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The truth shall make you free.—Jesus.

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

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

PHASES OF THE MONEY QUESTION.

All delvers in the past are conscious that many distinctive eras have marked the world's advancement; that each one of these clearly defined periods has dethroned some popular idol, has established some heretical custom; nor is there any reason to believe that the future will reverse this order.

It needs only a glance at the present condition of our country, with its universally depressed industries, its vast number of unemployed laborers, its large amount of circulating medium, valuable only through endorsement, its heavy indebtedness in national bonds, in State, municipal, and corporate obligations to non-residents, to see that wide-spread and deeply-rooted causes are now in active operation impelling to a change in existing orders, pointing to another historical epoch. A more comprehensive survey will add to these exciting issues the growing combination of producers for purposes of self-protection, and the constant tendency of trade-unions to an international basis, the steady concentration of elements opposed to capital, foreshadowing the division of humanity into two classes, laborers and capitalists. Already these revolutionary conditions have permeated all ranks; have furnished themes for magazine essays, for stirring editorials in the dailies, for gloomy comment in bank parlors, for common-place business gossip, and now are becoming the all absorbing topic among political factions; proving that the money question has passed from prophets—those abstracts who are able to discern events not yet wrought—to agitators who are unfolding its phases to the people.

The subject is no minor one, it is no mere adjustment of parties, but is an uprising of humanity, questioning whether existing financial rule is that best adapted to the welfare of the people; it is a protest against the thralldom of capital and will ultimately involve the titles to land; for beyond every other issue is how the soil, the heritage of all, shall be made to yield its increase for all, and not for that portion alone who, directly or through ancestral transmission, now hold legal claims thereto—claims obtained, by swordcraft, by favor of princes, by cunning in trade, or by capacity to sway legislators.

Under the rule of patriarchs, when the labor of dependents accrued as unquestioningly to the master as did the increase of his flocks and herds, there was little need for a medium of exchange; but as man advanced from serfdom to the present theoretical right to the results of his toil, many modes for the interchange of products have been devised. From direct barter of commodities—through beads and shells, through bronze and iron—we have arrived at gold and silver, mediums of intrinsic value, chosen because bad faith has in the past defrauded creditors.

To say that this metallic standard shall be a perpetuity is to discard past experience; is to affirm that evolution has ceased, is to aver that wisdom has exhausted her resources. Ruskin says that, "A circulating medium of intrinsic value is a relic of barbarism."

Already civilized nations have advanced beyond the actual use of coin in the exchange of goods. Checks, with or without certification, that is, the credit of a corporation or of an individual, are the exclusive medium employed in all large transactions; while the specie redemption of circulation and deposits has always been a delusion: it has only been possible for the few to draw coin because the many did not desire so to do. Whenever a general demand has been made banks have always suspended payment in gold, and such suspension, when the institutions were solvent, has invariably restored harmony.

Herbert Spencer says, "The monetary arrangements of any community are ultimately dependent, like most other

arrangements, on the morality of its members. Amongst a people altogether dishonest every mercantile transaction must be effected in coin or goods; for promises to pay cannot circulate at all when by the hypothesis there is no probability that they will be redeemed. Conversely, amongst perfectly honest people, paper alone will form the circulating medium, and metallic money will be needless. Manifestly, therefore, during any intermediate state in which men are neither altogether dishonest nor altogether honest, a mixed currency will exist; and the ratio of paper to coin will be the degree of trust individuals place in each other."

It may be objected to this view that it ignores Smit, Ricardo & Say, that it takes no account of assignats, of continental or confederate currency. Has victory never been reached through defeat? What, if an inordinate paper issue, based on the desolation of war, did take property without returning a due equivalent therefor, was the material wealth of greater value than the life of the conscripted individual? Or what, if a nation, frenzied by the passion for sudden riches, did abuse the privileges of national faith, is that a reason why a sane commonwealth shall be deprived of its just prerogatives?

Shall it be for ever necessary for humanity to incur the labor and toil incidental to the acquirement of a medium of exchange that has intrinsic value, when, under normal conditions, the nation's faith for a similar amount would be equally efficacious?

Even Stuart Mill acknowledged that a paper currency which supplants a gold circulation of equal amount would not increase the cost of production.

But so long has the world regarded money as the reality, instead of only a means to an end, that it has been lifted up as an idol, has had bestowed upon it—through interest—the god-like privilege of re-production; has been exalted above human beings, for the individual can be drafted by the Moloch of war, while capital is sacred, it dare not be touched until permission has been granted, until terms of restoration have been conceded, until the bonus has been allowed, until the rate of interest has been acceded to.

Well then may lovers of the human race strike at the Gorgon of interest—capital's power of re-creation, of enslavement.

When the blow has fallen, when might has no longer power to retain its grasp upon usurped possessions, when the day of restitution has come, and money kings follow feudal lords and slave-masters into eternal oblivion, then may humanity lift up its head with rejoicing, for then will the attributes of the race, quickened by the rich nourishment of its righteous inheritance, expand in fuller accord with the design of its Author.

C. BRINTON.

LABOR STRIKES.

BY A. GAYLORD SPALDING.

Dear Editors—Grangers and others know the universal antagonism of labor and capital, which explains all labor strikes everywhere. Wise or otherwise, they are always justifiable or excusable, and will continue in the nature of things until justice and equity shall harmonize the relations of men and classes, employers and employees. Labor has the first claim, that which can never be yielded or relinquished, since life itself is only sustained by labor.

The negro had rights founded in human nature, and the rebellion was his strike—most terribly bloody, to be sure, but the last resort. In earth or heaven who can ever blame or condemn him? It was the crack of doom to hoary injustice, cruelty and tyranny, and should have been a lesson far extended, heeded and applied. But mankind are slow to learn.

The Grange is now a grand and extensive strike of the white man as well as black. We avoid the blood, but mean none the less. It is a claim for justice and equal rights for farmers and producers, against non-producers and vampires. Parties and sects are ignored. It is a question of manhood and labor, against money and non-labor, or aristocracy. We inaugurate a new order of aristocracy, namely, the aristocracy of labor.

Man is man, and who is more? Not even President Grant, Henry Ward Beecher, or the Pope of Rome. Men have their pets and idols of party and sect, but the Grange favors none of them. Come down, we say, to the lordly millionaires, and the hundred thousand and fifty thousand dollar preachers and office-holders. No matter under what name or head you put it—religion, church, minister, bible or politics—it is all

one thing to the Granger. Come down to the farmer's half bushel. Ever so big or high, you have to eat the same bread with us, and we produce it. It is common sense, common right, common humanity.

No privileged class of clergy, church, or profession, of any kind; because the farmer claims equal manhood, and such partiality crushes him down. You may boast of your Wetters, Choates, or Butlers; but the essence of all law, even the seedy and swarthy farmer can understand and save the fees, though his speech be not reported in the morning paper. You may be proud of your Beechers and Spurgeons, but the substance of all true practical religion the plainest and humblest workers may comprehend without making any man an idol, pope, or god, for an easy and genteel profession.

All superfluous offices, legislation and burdens of old custom or habit, in the past, we throw off and abolish, because thereby labor is taxed, shackled and crushed. It is a strike, and we strike in various ways: by oral or written speech, by the newspaper and by the ballot. Let the heroic WEEKLY strike. It does strike. Never fear to speak the saving truth. Speech is our great weapon and power. Speak, sing, write, print the burning and blistering truth. "Who would be free himself must strike the blow." We may make a bloody strike, but there are wiser methods. Ballot is better than bullet.

Strike, printers; strike, mechanics; strike, farmers; strike miners of Pennsylvania, in the dark coal-beds. Strike, workers of New York and all America.

Woman suffrage is a noble and glorious strike; and the success of the Grange is the success of that, because it is a Grange principle and fundamental. The Grange Movement is national, not sectional, and therefore when women vote in Minnesota or California, they will do the same in New York and New England. Millions of Grangers will be millions for woman's ballot. Then keep it before the people. East or West, the cause is one everywhere. Strike!

Government with us is a multiplicity, a complicity and a combination, and may be compared to a newspaper, the people being the types, and self-compositors; or to a mixed, cunning and intricate web, with the people for warp and woof, and self-weaving. Oh, such a nice, curious, beautiful, harmonious, and happy system! All right for the millennium—only cure the diabolical abuses and abominations. But the Grange, Beechers and generalissimos of State and Church, incline to stand outside, a peg or two above the people, to boss, assume and monopolize the whole job, and lay on the taxes. And now the Granger says strike. We will mark and correct the foul proof-sheet, and pick out the knotted and tangled threads. Strike! We all are labor strikers, to kill monopoly stone dead. Strike in November like a thunderbolt. "One shall chase a thousand, and two put ten thousand to flight." CHAMPLIN, Minnesota.

TO HELEN NASH.

VALCOUR ISLAND, N. Y.

Many times since our brief but pleasant acquaintance I have had it in my mind to write to you, and especially of late, since you have been doing such vigorous pen-work in the WEEKLY, I have been inspired to send you a "Good for you, glorious Helen!" but over much work has prevented me, and now it falls out that when I do take up my pen to write to you it is rather in the way of criticism than of commendation; for while I rejoice over the many good and noble things you have said, yet "I have somewhat against thee." It is your views on communism as expressed in a late number of the WEEKLY that I must dissent from.

I am devoted heart and soul to the cause of communism, since that form of social organization appears to me the only remedy for our industrial and social difficulties; and as you confessedly have not given the subject much attention and are anxious to be set right if you are wrong, I am sure you will be willing to "hear me for my cause."

Communism is a system of co-operative labor in which the producers receive all the profits of their labor instead of giving four-fifths of what they earn to non-producing consumers, as in the old system. Communism insures to the workers the advantages of machinery and other facilities for carrying on business, which isolated labor cannot afford. These are its basic advantages as an industrial system, and I refer to them thus briefly as a sort of text for your own mind to elaborate; for it is in regard to the social phases of communism that I wish to speak most particularly.

In my opinion it would be impossible to successfully intro-

WPA insurance

duce social freedom into society as now organized. The cause of woman's sexual slavery is her industrial inequality. No woman can be sexually free so long as she must be dependent in any way upon man. Woman in the isolated home works harder, as a rule, than the man does, but he is the purse-holder, and she must look to him for supplies, while she is regarded mainly as a non-producer. Nor can this state of things be remedied so long as the isolated family is kept up. A woman may, indeed, bid defiance to law and custom and, if she has good health and the good luck to secure employment, for which there are a thousand competitors, may live after a fashion, even in the isolated competitive system; but it must be a homeless, childless life. Let her set up an isolated home and her independence is gone. She can't work in somebody else's kitchen or office, for she has her own household duties to attend to. And oh, the drudgery of it! She has to do everything at a disadvantage because she can't afford labor-saving machines for a small scale of business. She can't afford steam bakeries, churns, sewing-machines, etc.: the only way these can be secured is by co-operating with others. By-and-by her children come and she is tied hand and foot. The babies must be taken care of, and nursing isn't a paying business—for the mother. She is dependent on the generosity of the father for her own support while she takes care of their children. A dependent is always a slave, whether she be wife or companion. Her master may be a good one, but he has the power to be mean if he wants to, and the woman positively cannot help herself unless she breaks away from her home and deserts her children, or, taking them with her, works like a slave to support them, living in constant dread lest her master reclaim them by the arm of the law. In short, woman as a class cannot be financially independent in the isolated home, and so long as she is financially dependent upon man he will be her sexual master.

There can be no real freedom of the affections in the isolated home, without causing inharmonious, misery and disruption. Suppose a loving couple establish an isolated household. They are all-absorbed in each other at first, and perfectly content with each other's society. But a time comes, very naturally, considering the way they live, when constant association produces an equilibrium of elements between them, and their joy in each other is lessened. Then a new attraction comes to one of them—the woman, we will say. They all believe in social freedom, but how are matters going to be arranged? Shall the second lover come in and live with them, and they all together care for the children that may result? If so, they have formed a little community, and by-and-by, when the first lover brings home a new mate, their number will be increased, and as new attractions may, from time to time, be formed, their little free-love community will grow, and the children—love-children, all that are born to them—will be cared for by the whole, while some co-operative labor, which they would soon find it possible to establish, would render each financially independent. That would be a happy outcome of affectional freedom, the only really tolerable or noble direction that affairs could take.

But suppose those two lovers in the beginning didn't believe in communism, what is to be done when the new lover comes? There must, inevitably, be a breaking-up, and a separation of parents from children, and one of them go off childless to start another isolated home, with the liability of having it broken up in a like manner.

Or suppose it is the man who finds the new attraction. Shall he desert his home and go and break up somebody else's? or shall the first love give up her home to another, and, taking her children with her, move out to fight their bread and butter out of the world single handed? or shall she leave her children to the care of a stepmother? Arrange it how we may, two homes must inevitably be broken up if the isolated household is to be maintained, and no legal contracts or agreements that might be made could obviate this. They might secure the legal rights of all the parties, but they cannot prevent the home-break and heart-break. In fact, it seems to me that the attempt to graft social freedom into the isolated home system would bring about a worse state of things than now results from the legal marriage.

But in the communal home all this bitter unsettling would be avoided. In the first place, woman would be financially independent: therefore sexually free. She would receive the actual benefit from all her labor, and no man would have a right to claim sexual favors in return for supporting her or her children. Love-unions would be more likely to be permanent in a community than in the isolated home, because the free association of the sexes—free social intercourse—would keep each supplied with fresh elements and prevent neutralization; but if parties chose to discontinue their sexual relations they need not be enemies, but may be the best of friends; nor need there, if new attractions are formed, be any breaking up of homes or separations from children. If they have children both parents may still work for their interests and enjoy their society, while the children are insured a good home and education, whether their parents be sexually united or separated, or whether they be alive or dead.

Now as regards the conducting of a community, many erroneous ideas are put forth by persons who have had no practical experience therein. Some of these I see you have imbibed. Many persons regard Communism as some kind of mysterious order in which must be lived a monkish and unnatural life; but modern Communism means nothing of this kind. It simply proposes to establish mutual benefit societies, in which by co-operation each may receive the benefit arising from the combined labor of all. If people could once realize that they are not called upon to make great sacrifices by co-operating, but on the contrary are to derive great benefits therefrom, they would immediately set about combining their efforts, and would soon find that community life, which had hitherto seemed so uninviting, was the most pleasant and altogether the most profitable way of living.

Nor do persons lose their individual freedom in a rightly organized community. It may be that there are communities in which there is a system of espionage, but it is not

necessary or best that it should be so. I know by experience that there is more freedom in communal life than there is in most isolated households. What isolated family has not its "head centre," and how many of these head centres are absolute tyrants? Many promising young lives are crushed and saddened by the ignorant, despotic rule of the household monarch. Deliver me and my children from the one man power; if I must be governed let it be by the voice of the many.

It is true that in a community the members are expected to work for the best interest of the whole, and not selfishly pursue a course that would be detrimental to the general welfare. But I know by experience that in a prosperous community one need not make as many sacrifices as they are obliged to make in the isolated home.

That toiling mother drudging around with two or three children at her heels would be glad to go back to the dear old homestead for a little while, just to get a good rest. But it isn't to be thought of, of course. Traveling is expensive and it takes the closest kind of economy to barely live; any outlay for mere pleasure is out of the question, and the house and children must be taken care of, and the head centre supplied with provisions and clean shirts. The "general good" won't allow the visit this summer, nor next, nor ever till the tired spirit breaks away from the worn out body and makes a "rapid transit," free of cost, right back to the dear old mother's bosom.

And just here observe one of the grand features of communal life; one need not be separated from kindred, but may have parents and children and children's children around them until death do them part.

Ah! the many hopes and aspirations and desires that must be crushed out in the isolated home; must be, because people cannot afford to gratify them. Nothing like so many sacrifices need be made in a communal home after the pioneer work of establishment is once accomplished.

There are things I could say on this subject, but my letter is quite long enough; just a word though I will say in regard to another matter. I too am waiting anxiously for the revelation that is to come through our inspired Victoria; waiting with hope and confidence, for she who has given us such precious jewels of truth heretofore will not fail us now. Who knows but the "marriage of the Lamb and the Bride" is to take place at last?

With love and appreciation I remain, one of your sisters,
H. AUGUSTA WHITE.

CLERKS AND SHOPPERS.

No woman can help being pained at the very offensive conduct of "lady clerks." Not that all are so, any more than that every young man in this city is a defaulter and a thief, because poor Holden has been found guilty of those offenses, and is now suffering the penalty.

But that some, and more than half one meets in the shops, do exhibit painful weaknesses, I believe every honest person can see by testing the matter. The sensitiveness of people, if gauged by the thickness of the skin and their power of discerning rudeness in others, is not altogether a fair judgment in this case. The shopwoman makes her victim feel her power, at any hazard. She meets you with a certain brusqueness, and "I'll do you the honor," etc., sort of air, which, if you are at all mercurial, will drop the figures at once to zero. Sometimes these "ladies" carry it so far as to look you out of countenance, as the saying is, and, measuring you from head to foot—which means, simply, taking notes of your dress and "style"—she puts her thumb at once upon the screw and turns it to any degree of pressure she sees fit, in her estimate of yourself, to do. You are her quasi victim for the nonce. Well! Let us ponder.

There are reasons for this eccentricity of the shopwomen, and reasons, too, that require looking into quite as much as the other side needs reforming. I was bent on probing the matter, not only to defend myself against this violation of "good manners," which I met with nine times out of ten, but to be fair toward the "ladies," also, who hand me over my silks and furs, etc., etc., and do faithful work for their proprietors, who give them in return the lowest percentage on profits which possibly will serve the servitor.

I stated the case to one very decently behaved person on Eighth st., who began with a like complaint against her customers. I saw the "talk" had fairly got started, and that she was able and willing to speak in her own defense, and for shop-girls generally. If she had been humble, and let me have all the say, I should have passed along and buried the hatchet for the day. But she marched coolly into the fight.

She asserted that her lady customers were very tiresome. Very! They handled over the things without the slightest intention of buying, in a great many instances, and they were so tired of the way in which these usurpers of their time walked leisurely from counter to counter, "without buying." "And they are so pretentious," said the clerk. "We see ourselves so differently from the way in which they see us," she added, dropping her eyes. "They think us mere automatons, and we are keenly alive to the suffering we experience from their disregard of us, and it makes us what we are—brusque and rude. If these ladies who 'shop' would regard not us, but decency, we should regard it too."

So the war goes on. But we are the stronger side, and we lift our heads loftily, and unconsciously, perhaps, require them to do what they should not feel as coming from us, but an obligation resting upon them as responsible business agents; nevertheless, we do it, and lounge away the hours for which we have no occupation at home, and forget we owe a duty to them, if we are as much "ladies" as we ought to be.

"Moderation in all things," is the best motto in this case. There is wrong on both sides, and because the one party is Mrs. Simpson, of Simpson, Flamingo, & Co., and the other, Jane Stokes, who is earning her living, which Mrs. Simpson has done for her, why it does not follow that she shall carry anything but "drawing-room manners" even into the shops.

I wish the Legislature might, or would, pass a law that

there shall be no more "shades." If I were a shop-woman behind the counter, I would see to it that such a law was passed. And yet, the "shades" are not so bad as the insolence of the "shoppers" who tear the piles of goods to pieces for a "particular shade," and then walk away without as much as acknowledging how "tiresome" they've been.

CHARLOTTE BARBER.

PHILA., Oct. 3, 1885.

RELIGION AND CHRISTIANITY.

There are two kinds of light in the spiritual as well as in the material world, one has heat—the power to produce and bring forth. The other has only light that is borrowed from the first.

The Sun of Righteousness that arose and shown upon the Jews, is reflected from them on the Gentiles. The light of the moon has no power to vivify, impregnate and cause the earth to bring forth. It must have the direct rays of the sun. So in the spiritual world, merely reflected light can never bring forth the peaceful fruits of righteousness. And not until the Sun of Righteousness has shone directly upon the Gentiles can we have a genuine Christian Church.

We have a religion, so had the Jews, but it is plain to any one capable of judging the tree by its fruit that we have not the religion of Jesus Christ. Our religion is a sad mixture of the Mosaic law, and the reflected light from Paul and the Apostles, and our churches are as far from living out what they profess as the Jews were when Christ came among them; and when He comes among us he will have the same thing to say to our religious teachers: "Ye are teaching for doctrines, the commandments of men." He never taught, or expected persons who were not capable of living the Mosaic law to live up to the requirements of his teachings.

To expect one born on the plane of self-love or "down in Egypt" to love their neighbors as themselves is simply preposterous, and to surround them with conditions to systematize that selfishness, and then call it universal love, is to help them to a sheep's covering to hide the wolf, and to educate them into hypocrisy.

And this is what the churches and religious organizations are doing all over the world. They have yet to learn that there is no power in heaven or earth that can help such persons into love of others, except suffering and disappointment that surely follows a life of self-love, if they are destined for a higher life. If that does not follow, and they prosper and are happy in their darkness, it is proof positive that they have no demand for a higher life and broader love.

Then why persuade them to profess one? when the Bible believers can learn to look upon the journey through the wilderness to the promised land, as figurative and symbolical of the interior or spiritual condition of the whole human family, they will perceive that those born in Egypt (in spiritual darkness) do not reach the promised land. Those born when part way through do not have to pass through the experience of the golden calf or be bitten by fiery serpents, and those born upon the borders of the land are all ready to step right in without any of the experiences that others have passed through.

When the Church is ready to believe and accept the doctrine of election and foreordination taught by Jesus, as a grand, harmonious and just law, there are many things that can be reconciled that now seem dark and hard to understand.

Human nature is the same to-day that it was two thousand years ago. Those who have no light within themselves judge every one by themselves.

ADAMS.

GEMS FROM FOURIER.

SELECTED BY A. CRIDGE.

ON THE RELATIONS OF THE SEXES—[CONTINUED.]

Free Love in the "Combined Order" not immodest.

[REMARK.—Some of the following expressions I am unable to translate or understand, as, in deference to popular prejudice, Fourier felt compelled to withhold details that might now be valuable. But I have thought it advisable to retain them untranslated, as in them, as elsewhere in Fourier's writings, is found the expression "Free Love" (libre amour), which some suppose was first used in 1853, whereas Fourier must have used it as early, probably, as 1824. Mr. Brisbane could probably clear up these obscurities.]

RALLYING POINTS OF LOVE.

Par le Feat.	Ascending from inferior to superior.
Par l'Angelicat.	
Par le Faquirat.	Descending from superior to inferior.
Par le Pivotal.	

The suppression of articles (referring to the publication of details on account of conservative prejudice) is so much the more unpleasant for me because they would have disappointed the malignants who start by supposing that a theory of Free Love is a theory of obscenity.

Certainly all liberty of this kind among civilizes is a source of immodesty and shamelessness; but in Harmony, the *Four rallying points of love* are the pledges of sublime social virtues corresponding to the following table:

Au Feat—Composite hospitality—(feade.)
Au l'Angelicat—Composite civism.
Au Faquirat—Composite charity.
Au Pivotal—Compound constancy—(muscade.)

The four rallying points of love lead to the end which moralists, and even romancists, desire to reach; that is, to secure the predominance in love of the spiritual principle termed sentimental affection, gallantry; to prevent the exclusive influence of the material principle, or lubricity, which, when exclusively dominant in love, degrades the human species to the level of brutes. (V. 462.)

Ignorant and deceiving as to the legitimate uses of freedom, they desire it to be unlimited in commerce, of which the crimes (II. 219) and the frauds (III. 124) everywhere need to be curbed by law, and deprive love of all freedom, the vast range of which, in the passionate series, would lead to all the virtues, to all the wonders in social politics. What an unfortunate science are these theories of civilized freedom!

What an instinct of opposition to all the ways of nature and of truth. (V. 463.)

We term *pivotal* an affection which rules all the others, to which one returns periodically and which holds out in concurrence with other amours more frequent and more ardent. (V. 463.)

Civilization is incapable of any study on the simple and composite in love—on the beautiful social combinations of which composite love is susceptible when it modulates in all degrees of the gamut. (III. 357.) Hence the elevation of the amorous populace, the titled bourgeois and solitones and the degradation of the passion officers—(V. 439)—the polytones, who are alone competent to regulate the amorous series. By reason of this hierarchial subversion the system of amours in civilization is *pure erotic Jacobinism*, the sovereignty of the personal populace; that is to say, of low degrees in character and the degradation of all high degrees, or souls susceptible of the grandiose ties, and of capacity for general direction. (V. 469.)

[REMARK.—Expressed in current phraseology I think his idea is as follows: So far as the free exercise of the affections is indicated and the sexual relations regulated by laws, customs or religions requiring outward conformity to a standard, the control of these relations is assumed by exactly the people who know least of the higher and spiritual elements of sexual attraction—to gross *simplists* who, knowing nothing of the spiritual and little of the emotional in these relations, are not sensitive to inharmonies, and yet make laws and customs for those to whom discord or want of adaptation is absolute torture; while fine, sensitive, spiritual people who find it difficult to meet with those of the other sex who can fully respond to their needs, *both physically and spiritually*, and who may, therefore, seek in many, successively or at intervals, what they cannot find in one—these “polytones” whose organizations and experiences qualify them to arbitrate and advise in all that pertains to these relations, are trampled down by the herds of “respectable” goats, “respectable” sticks and “respectable” bundles of millinery who lord it in the church, the State and the social circle.

I do not think, however, that it follows that love of variety is necessarily an indication of an appreciation of the spiritual element in love, or that constancy proves a want of that appreciation.]

An index of this subversion is the predominant opinion on the two principles or elements of love (379), lubricity and sentiment—(“*celadonie*.”) People pretend to degrade the first—the material—which, nevertheless, dominates exclusively; then it is pretended to consider the second, the spiritual, which is not only in fact ridiculed, but unknown, confounded with sentimental duperies and visions. * * *

* * * By the want of the spiritual element, the beautiful combinations which it can produce, the Angelicate and the Faquirate (461), has not been discovered, nor has the unsocial and depraved state of civilized loves been proved. (V. 469-70.)

The Passions are the work of an Eternal cicometer; he does not proceed arbitrarily, as Plato or Seneca, compressing this and proscribing that. He has not created them uselessly; they have a function, which it is proposed to determine by fixed rules. Thousands of theories of morality and social equilibrium persuade us that moderation and repression are the paths of wisdom. I am about to prove, in a sketch of the Cardinal Rallying Points, that we can only arrive at social equilibrium by a vast development of the Passions, an unlimited range, but counterbalanced by quadruple impulsions.

I have shown that each passion—(emotion, sentiment, propensity)—should—

1. Operate by a composite base. * * * For example: In the mechanism of ambition, if there be allied to a community in interest without glory, a glory without interest, we shall never get beyond social disorders.

2. To develop the passions in composite counterparts—two ranges ascendant, directly and inversely; two counter-ranges descendant, directly and inversely.

3. To maintain these ranges in all degrees sophists have only admitted the principle of unlimited range (“vaste essor”) in friendship.

Philosophy desires to make of all human kind one great family of brothers and friends; but it cannot tolerate the most mediocre range in ambition, love, familism. * * *

* * * What means this claim of giving full range to one passion (friendship) and reducing another (love, ambition) to the weakest development? It accuses God of unskillfulness to claim that he has done wrong to create such and such passions; that he ought to reduce or suppress them to one-fourth of their intensity in order to compliment Plato or Seneca. * * * It is evident that Ambition is incompatible with a moderate range, and that our social equilibrist falls into duplicity of system when they desire to develop friendship and to moderate ambition. These are the two sisters—the cardinal majors; they unceasingly come between each other. When we endeavor to compress one we falsify both, so that we have only known how to organize deceitful friendships and insatiable ambitions under the mask of moderation. (V. 473.)

[REMARK.—“Deceitful friendships” are held together by the “cohesive power of public plunder;” and while the “silent man” is reticent or ambiguous as to the “third term,” the organ advocating it is hugely recipient of “pap” or Government advertising.]

WARREN CHASE AT ALLIANCE, OHIO.

On Sunday the 12th ult., this brave veteran of freedom delivered three excellent lectures at the above place, which were listened to with marked attention. Great power of utterance, logic of argument, honesty of purpose, and earnest advocacy of human rights, characterize this bold enunciator of truth.

The meeting was held in Haines' hall, where the liberalists

of the place meet every Sunday evening, to confer upon the radical questions of reform.

We enjoyed the company of brother Chase at the beautiful home of Brother Haines and family, where love, harmony and kind hospitality reign, and where the virtue of a united family is conserved by WOODHULL AND CLAFLIN'S WEEKLY, numbers of which lie upon the table. People will soon learn that neither Woodhull doctrines, nor such long-time servants of free love as Warren Chase ever bring division where division does not already exist. The influence they shed is the light of freedom, intelligence, and moral principle.

Brother Chase's morning discourse began with the questions, What do you *know*? and How do you know it? His comments upon the same showing the foolish dependence upon *belief* which soon must give place to actual *knowledge*, at which we arrive by reason, observation and experiment. He broke the images at which superstition worships, and in his afternoon lecture built upon the cleared ground the beautiful temple of a natural religion, harmonizing with science; showing the process of onward growth by the beautiful law of evolution. His evening discourse, as announced, was Historic Religion.

The following tribute to Warren Chase was read at the close of the afternoon meeting:

The years of thy pilgrimage are marching along,
But time floats onward with thee like a song,
For the music of truth, with its rhythm sublime,
With its harmonies sweet and its heavenly chime,
Ever gladdens thy spirit with freshness of youth.
Oh such is thy power, bright, beautiful truth.
Brave brother, in girlhood's years I have read
Of the grand reformation thy spirit has led;
“Life Line of the Lone One,” bade tender tears start,
And awaked deep interest for thee in my heart.
Thy name was enrolled to lead in the van,
As the great and the good and remarkable man,
Who would first dare to say that woman was free
In the realm of love where queen she must be.
Oh, womanhood owes thee deep gratitude now;
Laurels we weave for thy venerable brow.
Long may'st thou live—humanity's friend—
Bright angels of love thy footsteps attend;
May thy heart ever beat with rejoicing pride,
That the brave and the true now stand side by side.
Soon all the reforms for humanity's good
Will unite every nation in true brotherhood;
And thou wilt rejoice thy help has been given
To lead every soul to harmony's heaven.

SADA BAILEY.

SALEM, Ohio, Sept. 13th, 1875.

Dear Mrs. Woodhull—Your article (August 7th) on God deeply interested me. The whole article will help some who seldom think on such subjects.

The Bible being a selection from ten or twenty times as many works, by the wisest men of those ages, should be more harmonious than it is.

The best rules of any sacred book, if followed, would give us heaven here. Centuries before the advent of Jesus, the command to “love” was recorded in a book, hence Jesus was in a mistake in calling it “new.”

Radicals are not surprised that Jews were, and that Americans, as a body, are, savages—as proved by their treatment of each other and the blacks, and, now as ever, the Indians. But we count it moral insanity, or something worse, to take the writings of such a people as an “authoritative and perfect standard” of faith and life for all good people and all coming time. I have no doubt “Isaiah” and others did see a better day before our race. But the percentage of truthful prophecy in the Bible I am sure is less than in the writings of Victoria C. Woodhull and some others, including the writer. I think Jesus failed as often.

You seem to reply to us radicals as though we meant you. I have understood you to be still with us in asserting the bottom and more essential truth, that a book is of value only in proportion to the truth it contains.

Your reply to “What shall I do to be saved?” had in it the essence of all religion and all religions. I have renounced most of the theology and doctrines of the so-called Christian Church. I never held more sacred what still remains with some of its members of “pure and undefiled religion.” I may some time tell some of my best if not peculiar experiences. I have stood in intellect, in spirit and in conjugal action over what you call the “fall,” and on what I will call the “plane of angelic purity.” I have lived in mind with Swedenborg's “innermost angels,” and lived the love of his “celestial angels.” He simply saw what is yet to be more common on this earth. Here his “celestial” heaven is to be realized. Of course this cannot be put on paper, much less fully so conveyed to other minds.

But so far as you or any one are laboring to bring men and women on to this high, this disinterested and unselfish, this heavenly plane on earth, my whole soul goes with you. I would gladly aid you all I can, be that little or more. This planet cannot long be the home of any of us. Though born and reared in the smoke and flames of an orthodox hell, the “sting” of death left me over forty years ago. Before that I had made my last prayer and performed my last act from the selfish motive to escape hell and reach heaven. I have been five times at Death's door, twice dying, once out of the body, but not entirely separated from it. [A. J. Davis explains such a case.] I realized not one moment's fear in leaving the body through all this. The last time it was left optional with me as to returning. If, by obedience to Nature's best laws our race can come where they have health and happiness till naturally released, it will be great glory. Sick or well, when my work is done here and time up, I shall bid death, which is not death to me, a thousand times welcome.

STOCKHOLM, N. Y., August, 1875.

P. S.—Friends, send for my books at your own price, if you are not able to meet mine.

AUSTIN KENT.

A. KENT.

PERTINENT QUESTIONS.

BY WARREN CHASE.

First.—Is commerce between the sexes a crime *per se*? We answer No, although it has been pronounced so by the Christian Church, and the holy priesthood of the mother Church its holy virgins and sacred sisterhood, as well as the members of some protestant sects, forbidden to indulge in it at all, although it is well and extensively known that the clergy, especially, utterly disregard the rule. We say No, because it is natural and common to man and beast, and the only method to propagate and perpetuate the species. The Christian Church, having decided that it is a crime, a pollution, and an immoral act, proceeded to establish rules under which she would sell the indulgence to this sin—not to priests or nuns, but to common people, by which the race could be preserved; and to determine who and what parties, and under what conditions this sin might be committed, and the parties be forgiven. Having thus fixed rules for and by both Catholic and Protestant Church, and got the law to adopt and establish them, they attempt thereby to regulate all sexual intercourse, and punish all infractions upon their rules which are wholly based on the criminality of the act when without their sanction or a legal sanction based on their system. If it is a crime, it is plain that the church *cannot* set its criminality aside by an order or indulgence. If it is not a crime or a moral evil, the church has no business to meddle with it. If not a crime, but a moral evil, the church should work, not with legal instruments, but with her moral power to suppress and exterminate it altogether, and not tamper with and extenuate it. If it is a crime, the law should suppress it altogether, and not license men to sin or to commit crime. If it is not a crime, the law has no business with it. So much for the act in itself, or *per se*.

Second.—Is this act a crime when performed by a man upon a woman without her consent, and against her protest and resistance? We and all others answer yes; it is a great crime if the man has not had permission from a priest or magistrate, and at some former time had permission to do it. Here comes in a most important question: Can the permit of the priest or magistrate transform this *crime* into a virtue, or into a sacred right, and destroy its evil and wicked effect? We say No, and hence a rape on a wife by her husband is as much a crime as if committed by one not her husband, and should be punished the same. Wrong cannot be made right by priestly sanction or permission, or criminality be lessened by any form of indulgence or license from law or religion. A crime is a crime in its own nature, and this is a horrible one, and should be suppressed by law everywhere.

These crimes (rapes) are of daily occurrence in married life; and not only is no notice taken of them, but the church and state and public opinion sanction them, and uphold the man, even though, as is often the case, it produces the death of the woman. Against this, as advocates of social freedom, we protest, and are abused by the licentious and sexual tyrants for so doing. We ask that woman may be protected in her person by law against any and every abuse of any man; the same in marriage as out of it. This is leaving marriage a civil contract only as between the parties, with no personal transfer or ownership of one person by the other; so the law would protect a wife as it would any male partner in business against the attacks and assaults of the husband. Repeal the marriage laws and it would be so under the civil law of partnership, etc.

Third.—Is this act, when indulged with the consent of the woman but against her desire and without her participation or enjoyment, a crime? We say No, not a crime on the part of the man, whether the parties be man and wife or not, unless by some power of his she has been forced to give her consent, when it becomes almost or quite a rape; but this intercourse is a moral, social and physical evil, and every moral power of woman and all good men should be used to eradicate it; and no power of priest, or magistrate, or public opinion can turn it into anything but an evil. It is the same in its effects in or out of marriage, and no more justifiable under marriage bonds than outside them. It is common both in and out of marriage; out of it for pay—some consideration; in it for home, duty and to keep peace in the family, to keep the man from other women, and, for a score of causes and reasons, is submitted to by wives in all relations and conditions of life, and is one of the greatest sources of sickness, sorrow, despondency and unhappiness in married women in our country, and probably causes more misery than all other social evils put together. This can only be met and removed in and out of marriage by the moral power of justice, and the knowledge that under any circumstances it is prostitution, and it should be treated as such by all reformers. Robbing woman of her share of the property, which is done to the extent of three-fourths of her just dues, and thus securing her dependence, causes most of this submission and prostitution out of marriage, and also forces most girls and single women into marriage for a home; and then law, religion and public opinion all conspire to enforce this submission and prostitution in marriage bonds. This moral evil brings most of the unwelcome births, most of the uterine diseases, and most of the unhappiness and misery of married women, and hence it is wrong, a moral evil but not a crime in the sense that it can be justly punished by law. We would thus strip sexual intercourse of its artificial covering, and leave the “naked truth.”

FLORENCE MARRYATT (Mrs. Ross-Church) is said to be not far from forty years old, and the mother of a married daughter; but she is generally spoken of as a young lady. She is a blonde of the pure English type, and does not look more than twenty years old. She is said to have given up her idea of coming to this country to read.

CHATEAUBRIAND said, “Mme. Chateaubriand would not dine later than five. I was never hungry till seven. But we compromised and dined at six, so that we could neither of us enjoy it; and that is what people call the happiness of mutual concessions.”

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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.

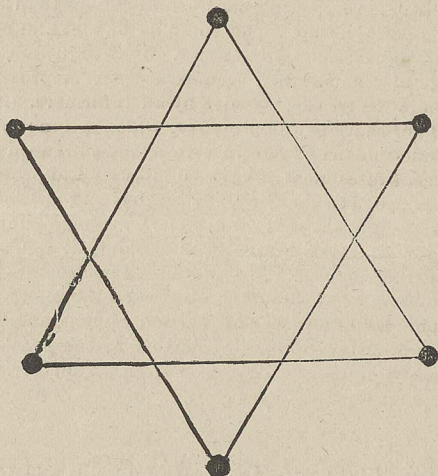
NEW YORK, SATURDAY, OCT. 23, 1875.

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.

IMPURITY, VULGARITY, OBSCENITY.

Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. ST. PAUL—TITUS i., 15.

When the blind lead the blind, both fall into the ditch. In nothing, perhaps, is this maxim more perfectly exemplified than in the subject that we are to consider. A class of self-styled Christians, commonly known as the Y. M. C. A., have been making frantic efforts in various ways during the past few years to overcome obscenity, and to check the immoral tendencies that they imagine are growing in the human heart. This same class of Christians has a society inside of itself, known as the Society for the Suppression of Vice, and it has obtained certain special legislation that gives it more extraordinary powers, than are possessed by any other classes of persons. They can arrest anybody whom they may choose to suspect of indecency of any kind, without any process of law, such as filing and obtaining an order of arrest. Its agent may go into any house, and if he see any picture, painting or statuary that his lewd and vulgar mind can construe into obscenity he is armed with the power to march any person whom he may find in charge of the house containing the objectionable thing to jail and make his complaint afterward; he in the meantime having seized upon and carried off the offending object as a basis upon which to ground his action. This is arbitrary power such as is not exercised in any other instance of misdemeanor or crime.

We need not remind our readers of the efforts that this society, under the lead of Plymouth Church, made to suppress the WEEKLY. Their first onslaught upon the press was made against us. This fact alone ought to show that there was alarm in the camp, and that they feared we were showing up the rottenness of things too rapidly to suit their ideas of propriety. But after putting forth their best endeavor; after securing our arrest and indictment, holding us in prison more than a month under a process that they never intended to bring to trial; after a second arrest and a second indictment, and a failure to find any law that could satisfy honest Judge Blatchford that they had any right to arrest and hold us, they went to Washington and secured an amendment to the law, so that it should cover our case; getting inserted in the statute the word paper, so as to cover newspapers, as they imagined; after doing all this, they were finally obliged to abandon the pursuit of us, and they have let us severely alone ever since, although we hear that the previously defeated instrument of the society vows vengeance, and watches the WEEKLY as a cat does a mouse, ready to pounce down upon it again whenever he can find anything in its columns that looks as if it might be actionable.

In the meantime he has pounced down upon the *Toledo Sun*, which Mr. Lant had removed to this city, and thought to strangle it without any difficulty at all. He kept Mr. Lant in jail about a month, when Judge Blatchford ordered his discharge on bail that had been previously refused. Nor did the incarceration of the editor stop the issue of the *Sun*. Their law is not quite perfect yet. This agent, through whom this society operates, will have to go to Washington and wheedle Congress into giving him the power not only to arrest arbitrarily, but also to put injunctions upon papers that he wishes to suppress, so that they cannot issue during the progress of the prosecution of their editors or proprietors. Every year they are tightening their grasp about the throats of the independent radical press, with the avowed intention of strangling the whole lot when they shall feel strong enough to undertake the job.

But let them secure whatever legislation they may, the WEEKLY will go on discussing the diseases and errors which it finds in society, candidly, clearly and exhaustively. It will not keep back anything that, in the opinion of its editors, ought to be made public. It will hold with Paul that the human body, as a whole or in part, is pure and holy, and a fit subject for polite and honest consideration whether in the public press or on the public rostrum. It will maintain that the organs and functions of sex are specially proper subjects to be discussed, and will consider it to be its duty to discuss them largely on account of the prevailing ignorance about them. It can and will, if, indeed, it has not already done so, show that the causes of a very large part of all the misery, vice and crime that exist are to be traced to this very ignorance, and to the improper uses to which those organs and functions are reduced; and that the only possible way to remedy or cure any or all of these curses to the race is to boldly and plainly point out their causes and lay the ignorance that hides them bare to the public gaze, so that they may be seen and known of men and women. It would do next to no good to go about this in a quiet, prudish way. The attention of the whole people has got to be aroused and their ignorance convicted before there can be any hope for better things. So long as this is not made public, so that nobody can pretend to say that nobody else knows anything about it, so long will everybody excuse himself and herself from any active efforts to have a better state of things.

Now, we desire to put the pointed question home to these people who make such profuse public parade of their sensitiveness on these things: Do they wish it to be understood that they hold that the procreative organs and functions are, in and of themselves obscene and vulgar? Now, here is the plain issue. Are they vulgar and indecent, or are they pure and holy? Do they who make the pretence that they

are impure, ever stop to consider that it is by these very organs and functions that God creates man only "a little lower than the angels, and hath crowned him with glory and honor?"—that glory and that honor being the power to create again. A power by the exercise of which an immortal soul can be called into existence, vulgar! A power that has evolved God's noblest and highest work, obscene! A power that fashioned the crowning wonder of all of God's most wondrous works, indecent! Perish the thought we say, and perish the vulgarity that makes such a thought possible!

Penal laws even have been enacted against these parts of the system, and nobody can mention them publicly without somebody imagining himself or herself to be blackguarded. Now, is it not clear that all this is very obscene, foolish and self-condemnatory? Paul says, in his letter to the Corinthians (xii, 23 and 24), "Upon those members of the body which we think to be less honorable, we bestow more abundant honor. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body, but that all the members should have the same care one for another."

The vulgarity and obscenity, then, is not in the body, but it is in the mind and thoughts of those who make the complaint about it; for if they were pure in their minds and thoughts, that which is vulgar to them now would be pure and holy. "To the pure all things are pure," said St. Paul to Titus, and Paul is good authority among these same Christians of whom we are speaking. It requires two vulgar people to complete a vulgar act, since, if the party subjective be pure, he will see no impurity in the party objective. So, when any one complains of obscenity, he proclaims his own vulgarity; for Paul also said to Titus, "But unto them that are defiled is nothing pure, even their mind and conscience is defiled."

Hence, all these laws that stand upon the State and National statute books are lasting evidences of the shame of those who urged their making and those who made them, as well as of that of those who put them into force. No, it is not the body that is obscene and vulgar, but it is the minds and thoughts of the people concerning them. "Evil to him that evil thinks," is the proverb, and it is a true one. The same holds good in the case under consideration. Vulgarity to him who vulgar thinks. Everything is vulgar to some minds. There cannot be the most delicate subject spoken about in the most delicate way without these minds being ready to put a vulgar turn upon it. In this fact lie almost all the causes for the misunderstanding and abuse of which we are the subjects. The vulgar editors have read our sayings and interpreted them by their own vulgar thoughts, and with the impress of their own minds upon the thoughts, have sent them out to their readers, until the whole country had come to think that the social question could not be discussed save by a vulgar person and in a vulgar way. But, thank God, that curse is being rapidly lifted, and we begin to be able to reach the hearts of the really pure people, and show them where all the vulgarity about this subject really lies, and, what is still more promising, some of the editors begin to see their shame.

HONESTY—VIRTUE.

The general idea that prevails about honesty has pretty nearly the same relation to its real significance that the general idea about virtue bears to genuine virtue. In the latter case she is considered virtuous who adheres strictly to the form of legal marriage, whether she do so at the expense of outrage to every sentiment of her soul and feeling or instinct of her body or not; while genuine virtue consists of adhering strictly to the law found written in the mind and on the heart and in every nerve of the body, to outrage either of which is to commit a sin against them all. So there is a wide difference between the operations of the two laws—that one made by man and that one made by God—the former with, and the latter without, hands. But the hold which the former kind has obtained upon the minds of the people is so strong that the latter kind counts for almost nothing in the economy of society. The woman who submits herself in repugnance to the requirements of the law and of an established custom, even when her heart yearns and her senses instinctively bound under the promptings of the law of God elsewhere, is the respectable member of good society, and she shrugs her shoulders and elevates her nose when she passes her sister woman who has ignored the man-made law and yielded obedience to the law of God; but, for all this, the latter is the virtuous woman and the former is the other kind.

So in regard to the other word, he who meets all his pecuniary obligations with punctilious promptness is called and considered the honest man, the idea of honesty never extending beyond or deeper than the mere matter of dollars and cents; and the same man may have opinions, and convictions even, about subjects vital to the welfare of society which he conceals if he do not deny. In general terms, therefore, it is those who escape the penalties of the law who are held to be honest men and good citizens, while every one of such men may be the most thorough hypocrite, for to be false to the truth that one has, or to deny or evade it when called upon to take sides, is to be hypocritical. It is the same now that it was in the days of Jesus and the Apostles. The letter of the law killeth as it did then. He who is

legally honest may have cheated some poor woman out of her hard earned pennies, and by so doing become able to meet his obligations and sustain his credit and his reputation; while another, by yielding his hand to the cry of need or of distress from the poor and the despised may have been prevented from meeting legal demands, and he loses his credit and his reputation for honesty. But the world will come some time to feel and to acknowledge that the latter is the honest kind of a man.

Those who teach for doctrines the commandments of men are like those of old of whom Jesus said, "Verily, they make clean the outside of the sepulchre, but within they are full of dead men's bones and all uncleanness." It was just such people as those whom we have described to whom Jesus addressed these words, and were he to appear on earth now he would say the same to those who constitute the "best society," for the rule is, that where there is the most law and the most punctilious regard for its letter there is the least genuine virtue and morality. This is true of all departments of society, but in none so pertinent now as in the marriage relation. Marriage that is legal only is a sepulchre full of dead men's bones and all uncleanness.

PERSONAL.

I wish to say to very many who are now writing private letters to me personally, urging me to reply to them privately regarding the great question of eternal life in the body, that, much as I would like to oblige each and every one, it is simply impossible. I am traveling and lecturing every night (Sundays included), and it is all I can do to meet my engagements, attend to the necessary business and furnish the regular editorials for the WEEKLY. I feel, from many of the letters that are forwarded to me from the office, an earnest and truth-seeking influence, and should be most happy to respond to them; but those who write will see at once that there are limits to human possibilities, one of which is the time that is required to perform certain tasks. My time is absolutely wholly occupied, and I am sometimes very severely taxed to prepare the regular editorial matter, to which, I am sorry to say, I cannot devote the time, attention and study that the subjects, of which I am now treating, demand. So, friends, please be patient. For two years I have had this great secret open to my comprehension, but not until within the present year was I instructed to begin to develop it. It is a matter that requires time; and it will all be revealed in due time. To push the unfoldment of the truth in advance of the unfoldment of the hearts and minds of the people to receive it, would be to hinder rather than to advance the cause. To those who are developed into the possibility of being born into the truth, the truth will come just as soon as it is proper that it should. I am more anxious to give what I know to the world than any of the world is to receive it; but as I did not so receive it, neither can I so impart it. This much I may, however, repeat as often as it may be necessary: It is utterly useless for any to think that they want the whole truth who have not arrived at the condition which Jesus said to the lawyer was a necessary precedent to eternal life. Moreover, people must want this new development for its own sake, and not because it is going to bring anything to them that they desire strongly. They must want the truth for the sake of the truth, and be equally as willing to receive it if it take them to hell or if it take them to heaven. I fear there are but few who desire the truth in this way. Nevertheless, those who do not desire it in this way are not yet worthy of the great glory that God hath prepared for those who love Him; prepared not as an arbitrary recompense for living, but which comes as a natural result of living, and which can come in no other way; "for there is no other Name given under heaven among men whereby we must be saved." So Peter taught, and such is the truth. The great and final salvation can come only in the way in which I have named, and it will come to all who are thus prepared to receive it. Those who are thus prepared are "the elect from the four corners of the earth," having "the mark in their foreheads."

I have long ago shown that the human body is the temple of God. This temple wants to be opened so that God can come into it and take up His residence there. I have also given the key by which the gates into the temple must be unlocked. I cannot unlock the gates for any. All must do it for themselves, or else remain outside. The new Jerusalem must "come down from God, out of heaven, adorned as a bride prepared for her husband; and," as Jesus said, as recorded by John (vii., 38), "out of his belly" must "flow rivers of living water," and not dying streams, as now. Sin must cease, as John also wrote in his Epistle (iii., 9), and this river of living water become a substitute therefor, and "the tithes must be brought into the storehouse, that there may be meat in mine house, saith the Lord" (Malachi iii., 10), before the blessing can be poured out, that there shall not be room enough to receive it.

Add to all this the law of the Lord (recorded St. Luke ii., 23) and the keys to unlock the great mystery which has been hid from the foundation of the world are presented. Language cannot be plainer. There it stands, written down before the eyes of all the world; but, being blind, they see not; deaf, they hear not; neither do their hearts understand. But it is only to him who overcometh, that is, who cannot commit sin, because he is born of God, that "the earnest expectation of the Creator (the woman) waiteth for the manifestation of the Sons of God" (Ro-

mans, viii., 19), according to the law of the Lord above referred to. Again I say, "search the Scriptures, for in them ye" not only "think ye have eternal life," but it is there really. Put this and that together and the truth is the result; that truth which Jesus did not explain to Nicodemus nor to the lawyer, but which is the strait gate and narrow way, in the place of that wide gate and broad way, wherein all the world now walk; which is that true and acceptable worship of the Lord in the Sanctuary of the Holy of Holies of the Temple of God.

V. C. W.

POPPING THE QUESTION.

For the first time in the world's history we are pleased (and displeased) to record the modesty of a clergyman. We allude to the following statement of Mr. D. L. Moody, which is taken from the New York Herald of October 8th:

"Mr. D. L. Moody, who was here in the early part of the week, and who arrived in Brooklyn last night, had several conferences with the committee of ministers and laymen who are authorized, in behalf of the churches, to make preparations for his coming to labor in New York. It was the general impression both of the committee and himself that the metropolis is not yet ready for the harvest. Mr. Moody will not begin evangelistic work in any city or place where his services are not only asked, but welcomed. He will not be hampered or hindered by bickerings or jealousies among the churches and the ministry. His invitation to New York has, it is said, been the least cordial of any given to him by any city in the Union."

As Spiritualists, we honor Mr. Moody for declining to preach without a proper invitation from those "miserable sinners" his brother clergymen, but as an Evangelist we do not think his declination or backwardness consistent with the practice of the Great Nazarene and his disciples. New York could not prove its need of his services better than by its tardiness to request them, and, if his brother ministers are backward in coming forward, it must appear to him that the shepherds are as scabby as the sheep.

The Bible instructs us that when the Great Nazarene was on earth, he did not wait to be invited to address sinners. He conversed with some women who had not the best of characters, viz.: Mary Magdalen and the Woman of Samaria. He went into the Temple, which was the Wall Street of Jerusalem, and gave the money-changers a strapping with the whip, and some think it's a pity our modern clergy don't imitate his example in that particular. It was the same with the apostles. They did not wait for the educated heathens of Athens or Rome to invite them, but stood in the midst of their cities proclaiming the doctrines of Christ. We are sorry to hear that Mr. Moody fears to be hindered by the "bickerings and jealousies" of the churches, and would rather recommend him to cleanse those "Augean Stables" than retire from the field. Such a task we look upon as well worthy of the labor of an ecclesiastical Hercules.

ON CONDUCTING CONFERENCES.

Superstition, like slavery, has in its time been a benefit to humanity. It is better to worship a toad than to vegetate like the bushman of Australia, without a hope or care for the future. Priestcraft also has been a blessing in former times to humanity. The poet Pope says:

"Force first made conquest, and that conquest law;
Till superstition taught the tyrant awe;
Then shared the tyranny, then lent it aid,
And gods of conquerors, slaves of subjects made.
She, through the rending earth and bursting skies,
Saw Gods descend and fiends infernal rise.
Here fixed the dreadful, there the blest abodes,
Fear made her devils, and weak Hope her Gods.
Gods, vengeful, changeable, passionate, unjust,
Whose attributes were rage, revenge and lust.
Zeal then, not charity, became the guide,
And hell was built on spite, and heaven on pride."

But though both superstition and priestcraft may have been useful once, we contend that their time is past, and that they are now no longer needful, but, on the contrary, are a curse to mankind.

To us the great advance of true Spiritualism mainly consists in the fact that it will operate to effect the annihilation of both, and the Spiritual Freedom of humanity cannot be fully established until both are rendered powerless for evil. For this reason we are grieved to see that a species of bastard priestcraft is already attempting to rule many of the Spiritual Conferences now established in our principal cities and towns. The officers elected therein would do well to read John Bunyan's "God's Temple Spiritualized," in which he tells all ministers that, "as foreigners, not Jews, built the Temple of Jerusalem," in that capacity they are "servants not sons." We do not hesitate further to assert that many of these petty cliques of officials take upon themselves to rule their audiences, not unfrequently dictating as to what they shall speak, and how they shall speak it. As most of these conferences are sustained by fees taken at the door, we advise the public to look into this matter and rectify it. Considering that circumstance, we maintain that the people have rights in the conduct of such meetings which ought to be and must be respected.

Of course order must be maintained in such assemblies, and no personalities ought ever to be permitted. We believe that the public is always willing to submit to such wholesome regulations. Some latitude might also be allowed to over zealous Christians who sometimes assist in the deliberations. As to the demand that parties addressing the Conference should treat of matters "germane to spiritualism," that also is correct, for everything that pertains to the welfare of humanity is included therein: that is, many

think so; those who do not, can hardly be considered to be Spiritualists.

One word more with regard to the financial department of these Conferences. We hold that the public will sustain lectures they desire to hear, and, so believing, we maintain that they have a right to choose the bakers that supply them with spiritual bread. It is also necessary that the Conferences should be self-supporting. Heaven help those that are patronized, they never exist long, and ought not to exist at all. Then there is a third party—the lecturer. Some lecturers give their services, others are paid. Where fees are taken at the door this matter is easy of settlement on a basis of justice. We propose the following plan: First deduct the expenses of the Conference for the use of the hall, etc. Second—pay the next ten dollars or part of ten dollars taken in to the lecturer. If the lecturer is popular there may be more; in that case divide the remainder between the Conference and the lecturer. Approved lecturers will have no reason to object to such an arrangement, and no lecturer ought to be engaged at the cost of the people, that the public do not like to hear. As to the subjects, these also should be subject to the popular decision.

OCULAR EVIDENCE.

We published lately an open letter from Father John Beeson, the friend of the Indians. Let us add to it an incident which he related, connected with his labors for them, which is well worthy of public attention. On one occasion, when he was revolving a plan for their benefit, the spirits of many Indian chiefs desired to assist him in his deliberations, and notified him if he would sit with a writing medium for an hour, specifying between three and four p. m. of the day on which he was notified, they would be with him. He did so. There was a table in the room covered with a figured cloth, having a centre pattern, and on the mantle-piece among the ornaments was a box of lucifer matches. After being seated some time the spirits desired him to give his opinion, which he did, speaking, as it were, to vacancy. After he had done so, most of the matches came out the box and ranged themselves in a circle, Indian fashion, and in perfect order, their points all toward the centre of the cloth. Father Beeson counted them, and they numbered sixty. One, however, did not enter the circle, but remained partly on and partly off the edge of the table. At the termination of the sittings—for he had more than one—the names of sixty chiefs were appended to the document given him by the medium, and he was told that the one who could not enter the circle was a lame Indian he well knew in the West, who was known by the name of Limp. No one of the millions who have seen the simple, candid, worthy old man, Father John Beeson, will be willing to doubt the entire truthfulness of the above statement. We are also glad to add that the plan was sent to Washington, and was adopted, we believe, almost entire by the Indian Bureau.

A WORD IN SEASON.

When Jay Cooke & Co. were engaged in pushing out the paper money of the United States, the venerable Samuel said that, if you were to roll orbs of gold through the country the people would frown upon them; and if asked to accept the pewter for debts would decline it, saying in response: "Never; oh, give us our darling greenbacks!" Now, however, the case is changed. The money-holder turns up his nose at the United States currency, and his organ, the New York Herald, heads its financial reports with the words, "RAG MONEY," "so much value per dollar," in ragged capitals. Sometimes, however, it hits upon a truth by mistake, as in its leading article of October 9th, in which we find these words:

"The permanent issue, the only real issue, is the reform of the Government. When Christ drove the money-changers out of the temple, He saw there was but one thing to be done, viz.: to purify the house of the Lord."

This is true, and we hope Governor Allen will imitate His example in Ohio; trusting that when this paper is issued there will be calls for vinegar and brown paper for very sore backs in Wall, State, and Chestnut Streets, where our modern money-changers most do congregate.

RESURRECTION.

The resurrection of the body is affirmed in the creeds of many orthodox Christian Churches. To some, those who consecrate burial grounds, the allegation is profitable. In London, where, a short time ago, funerals were monopolized by the Episcopal clergy, the body of a pauper was worth seven shillings and sixpence sterling, and that vested right, for a long time, blocked the way of the reform which demanded that all bodies should be interred outside the limits of the city. This article is not written in order to rebuke those who believe in the resurrection of the body. But, in these days many folks are not satisfied with one resurrection, they demand more. Macbeth's statement is not correct now, viz.:

"The time hath been
That, when the brains were out, the man would die,
And there an end"

for, in all human probability, in this age, he would be dug up once or twice, and carted around, not for the benefit of

survivors. This ghastly war on the graveyards rages on both sides of the Atlantic. About three months ago, a relative had to step out into print to defend the bones of the poet Byron from further maltreatment, (whose body, by the bye, had originally been shipped from Greece to England) and now, the New York *Herald* instructs us in the following extract, the American public are ghouling it after the corpse of a bard of our own country:

Edgar A. Poe's leading idea concerned the relation of soul and body after death. Both in his poems and in his stories he gave the fancy that the dead body had a peculiar life of its own. In one of his poems he writes about liking and feeling his home in the grave. His own coffin in Westminster, near Baltimore, has recently been changed. The skull was lying in the position in which the head lay when buried. The grave clothes and all except the bones had crumbled to dust, leaving the skeleton white and bare. The brain was in an almost perfect state of preservation. The cerebral mass, as seen through the base of the skull, evidenced no signs of disintegration or decay, though, of course, it is somewhat diminished in size. The skull was intact, and the general skeleton was in as good a condition as an anatomical preparation in a doctor's office.

We look upon all this work as the remains of the worst feature of Egyptian civilization, and feel grateful to think that now those ancient malefactors are being thoroughly punished for their folly, by having their mummy pits desecrated, and the millions of occupants therein exhumed, chopped up, and used as fuel for the modern steam-engines which ply through the land of the Pharaohs.

THE LECTURE SEASON.

Victoria C. Woodhull and Tennie C. Clafin will receive applications to lecture anywhere 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 speaks in McCormack's Hall, Chicago, Friday, October 15; and will then probably visit Aurora, Ill., Oct. 18; Ottawa, Ill., Oct. 19; Joliet, Ill., Oct. 20; Logansport, Ind., Oct. 21; Lafayette, Ind., Oct. 22; Terre Haute, Ind., Oct. 23; Indianapolis, Ind., Oct. 25; Richmond, Ind., Oct. 26; Fort Wayne, Ind., Oct. 27; Toledo, O., Oct. 28; Sandusky, O., Oct. 29; Cleveland, O., Oct. 30.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

From the *Argus*, Racine, Wis., Oct. 2d, 1875.

Mrs. Woodhull, accompanied by her daughter, and Tennie C. Clafin, her sister, were in this city last Saturday and Sunday. On Saturday evening she lectured in Belle City Hall. Subject, "The True and False Socially." Owing to the failure of the bill-poster to post her bills and streamers, she was very poorly advertised, and but few knew that she was to lecture. Notwithstanding, she had a fair and very respectable audience. Much against her wish she consented to repeat the lecture on the next evening (Sunday). Although the only knowledge the public had that she was to lecture on Sunday was a small bill-board at the Hall door, announcing the fact, her audience was more than trebled. Not one in the audience had ever heard her before. The more timid portion had their misgivings as to whether the lecture would be proper to hear, but we noticed that from that class, many of whom were mothers as refined and conscientious as Racine can boast, were the first to express their approbation and applause in no unmistakable manner. We cannot better describe her personal appearance than by adopting the following, from the Cincinnati Commercial, in reference to the same lecturer:

"Somehow or other, Mrs. Woodhull, as she stood there dressed in plain black, with flushed face, gleaming eye, locks partly disheveled, upraised arm, and quivering under the fire of her own rhapsody, reminded me of the great Rachel in some of those tragic or fervid passages in which the dominating powers of her nature and genius were displayed in their highest effect. She seemed at moments like one possessed, and the eloquence which poured from her lips in reckless torrents swept through the souls of the multitude in a way which caused them to burst, every now and then, into uproarious enthusiasm."

Mrs. Woodhull will probably return here within a few weeks or months, and we predict that Belle City will not be large enough to hold her audiences.

Next week we will give a synopsis of her lecture as delivered at Belle City Hall.

From the *Advocate*, Racine, Wis., Oct. 2d, 1875.

Without endorsing all the theories of Mrs. Woodhull, it can be said, in justice to her, that her lectures in this city were

among the best ever delivered here. She dwelt particularly upon the evils of the social life, and society in general, which may not have been far out of the way.

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

THE LECTURE.

Mrs. Woodhull's subject was "The True and the False Socially." She commenced her lecture by giving the oft-repeated quotation, "Westward the star of empire takes its way." She traced the onward march of this star, which carried civilization with it, from the extreme Orient to the extreme Occident—from its birthplace in India and China, millions of years before time, according to the Christian reckoning, westward through its many advances, till it made its last and gigantic stride across the heaving and rolling breast of the Atlantic, to find a resting-place in America. In all these ages past what peoples have died out—blotted out of existence by degeneration—the unwritten histories of the oriental ruins or mound-builders of this continent do not tell us.

Then she launched boldly forth upon the tide of extemporaneous eloquence, hurling fierce invectives at the false modesty that will not let society discuss the basic questions of sociality. She said that the true virtue is intelligent discussion of these questions, and want of virtue is what is suppressing it. She (Mrs. W.) had been abused, hooted from one end of the land to another, because she thought that woman, as woman, should own her own body. [Applause.] That she ought to say when she will become a mother and when she will not. I don't believe in low ideas. Those who have low ideas are those who have not virtue enough to talk upon this subject without blushing, when there is no cause for blushes except their own want of virtue. Talk of Free Love—there is no other love but free love. God's love is free—he rains upon the good and bad alike—all love is free, and all else is enforced lust. When men are required to be as pure in heart and person as women, instead of being rich, society will be improved. When the young are taught the laws of life and taken into the heart and confidence of parents the world will become more virtuous. No one has loose ideas when discussing the ways for improving stock. In the fine art galleries of the old country where are statues of men and women, true to nature, no fig leaves, there are no loose ideas among the visitors. Ladies and gentlemen pass along without blushing, because there is nothing to blush for. One of the guides told me there never were any ribaldry there; no improper remarks or allusions; and but seldom apparent shock to the visitor. Occasionally an American woman would put her hand to her face, but would always leave room enough to look between the fingers. [Applause.] The people who dare not discuss these subjects are the vulgar, the impure, the ignorant and the vile. All this vulgarity, impurity, ignorance and vice must be eradicated by the process of evolution, through discussion, virtuous habits, education and intelligence.

WANTED.

Dear Weekly—I thought I would pen a few items which I would like to see brought about in connection with the liberal movement. First, I would like to see the WEEKLY arranged so that it would leaf from left to right like a book. It would be so much more get-at-able. Second, I would like to see a Bible translated according to the new light which is now being shed upon the Scriptures from the columns of the WEEKLY. Third, I would like to see Warren Chase nominated by the personal Liberty party as their candidate for the Presidency in 1876. Fourth, I would like to know that there would be a hall in Philadelphia next summer where liberals of all shades could meet, and exchange photographs, books, ideas, etc. The fifth improvement would be a physiology for our common schools, which would teach the anatomy and functions of the sexual organs with as much accuracy as they now teach those of the heart or lungs.

And another word with regard to the Centennial. I dislike to hear women of advanced ideas claim that our coming Centennial means nothing to them. Liberty is not gained by one bold stroke, but step by step we approach the goal. It was a step toward liberty when our ancestors left Europe, another when they proclaimed, "No taxation without representation." Another when we did away with distinctions on account of color. And we have several other very important steps to take before we succeed in establishing a mutual healthful relation between the sexes.

BLOOMINGTON, Ill.

J. FERRON.

THE PROBLEM OF LIFE.

(From the *Derrick*, Oil City, Pa.)

After reading a synopsis of Theodore Tilton's lecture we cannot help thinking that while he was writing Mrs. Woodhull's life she was writing his lecture. Tilton's closing words are: "There was a day when woman was considered to have no soul, when she was regarded as the incarnation of sin. To-day it is better, it is true, but let a woman become tainted by improper intimacy with this or that man and she is undoubtedly ostracized and despised, while her destroyer goes free and is honored. The problem of life requires a different state of affairs, and in this respect woman must make the initial movement; she must require men to be as virtuous, as delicate, as noble as men require women to be. This will help settle the question of the 'problem of life.' Some think this world is all there is, and, so believing, go out of existence. I believe they are wrong. Let us do the best we can here; be honest, virtuous, true, and we shall be prepared for the next world, and then will the problem of life be solved."

[From the *Christian Union*.]

Superintendent Leach, of the Providence public schools, is among the first of the teachers who are following where physiologists have led. He says: "To educate the mind when the body is in a nervous, feeble condition is a fruitless and useless task. The first thing to be sought is a sound body with physical vigor. This should take precedence of

everything else; without this, any acquisition can be of but little avail." We wonder if some prominent but worn-out clergyman, statesman, lawyer, or editor cannot be found who will make up a list of the frightful examples of the violation of this rule? Such a list as could easily be made up in the United States would be startling enough to move school committees and even parents to energetic endeavors for reform.

It speaks gloriously for woman that the greatest achievements and events of England have occurred during the reign of her queens. Under the reign of Elizabeth the Spanish Armada was destroyed, and Shakespeare appeared, to say nothing of Spenser and Bacon. In Anne's reign Blenheim was fought, Gibraltar acquired and the United Kingdom established. Everybody knows that under Victoria England has most likely reached the acme of power and prosperity.

In our politics the interest of property is preferred before all others. National legislation almost invariably favors capital, and not the laboring hand. No political institutions check the authority of wealth. It can bribe and buy the venal; the brave it can sometimes intimidate or starve. We have often been warned against the perils from forts and castles and standing armies. But the power of consolidated riches, the peril which accumulated property may bring upon the liberties of an industrial commonwealth, though formidably near, as yet is all unknown, all unconsidered, too. Already the consolidated property of one-eightieth part of the population controls all the rest.—*Theodore Parker*.

The address of the author of *Economic Science* referred to under the heading of "Good News," by Lois Waisbrooker, is Joel (not Gael) Dinsmore, Concord avenue, Summerville, Mass.

MRS. TILTON and her mother, Mrs. Morse, are living at a house on Madison street, Brooklyn. They had a kind of a house-warming there on Wednesday night, at which the Plymouthites appeared in force, and a sympathetic purse of \$400 was subscribed to Mrs. Tilton. Donations of crockery and other necessaries are being made, and doubtless the family will be comfortable. Thursday Mrs. Tilton went to Norwalk to meet her children, Alice, Carroll and Frank, who are returning from school at Washington, Connecticut. Miss Florence Tilton went to meet them at the Forty-second street depot. The result was that Alice went with her mother, and the boys—Ralph included—went to their father.—*New York Star*.

BUSINESS EDITORIALS.

THE TYPE-WRITER can be run at the rate of 30 to 60 words per minute. The average speed of the pen is from 15 to 30 words per minute. Thus ten hours' work with the pen can be done with the Type-Writer in five hours—one good operator on the machine being equal to two expert penmen for all purposes except book-keeping or writing in books. See advertisement on next page.

THE BEST IS NEARLY ALWAYS THE CHEAPEST.—The use of dry earth as a disinfectant would soon become nearly universal if no other commode were in existence besides the WAKEFIELD, sold at 36 Dey street, New York.

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 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. Clafin will hereafter be furnished, postage paid, at the following liberal prices:

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The Elixir of Life; or, Why do we Die?	25
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Tried as by Fire; or the True and the False Socially	25
Ethics of Sexual Equality	25
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Photographs of V. C. Woodhull, Tennie C. Clafin and Col. Blood, 50c. each, or three for	1 00
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What Mr. Jenny, of the New York Tribune, says about it: New York, June 10, 1875.

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

OFFICE OF DUN, BARLOW & Co., COM. AGENCY,
335 BROADWAY, New York, Dec. 8, 1874.

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

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

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

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

What Governor Howard of Rhode Island says:

PROVIDENCE, R. I., March 27, 1875.

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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. When I saw the advertisement of the machine originally I had little faith in it. An examination surprised me, but not so much as the practical working has. We have no trouble whatever with it, and it is almost constantly in operation. I think that it must rank with the great beneficial inventions of the century. Very truly yours,
HENRY HOWARD.

MORRISTOWN, June 29, 1875.

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. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far instinctive that it takes less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old crabbéd chirography that it is a great relief both to myself and to my correspondents. The sermons written in this way are read with perfect ease by invalids and those who for any cause are kept from church on Sunday which fills a want often felt by ministers. And altogether, if I could not procure another, I would not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,
JOHN ABBOTT FRENCH,
Pastor First Pres. Ch., Morristown, N. J.

Every one desirous of escaping the drudgery of the pen is cordially invited to call at our store and learn to use the Type-Writer. Use of machines, paper and instructions FREE.
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