

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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The truth shall make you free.—Jesus.

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

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

MUSINGS.

NUMBER TWO.

Individuals are, to a great extent, what surroundings make them. In a general sense, the same climatic and other surroundings always give rise to the same leading traits of character and disposition, and to a great extent control physical characteristics. Thus, black eyes are essentially tropical. They and the accompanying flashy disposition, possessing more of fiery impulse than of calm endurance, are more universal and possessed in a higher degree within the torrid zone than any where else. Proceeding northward it will be found that the most powerful nations, intellectually, have arisen within the temperate zone, a comparatively narrow circle of the earth's surface. Here are found in the greatest abundance the brain and nerve sustaining elements, and beyond its limits nations similarly endowed, possessing such clear conceptions of the universe around them, and whose endurance partakes of the nature of the watching stars above, do not exist. The singular make-up of the Esquimaux, with his muddy brain and affinity for grease, is peculiar to the latitude in which he lives, where all surrounding nature beats in consonance.

In emigrating from a colder to warmer climate, changes are visible in succeeding generations, first in the color of the eyes, next the hair, until the whole physical and mental constitution undergoes a change. It is plain, then, that in order to produce any widespread change or reformation in the character of the race, we must change the conditions under which it is developed. Saying nothing at present of our ultimate power over the conditions imposed by external nature, it will be found that, aside from these, man is the victim of conditions and systems which, though potent in molding his character and determining his motives, are artificial in their origin. All governments, and social, political or industrial orders existing at any given period of time, are simply human arrangements; it therefore lies within man's power to affect in them any desired change or improvement. We have been living under a system of things that engenders selfishness; that puts a premium on it by making it the road to power; inculcates reverence for a partial God; teaches virtually that mankind is a countless host of isolated and independent individuals having no vital relations or interests in common, thus making it lawful and right not only to aggrandize one's self by monopoly in the natural wealth of this world, regardless of the poverty of others, but fosters the delusion that the same is true of the world beyond—that any one who will may ascend its glittering heights regardless of the fate of the less fortunate ones in the depths below. In a word, a system of religion and of laws that develops selfishness in the individual by making the interest of every one consist of selfishness. Under such a state of things, is it strange that selfishness and all of its concomitants abound? It is impossible that it should be otherwise.

Now all of this must be changed. And the principle must be recognized that just as any disturbance in the waters of a lake will ruffle the adjoining waters, or that just as the orbs composing the starry host above are sympathetically related, so that commotions or perturbations cannot exist at any given point without extending their influence throughout the universal realm, so in the realm of humanity, not only the inmost life, but the material interests of every individual are interwoven with that of all the rest. Systems must be erected in accordance with this idea, recognizing the unity of the race.

But the isolated family system, which so dwarfs the human sympathies, and the existing property system that permits individuals to monopolize the world's natural wealth, stand directly in the way of such a consummation.

Jesus of Nazareth gave to the world many sublime com-

mands, but which are impossible of application in the present stage of humanity's growth. Indeed, for individuals under our present arrangements to attempt to reduce to practice many of his precepts would be as futile as planting corn on a waste of blackened rock. Such individuals would be reduced to utter bankruptcy in a month—living, stalking monuments to the spirit of folly which possessed them. What, then, does this prove? That the Nazarene was "an advocate of impossible theories," "an imbecile" or a "sky-scraping visionary?" Not at all, for, although many of his commands may be impracticable at certain times and seasons, it does not follow that they will be so forever; and just as this primitive and blackened rock is sure in nature's processes to be crumbled into soil, so, by the disintegration of artificial systems now going on, conditions will be prepared for the practice of these high commands, where the life of man shall approximate to that of the lilies.

Does any one say that it is impossible to inaugurate the right conditions; that the prevailing monarchies, aristocracies, oligarchies, monopolies and money powers stand as insurmountable barriers in the way? To urge this objection is to maintain that the powers of evil, darkness and oppression are more than a match for the powers of light; that the God of justice is either in his second childhood or some other form of mental imbecility—powerless to help his votaries in this universe of ours. It is a "murmur" which proclaims one's utter faithlessness in the potency of right, and all such murmurers should be remanded back to wander another forty or a thousand years in the wilderness of doubt and slavery.

It may have been impossible to accomplish these things in the weary ages of the past, but earth and spirit land, which have in these later years clasped hands across the intervening gulf, have not done so without a purpose; and as sure as this is an accomplished fact, and as sure as a higher and a mightier civilization exists in yon bright world above, just as surely must its contact with this result in this grand consummation.

This, then, is my spiritualism. Not that which stops with the demonstration of man's spiritual existence and the return of the spirit after death, and which, immersing itself in the beautiful, "sings continually of the glories to be while it ignores the miseries that are," but that which, accepting these facts as a basis of action, recognizes them in all their mighty bearings on the existing conditions of earth; that which recognizes duties and responsibilities as well as flowery paths interwoven with the spirit's destiny, and prepares itself to meet the wilderness and bitter waters which it knows may lie between the present scene and the promised land which lies beyond.

WESTFORD, Mass., 1857.

A. D. WHEELER.

"ADDRESS OF HON. E. G. RYAN, AT MADISON, JULY 5, 1875."

From the Racine County (Wis.) Argus.

Picking up a paper the other day, I read over one of its columns the above heading.

I had often heard of the eloquence of this learned gentleman, but had never before happened to gain possession of one of his published speeches, and therefore promised myself a rich treat from its perusal. It proved to be really a very able address, containing many views in which I fully coincided, but having supposed him to be a liberal minded, as well as a cultured gentleman, my surprise may well be imagined on finding in it a statement that the women of the present day seemed anxious to take men's places and do men's work. I cannot give his exact words, for, realizing my utter insignificance as one of a sex which, by the laws of our country, are made to occupy a position lower than the one accorded to the most ignorant of our white male citizens, or the most brutal negro, I felt it would be presumptuous in me to offer any comments on the expressed sentiments of so eminent a man, and not expecting to refer to it I destroyed it, hoping thereby to be able to forget that I had ever read the speech. I find, however, that memory will not be thus coerced, and with all due deference and a proper appreciation of the difference in our relative positions, I here assert that women do not wish to take men's places or do men's work. They wish to do their own work; work that men have assumed the right to do for them for centuries, and which they have done in so bungling a manner as to have caused the overthrow of countries and peoples in

times past, as it will ultimately be the means of the downfall of our own, unless the justice demanded by the sensible, thinking women of our country, for themselves and sex, is accorded them.

The learned judge compared the rise, maturity, decline and sometimes extinction of nations, to the birth, maturity, decline and death of individuals. Now, though every living being must, some time, seemingly cease to exist, I can see no good cause for the decline and downfall of nations, provided their governments are founded upon principles of strict justice to all, and those principles are fully carried out. I can, however, very well understand that if one half of the population of a country assumed the right to make laws for the government of the other, the half thus subordinated would become less and less self-reliant and less careful of the right performance of the duties that naturally devolved upon it, while the dominant half would thereby be enabled to corrupt the other, and thus an entire nation become so weakened that its dissolution would become only a question of time.

Even here, in this so-called land of liberty, "the handwriting on the wall" is seen in the great increase of crime and general decrease of virtuous principles arising from man's boasted superiority to woman, his assumption of the right to make laws for her to obey, and, while claiming to be her protector, more often making her his prey.

How can a government expect to be long lived while practically giving the lie to its fundamental and most vital principles that "there shall be no taxation without representation, and that every citizen shall have the right to a speedy trial by a jury of his peers."

I will here say that as the word his is supposed to apply to women as well as men in all the penalties imposed by law, it is only fair to presume that it will bear the same interpretation in regard to its benefits or where it is supposed to protect.

That women are taxed without representation and held equally amenable with men to all the laws no one can deny, and that they are not allowed a trial by a jury of their peers is also a well established fact. How can these rights be justly withheld from them? Are they not citizens? If not, why compel them to support the government through taxation?

"The women of Boston paid more taxes last year than all the men who voted for the elected Governor Gaston." So says William I. Bowditch in his pamphlet on the "Taxation of Women in Massachusetts."

Yet they were obliged to remain inactive, while ignorant, drunken, impecunious male citizens were permitted to go to the polls, and though they might not have voted a direct tax on the property owned by these women, they helped to elect officers who, perhaps, were inimical to their interests.

Aside from the injustice of denying women a social and political equality with man, there is another evil connected with this question not often considered.

It is an admitted fact that the influence of woman is very great; but it is not as generally understood that in not being held accountable for it she is thereby rendered a most dangerous element of society.

That the irresponsible power of woman has seriously effected the destiny of nations all history proves. Madam Pompadour, at whose beck the most powerful nobles of France could, without one word of warning, be hurled into the damp, noisome, vermin infested dungeons of the Bastille, there to fret and fume and pine till death relieved them of their miseries, and before whom even the wary Richelieu was obliged to be more wary lest she should find an excuse for compassing his destruction, affords one of the many illustrations which might be offered in proof of this fact.

People do not as often stop to study consequences while influencing others to perpetrate certain acts, as when they expect to be themselves the actors, and know they will be held accountable for their deeds.

So long as women are denied a voice in governmental affairs, so long they will fail to see the necessity of informing themselves (as even men do not till they become voters) in matters pertaining to them, therefore their influence in regard to political questions, under these circumstances, can have none other than a disastrous effect upon the country. It is unfortunate that while women are not held as citizens to the extent of being permitted to exercise their right to the elective franchise, they are regarded as such so far as being compelled to pay taxes for the support of the government,

M. J. Sturman

This leads political demagogues to appeal to them for aid, whenever they have any partisan measure to secure, by creating in its behalf a blind zeal in the people. The more effectually to secure this end they appoint special times to appear before the people, being careful to urge the attendance of ladies.

It being as natural for women as men to feel an interest in any thing relating to the affairs of their country, they gladly accept the invitation. The meeting opens with the introduction of the speaker, who, with a patronizing air, many inclinations of his head toward the ladies, and with a smiling face, proceeds to expatiate upon his theme and proves to be possessed of a certain kind of gassy eloquence.

He finally makes an appeal to the ladies, in which he explains to them their natures and the peculiar duties which must necessarily devolve upon them on that account; informs them that they are regarded as angels by men, and their influence over them is boundless. As he proceeds, he becomes enthusiastic, and declares that

"Woman's influence is of far greater value to her than the ballot, which, possessed by man, gains him the respect of his fellows, protects him from tyranny, and makes him a better husband, father and citizen, but in her hands would prove but dead-sea fruit. Worse—it would cause her to betray every trust reposed in her, and lead her even to discard her own children."

He begs the wives and mothers to influence their husbands and sons, and the young ladies to prevail upon the young gentlemen of their acquaintance to vote in behalf of the measures he has presented.

Some of his lady auditors, having been so circumstanced in the early years of their lives as not to have had all their individuality destroyed, fail to appreciate either his compliments or advice. They reason, that if capable of influencing men how to vote, it would be better to use their influence direct, and with less waste of time by doing their own voting. Others, reared to think nothing in the world so desirable as the admiration of men, and that no opinion was of any value unless received from them, accept his views without question, and, not content with influencing the male members of their own families or acquaintances, make proselytes wherever they can.

In due time the measure advocated becomes a law, and people find, too late, that in permitting their feelings to run away with their judgments, they have not only brought disaster upon themselves, but upon their country.

Previous to, and during the late war, there were certain questions at issue between the North and South. Had these issues been fairly met all our difficulties might have been amicably adjusted, but instead of that the preachers of the different denominations, North and South, became warm partisans in behalf of the supposed interests of their respective sections, and so far from preaching the doctrines of the meek and lowly Jesus, they delivered inflammable political speeches from their pulpits. They especially appealed to the lady attendants of their churches, telling them they owed it to themselves, their country and their God to wield their influence in behalf of the cause represented by them. Thus incited, and having had no experience in the political affairs of the Government, what wonder that they became warm enthusiasts in the cause they had been led to espouse, and that the influence of the Northern and Southern women wrought that which their votes (had they enjoyed the right of suffrage) would never have done—almost the ruin of the country they loved so well.

It is said that a Chinese woman, upon being told by a missionary that she, like her husband, had a soul, was so much amused at this to her extraordinary intelligence, that she could hardly wait the coming of her lord, so anxious was she to have a good laugh with him about it.

The idea of woman's inferiority to man, and that he possesses the right to decide as to the sphere in which she shall revolve, is almost the only relic of barbarism to which civilized humanity still clings; but when a learned Judge adheres to it so rigidly as to lead him to express those sentiments in a public speech, I am reminded of a remark made by a well-known lecturer in regard to the persistency with which people are prone to cling to their early prejudices. Said he:

"Give me the control of the young of the rising generation, and I will prove to your satisfaction that they can be educated to worship frogs."

Nor is this all—it will take as many missionaries to convert them from this as from any other belief seemingly more rational.

ELIZABETH R. WENTWORTH,
Racine, Wis.

THE MARRIAGE LAW A PROTECTION TO VIRTUE. BY WARREN CHASE.

Three cases of this great protection are before us in one paper, the daily *Cleveland Leader* of September 25, two of them in the highly Christianized State of Ohio, where marriage is protected by a license, purity by Christian morals and public opinion. In one case a man took his wife and a young lady out to ride, and in an obscure place left his wife to hold the horse while he took the girl into the bushes to ravish and kill her (as he did the latter if not the former), and then threatening to kill his wife if she exposed him; but he was caught and lynched, the mob not waiting for the law. Served him right, though we hate murder and lynch law, but by his wife's testimony he deserved all he got, for crimes committed before this. What a protection marriage is to virtue in such men! Give such men a victim to play on and then let them prey on other women who by poverty are dependent on them, or who may be caught by force! The second case is a man—if it is lawful to call him a man—who courted a young lady a few weeks, and then got a Catholic priest to cement the God-bond that no man and no act but death can break, even though solemnized without license in Ohio. After enjoying her society for a week or two he abstracts from his trunk all his clothes, etc., and the marriage certificate of the holy priest, and absconds. The following is the closing paragraph of the *Leader* upon it:

"Then opening the trunk they found that he had taken all its contents, even the certificate of marriage received from the priest. When leaving he said he would return the next morning and took occasion to bid his wife a most affectionate adieu. Since his departure it is alleged that not a word has been heard from him, but that the young wife has learned with a sorrow nigh unto insanity, that he does not intend to return and has departed for some unknown place. It is now reported that he leaves in the eastern part of this State, two or three wives and a number of little ones who have never yet been trotted upon his knee or have had an opportunity to call him father. But it is to be hoped that this rumor is false, and that he will soon return to his young and amiable bride in this city and make ample amends for the great wrong he has done her."

It is rather to be hoped he will not return or ever more be heard of among the women of this world where marriage enables him to cheat and deceive so many that he could not cheat without it. What a protection this marriage certificate of a God-ordained priest must have been to the virtue of the girl, if not to his. She is not now soiled in character as she would have been by associating with him without the permit, and the law will divorce her although the church will not. Then she can marry again and be pure as salt. The third case, the darling daughter of a millionaire father, falls in love with a minstrel piper, and after getting very intimate, and as the story runs, associating with him, runs off and is brought back with a round turn of the marriage law. Even here in Ohio are to be found some pure and holy Spiritualists—some pure from impotence, some from excessive sexual indulgence, and some to cover their own vile conduct—who throw dirt and abuse at all who question this holy (?) institution. "Let the dead bury the dead." Virtue still lives outside of celibate priests and holy and consecrated women!

[Written for Woodhull & Claflin's Weekly.]

A SUNSET MESSAGE.

BY JENNIE LEYS.

Athwart the purple sunset-bars,
Whose glow foretells a fair twilight,
A circle of resplendent spars
Sweeps from the sun's half-hidden light;
And each ray points to misty stars
That wait but for the deeper night,
To prove how suns are multiplied a thousand-fold
When one departs and seems to leave us dark and cold.

So when some radiant sun of love
Sinks 'neath the heart's horizon here,
And e'en G-d's faithful, changeless love
Seems far removed, so dark and drear
Is life,—then best the heart may prove,
Through soul-rays made by grief more clear,
How human joy is magnified a thousand-fold
By Heavenly love that only deeps of loss unfold.

Shine far, O blessed rays of Truth,
Where'er heart-break and pain abide!
Point to th' eternal love and youth
That crown all souls, who, purified,
Attain God's utmost gift of ruth—
The Heavenly Bridegroom or the Bride—
And know a sacred, deathless love ten thousand-fold
Beyond all other loves the universe can hold.

Don pure, white wedding-ropes, O souls!
The Bridegroom cometh—Earth's "I am!"
Lo, from the world the darkness rolls!
The Heavens shine with the oriflamme
That heralds the great feast of souls—
"The marriage supper of the Lamb!"
Then world with world shall blend in love ten thousand-fold
Transcending all the bliss by olden seers foretold!

LETTER TO THE "BOSTON INVESTIGATOR."

PARKMAN, Ohio, Sep. 25, 1875.

EDITORS WEEKLY—I sent the accompanying article to the *Boston Investigator*, inclosing stamps for return postage if not accepted for publication. It was promptly returned, without note or comment. I subsequently wrote the editor, asking—not as a right, but simply as a favor—his reason for rejecting it; and also whether he would allow me brief space in his columns to criticize that portion of his notice of Mr. Pike's pamphlet relative to the character of the marriage institution, and received for reply, that to allow anything further on the Denton and Pike discussion would seem like bigotry and a wish to injure those gentlemen. This answer ignored my second question—which was the main one—entirely. I therefore concluded that either the *Investigator* was getting timid in its old age, or regarded the social question as being only worthy of an occasional squib or fling—or, at best, an occasional criticism of the doctrine by some correspondent, who, if he knows anything of the principle upon which the marriage institution, as such, is opposed by the advocates of social freedom, is very careful to withhold such knowledge from his readers, with a few favorable editorial comments on the same, equally as innocent of any conception of the real principle involved. Yours truly, J. H. P.

MR. EDITOR—Your paper of the 14th inst. contains an editorial notice of Messrs. Pike and Denton's pamphlet, entitled "The Fallacies of the Free Love Theory," etc., with a brief reference to a former allusion to the same in the last preceding number. In what you say with regard to a certain professed Liberal, who not long since refused to stand on the same platform with another prominent and able public speaker on account of difference of opinion, adding that "if anything can be the death of Liberalism, it is bigotry," I think you make a pointed and palpable "hit," conveying a sharp, but needed, if not deserved, rebuke. I have seldom felt more of surprise—not to say pain and regret—than upon reading Mr. Pike's note explaining the reason of his refusal to speak at the Paine Hall dedication, as published in the *Investigator*—it being the first intimation I had received of the fact. I was surprised at nothing in Mr. Denton's note of explanation, in reference to the same occasion but the ex-

ceedingly coarse and offensive language employed in stating the ground of his objection. Though not having the honor of his personal acquaintance, I have observed during a few years past—from reports of his speeches and other sources of information—that he seemed to be tending in the direction of a practical illustration of the fact that a narrow and bigoted spirit is not necessarily incompatible with the acceptance and proclamation of liberal ideas, and electing to occupy the liberal side of certain questions of public controversy.

Mr. Pike's public reference to the matter, as was to be expected, was respectful and gentlemanly. Either he must have greatly changed during his two or three years residence in New Jersey, or he could not be otherwise than respectful and gentlemanly. Indeed, a dozen years of personal acquaintance with him, bordering very closely upon intimate friendship, almost forces upon my mind the impression that something other than the promptings of his own liberal and generous nature must have influenced him to thus imitate one of the worst phases of the old Puritan character. And permit me to add that I am more inclined than otherwise to the impression that he has—unconsciously, of course, or possibly on the ground that the end justifies the means—allowed either some foreign influence or some fair-seeming expediency to govern, or at least give unworthy counsel, in the production of his "Fallacies of the Free Love Theory." Whatever of "nonsense" there may be "connected with so-called free love"—and it must, I think, be admitted that there is not a little—you say truly, as it seems to me, that "there is a principle involved which neither Mr. Pike nor Mr. Denton seems to understand."

Certainly, judging from the sentiment expressed, and the course of argument pursued in his pamphlet, Mr. Pike has very little conception of the principle of the so-called "Free Love movement." The whole theory of the lecture, the whole force and direction of its logic, and every illustration employed, proceeds upon the gratuitous assumption—utterly unreasonable and baseless, and even in the nature of the case, absurd—that the principle of "Free Love," as applied to the relations of the sexes, recognizes the absolute and unconditional unrestraint of animal propensity and sexual passion, whether of law or logic, or the rule of the higher affections or the moral faculties; and absolute unprotection of all affectional and sexual rights as well.

How a man of Mr. Pike's genuine ability, broad philanthropy, and almost extreme liberal tendencies, could manage to get his own consent to assail a movement suggested by the best and most enlightened intelligence, in accordance with the highest recognized principles of progress, and inspired by the deepest longings and the holiest aspirations of the human heart, from this low level, and publicly characterize its tendency from the stand-point of the narrowest, most illiberal and most unprogressive conceptions of the age—except under influences and impressions as suggested above—is to me one of the chief marvels of this marvelous age. If there is one feature of the doctrine held to be more vital than another, or is made more prominent by its leading advocates, it is that which involves proper restraint of mere animal passion and the protection of sexual virtue.

Nor is the truth of this statement, nor the importance of the fact itself, in any way affected by the fantastic vagaries of some who favor, nor the lecherous and lustful promptings of multitudes who oppose it.

The "Free Love" idea simply recognizes the foundation principle of American civilization, as set forth in our immortal "Bill of Rights," in its application to freedom of the affections in sexual relations, just as free thought and liberty of the conscience recognize that principle in its application to untrammelled intellectual effort and attainment, and religious association and worship; and tolerates as little of lust and license, and infringement of individual and social rights.

What use people will make of their rights, when allowed to exercise and enjoy them, may, in its proper place, be not only a legitimate but a very important question. But, as a question precedent to their recognition and maintenance, it has no right to a hearing. To assail and traduce a movement aiming at an application of freedom to important rights and relations of humanity on the assumption that confusion and anarchy will follow, and chaos come again as a consequence, is an old trick of despotism and bigotry, which the enlightened intelligence of the last quarter of the nineteenth century ought not to imitate or tolerate. At all events, it is one that ought long ago to have been "played out" among professed Liberalists.

But I fear I am transcending the limits usually allowed to *Investigator* correspondents. Having commenced by expressing my approval of some parts of the editor's notice of the pamphlet under consideration, I had designed to close with a brief criticism of other parts of the same. But as space fails—having incidentally given more attention to the character and purport of Mr. Pike's lecture than I at present intended—I trust that he (the editor) will not consider himself slighted if I defer that part of the programme to a more convenient season.

J. H. PHILLO.

PARKMAN, Ohio, July 26, 1875.

NOTE.—It may be just and proper to say that, having seen Mr. Pike since the above was rejected by the *Investigator*, he informs me that what was published in that paper relative to his declining to occupy the platform with Moses Hull was but a part of a private note to the editor, and does not properly represent his position on that subject.

THE CHANGE.

Such utterances as the following, made in a sermon preached on July 25, by Rev. Florence McCarthy, minister of the Amity Baptist Church, Chicago, show what a vast change is going on all about us in the religious world, however little heeded or understood by the majority of the community:

"It is agreed on all hands that the Christian Church is approaching some great convulsion. Tendencies in the public mind which cannot be the effect of design or effort, because they are epidemic and as yet unintelligible, indicate

some universal upheaving like that of the sixteenth century as their objective point. The unexampled interest of the human mind in religious speculation, the contempt with which ecclesiastical tribunals are regarded, the growing impotency of creeds to influence human belief, and the merciless exposure of hypocrisy and licentiousness in the pulpit, which is a part of the current reformation, all point, like the handwriting on the wall of Belshazzar's palace, to a moral earthquake, in which all existing religious institutions are to perish, and on the crater and crags of which a new and better religious vegetation is to grow. I love to anticipate it. I am a natural iconoclast, and reverence nothing simply for its age. I luxuriate in the thought that the sects and the creeds, being in their dotage, are slumbering on the brink of eternal obliteration. For I see in it, not the ruin of Christianity, but restoration; and, saturated with that impression, I behold without alarm the gathering storm, and feel without dread the premonitory breaking of the earth under my feet. So far from it, I lift up my unterrified voice to the heavens, and cry 'Amen! Even so, Lord Jesus, come quickly.'

"One of the religious evils of which I have long been weary, and which I hope and believe will perish in the coming earthquake, is the professional Christian ministry. The men who occupy the pulpit of to-day are, as a class, unworthy, dishonest, insincere, selfish, corrupt and useless. They make a trade of religion; they believe only what will pay in money; they are afraid to denounce sin; they live, many of them, in effeminate luxury and elaborate idleness; they are morbid, jealous, bigoted and cruel; and the sooner they are out of the body ecclesiastic, and the sore place burned with moral lunar caustic, the better it will be for their hearers. These evils press upon my mind constantly, and I feel moved to speak to you concerning the kind of ministers of the gospel which this wicked and sorrowing world needs."

Mr. McCarthy, it appears, is a lawyer and earns (?) his own livelihood.—*The Index*.

THE UNITED HOME.

Woodhull and Claflin's Weekly—Suffer me to introduce through your columns our new departure from the broad road and deep ruts of money hoarding and domineering that run into fraud, avarice, theft, robbery, piracy, war and slaveholding prostitution, generating criminals, disease and death, with all the ills that haunt us after death. By the light that shines within us we have been brought to a complete halt on this "broad road that leads to death," and struck off for the narrow way that runs on the line of equality and equity into liberty, love and eternal life. To move forward in this way we have formed into a United Home, wherein to learn our united oneness with each other and our God.

The United Home through equality has fixed a standard of wealth to each person as near the average per capita of our national wealth with all the people as can now be made, for the transition from the old to the new order of life. It anchors its members who are average and above average in wealth, at that standard as the limit of their wealth, and takes all their surplus of wealth and labor to help persons to average who are now below. Thus it becomes a natural and transitional leveler, an equalizer of the wealth of the world, by carefully removing from the new order the extreme inequalities of riches and poverty, with all the avarice and hoarding antagonisms that now lie between these extremes of life. It plainly and practically reiterates the words of Jesus to the rich man: "Go and sell that which thou hast and give unto the poor," until all people are made equal inheritors of the wealth of the world. Thus the United Home system of equality and equity naturally harmonizes the inequalities of life, causing the rich to balance up the poor, the wise to give light to the foolish, the strong to give strength to the weak, the good to enchant the bad, and the woman to equal the man in all the functions of her own being, that perfect liberty and love may be enjoyed by all the human race.

Socially as well as financially, the United home members are to be equal. No system of license to marriage, prostitution or otherwise, can be had from our Home. We neither marry or make matches, but demand a sacred respect to judgment, conscience and creative love obligations by all the penalties fixed in our divine natures; so that all whom God hath joined together as equals, through creative love and sexual function, may not be separated but live their true life.

The United Home will care for its aged, infirm, women with child and the children. It will care for, govern and educate those children and lift them to average. It will make the intrinsic merits of its home and harmonies an attractive force and power among the people who enter its life, and thereby utterly disgust them with the false and fraudulent social and financial system of the present age and order of life. No mind can see the contrast of both orders without learning a higher wisdom and reaching a better life.

Let all who feel interested in our work address, with stamps, our corresponding secretary for further information. Geo. B. Farley, Gilmore, Benzie Co., Mich.

I am, as ever, your brother,

A. P. BOWMAN.

BEGINNING TO SEE THE DIFFICULTY.

A SAN FRANCISCO CAIN—A CASE FOR SCIENTIFIC STUDY. [From the N. Y. Sun.]

On Saturday the Bittenbender brothers, George and Edward, quarreled over a trivial matter. An interchange of unpleasant words followed, and at length George struck Edward. Smarting under the insult and injury the latter at once procured a pistol, and shortly afterward met George on Washington street and shot him through the temple. The murderer turned and fled, but bystanders pursued, captured and turned over the assassin to the officers of the law. The victim expired within seven minutes after the shot was fired. On his way to jail the murderer, who is only 19 years of age, confessed, without perceptible remorse, that he committed the crime, and asked no mercy of his captors.

It seems from the statement of Jacob Andrews that the mother of the Bittenbenders is now an inmate of the Penn-

sylvania Insane Asylum, while her husband, the father of the boys, committed suicide in Pennsylvania some years ago by shooting himself through the head. That there is a strain of murderous insanity in the blood of the Bittenbenders there can be no question, but it is singular indeed that the peculiar madness should exist in the minds of both father and mother. If inquiry should reveal the fact that the ancient Bittenbenders married among themselves, as was the custom a century ago in rural Pennsylvania, then the existence of insanity in both father and mother would not appear so strange. If, on the contrary, it should be revealed that families not bound together in blood relationship were represented in the marriage, then medical science would be compelled to solve a new problem—a question whether companionship with insane persons begets insanity.—*San Francisco Bulletin*, Sept. 15.

"SHALL WE DEBATE WITH MOSES HULL?"

Under the above caption there appeared an article in the *Osceola Sentinel*, of Iowa, from the pen of F. W. Evans, a divine teacher (?) of that place. From the tone of the article in mention it would appear that the Rev. Mr. Evans is much exercised on the subject, and fears that he may be forced into debate, or that he must otherwise back squarely down from the contest.

He says: "Until the Spiritualists of Osceola indorse Mr. Hull, and the community express themselves as favorable to the proposed debate, I shall decline entering into a discussion of Spiritualism with Mr. Moses Hull in Osceola."

He then has the impudence to say: "But if the Spiritualists of any other place will indorse him, and the community of that place will pay the expenses of the debate, I will meet him, be the place where it may."

Who ever heard of such conditions being prescribed for a debate on a liberal subject, and that too one of vital import to every human being? Evidently Mr. Evans has little of philanthropy in him, else he would come forward, and if entertaining false doctrines, be undeceived of them; or if Mr. Hull is advocating immorality by his teachings, to denounce them, rebut his arguments, and save the people from their destroying influences.

Mr. Evans further says: "I am not willing to be the means of introducing into the community the advocacy of the abominably licentious and corrupt character of Free Loveism."

It is very apparent from his remarks that Mr. Evans has but little knowledge of the doctrine or science of Social Freedom else he would not "dub" it "Free Loveism" and howl about its "licentious" and "corrupt" principles.

Mr. Evans continues his profound writing by saying that Mr. Hull now lives with a woman "whom the laws of God and the rules of Christianity and virtue recognize as the wife of another." This is, indeed, very fair and Christian like in Mr. Evans, to first say that he will not debate with Mr. Hull and then to stigmatize him in this manner. What does he know of the laws of God more than the able gentleman he so readily slanders? By what right does he assert that the laws of God require any man to act as he—the Rev. Evans—deems for the best? Taken as a whole Mr. Evan's letter is a grand display of his ignorance and pedantry, couched in unreasonable terms and decorated with bad grammar, worse rhetoric, and entirely devoid of logic. "N."

FIELDON, Ill., Sept. 18, 1875.

MONTIETH, ALLEGAN CO., Mich., Sept. 6, 1875.

Dear Weekly—Find inclosed \$3, and forward the WEEKLY to ———, whom you may count as one of your subscribers. It does my soul good to find there are so many who dare call things by their right names, and more so when I recognize in some of the writers of the WEEKLY people with whom I have aided in the work of abolishing the African slave trade in America: a time that then tried women's as well as men's souls; when a woman (Abby Kelly Foster) dared, Victoria like, leave her peaceful home in Massachusetts and give her all to the cause of freedom; a time when to be a true Abolitionist was to be spit upon, dragged out of barns (for not often could we get a chapel to lecture in), rotten-egged and maligned, abused in every possible manner by what were called respectable people, mostly church members who will tell you to-day they were always Abolitionists. In my opinion the time is not far distant when they will say the same of Spiritualism and Social Freedom. I wish there were thousands just such brave women as Helen Nash, and such men as Warren Chase, D. W. Hull, Parker Pillsbury and many others I might mention. Parker, do you remember at a certain time of coming to my house on the ledge in Solon, Ohio, when we went to the centre of the town to obtain a house, if possible, for you to lecture in? Knowing it was of no use to ask the Methodist, we went to the Disciples and asked for their house, when we were told we could have it, but not until the worship of God was first attended to. They were careful to so prolong their services as to, if possible, debar us from a hearing, which we obtained nevertheless, in which they were told there was some God service in freeing the negro. He now owns his own body, but still American slavery lives. Now, Parker, as you have fought long and hard in the anti-slavery struggle, I hope you may live to deal out your blows quick and heavy until every woman in the world shall be free from the marriage bond that makes her but a slave to man.

I am no peculiar friend to Jewish Bible Theology, neither am I on very friendly terms with the Bible God; but if there can be found a better definition than woman for the Garden of Eden, let us have it. To me nothing can be more plain and truthful.

SAMUEL A. DUNWELL.

CHORUS of ladies to comely curate who is ascending the ladder to hang decorations—"Oh, Mr. Sweetlow, do take care! Don't go up! So dangerous! Do come down! Oh!" Rector (sarcastically)—"Really, Sweetlow, don't you think you'd better let a married man do that?"

KIND WORDS.

FROM OUR CORRESPONDENTS.

O. G. Chase, Jamestown, writes: "Please continue the WEEKLY to me. I cannot do without it. Inclosed find subscription for a friend. I want everybody to read the paper."

J. T. Haughey, Paola, Kansas, writes: "Please bear with me a few days longer. I have discontinued all other papers that I may be able to pay for the WEEKLY. Am in the lecture field doing my humble part in disseminating the same heavenly truths taught in its columns, and have adopted the principles in my life, hence am one of God's poor. Heaven's smiles bless you as you are blessing humanity."

J. D. C. Hartland, Mich., writes: "Accept assurances of my cordial co-operation in all that the WEEKLY is trying to accomplish. There has never been a thought or sentiment expressed in it too ultra or radical for me to entertain or advocate. The light of day is breaking in the which the world is going to see, feel and know as it has never done before. All honor to the heroes in the cause of reform, especially to the dauntless Victoria, who is thrilling the world with her eloquent utterances for which coming generations, yes, and many who now live, will render her the praise of their emancipated and redeemed souls."

Mrs. J. P., Illinois, writes: "Please pardon my seeming neglect in renewing my subscription. I was absent all summer in attendance upon my mother, eighty-one years old, who is very feeble, and on my return a daughter of mine was sent home by her husband, ruined in body and mind (ignorantly, perhaps), but, I believe, through his sensualism. These cares and the attendant expenses are my excuses. I prize the WEEKLY very much, and my aged mother takes great interest in your Bible explanations. We are both longing for equal rights and woman's freedom."

Hannah J. S., Ohio, writes: "Please find inclosed six dollars for two subscriptions to the WEEKLY, which is a power of inspiration that I do not feel able to do without. In the light of its inspiration I can have faith in the dawn of a brighter day for woman, when the true love of justice shall be the loadstar of every soul."

Mrs. M. S., Mich., writes: "There seems to be a great deal said about your late departure, but I fail to see any divergence from your first purpose. You have often condemned so-called Christianity, but never the Bible, to my knowledge; and the love that Jesus taught has always been the corner-stone of your free love-principles; and who can read the 'Elixir of Life' you gave to the world a few years ago and not see there laid down the principles of eternal life; so, if there be a departure, you have glided so quietly from the old into the new that it is not apparent to me."

THE YEAR OF JUBILEE.

Editors Weekly—I would suggest that our Centennial year of 1876 be made a year of jubilee to all who are in prison for any crime whatever. Let Congress next winter pass a resolution enjoining the President, in conjunction with the Governors of all the States, in a royal proclamation giving pardon to all in prison, and setting all free on the morning of the 4th of July, 1876, and thus do something worthy our great centennial year. Yours, for humanity, J. B. CAMPBELL.

"SHOOT THE MAN."

Yesterday evening a small man with nervous look called at the Central Station, and after some hesitation remarked: "I vphants to know if somebody can shoot me?" "What do you mean!" inquired the surprised captain. "I gphant sphokes goot English; but I don't some dings around here like," was the reply. "If I can help you I will; go ahead with your story," said the sergeant.

"Vhell, one day when I goes up Shefferson avenue mit my vife Susan, a poy on der gornor yells out: 'Shoot dot man!' I drembles all over, and Susan vas shust as white as milk."

"And did anybody shoot at you?" "Neine. I see no gun; der poy had no pistol. Nix fustay about dis peesness."

The sergeant grinned a little, and the visitor continued: "Last veek, when I vas Bates street up mit my dog, a man shtands on der gornor gries out: 'Oh! ho! shoot der dog!' Vas dat right? Ish dere some more dog license? Can der bolice shoot my leedle dog vhen der ish no law?"

"I guess he was joking."

"Can a man shokes on such dings as dose? Ich denke nicht. Ven I vas by Glinton street last Zunday mit a horse and buggy, somebody at my vife says: 'Shoot dot fat voman mit der dollar shtore shewelry on!' I see no shokes about dot. I likes to know why meia vife shall be in der shtreets of Detroit like some dogs killed?"

"This 'shoot' is used by the boys as a slang expression," explained the sergeant. "They don't mean to —"

"And vhen I shtands by mein door last night," interrupted the visitor, "some loavers go py on der odder side, and one feller yelt out like dunder: 'S-h-o-o-t dot leetle Dutchman mit a pipe!' I shumped avay pooty quick, and der loavers go like dis: 'Oh? haw! haw!' Vhas dose dings right? Vhas dere some shokes in dot?"

"They meant it for a joke, and if you will let me ex—"

"I vphant no shokes on dose dings," interrupted the man. "But let me—"

"Ish dere any aldermans here?" inquired the visitor.

"No, no aldermen."

"Vhell, I goes to the zity hall and puts dose dings mit der gouncil. If somebody shall shoot me, and shoot mein vife, and shoot mein dog, I shall zee some law right avay off quick."

The sergeant sought to explain, but it was no use. The man walked out doors and replied:

"If somebody vphants to shoot me I shall find queak owut about it."—*Detroit Free Press*.

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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.

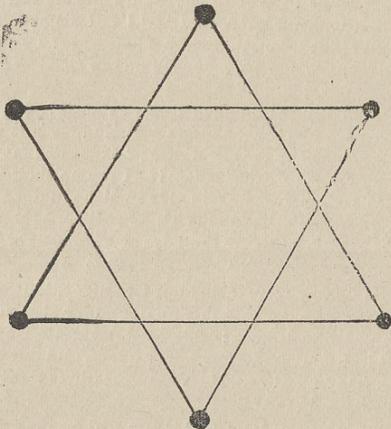
NEW YORK, SATURDAY, OCT. 30, 1875.

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.

NATURAL VS. ENACTED LAW.

Then the Pharisees and Scribes asked him: Why walk not thy disciples according to the traditions of the elders?
Jesus answered: Well hath Esaias prophesied of you hypocrites: This people honoreth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.
For laying aside the commandment of God, ye hold the tradition of men. Full well ye reject the commandment of God that ye may keep your own tradition.
Making the word of God of none effect through your own tradition which ye have delivered.—St. MARK, vii., 5, 6, 7, 8 and 13.

One of the most heinous charges that the so-called conservators of public morals and of "social order" lay to our charge is, that we are attempting to bring the holy law of marriage into disrespect and to have it abolished, and thereby make every woman a prostitute and every man a libertine. Those who make this charge are mostly professing christians who assert that they believe in the divine inspiration of the Bible, and yet in that book it is written in the plainest of terms that God's laws and commandments, including his holy marriage laws, are written, not on parchments, but in the minds and on the hearts of men and women. Now, what if the law which God has put in the heart and mind come in conflict with that which is made on parchment? Which is the higher authority? We will leave this for these same christians to settle, because they cannot decide save in one way; for to decide in any other is to decide against the Bible.

We have said frequently that we have no particular fight with legal marriage, and no special objection to it (except that it is useless) only where it conflicts with the higher marriage that God has made, which man cannot put assunder by all the laws that he can write, though he may attempt to, and seemingly succeed, when he compels two to live together who in their hearts and minds are married by God's law elsewhere. There is no escaping the inevitable conclusion, that those who do live together and consort, who by the higher law are married elsewhere, are, in the sight of God's holy law of marriage, living in adultery. Every act of commerce that obtains between people who do not love, or who love elsewhere, is an act of prostitution. In the eyes of God and nature, legal virtue, unless it comport with the natural kind, is vice. The law cannot make a thing virtuous and right that is not so in and of itself without respect to the law; so neither can a law make anything bad and wrong that, in and of itself without respect to the law, is not bad and wrong. These are self-evident truths, and need no arguments to sustain them.

For our part we know of a no worse deplorable condition into which women, especially, can fall, than to be legally enslaved to men for whom they have no love, and while living in this shameless state, to pour out their venom on the poor, despised sister who, probably through some heart-felt act, was cast on the world—a result of ignorance of the relations and functions of sex—and who being shut out of society and refused all honorable ways of making a livelihood, is forced to the street or to the brothel. We do not hesitate to speak strongly about all such women. We do not believe it possible for a pure-hearted and noble-minded woman, or man either, to speak spitefully about a sister who is so unfortunate as the one we have mentioned. When a noble and pure woman sees one of her sisters thus unfortunately situated, her heart goes out in kindness and pity, and with a desire to alleviate her situation.

Every woman should remember that none of her sisters live in the street or the brothel from choice, while thousands live in unholy legal marriage, equally as impurely, of their own free will. Indeed, it is common to hear young women talking about the settlements that they must have, with perfect shamelessness. They openly avow their willingness to sell the use of their bodies to a man for a certain price. Can there be anything more shameless than that? Can there be anything less virtuous than that? Can there be any lesser degree of prostitution than that? And yet it is paraded on the house-tops, and proclaimed in church, and sanctioned by the prayer of the "Man of God." O Virtue! where hast thou hid thyself that the fair daughters of earth have no more knowledge of thee than this!

The use of law is entirely perverted when it seeks to set aside any of the natural instincts and sentiments. It would be just as proper to legislate upon any of the other passions and sentiments of man as upon his social love nature. Love is not dependent upon the will of the subject even. If he who loves or is indifferent have no control over love, how shall it be proven that it can be controlled by law? The law might as well say that a man shall never become hungry or thirsty, as to say that he shall not love, save in a single way. Another fact should not be lost sight of. It is natural for men and women to love somebody. If the one to whom they are bound by law be not the one, then it is almost certain that there is another elsewhere who is the object. And love is a master that will not endure isolation. It will make itself known in some way. So let not those men, or women either, who know they have a legal partner only, console themselves with the idea that, "If he or she do not love me, he or she does not love anybody else." The old love seldom is put off until the new is already duly installed. This is in accordance with nature, and in and of itself is right and natural.

Men and women who are bound to a living death and made to cling to it by a relentless public opinion are, by the force of their own souls, driven elsewhere to seek sympathy for their hearts, even more potently than by the power of their physical instincts. The compulsory force of the law

has resulted in engendering a most abominable mass of morbid lust in the race—a lust that neither knows nor cares upon what it expends itself so that it is satiated, and which is fast uprooting all the instincts that draw the sexes together, save the one of which it is the perversion. The attempt to supplant the law of God written in the mind and on the heart is responsible for all this disease-engendering lust that is sweeping over the race, and preparing it to be an easy prey for some fell destroyer that will come upon it like a thief in the night.

People descend upon purity and virtue without the least conception of their first principles. To the pure all things are pure; to the vicious and depraved even the purest things are vile. It is this class of people who cannot conceive that there can be any purity at all where there is freedom to be impure. It is this class who imagine that were social freedom the rule of intercourse between the sexes the world would be turned into a vast brothel. They have no conception of such a thing as purity for purity's sake. They affect to believe that if it were not for the law all would be debauched. Of these Jesus well said: "In vain do they worship me, teaching for doctrines the commandments of men," and thereby "making the word of God of none effect."

A purity that is worth the having will be pure whether there be a law or not; but a purity that is only as deep as the law, is in vain before God.

It is considered generally that they who restrict their relations to the limits of the law, let those that obtain within those limits be whatever they may, are virtuous, are pure; and that those who have no legal license must contract no relations at all in order to keep unspotted from the world. A person who is virtuous simply because the law exerts its force upon him, cannot be trusted in any condition in which, for any reason, the force of the law might be suspended temporarily. It is a fact of common observation that children who are under the severest and strictest discipline at home, are the wildest and most reckless when relieved from those restraints. The children of hard-shell religionists are examples of the effect of severe restraints, while the very best children are those who are trusted with the largest degree of freedom and placed upon their honor to do the best things. This principle is to be seen in all the varied affairs of life. The most hardened criminal, if trusted, will prove honest and faithful. Appeal to the sense of honor and it will always respond. But it may be suggested that St. Paul said that the law is our schoolmaster to bring us to the better condition. We do not dispute that law has been useful, or that it is still useful in this sense; for if there are people still so low in the scale of manhood and womanhood as to require the law to keep them from doing evil, then they are the ones for whom the law may properly be a schoolmaster. But those who have graduated from the school no longer need a master. Shall such as they be compelled to have one because all have not yet graduated? Shall every body be forced to remain at school until every body has been fully prepared to leave it? Let those who require a schoolmaster have one, but let those who have acquired the principles of the doctrine of Christ go forward unto perfection, as Paul says, (Hebrews, vi., 1-2).

Virtue and purity are, in their common acceptance, restricted to the very narrow limit of the sexual relations. And as we have said, those who are legally correct are possessed of these attributes. But what does Jesus teach upon this point. It is always well to bring these time and lip-serving christians to their professed master for condemnation, and in no sense are they more fearfully rebuked than upon this point. Jesus said: He that looketh on a woman to lust after her hath committed adultery with her already in his heart. Judged by this rule, who are not adulterers? Why, clearly, those only who never look upon a woman to lust after her. But does this aim to break up all the relations between the sexes? By no means. It aims simply at all relations that are not strictly in accordance with nature. And now what ones are in accord with nature? This is easily answered. Only those are in accord with nature that are brought about in strict accordance with the law of sexual attraction, the central and governing power of which has been put by God in the female. It is hers to rule in this domain; it is hers to determine everything that is involved in this question; nay, more radically deep than this even:—it is hers to generate, to rouse the instinct into action. Here we arrive at the basic law of commerce, the law of natural attraction, calling for its natural association. Judged by this law only those are not adulterers in whom this instinct is never aroused, save when it is appealed to by its natural counterpart, and then not to answer its own demands but to meet the demands of its counterpart. We know that this is a terrible truth to tell the world, but it is one that it needs to be told in tones that shall reverberate in the ear of man, until he shall learn that, in this domain, at least, he should be the servant and not the lord.

Suppose for one moment that this condition of things were in existence? Is it not palpable that there would be something worthy to be called purity and virtue? Were this so it would not matter into what relations the sexes might be thrown, they might live together, eat together, sleep together and never a lustful thought enter their minds or an unnatural passion fire their bodies. This is natural virtue and natural purity, and only they are wholly pure and virtuous who can endure this test. This is the test by which we would have every one try himself; this is the purity to which we would have the race attain; this is the

virtue by which we would have the world govern its social relations. It was this condition in which the allegorical picture of the creation places man. Adam and Eve were naked and were not ashamed. They were not ashamed because they had done nothing of which to be ashamed. But when they had eaten the forbidden fruit of the tree that stood in the midst of the garden; when they had done what was wrong and thereby begun to be able to contrast good and evil, then they became ashamed and covered those parts with which they had committed the wrong. It was not because the parts themselves ought to have engendered shame, but because their eyes could not endure their sight without engendering lust within them. And so it has been till now; and so it is now. Certain parts of the body are covered because the thoughts of the people are so vulgar and degrading about them that it is necessary that they be shut out from sight. This may be called strong doctrine, but if it be it is nevertheless true. It is true in a common sense view, and it is true in the Christian sense of "To the pure all things are pure." Hence the very means by which the Christians seek to show their purity are their severest condemnation, since to them all things are not pure. The road to purity lies by the way of freedom. People must have the opportunity to be pure because they want to be, and not because the law commands that they must be. When this condition is attained then the world will be ready for an immense stride toward gaining eternal life.

THE RELATIONS OF THE SEXES.

We have frequently said in these columns, and elsewhere, that an opposition to marriage that is legal merely is not so much on account of the evil effects upon the parties involved directly, as upon those who are involved indirectly. So far as the people themselves are concerned we acknowledge their right to marry whom they please and to live together even if they pull hair and scratch eyes one-half of the time. We admit the right of women to marry men whom they despise, because they have money, and to prostitute their bodies by commerce in such marriage. We admit that they have a right to live year after year in such unholy conditions, and to become diseased through and through by the enforced lust of which they are made the object. Aye, further, we admit that it is woman's right to permit herself to be debauched by unholy commerce until its results mark her as a victim for the grave. No one can judge of another's conscience by his or her own. Every one has a right to judge by her or his own conscience. We say we admit the right of women to be made slaves to lust by the law of marriage; but we have a right in the name of humanity to endeavor to show them the terrible results that follow such unholy relations. We know that almost the whole of the misery, vice and crime by which the race is cursed is to be attributed directly to this enslavement of women in legal marriage. We know that parents who do not live together because they love each other well enough to live together without the binding force of law, are not fit people to have children. People have a right to suffer themselves if they choose, but they have no right to entail misery upon unborn generations by raising children in their unhallowed lust. If mothers would but stop and think for a moment of the terrible responsibility of maternity, it seems to us that it would rouse them to throw off the slavery of undesired child-bearing. We are too well aware of the deep and dark ignorance that prevails about the laws of transmission and heredity, and of the still deeper darkness that hangs over the more subtler affinities of the soul. The few who have some knowledge of these things either have not the courage to make it public or else are in some way interested in having it kept secret. And so the world goes on spreading misery and wretchedness, and all the time wondering why it is that there is so much iniquity and suffering in the race. If a farmer should not only permit the daisies to grow upon his lands and their seed ripen and spread naturally, but should take pains to spread it over his whole area of land he would soon expect to ruin his farm. But in the matter of children, parents go on sowing the seeds of discontent and corruption, and then expect that the result will be perfect and healthy children, and wonder why God curses them with the opposite sort. It seems to us that it is getting to be time for these great truths to be heralded broadcast over the land; it seems to us that it is time that the pulpit and the press should make their respective audiences cower before their terrible denunciation of this unholy state of things. Women are beginning to feel the terrible condition, and hundreds are asking for a way out of their misery. We have spoken of this at this time because recently we have received letter after letter from all directions, portraying in most vivid colors the sufferings that they are made to bear as the victims of unholy commerce. Some plead piteously for escape, but see no avenue by which to make the attempt; others desire to know how much longer it will be until some great convulsion may be expected to come and in its desolation set them free. The brutal revelations that some of their letters give are enough to make the stones cry out in protest against a system under which such things are possible to be enacted. Talk of the horrors of negro slavery! we assure our readers that the sufferings that the poor blacks were compelled to undergo were as nothing, either in extent or in severity, compared with what the white slaves in legal marriage suffer continually.

And yet these distressed women, or many of them, think it would be wrong for them to sever the relations that doom them to this bondage. They imagine because their minister has told them so, that marriage is holy and must not be broken. Then there is another class who have not the moral courage to do what they know they ought to do. They know to separate from their brutal husbands would be not only to incur the wrath of Christian society, but also to throw them upon their own resources for support. Indeed as the prospect, terrible to contemplate, but it is one that ought to be incurred. If any one love not the truth better even than his or her own life they are none of "my disciples." This is the teaching of the Master, whom these same Christians profess so loudly with their lips. Jesus taught that we must leave father, mother, sister, brother, wife, husband and children for the sake of the truth. So we say to all these suffering inquirers, that without considering or stopping to think what may be the result, it is their Christian duty, to say nothing about their duty to themselves, to at once and forever step out from their sexual bondage. Every woman who has any regard for truth, for virtue, for honor, for purity, for personal cleanliness and health should at once declare her freedom sexually, and never permit herself to be approached again for such unhallowed relations as are these of which complaint is made. If they have not the courage to do this, then there is nothing that can be done for them. They must remember the words of the poet: "Who would be free himself (herself) must strike the blow."

It is in view of this condition of helplessness of woman that it seems almost an impossibility for her to attempt her freedom until some steps are taken for her support when she shall do so. Here is a strong argument for community life. This is woman's greatest hope. Her reliance upon the individual man must be transferred into reliance on the universal man. Were the industries so organized that woman should have her equal place and profit therein, still she would not be an equal, because it is upon her that nature has conferred or imposed, as it may best suit individuals to regard it, the function of maternity. Certainly during the gestative and lactative period no one will pretend to say that woman can be man's equal in a pecuniarily productive sense; and yet during those periods she is laboring for man more than she is for her own sex. Is it not natural then that woman should be made equal to man during these periods by some just social regulations?

We know that as yet we have made the demand for freedom only; that is, have asked woman to declare her freedom and maintain her right to choose when and when not she shall become a mother; have asked her to regain her queenship in the domain of sex. But this is not far enough; after freedom there must be justice, and justice means a great deal more than has been contemplated, save by the veriest few. It means an equal interest with every other person, man, and woman, to all the products of all other persons; and this means what Jesus taught and his disciples practiced, as it is recorded of them after the resurrection of Jesus: "That they had all things common." With these teachings and practices of Jesus and his disciples before their eyes, Christians oppose all movements to attain to a like condition, with all their might. Such is the difference between ancient and modern Christianity. Woman must demand a return to the primitive kind, and then she can be free indeed.

CLERICAL CHEEK.

Under the heading of "Painful Occurrences," the *New York Sun*, of October 18, gives an account of the delinquencies of two Western clergymen, the one being the Rev. Dr. Hanner, Sr., and the other the Rev. J. V. Beekman. The former was adjudged guilty of the crime of immorality and suspended for one year by the Tennessee Conference, at Fayetteville, and the latter confessed himself guilty of the crime of intemperance and tendered his resignation to the Christian Church of Marca, Ill., of which he was pastor.

These cases would not have been presented to the notice of our readers had not both these clerical worthies (or unworthies) thought fit to comment themselves upon the positions in which they stood before their respective communities. The Rev. Dr. Hanner, Sr., through the mouth of his counsel speaks as follows:

When Bishop Wightman pronounced the sentence Dr. Kelly, counsel for the defendant, said:

"I left Dr. Hanner at his room too much overwhelmed by his emotion to appear in your midst. * * *"

"With regard to the folly which he admits in writing the letter, and which has cost him such pangs of agonizing repentance, he desires to say to the younger members of the Conference, 'Look upon my agony, behold my stricken old age, and learn to avoid the very appearance of evil.'"

This exhortation is short, but we submit that under the circumstances it would have better if it had been omitted. After being adjudged guilty, silence would have been commendable. The Falstaffian proceeding of making "diseases, commodities" is highly objectionable. But the other self-convinced delinquent, the Rev. J. V. Beekman, takes advantage of the opportunity given him for confession and repentance to preach a sermon against the crime of intemperance that would fill a column of the *WEEKLY*. This is absolutely monstrous, and a decent respect for propriety induces us to exclaim against it. We do not admire ser-

mons from malefactors, and feel on reading the above accounts very much like a Western traveler, whose dinner was brought him on a very dirty plate. "Friend," said he to the waiter, "if you'll be kind enough to bring me the dirt on one plate and the meat on another I'll mix for myself." So say we in this instance, and recommend the clergy to keep their exhortations separate from their delinquencies.

THE RICH AND POOR.

Mrs. Elizabeth Cady Stanton lectured on Friday evening, Oct. 15, on the above subject to a crowded audience at the weekly meeting of the Liberal Club, at Plympton Hall, New York. The *N. Y. Herald* says:

"The distinguished lady was introduced to the audience by Mr. L. Ormsby, first Vice-President. Mrs. Stanton looked supremely well. The grand aureole of bright, silvery hair above her noble forehead was brighter than ever. She has, perhaps, the finest and sweetest face and the most euphonious voice of any woman that has ever appeared on the platform of Woman's Rights. But she has even more than that. She possesses a clear and active brain, and a heart that ever beats with a warm throb for all human suffering."

We are glad to reprint and indorse these well-merited compliments to Mrs. Stanton. In the course of her lecture she anathematized land monopoly and deplored that "none but the wealthy own land in the heart of civilization, and hence we have vice, ignorance and crime among the poor, who cannot afford to buy a single square foot of the soil."

She also very ably defended the position held by Wendell Phillips and Gen. Butler as monetary reformers, and alluded favorably to the plan of progressive taxation advocated by the latter. In continuation the lecturer defended strikes and agitations as right and proper, and condemned "bloody revolutions as out of time." Mrs. Stanton concluded her earnest and eloquent address amid prolonged applause.

THE LECTURE SEASON.

Victoria C. Woodhull and Tennie C. Claffin 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 grounds 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 Lafayette, Ind., Oct. 22; Terre Haute, Ind., Oct. 23; Richmond, Ind., Oct. 25; Fort Wayne, Ind., Oct. 27; Toledo, O., Oct. 28; Sandusky, O., Oct. 29; Cleveland, O., Oct. 30. If any change in dates is made it will be announced in the local papers.

ANOTHER ILLEGAL ARREST.

John A. Lant, of the *Toledo Sun*, is still persecuted. After being released on bail to appear before the U. S. Court the third Monday in October (the 18th), he was again arrested on the 14th, on the ground that he had forfeited his bail in failing to appear before the court on that day to answer an indictment found against him by the Grand Jury in the same case. Mr. Lant insisted that his bail did not expire until the 18th and demanded his release, but was coolly told by the District Attorney that he could remain in the custody of the Marshall until the mistake, if any, could be adjusted. Mr. Lant persisting, the District Attorney finally examined the bail bond and told him he was dismissed. This shows the animus of the prosecution—that it is not justice but malice.

The trial is set for Friday, Oct. 22, before Judge Benedict of the U. S. Court.

WOMEN IN COUNCIL.

In these momentous times, when the grandest issues—industrial, financial, religious and social—are agitated, it is melancholy to read of the "dishes of skimmed milk" presented to the world by the Women's Congress lately held at Syracuse, New York. Here is its termination, as extracted from the reports of the *N. Y. Herald* of Oct. 16, which, after giving the long list of officers for the ensuing year, closes as follows:

"Mrs. Elizabeth Smith Miller, of Geneva, presented a paper, which was read by Mrs. Julia Ward Howe, on 'Science in the Kitchen.' She advocated training schools to teach the culinary art. Mrs. Diehl, of Chicago, read a paper on 'Kitchen Chemistry,' prepared by Mrs. M. L. Varley, of Oakland, Cal. Mrs. Livermore read a letter from Mrs. Elizabeth Beecher commending Kindergartens and favoring their establishment in every city and village." "The Congress then adjourned *sine die*."

In the absence of the proprietors of the WEEKLY we hardly know how to comment upon the momentous subjects which engrossed that "Congress." But fortune favors the brave, and we find in the *N. Y. Sun* of the day on which the above proceedings took place, a Brahmin prayer, which we think may be used with advantage, under the circumstances, in the United States:

"O God, help the women of the land, help our wives, mothers, sisters and daughters. Father, Thou knowest how miserable is their condition. Intellectually and socially they are in the midst of darkness and sorrow. Grant that they may join us in our pilgrimage to the heavenly land, and share those precious blessings of knowledge and faith which Thou art showering upon us in these days.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

From the *Racine (Wis.) Journal*, Sept. 29.

VICTORIA C. WOODHULL IN CHARACTER.

Mrs. Woodhull appeared at Belle City Hall on Saturday and Sunday evenings last and was greeted with respectable audiences. Her subject, "The True and the False Socially," was well handled. Too much that she discoursed of was true to the letter, as any cosmopolitan can testify. Though some of her theories may be "broad gauge," there are both truth and poetry in the acts and speeches of Victoria C. Woodhull. She portrays vividly woman's duties, and at the same time mirrors man's crimes, and places before the thinking mind nature naked, or in such a shape that "even the wayfaring man, though a fool," may comprehend it. She may be laughed at and ridiculed by many, but there is method in her madness, and there may yet some good come out of Nazareth. There are some portions of this lecture that we cannot endorse, yet while we condemn some we commend other portions, and really think that profit would have resulted to many that were not there if they had taken her advice.

From the *Kenosha (Wis.) Union* Sept. 30, 1875.
THE WOODHULL LECTURE.

A fair audience came together in Kimball Hall Monday evening to hear Victoria C. Woodhull lecture on the "True and the False, Socially." It is due her to say that the lecture might have been heard without shame by every man, woman and child in the city. She would have society mend many of its ways, eliminate the ignorance existing with regard to things of vital concern, and cure itself of the squeamishness which is but a covering of many phases of sin. The justness of her clamor for a standard of masculine purity as exacting as any standard of feminine purity now existing, was apparent to all. The rearing of children she thought should be undertaken with a better sense of the responsibility and duties to be incurred. The ignorance of physiological laws which is the cause of the world's miseries in the shapes of idiotic and deformed progeny, the failure to discontinue procreation when organisms are unconditioned for bringing forth healthy children,—these were the themes of the speaker's strongest condemnation. The littlenesses, the narrow, contracted views and general short-sightedness of her own sex she denounced with a bitterness which in its line could not well be surpassed. She is a woman perhaps 35 years of age, by no means unattractive, coarse or sensual in her general appearance, and not displeasing in her style of address. Had she left out of her lecture some of those fierce denunciations of things she understands to be socially false, and indulged in less ungenerous criticism of the ministerial profession and Christianity in general, the impressions left would have been far more favorable. She is undoubtedly on a worthy mission.

From the *State Gazette, Green Bay, Wis.*, Oct. 9, 1875.
VICTORIA WOODHULL'S LECTURE.

An audience numbering about two hundred and fifty gathered at Klaus Hall Friday night to hear Victoria C. Woodhull's lecture on social reform. The lecturer's peculiar ideas were well known, and neither the line of her argument nor the language she used was a surprise to a large portion of her hearers. Mrs. Woodhull is an attractive woman, endowed with rare gifts of speech and manner, and charms an audience and always holds their closest attention.

From the *Lumberman, Oconto (Wis.)*, Oct. 9, 1875.
VICTORIA C. WOODHULL.

This lady, now of American and European fame, lectured in Music Hall on the evenings of Saturday and Sunday last. Public opinion is divided as to her merits or demerits, and certain prejudices have existed throughout the country in regard to her. We had our own, and were not afraid to acknowledge them; and yet less afraid to inquire and find out whether we were correct or not. If Victoria C. Woodhull be (and we have no reason now to suppose otherwise) that character which she represents herself from the rostrum to be, we simply admit that she has as bright a mind as to-day exists on this continent, and that the cause she espouses has an able advocate in herself.

Her audiences, on both evenings, were good, composed of a number of ladies, notwithstanding an under-current of ignorant influence that was brought to bear to prevent such an attendance. Her subject the first evening was "The True and False, Socially," and in treating the subject she made a fierce attack on the unpardonable ignorance which now prevails in relation to the laws of life.

[Here followed a seven-column digest of the two lectures, the report closing thus:]

The lady's appearance on the stage is plain and modest. Her mind is her only ornament. Throwing away the borrowed blaze of gold and fashion, casting aside the cloak of tinsel that so often covers ignorance and ill-begotten pride, she assumes to don the mantle of truth.

In her peroration she, in affecting and eloquent terms, referred to the persecutions she had already endured, both from the press and the public generally. We know nothing of the early public life of the lady, and only judge her as she should be judged—as we saw, heard and appreciated her.

Were she the character that many would represent her to be in their jealous ignorance, even then her teachings should not be discarded. "Do as they desire you, but not as they do," is an old and oft quoted lesson, and were every man and woman in the land to follow the teachings of Victoria C. Woodhull in the Music Hall, on the two evenings when she spoke, there would be more purity, more honesty and more happiness in the land.

She is a power, a power that talent and genius always is; and probably guilt under the shade of gold, assumed piety or reprehensible pride, may be a little timorous of the truth.

EDEN VILLA, CAIRNS ROAD,
NEW WANDSWORTH, LONDON, SEPT., 1875.

Dear Weekly—'Tis pleasant to find amongst the strangely inconsistent arrangements of society, at least one institution that approximates so near to that which is right, as to afford us almost unqualified satisfaction in its working. This much I think may be said of our postal service. By that well-appointed service I have, from week to week, with great regularity, the pleasure and profit of your esteemed correspondence.

The WEEKLY for August 8th to hand, the first thing that caught my eye on opening the paper was "Money." Well knowing the importance of the subject, and how confused are the general ideas concerning it, and how little it is primarily understood, not only in England but also in America; not merely in the mind of the workers to whom it is of vital importance, but also among those who ought to be the leaders and teachers of the people,—I thought I also should like to have my say on the subject with your permission; for while money holds such a fascinating power over society, drawing both old and young into the general scramble, they in their intense anxiousness to obtain money cannot stop to inquire what it is or what it ought to be. One thing that greatly tends to confuse the mind or understanding is the common practice of calling money, capital. If we can once get a clear idea of what money is we shall the better understand what it is not. I would define money as a certificate of labor performed or service rendered, issued by the Executive of the nation to facilitate exchange of products, services or manufactures in and among the members of the community. This ought never to be confused or confounded with the word capital. Capital is the *stock, machinery* or tools, the product or means to the product of his or her labor. Now, that which is to facilitate the exchange of this said capital is money, a Government or Exchequer note, a thing not in itself valuable, but a representative of value. The Government should issue the note or notes for value received by it for the nation. To illustrate:—Suppose the railways, with their rolling stock, were to be nationalized, the same might be purchased with Exchequer notes, which would at once put a few hundred millions into circulation to the immense benefit of the community without borrowing a dollar, and, therefore, without burdening the present and future workers with interest and debt. Of course the Government should in all cases accept its own notes for dues and taxes. Now, for the security of the workers, and that confidence should be undisturbed, it is right and proper that the *National issue*—the currency of the nation—should rest on a fit and proper basis. The present accepted basis is *gold*, which is unfitted and unsuitable as the standard of value or basis of the currency. A basis ought always to be equal to the superstructure placed upon it. Now, it must be patent to every thinker that the gold possessed by any nation is nowhere equal to such a function; it is too limited in its quantity, too variable in its value, too easily manipulated and shipped from country to country to the exclusive benefit of the dealer in such money. There may be a hundred millions in the country to-day, but to-morrow it may be to the interest of the bullionists to transfer much of this gold to other countries, causing an unsettled state of the market and great disturbance in every other interest. I therefore object to gold as a basis of money or as the standard of value: First, it may be hoarded up; secondly, it may be melted down, and thirdly, it may be drafted out of the country and thus withdrawn from circulation. Gold is therefore *treacherous*, gold is deceptive, only answering the money-dealer's and user's purpose—not the worker's. What then have we that shall at all times and circumstances answer both in its breadth and stability as a good and sufficient basis for our money? I answer, without hesitation, the *land*—either in the form of tax or rent. The land that ought in no instance to be *private property*, in the sense of any other acquired property, should be hired of the State, and the rent flowing into the National Exchequer therefor, would form the only tax necessary for the State, and would be a good and sufficient guarantee of the Exchequer note or general currency. With such a *greenback* you could not only purchase your railways, but sustain a system of national education that would at once place you far a head of every nation on earth. Success to the American currency.

Yours, faithfully,

W. N. ARMPFIELD.

PEACE—HOW TO SECURE IT.

EXCERPT FROM A LETTER OF VICTOR HUGO'S.

Peace is not a superposition. Peace is a result. One no more decrees peace than one decrees the dawn. When the human conscience feels itself in equilibrium with social reality; when the splitting up of people has given way to the unity of continents; when the trespass called conquest, and the usurpation called royalty have disappeared; when neither an individual nor a nationality is bitten into by a neighbor; when the poor comprehend the necessity of labor, and when the rich comprehend the majesty of it; when the material part of man is subordinated to the intellectual part; when the appetite allows itself to be bridled by reason; when to the old law *prendre* succeeds to the new law *comprendre*; when fraternity between minds is based on the harmony between the sexes; when the father is respected by the child, and the child respected by the father; when there is no other authority than the authors; when no man can say to another,

"Thou art my cattle;" when the shepherd gives place to the doctor, and the sheepfold (to say sheepfold is to say shambles) to the school; when there is identity between political honesty and social honesty; when frontiers are effaced between nation and nation, and are set up between good and evil; when every man makes a kind of internal Fatherland of his own probity, then just as day appears peace appears—day by the rising of the sun, peace by the rising of right. Such is the future. I hail it.

OGDEN, Utah, Sept. 31, 1875.

Editors Woodhull & Claflin—Inclosed please find P. O. order for \$3 for renewal of the WEEKLY.

I am sorry I cannot get you any new subscribers. I am continually advocating the principles advanced by the WEEKLY, but the effect is as water on a goose's back, to say nothing of the slander and misrepresentation. I cannot even lend my paper; and if perchance I do get persons to read an article, they abuse the proprietors instead of discussing the subject. For myself I am much interested in the reforms and other matter it contains, and would rather go without my dinner than the WEEKLY; and if prayers were of any avail I would pray that it might not only continue, but be increased in its circulation and enlarged to its former size; continue till its grand purpose engross the attention and receive the support of every honest man and woman; till its reforms be established, and humanity in general, and the masses in particular, be lifted to a higher plane; till the hypocrisy and swindling operations of Church and State are corrected; the equality of the sexes established; a generation of a higher order born and educated who will have no hindrance placed in the way of their progression in the grand order of nature; till the intelligence of growing man shall form conditions by which the grand mysteries of the spirit world shall be revealed by angel friends without the use of ropes and cabinets and the extinguishing of lamps; till angels mingle with men, till the poverty and misery of ignorance be lost in the great sea of intelligence that must eventually reach from shore to shore of the heavens and the earth.

Respectfully yours,

JOHN A. JOST.

BUSINESS EDITORIALS.

THE IOWA STATE ASSOCIATION OF SPIRITUALISTS will hold their Seventh Annual Convention at Iowa Falls, October 22d, 23d and 24th, 1875. All speakers and mediums are cordially invited to attend. As this will be a grand reunion of the Spiritualists of Iowa, and business of vital importance will come before this convention, it is hoped that the Spiritualists of the State will come out and show to the world that we stand on a platform that is indeed free. The friends at the Falls have promised to do all in their power to make it pleasant and agreeable to all who may attend. It would be well for those that can to take blankets with them, and otherwise provide for emergencies.

EDWIN CATE, *President*.

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

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claflin	2 00
The Principles of Social Freedom	25
Reformation or Revolution, Which?	25
The Elixir of Life; or, Why do we Die?	25
The Scare-Crows of Sexual Slavery	25
Tried as by Fire; or the True and the False Socially	25
Ethics of Sexual Equality	25
The Principles of Finance	25
Breaking the Seals; or the Hidden Mystery Revealed	25
Photographs of V. C. Woodhull, Tennie C. Claflin and Col. Blood, 50c. each, or three for	1 00
Three of any of the Speeches 50c., or seven for	1 00
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OFFICE OF DUN, BARLOW & CO., COM. AGENCY, 335 BROADWAY, NEW YORK, DEC. 8, 1874. Gentlemen—The Type-Writers we purchased of you last June for our New York, Albany and Buffalo offices have given such satisfaction that we desire you to ship machines immediately to other of our offices at Baltimore, Cincinnati, Detroit, Hartford, Louisville, Philadelphia, Pittsburgh, and no more to our New York office, 335 Broadway.

OFFICE OF WESTERN UNION TELEGRAPH CO., CHICAGO, JULY 8, 1874. DENSMORE, YOST & CO. Gentlemen—Having had the Type-Writer in use in my office during the past two years, I do not hesitate to express my conviction of its great value.

What Governor Howard of Rhode Island says: PHENIX, R. I., March 27, 1875. DENSMORE, YOST & CO. Gentlemen—We have now had the Type-Writer about a month, and are entirely satisfied with it.

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.

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DENSMORE, YOST & CO., General Agents, 707 Broadway, N. Y. Orders filled by WOODHULL & CLAFLIN, P. O. Box 3791.

A New and Valuable Work. CHRISTIANITY AND THE BIBLE AGAINST Philosophy & Science.

DR. J. PILKINGTON, of California, has written a striking Pamphlet with the above title. A perusal of its mass of facts will better post and fortify the Liberal mind as to ecclesiastical pretensions and the persecutions of the Church in all ages, than many a more bulky and ambitious work.

INDEPENDENT TRACT SOCIETY, Publishers, Worcester, Mass.

NEW ANNOUNCEMENTS.

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

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