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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.*

## "MISTAKEN AFFINITIES"—A REVIEW.

BY HELEN NASH.

One of the hardest things for a woman to bear—a woman who has in some degree learned wisdom and gotten understanding—is the assumption of the ordinary masculine mind concerning "Woman's Sphere." A woman may be supposed to know something of the needs and capacities of her sex after having given to the subject earnest and careful thought and such time as the heedless of her sex devote to a false and fatal adornment (?) of their persons for the delectation of the weak and foolish of the opposite sex; for there are weak and foolish men and boys just as prominently predominant as weak and foolish women and girls, and considering the advantages in resource of the male sex over the female 'tis a sad comment on the masculine capacity that such is the fact.

There are some few and most rare men who can write and talk about womanhood without offending the instincts and intelligence of those of the sex who do know something of the theme. But they are men who set manhood and womanhood side by side, not one sex under the feet of the other with a vain assumption of superiority for themselves and a dogmatic dictum for women; they are men who draw for women no offensive arbitrary lines stamped with the Social Seal, but who rather regard womanhood from its possibilities in justice and in equity, not from the standpoint of miserable effects of miserable causes.

When the ordinary man who dabbles in an ink-stand and pours forth his fulminations in our popular periodicals gets upon his society legs and views the opposite sex with his social eye-glass, womanhood is sure to be judged, but whether wisely, tolerantly and in a spirit of candor and fairness I leave it to women of heart, soul and mind to determine; for such women know well enough that the bombastic egotist, who draws an orbit for the sex to revolve in, knows just nothing at all of his theme beyond stale platitudes and ancient maxims worn thread-bare and exploded—rendered obsolete for the use of brains and common sense.

In the N. Y. Times, of Sept. 5, there appeared an article taken from the *Saturday Review* and headed *Mistaken Affinities*, which title, after a careful perusal of the whole column of solid matter following it, I failed to see the relevancy of. To the general reader said article would doubtless appear very learned, quite profound, extremely analytical, of fair and logical proportions; for the *tout ensemble* of the entire effusion wears the peculiar air of condition common to articles of its class gotten up to pass current in "high-toned" periodicals.

"Ah! my young ladies, what a showing up of womankind was there!" methinks I hear some commonplace masculine general reader exclaim, with that gusto characteristic of male vanity and satisfaction. "There's a man, girls, can tell you just what you look like, just where you are drifting and just what you need to keep you in proper check and trim! Look out how you deport yourselves before him, for he turns you inside out, girls, and reads you like a book!"

Well, Mr. Podsnap, perhaps you can make the "girls" swallow that, but not a woman who has come to any just conclusions concerning the needs and capacities of her sex. Women can be just toward men who manifest any sense of justice toward them. It makes no difference how candid and fair in tone a man's article on women may appear on the surface, if it be filled with bigotry and prejudice and egotism and masculine assumption in all its undercurrent; if it be based upon false premises and erroneous deduction drawn from social fallacies, the sham should be shown up for what it is worth intrinsically. Men who presume to draw the lines for women from old and disappearing standpoints, unmindful of possibilities and unconscious of equity, deserve to be "well shaken before taken."

Women who think know as well as any Jenkins who ever scribbled that modern girlhood is a sham and a shame—I say nothing of modern boyhood—and women know, too, what common men persistently ignore, that womanhood, innate, is not responsible for its modern phase; they know the false social system is alone responsible for the vitiated womanhood of to-day; for that "blurring of the lines of demarkation" so lamented by the writer in the *Saturday Review*. All that is decried in girls and women of the present day is but the out-cropping of that ignorance which passes for innocence, and which renders womanhood incapable of discernment and keeps it the foot-ball of society, the jest of *blase* men of the world, the badly managed theme of masculine writers for popular periodicals.

The remedy for the evils that drag womanhood under the contemptuous notice of ordinary men does not lie, as all such men suggest, in remanding woman back to a past period of her development, when our "grand-mothers" were so celebrated and revered. No! it lies in letting into her soul more light, more knowledge; it lies in setting her more firmly on her womanly feet; in getting her into an equitable self-poise, enabling her at all times, under all circumstances, to command the respectful consideration of men, not because of her weakness and her inferiority, but because of her strength and equality.

Women have learned just enough in these days to prove the axiomatic truth, that a little knowledge is a dangerous thing; they have taken in just that shallow draught that does intoxicate the brain. Wisdom is Liberty, but knowledge is not wisdom till we have drunk deep at the Pierian spring. As with a little knowledge, so with a little liberty. Women to-day are just far enough let loose from "old-fashioned" restraint to mistake liberty for license, flippancy and brazen impudence for knowledge and independence, and to make shallow thinkers and timid people think womanhood is going to destruction; hence the puerile efforts of the general man to give woman a backset.

There are minds so constituted that the dimness which ever enshrouds infinite possibilities, frightens, as the dark does a child, and sets them, shrinking, back into old conditions. Few are so rarely gifted as to press faithfully on in the dimness that fills the pathway with dangers unseen. Those faltering souls that look back upon Sodom are legion. Only unflinching zeal born of truth preserves the faithful.

Those women and girls who are the most conspicuous examples of the strictures of the modern Jenkins, are not examples of what we may expect if womanhood is emancipated from its social lies and forms, and free scope given to all its powers and possibilities. Neither are the possibilities of manhood thoroughly tested until the full capacity of womanhood is developed. The ignorance that is imposed upon woman for innocence, the restraints that hem her in and hedge her about, are a much greater drawback to womanhood than men stop in their headlong career to estimate. The establishment of equity between man and woman, the blotting out of all arbitrary "lines of demarkation," can alone bring them into harmonious relation and recognition, can alone correct the false liberties of men that lead to license, the fatal restraints of women that result in incapacity.

The rare type of womanhood that has in some degree got into self-poise is not the type complained of in the article in question. She who represents the rare type is never forward, bold nor offensive; it will not take the most obtuse man long to learn her status, for she soon takes the measure of him; and very soon the common man begins to comprehend where he stands with that woman, and he gets out of her way perhaps with a shot in the back.

Such a woman does not fear men; not because she has not got sense enough to know that "men are mighty onartain," but because she never doubts her capacity to "paddle her own canoe;" and she never fails to impress an intrusive and obtrusive masculine with that fact. There are men, despite the "great discernment" of the sex, who, nevertheless, sometimes fail to trace the "lines of demarkation" when those lines are not at all "blurred," on the principle that fools rush in where angels fear to tread.

To sum up the entire matter for the benefit of all assuming and superior lords of creation: modern girls are quite good enough for modern boys, and modern womanhood is not in any immediate danger of contaminating modern manhood which cuts a sorry figure when it presents its claim

to take into its doubtful bosom a girl or a woman who has not had the "bloom rubbed off before the fruit was ripe." My dear sir, where would you go for your certificate if women were as particular about the bloom on the male apple?

That little matter of the "bloom on the fruit" is a fruitful source of many mistakes. Men as well as women are such wretched victims of social fallacies that that ignorance which is the greenness of the fruit, is gobbled without question; and men marvel not when the core of the unripe apple sticks in their throats. Gentlemen, learn wisdom and get understanding, so that in your frantic efforts after self-gratification you will at least cease clubbing trees where the apples are green. All these arbitrary "lines of demarkation," all this assumption of men over women but lead to perplexities and inharmonies, while they rob both sexes of their equitable birth-right, cramp manly and womanly capacity, resulting in all the ills that flesh is heir to. One sex must complement and counterpart the other in equity which is the divine justice of wisdom and understanding.

Men are equally sufferers with women while foolish and fatal customs warp boyhood and girlhood into the abortive manhood and womanhood of the present "highly civilized and refined era." The true balance is in a jeopardized state. Only the light of knowledge guided by wisdom and understanding, the equitable and eternal male and female principle, can put men and women into self-poise and, consequently, into harmony with themselves first, when, as a natural result, harmony with each other must follow.

## ANNIHILATION.

There are four things in the universe each of which is of it self, in its order, infinite in extent and infinite in duration, none of which can exist without all the others; indeed, three cannot exist without the other one as you will see by analysing each and all. These four things are, viz., Matter, Time, Space and Intelligence.

To each of these things or principles are connected attributes which in turn are each infinite in extent and in duration. To intelligence belongs life, or the attribute life principle. At this point intelligence, as developed through the human organism, takes note and makes record thereof. Thus we find that life produces motion, motion produces change, change produces progress, progress produces humanity. Humanity is the plane upon which we stand to comprehend and apply the forces in nature, which nature embraces all these four things or principles; and it therefore follows that he who comprehends and applies all the forces in nature, in harmony with each and all, is master of the situation, thereby conquering the last enemy to the human race, which is bodily death.

To arrive at this completion or perfection an infinite stage of progression must have been passed, following in the order of evolution from the lowest to the highest; the smaller and weaker giving place to the greater and stronger as well as passing into new forms out of the former which was less refined or advanced. Thus we see the mastodon, with all the animals of the carboniferous period, are to-day extinct. Yet they were and are the basis of our present animal as well as our human exhibit. The inferior gives place to the superior, and in its particular identity, or individuality, becomes extinct or annihilated. Thus the lower animals, not having sufficient of the eternal forces in nature embodied in their present formation, do not perpetuate themselves after death only as they are assisted by the order of man, which is above them, and who in his individuality possesses so much of the eternal essence, or soul of the whole, as to retain or attract some of the elements which preserve or obtain a partial, if not full existence after death. Thus, such higher order of humans may, from time to time, aid the lower animals to recover a consciousness on the other side of death, but, probably, not to remember to any great extent the events of this earth life; less, doubtless, than what they seem to remember of the yesterday of this life while passing through it.

"The phosphate of the bones of animals," says Prof. Mages, "is a good fertilizer and food for plants, but the phosphate of a stone is comparatively worthless as a fertilizer, although the chemist can find no difference in the phosphates, which shows that the element in the stone had not passed through the superior or higher order sufficiently to become endowed with the power to impart food to the higher, when this lower is reduced to its elemental condition; and that

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elemental property found in the stone and the animal alike becomes as it passes through and upward into the higher possessed with an endowment not found in the lower, but peculiar to the higher, which higher endowment or property cannot be recognized or made cognizant to the lower order. Thus man, in his present and spiritual condition of endowment, makes a complete link, connecting the animal and the human together, both here and on the other side of death; but that link does not prove the complete immortalization of the human any more than it proves the complete immortalization of the animal or stone, in the sense of identity or individuality; and as a large percent. of the human is as low in the attributes of justice and harmonization, as an individual exhibit, as are many of the animals, therefore, preserving the relative position of the link or chain in the progress of the manifestations of matter, the great body of the human race are, relatively, in the scale where the higher animals are, and have as little power to perpetuate themselves on the other side as the animals have; and as the lower is in the order of development absorbed or utilized for the higher, it follows that all the human race, which have not sufficient of the eternal essence of immortal life within them, will become food for the higher, and thus fulfill the Scripture, which says that "to him that hath shall be given, and to him who hath not shall be taken away even that which he hath."

Indeed, absorption is taking place on this side of the grave to a manifest degree; and as that absorption becomes complete, the individual loses his or her identity.

Now, in these latter days, when the great battle of Gog and Magog is raging, and the wheat is being separated from the chaff, and the sheep from the goats, the roof is being taken from the top of the house, and all our conditions are being exposed, those of us who cannot stand the refining fire and exposure to the blaze and flame of truth, must necessarily be destroyed both here and on the other side, and those of us who understand and apply the forces of nature in harmony with the highest refined condition of our planet will survive, and those of us who cannot will be as effectually burned up and annihilated as the consumption of matter by a material fire. This last blaze of light and truth, which is coming now to the earth, will change our material bodies, and those of us who can stand the change will become immortal here and never taste of death; while the spirits on the other side, who can pass through the same fire, will be our partners on this side, clothed with the garments of new and immortal life.

This is the law of evolution, not only of matter, but of mind through matter. No matter is lost; it only changes; so no intelligence is lost: but the manifestations and forms of matter are constantly changing, putting on higher forms, and as intelligence makes its manifestations through matter, it follows that when the instrument is changed, the manifestations of intelligence change to correspond with the instrument; and although you can see the connecting link between the higher instrument and the former lower instrument, yet the lower instrument is deceased and has given place to the higher. So with intelligence, organized into identity through the instrument, it, the lower manifestation of intelligence, deceases and gives place to the higher. So with the intelligence manifest through the human; it ceases unless we can retain it in the old instrument in passing through this trial of refinement, which refinement destroys the old instrument or body, but out of which springs a new and more perfected body that puts forth more perfect exhibits of intelligence— which intelligence is as much higher than the former intelligence, as is the new refined body or instrument higher than the old body.

MADON, of Maine.

Aug., 1875.

[Written for Woodhull & Claflin's Weekly.]

#### THE SOUL AND LOVE.

##### LOVE.

"Such a world! Such a world!"  
What's a-wrong, sweet dreamer, now?  
Are the days not new delights?  
Do not the stars shine out o' nights  
As of old, as of old,  
Just to light up azure eyes,  
Just to tint the purple dyes  
Of your glossy braids?  
Little feet go softly by,  
Little hands weave mystery  
With the cunning of caprice.  
Gold braids and beads of jet  
Flush the cheek of Willamette,  
In the soft threads deftly woven  
Of the love no love hath spoken,  
Thoughts in weaving by the score,  
Love's ditty sighing—nothing more!

##### SOUL.

Now the heart's grown sad with loving,  
'Tis a gladness oft disproving  
Happiness once only felt:  
Restless heart, and eyes that melt  
To tears, which sorrow oft discloses.  
Surely love is heavy-freighted,  
When two twin-hearts overweighted  
Rush to feast their fill on roses.  
Time strews thorns beneath their feet.  
Dear heart—say, may soul thee greet,  
Else, all will waste to nothingness?  
I'll tear the veil aside, sweet-heart,  
And enter in. I'll bear a part  
Of joy, or grief, or tenderness, too great  
To live on flesh, or wear a robe of state.  
'Twill perish so, in hands so warm  
With life-blood, in whose holy charm  
The purest kindling of the spirit's glow  
Fades out, and wastes, like melting snow.  
Nay, nay; come back and drink the waters,  
Scarce tasted by the sons and daughters,  
Of the rich vine land's glowing vintage.  
Sweeter yet your heart shall be,  
Sweet-heart's divines ecstasy;  
In the soul's empyrean pleasures

You shall surely find your treasures—  
Limbs so lithe, and bosom, hot with pressing,  
Turbulent, sets all aglow with love's caressing,  
Lighting azure eyes made only for the smiles  
Of angels, into all the tempter's wanton wiles.  
I'll spare thee crushing weight in coming years,  
And save thee many sighs and many tears,  
If, but thy snow-white veil is torn aside,  
And I am called to stay forever at thy side;  
Bidden to glorify the face of coming bride  
With love that steepens the heart in bliss,  
Reveling in the nectar of a kiss.

##### LOVE.

Not yet! Oh soul! Not yet!  
'Twould fade the glow of cheeks, and leave the eyes a-wet  
With sorrow for all losses,  
When love shall meet with crosses  
Which soul begets to flesh, and breaks in twain  
The golden meshes of the lustrous chain.  
Thou'lt stay away till love grows weary  
Of the dance, revel, and the touch of flesh,  
And days that flit like golden mesh  
Wove into shadows. Life is but a shade,  
And the tired soul must find it dark and dreary  
And grow despondent—ere its peace is made.  
Nay, nay, I will abide as now awhile,  
And drink the sweetness of thy joyful smile  
That flits like April cloudlets overhead.  
The soul must wait—and wait—till love is dead.

##### SOUL.

Must wait? Oh, wherefore wait to let love die?  
When in the soul's crypt, all deep-treasured, lie  
The glories of its coming state;  
The dawn of brighter morning, all elate  
With breath of an immortal life, its own,  
Yea, all its own, if Love stands waiting to atone?  
Wherefore die? The passion's waking,  
Glowing kiss,  
The tender pressure of the body's bliss,  
The heaving bosom, and the breaking  
Of the fetters at love's touch;  
The Soul is not dismayed—if loving much.  
It finds in love its life, and gives its life to love,  
Commingle both. Nectar distilled above  
The primrose cup, whose sparkling crimson eyes  
Send upward-glancing odors to the skies.

Sweet-heart, let love be free;  
'Twill whiter be for every ecstasy  
And thrill of passion's wild control,  
If over all stands guerdon of the soul:  
Palm-crowned, it meets its God in me,  
The Soul and Love attuned in sympathy.

CHARLOTTE BARBER.

#### MARRIAGE AS IT IS.

BY WARREN CHASE.

In a wide and long experience of travel and close observation, with critical examination of this important subject, we have found a great variety of conditions with but few perfect harmonies in the marital relations of life. Although often accused of separating families we have never participated in producing a single separation in our long experience in the social controversy. Where we have found a complete separation morally, religiously, socially and sexually, we have often assisted—sometimes one and sometimes both parties—in securing a legal separation, feeling assured that there could be no union and no happiness for either in continuing the bondage. Where there have been fractional inharmonies such as could be overcome we have often assisted in the removal of them and the reconciliation of the parties. But we have so many and such a variety of totally irreconcilable inharmonies in married life that we long since became fully satisfied that our system of marriage was radically wrong and working more evil than good, and sought and found what we sincerely believe is a remedy which would preserve all the good in it and avoid most, if not all, the evil consequences of sexual mating as it is now carried on under the law. In public our system has never, to our knowledge, been attacked, and in private hundreds of persons of both sexes have given their approval of it, and yet neither the press nor pulpit nor the rostrum has taken it up to defend it. It is the written and recorded civil contract of the parties with the entire removal of all marriage and divorce laws, leaving the parties under the general law of partnership in civil contracts, where both parents and children can be far better protected and provided for than they are by our present complicated system of family relations that involves most of our large estates in expensive lawsuits at the death of the male owner or partner. But at this time we take up the pen to describe one kind of domestic life in which we find a great many living, or trying to live. A man of strong physical, mental and moral qualities, ardent and highly magnetic temperament, positive and passionate, but honest and conscientious, and striving to be what he calls virtuous, pure and devoted, finds, as such men seek and are almost sure to find, a delicate, sensitive, confiding, undeveloped, childlike, loving, negative and magnetically susceptible woman, much younger than himself very often, or may not be. Of course such a woman is at once attracted and almost wholly controlled by such a mind, and begins to admire, to love, to almost worship the ardent and loving man, and trusts in him with the confidence of a child in its mother. Then comes the marriage, or as soon as all legal obstacles are removed—for it often requires a divorce first. She is now his property by law and religion and the closer union begins its unequal work which soon proves the entire destruction of the sexual passion in the wife, even before it is really and naturally developed, and she becomes as sexually dead as a child in its mother's arms. What is to be done? He loves her and she loves him, but by his ignorance and inability, or indisposition to govern his passions he has destroyed hers and she is no sexual companion for him, and he is not to her the loving husband she sought or thought she was marrying. We find thousands of families living thus, trying to deceive the public and their friends and striving in vain to adapt themselves to each other;

and thus in misery they will live till the wife dies to make way for another, or till the husband runs away, socially or sexually, and gets a divorce, and she, sickened and heart-broken, decides that all sexual life is misery and all social harmony a myth. Children are often born in these relations, and if strong enough to live till they can draw life from the outer world, grow up with the passions unnatural in one or the other extreme of development. They are usually the objects of intense love in the mother, for as she must lose the love she had for the father it is doubled for the child. Her body is a living, if not a daily, sacrifice, and her life one of penance and devotion to a system that has become a Moloch on which are sacrificed in our country thousands of victims annually, and those among our finest and best specimens of female purity, beauty and love. Chattel slavery bore no comparison in enormity to our marriage slavery and the sacrifices it requires of the good and pure. But it is Holy, and it is sacrilegious to touch it!

#### GEMS FROM FOURIER.

SELECTED BY A. CRIDGE.

##### RELATIONS OF THE SEXES CONTINUED.

##### CORRESPONDENCES—GROUPS AND ELEMENTS.

Major Group. Friendship—uni-sexual affection, the corresponding element of which is, Earth.

Ambition—corporative affection, the corresponding element being, Air.

Minor Group. Love—bi-sexual affection, corresponding element of which is, Aroma. Family—con-sanguineous affection, the corresponding element being Water. (Vol. IV. p. 339.)

[REMARK.—Is it because love corresponds to "Aroma," or the essences of things—soul, spirit—that many of those who recognize spirit as superior to matter, ask freedom in its manifestations?]

##### Alternative Dominance of Groups.

Anterior phase, or infancy	1 to 15 yrs	friendship—blossom
Criterior, —adulthood	16 to 35 "	love—flower
Central phase, or virility	36 to 45 "	love and ambition
Ulterior phase, or maturity	46 to 65 "	ambition—fruit
Posterior, or old age	66 to 80 "	familism—grain.

The pivotal [essential] character of each period is always drawn from customs regarding love. For instance:—a leading characteristic of the Fourth period, or Barbarism, is the absolute slavery of woman; of the Fifth period, or civilization, exclusive marriage and the civil liberty of the wife.

The consequences [in the Civilized period] of infidelity [sexual] are the same when a woman is sterile, as when she maintains her own child, not attributing it to a man without his consent. If the law had permitted to women the free exercise of love in these two cases, we should have seen this falsehood in love relations [which he claims causes necessarily fraud and falsehood in all other relations of life] diminish, and we should have been able without inconvenience, to adopt the divine freedom. Thus Civilizees, by reason of their tyrannical spirit toward women, have failed in securing the passage into the Sixth period [Guaranteeism] whither the law I have mentioned would have conducted them.

[REMARK.—There seems a natural correspondence, on a large scale, between passionate and alimentive starvation. The same co-operative household that will emancipate from sexual tyranny also secures alimentive abundance by saving two thirds or more of household work and thereby enabling women to become direct producers of wealth and be self-sustaining. "The emancipation of woman from sexual slavery" and "the end of her pecuniary dependence on man" can only be exceptionally accomplished in the isolated household, but in unitary and co-operative life it will be the rule. The initial stage or germ of this life is termed by Fourier "Guaranteeism," and constitutes the essence of the "Grange" movement, which is Co-operation—mutual protection against speculators and monopolists. Entirely dissimilar in origin and purpose as is the Granger movement and that for Personal freedom, they are seen in the light of Fourier's philosophy, to be steadily working to one end. In order that society may "guarantee" a tolerable minimum to each and all of its members, the wicked, wanton waste of the isolated household must give place to the economies of domestic co-operation; and this last can alone render Personal freedom generally possible.]

Civilizees, with instinct of falsity, have chosen for the pivot of the social system a group essentially false—the conjugal couple; false by the number, limited to two, by the absence of freedom, by the divergencies and disagreements of tastes. (VI. 57.)

Before admitting even a half freedom in love it is necessary to introduce counterpoises which even Harmonians cannot create under fifteen or twenty years of practice. (VI. 154.)

Doubtless the conjugal system generates a world of vices. \* \* \* \* \* All these disorders are no motive to abolish marriage, but to establish it on a regular scale comprising seven degrees besides the "ambigu" and the pivotal. To speak only of the first and second degrees, is it not evident that a sterile marriage is a weaker bond than that which gives a child? This is a distinction between the first and second degree. \* \* \* \* \* Before even knowing the nine degrees to establish in marriage, it is necessary to know and organize that state of things which will furnish counterpoises and guarantees against the abuse of freedom—an abuse not foreseen by the sophist Owen; he desired to emancipate at once, as if we were in Otahite and elsewhere, where custom and prejudice have established counterpoises. \* \* \* \* \* Love and paternity are the last passions which can be subjected to the regime of truthfulness—a difficulty totally ignored by those who, like Owen [not Robert Dale, but his father] make of the freedom of the passions as rash an experiment as that of the philosophers of 1791 on the abrupt emancipation of the negroes.

[REMARK.—Elsewhere Fourier censures these same philosophers, and other leading minds of the day, for not taking advantage of revolutionary times to proclaim sexual freedom, and thereby completely vanquish opponents in church



and State. His "counterpoises" are replaced by better ones, generated under the auspices of modern spiritualism, viz.: A development of the spiritual nature which causes sensitiveness to spheres, harmonious or discordant, and a refining influence which purifies and ennobles the sexual relations, lifts them above the plane of lust, and reduces to a very narrow limit, sometimes to practical monogamy, the number of possible lovers, etc., and all this on the basis of the most absolute spontaneity.

Fourier's position in this respect has much resemblance to that of the celebrated mother who objected to her son's going into the water until he could swim.

The intense demand for personal freedom will prove to be one of the most potent causes in leading people out of a civilization, in which that freedom is but exceptionally possible, into a social order which shall combine purity therewith.

His comparison of sexual with negro emancipation does not strengthen his position. The not very gradual emancipation in the British West Indies was quite orderly, though somewhat detrimental from a purely commercial standpoint. A sudden emancipation in the French West Indies in 1848 appears to have taken place without serious derangement or disorder; and no evil results of consequence would have attended negro emancipation in the United States but for the white demagogues and fanatics who forced on the freedmen, unasked and unqualified, political powers, which could only be used for mischief. It is not reasonable to suppose that the personal emancipation of woman will be attended with one-twentieth part of the disorder consequent upon the civil and political emancipation of the slave. His cautions, in this respect, however, are worthy of careful consideration. That which is so interwoven with our innermost and holiest nature should not be lightly tampered with, nor roughly handled; but the changes demonstrably requisite skillfully, guardedly and gradually evolved from existing conditions.]

Vestalates—two-thirds young women, one-third young men—is an order where virginity is maintained to 18 or 19 years of age. Members of the "Demoisellat," reversing those proportions of the sexes, deliver themselves earlier to love.

Means in Harmony of maintaining an equilibrium in population are four, viz:

1. Vigor of the women.
2. Gastrosophic (greatly varied) diet.
3. Phanerogamic customs.
4. Integral exercise or instructions.

In civilization, vigorous women in cities are often sterile, while delicate ones are fruitful. In the country vigorous women are fruitful because of an aliment gross and little varied, mostly confined to vegetables. In Harmony the varied and refined diet, combined with far greater vigor in women than can exist in civilization, will tend to a degree of sterility that will maintain due equilibrium. (VI. 339.)

True association will in time modify, graduate, and not suppress marriage, and will only touch it by degrees in the next generation. (VI. 473.)

#### AN HOUR WITH THE WEEKLY.

(Continued.)

"And Joseph gathered corn as the sand of the sea, very much, until he left numbering, for it was without number."

By what right did Joseph gather corn into the king's store-houses? By the right of consent from the king and his people to such action. By what means did he obtain that consent? By representing to them that the public welfare demanded it. Why did the people believe that Joseph could better take care of their interests than they could themselves? Because they knew nothing of individual sovereignty; they had no conception of the principles of self-government.

Joseph signifies, "he shall add." He was a capitalist. The Government was in trouble; the king had had mysterious dreams. Joseph cajoled the administration and the people into the belief that their only salvation was in him. Uncle Pharaoh took the bait and gave to him power and riches; whereupon our ancient capitalist began immediately to accumulate into his own keeping all the surplus products of the Egyptians.

The seven years of plenty ended, and Joseph held under his control all the profit of the labor of these years. "What blind, deluded fools!" do you say? The Egyptians were under monarchical government, and had been for generations. What do you say of the American people, who claim to be free and enlightened, exercising the functions of self-government? From 1865 to 1872 were seven years of inflation. Why did you allow the modern Josephs, during that time, to obtain control of all the surplus of the country?

"And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians: Go unto Joseph, what he saith to you do." What! Couldn't the Government relieve the pressure of the "hard times?" No. The incumbent of the executive chair directed them to go to the capitalist, and to do just as he said. In 1873 the panic came; and the people looked to Washington for relief. The enlightened, free-born and self-governing American people, their wise representatives and statesmen and the executive functionaries of their Government were bound hand and foot by a few moneyed dummies, and Uncle Sam was obliged to inform the sovereign people that he could do nothing for them but to refer them to their captors.

"And Joseph opened all the store-houses and sold unto the Egyptians."

The capitalists were very gracious; assured the people that this was a "big country;" that no one need suffer; that there was a superabundance; opened their numberless store-houses and very magnanimously offered to sell them all they could pay for. Truly, what public benefactors the capitalists are.

"And Joseph gathered up all the money that was found in the land of Egypt \* \* \* for the corn which they brought."

The capitalists sold to the intelligent American laborers

their own products, until they got all the money into their possession; and what next?

"And when money failed in the land of Egypt \* \* \* all the Egyptians came unto Joseph and said: Give us bread, for why should we die in thy presence? for the money faileth?"

When their money was gone the laborers said to the capitalists: "You have got all our money and all our products; rather than let us famish in the midst of this plenty, you will surely give us employment whereby we may be able to keep the wolf from our firesides." Here are your independent, intelligent, enlightened American producers beggars at the doors of the drones, supplicating for the donation of the very bread they have themselves raised! Did the capitalists supply them according to the tenor of the request? Not they.

"And Joseph said: Give your cattle, and I will give you for your cattle if the money fail."

We will exchange with you if you do not wish to starve; pass over your personal property.

"And they brought their cattle unto Joseph, and he fed them with bread, for all their cattle, for that year." Now Joseph has got all the personal property of the Egyptians into his possession. How conducive to the "public welfare!" Money gone, personal property gone. What did the producers next? Read on.

"When that year was ended they came unto him \* \* \* and said unto him: \* \* \* There is not aught left in the sight of my lord but our bodies and our lands. \* \* \* Buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live and not die, that the land be not desolate."

The great "Adder" had got complete control; the producers had become disheartened through their degradation and offered themselves voluntary slaves unto him.

"And Joseph bought all the land of Egypt for Pharaoh; \* \* \* So the land became Pharaoh's."

The land became an auxiliary of Joseph's power.

"Then Joseph said unto the people: Behold, I have bought you this day and your land for Pharaoh."

The people themselves were instruments of his power.

"And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh."

Contribute a fifth part of your labor to the increase of my power. The capitalist enslaved the whole industrial force of the land of Egypt. This was the way he provided for the "public welfare;" and for these public acts of disinterested benevolence the serfs exclaimed, "Thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants," or "slaves of thy power." Here you have it—the producers completely duped! The capitalist was their Saviour! "Great is Diana of the Ephesians; greater is Joseph, governor of the house of Pharaoh!"

How can the laborer be redeemed from his bondage when he thinks that he is already redeemed by the capitalist? It would be ingratitude on his part to desire a less dependent position. He has made money his idol; he bows before it in worship. The capitalist is the producer's Pope. Labor has accorded to him the attribute of infallibility. Is the capitalist blameable for this? By no means. The producer is alone accountable, by making money his God, and its holders its viceregent. The laborer is continually apeing the manners, customs and fashions of his moneyed neighbor. The laborer, by his own act, has brought this slavery upon himself; his veneration has induced the act. The representative laborer has in all ages been first to proclaim his own inferiority; he is a moral coward; if he is dimly conscious of the wrong, he has not the courage to openly avow that "his soul is his own." ("It belongs to my moneyed master.") He dares not so much as to complain; he fears to attempt to remove the cobweb shackles that bind him. If he makes a strike in the name of freedom, he does it by the coercion of some capitalist who has a new scheme to accomplish for the acquisition of power. In my next I will point out the means of deliverance, but I boldly venture the assertion that not ten per cent of the laboring male population of this country dare to openly endorse it.

EDWARD PALMER.

[From the Chicago Tribune.]

#### THE BACHELORS.

YOU'LL CATCH IT FOR THIS.

CHICAGO, Aug. 28.—I notice in your paper this morning quite a number of letters from the young people on the subject of matrimony. This question seems to agitate the younger portion of our community, as I see that the quiet sheet, the *Inter-Ocean*, contains quite a number of these effusions from young and probably inexperienced enthusiasts. I trust you will permit me to give expression to my ideas on this subject in your valuable paper.

The average young man of this city is opposed to marriage for many reasons, and these reasons I shall try and give as plainly as possible, so that I may not be understood as giving false opinions on the subject.

Of course the principal and all-absorbing reason is "money." This enters into the question at the very outset, as no young man of common sense will think of marriage without, in some way, counting the cost of this expensive luxury.

The modern young man looks at society around him, and what does he see? Young girls dressed to death, painted, frizzed and furbelowed, and their weak forms strained, laced and contorted out of all shape; extravagant to the last degree; dancing, flirting, eating late suppers, keeping late hours and waking in the morning with their health all broken down. Then dawdling about the house till evening again, and then another round the same as before. Now, are these girls fit for wives and mothers? No! Emphatically, No! This is what the young man sees around him.

Now these girls are well enough to talk to for a moment, but not to marry. They require too much capital for a good investment, and a young man is not going to drop three or four pegs in society because he can't support his wife in the one he moves in. No. Better remain single, and wait till he

can support a wife in the same society from which he takes her. This is the first reason—"Financial."

The second reason is that the modern young girl is so much of a butterfly that our young men would not trust themselves to marry them. They might succeed in winning one of her, but they cannot depend on them, they are so fickle. They must continue in that whirl of society to which they are so used, and this causes continual worryment on the part of the young man, and after a short time breeds infelicity in the home of the young couple.

The third reason is the health of the modern belle. She continues the dissipation of the day to such a length that when she comes to marry she is all broken down, and is unable to bear the troubles of motherhood, and requires constant attendance of a family physician, and thus entailing a very severe expense on the young man of to-day; and they (the belles of the day) are entirely adverse to the propagation of the race, as it would not admit of their free movements in the fashionable centre, and would hamper them greatly.

The fourth reason is their entire inability to keep house, they having spent their time dawdling about their homes, not learning or caring to learn anything about the home government; and when they come to be a young wife they are wholly unfit to manage a house, and thus are unfit to be a young man's wife. They know nothing about a kitchen, and have to leave its entire management to some hired help, thus allowing much waste. They know absolutely nothing about economy, and the young man is out of pocket.

These, Mr. Editor, are a few of the reasons why a young man cannot marry, and the number of young bachelors is constantly increasing. These are "stubborn facts," and so the young men of to-day retire to their own amusements, leaving matrimony to novices who do not study the philosophy of the thing.

HARRY B. FREE.

When a paper of the high literary character and moral standing in the country that the *Chicago Tribune* enjoys can publish such articles as this, there is cause for rejoicing that the evils of our social system are beginning to have consideration, and that there has been a paper somewhere that has persistently insisted that these subjects should be publicly discussed, until it has become possible. This article, as well as several others that we shall copy hereafter, are from the pen of one the ablest and most promising young men of Chicago, who writes under the above nom-de-plume.—ED. WEEKLY.

#### PALLIATING AND PLAUSIBLE.

S. S. Jones, in a criticism on the doctrine of "euthanasia," says:

In the course of human events Sickles decided to shoot Keys, Stokes to put an end to Fisk, the negro to brutally kill the Van Ess family in New York, Newman to waylay Prof. Evans and Prof. Webster, to secretly destroy the life of Parker; for them we can imagine palliating circumstances and plausible excuses, but he who coolly and deliberately orders the death of an incurable, or administers the poisonous dose, is equally as great a criminal as the murderer—he abridges that life which the ordinances of nature gave, and which they sustain, and which they ought to know when to withdraw from the physical organization.

Here is richness for you. A man in the full vigor of health may be crushed beyond the possibility of recovery, or fatally stabbed in the bowels, and the human surgeon, who would administer an anesthetic of sufficient power to terminate his sufferings, even though earnestly requested to do so by the dying man, would be "as great a criminal as the murderer." On the other hand, one may differ from his neighbor in a business transaction, and kill him and have a "plausible excuse." Two congenial souls, naturally formed for loving, may blend in sweetest accord, creating the only marriage that the angel world, or the deliberate judgment of the human can ever regard as more sacred than a common contract, yet if the union happens to cross the imaginary rights of some social despot wholly incapable of eliciting a woman's love and wholly unworthy of it, he may waylay the naturally fortunate but conventionally doomed man and shoot him, and then stand over the prostrate form of the seducer, cutting and slashing him with the murderous knife. But then it makes all the difference in the world whether one is "respectable" or "infamous."

R. P. LEWIS.

#### WHAT DO YOU THINK OF THIS?

The right of "self-government" is but another name for "individual sovereignty." It belongs to each person. It is freedom, inalienable and inherent in each one, and its very existence calls for free earth, air, water, food, clothing, education, home, government, and religion. For these things individual sovereigns do all their labor, and they are the real objects of all work. Sovereigns know no wages for work, or salary for officials, or money for a measure of value. They destroy all these, and make everything free to all. Free postage, transportation and telegraphic communication. Aye! free everything to everybody, everywhere, is individual sovereignty or self-government to all the sons and daughters of earth or heaven above.

A perfect liberty, self-government or sovereignty cannot be enjoyed by ruling others. It can only exist by leaving all free to rule themselves; while we rule ourselves only. Men, women and children, rulers and the ruled, stand alike as potentates in the realm of self-government. As our own perfect liberty is only secured in the complete liberty of all others, it becomes our great duty in life to labor for the liberty and welfare of all that we may enjoy our own in perfection. There can be no clashing of interests where everything and everybody is free. Such is the on-coming future as she casts her light on

A. P. BOWMAN.

"QUIETS the prejudice of relatives, stops the tongue of scandal and takes the pith out of the gossip of the vulgar rabble."

My God! is that Warren Chase? My soul sinks within me, and I am sick at heart.

Does Mother Grundy own Warren Chase? I have far more respect for those who go to a priest and get legally married than for such catering to an insane public opinion.

SEWARD MITCHELL.



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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.

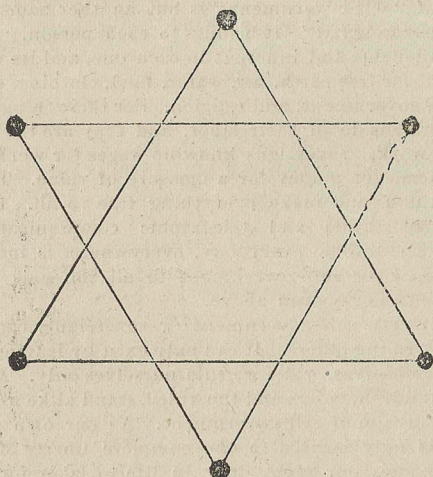
NEW YORK, SATURDAY, NOV. 6, 1875.

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

## THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

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



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

## THE ALLEGORICAL CHARACTER OF THE BIBLE.

For it is written that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise; which things are an allegory: for these two [children] are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia and answereth to Jerusalem (woman), which now is, and is in bondage with her children; but Jerusalem (woman) which is above is free; which is the mother of us all.—GAL., iv, 22 to 26.

And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded; for unto this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read the vail is upon their heart.—II. CORINTHIANS, iii, 13 to 15.

And he said unto them [his disciples], Unto you it is given to know the mysteries of the Kingdom of God; but unto them that are without all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand.

And he said unto them, Know ye not this parable? and how then will ye know all parables? The sower soweth the word. And these are they by the wayside where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts. And these are they likewise that are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

And these are they which are sown among thorns; such as hear the word, and the cares of the world and the deceitfulness of riches and the lusts of other things entering in, choke the word, and it becometh unfruitful.

And these are they which are sown on good ground; such as hear the word and receive it, and bring forth fruit, some thirty-fold, some sixty and some an hundred.—St. MARK, iv, 11 to 20.

Nobody who knows anything about the Bible from personal examination will ever pretend to deny that throughout it is written figuratively, poetically or allegorically; and yet scarcely anybody can be found among those who profess to be its accredited expositors who will accept the logic of these facts. They will read the parable of the rich man and Lazarus with all the severity of which asceticism is possible, telling you in the first place that it is a parable, but, nevertheless, all the while picturing the torments of the rich man in hell fire, and the bliss of Lazarus in Abraham's bosom. So they take the parable for the reality, and let the reality, which contains a most important lesson, escape them altogether. And so it is with the whole Bible. Even in Jesus' teachings, it is said that he did not teach save in parables, but they are all swallowed literally, and are fast strangling the people who have some common sense, into the consciousness that they have been feeding their religious natures on the pictures merely of that which should have been their food.

It is not our purpose now to enter into a consideration of what may be the hidden meaning of the figurative language that we have quoted from the Bible, but to say that it is a fair example of the rest. But consider for a moment what a different character St. Paul's explanation puts upon that old story about Abraham. That story is still taught by Christians as literally true. They ignore the fact that Paul put another face upon it. Paul says that it doesn't mean at all that Abraham had those two children—the one by a bond-maid and the other by a free woman—but that they are the two covenants and refer to all children born, those born in sin and iniquity being children of the bond maid, while those who are born free from sin are by promise of the free woman. Thus it seems that Abraham has been made to bear a great deal of unjust odium innocently, which a careful reading of St. Paul might have saved the Christian world from casting upon him. And if this part of the story about Abraham is an allegory, may we not rightly hold that the rest of the story about him is of the same character? Indeed may we not say that it is just probable that Abraham himself is an allegory and means something else; and that the story about his twelve sons, and about Joseph being sold into Egypt, has a hidden meaning, about which St. Paul says, "the vail remaineth untaken away."

One thing is quite evident, and that is, that the miraculous manner of the delivery of the Jews out of Egypt—of the parting of the waters of the Red Sea to permit them to pass over on dry land, and of their closing in upon Pharaoh and his host to destroy them, is an allegory. What all these allegories may refer to can never be known certainly until the key to the great and final mystery is in the hands of their readers. With this once understood, the Bible from beginning to ending may be read with the vail taken away, "which vail," St. Paul says, "is taken away in Christ." That is to say, when any have received Christ and learned of him then the vail is removed; is removed because having realized what his mission was, all things that relate to it become clear. Paul evidently understood all this, since he said, "Though I have the gift of prophecy, and understand all mysteries and all knowledge," etc. Then the key to all these allegories and mysteries of the Bible lies in knowing what was the end and aim of Christ's mission. There is some single great and all-pervading, all-permeating and all-important fact to which all these things refer. If the Bible have any significance at all that is worth considering, it cannot be said that it is a hotch-potch of a little of every thing. Some one grand and central idea is foreshadowed throughout, or else it is a hotch-potch about which nobody can obtain any clue, and to which it is impossible to find either beginning or ending, head or tail. Aside from setting forth the condition from which salvation was, and is, needed, nobody can dispute that all its force and beauty is centered in the mission of Christ. All the prophets speak of it continually, and the whole burden of the Gospels and Epistles is most patently of that mission; therefore, it must be concluded that all the allegories and mysteries refer to the same thing. They do refer to the same thing, as will be made evident in the course of time.

In the beginning of the Bible there is the allegorical picture of the human body (elsewhere in the book called the

Temple of God) or the Garden of Eden—one of the most beautiful and truthful pictures of which it is possible to conceive. It sets forth that in the midst of this garden is the tree of life, of the fruit of which its possessors were commanded not to eat. But all the world eat of it and die, as it was declared that they should. In the ending of the book this tree of life is again spoken of as being the fruit which was for the healing of the nations, but in connection with a pure river of water of life, proceeding out of the throne of God. Now this river of life in the beginning is represented by the fruitful river Euphrates, the waters of which in the allegorical picture in Exodus (iv. and vii.) were turned to blood. These were all the waters in Egypt that were turned to blood, the principal river Euphrates of the Garden of Eden, and a truthful but a sorrowful picture it is indeed. "In Egypt" does not mean in the land known in geographical terms by that cognomen; but it means in the darkness—the people who were in ignorance in those days, and who are so still, are, allegorically, in the land of Egypt; and whoever is delivered out of the land of Egypt, goes across the Red Sea (the sea of blood) on dry land; and those who are in darkness that attempt to follow them are submerged in the waters and perish—that is die.

Now here we have the introductory key-note to the whole Bible. Everything relates to the Garden of Eden, to man's (not woman's) expulsion from it, and to the changing of the waters of the fruitful Euphrates, which should be waters of life, into rivers of blood, which become the destruction of the race.

This is the condition into which the whole world is plunged. The Euphrates river runs floods of destruction instead of waters of life, and it is from this condition that Christ came to save it; to save it "by a new and a living way," as St. Paul said: to open the door into the fold through which all who are saved must pass. Saved how? That is the question, and the only question. If it can be determined positively, what it means to be saved by Christ, then the whole mystery is solved. It is true that the Bible is allegorical and figurative throughout, but these figures and these allegories all relate to something that is not either figurative or allegorical, and when that something is spoken of in the Bible it is not allegorical or figurative. This must be clear, it seems to us. The thing about which all the figures and all the allegories are used is not itself of that character. It is a fact in and of itself, standing out distinctly from all the pictures that are made of it and among which it is bound. Then there is some single fact set forth in the Bible in plain terms, in terms which mean literally as they read, and which do not need to be interpreted; which are neither allegorical or figurative; which plainly and clearly set forth in words just what is meant. But until the real mission of Christ is discovered to the mind, it cannot be determined which of the presentations are real and which are allegorical.

Is there any way to determine between these? Most assuredly there is. If there was and is a Christ, he had a mission. Now what was that mission? The mission cannot be allegorical. All the allegories relate to that mission. Hence, if it can be determined what that mission is, then it can be also determined what is not allegorical in the Bible. Isn't this clear? It seems so to us. Well, that mission is set forth as the salvation of the world. Salvation from what? Here is the point. Saved from what? Saved for what? Saved in what? The Christians say saved from hell and saved into heaven. But they ignore the doctrine of the resurrection in this programme. If this doctrine is true, and there is to be a resurrection, then the life that is, after physical death, is not the ultimate condition in which the world is to exist. We repeat, if there is any truth in the doctrine of the resurrection, then the saved condition must be that in which the people who shall be resurrected shall find themselves. Jesus said, "I am the resurrection and the life," and declared His mission to be, "To bring life and immortality (hitherto in darkness, of course,) to light." He also said (St. John vi., 47, and on,) "Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. He that eateth of this bread shall live forever." It will be noticed that whenever Jesus spoke of this subject he introduced it by saying, "Verily, verily," meaning truly; which was as much as to say, now I speak to you not in parables, but mean just what I say. In every instance, we think, when Jesus spoke of eternal life—of not dying—he used these words, and he said distinctly that to be saved with the salvation that he brought was, not to die. "Your fathers did eat manna in the wilderness and are dead, but he that eateth of of this bread shall not die." He spoke of a fact. They are dead. There is nothing allegorical about that. But "he that eateth this bread shall live forever." There is nothing allegorical about that. It is a fact stated most emphatically.

Again, the absurdity of saying that the salvation of Jesus, was to be saved from hell—the hell that Christians picture, of fire and brimstone—may be clearly demonstrated in another way. They do not pretend that to be in hell is to die and be blotted out; on the contrary, they say that it is a never ending torment, in life. So far as existence is concerned, whether it be in their heaven or in their hell, there is no difference. It is life in both: life and suffering in the one, and life and bliss in the other. Then where is the death that is to be escaped? Plainly death is not allegorical in



the sense in which Jesus used it, nor in the sense in which St. Paul used it when he said "The last enemy that shall be destroyed is death." Nothing can be made more clear than that the distinction between the life and the death of the Bible, is that of life in the body and the death of that body. Nothing but the body dies; nothing else can die. Then why talk of death to the soul or spirit! These are immortal, and that to which they aspire is an immortal body in which to live, and to have an immortal body is to be saved as Jesus came to save the world; is to be saved from death, or to be resurrected from death into life; and to have this is to obtain admission into the Garden of Eden, and eat properly of the fruit of the garden; is to enter in and live in the holy city—the New Jerusalem—in which the tree and the river of life mingle their fruit and waters and become the healing of the nations, so that there shall be no more death.

#### HOMICIDE AND SOCIETY.

Under the above heading the New York Herald of Oct. 22 laments the social disorders of the age in this wise:

"The frequency of crimes of the same character and degree in certain seasons has often been remarked, and just now the old observation is verified by repeated homicides caused either by love or jealousy. On Wednesday Jacob Standerman was convicted in the Court of Oyer and Terminer of the murder of his sweetheart, and about the time this poor culprit was doomed to the gallows another wretch attempted the life of a woman who had rejected him, and succeeded in taking his own. There has been a singular development of murders or attempts at murder, followed by suicide; but the frequency of these peculiar crimes is to be found in social causes. Scarcely any other motive would have induced Standerman to become a murderer, and the same vengeful feelings of disappointment led Revere into the double crime, which, had it entirely succeeded, would have made him a murderer as well as a self-murderer. Society is partly responsible for the frequency of these crimes—the loose notions of morals and the freedom allowed to the relations of the sexes being the sources of this, as well as many other evils. Prevention can only come with the severe punishment of all offenders, and the enforcement of sterner rules of morals and of social etiquette. We must take a backward step, and not only surround our women with the sanctity of purity, but protect them and ourselves by making the sacredness of home and virtue inviolable. We have gone too far in the freedom of social intercourse, and it is time that we began to learn the methods which society adopts in older lands than our own."

To these the New York Sun of the day following, Oct. 23, adds the following horrible incidents of a similar character:

"As the ferry boat James Rumsey was about starting from the foot of Barclay street just after midnight yesterday morning two men and a woman entered the cabin, and the woman and one of the men bade the other farewell, showing much emotion and wringing each other's hands. As soon as the two had gone away the third ran to the bow of the boat, leaped the iron gates and jumped into the water. While climbing the gate he asked a bystander whether the water was cold, but did not wait for an answer. The body was not recovered."

"SKOWHEGAN, Me., Oct. 22.—A shocking murder and suicide occurred in the town of Mercer to-day. Mrs. Walton, the divorced wife of Hiram Walton, who has been living with Greenleaf Traey, was shot and killed by Tracy in a fit of jealousy. He then fled to the woods and shot himself. Both were dead when found."

Jacob Sanderman shot a woman simply because she refused him as a lover; Revere shot himself for a like cause, after having first paid his respectful addresses to the object of his love by knocking her down. The other two cases when searched into will doubtless present similar phases of diseased affection. We claim that murder never results from love, except it be self-love, which is jealousy. The reason such cases are multiplying among us is because we are now in a transition state, and the position of woman is undefined and unsettled. We object to the Herald's ruling, which calls upon us to take a "backward step," and earnestly entreat the world to take a forward one instead. Man cannot "surround our women with the sanctity of purity" better than by acknowledging the power of woman in affectional matters, and withdrawing every male law which prevents what the Herald calls "our women" from instituting better regulations themselves. As things are, all male brutes hold themselves to be in power over women, and hence daily brutalities and almost daily wife murders stain the pages of our presses. All this damnable anarchy is the result of male domination, and there can be no hope for a better condition of affairs until woman stands equal with man before the law, and the personal sovereignty of all women in all cases, whether as mothers, wives or daughters, is held by it to be equally sacred with that of fathers, husbands and sons.

#### THE LECTURE SEASON.

Victoria C. Woodhull and Tennie C. Claflin 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 Cleveland, O., Oct. 30; Painesville, O., Nov. 1; Akron, O., Nov. 2; Mansfield, O., Nov. 3; Springfield, O., Nov. 4; Cincinnati, O., Nov. 5; Hamilton, O., Nov. 8; Columbus, O., Nov. 9; Newark, O., Nov. 10; Zanesville, O., Nov. 11; Wheeling, W. Va., Nov. 12; Steubenville, O., Nov. 13. If any change in dates is made it will be announced in the local papers.

#### MRS. WOODHULL IN THE FIELD.

##### COMMENTS OF THE PRESS.

[From the Democrat, Madison, Wis., Oct. 15, 1875.]

MRS. VICTORIA C. WOODHULL expressed her sentiments to a large audience at the Opera House last evening. We noticed several dozen ladies present.

Mrs. Woodhull appeared in a plain black dress; at first her face presented a paleish hue, but after a time it flushed up, her eyes gleamed, and her appearance became attractive. She came in front of the stage, and at first referred to manuscript, to some extent; but when she warmed up in her address, she made no reference to her notes. She is eloquently expressive; her voice is silver toned, and her manner graceful. She told a great deal of truth, but she has her own way of telling it. She did not utter a word which could not be spoken in any circle. If some of her expressions were toned down a little, it would be better, perhaps, and yet if she should attempt to be anybody but the Victoria Woodhull, she would not draw so large a crowd.

[From the Chicago Times, Oct. 16, 1875.]

Long before 8 o'clock, on last evening, the stairway leading to McCormick Hall was crowded with counter-currents of humanity—the one flowing up, delighted; the other pouring down, disgusted. The seats had all been taken at an early hour, and many hundreds were compelled to forego the privilege of listening to Victoria C. Woodhull.

[From the Chicago Tribune, Oct. 16, 1875.]

##### VICTORIA WOODHULL.

McCormick Hall was crowded to repletion last evening to hear Mrs. Woodhull lecture on "The True and the False Socially." The audience was largely composed of women. The lady appeared on the rostrum about a quarter past 8 o'clock, dressed in a plain black dress, white collar and cuffs, a bunch of roses on her breast being all the effort at ornamentation. [The Tribune gave nearly a column report of the lecture.]

[From the Chicago Inter-Ocean, Oct. 16, 1875.]

MRS. VICTORIA C. WOODHULL lectured at McCormick Hall last evening on "Social Evils: Their Cause and Cure." If the audience assembled because they believed and sympathized with her doctrines, and not from mere curiosity, Mrs. Woodhull ought certainly to feel flattered, for the following was not few. Every seat was filled, and there was barely standing-room. Nor was the crowd composed of the outcasts of society. Audiences not a whit more respectable and refined have gathered in the same hall to hear Theodore Thomas and the celebrated lights of the rostrum and concert room. At least one-third of those present were ladies, and among their number were many who rank high in society and who are not noted as riders of hobbies. Among the gentlemen were ex-governors, railway superintendents, and eminent divines. If any came and took their seats hesitatingly, fearing that they were to be seen in bad company, they were soon at their ease, for in every direction could be seen others of equal rank. Throughout the whole lecture the closest attention was paid to the speaker, and, although the applause was frequent, upon no occasion was a sentiment responded to with a hiss. When Mrs. Woodhull appeared upon the rostrum many were doubtless surprised in not being able to discover about her anything of dress or manner to revile. She was modestly attired in black, with hair gathered back and hanging loosely. Her style of speaking is earnest, and such as to impress her auditors with the belief that she is convinced of the truth of all that she says.

[From the Chicago Tribune, Oct. 17, 1875.]

The notable MRS. WOODHULL delivered her second lecture in McCormick Music-Hall last evening to a large audience. Following is a sketch of her discourse: [Here followed a column digest of the lecture.]

[From the Chicago Times, Oct. 17, 1875.]

##### A LECTURE NOT DOWN IN THE BILLS.

On last evening Mrs. Victoria C. Woodhull appeared, for the seventh time before a Chicago audience, for the discussion of those social, moral and political questions with which she has so long been identified. At a period not now very remote Mrs. Woodhull made her first appearance on the rostrum of Chicago, in a city where she had dwelt in poverty, and endured "the stings and arrows of outrageous fortune." Since that inauspicious day times have changed, and from the stand-point of the fair speaker on last evening times must have changed for the better. Such vast audiences as assembled on Friday and Saturday evenings to listen to this priestess in the temple of Truth have never before been gathered together for a similar purpose in the history of this city; and in point of intelligence, respectability and numbers they were such as would have been flattering to the feeling of any speaker in the land, however distinguished and reputable.

On last evening, before the lecture commenced, Mrs.

Woodhull was given an unexpected reception in one of the retiring rooms of the hall, just previous to going on to the platform, which was participated in by several respectable business men, lawyers and newspaper men. Victoria, on this occasion, was asked if she would deliver her lecture at some hall which should be provided this evening, entitled "The Garden of Eden." This lecture is considered by Mrs. Woodhull the chief work of her life, and in the preparation of which she claims to have expended a vast amount of thought and study. Mrs. Woodhull did not return a decisive answer to this request, but improved the opportunity of enlightening the audience somewhat upon the subject of her injuries and tribulations during the later years of her rather tumultuous existence. In her remarks Mrs. Woodhull alluded to the flattering reception she had received on the occasion of her present visit to Chicago, and took the opportunity to call the attention of her hearers to a few points in her career which she deemed especially worthy of notice. When she had commenced the advocacy of her peculiar doctrines she said she had been thrust to the chilly borders of society by a fierce and remorseless public opinion. She had not faltered in her work on account of it. Herself and sister had been five years in Broad street, New York, and had made and lost fortunes. They had spent another fortune in establishing the weekly newspaper which bore their names. They had been dragged through the filth and mire of a detestable and rotten society. They had been plundered of their wealth by those who proclaimed themselves their friends. She had endured abuse, suffered contumely, outrage and persecution until her soul was faint and her brain on fire. Still, she had persevered, until now the misty vapors were rolling away, and like Noah's dove she had found a place to rest. She said her ideas in regard to the relations of the sexes had been especially perverted and misunderstood. And she read from one of her printed speeches the following extract, as showing what her true doctrine on this point is:

"Promiscuity in sexuality is simply the anarchical stage of development wherein the passions rule supreme. When spirituality comes in and rescues the real man or woman from the domain of the purely material, promiscuity is simply impossible. As promiscuity is the analogue to anarchy, so is spirituality to scientific selection and adjustment. Therefore I am fully persuaded that the very highest sexual unions are those that are monogamic, and that these are perfect in proportion as they are lasting. Now, if to this be added the fact that the highest kind of love is that which is utterly freed from and devoid of selfishness, and whose highest gratification come from rendering its object the greatest amount of happiness, let that happiness depend upon whatever it may, then you have my ideal of the highest order of love and the most perfect degree of order to which humanity can attain. An affection that does not desire to bless its object, instead of appropriating it by a selfish possession to its own uses, is not worthy the name of love. Love is that which exists to do good, not merely to get good; which is constantly giving instead of desiring."

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

Mrs. Woodhull did not deliver the lecture announced for last evening, which was "The Mystery of Life and Death." She did deliver a lecture embodying her ideas on the subject of true wealth and its distribution. The change of programme by the speaker was not alluded to or explained. The theories advanced were somewhat communistic, but they were pertinently and forcibly expressed, eliciting frequent applause. The lecture was read from a pamphlet, in a clear and unexceptional style, and was attentively listened to by the audience. The lecture contained no hint or allusion to the peculiar social ideas of the speaker. Some portion of those present were, doubtless, disappointed at the change of programme, but they sat the lecture through.

[From the Daily News, Aurora, Ill., Oct. 19, 1875.]

There was an intelligent audience, three times as large as Anna Dickinson had when she was here, at the Opera House last evening, to listen to this most remarkable woman of the age. She had chosen for her subject, "The True and False Socially," and under this caption she exposed the lamentable ignorance which prevails in every household upon the laws of life. She spoke many plain truths and many excellent moral and practical sentiments. Her dramatic and tragic talent is irresistible. She is at all times interesting, even when her ideas do not suit her hearers, and she possesses those personal charms of beauty of form and feature which are almost a necessary adjunct to the highest degree of talent, and an imposing appearance and a graceful manner, a full and pleasant voice and an animated delivery. But above all she knows how to make the tritest truths ring with the freshness of impassioned oratory. Nobody who sees her can doubt that she is not only earnest but honest in all she says.

#### MRS. WOODHULL:

Dear Sister: Although a stranger to you, and one who has never seen or heard you speak, yet I feel impelled by a sense of duty, or rather impressed by some higher power or agency, to write to you and express my sympathy for you and with the noble sentiments and principles which you are so courageously advancing and defending against the whole world as it were. It is true there are a few, a very few, who are capable of understanding and appreciating your pure and truthful teachings in part, but, like the disciples of Jesus,

TITUSVILLE, PA., 1875.



they do not see and feel and know the real height, depth, and grandeur contained therein. But how can we wonder when we consider how the public mind has been educated in this respect. Social equality and freedom have been hooted down and denounced. Whenever the bounds of propriety established by law or custom have been broken over "The woman Thou gavest to be with me" she did it. "I have done nothing wrong. I am all purity and innocence. Do not throw any stones at me, but out with her. She is not fit to live. Stone her to death!" "Woe unto you Scribes and Pharisees, hypocrites; ye can discern the face of the sky, but cannot discern the signs of the times." "For the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts; that it shall leave them neither root nor branch. But unto you that love my name shall the sun of truth arise with healing in his rays, and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet."

Ever since I first heard of you I have watched for and read with interest whatever I could procure of yours, and have in every instance understood and approved. When your Nov. 2 paper appeared I was favored with a copy. I read it, and the first effect cannot be better described than by comparing it to a thunderbolt, the shock of which had destroyed two of my idols. I read it again, and I said these words do not convey her true meaning. This is not a common shallow stream. It is deep; almost unfathomable! I read and pondered until the meaning came; and then I knew and understood the beauty and grandeur of those principles of truth, justice, and freedom that you have so valiantly hurled against the strong battlements which have been so long reared to encircle, protect, and defend the stronghold of vice, oppression, fraud, and wrong. And now I am resolved to defend those principles and you against all opposition as far as my words and influence extend. And there are others. Never was there a truer prophecy uttered than yours: "You may succeed in crushing me out, even to the loss of my life, but from the ashes of my body a thousand Victorias will spring to avenge my death by seizing the work laid down by me and conveying it forward to victory."

I had resolved to write to you, proffering my love and sympathy, and that of one or two others. To-day two strangers (both women, whose names you will find in this marked) came and requested me to write, so that they might sign it. If you receive this, and it appears of enough consequence to you, please answer and tell us in what way we can benefit you. Yours in the cause of truth and right,  
MRS. L. T. AKIN.

#### BREAKING THE SEALS.

All true friends of the cause of human good must rejoice that Mrs. Woodhull is still alive and doing so much to enlighten and purify the minds and hearts of men. The articles on the Bible and the lecture on "Breaking the Seals" are all strengthening and highly educative.

For many years the subscriber has understood that the Garden of Eden was referable to the human body, and that all persons living were born in the same garden that Adam and Eve sprang from; that the garden is a condition of physical life, not a geographical location. I understand this a great deal better since the revelations given to the world by Mrs. Woodhull through her recent writings and lectures. She explains in detail that which I had only a casual or general knowledge of. My attention was drawn to this matter by the late Seth Paine, of Chicago, whose knowledge of principles was absolute and his views on all subjects similar to Mrs. Woodhull's. He was a man of wonderful brain power, and the mysteries of the Bible were revealed to him so that he became famous among those who knew him, as a competent interpreter.

A proper understanding of the Garden of Eden is indeed a matter of paramount importance, and Mrs. W. must be encouraged to go on and open up the common understanding with reference to it in its physiological and spiritual bearings. It should be made a plain, teachable matter, a point of knowledge that all should attain to as a matter of course.

The "divinity made man, male and female, and called their name Adam. It has hitherto been understood by almost everybody that Adam meant man only, and not woman. But the fact is that woman is also comprehended or embraced in that term. The result of misapprehending or limiting the term Adam in its meaning has proven a fatality. On the strength of such understanding the male has always, without any natural right to do so, assumed to be the head of the female, and has dictated her sphere and "roped her in" in a false social system which he had framed for her from the beginning. He has always denied her equality on account of her sex, and because he did not consider her as much of a human being as himself. For a similar reason the blacks of the South were denied equality by the whites on the ground of color. So the conception of God and right that men have had all along has been awkwardly limited because of sex and color. He has been so addled in his short-sightedness that he could not tell the difference between a man and a thing, and so for a long time in this country he made human flesh and blood a matter of barter and sale.

Chicago, Sept. 26, 1875.

OGDEN WHITLOCK.

#### UNIVERSAL BROTHER AND SISTERHOOD.

Dear Weekly—The idea of a brother and sisterhood and the need of it was, in a general way, shown and presented to your readers recently by Mrs. Woodhull in one of her articles on "Bible Mysteries." There is room for such a society—a universal brother and sisterhood—whose primary object should be "to ameliorate the condition of humanity in every possible manner," and to unite mankind in one common brotherhood. There are Masons, Odd Fellows, Knights of Pythias, Knights of Honor, Red Men, Patrons of Industry, Laborers' Unions, and many other societies seeking to unite

fraternally, and for common interests, the different classes of society; but it seems none of them are comprehensive enough; they are not cosmopolitan, do not embrace all mankind, but take in only a select few.

One of the missions of the Universal Brother and Sisterhood will be to unite all these different brotherhoods, and mankind who cannot now gain admittance to their secret retreats, in one common brotherhood. This is a grand and glorious work to be commenced. Any one who is at all familiar with the interior and better side of all the various secret orders that exist to-day know that their primary object is fraternal association—to do good. A universal brother and sisterhood, in seeking to ameliorate the condition of humanity, should labor to discover and then announce and then maintain the rights of humanity. Is there any need of such an organization, some asks? Yes, all know that in union there is strength. The fact that man from time immemorial has sought, in some manner or other, to form stable associations—political, social or religious—goes to prove that it is necessary to form a universal brother and sisterhood. All business associations are evidences of this fact. Spiritualists, liberalists and reformers of all classes have done much in an individual and isolated way for humanity, but by uniting their efforts they can do much more. Are they ready to unite? I think they are, and believe they will. I know there are minds among us that can elaborate a plan of organization which will be acceptable to all, and I hope they will take the matter in hand. Then let us be up and doing. Don't sit still, waiting for some one to put the ball in motion, but those who are favorable to the idea of a universal brother and sisterhood come out and let it be known. I believe there are enough in the United States imbued with this idea to go to work without delay. At all events let us agitate the subject. I would be pleased to exchange ideas with any of the brothers and sisters (those who entertain these now I deem worthy of being called brothers and sisters) by letter at any time. My address is Central Hotel, Louisville, Ky. Yours, for progress,  
G. H. KREIDER.

#### WATCHMAN! WHAT OF THE NIGHT?

Seated in quiet abstraction and deep meditation in my own individual watch-tower, separate and apart from all credal organizations, casting aside all preconceived theoretical opinions, deeply regretting the troubles and difficulties of mankind incidental to their gradual ascent up the spiral pathway of eternal progression, and earnestly desiring to find some method or avenue to avoid them, I was suddenly aroused to semi-consciousness by an invisible knocking on the door, accompanied by the following vivid impression: "Mortal, you are aware that, for nineteen centuries you have had the pure and brilliant light of Christ shining down upon you, rendering confusion worse confounded by its dazzling effulgence and great elevation above the practical grasp of undeveloped mortals. We now purpose to unfold for your instruction God's clear, pure, unadulterated light, eliminated from the prolific womb of nature, rendering transparent all her hitherto dark and mysterious avenues, firmly resting on the basic rock of eternal truth, radiating its divine, majestic influence as the tree of life casts its leaves for the healing of the nations." Remember it was long since promised that this spirit of truth should be sent to lead you into all truth and foreshadow things which are to come. I will now enlighten you respecting that mental telescope presented to your spiritual perception in a night vision years ago.

"Its body is composed of matter, its lenses of spiritual substance. Beware! that the material part be kept perfectly clean and well burnished and the spiritual lenses carefully and accurately adjusted, else you will see things more distorted (if possible) than through the dark and muddy media of church, State and professional craft.

"Be wise as a serpent and harmless as a dove. Adieu." Returning to full consciousness, preparing my telescope as directed, and bringing it to bear with the axis of vision, I saw nought but Egyptian darkness as black as Erebus. Presently gleams of light appeared, continuing to increase until Lucifer, the son of morning, lit up the Eastern horizon with a light rivaling the meridian sun. Anon, a beautiful female (typifying Herodias) dancing before the king (our Government), which so pleased him that he proposed to grant her request, even to the equal half of his kingdom. Instead of which she modestly requested the head of John the Baptist (the church's head) in a charger. I was much astonished at this apparently bloody and unnatural request. Further observation revealed the important palpable fact that by this ruse she effectually opened the door and removed the main stumbling-block to her entrance and taking possession of the equal half of government, to which by birth she was justly entitled.

FREMONT, Ind.

[From the N. Y. Sun, Oct. 23, 1875.]

#### THE END OF THE SCANDAL SUITS.

A NOLLE PROSEQUI ENTERED IN THE CASES OF BEECHER AGT. MOULTON, THE PEOPLE AGT. MOULTON, AND THE PEOPLE AGT. TILTON.

District Attorney Britton appeared before Judge Neilson yesterday and, holding a bunch of indictments in his hand, said:

If the Court please, it has been my practice while performing the duties of District Attorney of this county, whenever there was an indictment pending, the trial of which would, for any cause, most surely not result in a conviction, nor in any public benefit, to move for a nolle in the case. This practice is founded upon a principle which I believe to be manifestly just and without exception in its application. The facts invoking it being clearly established, whether the accused desire to be tried or not, or whether the accuser desires that he should be so tried can have no legitimate influence upon a District Attorney representing not individual interests but those of the aggregate people. \* \* \*

Prompted exclusively by these sentiments, I move that a

nolle prosequi be entered in the case of the People against Moulton, which is an indictment for an alleged libel against the Rev. Henry Ward Beecher. \* \* \* \* \*

Justice Neilson's reply was;

The motion is granted. I think it proper to say that, recognizing that the questions involved in such cases rest largely in the judgment and discretion of the prosecutor representing the people, in this particular case the views expressed and the course proposed to be pursued by the District Attorney are proper, and commend themselves to our judgment as a fair and just exercise of the discretion necessarily vested in him. The clerk will make the proper entry.

Mr. Britton—I make a similar motion in the case of the People against Moulton, for alleged libel against a lady of this community.

Judge Neilson—That motion is also granted.

Mr. Britton—I have still another motion of the same kind in the case of the People against Tilton for alleged libel against the Rev. Henry Ward Beecher.

Judge Neilson—That motion is granted likewise, and the proper entries will be made.

The scandal is thus taken out of the courts, except so much of it as is involved in the indictments for perjury against Joseph Loader and John J. Price, the upholsterers. These indictments are to be tried next month.

Mr. Moulton was out of town yesterday. A member of Plymouth Church last evening spoke of the District Attorney's action with pleasure, and added that Mr. Beecher was very magnanimous not to press the indictments, and had acted like a Christian gentleman in allowing Tilton and Moulton to go free. "Now," continued he, "if the Sun will only let us have peace we will be content. I can't understand why 125,000 people want to read that paper."

This quashing of the indictments amounts to an admission of adultery on the part of Henry Ward Beecher, while it adds nothing to his reputation as respecting the sanctity of an oath.

#### PENNSYLVANIA JUSTICE!

Robert Sinnickson was arrested a few months ago at the Bushkill Community, in Pike County, on a charge of trespass, and confined in jail to await trial which came off at Milford, September 29 and 30. The verdict of the jury was, "Not guilty; defendant to pay one-half the costs." It must be very gratifying to Mr. S., after enduring the indignity of arrest and suffering a confinement of four weeks and more in the county jail for an alleged offense of which he was found not guilty, to be allowed the privilege of contributing one-half the expense of his trial at a place twenty miles distant from the scene of the disturbance, for his freedom.

MRS. ISABELLA BEECHER HOOKER preached to a crowded congregation at the Bridgeport Universalist Church, last Sunday, on "The Ministry of Angels."—N. Y. Sun.

#### BUSINESS EDITORIALS.

MOODY AND SANKEY are coming to save the souls of all poor spiritualists, infidels, free religionists, etc., etc. at small expense, but the Wakefield Earth Closet Company will save the soles of the ladies and children, the sick, aged and infirm from the dangers of ice and snow, mud and slush while on their shivering journey to that ancient nuisance in the back yard which is misnamed a privy. Moody and Sankey's work may last a season, but the Wakefield Earth Closet will last a life-time. Now is the time to buy. Send to 36 Dey street, New York.

DR. R. P. FELLOWS:

Dear Sir—I once more communicate to you my success in using your Magnetized Powders. The last twelve boxes you sent me were received, and I took them according to directions. They have done me good. The pain in my side and back is removed. The rheumatic affection of the arms is removed, and I feel much relieved. Always respectfully,  
MARKESON, Wis., Oct. 14, 1875. IRA N. MASON, M.D.

One dollar per box. Address Vineland, N. J.

THE TYPE-WRITER can be operated with any finger of either hand, and the writer can sit in any desired position; hence it is manifest that the drudgery of writing with the pen, whereby a single set of muscles is used, and a constrained position necessitated, is overcome. Editors, copyists and others whose time is largely occupied with writing, need have no fear of pen paralysis, loss of sight or curvature of the spine from using the machine. It is little else than recreation to use it for any reasonable length of time. See advertisement on next page.

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
ne copy each, of Books, Speeches and Photographs for	6 00
A liberal discount to those who buy to sell again.	



## Have you seen the Wonderful Type- Writing Machine?



No more pen paralysis! No more spinal curvature because of the drudgery of the pen. The Type-Writer has found rapid acceptance wherever introduced, and has fully sustained the claim that its work is twice as fast, three times as easy and five times as legible as that of the pen. It paragraphs, punctuates, underscores and does figure work—in a word, all things necessary to the production of a perfect manuscript. Any size or quality of paper may be used, and the most satisfactory results obtained, at a saving in time and strength of at least one hundred per cent. The Type-Writer "manifolds" fifteen copies at once, and its work can also be copied in the ordinary copy-press.

### READ THE FOLLOWING ENDORSEMENTS.

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

New York, June 10, 1875.

DENSMORE, YOST & Co.:

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

E. H. JENNY.

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

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

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

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

DENSMORE, YOST & Co.:

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

What Governor Howard of Rhode Island says:

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

DENSMORE, YOST & Co.:

Gentlemen—We have now had the Type-Writer about a month, and are entirely satisfied with it. There can be no doubt in regard to its usefulness. When I saw the advertisement of the machine originally I had little faith in it. An examination surprised me, but not so much as the practical working has. We have no trouble whatever with it, and it is almost constantly in operation. I think that it must rank with the great beneficial inventions of the century. Very truly yours,  
HENRY HOWARD.

MORRISTOWN, June 29, 1875.

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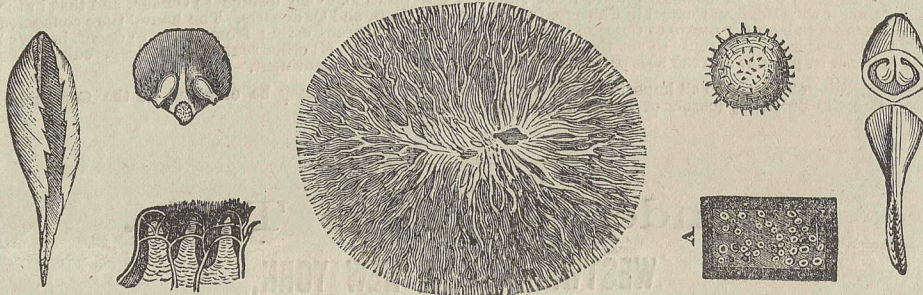
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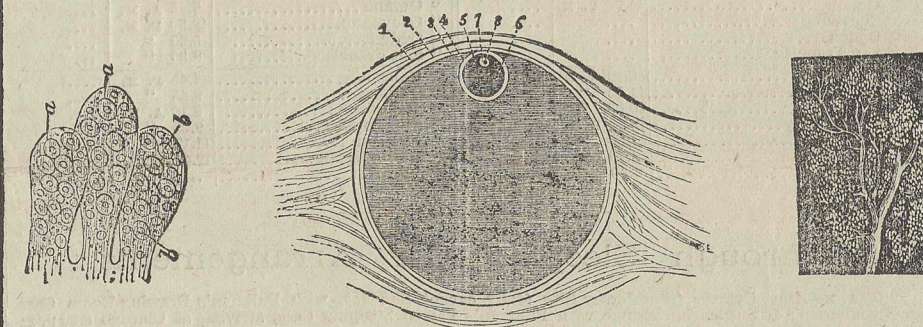
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" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
Lv Buffalo.	12.05 A. M.	8.10 "	Lv Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.		Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.		Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.		Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.		Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "		" Denison.	8.00 "
" Galveston.	10.45 "		" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.		Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.		" Columbus.	6.30 "
" Little Rock.	7.30 P. M.		" Little Rock.	
Ar Burlington.	8.50 A. M.		Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.		" Omaha.	7.45 A. M.
" Cheyenne.			" Cheyenne.	12.50 P. M.
" Ogden.			" Ogden.	5.30 "
" San Francisco.			" San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.		Ar Galesburg.	4.45 P. M.
" Quincy.	11.15 "		" Quincy.	9.45 "
" St. Joseph.	10.00 "		" St. Joseph.	8.10 A. M.
" Kansas City.	10.40 P. M.		" Kansas City.	9.25 "
" Atchison.	11.00 "		" Atchison.	11.17 "
" Leavenworth.	12.10 "		" Leavenworth.	12.40 noon.
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