

WOODHULL & CLAFELIN'S WEEKLY.

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

Vol. X.—No. 20.—Whole No. 254.

NEW YORK, OCT. 16, 1875.

PRICE TEN CENTS.

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.

REPLY TO MR. MOODY.

BY HELEN NASH.

Your letter in last week's paper, amounting to a severe criticism of a letter of mine that appeared in the WEEKLY of July 17, is noted. I fail to see how a man of your mental scope and deep insight into the sexual principle could so misunderstand and misquote me. You put words and thoughts to my account that I never used and never entertained; and in the beginning you leave out a most important qualifying clause. You say that I say that, "Whenever I have been approached," etc., when I said, "In nearly every instance when I have been approached," etc., and then comes the qualifying clause which you omit, and which reads, "By men considering me as a woman of avowed advocacy of free principles"—that clause I think, you may not, makes a vast difference with the meaning as you have put it.

There are men who approach me simply as a woman sheltered from their rampant and perverted passions by the restraints of society. With all such I find no difficulty in maintaining my "self-poise," for they are on their good behavior. There are other men who approach me as a raging lion, seeking whom they may devour, for the reason that their idea of a free woman is a licentious woman; and they therefore think me as heedless of all restraint as they are themselves disposed to be; that restraint which society imposes, not a healthful, natural restraint, found in normal condition, but a super-imposed suppression that makes monsters of men and nonentities of women.

'Tis not essential, however, that you, sir, should "inquire into the moral state" of the men who approach me. I am more interested in such inquiry than you can be. And when I find men seeking me for the gratification of a perverted passion, only to despise me should I be so unwise as to yield my "self-poise," only to add still more the savor of death unto death, both to them and to myself, methinks I should be more than mortal if my higher sense did not warn me by a natural shrinking. Perhaps there are some souls that can stand calm and self-poised amidst the wreck of worlds, but they must be superior to all danger.

Your conception of sexuality is high, and in your criticism of me I discern a master-mind. Criticism is good for the mental soul. I recognize the critic in you, sir, but must tell you that you have fallen into the error which is the bane of criticism, and turns its point against itself; you have been intensely personal by innuendo, though you disavow any such intention.

However, I hope I am sufficiently "self-poised" to bear ever a direct personal without getting "mad," though I will "talk back!"

I know that from my standpoint, and from your own, you have misconceived me. It seems to me you must have been touched by my general strictures on your sex, therefore you felt impelled to take up the cudgels for men in general, using for examples men in particular who are marked exceptions to the rule; rare men, who meet and cross a woman's path like the visits of angels—men like Mill, Emerson, Spenser, whom you cite.

Your views of this question of sex, its uses and abuses, exactly meet mine. I discern in you a man who has investigated the subject carefully, reverently and wisely. But you have not yet sufficient understanding to be invulnerable to a random shaft that has struck home and hit where it was not aimed.

Who of us is so enlightened, so perfected, that under the sting of cruel misrepresentation we can say: "Father, forgive them for they know not what they do?" You take my view precisely when you say, "we need education, culture—not harsh judgment and condemnation, but earnest and

thoughtful consideration." But when we are nailing a thesis to a popular church door it is not wise to stick at a harsh word to convey our detestation of what we condemn. Or when we find the devil in our chamber, I do not fancy our "self-poise" is destroyed if we fling an ink-stand at his head.

If to be "calm, tranquil and self-poised" means that I should not promulgate my shrinking from the misconceptions of misconceived men, then indeed I am not calm, I am not tranquil, I am not self-poised.

Christ himself was goaded into calling hard names, but he never hurled an epithet that did not hit its mark. I never aimed a harsh term at you personally, nor insinuated that your passionate nature were not "cultured, chastened and refined to a state of pure innocence," though I must be permitted to doubt that being the case, or else you would have preserved your equilibrium under my strictures. I have never met man or woman whose nature was in such a crystallized state. Christ furnishes the fairest ideal, yet he dropped bloody sweat in Gethsemane, and was so far thrown out of "poise" as to be tempted of Satan, and sometimes got so far out of the eternal calm and stupendous tranquility as to "call names," and pass "harsh judgment."

You are pleased to draw it fine—pardon the slang!—on my illustration of the caterpillar and the butterfly. You evidently comprehended my meaning, that is enough for me. But if the caterpillar has arrived at that point where, as you say, "indulgence is not desired," I say all hail to the ugly, crawling grub!

We must be cautious in our use of terms. We all need to take a lesson of the caterpillar in that matter of "indulgence," for indulgence implies an undisciplined state. But you did not consider the strict meaning of the word. I give you that grace. I merely suggest how liable we are to mistake intrinsic meaning by a careless use of terms. You seem to have an insight into the nature of caterpillars that I have not obtained and that I did not need to convey my meaning. I supposed a sexual instinct was peculiar to all animate nature, though I am forced to the conclusion that it is with many human beings as it is with the lower orders, only a dull, unappreciated instinct, nevertheless, a desire all the same, capable of wearing wings when it shall have burst the chrysalis.

Did I say anything to make you doubt that I, too, believe that, "as we ascend in the scale of being, the truest and noblest uses of our sexual natures are revealed?" Or did I imply that there are no men and women who have had glimpses of that truth? Methinks not. "Let the galled jade wince," not you, sir, whose withers are unwrung.

'Tis my misfortune to be misunderstood by one whose fair report I would e'en make effort to obtain. But I say with you that one of my paragraphs was not "wisely written"—if I can assume that any were. I, too, am prone to use terms that are not the right words in the right places. That word "never" was a mistake; my use of it was careless. If I had known you when I wrote it I should, perhaps, have been impelled to substitute "rarely" in its place.

When you speak of the "test of experience" you put a stone into the hands of malicious detractors wherewith to stone me to death. My experience is nobody's business! Experience is a dear teacher, and fools learn under no other. Must I be a fool in order to know by experience what he who runs may read? You are at liberty to draw your own conclusions as to my "experience," but when you insinuate that my judgment is good for nothing unless that fools' tutor has formed it, you state a fallacy that can be splintered into bits by logic. I can judge of the action of rank poison on others without subjecting my own nature to its inroads, and so destroying all capacity to benefit by the antidote.

It was not my intention to go as far with caterpillars and butterflies as you have done; for they are normal, while men and women are perverted; therefore we can not make them analogous by any sophistry. I admit that the sexes must keep pace either in perversion or perfection. As perversion is the rule, men overstimulated (exceptions prove the rule) and women chilled into incapacity (exceptions prove the rule again), from that standpoint I treat the subject; and I do heartily and perhaps harshly condemn the "social forms that sin against the strength of youth"—the "social lies that warp us from the living truth."

But from a higher plane than men and women have in

general attained I am ready for "plain talk" with you as "neighbor and friend."

You say men writers do not deal as harshly with women as women writers do with men. Are your intense personalities to me proof of that assertion?

It seems to me that in all that ordinary men write of women there is the same error of judgment, the same misconception of conditions and circumstances, the same inability to put themselves in our place that ordinary women manifest in their strictures of men.

But it all tends toward equilibrium, to a repudiation of all arbitrary distinctions and to a coming together of men and women, male and female, on the plane of their eternal mutuality.

Again I agree with you that all men who have any "just claim to self-respect do treat women in the spirit of candor, fairness and deferential reverence." But if those men do not hurl at women "coarse, rude and contemptuous epithets," there are plenty, even a majority of men who do; and there are other who are not above the insinuation that a certain woman has been "coarse, rude and contemptuous," when she is not aware of such being the fact.

When men tell women plain truths, and *vice versa*, I do not consider that either "coarse, rude or contemptuous." But there be men and women whose heads are too sore to bear the truth. Let us strive to get into an atmosphere where we can justly criticize without being offensively personal.

Not long since a journal of vulgar status slurred me for expressing my views as I do in the WEEKLY. The paper judged me from its standpoint, while you, sir, it seems to me, have stooped from your high estate to cast at me innuendoes unworthily a man who reverences my sex as you flatter yourself you do.

I speak of men in general. I may misuse terms. Whether you think it just or not to "load our sex" with the surplus of passionate brutality, let me assure you there be not wanting advanced thinkers among men who have set it down that the prostitution of a part of my sex is necessary to the virtue of the rest!

I grant you it is not equitable that the sexual status of men and women is as it is; and there is something higher than justice—Equity! Despite your desire to look at this matter from an equitable standpoint, the glaring inequality must be apparent just as long as one sex is prostituted in and out of marriage to the "necessities" and the "legal demands" of the other sex.

Men are sufferers with women; for the necessity that demands a prostitute is equally as deplorable as the passivity that makes one. But a dual wrong can never make an eternal equality. I strive for the true equality of men and women which can only be consummated by ignoring ownership in souls.

I coincide with nearly all your ideas as to the principle of sex. I may say all indeed. You have so well expressed my own thoughts that the sharp edge of your letter lies in the fact of your misconception of me. Let me, in conclusion, abjure you to be "tender," for "faithful, earnest and thoughtful" I perceive you are.

GOOD NEWS.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling;
To be living is sublime."

As the truths that are destined to remove the old heaven and the old earth burst into view one by one, the above lines become invested with a still deeper significance. When the Steinway Hall speech went forth to the world my soul thanked God and took courage. I could see the law underlying the positions therein taken, and knew that when rightly understood the tendency would be to remove, instead of increase, the evils which our enemies ignorantly interpret us to advocate. But as I worked in this field I found myself constantly crippled through the power that wealth wielded against unpopular opinions. I saw, too, more clearly than ever that the poor were in the power of the rich; that wealth and beggary walked side by side; the wealthy man growing still richer upon the products of the toil that, in becoming his, deprived his neighbor of legitimate support.

I saw all this and much more that must be removed ere there can be real or permanent success in any great moral reform. Still I could not see the law underlying this great

Miss Garrison

question; could not see the power out of balance that kept tipping the results of the labor of the poor into the laps of the rich.

At length I met an uneducated working man who has given me an answer to my questionings; one whose early advantages, or rather disadvantages, were such that he never read a page of grammar till he was thirty-five years of age, yet his mind has been active, and he has questioned this unbalanced condition of things till, I believe, he has found the key that will unravel the mystery; in fact, that he has already done so.

I have aided him in putting what he had written into shape to be published in pamphlet form, and it will soon be ready for the reader, perhaps before this will reach the public eye, and I feel that I cannot do a better work than to say to all the readers of the WEEKLY, "Buy and read this little pamphlet, entitled "Economic Science, or the Law of Balance in the Sphere of Wealth."

There are many things therein that I have heard advocated before, partially at least; but I have never found the underlying law stated and carried to its legitimate conclusion. The reasons are so clearly given that neither the learning nor the sophistry of the schools will, I am satisfied, be able to set them aside.

I dare hardly hope that our nation will be wise enough to act upon the principles here brought to view, for wealth is tenacious of its grasp; but soon or late this present unjust, unbalanced condition of things must break in pieces of its own weight, and then we shall want something lasting upon which to reconstruct.

But if there is any method by which the coming conflict between industry and wealth can be avoided, it is through the adoption of the principles laid down in this pamphlet. I do not claim for it the scholarly finish of the trained scientist, but I do claim that its positions are those of common sense and common justice.

The pamphlet will do good, and the man to whose thought we are indebted for it, though till recently knowing nothing of spiritualism, and claiming to be a materialist, is, as I fully believe, an agent or instrument in the hands of the spirit world to work its will in helping the cause of progress forward.

Those who desire this pamphlet can have it mailed to them by sending the price (25 cents) to Gael Densmore, Concord avenue, Summerville, Mass., during October. I name him instead of the publisher because he is a poor man, and the large percentage that publishers ask for selling will thus be secured to him. Or, if parties desire my new book, "Nothing Like It; or, Steps to the Kingdom," by sending me \$1.75 they can, till the first of November, have it and the pamphlet post paid. My address till that time will be, No. 9 Montgomery Place, Boston, Mass., in care of *Banner of Light*.

And now that the WEEKLY may continue to prosper, and bless both editors and readers, is the prayer of

LOIS WAISBROOKER.

BOSTON, Sept. 24, 1875.

(From the N. Y. Sun, Sept. 24, 1875.)

THE TRUE INWARDNESS OF BEECHER'S GUILT.

There are many striking points in the Beecher adultery case that have not been clearly elucidated before the public.

It will be remembered that Mr. Tilton's counsel offered to waive all objection to the introduction of Mrs. Tilton as a witness for Mr. Beecher, and that the counsel for the defendant, though the road was thus made clear for her appearance on the stand, declined to offer her as a witness.

It was known that Mrs. Tilton had confessed her adultery with Mr. Beecher to several persons; and to this circumstance was attributed the refusal of Mr. Beecher's lawyers to call her to the witness-stand. She would, of course, have begun by flatly denying any criminality with her pastor; but her testimony would have been rebutted by that of the persons to whom she had confessed her sin. There was, however, another and a more decisive reason for the course of Mr. Beecher's counsel, which has not heretofore been understood. The fact is that Mrs. Tilton, over her own signature, and through her evidence before the so-called investigating committee, when she was not wearied by importunity, nor in any way under the direction or influence of her husband, had fully confessed her adultery with Mr. Beecher, and confirmed the statement of Mr. Tilton as to the date of her confession of the crime to him.

It was proved in the trial that Mr. Moulton, having been told by Mr. Beecher that Mrs. Tilton had informed him that her husband had confessed adultery to her at the time of her confession to him of her adultery with her pastor, sought an interview with Mrs. Tilton, when she declared to him that she had not told Mr. Beecher that Theodore had confessed any adultery of his own to her; and secondly, that it was not true that Tilton had made such confession. Yet, a short time after this interview she wrote Moulton a letter, of which the following is an extract:

"DEAR FRANCIS—I did tell you two falsehoods about your last visit. * * * I will now put myself on record truthfully. "I told Mr. Beecher that at the time of my confession, T. had made similar confessions to me of himself, but no developments as to persons. When you then asked for your own satisfaction 'Was it so?' I told my second lie. * * * Yet, I do think, Francis, had not T.'s angry, troubled face been before me, I would have told you the truth. * * * You may show this to T., or Mr. B., or any one. An effort made for the truth. Wretchedly, "ELIZABETH."

In the above letter the fact is clearly proved that there was a confession made by his wife to Mr. Tilton. The date of this confession is fixed in the following extract from a document dated Dec. 16, 1872:

"In July, 1870, prompted by my duty, I informed my husband that H. W. Beecher, my friend and pastor, had solicited me to be a wife to him, together with all that this implied. Six months afterward my husband felt impelled to have an interview with Mr. Beecher. In order that Mr. B. might know exactly what I had said to my husband, I wrote a brief statement (I have forgotten in what form), which my husband showed to Mr. Beecher. "ELIZABETH."

The brief statement referred to in the above extract, was a

written renewal of the confession made six months previous, that is to say, it is in other words, the confession of December 29, 1870; and the character of this confession is determined clearly by the two following notes, one of which is known as Mrs. Tilton's recantation:

"December 30, 1870. "Wearied with importunity and weakened by sickness, I gave a letter inculcating my friend Henry Ward Beecher, under assurances that that would remove all difficulties between me and my husband. "E. R. TILTON."

"Saturday Morning, December 31, 1870. "MY DEAR FRIEND FRANK: I want you to do me the greatest possible favor. My letter which you have, and the one I gave Mr. Beecher at his dictation last evening, ought both to be destroyed. "E. R. TILTON."

Now turning to the testimony before the investigating committee, we find the following questions by Mr. Hill, and answers by Mrs. Tilton:

"Mr. HILL—In July, 1870, had you any conversation with Mr. Tilton in regard to his own habits and his own associations?"

"Mrs. TILTON—Yes, sir, I had.

"Mr. HILL—Did he make any confession to you of criminality with other ladies?"

"Mrs. TILTON—Yes, sir.

"Mr. HILL—And did you say that was about July, 1870?"

"Mrs. TILTON—Yes, sir."

Now, taking the letter first quoted, "I told Mr. Beecher that at the time of my confession T. had made similar confessions to me of himself," together with the letter and testimony fixing the date and character of the crime confessed, and we have the full confession of Mrs. Tilton. Its substance can be stated in a single sentence, as follows: "In July, 1870, I confessed adultery with Henry Ward Beecher to my husband, Theodore Tilton." No wonder Beecher and his lawyers did not want to see her on the witness-stand.

It is plain that Mrs. Tilton, denying adultery with Mr. Beecher, would have been a witness more damaging than useful to him. To rebut her testimony it would have been necessary only to bring herself up as a witness against herself. Her self-contradiction would have been further strengthened by the testimony of Miss Susan B. Anthony, Mrs. Bradshaw, Mr. and Mrs. Richards, and the other persons to whom she confessed her crime. The woman who so repeatedly by word of mouth, in her husband's presence and away from him, had confessed her adultery with her pastor, was certainly not a witness Mr. Beecher would desire; and it is not surprising that he did not dare call her, though he knew that at the start, she would swear to his guiltlessness. Legally, his attorneys had justification in keeping her off the stand. They were not bound to cut their own throats. But how is it morally? Can any one say that this case has really been investigated until Mrs. Tilton's evidence has been taken under cross-examination, and followed by that of herself in writing and in speech as furnished by her own letters and her verbal communications to her friends? It is because of these legally undeveloped facts, added to those already in proof, all so surely pointing to guilt, that the conviction that Mr. Beecher committed adultery with Mrs. Tilton is far stronger since the trial, among all classes of people, than it was before that partial investigation.

OLD AND NEW.

In early days, when fancy held My heart in bondage, strong and sweet, And youthful aspirations swelled To glad fruition 'neath my feet, No dream of fame allured my soul, Beguiling it to heights above; A sweeter influence had control, And all my dreams were dreams of love.

Then skies above were always bright; The earth around me ever fair; For hearts whose love is infinite Can make an Eden anywhere. I thought the future held for me The calmest joys, the gentlest fate, And planned that household goods should be The precious things of my estate.

How strange is all on which I gaze! The past—how far away it seems! Ah, me, but those were foolish days! Ah, me, but those were foolish dreams! The love that came to other souls Around my doorway never grew! I waited years and years—and then? Why, then I planned my life anew!

From the Parker City Daily. FROM KARNs CITY.

A FAULTY EDITOR TAKEN TO TASK.

EDITOR DAILY—I find on reading the Millerstown Review (a little paper which I have never heard of until within a week), that there is another "animal" whom the sight of Victoria C. Woodhull has affected badly. He don't like her; she gave him an attack of Ugh! U-g-h! U-g-h!

As far as I have heard, this is the second dissenting voice from those who attended her lectures. The first was Ben. Hogan, a well known character (of the kind she says do not admire her) through the oil region, who was heard to say, when leaving the opera house at Petrolia, whither he had gone to hear her (for what purpose those who know him can imagine), that she was a "fraud"—in other words, not what he took her for, and he was consequently disappointed.

This time it is the Rev. (Jack) A. S. (S) Thorne, who must, like St. Paul, be terribly afflicted with "a thorn in the flesh," to give vent to such heart-rending groans and writhings, caused, no doubt, as he says, "by his knowing more about this social evil than Victoria herself." I hope he is not as badly afflicted as David once was—Psalms 38: 3, 11. But if he is, being a Christian minister, he must try and bear it with fortitude, as an "inscrutable dispensation of Providence," not a punishment for outraging the laws of nature, as Mrs. Woodhull believes it to be and warns her hearers to study and understand

in order to avoid such awful consequences, but which not having done, the human race to-day is paying the penalty for. Oh, no! his darkened intellect is not able to take in such "bosh" as that, it is for some grudge that God has against him (the Reverend) that he is suffering so terribly.

He is sorry for the "chap" who was so "beguiled" at Karns City, but concludes that he is comfortable, and will let him alone. And so he should, for fear another Beecher-Tilton slander case might follow, although said "chap" is not easily beguiled by ministers! I have learned through his paper the name of the owner of a very large pair of ears that was just in front of me on the evening of the lecture, and annoyed me very much, in fact, almost obstructed my view of Mrs. Woodhull, so that I had to move from side to side, in order to keep my eyes on her grand, earnest, impassioned, fascinating face!

He consoles himself at the last by saying, "She has come and gone, and her utterances (a very fine word that for him to use) will fade from memory as rapidly as her flight to other scenes."

I hate to disturb his serenity, but I must say that the words of Victoria C. Woodhull will never fade from the memory of any intelligent mind that has ever heard her. She is sowing seed that will spring up in every noble heart that is capable of receiving it, and bear fruit a thousand-fold more valuable than the wild, sour, bitter apples of Sodom "that this dwarfed tree of orthodoxy" is dealing out to those who are looking to him for something to satisfy their hunger. Oh, how long will humanity ask for bread and receive a stone. My God, raise up a thousand Victorias that this generation may begin to see Thy redemption. MRS. L. T. R. AKIN.

KARNs CITY, Sept. 25, 1875.

The above needs no comment.

BARNEGAT, N. J., Sept. 16, 1875.

Dear Weekly—I am down here among a host of relatives, all of whom are shouting-Methodists of the true-blue order, and I am now writing this in the same room where two are engaged in a very warm discussion as to the efficacy of prayer. They have a queer idea of it, too, and think that regular stated times should be set apart for the ceremony, and also have decided that the position is important; that a prayer, offered otherwise than in the orthodox attitude of abasement, will be of but little avail. Incidentally, my opinion was asked in regard to this last item, and I quite horrified my sanctified friends by declaring that the only way I prayed, efficaciously, was by throwing my shoulders squarely back, and holding my head up like a soldier, and saying: "I desire to obtain a certain thing or quality, and I will have it if earnest purpose and work can accomplish it;" and that in no other way had ever prayer of mine been answered. I am afraid I have disgraced myself forever here, but will try to keep still a week longer. Excuse this trespass upon your time, and believe me to be your friend, CLARA L.

GEMS FROM FOURIER. SELECTED BY A. CRIDGE. ON THE RELATIONS OF THE SEXES. (Continued.)

Proposed graduated scale of sexual relations (for the Harmonic periods): Transient possessor; fixed possessor; generator; epoux (spouse), where one child is generated; bin-epoux, where two children have been generated by the same father—(iv., 113.)

As in grammar two negatives make an affirmative, so in conjugal arrangement two prostitutions are equal to one virtue!—(iv., 120.)

Commerce and love are the two branches of our relations in which falsehood is most dominant—(iv., 233.)

If (public) opinion despises the pleasure which is simply material, it does the same for that which is merely spiritual—re-union where there is no table, no dance, no love, nothing for the senses, and where one enjoys only in the imagination;—such a re-union, denuded of the composite, or pleasures of the senses and of the soul in combination, becomes insipid to itself, and cannot go far without becoming tiresome—(iv., 109.)

A love without sympathy, as that of the prostitute, is a simple group and contemptible, because the material impulse is the only motive. And, on the other hand, two sentimental and chaste lovers are a couple of dupes, if not being hampered by watchers, they confine themselves to the spiritual bond or simple group. All simple liberties are despised in the material and ridiculed in the spiritual with rare exceptions—(iv., 349.)

GAMUT OF THE ACCORDS OF FRIENDSHIP AND LOVE.

Deg.	Note.	Friendship.	Low Accords. Love.	Visivism, or Character of Sight.
0	Do.	Heterophily,	Heterogamy,	Convergent eye.
1	Do-do.	Monophily,	Monogamy,	Æli asinique (mule-eyed).
2	Do-re.	Hemiphily,	Hemigamy,	Cameleon-like eye.
				Mean Accords.
3	Do-mi.	Androphily,	Androgamy, or Fidelity simple,	Co-terrestrial eye
4	Do-fa.	Hermaphily,	Cryptogamy, or Infidelity simple,	Co-aërial eye.
5	Do-sol.	Multiphily,	Delphigamy, or Infidelity compound,	Co-aromal eye.
6	Do-la.	Phanerophily,	Phanogamy, or Fidelity compound,	Co-aquatic eye.
7	Do-si.	Ultraphily,	Ultragamy,	Sommambulic eye.
8	Do-do.	Omniphily,	Omnigamy,	Diaphanic, co-igneous, or ultra ethereal eye. —(Vol. iv., p. 363.)

[Remark.—In the preceding table I have omitted some columns, the meaning of which seems not very obvious or practical, and the insertion of which would be mechanically difficult. I do not understand many that are retained, but presume that enlarged experiences may develop their meaning and value.]

Heterophily and heterogamy are understood to mean

friendship and love of the gregarious or indiscriminate order. This is the degree of many or most opponents of sexual freedom. *Celibasque* refers to the peculiarity in the sight of mules, which renders them unaffected by dizziness on the edges of precipices—a condition partially reached by masons and others; but its relation to monogamy, etc., is unexplained. Hemigamy is where one person is both physically and spiritually attracted to one of the opposite sex, who can only respond in one of those modes. One form of it is that wherein both are at the outset mutually attracted, but unequal opportunities or unequal capacities of growth cause one to spiritually outgrow the other. To this the isolated household naturally tends by confining the woman to household duties, while the man travels and grows by superior facilities of social intercourse.

The condition designated androgamy, or simple fidelity, is understood to mean something inherent rather than forced or formal; and also to indicate that the relation, though harmonious, is only so in the degree termed in music fourths. Very few, however, in civilization, have reached, or can reach, higher harmonies.

Cryptogamy designates the concealed infidelity (sexually) of one party, and delphigamy the concealed infidelity of both parties on a relation supposed to be exclusive. At least I so understand it. Phanerogamy is, I think, used to denote freedom on both sides. I do not know what is signified by the seventh and eighth degrees, but the word "omnigamy" could not be intended by Fourier to be understood in the sense currently used, and which he would designate heterogamy.

By the "co-aroma eye," I understand the opening of the spiritual sight or senses, and its correspondence with "Delphigamy" may indicate the relation known to exist between the development of the affections and the growth of the spirit. It may be that some Spiritualists instinctively work toward and feel that which Fourier, half a century ago, saw and defined, as in this "Gamut," and also when he writes:

"Harmony becomes more extended and brilliant if applied to masses instead of couples."

But here we reach the land of the socially unknown, where few, if any, have yet penetrated; but it is a land we or posterity must traverse, and, therefore, it is well to investigate rather than dogmatize.

The butterfly or passion for alternation—races, soils, stomachs, hearts—all need alternation or variety.

Je le tiens de tous les epoux;
Tel est l'effet du mariage;
L'ennui se glisse parme nous
Au serri du plus heureux menage.
Notre femme a beaucoup d'appas;
Celle du voisin n'en a guere;
Mais l'on vent ce que l'on n'a pas,
Et ce qu'on a cessé de plaire.

Free Translation.—Ennui will insinuate itself even where the marriage relations and surroundings are the most congenial; that which one has ceases to please, and that which one has not becomes an object of desire, though intrinsically less attractive. (These lines are quoted by Fourier probably from Rousseau.)

It is not there discussed whether God was right or wrong in giving to human beings such-and-such passions; the Societary Order (social stages succeeding civilization) employs them without changing anything, and as God has given them—(v., 137.)

Our legislation is designed, if one believes in it, to rally all humanity to the august truth; and, to succeed, it organizes the relations of love in such a manner as to bring out universal falsehood, to stimulate each sex to hypocrisy, to a secret rebellion against the law. Love, having no other method for its satisfaction, becomes a permanent conspirator who works unceasingly to disorganize society, to trample under feet the limits set by legislators—(v., 211.)

Of what use are laws not executed nor executable? They only succeed in bringing legislation into contempt and the collective hypocrisy of the infractors into activity—(v., 213.)

Love is the principal passion to balance interest. . . . If it be desired to establish a social relation or universal generosity, it would suffice to give love the greatest possible extension—(v., 322.)

LEGAL TENDER MOTTOES.

NEW YORK, Sept. 13, 1875.

Hon. THEODORE TOMLINSON:

Dear Sir—You request me to furnish your Legal Tender Club with mottoes that would be used at the meeting to be held at Cooper Institute, and desire ones that would be effectual appeals to all classes of society. 'Tis true that you or your class do not deserve aid or advice from the working class, for when the money monopolists commenced this contraction of the currency, and the workingmen, the first to feel the pressure from want of employment and lack of reserve capital to exist in idleness, rebelled against it and tried by means of strikes for shorter hours and living wages, to retain the status and advantages war had given them, your class, the so-called men of brains, united with the monopolists to crush us. You have done so; but you did not realize your dependence upon us, you could not see that you lived by speculating upon our labor. We were your slaves who produced for your benefit, the milk cows who gave you milk, that five non-producers lived upon one worker, and the idleness of one million workers meant the idleness and bankruptcy of all the speculators who lived by supplying them with their own products. But our class, like woman, has grown magnanimous by ages of use to oppression; we know, also, that the interests of all men are mutual and interchangeable, and that we must all rise or fall together, and we will strive to forget if not forgive.

I will comply with your request to the best of my ability, and submit for your approval the following mottoes, with my reasons for their selection. I do not think it necessary to furnish mottoes for the working classes; the bitter experience of the last five years has taught them the need of more money, more food, more clothing, employment and all the other ac-

companiments of an abundant currency; if you think it necessary I would suggest a tabulated statement of the number of idle men and women in the different cities of this country and Europe, and the number of tramps in the country begging for work or bread, and a list of the rates of wages paid to those in employment; if more is needed a list of the number of mills and manufactories stopping work and reducing wages may cause some anxiety for the future, and a copy of Fitz John Porter's \$1.60 per day order would not be out of place in this community. For the middlemen we have a variety to select from, you all have a few that you can spare for that occasion. "To Let" is a good motto and admits of a variety of appeals to all kinds and all tastes; This Store is good; This Mill, This House, This Office, This Shop, are all taking if not taken; and then there is this better one to fall back on, as the owners do: "For Sale;" it will satisfy all tastes as the sellers offer to do, and from a few real estate offices you can obtain enough to cover all the walls. Another class of trades may be appealed to by another kind of motto, "Selling Off at Cost" is good; "Below Cost" is better, and "At a Sacrifice" is best. Others may be reached by a notice or two of a consolidation of two or more monopolies, the Western Union and Atlantic & Pacific, for example—and the number of agents or middlemen wiped out in the process. It might appeal to the fears of the middlemen as the notice of the invention of the new labor saving machine raises dread in the minds of those now seeking employment. I do not know if you desire mottoes for the bondholders or money lenders, but send a few in case you need them. A list of the States and cities that have been compelled to repudiate their bonds might awaken thought if not fear, and a table showing the inability of the people to pay their pound of flesh would awaken both. The Shylocks might like one like this: "Money to Loan for 2 Per Cent at Call, for We Dare not Lend on any Security except from Day to Day." Then you have the notice of the failure of Duncan Sherman & Co, Bank of California, Sterling, Ahrens & Co., etc.—the list is innumerable, and you will have a great variety to select from if you have patience till we get down to bed rock. Last but not least you have another that will answer for all purposes. You took it from us in the Park and hid it; you flatter yourselves that you have so changed it by changing our motto, Liberty, to the badge of slavery, Auction Sale, that we do not recognize it as it floats from your doors and windows; but we have not forgotten our flag though you may keep it and use it at present on condition that if our brothers from the count need it as they tramp, tramp, tramp through our streets this winter they may have it on call. We do this, for who knows but what you yet may be the *tete de armie*. Yours, WM. A. A. CARSEY, 58 3rd ave N. Y.

Editors Woodhull and Claflin's Weekly.—I have some thoughts on your "New Departure," which may be of interest to that portion of your readers who look upon your theory of everlasting life in the body as being contrary to natural law, and hence unworthy of a candid investigation. The more I read your articles on life, the more am I convinced that some of the sayings of Jesus have a deeper and far more important meaning than is generally attributed to them. The "old, old" story of Adam and the forbidden fruit, when viewed in the light of facts that come under our own observation, is not so devoid of truth as some would have us believe.

Life in any degree is dependent upon conditions, and men live long or die soon according as they comply with these conditions. It is on this theory that we account for one man living a hundred years while another dies at twenty-five. Also, why the mortality of children of modern respectable (?) parents is so much greater than that of our grand parents, born in love and log houses.

If we say that man is ordained to die at seventy, we fall back on the same logic which we so strongly condemn in the churches, that the Lord giveth and the Lord taketh away little children, without regard to ante-natal influences and proper treatment. The story that Methuselah and other old "free lovers" lived to be eight and nine hundred years old is not altogether so absurd, when viewed in this light, as many suppose. And if it is possible by a partial regard to natural law for man to attain to the respectable old age of nine hundred, what would be the result if men were as perfect as the Bible says Adam was before the transgression?

The same life or force in man back of protoplasm, that rebuilds the system every seven years, would do its work just as well at a hundred years old as at fifty, and at a thousand as at one hundred, providing this life force were not weakened or destroyed by violating nature's—God's—laws. Thus perfect man would be enabled to "come in and go out and find pasture" at will, would have power to "lay this body down, and to take it up again." As to just how this, the grand mission of Jesus, is to be brought about—how this, the "last enemy," is to be overcome, will probably be made known in the "new departure." W. H. P.

CHANDLERVILLE, Ill., Sept. 16, 1875.

THE AMERICAN FREE DRESS LEAGUE held its annual convention in Philadelphia, September 15 and 16, Mary E. Tillotson, President *pro tem.*, and Lavinia C. Dundore, Secretary *pro tem.* We learn from the *Press* of that city that the sessions were well attended, especially the evenings, when Lincoln Hall was filled. The following are the resolutions adopted, viz.:

Whereas, Costume for both sexes performs an important office in developing and conserving power, health and harmony; and as the attire of all classes is imperfect and injurious, therefore

Resolved, The first duty of reformers is to take this topic into their organizations and endeavor to reform all that is pernicious in the present costume.

Resolved, That the style of prevailing fashion is sapping the foundation of life and causing the degradation of man and womankind.

Resolved, That the external pressure and burdensome weight of dress must be removed before mankind can unfold integrally.

Resolved, That we appeal to the thinking men and women of the world to wear clothing conducive to health, comfort and freedom, for suffering virtue's sake.

Resolved, That the thanks of this convention are tendered to the city newspapers for the fair reports of its proceedings.

(From the Oil City Derrick.)

THE SOCIAL QUESTION.

EDITOR DERRICK—The candid hearing that has been accorded to Mrs. Woodhull throughout the Oil Region, and especially in our own city, is significant of the awakening of the people to a sense of the evil in question, and indicates that at least all mock modesty will be put aside, and the question be fairly met and discussed in an intelligent manner, in all its bearings upon society and the welfare of the human race. That it is a question that calls for discussion, and an evil that cries aloud for redress, we need no better proof than is furnished by the multitudinous social scandals that come to our ears.

The great Brooklyn Beecher-Tilton scandal, has its counterpart in almost every town, hamlet and cross-roads settlement in Christendom. If this state of affairs does not indicate that there is something "rotten in Denmark," what is its import? The handwriting upon the wall of our social palace is only too legible, and it is of no use to close our eyes; we have got, sooner or later, to read it.

The fact that women stay away from the discussion of this subject only proves that they stand on lower ground on this question (as well as upon others which so nearly affect their welfare) than do men. It is of no use to pretend that their sense of delicacy kept them away. When did their sense of delicacy ever prevent their discussing among themselves every petty, prying scandal Mrs. Grundy chooses to originate? It was a woman who was to present the subject, and if anybody was to stay away from a sense of delicacy it should have been men, not women. Women are supposed to be naturally more moral and virtuous, in the common acceptation of the word, than men. If this is so, then there was less danger of their being corrupted by anything false or vulgar which might be presented than their husbands, brothers or sons, and they should have been there to guard them against evil by refuting and denouncing anything presented that was false and demoralizing.

We fail to see wherein the idea that woman is man's superior in virtue conserves the cause of purity. We believe it tends to license men to greater latitude; they justifying themselves that they are only conforming to their natures, while it renders women hypocritical so far as their own conduct is concerned, and bitter and unrelenting toward others of their sex who may not have been as successful in their hypocrisy as themselves. Like any other sham it takes a deal of lying and pretense to sustain it, but it is only a sham after all, for every offense necessarily involves both sexes.

The reproduction of the human race is a subject too replete with the interests, elevation and salvation of humanity to be looked upon as impure or obscene. Neither should it be consigned to the domain of ignorance.

Our whole mode of treating this question has a tendency to produce a morbid curiosity in the minds of children of both sexes. It is in vain to ignore to a child a subject which is a vital part of its being, and which is sure to assert its influence either for good or evil at no remote day. Better look the subject squarely in the face, and call not that which God has created common or unclean. A WOMAN.

NEW BOOKS.

"HEALTH FRAGMENTS; or, Steps Toward a True Life," by Geo. H. and Susan Everett, has been received from its publisher. It is an octavo book of nearly 300 pages, and contains many illustrations, both pithy and pointed, of the subject matter. It is full of information about living; about eating, drinking, sleeping and exercise, with which every one ought to be familiar. It gives an analysis of the articles upon which people live principally. We agree fully with most of its recommendations in this regard. In short, we see nothing in it against which we can object.

But its principal value lies in its treatment of maternity and its duties. That some idea may be had of its authors views we quote from it as follows: "Before the child is born his destiny has been largely determined. It is the product of the father and mother—their health, disease, their temper, tone, culture; not only all they were, but all they wished to be, and were at the moment of conception, that was the thing begotten. Then the mother and God do the rest. Every wish, thought, word has its effect upon the offspring. During pregnancy the mother should have rest, recreation, books, attention, care; in short, she should have as much of a foretaste of heaven as this world affords for nine months. Should she ever dream of abortion? Yes, if she wants her child to be a murderer, as she is in her heart." This informs of the whole tenor of the book. Every family should have it, and become familiar with it. Its price is \$2, postage paid. Any orders sent to Woodhull & Claflin will receive prompt attention.

"NOTHING LIKE IT."—We haven't been able to find the time to read Lois Waisbrooker's new book bearing the above title; but we have sketched it through and found it full of good things, which exemplify the great idea of freedom for which we have contended so stoutly so long. It is written in the author's peculiarly terse and graphic style, which, without detriment to any one, we may say is more logical in argument and apt in illustration than is characteristic of the writings of most authors who attempt to portray the hollowness of the present social fabric. The book is a marvel of beauty in its general appearance, and contains nearly 350 pages. Price \$1.50, postage 16 cents. Any order sent to Woodhull & Claflin will be promptly filled.

GREAT talent for conversation should be accompanied with great politeness. He who eclipses others owes them great civilities; and, whatever mistaken vanity may tell us, it is better to please in conversation than to shine in it.

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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.

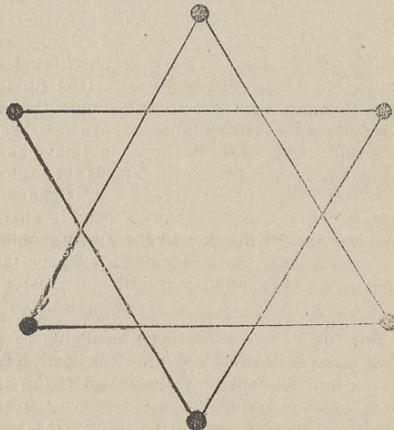
NEW YORK, SATURDAY, OCT. 16, 1875.

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 ATONEMENT.

No. II.

After the second veil, the tabernacle that is called the holiest of all, which had the golden censer, and the ark of the covenant, wherein was the golden pot that had manna, and Aaron's rod that budded, which was a figure for the time then present that could not make him that did the service perfect.—HEBREWS, ix., parts of 8, 4 and 9.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, entered in once into the holy place, having obtained redemption for us.

For if the blood of bulls and goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge your conscience from dead works to serve the living God.

For Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself.—HEBREWS, ix., parts of 11, 12, 13, 14 and 24.

He taketh away the first that he may establish the second. By one offering he hath perfected forever them that are sanctified.—HEBREWS, x., 9 and 14.

THE ARGUMENT.

In continuation of our argument, we call attention to other and more common illustrations of the atoning power and principle. Every physician who, by his knowledge and judgment, saves the life of a patient who, by his deeds, has incurred the penalty of death, is the atonement for the sins of that patient. His time and labor spent in acquiring that skill is the sacrifice he makes for sin, and in every such case he may rightly say to the patient, "Thy sins are forgiven," or, "Arise, take up thy bed and walk." Especially may these last sayings be used properly in cases of cures made by the "laying on of hands;" for in this case it is personal godliness—goodness or righteousness—by which the cure is effected. This is remarkably attested in cases where cures are made almost instantaneously. Why should not the healer, in such cases, say to the healed, "Thy sins be forgiven thee;" or, "Arise, take up thy bed and walk." So we see that not only is the doctrine of the atonement a natural one, and that it is true in almost all of the affairs of life but we also see that the forgiveness of sin is a possibility, and that it continues to be done even to this day. For physical sickness is just as much the result of sin as moral sickness is a result of sin; and he who is saved from the penalty of sin by the righteousness of another, has his sins forgiven by that other. A sickness that is unto death, if not relieved, is the penalty of death for sin; and whoever averts the penalty makes satisfaction for the sin by the atoning power of his blood—that is, his life.

On the other side of this question it may also be said that all inherited tendencies to evil received by children from their parents are apt and forcible illustrations of the negative side of this principle; and in this view it may be said that the whole human race suffers from the sins of its parents. It may be said that this doctrine is antipodal to every sense of justice, and that it is inhuman to say that one must suffer innocently for the acts of another even though that other be a father or a mother; but we know nevertheless that these things are true, and every day it is becoming more and more impressed upon the minds of the people that it is necessary to pay more attention to the begetting of children for this very reason. It is a sad thing that children should be born into this world with inherited taints that are certain to develop into life-long curses and suffering; but it is a fact that thousands are so born, and that the conservators of public morals make a great outcry when a woman attempts to call the attention of the people to the enormity of the crime of thus "visiting the sins of the parents upon the children, even unto the third and fourth generations." When a moment is consumed in considering this statement, there is nobody who can deny that it is true, let them be able or not to account for it upon the plane of justice. Then if this principle be true upon this side—upon the side of suffering for the people—why should it not also be true and be consistent with the wisdom of God, upon the side of good and happiness to the people? Why may it not be true and just that it was necessary for Jesus to die, so that by rising from the dead He should demonstrate His power over death and "him that had the power of death, that is the devil?" In this view it may be readily perceived why it was necessary that He should die, and by dying and rising from the dead, show that the power of death had been overthrown by Him, and that it could be also overthrown by any one who should keep His saying; that is, by living and committing no sin, and by reason thereof being able to enter the gate into the holy city and "live upon the things of the temple;" or, as Jesus said to His disciples after His visit to the Samaritan woman, "I have meat to eat that ye know not of."

THE APPLICATION.

But all this statement of the Bible doctrine of the Atonement, and argument to sustain it, would fall if they were not met and counterparted by facts in nature; facts that either fully demonstrate the theory and justify the argument, or else that so nearly do so as to leave no reasonable doubt about their relations and meaning. Now, are there natural functions in the human body, through the proper use of which, as Jesus pointed out the way, eternal life may be secured? We reply that we do not hesitate to reassert all that we have said previously, in still more than the former emphatic terms, that unquestionably there are. Perhaps it may not occur readily to the minds of the reader, but we have time and again stated in these editorials the full Bible mystery; but in language so nearly related to that in which it is also stated in the Bible, that it may not have struck the reader as meaning what it did and does really mean, and we must still continue to use similar language in treating the subject. It can never be stated

in the terms common to present usage until there shall stand before the world the living representative of the fact; two resurrected people—a Son and a Daughter of God—born of the Spirit, the new Jerusalem having come down from God out of heaven, prepared as a bride adorned for her husband, the Son having "overcome" and passed the cherubim and the flaming sword set to keep the way of the Tree of Life, and thus enabled to eat of the hidden manna. Until this shall be done, the truth must stand more or less upon faith to those who do not fully realize it from the Bible statement, and from sustaining facts already in their knowledge, as they are already in our knowledge. But when these two shall stand forth and reaffirm what Jesus did, having entered into heaven itself by the door which he opened, "by the strait and narrow way," then the world will be ready to hear; then they who shall declare it, will not be crucified for the truth that they will demonstrate, for they will have the signs of belief, and the Kingdom of God will come "with power" to conquer as well as to save. Then, instead of crying "away with them," the world will agonize in these words, "What shall I do to be saved," and many be found, as were the foolish virgins, without oil in their lamps and, on the other hand, many will be found without the means to light the lamps that may be supplied with the necessary oil.

We have before presented the statement, that when the method is discovered to the world, by which the two wastes of life in man and woman can be overcome and vitalized, that this would give eternal life to those who can avail themselves of its possibilities. This was the door which Jesus opened, and this was the truth that he brought to light; not that he arose from the dead merely, but that he had so lived that he had power superior to death, and that he laid down his life, not because he could not prevent its being taken, but to demonstrate his mission—simply this and nothing more. This fact to which we refer is so clearly set forth in the Bible that they who have the key to the solution of the mystery, and know how to apply it, can only wonder how it has been possible that it could remain so long in darkness. This is to be the true marriage of the sexes, and not their separation and isolation. It is then perfected and completed blending, compared with the glory of which everything we have ever experienced, otherwise, will sink into insignificance. It is the last and crowning act that shall testify that the flesh has yielded itself to the command and uses of the spirit, to ever after be its servant instead of master as it has ever been. It is this union against the breaking of which Paul writes, and which he condemns so forcibly: "For this cause" he says, Ephesians v., 31, "shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh (italics our own)." "This," he goes on to say "is a great mystery; but I speak concerning Christ and the church." But what was this cause? The preceding verse explains it: "For we are members of His (Christ's) body, of His flesh and of His bones."

Of course we are now speaking wholly of the external condition, of the natural Garden of Eden; but it is always to be understood that when the natural garden is redeemed from the original curse, the spiritual is always present. It is because the people who have always lived in the Garden of Eden under the curse cannot imagine for it a state of perfect oneness with the spirit, that there is so much vulgarity and so many obscene thoughts connected with the discussion of this subject. But this is the misfortune of the people and not our fault. If when we speak of the purity of the Garden of Eden and of the tree in the midst thereof, the hearts of the people yield their unclean thoughts, let them charge the fault home upon themselves, upon their own uncleanness that can breed such thought, where it belongs, and not upon the facts discussed, which in themselves are as pure and white as Jesus. These facts are connected with the human body which is the Temple of God, and the functions to which they relate are important departments of that temple. How then can they be impure if the temple itself be not desecrated? It is natural enough for people who live in temples that are polluted by their own acts to think that pollution is universal. But "to the pure in heart, all things are pure," is the teaching of the Bible. Are they who profess to think so meanly of these things correct, or is the Bible true in this position? Let them reply as will best suit themselves.

Then we say, in regard to the facts that are in our knowledge which establish the truths set forth in the Bible, that they are pure and most divine. Nothing is cleaner, nothing whiter, nothing holier than a perfectly healthy and natural physical body; and no act more holy than that one by which the human body shall be made a living, instead of a dying, body. The most holy people are they who have bodies that approach the nearest to physical perfection, because to have eternal life is to have a body entirely perfect, entirely free from all disease and taint of death; while the body that is so can no more sin than God can sin, because it is under the complete control of the Spirit of man, which is the Son of God. Sin exists because the Spirit has not obtained this complete control; because the body is not reconciled to God. All sin is the result of the lusts of the flesh in conflict with the law of the Spirit. The natural law of the Spirit is to live purely and holily; but the law of the body is to gratify its physical desires without regard to their consequences, save the satisfaction that it brings for the moment. If it

were not for the Spirit the whole aim of the body would be gratification. The purified body has no such desires. It acts only under the impulses of the residing Spirit, and is its most obedient servant. So when this perfect condition is reached, when the body shall have entered by the door which Jesus opened, it cannot be tempted to do wrong, for all the inducements are to do right, and all the inclinations also. Or, in the words of John, "He cannot sin because he is born of God," and sin is any act by which death is brought to the body. So, in view of these facts, the doctrine of the atoning blood of Christ is a most important one; and while it touches the most vital of the relations of man, it is also involved in almost all the lesser affairs of life. It was not by any means a sacrifice by God of an innocent person, in order that others who were lost in sin should be saved from its penalty of death and still continue sinning. But it was a discovery and showing to the world of the doorway that leads to life eternal, and an escape from all sin, and an invitation for all to enter by that door and secure the blessing to which it opens the way. It was an invitation to woman to rise from and cast off the curse put upon her, through Adam, of subjection to her husband, and in its place become one with him in Christ, transferring her allegiance to the true Shepherd; was an invitation for her to become again the Garden of Eden, enriched by the beautiful and fruitful river Euphrates, with waters, which now run in streams of blood, turned into streams of life, to be the healing of the nations. It was an invitation to man to "overcome," and, by so doing, be able to put forth his hand and gather the fruit of the Tree of Life; to feed upon the hidden manna, to cease to eat of the fruit of the tree, "whose seed is within itself" (Genesis, i., 12), and to turn to that tree which bears twelve manner of fruit, and yields her fruit every month (Revelations, xxii., 2), and by their so doing fulfill the revelation made by Jesus Christ to John on Patmos, where he showed him that, after the voice of the seventh angel should sound, there would be a pure river of water of life proceeding out of the throne of God, and in the midst of the river, also the Tree of Life—the leaves of which were for the healing of the nations. Remember, the Tree of Life was seen to be in the midst of the street, and on either side of the river of life; not separate as they have ever been by the closed door of the holy of holies, and ever will be until entrance is made as Jesus opened the way into the innermost of the Temple, and is set down at the right hand of God, and, by so doing, became the atonement for the sins of the world, by showing them the way by which they may escape death, or the penalty for the sins of their whole lives.

ARE THEY REALLY DIFFERENT QUESTIONS?

We are frequently asked the reason why we did not continue to wholly devote our time and paper to the consideration of the social question. We thought that we had made this clear long ago, but since it seems that we have not made it so to the minds of all, we will attempt again to do it. What we have been aiming at, aiming to demonstrate, is the perfect ultimate condition. We found the race suffering from numerous ills, all of which are traceable to improper social relations; for let the condition be what it may that brings misery or unhappiness to man, the causes that were primary to that condition will be always found to have their origin in the prostitution or abuse of the sexual functions, either in private vice or else in unnatural commerce. There was but one remedy for these fruitful causes of human suffering, and that was to stop their practice.

We labored diligently for two years, speaking wherever we could, and writing in our own paper and elsewhere when opportunity presented, and we still continue to do so, to bring the people to a realizing sense of the terrible debauchery that exists, and to warn them of the consequences that must ensue if there come no change. We have pointed out the symptoms of secret vice among children, and parents shrug their shoulders and hope their children may not sink under the curse. We have shown wives how they sell their lives and barter the happiness of their children by permitting the rule of their bodies to pass out of their own hands, and some have had the courage to withdraw from the debauchery. We have convicted men of the bestial character of commerce that is enforced on woman either for a price or by law, but their passions are too much their masters to permit them to give up their slaves willingly. We have done all this over and over again, until we have found that the curse is too heavily settled on the race to permit of its being cured, or scarcely relieved, by emancipation merely. Something more than a cessation of what is wrong is required. Besides urging the stoppage of the wrong, it is demanded that the right be pointed out.

To have followed on, advocating nothing save the breaking up of the old, finally to culminate in some general breaking-up, without at least beginning to lay the foundation-stones for the new social order, would, have been to have pursued the same suicidal course that the government pursued with the slave question. The agitators, the abolitionists, mostly, saw nothing beyond emancipation. They said, "Give the negroes their freedom," many of them thinking, perhaps, that this was all they needed. But after the downfall of slavery came the necessity for reconstruction, and more than ten years have now elapsed since the surrender of the Confederacy, and reconstruction is still incomplete. Setting free seven millions of negroes to provide for themselves, who had been previously provided for

by others, and without any means whatever, was a mighty undertaking. But how much more mighty would be the undertaking to set free twenty millions of women, most of whom would leave their masters, penniless.

From this view of the question, then, there is a cogent reason for discussion upon what is to come after freedom. It is clear enough to any one who will give the matter the consideration that it deserves, that there must be some general reconstructive plan conceived, by which there shall be no suffering when the emancipation shall be complete. We have shown, beyond the possibility of doubt, that there can be no such thing as industrial justice so long as a competitive system of industry is maintained; but most of our readers, who accept the theory of social freedom, are still unwilling to give up their King Competition so that universal co-operation may be inaugurated. This is the same thing that Jesus enjoined when he gave the new commandment to love one another, for it is utterly impossible for the people to love each other as they do themselves, save in a community of interests, in which justice shall mean something more than a balance of dollars and cents.

But beyond this there is another view of the question still more vital than this one of material interests. Suppose that all the unnatural commerce were to cease, what then? It is not natural for the sexes to live separate. It is natural for them to have the most intimate relations. So this question really at issue is not so much the doing away of the wrong in commerce as in discovering what is the right, so that when the wrong is abandoned the right may come in to take its place. The growing disgust that is separating the sexes; that makes men prefer their "club" to the society of women, and women the sorosis and tea-parties to their former devotion to home, is the abomination that maketh desolate, spoken of in the xiii. chapter of Daniel. The results that come from separation of the sexes, from abstinence and continence are worse even than those that follow unnatural commerce; that is to say, celibacy is still more unnatural than enforced commerce.

But again, we looked over the people and found only here and there a case where two had lived together strictly monogamically for more than ten years, in which there was not apathy, at least, of the sexual functions, and this even where there was devoted love as deep as it was possible for a human being to feel for his mate. So we followed the investigation from point to point until we discovered that all the commerce that is now in vogue between the sexes, although for some years they may seem to bloom under it, finally leads to decay and death. We then had it brought to our mind that the effort of nature is to produce a perfect creation, and logically a perfect creation is one that lives continuously. So, then, if the human man be the perfect creation of form; be the ultimate formation of which matter is possible, then he must be possible of continuous life.

So, therefore, we had passed from the question of considering what it is that is wrong in the relations of the sexes, that causes all the misery, vice and crime by which the race is cursed, to endeavoring to find a remedy for death itself, or for the culmination of all the effects of the wrong. Up to this time we had spoken only of the perfected blending of the sexes as the Elixir of Life; but had not even hinted of what that blending consists. To be sure it is the perfect union of the two who are positive and negative to each other, who in coming together establish the same circuit of currents between the two human spheres that is exemplified by the electric telegraph between the two metallic spheres—a perfect balance of giving and receiving. The question at once arose, How can those currents be established and maintained so that neither sphere shall lose any power in the process? Solve this and the problem of life and death is solved, since we assert, if there can be such a blending of the opposite sexual elements that there shall be no waste of power, then there will be no waste of life, and consequently no wearing out or decay of the human machine. The waste that is to be overcome is what woman loses monthly, and what man expends in commerce.

Hence the life and immortality that Jesus came to bring to light comes in to solve the question, and the Bible contains, in hidden terms, the solution of the mystery. It teaches how these two forces are to be utilized; teaches how one must vitalize the other, and how when vitalized they become the hidden manna. Imagine all this immense present waste, and then calculate how the body may be rebuilt, if all this wasting energy can be saved to replenish its waning strength, and then say that death may not be overcome if you can! We are no more strongly assured that enforced commerce is wrong, that sexual vice hastens the decay of the body, than we are that the utilization of the male and female forces that are now wasted, as we have stated, will give eternal life. So we are no longer satisfied with being able merely to point out the wrong, but we wish to be able to demonstrate the right. Then what seems to be two questions are but the positive and the negative sides of one and the same question. We advocated the negative side when we asked for the cessation of the wrong; we advocate the positive side when we ask for the introduction of the right.

EQUAL RIGHTS.

We gladly record the fact that our old Apollo Hall banner, "Equal Rights," now waves over the Republicans of Mas-

sachusetts. In proof, we give the following resolution, passed by the Republican State Convention of Massachusetts on the 29th September last:

"Resolved, That the Republicans of Massachusetts in the administration of State affairs, recognizing no privilege of class, no antagonism between labor and capital, but deprecating any attempt to arbitrarily fetter either, whether on the part of employed or employer, will support such measures as shall develop the resources of labor and of capital alike, stimulating one and diffusing the other into channels of common prosperity, as also all measures that regard the promotion of temperance, education, good morals and the equal rights of all American citizens, irrespective of sex, the maintenance of order, the honest enforcement of existing laws, rigid economy and retrenchment in every department of the government of the Commonwealth and reduction of taxation."

When the "Equal Rights of all American citizens irrespective of sex," are truly established, we shall be able to say, as far as regards Social Reform,

"Othello's occupation's gone."

When the personal sovereignty of woman is respected as much as that of man—when the law makes no invidious sexual distinctions between women and men, and treats the partnership of John and Mary as it does that of John and James—when the infamous law terms, "spinster, *femme-couverte* and *relict* are thrown with contempt into the wastebasket of the past—when the law recognizes a woman as a human unit, possessed of the same natural rights as man, and ceases to estimate her at a money value in its courts, or to permit therein any ownership of one human being by another, we may rest satisfied, but not till then. In the mean time we are thankful to hail the above advance, even of the statement of the truth, as exhibited in the quoted resolution.

THE MIR.

The London *Daily News* asserts that "The Mir is the ideal of Russian Socialists." It is the primitive form of Communal land tenure which yet survives, and is most dearly cherished in the hearts of the millions of Russia. It is the opposite of centralization, and would realize Mr. Brisbane's plan of independent townships holding power through their officials over the usage of the lands belonging to them. Under the British system, which places money values on the lands, mines, &c., purchasers have to pay so much for the labor required to produce or obtain bread, coal, &c., and so much as a royalty to the gentlemen who claim to own them, but who, as a rule, rarely work them, except by deputy. This is kind in the millions towards the thousands, but is hardly economical.

Napoleon the First said at St. Helena that, fifty years after his time, Europe would either be Republican or Cossack: that is either under democratic or despotic rule. But the freedom of the land, as established in Russia, is probably the only base on which a broad democracy can stand, and that is united there to a most arbitrary one-man power, ruling with absolute sway both church and state. In the United States, on the contrary, under a noble political system, all the gifts of nature have been, or are being, alienated from the people, and freedom is annihilated by gangs of oligarchies called corporations. The fact is we are both in a muddle. Probably the best thing for us to do would be to swap our railroad princes for their Russian land system, and so render both countries units, one based on democratic principles, and the other on those of absolutism.

THE LECTURE SEASON.

Victoria C. Woodhull and Tennie C. Clafin 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: Marquette, Mich., Oct. 9; Beaver Dam, Wis., Oct. 11; Fox Lake, Oct. 12; Watertown, Oct. 13; Madison, Oct. 14; Chicago, Ill., Oct. 15. Lectures announced last week at Arena, Prairie Du Chien, McGregor, Lansing, La Crosse and Sparta, are postponed for the present.

ONE OF THE RESULTS.

The assumption by women of the right of personality results sometimes in very ludicrous mistakes. When a woman is seen anywhere with the initials only of the given name, and these are not preceded by a "Mrs." or followed

by an Esq., it is taken for granted that that name is borne by some male biped. What follows will illustrate what we mean.

The following poem appeared in the Parker City *Daily* the day after Mrs. Woodhull lectured there:

TO VICTORIA C. WOODHULL.

BY L. T. R. AKIN.

We met, and for a little while,
A secret chain enlinked each heart,
And by its sweetness did beguile
A few short hours—and now we part.
Thou goest thy way, perchance no more
To cross my path upon the shore
Of Time's deep, boundless sea.
But in the power that drew us near,
To hold converse on things most dear,
Behold the key to life's mystery—
The Universal Parentage—our own Fraternity,
That kindred souls together draws
To form one common family.
And now farewell! I nothing reck
Of thy past life or history;
But thou wilt henceforth be to me
A pictured friend in the halls of memory.

KARNS CITY, Pa.

The day following, this item appeared in the Oil City *Derrick*:

"A Karns City man wrote a 'pome' to Victoria C. Woodhull during her visit to that place, which begins with: 'We met; and for a little while a secret chain enlinked each heart.' We don't know how it is with Victoria, but the author is evidently struck."

And the next day the following in the *Daily*:

"EDITOR OF PARKER CITY DAILY.—In the *Derrick* of September 23, under the heading 'Lying Around Loose,' I find the following item: 'A Karns City man wrote a poem to Victoria C. Woodhull during her visit to that place, which begins with, "We met, and for a little while a secret chain enlinked each heart." We don't know how it is with Victoria, but the author is evidently struck.' My first thoughts on reading it were: Does the author of that item know anything for certain? and that a more appropriate heading for his department of the paper would be 'Loose Lying.' In justice to the male citizens of Karns City, who may fear that some one might think that the poem in question was written under a *nom de plume*, and that some one of them might be mistaken for the author, and their good name and respectable position injured thereby, I will say, in the language of our illustrious predecessor, who is held up as an example for us to follow, 'I cannot tell a lie; it was I who did it with my little pen,' I, Mrs. L. T. R. Akin, whose honored guest Victoria C. Woodhull was, during her stay in this place.

"I was not 'struck,' thunder-struck or otherwise, for three years' reading of her paper had made me acquainted with her. I found her just what I expected to, a grand, noble, true woman, with a mother's heart that would take in, and unfold with its love the whole human race, to improve, elevate and save them. Although slurred, slandered and misrepresented on every side, and in every way, yet has she such a pity for her maligners that she can still say, "Father, forgive them, for they know not what they do." This is the prayer that is ever on her lips and in her heart, even while piercing them with the keen 'sword of truth' in her descriptions of their evil thoughts and practices.

"Let no one who has never heard her noble and truthful utterances, or having heard, is not sufficiently developed, intellectually, to understand them in their true sense, as she, in her earnest, courageous words, tries to explain them to the comprehension of even the lowest and most ignorant, dare to condemn or interpret them to others with their own low, vile meaning attached. MRS. L. T. R. AKIN.

"KARNS CITY, Sept. 24."

INQUIRY AND REPLY.

I have been a frequent reader of your paper (through the kindness of a friend) for the past three years and have always admired your course, but was not a subscriber until recently. I find, "since your new departure," that the WEEKLY has become a necessity for me. It is mental food and drink. Having suffered all my life with a diseased body and an acutely sensitive, nervous organization, the subject of life and death, health and disease, has been forced upon me as a life study. I have felt sadly how incompetent and superficial the medical fraternity are to deal with this problem, and have deeply felt the need of individual culture to that degree of intelligence which will enable each one to know how to live right and force disease out of existence.

But how and when to begin? that was the question. But thanks be to Victoria! light begins to dawn, and I can hardly wait for the ushering in of the new-born day. There are some points in your late editorials that I hardly understand, and I would like to ask some questions relating thereto, not in a critical spirit but with a sincere desire to get at the plain truth so that I may live it.

In one of your late articles you speak of the menstrual flow of females as unnatural and as a waste of the vital forces of the body, and that it is brought about by an unnatural mode of living. Can any woman, by changing her manner of living (circumstances being made favorable), live in such a manner as to stop this waste without becoming pregnant? If so, how and what should be her manner of living? Secondly, if commerce is not intended solely for the purpose of procreation, as you argue it is not, what course should be taken by parties who, by reason of existing circumstances, do not desire additions to their families? This is a question that thousands of wives and mothers desire to have answered, and, if I mistake not, leads into the great "mystery" you are to reveal.

It seems a pity that those who are ready and anxious to know the truth and to live it should be obliged to live in ignorance and sin any longer. ELIZA F. SMITH.

COLD BROOK, N. Y., Sept. 13, 1875.

COMMENTS.

We are perfectly aware that there are points in our late editorials that few, if any, understand. These points have been purposely left in the dark. We desire that the people shall become interested enough in this most important of all subjects, to begin to investigate for themselves. We have already given the key to the Bible, plainly enough for those who have keen perceptions, backed up by a desire to know the truth which alone can make them free, to solve the mystery for themselves. We know that, until this is begun to be done by the readers of the WEEKLY, it is not time for us to speak out more plainly. The capacity to grasp this truth is an evidence in the individual that he or she is approaching the possibility of living it when known, for it by no means follows that the intellectual comprehension of it can be followed immediately by its practical application. Indeed, a single individual may be actually in condition to live the truth, and still go through a natural life (so-called), and die at the end, as did the Apostles who knew the truth, because he or she may not have the counter-parting life. The tree of life standing alone cannot yield the fruit that shall banish death; neither can the pure river of the water of life run its course alone, and give eternal life to those who drink its waters. But the tree of life must yield its fruit, standing in the midst of the Garden of Eden, in the river of life, in order that the nations may be healed and death destroyed; or, as St. Paul expressed the same truth, I Corinthians, xi., 11, "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord." Here is the fact which legal monogamic marriage typifies; and it is this natural principle, fixed almost inexpungably in the constitution of the race, that makes it cling to the form when there is no Spirit in it.

Unquestionably, the monthly waste to which woman is subject is, in the first instance, brought about by unnatural methods of living. It is in this instance a morbid accumulation—a result of suppressed natural power—at last, after months of premonitory natural warning, thrown off in this manner. This is what Ezekiel saw woman polluted in when he passed by her and said, when he saw her, 'Live! live because of the pollution; live in this way; having, in ignorance, failed to live the true way.

We are perfectly well aware that this is a question which thousands of women are desirous to have answered; and if it were in our power to answer it so that the objects that they desire to attain by having it answered, could be attained, we should not hesitate a single moment in laying open the innermost meaning of all this mystery. But this does not depend, as we have often said, upon our communicating the answer, but upon the people themselves. The possibility of this truth being lived depends upon the actual status of those who receive it. Jesus said to the lawyer, "Love the Lord thy God with all thy mind, soul, heart and strength, and thy neighbor as thyself, and thou shalt live. So say we. It can come in no other way. One must be fully born into the Christ plane; must become a brother or sister to the whole world, before this last and greatest blessing can be realized, because it comes as a natural result of that condition. Then of what use is it to cast this treasure before those who are, as yet, totally absorbed in the selfish and personal aims of life, who would only turn and rend us for doing so, because they cannot avail themselves of it; because they love the things of the world more than they do the truth; because they are not willing to give up all and follow where the truth will lead them. Even in your own honest seeking it is to be discovered that you do not seek the truth for the truth's sake alone, but you seek it as a means for some end. The truth, must be sought for its own sake, because it is the truth and not to further any personal aim or desire, or to avoid any supposed or real trouble. Moreover, when it is sought in this way it is sure to be found. Remember this. Here is where the people stand in their own light. They want the truth if it will further their designs, while if they wanted it for its own sake they would get it, and it would react as Jesus said: "Seek ye first the kingdom of heaven and all these things shall be added unto you." As it is said in the lecture, published in number 251 of the WEEKLY, the whole truth has got to be exemplified in life before it can be promulgated publicly. When one "arisen"—"saved"—man and woman shall appear, then the world will listen, but not before; for then will come the day of judgment, when those who have been like "the foolish virgins" will wish the "mountains to fall upon them;" but of this day no one knoweth, "save the Father only." It will come like a thief in the night, and happy will they be who are waiting and watching; "but wo unto those who are with child, and who give suck in those days."

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

From the *Daily Derrick*, Oil City, Pa., Sept. 23, 1875.

THE SECOND APPEARANCE OF VICTORIA C. WOODHULL—HER VIEWS OF SOCIETY—SHARP SHOTS AT SOCIAL POLITICS.

Although only four days have elapsed since Mrs. Woodhull lectured in this city, the Opera House held a much larger audience last evening than on the previous occasion. The assemblage was large, and numbers of ladies were present. She had chosen for her subject, "The True and False, Socially," and under this caption she made a fierce onslaught on the lamentable ignorance which prevails in every household upon the laws of life. She spoke many plain truths in

plainer language. As one of her listeners said, "she told more truths than I wanted to hear." When she spoke of the false modesty of many wives, or drew the picture of the virtuous mother, her dramatic action and vehement, impassioned oratory drew loud applause from the audience. We say this much of Mrs. Woodhull and her lecture, not that we believe or indorse her opinions, but who as journalists, should record what occurs. That some things which she says are true, we have the evidence of men who heard her remarks, and are better able to judge than we; and however much her hearers may publicly laugh at or ridicule what they heard, down in the bottom of their hearts they know that some of her utterances are as true to life as is in the power of words to depict them. A synopsis of the lecture we give below.

(Then followed a two-column digest of the lecture, closing thus:)

This was the general tenor of the lecture by Mrs. Woodhull, but her manner of delivery cannot be expressed by words. She has dramatic and tragic talent of a high order; she is at all times interesting, even when her ideas do not suit her hearers; and her earnestness drives the conviction to the hearts of her hearers, that she, at least, believes in what she says.

From the *Kenosha (Wis.) Telegraph*, Sept. 30, 1875.

Mrs. Victoria C. Woodhull delivered a lecture last Monday evening in Kimball Hall. Mrs. W. is a pleasant-looking woman, of medium height, rather large, dark hair, gray eyes. Her demeanor during the entire lecture was dignified, lady-like and modest. The subject of the lecture was, "The True and the False, Socially."

[Here followed a column digest of the lecture, closing thus:]

Mrs. Woodhull spoke from eight o'clock till half-past nine. About half of her lecture was read from manuscript, and the rest was the outpouring of the earnest, sincere heart of a mother. Her perorations were really fine, the eloquence of mind and soul completely devoted to the work before her, and in which she seems to be honestly and earnestly engaged.

We find the following notice of Mrs. Woodhull's lecture at Petrolia in the *Daily Derrick*, Oil City, Sept. 21, 1875: "Last evening a large audience, which included a fair sprinkling of ladies, assembled in the Opera House to hear Victoria C. Woodhull's lecture on "The True and the False, Socially." The speaker pointed out many of the cankers of society in glowing terms, with her remedy for evils that sap the very foundations of our social system. At times her gestures and language reached the loftiest heights of grand, impassioned eloquence, carrying away her hearers as if borne along by a resistless torrent. The lecture contained much truth, told in the plainest terms, and with an earnestness that could leave no doubt of Mrs. Woodhull's deep sincerity. It is not too much to say that dozens who had entered the building with the most intense prejudice against the lecturer left it with very different opinions concerning the lady and her mission. At the close of the brilliant effort, which occupied sixty-five minutes, a number of lectures on different subjects found purchasers, after which Mrs. W. and daughter took passage in the train for Parker, where a lecture is to be given this evening.

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 will lecture in Warren, Ill., October 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

Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been eighteen years physically helpless, confined to his bed and chair, is poor and needs the money. You may be even more benefited by reading one of the boldest, deepest, strongest, clearest and most logical writers. You are hardly well posted on this subject till you have read Mr. Kent. You who are able add another dollar or more as charity. His address,

AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44

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

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claflin	2 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. Claflin 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
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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.

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.

What Governor Howard of Rhode Island says: PHENIX, R. I., March 27, 1875. DENSMORE, YOST & Co.: Gentlemen—We have now had the Type-Writer about a month, and are entirely satisfied with it. There can be no doubt in regard to its usefulness.

DENSMORE, YOST & Co.: Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work.

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NEW ANNOUNCEMENTS.

WOMAN; The Hope of the World.

A Poem read at the Woman's Mass Meeting, Harmony Grove, July 4, 1871, and at the great Suffrage Meeting in Baltimore, Feb., 1872, by A. Briggs Davis.

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This Poem will be especially interesting to readers of the WEEKLY from the fact that its leading idea—viz., that of the Deity, corroborates the view of woman and the explanations of Bible mysteries now being given by Mrs. Woodhull. It shows how woman is to compass man and bring in full salvation and redemption.

The vision of the "woman clothed with the sun and having the moon beneath her feet," has a practical fulfillment in the "last days." While opposing its idea of Deity, the Baltimore American said: "It is a production of much merit."

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BY KERSEY GRAVES, Author of "The Biography of Satan" and "The Bible of Bibles" (comprising a description of twenty Bibles).

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