS, xii., 9.

Resist the devil, and he will flee from you.—JAMES, iv., 7.

As we have said in these articles, there can scarcely be a rightful conception of any basic principles, unless the one conceiving have a competent, and, in the right direction, a just idea of the basis of all principles. The various absurd or ridiculous, as it may be, conceptions of God, that exist in the minds of the people generally, are the frame-work upon which are hung all the still more absurd or ridiculous theories of the universe and its various parts. Certain terms or phrases come into common use, and are supposed to have a definite and tangible significance, but which, when examined critically regarding their origin and the use that was made of the words in the other languages from which they were derived, are found to be entirely perverted from that use and their signification. In analyzing the Garden of Eden, it was found how the world has been led astray by a perverted use of the words used to describe the Garden, and the whole meaning of the original language lost in the new rendition, which rendition, with all its falsities, absurdities and impossibilities, has been made the cornerstone of the whole Christian plan for salvation, while the real significance requires something wholly different to make it consistent with the end to be attained. The plan for raising man from a fallen condition must be consistent, must have some proper relations, with the fall that was made, and the position that is to be regained. That is to say, if the original sin were a moral sin, then the reinstatement must be a moral one; but if it were a physical sin, then no moral regeneration can ever effect a return to purity.

It has been found that creation is a process by which God is remoulding matter, so that He may find perfect expression through it for all His attributes, in a higher scale than that was upon which it is based; and that all the discords and apparent contentings between the seemingly opposite forces that are made manifest by the progress of the creative plan, are only the opposition—the resistance, more properly speaking—that matter presents to the progress. The whole development of the creative plan may be illustrated by any fact in mechanics. The raising of a stone from the ground, to be made the cap of the dome of a building, for instance, typifies it completely. From the time the raising from the old to the new position is begun until it is finished, and the stone is made to adorn the completed structure, there is a constant resistance offered, not self-conceived and obstinate, and merely for the sake of being opposed, but because it is a natural quality that belongs to the stone. As with the stone, so it has been with all matter in the creation, from the beginning of the present order of evolution; and so it will continue to be until the last cap-stone is placed upon the dome of creation—until the perfect man appears standing upon its apex the completed image of the Creator, God.

Now how widely different from the principle which this illustration presents, is the idea that has found acceptance generally among men about the opposition that is offered to the evolution of the world, as characterized by the word standing at the head of this article. From a condition or quality natural to all matter, this spirit or power of opposition to motion has been rendered into a personal being, with hoofs, tail and claws and labeled the devil. This devil is the symbol of evil. He is evil with a "d" prefixed, as God is good with the interpolation of an "o;" and has been accredited with having omnipotent and omnipresent attributes. It is only necessary to consider a moment how impossible it is for anything in the shape of form and having the generally supposed appendages, in the minds of the people, attached to the devil, to see the supreme folly of the personalization of this spirit of opposition; whereas, if it be considered in the light of the principle presented in our illustration, it will be made readily to appear how this spirit is co-extensive with the power that develops it; indeed, how there could be no evidence of the existence of that power, were it not for this very opposition. The power is God; the resistance to His will is the object upon which it is exerted, is matter; while these two are the positive and the negative sides of the universe, without both of which there could be no evidence of the existence of either; indeed there would be neither, because if there were no evi-

dence of force there could be no force; and because if there were no object upon which force could exert itself, there could be no evidence, that is, no result, no motion, no life.

But there are other phases of inconsistency connected with the devil that may properly be referred to, so that the whole structure built upon the basic perversion may fall at once. It is asserted by the professedly Christian world that God is the creator of all things; that He is All-wise, All-powerful, and Everywhere Present; but at the same time they instruct the world of a devil who has quite as much power, even more wisdom, and equally omnipresent with God; and they tell us that the two are at war with each other for the possession of the world. Now upon their own propositions God must have created the devil and created him as a devil, else he could never have had existence as such. Also, logically, according to them God being All-wise, He must have created the devil purposely, and the devil accomplishes just what God intended that he should accomplish. If this be not so, then the wisdom or else the power of God is seriously impeached, and the devil is more entitled to be accredited the Omnipotent than is God. It is useless to attempt to dodge these issues. It is only folly that will attempt. They must be met, and when they are met and squarely considered, all the false theories and ideas about life and death; about God and the devil; about the responsibility and immunity of man, must be dispelled, and the mind made clear and free to accept the truth as it is in God and as it was exemplified in Christ, in whom there was no opposition, because in Him the work of reconciliation had been accomplished.

There is still another view to be entertained of the relations of these two seemingly opposed powers, and this is, that if there were no resistance offered to the force that is in the universe there would be nothing to be attracted, and consequently there could be no formation. Formation is a result of the attraction exerted over the particles of matter of which the form is composed. Attraction necessitates the existence of something to be attracted; while to be attracted is to bring a power to bear upon the thing attracted that overcomes the power under which it previously existed. This law is universal. It applies to all things in the kingdom of matter, of mind and of spirit; it involves all forms below man, and he is also subject to it. Every act which he performs, physically, mentally or morally is an illustration of this principle, and an illustration of attractions and repulsions; of leaving the old and going to the new; of overcoming the devil and of being reconciled more and more to God. For every such act is determined by the comparative strength of the two forces; of that power which would lead him to do this, and of that which would prevent him from doing it. Analyze any act that may be chosen as an illustration and it will resolve itself into just this formula; and, moreover, it will also be found that the person performing the act has nothing to do with the creation of either of these opposing powers; so what becomes of the common idea of personal responsibility? But there is a responsibility which is not to be escaped, which is consistent with the principles upon which this article is based, and which will ultimately be made so clear that "the wayfaring man, though a fool, may understand." This principle of attraction is the method by which God evolves the world. He never attracts downward. The world as a whole has always evolved upward and onward, never downward and backward. All the seeming retrogressions that appear in historic times are only the incidental and necessary changes connecting the lower with the higher, and always leading to the higher, and therefore are not to be considered as retrogressions absolutely, but only relatively so to things with which they were immediately connected. The same rule applies to the life of man. If any one seemingly goes downward and backward, it is an evidence that there was that within him that made it necessary that he should so go before he could go directly in the advance; is an evidence that he was born with capacities that could only be eliminated from him by just the apparently retrogressive steps to which we refer. No man ever does a deed in whom the capacity to do it was not born with him. Here is the exemplification of our advocacy of proper generation, to which freedom for woman only can lead. Jesus was born with no capacities to do evil. When all children are born as He was born, then all will be Sons of God. Until then, in Biblical terms, and really when properly understood, all will be born children of the devil, and die because they are so born.

St. Paul understood all this perfectly. He gives the only proper definition of the devil contained in the Bible or any where else. He says that Christ's mission was "to destroy him who had the power of death, that is the devil, and to deliver them who through fear of death were all their life-time subject to bondage." The devil then is the power of death. Whatever dies is under the dominion of the devil. This devil is the old serpent, as Paul also says, that deceives the whole world. Has not he done so? Has not the whole world been under the sway of death, which is the devil? This is the same serpent that enticed Eve, and through her led Adam to eat of the fruit of the tree of the knowledge of good and evil; that is, through universal woman, universal man was led to seek to be wise; to seek to know so as to "become as one of us," and that has led man onward from his original condition of ignorant nonentity to the advanced position of enlightenment to which he has now attained. All this is the work of the Bible devil; but he is to be destroyed in the time to come

when the last enemy, which is death, shall be overcome; when all the things that now cause death shall be outgrown; that is, when the spirit in man, the real individual, that power which makes use of the body through which to maintain intercourse with the world, has obtained the mastery over the body so as to mould it to his will, instead of as is universally the case now, being subservient to it.

In this case the devil is the imperfect physical conditions to the rule of which the spirit within is obliged to yield. This spirit can do nothing better than the conditions of the body make possible, save the slow but constant progress by which the race is rising to spiritual superiority over the purely material. Jesus recognized the fact to which we refer when he said: "There is none good but one, that is God." It must be remembered that, as we have said before, the Bible was written either with a non-understanding of the law of evolution, or else purposely to conceal the real truth. So when it is read it must be interpreted in the light of known facts and causes and by the aid of enlightened reason, for God not only made all things but he gave reason by which to judge of them. When this gift is cast aside and a dogmatic assumption of some priest is laid as a curbstone to keep it down, we involuntarily give ourselves over to the dominion of the devil. "Resist the devil and he will flee," said Jesus, and so he always does; that is to say, every time that he is overcome by our efforts to climb higher up the ladder of growth, he is left just so far behind as we ascend. Consider how far the most intelligent and the best of the race have left the original conditions of ignorance behind in the brief space known as historic time, and then consider how much further the ladder must be ascended before they will have risen beyond his power.

Good and evil then are, as known to man, relative terms. Evil is the devil while the good is God. All things that are below the best conditions of any person or thing is evil to that person; is the devil to him, because he has left the lower things behind. So also are all things above any given condition, good to that condition, are God to it, because they are the attractions that draw the subject of the conditions upward; while the conditions behind exert an opposing influence, and sometimes seemingly, but never really, overbalance the higher. Therefore it is that a condition that may be good to some, may be evil to others higher up the ladder of progress; and conditions that may be evil to some, may be really good to others not so far advanced. This is well illustrated in the various kinds of food. A person whose physical nature predominates and rules him, cannot live without meat, or rather thinks he cannot; while the more intellectual and spiritually-minded one becomes, the less desire he will have for meat. So again, those who labor to the full extent of their physical endurance seem to require meat; while those who study deeply and continuously, gradually lose the appetite for it, and unconsciously, perhaps, but nevertheless surely, turn from it to other kinds of food. To them meat becomes obnoxious; becomes of the devil; it is the devil.

In the absolute sense, then, we are obliged to conclude that there is no such thing as evil or the devil; that all is good, and that the seeming evil is but the various ways by which things of the lower condition are raised to the higher. These incidental facts to the course of progress considered in a relative sense—considered in the sense in which we stand related to them and they to us—are good or evil as they are above or below our respective conditions, but all nevertheless making up one common stream, flowing onward since creation's dawn toward the ultimate conditions wherein circumstances will be ruled by centerstices, and death go down as the result of that rule. This view of the seemingly opposite power in nature; indeed, the really opposite, when we consider that one is the power that is raising the other which resists, to a higher plane, harmonizes the truth that is contained in the world's idea of a God and a devil. Every false theory is based upon a germ of truth, and it is only necessary to get at that germ to see wherein the theory is faulty. So, while the common conception of the devil is radically erroneous, there still is a something in the universe that answers to the real meaning of that term, which, when fully understood, will come as the mediator and reconciler of all religious differences. All religion is one and the same at bottom; the difference is in the people through whom it finds expression. They can conceive of nothing greatly beyond their own conditions, and consequently have made the mistake of supposing God and the devil to be the personification of the two natures of which they feel themselves possessed; or what would perhaps be nearer the truth, they have taken these two principles, which we have endeavored to present, and given to them a personality, naming one the God and the other the devil.

Speaking strictly logically, the term devil is applicable to everything upon which the force of the universe is applied, while God is that force. We might go into lengthy and exhaustive arguments to substantiate these views, but do not deem it necessary. Everything that is below the standard of God, or the good absolute, is of the devil. In the words of the text, "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning," etc. He was a murderer from the beginning. The devil having the power of death killed everything. "He is a liar and the father of lies." Everything that is opposed to the truth, that is, is opposed to life, that brings death, is a lie; is opposed to the truth which is of the power

of God, who would have all men to be saved, and come to a knowledge of the truth; that is, come to life eternal. God and the devil are then the two sides of nature, the positive and the negative sides of the universe, and are both requisite to its existence; indeed, the universe could never have had existence save through the interblending of these seeming opposites, but, nevertheless, one and the same power. As the male and the female elements are both necessary to the evolution of the world in parts, so are these two, God and the devil, also necessary to its evolution as a whole. It is through the female that the male produces; or, which is the same thing stated inversely, it is by the male that the female produces, so, also, it is through the devil that God evolves the world.

Men recognize the principle to which we refer in the improvement of their stock, fruit and grain. They do not damn to lowest hell that which is not as good as they want; but they recognize the law, and set themselves about to help the power of good to overcome the resistance that it encounters in the material through which it has to work; the improved kinds of animals, the more delicious fruits and fragrant flowers being the results. We have been endeavoring to call the attention of the world to the fact that by the same law through which these things are done in the kingdoms below, man can do the same in his own kingdom, even to better success, since, being of a higher order, it will naturally yield more easily and rapidly. But the world turns from us and says, "we are not fit subjects for the application of this law," which is as much as to confess that they who say it are still so far under the control of their devil that the good cannot reach them to any purpose. But the cloud of ignorance begins to break; rifts are showing themselves even in its blackest parts, and the light of the sun of truth will soon stream through, and light up this whole question, so long shrouded in a worse than midnight darkness. We shall be satisfied, when it shall so shine, to feel that we have been somewhat instrumental in opening up the way.

THE CHANGE.

We take special pleasure in calling the attention of our readers to the character of the press reports of our lectures, not, however, because they are personally flattering, but because they are a measure of the advancement that the principles which we all love have made, as well as of the change in the position of those who speak of them. Some of our readers are even yet afraid to say that they take the WEEKLY or to acknowledge that they subscribe to the sentiments that are advocated in its columns. It is for their benefit especially that we print these notices so that they may gain inspiration and courage from them. When the secular press, generally, can speak such words as these notices show them to have spoken, surely it ought to be safe for believers in the principles thus characterized to avow their sentiments. It is but a few more steps from where these reports leave them, to popularity.

STILL MORE OF THE TRUTH.

If there is any one saying that is, in general things, more nearly universally true than any other, it is that those who fear the discussion of any subject are just those whom such a discussion touches in some tender place. Victor Hugo's grand enunciation of this idea was never surpassed. He says in substance that when the people say "Oh! oh!" it is themselves who are taking to cover. So when we hear people saying "Oh! oh!" about the social question, we know well enough that something is the matter near their home that makes them sensitive on the subject. Of course it is a terrible thing to say to wives who suffer nightly from enforced lust, that a marriage that is legal only, and is used to satiate an unquenchable, ungovernable and unnatural passion, without any regard to the object upon whom it is vented, is worse than prostitution. The truth is a two-edged sword, and wounds wherever it strikes. Of course it is a terrible thing for legal husbands, who are in slavery to their morbid lusts, to hear themselves held up as murderers, and as the progenitors of the vicious and criminal classes; yet it is nevertheless true.

And so on through the whole range of this mighty question it may be set down when one is heard decrying agitation of the subject, or in blackguarding some one who is telling the truth about it, that such persons are socially sore, or that they have a skeleton in their closet which they fear will be unvalled; while on the contrary, when one is heard to say when any new question is raised, "I want to know what there is in this matter," it may be set down as certain that that person has no fear of being harmed. So it is the pure people, those who live as near the right as they know, who are not afraid of the social question.

But we returned to this subject from last week's mention of the information received from the South African Missionary, the main feature of which we omitted, purposely at the time. Of course, this missionary, having labored earnestly for twenty years, has made some converts from the natives, and they have come out from "barbarism" to live in his settlement, in civilization. Among other things from which they are converted is sexual freedom. The women converted to marry and to be obedient. The result is that they soon begin to have the common curse of woman, to lose their natural life and vigor, and to become diseased

and die of sickness, and to bear children continually, most of whom die in infancy. Could there be a more forcible demonstration of the curse put upon Eve "That thy sorrows and conceptions shall be multiplied; thy desire shall be unto thy husband and he shall rule over Thee." The moment a woman surrenders the control of her person, from that moment the curse begins to act.

The missionary was questioned closely about all these things and was asked if he did not feel that he was doing them an injury instead of a good by converting them, and bringing "sickness, disease and premature death upon them." He regretted the results, but still considered it his duty to save their souls, even at the expense of damnation to their bodies; that it was better to be sure of heaven by being a Christian than to enjoy whatever this life may offer at the expense of the soul in the next. It is, indeed, strange to see the veil that is over the eyes and minds of the people when they read the Scriptures. Indeed, as Paul said, "When the people read Moses and the prophets, the veil remaineth untaken away;" for there can be nothing stated in plainer language than Jesus states, that the salvation that he came to bring was salvation from death, and not the salvation of the soul in the spirit world. The whole Christian world is deceiving the people, "teaching for doctrines the commandments of men," which they have raised up to be the commandments of God, when their own Bible tells them emphatically that God's commandments are written in the heart, and never in man-made laws.

It is almost universally contended that Jesus never called marriage in question, but that he sanctioned and approved it. How can they who read the last part of the seventeenth chapter of Luke attempt to maintain such a fallacy? "As it was in the days of Noe, so shall it also be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered the ark and the flood came and destroyed them all," said Jesus. All these things they continued to do then instead of seeking salvation; and these are what they do now, likewise.

It must not be understood when we speak against marriage that we mean anything save against legal marriage; a union that is maintained by law, that would cease were there no law. We do not care what name the free union of the sexes may be called. If marriage suit better than any other, call it by that. It is not the word against which we enter complaint; but against the acts that are committed under the law, that could not occur if the law were not holding unwilling souls in chains. We do not hesitate to declare emphatically that the law, in so far as it gives man the power to induce or compel woman to yield to his demands against her wish and will, is a license for lust, for surely nobody will desecrate the word love by applying it to commerce that is obtained in such a way. It is this kind of love (?) that is the damnation of the people; and it is this kind of love that they would have continued who decry our demand for freedom; for the emancipation of woman from the chains of lust. Public opinion needs to be corrected upon this point, since it is this now more than the law, that induces women to remain in debauchery. They prefer to endure the ills and be respectable rather than to emancipate themselves and come under the social law. To all women who suffer from legal marriage we would commend the words of Jesus, to the effect that "Whosoever loveth father or mother, husband or wife, friends or children more than me is not worthy of me;" and this principle includes those who fear public opinion more than they love the truth. Hundreds of thousands of wives know that the conditions in which they live are wrong; but still they do not love the truth enough to follow where it ought to lead them. But "the daily sacrifice" must come to an end and the "abomination that maketh desolate be set up" before the time of the end, when the curse of subjection to man, put upon Eve, shall be finally removed, and woman be elevated to her proper position as Queen in the domain of sex, of which she has been deprived ever since she ate of the fruit of the tree of the knowledge of good and evil.

THE LECTURE SEASON.

Victoria C. Woodhull and Tennie C. Claffin will receive applications to lecture any where in the United States. They will go into the field early, and will fill engagements in various parts of the country as their regular trip shall bring them into its respective parts. They will lecture upon the following subjects:

The Mystery of the Sealed Book.
God, Christ, Devil.
The Garden of Eden.
The Two Worlds.
Inspiration and Evolution, or Religion and Science.
The Human Body the Holy Temple.
Christian Communism.
The True and the False Socially.
The Destiny of the Republic.
The Principles of Finance; and
The Rights of Children.

The first seven of these subjects form a regular course, and are a clear and comprehensive argument, establishing beyond refutation the new Biblical Revelations, and cover the whole ground of the Sealed Mystery.

Applications for the course, or for single lectures, may be

made to their P. O. Box 3,791, N. Y. City, where all letters should be addressed that are not otherwise specially ordered.

Mrs. Woodhull has made arrangements to lecture in the following places—to wit: Waukegan, Ill., Sept. 24; Racine, Wis., Sept. 25; Kenosha, Wis., September 27; Sheboygan, Wis., September 28; Manitowoc, Wis., September 29; Menasha, Wis., Sept. 30; Green Bay, Wis., Oct. 1; Oconto, Wis., Oct. 2; Menomonee, Mich., Oct. 4; Escanaba, Mich., Oct. 5; Negaunee, Mich., Oct. 6; Ishpeming, Mich., Oct. 7; Marquette, Mich., Oct. 9.

ELMIRA, N. Y.—DR. E. ELDRIDGE.

This thriving city is one of the most noteworthy of the many inland cities of the State of New York. It is the largest city on the line of the Erie Railroad, and has exceeded all others in the rapidity of its growth. Here the Northern Central Railway crosses the Erie, making Elmira the centre of one of the richest and most prosperous parts both of Pennsylvania and New York. It is also connected with the coal regions by the Junction, and with Seneca Lake by the Chemung, Canals. The city is handsomely laid out, and contains, besides the county buildings, a female college, six banks, a large number of warehouses and some five hundred business firms. A very large proportion of the prosperity of Elmira is due to the activity and public spirit of Dr. Edwin Eldridge, a wealthy and honored citizen. Dr. Eldridge was largely instrumental in pushing the Erie Railroad through that part of the State, and is a large stockholder, and for a long time was an active member of the management of the affairs of that enormous corporation. It was also through his munificence that the city boasts of Eldridge Park, a gift from the Doctor to the city. It is valued at a million dollars, and is to Elmira what Central Park is to New York city—its greatest pride. The park is most beautifully and tastefully laid out, and will stand a living monument to the memory of this liberal-hearted gentleman long after he shall have passed away. But beyond all this, the Doctor is a large and liberal-minded person; has views and ideas of his own which he is not afraid to speak and advocate, and it is in this sense, no doubt, that Elmira, as it has in its natural prosperity, partakes largely of the Doctor's freedom of opinion. All the leading people are tolerant and just in their treatment of all new and scarcely understood subjects, and are willing to hear all sides of all questions. We never met a franker and more generous-hearted reception, both personally and for our theories, than we met at this beautiful and thrifty city upon this our first visit. We shall bear it in grateful remembrance, and live in the hope to return again at some future day.

A REMINDER.

We trust that our friends will not feel, now that we have gone into the lecture field again, that there is no longer any need of being punctual in renewing. We have to return thanks for the very prompt returns that have been made us during the summer so far. Usually in the hot months the receipts of papers sink to their lowest ebb. The fact that those of the WEEKLY have kept fully up to the standard speaks well for the interest that is felt. We trust that those whose subscriptions are now about to expire will follow the example of those whose time ran out during the last few months, and be a little ahead of, rather than behind, their expirations. A bill sent and received is notice that the subscription ought to be renewed. Besides, we have not got all the "seals of the mystery" broken yet, so that the real key may be revealed clearly.

MRS. WOODHULL IN THE FIELD.

[From the St. Albans (Vt.) Advertiser, August 31, 1875.]
VICTORIA C. WOODHULL.

The celebrated woman of above name, delivered her celebrated lecture on "The True and False, Socially," at Academy Hall, to an audience respectable in numbers, and above the average in intelligence. The lecture was preceded by a dramatic recitation by Miss Clafin, who is a novice in this field, but evinced considerable native talent and pleased her auditors. Mrs. Woodhull is a woman of striking appearance, and the possessor of an expressive, intelligent and interesting face, and a good platform presence. Both ladies were attired in plain black without an ornament, and both cast in a magnificent physical mould. The lecture, as its title and author's name would both indicate, is a bold and fearless discussion of social problems which are daily receiving more attention from thinking people of both sexes and all conditions in life, and the agitation and discussion of which are unquestionably steps in the path to a higher civilization. The veil of false shame is dropping away from before the people's eyes, and they are learning in the school of bitter experiences that the social relations and the perpetuating of the race must receive pure, honest and thoughtful attention, instead of having their discussion tabooed as inconsistent with modesty and morality. Mrs. Woodhull tells an immense amount of plain truth, and truth that sadly needs telling, and her manner and words carry conviction of her deep earnestness and sincerity. There is no denying that our social system is seriously imperfect, and it is only by free and fearless discussion that we can hope to find the true solution of the problem, and eventually attain to the highest perfection as a race, mentally, morally and physically, of which humanity is capable.

The lecture was able, and the speaker eloquent, holding her audience perfectly to the close. Doubtless a great many ladies and some of the lords of creation desired to hear Mrs.

Woodhull, but stayed away fearing it might not be "proper" to go. It will be pleasant for these to know that an audience more than ordinarily intelligent and respectable applauded her to the echo when she told just why they stayed away, and said with perfect truth that the pure in heart never think of fearing to be put to the blush by an honest discussion of questions which should command the respectful thought of all. We failed to note a word in the lecture which was in any sense unfit for a lady's ears, and we frankly say we think Mrs. Woodhull is doing a great good to her race in breaking the seals and opening the way which must at last lead out of the darkness and ignorance which cloud society, stunt the race, physically and mentally, and clog the wheels of universal progress under the laws of God.

[From the Democrat, Binghamton, N. Y., Sept. 13, 1875.]
MRS. WOODHULL'S LECTURE.

At the Academy of Music last night, Victoria C. Woodhull spoke to a good house. The relations of the sexes is a subject that cannot be easily discussed, with full freedom, without offending the notions of the ultra fastidious. Mrs. Woodhull, however, managed with easy grace to impress her audience with her views of the prime importance to the individual and society of a thorough comprehension of the responsibilities of parentage, and appealed with much earnestness to the mothers of the land to educate themselves and children to the necessity of a right start for the perfected man.

We know the old maxim, "that to the pure all things are pure," but we cannot help thinking that Mrs. Woodhull's theories either carry us back to Adam and Eve's days of primal innocence, or forward to the millennial state, where there is no use for sexes. Mrs. Woodhull is evidently an earnest woman and has attested the courage of her convictions. A strain of sadness hallows an earnest peroration and evokes sympathy for one who has evidently suffered in the strange mischances of our social life. We are sure that the audience carried home a better opinion of Mrs. Woodhull personally, than they had formed, and a more sober consideration of many of the problems of our social and domestic life.

[From the Daily Advertiser, Elmira, N. Y., Sept. 14, 1875.]
MRS. VICTORIA C. WOODHULL.

An audience of goodly numbers gathered last evening at Stancliff Hall to hear this editor, author and lecturer, who has probably been more talked and written about than any woman living, save perhaps her namesake, the Queen of England. She has a pleasing, attractive presence, and a voice that, in every instance measuring the sentiment to be uttered, fills it full of meaning, force and eloquence. Whatever may be the opinion as regards the peculiar ideas held by Mrs. Woodhull, no one will question her mental capacity. As one said of her: "A mind endowed by extraordinary talent in so many directions is a rare occurrence in the history of the world, and if she live she will doubtless leave an impress upon the race, which in extent, at least, will compare favorably with that of any who have lived before her."

The subject of her lecture last evening was the "True and False, Socially." It contained many sentiments to which there could be found few who would not heartily subscribe as tending toward the physical and moral advancement of the human race. Most of them, however, were far in advance of present thought and thinkers, and so, the world being hardly prepared for them, she, who gives them utterance, is, by the masses, frowned upon and severely criticised. The audience present, however, manifested frequently their approval of what she said by the heartiest applause.

Mrs. Woodhull is to lecture in Corning this evening, and the people of that lively place will assuredly greet her as her merits deserve.

[From the Rome Sentinel, Sept. 14, 1875.]
VICTORIA C. WOODHULL.

Mrs. Woodhull lectured before a Rome lecture audience last Tuesday evening. All who heard her were pleasantly disappointed, and should she return here, as she promises to do, she will have a much larger house. She is a forceful, eloquent speaker, and handles many questions, not so much discussed as they should be, with boldness hardly to be expected from a woman. At the same time she uses no indelicate words, no improper phrases. In all her lecture, from first to last—while there was much food for thought, much that we do not fully accept, and probably much with which her audience generally did not agree—there was not a word to offend the most fastidious, or to grieve the most tender sensibility. On the platform Mrs. Woodhull is, even though aggressive, never unwomanly. It is one of woman's rights to denounce what she believes to be wrong, and this right Mrs. Woodhull exercises in public without sacrificing her dignity. Indeed, we incline to the opinion that mankind would be happier if women delivered more public lectures and fewer curtain lectures. Mrs. Woodhull conquered some prejudice among her hearers; and conquered it thoroughly, and left an exceptionally good impression.

(Here followed a two column digest of the lecture.)

[From the Elmira (N.Y.) Daily Gazette, Sept. 14, 1875.]
VICTORIA C. WOODHULL'S LECTURE.

There was a fair audience attending Mrs. Woodhull's lecture at Stancliff Hall, last evening, but not as large as the merits of the lecture deserved or as the fame of the speaker might have been expected to draw.

Whether Mrs. Woodhull's ideas met with the approbation of her hearers or not, her manifest intelligence and culture commanded their respect. She proved herself to be a woman of fine mental capacity, a thrilling orator and a deep thinker. Her command of language was very rare, and her sentences were models of rhetorical force and polish. Neatly dressed, of noble personal appearance, with graceful gesticulation and rich full voice she kept the hushed attention of her auditors to the close of her lecture. Whatever criticism may be passed upon her theories, there can be no doubt that she cherishes and

champions her social reform ideas with the utmost sincerity.

Those who went last night with the expectation of hearing bold utterances in defense of a shameless system were disappointed. Her ideas of social freedom are far from partaking of the promiscuous and prurient nature which has been ascribed to them. Abstractly considered her propositions could not be denied. Whatever she had to say last night, although presented with fearlessness, perspicuity and power—many passages of her discourse reaching a lofty and thrilling degree of eloquence—was couched in the most modest and unexceptionable language.

THE SPREAD OF SOCIALISM IN RUSSIA.

LONDON, SEPT. 14.—The Standard this evening says that 612 men and 158 women have recently been indicted in Russia, of whom 265 were arrested for participation in the Socialist movement. The Procureur-General in the indictment says that Socialism is rapidly spreading throughout the empire. The most ardent of the propagandists of the movement belong to the upper classes. Among the indicted are retired officers, professors, justices of the peace, officials of all grades, and several ladies of high family. He says the Socialists only await the opportunity, such as a foreign war, to organize a revolution at home, and put into practice their ideas.

A MASS MEETING AT COOPER INSTITUTE.

There is to be a mass meeting at the large hall of the Cooper Union, on Thursday eve, the 23d inst., in favor of a greenback currency, under the auspices of the U. S. Legal Tender Club. It is said that General Butler and Wendell Phillips are to be present and make addresses. This came just as we were going to press, else we should have made further and better mention of it. As it is, we hope it will be a meeting that will be a proper rebuke to those who desire to limit the currency to the possibilities of coin redemption, thus placing the whole money power of the country in the hands of the few who can afford to hold the gold.

BUSINESS EDITORIALS.

DR. SLADE, the eminent Test Medium, may be found at his office, No. 18 West Twenty-first street, near Broadway.

NELLIE L. DAVIS requests engagements West and South for the autumn and winter. Address her at 235 Washington street, Salem, Mass.

WARREN CHASE lectures at Clyde, Ohio, Sept. 26; Rockford, Ill., Oct. 3; Warren, Ill., Oct. 5, 6, 7 and 10; Dubuque, Iowa, Oct. 12, 13 and 14; Independence, Iowa, Oct. 17; Oskaloosa, Iowa, Oct. 24; Eddyville, Iowa, Oct. 26, 27 and 28; Ottumwa, Iowa, Oct. 31. He will receive subscriptions for the WEEKLY.

M. A. ORR, 11 The Terrace, Union Road, Clapham, London, S.W., England, will receive and forward subscriptions for the WEEKLY. He would be glad to correspond with all friends of the cause in Great Britain. Those who have friends in England that would be interested, are requested to give them his address, or send him theirs. Copies of the WEEKLY can always be had at his place. One copy, one year, 16 shillings.

THE SPIRITUALISTS OF NORTHERN WISCONSIN:

To the Spiritualists and Liberalists of the great West, Greeting:—We would invite all believing in free speech and thought to meet with us in convention in Oakfield, Fond du Lac county, Wis., on the 24th, 25th and 26th of September, 1875. The speakers engaged for the occasion are John Collier (late of England) and Elvira Wheelock Ruggles, which is a guaranty of success in itself. The kind friends of Oakfield have generously offered to entertain all (free) as far as they are able. Come, then, every free-thinker, let's show the world we are neither dead nor sleeping.

ISAAC ORVIS, President.

DR. J. C. PHILLIPS, Sec. Northern Wis. Spiritual Ass'n.

THE Northern Illinois Association of Spiritualists will hold their thirteenth quarterly meeting in Belvidere, Boone Co., Ill., commencing on Friday at 10 o'clock A.M., October 15th, 1875, holding over Sunday the 17th. Bring with you blankets, comforts, and Buffalo robes for camping in the Hall, and baskets well filled with provisions for the table. The following speakers are expected and may be relied on, viz., E. I. Stewart, Mrs. Morse, J. H. Severance, M.D., W. F. Jamieson, Samuel Maxwell, M.D., and E. V. Wilson. Spiritualists of Illinois, Wisconsin, Indiana and Iowa we ask you to attend this convention. See and hear for yourselves. Our platform is a free one, and we are not afraid to hear the truth.

O. J. HOWARD, M.D., Pres., McHenry, Ill.

E. V. WILSON, Sec., Lombard, Ill.

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

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Clafin	2 00
The Principles of Social Freedom	25
Reformation or Revolution, Which?	25
The Elixir of Life; or, Why do we Die?	25
The Scare-Crows of Sexual Slavery	25
Tried as by Fire; or the True and the False Socially	25
Ethics of Sexual Equality	25
The Principles of Finance	25
Photographs of V. C. Woodhull, Tennie C. Clafin and Col. Blood, 50c. each, or three for	1 00
Three of any of the Speeches 50c., or seven for	1 00
One copy each, of Books, Speeches and Photographs for	6 00
A liberal discount to those who buy to sell again.	

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READ THE FOLLOWING INDORSEMENTS.

What Mr. Jenny, of the New York Tribune, says about it:

NEW YORK, June 10, 1875.

DENSMORE, YOST & Co.:
Gentlemen—I am an earnest advocate of the Type-Writer. Having thoroughly tested its practical worth, I find it a complete writing machine, adapted to a wide range of work. The one I purchased of you several weeks since has been in daily use, and gives perfect satisfaction. I can write with it more rapidly and legibly than with a pen, and with infinitely greater ease. Wishing you success commensurate with the merits of your wonderful and eminently useful invention, I am, respectfully yours,
E. H. JENNY.

OFFICE OF DUN, BARLOW & Co., Com. Agency,
335 BROADWAY, New York, Dec. 8, 1874.

Gentlemen—The Type-Writers we purchased of you last June for our New York, Albany and Buffalo offices have given such satisfaction that we desire you to ship machines immediately to other of our offices at Baltimore, Cincinnati, Detroit, Hartford, Louisville, Philadelphia, Pittsburgh, and no more to our New York office, 335 Broadway.

We think very highly of the machine, and hope you will meet with good success. Respectfully yours,
DUN, BARLOW & Co.

OFFICE OF WESTERN UNION TELEGRAPH Co.,
CHICAGO, July 8, 1874.

DENSMORE, YOST & Co.:

Gentlemen—Having had the Type-Writer in use in my office during the past two years, I do not hesitate to express my conviction of its great value. Its best recommendation is simply to say that it is a complete writing machine. The work of writing can be done with it faster, easier and with a better result than is possible with the pen. The time required to learn its use is not worth mentioning in comparison with the advantages afforded by the machine. Yours truly,
ANSON STAGER.

What Governor Howard of Rhode Island says:

PHENIX, R. I., March 27, 1875.

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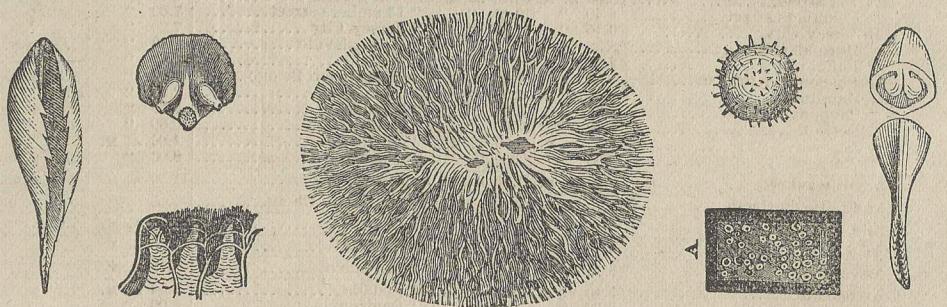
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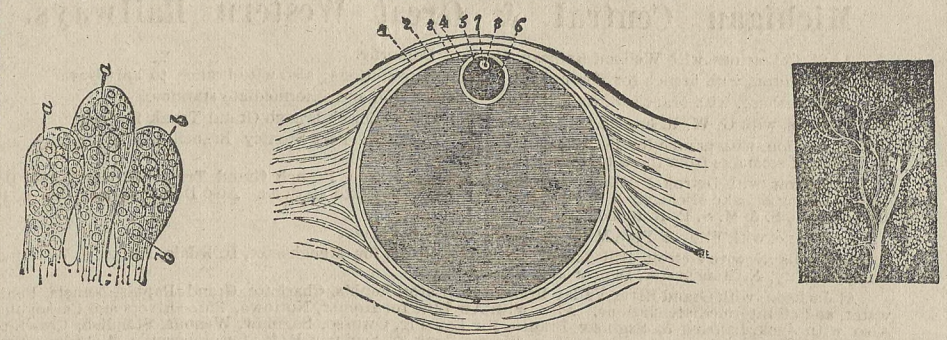
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" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.30 "	7.40 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.40 "	7.50 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	11.45 "	11.55 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	1.45 "	1.55 "
Ly Suspension Bridge.	1.10 A. M.	1.35 P. M.	Ly Suspension Bridge.	1.55 "	2.05 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "	3.05 "
" Bondon.	5.35 "	5.55 "	" Bondon.	5.55 "	6.05 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "	10.10 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.	1.10 "
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "	8.10 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.	5.30 A. M.
Ar Prairie du Chein.	8.55 P. M.	...	Ar Prairie du Chein.	...	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.	11.50 P. M.
Ar St. Paul.	6.15 P. M.	...	Ar St. Paul.	7.00 A. M.	6.15 P. M.
Ar St. Louis.	8.15 A. M.	...	Ar St. Louis.	8.15 P. M.	8.15 A. M.
Ar Sedalia.	5.40 P. M.	...	Ar Sedalia.	6.50 A. M.	5.40 P. M.
" Denison.	8.00 "	...	" Denison.	8.00 "	8.00 "
" Galveston.	10.45 "	...	" Galveston.	10.00 "	10.00 "
Ar Bismarck.	11.00 P. M.	...	Ar Bismarck.	12.01 P. M.	11.00 P. M.
" Columbus.	5.00 A. M.	...	" Columbus.	6.30 "	5.00 A. M.
" Little Rock.	7.30 P. M.	...	" Little Rock.	...	7.30 P. M.
Ar Burlington.	8.50 A. M.	...	Ar Burlington.	7.00 P. M.	8.50 A. M.
" Omaha.	11.00 P. M.	...	" Omaha.	7.45 A. M.	11.00 P. M.
" Cheyenne.	...	...	" Cheyenne.	12.50 P. M.	...
" Ogden.	...	...	" Ogden.	5.30 "	...
" San Francisco.	...	...	" San Francisco.	8.30 "	...
Ar Galesburg.	6.40 A. M.	...	Ar Galesburg.	4.45 P. M.	6.40 A. M.
" Quincy.	11.15 "	...	" Quincy.	9.45 "	11.15 "
" St. Joseph.	10.00 "	...	" St. Joseph.	8.10 A. M.	10.00 "
" Kansas City.	10.40 P. M.	...	" Kansas City.	9.25 "	10.40 P. M.
" Atchison.	11.00 "	...	" Atchison.	11.17 "	11.00 "
" Leavenworth.	12.10 "	...	" Leavenworth.	12.40 noon.	12.10 "
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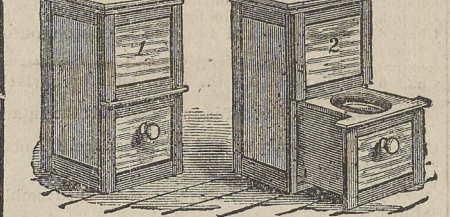
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