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AN ADDRESS

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BY LUCIEN J. CRANDALL.

O, Jerusalem, Jerusalem! How oft would I have gathered you together, even as a hen gathereth her chickens under her wing; but ye would not.

I have chosen this wail of the sad Nazarene, not so much because the weight of a great name is consociated with it; neither for the reason that it is as it is the peerless voicing of an exquisite sorrow; but because its pith and substance has been, in all ages, the gasp that has gurgled in the throat of every heaven-persuaded, hell-pursued instrument, by which the elevation of mankind has been wrought.

Eighteen hundred years ago, a strange, so-called fanatic dared to lift up his voice against the damnation of priestcraft and the blighting curse of hypocritical self-abnegation. Away with him! crucify him! cried the masses whom he sought to elevate, and he in whom there was found neither fault nor blemish, was doomed to an untimely and ignominious death. To-day, faintly, dimly, tremblingly the thought begins to glimmer on the minds of men that there is indeed a glorious existence beyond the grasp of death; a life not bought, a life not granted, a life not gained; a life not secured through priestly mediation; no pitch-fork-armed demon at the foot—no wrathful despot at the head—man and man only—first, last, always; naught higher than his attributes—naught lower than his elements; a life inevitable, indestructible—eternal. And whence this glimmer of light athwart the minds of men? Who raised the issue with error? Who rent the veil of hypocrisy that hid the sun? Who broke ground for the grave of reason's prostitution? Who leveled the javelin that at last has pierced and burst the bubble of priestly pretension? Back from this free-platform—away into the mists of the centuries—points the finger of justice; back to that babe in Bethlehem. There was it born. Then was it launched upon the world.

Bridge those centuries—follow that thought. Trace to its to-day the cumulative force of that revolt. Forecast the morrow! How long ere the conscious dignity of manhood shall come to fill the minds of men, and consequently rule the world? In the light of the worlds true significance, who shall deny that Jesus of Nazareth is Christ?

In one of the great manufacturing towns of England a weary spinner sat by the fire-place of his poverty-stricken home, sullenly musing, as was his wont when returned from the labor of the day. On a couch near by reclined his diseased and bed-ridden wife. Suddenly he seized a spent cinder, and rapidly traced upon the hearth the symbol of a device that his thought had bullded. Then, more like maniac than reasonable man, he seized his astonished wife, and holding her tenderly in his arms, as though she were the merest child, he stooped on the hearth, and directed her eyes to the strange lines that this fire-light revealed.

"There, Jennie, there it is. Do you see this, and this, and this? It is a spinning machine, Jennie, and you shall be rich, Jennie—rich! There, on the hearth, is better than a ton of gold, and you shall have food and clothing and a carriage, and the most skillful leeches in the land shall attend you, and you shall be my blooming wife again, as in the days when you were acknowledged to be the swiftest spinner and the sweetest lass in all the town. 'Twill do the work of a dozen men! Think of it, Jennie! 'Spinning Jennie' they used to call you, and 'Spinning Jennie' shall be *its* name."

The machine was made, and right well did it set out to realize the hopes of its inventor. But alas! The rabble raised its voice against it—the machine was dashed to pieces by the mob. The heart of that spinner sank in his bosom. The golden dream was broken. He who had thought to elevate his fellow-man from the bondage of the wheel and distaff—he who had thought to bring a joyful song into the mouth of his sad-eyed mate was doomed to miserably perish by her side. And a hundred years had rolled o'er his grave ere the laboring world came to perceive that a Christ had been among them.

A talented young Portuguese conceived a glorious thought, and straightway laid the same before his king. The monarch, scarcely comprehending, placed at his command the necessary aid. A few months later, the delighted youth, with thankful heart and generously worded speech, craved audience of the king, that he might tell him of the signal triumph his munificence had aided to achieve.

"Look, sire; from out this window you may see my little vessel glide across the bay, oarless, sailless; despite the wind, hither, thither, at my will. Come, sire, and ride with me."

"Art thou dazed, my son? How thinkest thou to brave the wind and cross the bay, with no arm to loose the sail or bend the oar?"

"Ah, sire! the elements have yielded to my will. Lo! the vapor of the boiling water has become my slave. When free 'twas but as dew upon the grass, as weak and powerless as the chyme upon the wall; but I have chained it, and, like giant strong, 'twill drag my boat in spite of wind or wave. Let me persuade thee, sire; come ride, with me."

"Away with him! Destroy that work of hell! What do I see and hear? What blasphemy is this? Shall feeble man presume to launch and sail despite the winds of heaven? I will not hear, I will not see! Let him be exiled and let it be sunk!"

Toil, weary oarsman. "Reef" and "square" and "furl," thou tempest-cradled buffeter of wind and wave. Three hundred years shall roll away ere in the womb of fate again shall leap thy Christ.

Humbly obscured in the heart of this great city to-day a weary woman—crushed, baffled, desolate—waits but to gather strength and hope ere she again moves forward in the mighty fight her burning words have challenged. Mothers, is it not *your* conflict? Why desert her? Sisters, is it not *your* battle? Why shun her? Wives, is it not pre-eminently *your* fight? Why scorn her? O, sweet ideal of mate-ship! Oh, grand ideal of motherhood! Alas! the old, old story. Alas! the old, old fate. Oh, womanhood! thou hope of man! O, Jerusalem! Jerusalem!

Though these pictures may be overwrought, the fundamental truth remains that all ages have had their restless reformers—now in this field, now in that—but no matter how diverse those fields, a common disappointment meets them at the last. Oh, Jerusalem! Jerusalem! in all tongues, in all climes. Again and again though the champion of truth dash himself against the wall of apathy that isolates him from his fellow-men, yet again and again doth he fall to the ground, until at last, when spent with fruitless toil—the wings of his hope all torn and shattered—he yields to fate and wails the wail of the Nazarene. Why the cross, the hemlock, the ostracism of men? Let us probe, if we can, to the very vitals of the case and see if we may not find the reason and the compensation.

Why did that sad-eyed man of sorrow tread the stony shore of Galilee and sow thereon the seeds of discord? Why preach sedition in the Holy City? Why hurl the hot lava of his wrath against hypocrisy? Why scorn the great? Why court the lowly? Why doth the wise man do him honor and the good man hold him to his heart to-day? Methinks a subtle truth begins to penetrate the minds of men. He was effect from cause. His life was an inevitable career. He could not, if he would, have been aught than what he was. Oh wondrous alchemy of maternity! Oh wondrous motherhood! How hath benignant thoughts and pure desires within thy heart laid low the mighty wrongs of time and wretched the cross of trial with the laurel crown of triumph!

And "Mary waited in the temple" and with the love of God there grew another love. And the same promise that was made to Eve was made to her: Through the sweet office of maternity shalt thou become as God, a builder and creator of men. And as that strange pulse fluttered beneath her heart, and a strange new happiness began to fill her life, what one of us can doubt that in the fullness of her joy a sweet desire to bless the world became the burden of her aspiration. Ah, holy mother! thus wert thou overshadowed by a holy spirit! Ah, child of love, thus wert thou made to be the Christ!

Thus by an unusual and original method of thought are we brought, as I think, to a more subtle apprehension of the power that molds the destinies of men; and have struck, as I believe, the real key to the analytical exposition of many apparently unjust conditions. That this method of thought is reasonable seems to find ample confirmation throughout all nature. Indeed, the sub-human phenomena of nature, in all their varied presentments, point to the one thought—that our needs are our builders, and that our upbuilding goes not one jot beyond our aggregate wants.

[If I may here interject a thought I will say, let no man ever hope to get above want. To cease to need is to be deprived of the one essential requisite of growth. There is a smell of varnish like unto a coffin in the thought of a mil-

lennium, in which no tantalizing want shall goad our peaceful rest. I cannot believe in that prophesied rest. Harmonious action—movement without friction—that is true repose. In harmonious uses I apprehend, and in harmonious uses only, shall we realize the true millennium. I see no good reason why our thoughts of heaven should be associated with some mystic land beyond the limit of our mortal vision.]

But, to return to the fact that all nature corroborates the thought that our needs are our builders: The mighty oak that on the bold summit of some promontory seems to dare the furious storm, was not caressed into such strength. Oh, no; the howling winds have oft essayed to topple it, but each essay hath stirred its vital currents, and the lithe form away-into and fro hath pumped the sap that is its life. Higher shoots the leafy bough, lower delves the fibrous roots, stabler grows the stalwart tree. So, also, 'tis the crowding need that blossoms out the flower.

'Tis the surging current of our vegetative life that builds the heart—that citadel of our strength. And so, also, 'tis our needs that build the experiences from which outgrows the individual, the intangible, the indestructible, the immortal part of man. Thus, too, our trials are our saviors.

A glance at the map of our country reveals the fact that all along the Atlantic coast a comparatively unbroken and isolated wall of sand, like the picket line of some mighty army, protects the main land from the encroaching waters. Thus out of the jaws of destruction hath come protection. Exhaust thy wrath, oh vengeful ocean; lash, and surge and roll. Behold from out thy turbid bosom thou has heaped a rampart strong. Behind it rolls a peaceful tide, and smiling in the rear appears the sun-kissed land.

Is not this also the hint of a compensation in every case of trial? Doth not our sorrows build in us a wealth of sympathy, rendering us rich in tender pity, cementing us closer to the great humanity? This is the commonwealth: The aggregate sorrows of mankind. A commonwealth of experience; a commonwealth of sorrow; a commonwealth of trial. Then a commonwealth of sympathy; a commonwealth of pity. Then a commonwealth of charity, of benevolent solicitude. Thus are we brought near to the great heart of Jesus, and thus are we gathered into his loving arms, even beneath the sheltering wings of his tender care.

Finally, then, our needs are our creators, our trials are our saviors. Each struggling thought is a Christ. Therefore, blessed are the poor in spirit (they who recognize great needs within themselves), for ultimately theirs shall indeed be the kingdom of heaven.

STIRRING THE BROOKLYN CESSPOOL.

UP THE OHIO RIVER, May 8, 1875.

Dear Weekly—I saw a letter of Jane Swisshelm copied into the *Cincinnati Commercial* some ten days ago. It concerned the everlasting Beecher business. All things considered, Jane's letter was significant. Straws show which way the wind blows.

Mrs. Swisshelm was, in the first of it, one of the most vehement of Beecher's supporters, advancing the most earnest asseverations of his innocence, much after the manner of Julia Ward Howe and other "highly respectable" leaders of the conservative wing of women's righters.

Jane, Julia & Co. thought Mr. Beecher's life ought to be a sufficient refutation of a story springing from "such a source." And on all occasions they failed, not in zeal, however much they lacked in judgment, for they bore aloft, with amazing persistency, the dragged banner of Beecher's innocence, hesitating not to follow the example of the pastor of Plymouth in flinging vile epithets at her who had dared to open up the mass of corruption, and seat the god of Brooklyn on the sharp and ragged edge of his own cesspool.

But mark what a ground and lofty Somerset Jane Swisshelm has taken! She is not prepared at this stage of the developments to write herself down a goose by longer protesting a belief in the "great" preacher's innocence. She believes him a guilty man; in fact she thought there was more truth than poetry in the whole affair from the first. But like a certain consistent dear old Baptist deacon once upon a time, in his view of "Burr's Thoughts on Revivals," though it was every word true as gospel, it never should have been published. And while Jane thought it possible to keep the truth under cover, and hold the stench from the public nostrils, she thought it her bounden duty to even strain

Ms. Swisshelm

point of conscience for the sake of a "revered citizen," the cause of religion and public morality. She is still of the opinion that the originators of the unpleasantness are a "bad lot."

Such is the tone and tenor of Jane's letter. And such is the tone and tenor of the "weight" of a rotten public sentiment, fostered by that lank ghost of shams, modern respectability.

With the so-called Christian church undermined by a mass of deceitfulness and hypocrisy similar to that brought to light in Plymouth church, there are not wanting plenty of "galvanized" reformers to hold up with their weak backs the sinking foundations, as Jane Swisshelm would have held up Henry Ward Beecher and his church.

The present deplorable status of Christianity must fully answer all aspirations of such souls. But Jane has had the grace to repent in a measure the error of her ways, though for the life of her she can't see any good to come of such a disagreeable stirring up of bad odors.

Let her get out of the dark valley of social shadows, and climb the mountain of social freedom where her vision will be purified to see the end from the beginning of what seems to her only a miserable matter. With her feet once planted on the hill-top of this great social truth she can scan the height and the depth, the length and the breadth of this upheaval and be beyond the reach of its tide of destruction, high above the line of its foulness; she can stand, even as emancipated spirits stand, calm and content amidst the wreck of worlds.

The prophetic soul, gifted to see the handwriting of truth shining in space down the ages, is far removed from the discords of revolutions and earthquakes that tend toward the amelioration of mankind.

Can Jane Swisshelm believe in a beneficent power guiding the universe can she have faith in the law of progress as she professes, and yet imagine that an affair like this Beecher scandal contains only the seeds of depravity, breathing nothing but contagion to the world?

An affair that has completed the circuit of the round earth, rung in the circles of the spheres, shaking foundations and upsetting time-honored idols as never a matter has done before, and yet there are found souls in this hour so steeped in the gross materialism of worldliness, so given over to the flesh pots of mammon, that they are blind to the handwriting on the wall of the secret chamber of their licentiousness and hypocrisy!

Truth's *mene, mene, tekel upharsin* is blazing in vain for those who fail to see aught besides a great evil in this social holocaust. How could developed souls in higher spheres endure the contemplation of the wrongs and miseries, the tears and sighs and heartaches, the disease and suffering and death, the discords and distractions, the strong for ever devouring the weak, if their spirits had not caught the divine, eternal harmonies that compose the undertone of the music of the spheres, enabling them to rest in the storm, and be lulled to sleep amidst the warring of the elements?

What is the temporal struggle of Henry Ward Beecher's soul compared to a knowledge of truth, and the sweet and sacred calm that shall as surely follow the outburst of the tempest as day follows night? What are the tears and woes of Elizabeth Tilton compared to the purity of the atmosphere, toward the clearing of which she has furnished some thunder and lightning? What are the short-lived miseries of the actors in this grand drama of the ages in the balance against an omnipotent and omniscient will evolving good for ever out of evil? which good the souls of Beecher and Mrs. Tilton will as surely share as though they had committed adultery seventy-times-seven, and been hauled over the coals of an eminently Christian (?) Church as many times for the same, purged in the Church's purgatorial fires, and at last washed clean in atoning blood, though not permitted to minister at the immaculate altars of time, after the adulterous act, even if the mercy seat were drenched with their bitter tears of repentance? 'Tis not the policy to reinstate repentant sinners in church emoluments here, notwithstanding a "true repentance cleanseth from all sin," and "there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons." According to the pure and undefiled doctrine of Christ, no Christian can presume to keep Mr. Beecher out of Plymouth pulpit, even if his guilt be proven beyond a doubt; for there has been sufficient evidence of his repentance that the church is bound to respect if it intend to follow Christ, and not show itself the very mother of inconsistency and sham. Seventy-times-seven shall the followers of Christ forgive, and kill the fatted calf when the repentant prodigal returns. Yet mark the reality! If Beecher be proved a guilty man his future usefulness is done, his past work obliterated!

Where is a hell hot enough for such miserable perverters of Christ's teachings? In what depraved bowels of iniquity did "Christians" hatch the devil of their "pious judgments?"

Were it not for the fatal dogmas of total depravity, and eternal damnation blinding the eyes of Christ's professed followers, who are as ignorant, however, of the first Christ principle as a savage is of tenderness—I say, were it not for those two dogmas Christians, so-called, might be able to stand firm in the midst of an eruption like this, in very spirit and in truth, praising God for his wondrous ways to man, instead of conjuring up a malignant devil for master of ceremonies, with myriad imps to poke the lurid fires.

But modern Christianity would lose centripetal force deprived of its devil whom the poor Christian's God has created to help him out with the management of this earth.

For my part I prefer to have faith, in the midst of seeming chaos, that God, whatever he is, is master of the situation and knows his business, and that he will do all things well without the aid of the devil, total depravity or eternal damnation to help him dispose of a too heavy job.

As order comes out of chaos and good forever out of Nazareth, so I'm sure and steadfast in the faith that wisdom and truth and blessing to humanity will come out of the Beecher scandal.

HELEN NASH.

TO HELEN NASH.

In your article in the WEEKLY of May 29, you state that a person of the masculine persuasion told you that the idea he had drawn from your letters to the WEEKLY was that you were a *man-hater*.

Now, I think you will find that he is not an exception to the male readers of your articles. Having always maintained a profound respect for consistency, I must beg leave to dissent from some of your views therein expressed, on the ground that you utterly ignore those short-comings in woman, of which you so justly and bitterly complain of in man. According to your article, insolent, overbearing snubbery would appear to be a vice to which the male sex only is addicted. To this view of the case I object, on the ground that the assumption (if it may be termed such), is an untenable one in the light of existing facts, for that vice prevails to a great extent among both sexes, not only toward one another, but toward those of their own sex. Scores of instances come to my notice where her sex only saved the woman from a severe castigation, whereas had the same conduct emanated from a man he could not have easily escaped the consequences.

If I understand the WEEKLY correctly, its objects and aims are in the interest of human rights, based (as they must be to be effective) on the eternal principles of justice, truth and love. Taking this stand I would rather strike at causes than at the effects of which you complain, for it must be borne in mind that causes for which neither individual man or woman is responsible, but which are themselves the effect of defunct institutions, are the foundation of our social wrongs. How much of the blame is to be laid at the door of female ignorance respecting the problem of life and the equitable relation of the sexes, you can judge as well as I. Nevertheless, the bold fact stares me in the face that from the primitive stock to the present time, woman has had a much broader field of opportunity than man to help her solve this great social problem, while to solve it requires but one step on her part to accomplish it, and that is to render the emotional faculties subservient to the intellect, and at the same time developing and strengthening the latter. Yet with the historical experience of centuries, she has not yet risen to the dignity of teaching her male offspring true manliness. Who, I ask you, has the training and rearing of the average man? Is it not his mother, whose influence upon her offspring for good or evil has no equal?

A suffragist once, in support of female suffrage, truthfully asserted that all great men owed their greatness to their mother. I wonder if the conservators of our public morals could not, if they would, trace the evils that fill our prisons, almshouses and all kindred demoralizing institutions to the same source? It is an indisputable fact that of all duties in life which require for their efficient discharge the best and noblest qualifications those of a mother are the highest and most responsible; yet I defy any one to point out a position which is so utterly and universally unaccountable to society, and to which society has so utterly denied its just claims.

I therefore ask the conservators of public morals what right they have to expect any good to come out of a Sodomy, where vice and crime with all their heinous concomitants are permitted and encouraged to reproduce themselves *ad libitum*, and that too for the sake of maintaining the very system which permits and fosters such reproduction, *i. e.*, marriage.

I, for one, think that the time has come when quality instead of quantity should be the aim of propagation; but this you will never come to so long as mothers raise daughters merely for the matrimonial market, to be disposed of in the shape of so many tempting morsels to the rapacious lust of the highest bidder. What is most astonishing to me is the fact of the readiness and apparent relish with which young women of their own accord adapt themselves to these conditions, and even tax the patience and ingenuity of the *modiste* to the extreme in order to get themselves in that condition in which they are best fitted to excite the grossest sensuality, and strain the passions of the male youth to that pitch where self-control is no longer possible; for it is a fact, admitted by all men who have studied human nature in its sexual phases, that perfect female nudity could not excite the sensuality that is engendered by this vicious system of display, which does its utmost to cause sexual excitement.

Again, it must be self-evident to you that man is not to blame for woman's condition with the alternative before her of accepting it as she finds it, or endeavoring to better it. Her own mother instinct should cause her to resort to the latter, which she certainly can if she only will. If my experience with the average woman serves as an index, I find that the cause of her tardiness in this reform lies in the fact that her emotional faculties predominate to an improper degree over all others, and that she, to a great extent, ignores the claims of her intellectual faculties to that proper share of development which is necessary to secure the right of a distinct individuality. While such is the case her emotional faculties have a natural tendency to gravitate to either one of two extremes—either she becomes a sectarian fanatic, and conveys to her offspring the detestable and damnable orthodox cast; or else she gravitates to the other extreme of vice and debauchery, implanting in her offspring the condition of her external surroundings at their very inception.

Hence my plea is not for man's rights nor woman's rights, but human rights to life, liberty, and the pursuit of happiness; not as we individually understand them, but which shall be the result of conditions and surroundings that shall secure to each individual the highest degree of development possible for them to obtain.

I often hear the assertion that familiarity is sure to breed contempt, and, before I knew better, often used the expression myself; but I must confess to a surprise to hear you use it, and at the risk of imitating Evans, "I object."

Familiarity between the sexes, especially if indulged in a pure spirit, begets the height of reverence; whilst in my case it almost approaches to worship. This to a depraved mind might not only seem absurd, but the average woman would esteem a man holding such views exceedingly soft, and

might, if they knew it, make him the object of their ridicule and contempt.

If I could find a woman with her mental, moral and physical faculties blended in one harmonious whole, I would have reached the highest flight of my ideal, to which it would be my greatest pleasure to render homage, and bestow upon it an unquenchable love.

PHILADELPHIA, May 22, 1875.

VERITAS.

READING, May 27, 1875.

EDITORS WOODHULL & CLAFLIN'S WEEKLY:

Dear Friends.—Since here I have procured you two new subscribers, and I only wish it could have been ten times that number; but the heaven worketh slowly, however spasmodic it may be at times. Thousands acknowledge the utter rottenness of the social system, but it requires more than ordinary moral courage to break the social cords and stand out as independent individuals. With the majority it requires the sustaining power of public opinion, which to them is the most powerful of all conscious influences.

Your pioneer work has been grand and sublime, only to be fully appreciated in the time to come, when a vast amount of other work has been accomplished through other instrumentalities. The new social structure will not be complete until many more noble lives have been sacrificed upon the altar of human redemption. But the basic work had to be done of necessity, and you, the chosen instruments of the spirit-world, have labored faithfully and in an almost superhuman earnestness for the accomplishment of great ends. The foundations have been well laid, and the spirit of the whole structure has been implanted and imbued with new life by your own self-sacrifices in the cause of eternal truth. The flood-gates of light have been opened and the ceaseless stream is now flowing in upon the minds of all thinking individuals.

The dark spots upon the earth are numerous, but the angel of light hovers over them ever ready to extend a helping hand. You have sown the seed in a public manner and now the work must be continued privately by hundreds of social reformers whose life-forces have been aroused by your teachings. The grand work of cementing the social elements into new and refined forms is the work of generations, and has yet to be accomplished by other hands.

Yours fraternally, D. S. CADWALLADER.

525 West 7th St., Wilmington, Del.

PROGRESSIVE SETTLEMENT.

Having received applications from a sufficient number of persons, who are ready and anxious to commence the glorious work of showing the world that there is a better system to be evolved than our present antagonistic one which has resulted in excessive wealth on one side, and poverty, crime and misery on the other hand, we here propose a plan for gradually changing this present system into that better one that shall eventually benefit the mass of humanity.

For this purpose we propose to secure a beautiful farm within four miles of the Centennial buildings in Philadelphia. The situation of the land is admirable for the purpose intended. It is near a railroad station, a half hour's ride from the centre of the city. So those doing business in the city can go into the city in time for business in the morning, and return home in the evening.

The best way to secure this will be to form a joint stock company, of 250 shares of \$100 each, one-fourth to be paid when a sufficient number of shares be subscribed to ensure its success, and the trustees elected; the remainder to be paid in three installments, six, twelve and eighteen months. Those wishing to pay the whole amount will be allowed interest on the amount paid up. It will be a perfectly safe investment, as there can be no doubt that as soon as the proposed settlement is fairly established, the land will be worth four times as much as it cost. It contains a valuable stone quarry, which will not only be a source of income, but will enable the buildings to be erected at considerable less expense. The land is in a high state of cultivation, with good buildings upon it.

The plan is to reserve a portion of the land for a park, in which to erect a building to contain a lecture room for lectures and amusements, etc., library, reading and school rooms. Around the park the various buildings are to be erected; one portion for the isolated dwellings; another for co-operative dwellings; a third for the unitary home, associative farm, workshops, etc., which are to be owned by the members, with shares of stock to represent the amount each one has put in; and a fourth for the community, where the funds are put in one common fund, and all share alike, each one working for the good of all. Those who are satisfied that associative labor will produce, after we are in successful operation, all the necessities and even luxuries with six hours' labor per day, will see no necessity of cultivating selfishness any longer. The practical operation of these systems will eventually decide which will prove the most effectual for ameliorating the condition of humanity. Let each one be fully persuaded in their own minds which will do the most good. Address, with stamp,

GEO. D. HENCK,

1,204 Callowhill street, Philadelphia.

A TYPICAL WOMAN.

BY FRANCES ROSE MACKINLEY.

"Love hath its own belief,
Own worship, own morality, own laws;
And it were better that all love were sin
Than that love were not."

Enshrined in the very love-nook of my memory is the image of that large-thoughted woman, Madame Louise Eleonore de Warens, who was the mistress, in love and philosophy, of the "Evangelist of the French Revolution," as Carlyle calls Jean Jacques Rousseau. Jean Jacques has perpetuated the profound and reverential remembrance he cherished of her in these words: "I dare to assert that if Socrates could esteem Aspasia, he would have respected Madame de Warens." She was in the bloom of her charms, a matron of twenty-eight, when he, a boy of sixteen, first beheld and

in the same breath loved her. He thus describes, with apprehensive zest, her lucious shapeliness: "I see," he says, "a face loaded with beauty, fine blue eyes full of sweetness, a complexion that dazzled the light, the contour of an enchanting neck." * * * "Her air was caressing and tender, her look extremely mild, the smile of an angel, her hair of an ash color of uncommon beauty, to which she gave a neglected turn. She was of small stature, but it was impossible to see a finer face, a finer neck, more beautiful hands or well-turned arms." What a suggestive picture! Does it not incite in the reader a tender voluptuousness and prompt him to bestow in imagination an epulose of kisses upon her soft, negative, womanly visage and symmetrical shoulders? A like winsome debonairity of physiognomy, not beheld in the marble nymphs of Praxiteles.

Let us pause to admire this life-like image of the lovely De Warens, as she presents herself to our clairvoyance! We are *en rapport* with her. She inspires us with confidence. She will grant us a kiss, an embrace, whatever else we may wish. Amative longings stir within us. Perceiving them, she smiles concessively. Would that she were tangible! How we regret that she is but a phantom. Oh that she were an objective entity for an instant, and acquiescent as in life to the enfoldment of loving arms!

An aura of ideal incitement emanates from her to us. As our eyes dwell upon her, intimations of indefectible beauty indicate to our minds the sphere to which she belongs. Phryne the adored of Diogenes and Aristippus; Flora, Pompey's mistress, and other fair hetairai of antiquity, flit through the field of our psychic vision. She seems the reincarnation of some Dryad, who had wanted in the love-life of the Saturnian age. The lovely body of De Warens, like that of Ninon de Lenclos, was environed by an atmosphere of sensualization, radiating an inspiring effulgence. The neck of Venus, a skin through which the warm blood flushed, and a grace of manner betokening a ductile and complacent temper were in her, as they would be in any woman, the natural signals of an untrammelled free lover. She governed her conduct by the absolute arbitrament of her own judgment. Any crudity in her gentle temperament would have made her defiant of social laws; but she was so harmoniously constituted, so poised in her convictions, that she behaved as if oblivious of all man-made codes, placidly unwitting that her conduct could offend.

The consciousness that freedom is the only means of development inspired every faculty of her sensory. She reasoned, as did Madame Von Kalk, "that the creature should suffer no restraint, and that love needs no laws." She worshiped, as the truest religion, the art of living which teaches us to unfold and elevate all our powers in accordance with the disposition nature has given them. To her esthetic perception, as to that of the poet and artist, there could be neither grace, beauty nor power, without freedom. This broadness of thought was actualized in the unrestraint of her life, and her conduct exemplified her obedience to the promptings of love. She could not conceive why abstinence from coition, called chastity or continence, should be considered a virtue. Her sexual sympathy was spontaneous, effervescent, generously indiscriminate, and the proclivity to self-bestowment a frequent impellant, to which she rendered a prompt and devout compliance.

We are told by Jean Jacques that De Warens had more reason than passion. This adds to our estimate of her greatness. The sensual must of necessity submit to the ratiocinative, and judgment, never contemptuous nor arrogant, but always a kindly tutor, should find in passion a docile and affectionate pupil. The love of the peripatetic for his mistress did not enlighten him beyond the surface of her character. He informs us that in her beneficent liberality to lovers she would have yielded herself with a perfectly calm conscience to twenty paramours in a day, "without any more scruple than desire." There is more pique than sense of truth in this statement. Jean Jacques could not divine how much a sentimental love-longing contributed to the genial receptivity with which De Warens abandoned herself to the arms of a lover. A potent but refined amateness, conjoined with boundless liberality, made her a sexual philanthropist.

Jean Jacques has embellished belles-lettres with his productions. No man has ever written more naturally, more frankly and more fervently. He has dared to anatomize his own soul, and to depict humanity in a revelation of himself. In his minor personal characteristics he reminds me of Dante. Tormented by the demon of suggestion, these two restless spirits were, in their outward conduct, when not in an obstinate and moody abstraction, querulous, suspicious and misanthropical. There is a similarity of type in their visages, though the face of Jean Jacques has the softer lines.

Jean Jacques was an earnest and uncompromising reformer, with larger aspirations toward what he thought to be truth, and yet he was far inferior to De Warens in intrinsic nobility of nature. Compared with hers, his mental horizon was contracted. To appreciate her, it needed a soul as capacious as her own. He could readily discern such of her good qualities as were apparent to the most superficial observer, and gives her the credit, "that she abhorred lying and duplicity, was just, equitable, humane, disinterested, true to her word, her friends, and those duties she conceived to be such, incapable of hatred or revenge, and not even conceiving there was a merit in pardoning." Jean Jacques saw only extrinsically. Had he been gifted with spiritual insight, he would have noticed that the sexual sentiment of De Warens was not dormant, nor even difficult to arouse, though by no means excessive in its demands. It was one of her essential endowments, glowing and diffusive as the current of her blood, animating her every glance and movement. He says of her that in the midst of the most touching, "nay the most edifying, conversation, she would glide into this subject (sexual topics) without the slightest change in either her tone or manner." * * * * "She would even at a pinch have interrupted the talk to make theory practice, and then have resumed the thread of discourse with the same serenity as before, so thoroughly was she persuaded that it was purely a maxim of social polity, to which every sensible man or woman might

give his own interpretation, application, or exception according to the spirit of the matter, and without the slightest chance of offending God." Manifest in such courage of thought and action is the transcendent supremacy of De Warens above ordinary narrow-souled and selfish humanity. To attain to a cognizance of the exalted sphere whence she derived her inspiration, we must withdraw from the social immaturities of this world into the abstractions of the highest thought.

Pil-de-Toursin, Switzerland, was the birthplace of our heroine. She was born in 1700. She became Countess de Warens in her early maidenhood, but was separated from her husband before her acquaintance with Jean Jacques. Botany was her favorite study, and the compounding of herbal medicines her method of applying it to practical uses. "Herself a fairer flower," she could not but worship flowers, the material symbols of her own beauty and spontaneity. One of her first lovers was a Mons. de Tavel. This gentleman belonged to that limited number of enlightened minds who discern that unhappiness must predominate in this sphere while unbounded independence is not permitted in the exercise of the sentimental and affectional emotions. Her spirit, innately liberal, began thus early its natural expansion under the influence of this clear-seeing thinker.

Jean Jacques, when in his twentieth year, became a member of De Warens' household. She had then a love companion about her own age, Claude Anet. The favor thus granted to Jean Jacques of constant proximity to the being whom he loved, filled up the measure of his highest inspirations.

(To be continued.)

[Written for Woodhull & Claflin's Weekly.]

HOW WE LOVE.

BY WILLIAM BRUNTON.

We speak of love in foolish way,
As though we made the sense;
As well conceive we make the day,
Or that we drive it hence.
It springs within our heart as flowers,
Because the seed is there;
It grows in life, like summer bowers,
And we pronounce it fair:
It grows or fades without our thought or will,
It comes and goes, and we obey it still!

We talk of love without a thought,
And make it chains to wear;
We think it comes where'er 'tis sought,
Amid the false or fair,
When only hearts divinely true
Can know its precious worth,
And only souls with courage due
Can win its smile on earth:
It will not live in bonds, but thrives when free;
And all the pure in heart its joys shall see!

GEMS FROM FOURIER.

SELECTED AND TRANSLATED BY A. CRIDGE.

I.

As preliminary to great expressions, it may be appropriate to commence with certain general summaries, exhibiting, at a glance, past, present and future social conditions, as Fourier understood them; also definitions of certain words which he uses very frequently, and in a somewhat different sense from that in which they are ordinarily employed.

TABLEAU OF THE FIRST PHASE OF THE SOCIAL MOVEMENT.
Period 1. Confused serilism, called *Eden*, or terrestrial Paradise, the characteristic of which is association by instinct and circumstances, rather than by system and science.

1½. Otaheitan.

(REMARK.—The Samoans, which will hereafter be more specially mentioned, now exhibit a more favorable example of the first period than the Otaheitan, who, since Fourier's time, have been much corrupted by "civilization" and its religion.)

Period 2. Savageism—Inertia in industry.

2½. Tartars and Nomads.

Period 3. Patriarchate—Minimum industry.

3½. Circassians, Corsicans, Arabs, Jews.

Period 4. Barbarism. Pivot—Absolute slavery of woman; mean industry.

4½. Chinese; 4¾. Russians.

Period 5. Civilization. Pivot—Exclusive marriage and civil liberty of the wife; great industry.

5½. Owenites or Communists.

In periods 3, 4 and 5 (including of course their intermediates), industry is "unsystematic, illusory and repugnant."

Period 6. Guaranteeism or demi-association. Defined by M. Doherty in introduction to translation of one of Fourier's works as follows: "Universal insurance and discipline against poverty and loss, ignorance and immorality; universal federation of States to protect themselves against the possibility of war and profit by the reign of universal peace."

This is probably the period on which we are now, partially and with halting steps, entering, as will be hereafter more fully explained.

Fourier classifies Periods 2 to 6, inclusive, as "social limbos" or purgatories, which must be passed through on every planet (the more quickly the better) in the progress from Eden to the true Society or Combined Order, which the inhabitants of Jupiter have long since reached. (See Denton's "Soul of Things," Vol. III.)

Period 7. Simple Serilism—"Association Hongree" or "Gilded Association," which is imperfect by reason of non-conformity to the numerical conditions and combinations of "series" and "groups," considered by Fourier requisite to make all labor directly or indirectly attractive, and thus secure the full benefits of association. The celebrated "Social Palace of Guise" is but an "Association Hongree," yet has more than realized all that Fourier expected from this Period.

7½. Mixed Serilism.

Period 8. Serilism composite and divergent.

Period 9. Serilism composite and convergent.

The 9th period belongs to the second phase. Fourier con-

tinues the "tableau" through several "phases" to the final death of the planet.—(Vol. II., p. 33; vi. xi.)

The pivotal character of each period, he states, is always, drawn from customs in regard to the sexual relations—the position of woman. There is a peculiar relation between industrial and sexual conditions—an obvious correspondence.

In periods 6, 7 and 8 industry is "societary, truthful, attractive."

List of the Nine Lymbic Scourges and of the Opposite Blessings Reserved for the Societary Order.

[Lymbic, adjective of "limbo," herebefore defined.]

Lymbic Scourges.	Societary Benefits.
1 Indigence. 2 Fraud. 3 Oppression. 4 Bloodshed. 5 Excessive temperatures. 6 Infectious maladies. 7 The vicious circle.	1 Graduated riches. 2 Practical truth. 3 Effective guarantees. 4 Constant peace. 5 Temperatures moderated. 6 General guarantees. 7 Experimental doctrines.
✕ General Egoism.	✕ Philanthropy, collective and individual.
✕ Duplicity of social action.	✕ Unity of social action.

CHART OF CIVILIZATION.

Infancy.

First Phase.—Simple Germ—Monogamy or exclusive marriage.

Composite Germ—Patriarchal or noble feudality.

Pivot—Civil rights of the wife.

Counterpoise—Great confederated vassals.

Tone—Illusions of chivalry.

Growth.

Second Phase.—Simple Germ—Communal privileges.

Composite Germ—Culture of arts and sciences.

Pivot—Emancipation of laborers.

Counterpoise—Representative systems.

Tone—Illusions on liberty.

Virility.

Third Phase.—Simple Germ—Mercantile and fiscal spirit.

Composite Germ—Stock Companies.

Pivot—Maritime monopoly.

Counterpoise—Anarchical commerce.

Tone—Illusions on political economy.

Old Age, Caducity or Decline.

Fourth Phase.—Monts-de-piete in cities.

Limited number of masters.

Pivot—Industrial feudality.

Counterpoise—Farmers of the feudal (gov't) monopoly.

Tone—Illusions on association.—(VI., 387.)

REMARK.—"Maritime monopoly," pivot of third phase; in Fourier's time the railroad system was in its infancy, and the bulk of transportation was by water. "Maritime monopoly," therefore, virtually implied monopoly of transportation, by whatever mode, and is a pivot of our present social state, which is, in the United States, in transition from the third phase to "Guaranteeism," the "fourth" phase being apparently wanting—just as, geologically, in some regions there are direct successions of tertiary strata to primary, the secondary being absent. The structure of society in the United States is unfavorable to the existence of the fourth phase.

"Monts-de-Piete" in France are governmental pawn-shops exempt from the drawbacks as these exist in Anglo-Saxondom. That is, one can deposit in a Mont-de-Piete any articles of property, and obtain thereon a cash advance but little short of actual value, with privilege of redemption on payment of a very small interest. They are profitable to the government, and of very great advantage to the people. Party politics and the necessary accompaniment of political dishonesty would probably prevent their success in the United States, but 3.65 intro-convertible government bonds would be first cousin to them.

"Limited number of masters" is understood to mean limitation of taxation on certain occupations, the unnecessarily large number of professional men, merchants, store-keepers, agents, etc., who, with their families, have to be supported by the community. Fourier considers that a heavy license tax on such occupations would reduce the number down to something like requirements. In connection with this matter, he thinks the Jews should not be allowed to follow commercial avocations in the proportion of more than one to one hundred, for reasons specified.

The results he desires to reach, however, could not thus be attained in the United States, and the indications are that this "phase" will be "jumped" here. The Grangers have already one foot in the sixth period, a guaranteeism, and the radical spiritualists, etc., are scouting a little in the seventh, but don't know their bearings yet. "Thim's what I'm afther tellin' yez."

DEFINITIONS OF VERBAL IDIOSYNCRACIES.

Fourier uses three words in a rather peculiar sense, viz.:

1. *Civilization*. His denunciations of this condition are not to be construed into any advocacy of preceding conditions, from which he regards it as an advance. He believes there was a degeneracy, in happiness, from Edenism to Savageism, which was inevitable, and we cannot get back to Edenism even were it desirable. But he believes we have remained too long stagnant in civilization, causing abuses to be developed which would have been otherwise not felt; he believes that misery must follow unequal developments, and that such is the result to day of an industrial development far in advance of the social.

2. *The Passions*. He thus designates collectively, the five external senses: the four affections of sexual-love, friendship, ambition and familism, the love of variety, love of intrigue and emulation, love of combination or cumulative action, all of which have their uses in a true social condition, but are inevitably mischievous when falsified in their action as in present and past social conditions.

3. "Under the name of philosophers, I include," he says, "only the authors of the uncertain sciences—politicians, moralists, economists and others, whose theories are incompatible with experience and have for rule only the fancies of their authors. It must therefore be remembered that when I speak of philosophers, I shall mean only those of the uncertain class, and not those of the fixed sciences." (*Theorie des quatre mouvements*.)

Those interested in the subject would do well to lay this article aside for future reference.

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The truth shall make you free.—Jesus.

If a man keepeth my saying he shall never see death.—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 but in God.—Paul.

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

NEW YORK, SATURDAY, JUNE 12, 1875.

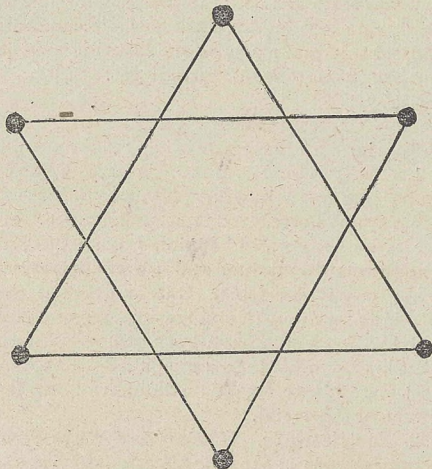
PERSONAL AND SPECIAL.

Mrs. Woodhull and Miss Claflin will be at home, at No. 26 East Fiftieth street, at ten o'clock daily, to their friends and to the friends of the truth, let it be what it may and lead where it may. The office of the paper will be at its old quarters, 111 Nassau street, Room 9.

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 blesting 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.

SEXUAL IMPURITY—

THE WIDE GATE AND BROAD WAY.

Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat; because strait is the gate and narrow is the way which leadeth to life, and few there be that find it.—St. MATTHEW, vii. 13-14.

The sting of death is sin; and the strength of sin is the law.—I. CORINTHIANS, xv. 56.

Behold! I set before you the way of life and the way of death.—JEREMIAH, xxi. 8.

For the wages of sin is death; but the gift of God is eternal life.—ROMANS, vi. 23.

But every man is tempted when he is drawn away of his own lust and enticed; then when lust hath conceived, it bringeth forth sin; and sin, when finished, bringeth forth death.—JAMES, i. 14-15.

And death and hell were cast into the lake of fire; this is the second death.—REVELATIONS, xx. 14.

METHODS OF KNOWLEDGE.

The knowledge of good and evil came first to the world (and it comes first to every person) by their contrast in experience. A thing may appear to be good to one because it has been taught as being good; and in like manner a thing may seem to be evil to one because it has been taught to be evil, when, in reality, to the individual so holding the things involved, the first may have been evil and the latter good. The progress of civilization, at all stages of its march down the centuries, has been a constant illustration of this statement. At every step it has proven something to be good that was held to be evil, or else about which there was nothing known; and as constantly proven something that was held to be good, even divine, to have been an evil from which the world suffered—sometimes severely.

Every advance that has been made in the science of matter, mind or spirit, has been so made at the expense of the overthrow of some idol or tenaciously held doctrine, theory or opinion—idols and opinions, if not actually fashioned in wood or stone and worshiped externally, were, nevertheless, so woven into the souls of the people that their lives were a constant burnt offering; to them, being so completely moulded after them that to yield them up was like yielding up their lives. Many advanced reformers, even in these last days, are weak and foolish enough to say that if such and such things are true they would rather give away their lives than to live them, and that they would sooner bury their children than have them become subject to this or that if it is also true. So with the advance of civilization and enlightenment, the same old spirit of the devil—of bigoted intolerance—reigns as supremely as it did when the Jews crucified Jesus for presuming to claim to be their Saviour, or when Galileo was ostracized for discovering and asserting that the earth is round.

THE ORIGINAL SIN.

According to the Christian plan, and, perhaps, according to the plan of evolution, as it may be shown hereafter to be, the fall of man was in some mysterious manner brought about by the improper use of the sexual organs of the previously sexually pure race in that age of the world when the possession of knowledge began to distinguish man from the brute creation. It was a sexual sin for which the curse that was to multiply the sorrows and conceptions of woman was given, because no one—not even the bigoted Christian, so-called—will, in this age of the world, attempt to claim that a curse fell upon the world until this day which had no legitimate relation to a proper cause; that is to say, the act or the sin was a sexual sin, else the effects would not have been sexual effects.

Now then, also according to the Christian theory (and they certainly ought not to find fault with us for accepting their own positions for argument's sake) if this sexual sin had not been committed by our ante-diluvian parents, and the sexual curse upon the race had not followed because of that sin, no other kind of sin could ever have come into the world; and that if no other sin had ever come into the world, then all now living, as well as all who have died, would have been in salvation. We accept this theory. Indeed we shall, at another time, attempt to prove that this theory is correct. But we accept it now for the purpose of advancing another argument which follows from that position, to wit: that if sin came into the world through some improper sexual act—through sexual impurity—it will never begin to leave the world—never go out of the world partially or wholly—save through proper sexual acts—through sexual purity. We have long known this truth, and because we have known it we have pleaded so earnestly as we have for sexual regeneration, being willing to sacrifice, as we have done, all earthly comforts and luxuries, and to live, as we have lived, in extremest need, sometimes, in order that we might be the faithful disciples of this great truth, and successfully rouse the people to the importance of its consideration.

But as knowledge of good and evil came to man by their contrasts in man, so must the knowledge of sexual purity and of sexual impurity also come by their contrast in man. In other words, sexual purity must be known by its contrast with sexual impurity, since, except there had been impurity, its opposite could never have been conceived of or known by man; except the knowledge of the impure were first come, there could be no knowledge of purity. It might have had existence, as it has existence in the beasts, but there could have been no knowing that it existed except the knowledge that was with God the Creator. As by the fall of man (let that mean whatever it may), the knowledge of sin—i. e., of evil—came into the world, and death by sin, so by the same knowledge will the world come to purity, when the heights of the latter and the depths of the former shall be fully revealed to man. No man can choose the former when he stands in the complete comprehension of both.

Thus it is that until one hath been tempted of all evil, he cannot know all good. Thus was Jesus tempted; and thus has every one been and every one shall be tempted ere he can be saved as Jesus was saved. The negative purity that one has who has never been tempted, who has never known sin, represents the original condition of man; is a condition in which, when tempted of sin, one is sure to fall, except the knowledge of good and evil come by grace, and not by works; that is, by being taught of those who have the positive and not the negative knowledge.

The world recognizes this philosophy in many things. Green, the reformed gambler, was the most powerful exhorter against gambling who ever exhorted against it. The reformed drunkard can tell of the miseries of drunkenness with a force and eloquence that is impossible of one who has never experienced its curse, either in his own person or in that of some one closely connected to him. But the world will not listen to a reformed prostitute; indeed, will not permit a prostitute to reform, if it can prevent it, and when one does so reform, it does everything that it can do to drive her backward. This is done because they who stand in the way are, though perhaps unconsciously, in a condition equally as bad as those whom they condemn; and the reason they condemn is because they have not yet come into a knowledge, neither have they learned from any who have the knowledge, of good and evil sexually; do not yet know the difference between sexual purity and sexual impurity, because they have lived after the ordinances and laws of men, and have thereby made the law of God about those things of none effect, as Jesus said of the Scribes and Pharisees, as recorded by St. Mark vii., 1 to 14.

SIN AND DEATH SYNONYMOUS.

Therefore, regeneration can come to the world, sexually, which, as has been shown, lies at the foundation of all other purity, only when it shall be known really of what sexual purity consists.

It will not do to look to the laws and ordinances made by man to learn this fearful knowledge, but to the law of God, written in the heart of every man, which to be read there by him, must be consulted. There is no lack of methods to find out all this if we go to this interior law. We know that to sin is to die; and that to conquer death is to first conquer sin. Sin is death; purity is life. These are the tests. Those who are pure as Christ was pure, having been tempted of everything and stood firm; or having fallen and been resurrected through long and bitter suffering, shall never taste of death. This it is to believe on Christ; this it is to have everlasting life; while to be saved from sin and death by Christ is to learn through him, by example. For such Christ died and was raised again. How simple, yet how sublime and clear all this becomes when read with the understanding; when considered in the light of common sense, instead of being blindly accepted, simply because it is set down in the Bible. Those who read it after the latter sense are the blind leaders of the blind, who both fall into the ditch.

Who then shall boast; indeed, who can boast, for have not all sinned and come short of the glory of perfect knowledge? What can professing Christians say? Are they not in the same condition as the unbeliever and the infidel; do they not, like all other people, die, and their bodies see corruption as all other bodies see it? Why then do they glory in their shame? Do the works that Jesus enumerated as the signs that follow belief follow them; do they have everlasting life; do they not taste of death? Then wherefore do they set themselves up as being above or better than other people? Is it a glory to serve God with the lip when the heart is far from him; or, is it not rather better to be of them who fall on their faces confessing, knowing themselves to be full of sin and death?

THE MOTHER OF ABOMINATIONS.

What shall those who stickle for modern marriage boast over the polygamist? Are their works superior; are they healthier and purer; do they not both die at or about the same ages? What are the fruits of legal marriage? We have only to look in any direction into modern society to find them everywhere evident. In the first place, its children, with the exceptions only of those of the different order, are born with the brands of misery, vice and disease indelibly burnt into their bodies, developing at an early age, when they live at all after five years, into sexual vice, which culminates in boys in involuntary seminal loss during sleep, and in girls in habitual leucorrhoea, and other disgusting and degrading afflictions. These results of vice make almost the whole people unfit to reproduce their kind; and their lives a continual reproach to society, and a curse to themselves. While the few, who are the exceptions to the rule in youth, enter into marriage so ignorantly and voraciously, that the curses which others invoke before maturity are soon invited in other ways.

And so it comes that there are no healthy people and no happy marriages. What hath a married woman—who by sexual debauchery, by sexual submission to her husband when she knew it was degrading to her soul, has incurred the universal curse of leucorrhoea, or some other form of "weakness"—got to boast about over the prostitute who has contracted the same disease in another and perhaps more virulent form? Little, indeed, except that she has done it according to law, while the other has done it in spite of the law. When will the legal purities learn that virtue is inherent in the hearts of men and women, and is not a legal commodity possessed by the observers of any man-made ordinance; that it is something vital and real, and not legal

and fornication only. Legal marriage has another condemnation that is kept carefully concealed from the world. Though known and mourned by thousands, it is scarcely acknowledged to have existence by anybody. But we charge it home upon those who hold that marriage is the only condition of purity, that they who marry in perfect health and vigor, and live wholly within themselves, *i. e.*, both the man and the woman, within ten years become sexually estranged, and devoid of attraction for each other. There may be exceptions to this rule, but we have found none, and such as are, or may be held to be exceptions, if the truth were known, would not be exceptions. So the fact is, that the very power upon which marriages are founded is destroyed by the present system in a half score of years. Consider this, and then let it be said, if it can, that a practice that leads to such results is perfect purity!

CONDEMNATION OF MODERN CHRISTIANITY.

When Jesus said that the publicans and harlots would go into the kingdom first, he knew what he was talking about. It was true then and it is true now; is true because the kingdom of heaven being within men and women, they are nearer to its recognition than are those who are not yet freed from the bondage of the law. So also are they who are groaning to be delivered from that bondage nearer to the kingdom than are those who still yield blind obedience to the law, thinking that obedience is purity, whether it be sanctioned by the heart or not. Let purity be whatever it may, the road that leads to it has its beginning where the law is in full force, and it passes through freedom before it reaches the opposite terminus. There is no salvation in law, for "law," as St. Paul said to the Hebrews, "is a shadow of good things to come and not the very image of the things, and can never make the comers thereunto perfect;" also to the Romans, "Ye are dead under the law;" also, "the letter" (the law in contradistinction to the spirit) "killeth." So, judged by their own judge, the bible, those Christians who hold to legal marriage where there is none of its essence—its spirit—present, are adulterers in the eyes of the inner law, for they are no longer pure, sexually, either in act or spirit.

THE DEVIL THAT SITTETH ON THE PEOPLES.

Is not what Jesus showed to John when in spirit on the isle of Patmos, true, literally, that these persons represent "Babylon the great, the mother of harlots and abominations of the earth," since are they not and are not all the abominations of the earth the fruits of legal marriage? Is it not the mother of harlots? Harlots themselves are not the mothers of harlots. "I will show unto thee the judgment of the great whore that sitteth on many waters."—Revelations, xvii. 1. "The waters where the whore sitteth are the peoples, and multitudes and nations and tongues."—Ibid., 15. Can language be used that would be plainer than this; and does not this language say, without the possibility of misconception, that the great whore sitteth on the peoples, on the multitudes, on the nations, and on all tongues; and what thing sitteth upon the peoples as legal marriage sits, whether it be monogamous or polygamous, in Christian, Pagan, or whatever other countries? "For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her." And when the angel cries with a loud voice, as the angel of destruction to legal marriage is now crying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," is it not natural that they who have ruled the earth through her, should "stand afar off and cry alas! alas! that great city" (city, in Scripture, always meaning woman), Babylon, that mighty city." Indeed, are we now in the seventeenth and eighteenth chapters of Revelations, and verging on "the marriage of the lamb," the ultimate, the real, the only true marriage where the holy city, the new Jerusalem, shall come "down from God, out of heaven, prepared as a bride adorned for her husband," as shown to John. "The kingdom of heaven is within you," said Jesus. Put this and that together, and is it not easy to determine what all these mysterious things contained in the Bible mean?

PROPHECY AND EVOLUTION AGAIN.

The Biblical doctrine of purity corresponds precisely to the doctrines of latest developments in social science. They both teach that the human form is the place where the kingdom of heaven is to be set up, and that this can never be done until a naturally pure condition is attained. Paul said, "Know ye not that ye are the temple of God?"—temples not made by hands—which, when constructed righteously, can never taste of death; and science teaches that the human body, in its natural condition, being perfection in form and function, must be everlasting when perfectly made and perfectly maintained. As the fall of Babylon was the last of the destructions of the seven angels, seen by John, and as it immediately preceded in his prophetic vision the inauguration of the new heaven and the new earth, so does the present social upheaval all over the world, indicate the end of the old dispensation and the confusion and anarchy that reign in all departments of life, especially in this country (being the signs alluded to by Jesus), presage that "the kingdom of heaven is nigh and at our doors," into which not every one that knocketh shall enter; but only such as do "the will of my Father, which is in heaven;" such as are "the sons of God," and do not commit sin, because their seed remaineth in them;" such as whose names are found written in the "Book of Life;" and all these shall

drink of the water of the river of life and eat of the fruit of the tree of life, and never know hunger or thirst. (See last two chapters of Revelations.)

SALVATION OF THE BODY SAVES THE SOUL.

But upon all those who remain in their adulteries when the light of truth shall shine upon them—upon all those men who continue to be impure, under the law or otherwise, holding their wives in sexual obedience to themselves; upon all those women who, after the truth has been given to them, shall still permit God's holy temple to be desecrated by legal or other adulteries—upon all these there shall come the judgments of God, and they shall have their part in the second death; for the fire that shall burn them is even now lighted in the bodies of the larger part of the human family—the fire of sexual disease—which is the hell-fire and the fire of brimstone of the bible. All transgressions of the world come by reason of the original sin which was a sexual sin; hence this sin is the father and the mother—the responsible cause and beginning—of all sin. To destroy this sin in hell, would be to wipe away all other sin, since if it do not exist, none other can exist; that is to say, if sexual purity have rule, those over whom it rules, who are its subjects—those who have been born of the spirit and become the sons of God—cannot do any wrongful acts, and their names are therefore written in the Book of Life.

In this view of the condition of the people, sexual impurity is "the wide gate" and "the broad way" that leadeth to destruction (death), in which nearly all of the people of this earth walk; while sexual purity is "the strait gate" and "the narrow way" leading to a life which but a few find, as Jesus said in the quotation at the head of this article.

In conclusion, we commend the following for the faithful consideration of our readers, together with the 23d verse of the 2d chapter of St. Luke, as an incentive to search the Scriptures, for in them there is eternal life set forth, though yet a mystery to the world:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 CORINTHIANS, iii., 16 and 17.

All of this relates to the mystery of Christ's mission, as expressed by Paul, Ephesians iii., 9, thus:

"To make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God."

In view of all that can be gleaned from the Bible doctrine of salvation, without inquiring of its hidden mysteries at all, the conclusion is inevitable that it means being saved from the death of the body; it is to never taste of death. Therefore, all the teaching of latter-day Christians about saving the soul and letting the body take care of itself, is contrary to the teachings of Christ. In this again is the harmony between revelation and scientific demonstration, found to be perfect, because science teaches that to preserve the body with all its powers and functions, is to preserve life itself.

A WORD MORE.

We do not wish to be thought egotistical when we say that we think we have earned the right to be considered devotees to the truth as we see it. We have always said that what we were doing from time to time was merely to prepare the way for the great and final truth, never professing that we were speaking or advocating the whole truth. But we do say now that we are preparing to lay the whole truth about the sexual question, which is the truth concealed within the Bible—the mystery of God from the beginning—before the world. We have been shown what this truth is, and also shown how clearly it is laid down in the Bible, and how readily it is seen and comprehended when the key to its mysteries is furnished. It is the truth by which the world is to be saved, and the only one by which it can be saved. It is the sum total of all things that have gone before it in the world, and will stand when once revealed as long as the world shall stand. This truth cannot be born in a moment. It has been conceived. It is being gestated. Finally it will be born. We are now endeavoring to lay the foundation for its acceptance when it shall come.

Many of our readers know that we have been the faithful servants of the higher powers, whose mission it is to give this truth to the world; that in pursuit of this service we have given all that we had to give, besides devoting all our talent and time to accomplish it. We have withheld nothing, and we shall not spare ourselves in any way so long as we are required by those whom we serve. For ourselves personally, however, we do not ask anything; but we do ask those who have been reading the WEEKLY to remember that a certain sum of money is required every week to insure its issue, so that through its columns we may communicate this truth to the public. We have on our list more than enough subscribers to sustain its publication, but when these permit their subscriptions to run, as many have, for three and six months past their time, we are compelled to look in other directions for support. This, while we are developing this new phase of the truth, is quite impossible for us to do; besides, our physical condition prevents us from lecturing, which for two years has been our chief support in time of need. May we not say to our readers that they cannot afford to not support the WEEKLY, now, by the prompt payment of their subscription, which is all we ask. Remember that we have given and are giving our all to this work, while all we ask of you is a simple three dollars a year.

AN ETHICAL VIEW OF LEGAL PRACTICE.

A more instructive lesson than the Beecher scandal trial was never given in the legal world. More obscure points of law have been raised, discussed and ruled upon than in any case that was ever tried. All of the good that legal tribunals can possibly effect for the people has been fully and fairly demonstrated; and all the injustice that may be measured to those who seek redress at its hands has also been most forcibly exemplified. No reasonable person can have read carefully the proceedings that have run through days into weeks and through weeks into months, without coming to the deliberate conclusion that, let the verdict be what it may for Mr. Tilton—one of guilt or of acquittal—he will be the great loser in the case.

The law and legal tribunals are instituted, ostensibly, to render justice to those who shall invoke their judgments; not to measure it to or for those who do not seek their decisions. It presumes one innocent until he is proven guilty affirmatively; and also holds him harmless of whom damages are claimed until the damage is proven and estimated. And that, when any one is found guilty, in the first instance, when charged with crime, or to have damaged another, in the second instance, in a pecuniary sense, that such guilt and such damage is positive, is *prima facie*, whether committed, in either case, against a person of high or low estate, or of good or bad general repute.

We say that this is the theory upon which laws are made and administered by the courts. But how terribly is this theory perverted when reduced to practice; for the practice is, that, if a bad person ask redress for a grievance done him, whether he can get it or not depends upon himself, not upon the justice of the cause. This is strikingly illustrated by the trial in question. The whole force of the defense, both as to testimony and to argument, has been to prove that Mr. Tilton is a person of so badly damaged reputation that he has no right to have the damages that he asks; while Mr. Beecher's immense reputation and services are held up as reasons for the belief that he cannot be guilty of the offenses charged, although there have been so many of his own writings exhibited that go to show strongly in favor of the plaintiff's accusations. The position upon which the defense stands is, that a minister of the Christian Church is less liable to err with women than other classes of men; but this position is negatived by the fact that during the last twenty years more than seven hundred of this class of people have been proven guilty of adultery (to say nothing about a thousand others who have escaped suspicion)—a proportion vastly larger than attaches to any other single class of persons. Indeed, the very position of clergymen makes them liable to this sort of offense; and they are no better or no worse than other men under similar circumstances.

It seems to be forgotten that there are any other persons involved in this case who once had reputations. No man stood higher in public estimation than Theodore Tilton until this blight had entered his household; while nothing is pretendedly advanced against Mr. and Mrs. Moulton, save their connections with this very scandal, with which the latter two became acquainted and interested quite as much for Mr. Beecher's sake as for Mr. Tilton's. Until there was a charge of adultery made against Mr. Beecher by Mr. Tilton, Tilton's reputation and word was as good as Mr. Beecher's; and certainly Mr. Moulton's word was never called in question until his own foolishness to make the truth about Mr. Beecher a falsehood, not for his own sake at all, but for Mr. Beecher's and Mrs. Tilton's, caused him to prevaricate, if not to lie, constructively, at least.

So, at the time that the causes upon which this action was grounded had their origin, all the principals to it were upon an equal footing as to reputations for veracity. The word of either one of them would have been implicitly taken by any and all who knew them equally well. But the very devices that Mr. Tilton and Mr. Moulton have planned to protect Mr. Beecher from the public responsibilities of his actions, are now turned against them and made the chief instruments to break down their credibility; while all their actions in the cause of Mr. Beecher are brought forward by his lawyers to damage and blacken them. The law, which was framed to give justice, permits these things; and the practice of the Court has made the trial one of Mr. Tilton's reputation instead of Mr. Beecher's adultery.

But, suppose that Mr. Tilton is the infamous wretch that Mr. Porter would make the jury believe him to be, does that establish the fact that he has not suffered legal damages from Mr. Beecher? If Mr. Tilton had served a term in the Penitentiary for an infamous crime, of which there was no doubt that he was guilty, would that lessen Mr. Beecher's legal guilt, or Mr. Tilton's rightful (according to law) damages? Not at all. Nevertheless, the whole conduct of this trial has been upon the theory that it would. Indeed, it has been the only defense offered by Mr. Beecher, save his unsupported denials of three opposite witnesses. Mr. Beecher is held up by his lawyer as a Christian minister, who represents the doctrines and character of Christ; but, at the same time, they attempt to put aside one of the most positive things stated in the Bible, which declares that by the mouth of two or three witnesses shall all things be established. Mr. Tilton, Mr. and Mrs. Moulton, each and all testify positively that Mr. Beecher confessed to them, separately, the truth of the charges made by Mr. Tilton. Mr. Beecher denies that he ever made such confession, and that he ever committed the acts upon which it is based. By Mr. Beecher's book he

is convicted, and his lawyers should not have the effrontery to stand before the bar of public justice and claim immunity for him on account of his character, and, at the same time, ignore the teachings upon which they base their arguments. Consistency is a jewel in suits for adultery as well as in other causes; and for Christian ministers as well as for other people.

The practice of courts, therefore, by reason of the tests to which plaintiffs are subjected, tend to frighten away from their protection just that class of people who most need their aid; for when one has suffered a severe injury he hesitates to ask for legal redress, because he knows that his character will be overhauled from the cradle to the grave, and all its blemishes paraded to the jury to defeat legal justice in the case on trial, and to the world to damage him in all the future, in his associations with it. The result of all this, practically, is that he who is not perfectly clean has no right to seek redress through the law and courts for any injury or damage suffered, while it is just the reverse that ought to be true, since it is the weak and the unfortunate who need protection more than the strong and the great in the world's esteem. Five months have been consumed in this trial, not to demonstrate whether Mr. Tilton has suffered legal damages at the hands of Mr. Beecher, but whether his reputation entitles him to seek redress. This position may be denied, but it is the logical outcome of all that has been done in the conduct of the cause for the defendant. Mr. Tilton rested his case when he had offered affirmative evidence sufficient to establish the charges made. He did not go, as he might have done, into an overhauling of Mr. Beecher's character and relations with any or all other women with whom rumor connects him. He separated all issues from his own, and presented that clearly and plainly. He offered two witnesses to confirm his own statement, whose reputations for veracity are as good as Mr. Beecher's. Mr. Beecher denies. The question, and the only question is just this and not whether Mr. Tilton abused Mrs. Tilton or struck Bessie Turner, or visited Mrs. Woodhull, or was *en deshabille* with Miss Lovejoy, or in love with some or many other women than his legal property. In our own estimation there cannot possibly be a greater disgrace than a law that makes a woman of money value to a man; but so long as the law does so make her, we say let its practice be based upon that theory, and not permit the devil, concealed within the law, to be whipped over the back of a man's reputation who has been legally damaged. In other words, if Mr. Beecher seduced Mrs. Tilton, then, in law, Mr. Tilton is as much entitled to recover as Mr. Beecher himself would be if it were his property, instead of another man's that had been damaged.

THE BROOKLYN BUSINESS.

MUTUAL DECLARATIONS OF WAR.

It is already evident that the scandal business in Brooklyn, instead of drawing to an end, as the conclusion of the present suit against Mr. Beecher approaches, has really only been begun by it, not merely as between the parties involved in this issue, but as between Mr. Beecher and other parties with whom he has been connected in various ways during his twenty-five and more years' services in Plymouth Church. That there is a deadly feud existing between Mr. Beecher and Mr. Bowen is now evident if it were never so before. Mr. Bowen says that he was a member of Plymouth Church before Mr. Beecher came into it, and that he intends to remain a member after Mr. Beecher has left it. This can mean one thing only—open war. Especially can there be no other interpretation to this when Mr. Beecher accepts the challenge and replies from the pulpit to this declaration of war, "That there are members of the church who have remained so longer than they can be of any service to it," and whose room is better than their company, as he did on Sunday last, with Mr. Bowen sitting in his usual place.

This open defiance of Mr. Beecher has a peculiar significance in view of the fact that the daily *Times* of Sunday morning contained a full-page interview with Mr. Henry E. Bowen, son of Henry C. Bowen, in which there were sundry recitals not at all creditable or complimentary to Mr. Beecher; indeed, which go far to prove that Mr. Beecher is almost anything but what he is being painted to be in the "summing up" in the present trial. From this interview we make the following pertinent extracts:

Soon after my father had communicated to him certain damaging facts about Mr. Beecher, he discovered a change in Mr. Beecher's conduct toward him, and my father soon found out that Mr. Beecher had been apprised of his (my father's) knowledge concerning him, and from that moment Beecher had become my father's enemy. It was enough for Beecher to know that my father was acquainted with facts damaging to his moral character as a minister of the Gospel. Ever since that time Mr. Beecher and a certain set called his "bosom friends" turned their guns on my father, and have been firing at him continually. I know that my father knows very well where he stands, and that he does not fear either Mr. Beecher or Plymouth Church. He will keep the peace as long as possible, I think; but if war is proclaimed either by Plymouth Church or Mr. Beecher, he is ready for it at the tap of the drum. I am perfectly satisfied that if my father should tell what he knows, that a good many persons and families, directly and indirectly, might suffer.

On a Sabbath afternoon a well-known gentleman connected with Plymouth Church called on him at his house. When the doors were closed he made a most solemn and urgent appeal to him to "come out for Mr. Beecher." He said: "If you will do that, Mr. Bowen, all Plymouth Church will throw their arms about you, and you will at once be recognized as one of the greatest men in the country." My father coolly and firmly told that gentleman that his only reply to his appeal was that there were not men enough, nor influence

enough, nor money enough either, in Plymouth Church or Christendom, to induce him to come out for anything but the truth.

My father has a letter from one of the most prominent men in Plymouth Church urging him to commit what might be called perjury in regard to the interpretation of the Woodstock letter. He wanted him to lie about it in a card which he desired father to publish, asserting that the letter referred only to a "business difficulty with Mr. Beecher." My father promptly said, "No, sir; you will get from me only the truth when I speak about that or any other matter."

Beecher swears that my father handed him the letter from Tilton demanding that he should leave Brooklyn. Beecher, however, denounced Tilton bitterly, and asked my father to be his friend, and that if so he said he was all right. Mr. Beecher thought he induced my father to discharge Tilton, and yet in less than two days he retracted his charges against Tilton by letter, was hobnobbing at Moulton's, and joined with him (Tilton) in denouncing my father. Beecher wanted my father's help against Tilton, and was glad to hear that he felt friendly, and yet he soon after printed a card in the *Brooklyn Eagle*, which was interpreted by every one to mean that my father was, and that Mr. Tilton was not, the author of the scandal. He also stood up in Plymouth Church proclaiming to the world that Tilton had never slandered him. Where was the treachery, sir? I tell you, sir, if Beecher is not a treacherous man such men are scarce.

When Tilton, with Oliver Johnson, called at my father's on Christmas Day, Tilton, among other things, charged Beecher with having had criminal intercourse with his wife. This was in 1871.

My father had business troubles with Mr. Beecher who "went about the congregation telling some of the leading men that my father owed him money." * * * The matter was arbitrated by Mr. Charles Gould, and "Mr. Gould brought in a verdict in writing that Mr. Beecher should pay my father \$1,000, and he paid it." * * * My father keeps papers (as the Court and lawyers found out several weeks ago) and he has Mr. Gould's written award and all the papers the case.

MOULTON AND BEECHER.

If anybody thinks there can be peace in Plymouth Church with such sentiments and feelings as are indicated by all this, he will surely find himself in error. But this is not all that threatens. Perhaps Mr. Beecher's friends think they can browbeat Mr. Bowen, and that because an open rupture would probably involve a member of Mr. Bowen's family besides himself, he will not dare to, or at least that he will not make war. But if all this should be really so, which it is not by any means certain, or even probable that it will be, there is another and more deadly feud from which the volcano will certainly burst. Mr. Beecher's counsel have endeavored to smirch Mrs. Moulton in every possible way, to weaken her very damaging evidence against Mr. Beecher. Mr. Moulton will never forgive him for this; and if he could for this, he never would for the inference Mr. Beecher himself gave to the world in his testimony, when he said that he refrained from returning Mrs. Moulton's kiss, to which she testified when he had prompted his lawyer to ask her the question that called for it. There could be but one general meaning that he intended should be drawn from his evidence, and that is, that he was afraid to return her salutation lest he should be enticed thereby, which meant that the kiss itself was given by her as an enticing kiss, and intended to have that effect; or else that his, given to her, would have been so to her; and that she would have been enticed thereby. The whole world puts one or the other of these interpretations upon that testimony, and Mr. Beecher intended that it should. Mr. Moulton will never rest until this imputation is wiped away.

Is it asked what can he do? There are several things that he may do; but knowing the case as we do, we believe that Mr. Moulton, knowing that the bottom facts have not been brought to the surface in this trial, will first insist upon his own trial upon the criminal indictment for libel. We should not be surprised if he should demand a trial before the verdict is in in the present cause. Mr. Beecher would be compelled to accommodate him, or else be open to the damaging inference that he does not dare to meet him on this issue, where the rules of evidence will be opened so much wider than they have been in this case, in which Mrs. Tilton and all those to whom she confessed her intimacy with Mr. Beecher were excluded because Mrs. Tilton is the wife of the plaintiff. In this dilemma Mr. Beecher would be compelled to use Mrs. Tilton, which he refused to do in this case, and her evidence would be confronted by at least a dozen reputable witnesses, to whom she never made any secret of her relations with Mr. Beecher.

THE FIRST RUMBLINGS OF THE COMING VOLCANO.

If it should turn out that Mr. Beecher escapes from the present suit with a verdict in his favor, or even upon a disagreement, what hope would he have in a criminal suit for libel against Mr. Moulton, with such evidence as this against him?

Mr. Moulton may make no such movement as this, but we confess to astonishment that it has not already been made. In any event, however, let it be understood that we believe, and so declare, that the social volcano which slept under cover of Brooklyn Heights, will have only begun to rumble in the distance when the present suit shall have closed. Mr. Evarts is right when he says that this attack upon Mr. Beecher was an attack upon Christianity and the present social order of society; but he was wrong in attributing that wise motive to Mr. Tilton and Mr. Moulton. In the war to which this is the collision of the skirmish lines only, these two shams will go down and be forever buried in oblivion among the things that served their purposes and then fell.

"NEST-HIDING" is not original with Reverend Henry Ward Beecher. Natural history tells us of a bird of gush called the cuckoo, which finds the nests of other birds, fattens on their eggs, then leaves her own eggs in the other bird's nest for the other bird to hatch. A quaint old cuckoo is the pious Church fraud of Brooklyn.

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THE NORTHERN ILL. ASSOCIATION OF SPIRITUALISTS will hold their Fourth Annual Convention in Grow's Opera Hall 517 West Madison street, Chicago, Ill., commencing on Friday, June 11, 1875, and continuing over Sunday, June 13. The Convention will be called to order at 10 o'clock A. M. on Friday. O. J. HOWARD, M.D., President.

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Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been sixteen years physically helpless, confined to his bed and chair, is poor and needs the money. You may be even more benefited by reading one of the boldest, deepest, strongest, clearest and most logical writers. You are hardly well posted on this subject till you have read Mr. Kent. You who are able add another dollar or more as charity. His address, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44

DR. R. P. FELLOWS—This distinguished magnetic physician stands to-day one of the most successful spiritual physicians of the age. He is now treating the sick by his Magnetized Powder in every State of the Union, and in the British Provinces, with a success which is truly remarkable. T. Blair, Woodstock, Ill., writes: "After being bed-ridden, I am now up and around, and can eat and sleep better than I have for years." M. Heasley, Wheeling, W. Va., writes: "I can now hear the clock tick distinctly without using the ear-trumpet—the first time for years." M. A. Charlton, Allegheny, Pa., writes: "My Bronchitis and Catarrh difficulty is entirely relieved." L. B. Chandler, No. 1 Grant Place, Washington, D. C., writes: "For twenty years past I have tested the skill of some of the most eminent physicians, and unhesitatingly affirm that Dr. FELLOWS is one of the best." The Doctor is permanently located in Vineland, N. J., where the Powder can be had at \$1 per box.

MARION TODD, the sprightly, vivacious, uncompromising lecturer and charming woman, has changed her headquarters from Michigan, where she has been speaking for the past two years with success and profit, to the East; now being at Springfield, Mass., where she is, as we learn, delivering a most entertaining course of lectures on spiritual and social reform. Societies in New England who like to hear a speaker who has got an opinion and is not afraid to talk about it, will do well to apply to her, care of B. B. Hill, Springfield, Mass.

MRS. NELLIE L. DAVIS speaks in Salem during May, in Maine during June and July, in New Haven, Conn., during August. Further engagements for the autumn and winter months may be made on application to her permanent address, 235 Washington st, Salem, Mass. Mrs. Davis is an agent for the WEEKLY, and is constantly supplied with photographs of the editors of this paper, which may be purchased upon application to her. She will also receive and or ward contributions in aid of the WEEKLY.

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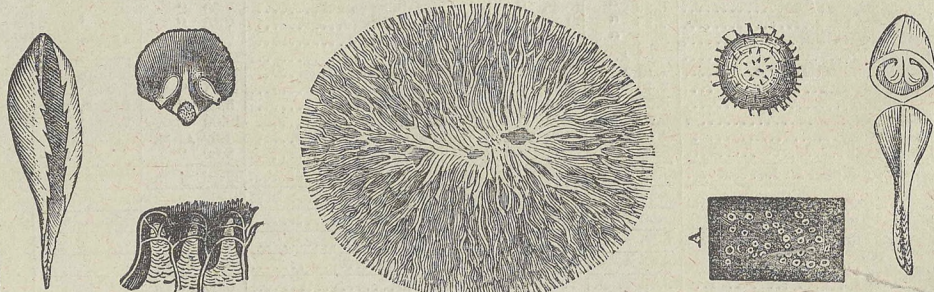
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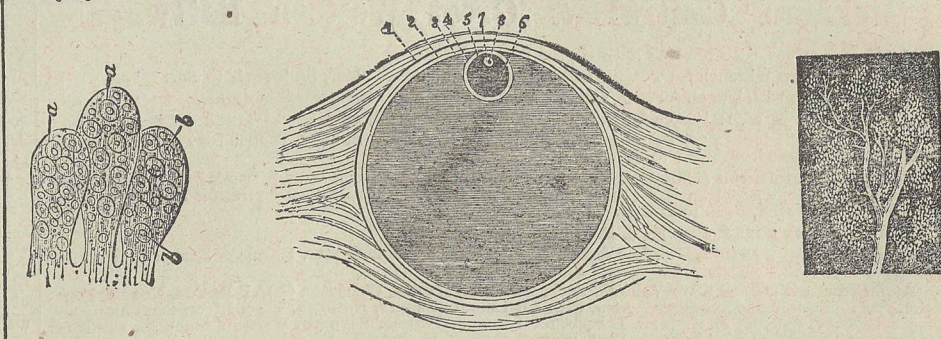
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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street	8.40 "	10.45 "	" Chambers street	7.00 "
" Jersey City	9.15 "	11.15 "	" Jersey City	7.20 "
" Hornellsville	8.30 "	1.50 "	" Hornellsville	7.40 "
" Buffalo	12.05 A. M.	8.10 "	" 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	5.30 A. M.
Ar La Crosse	11.50 P. M.	7.05 A. M.	Ar La Crosse	8.55 P. M.
Ar St. Paul	6.15 P. M.	...	Ar St. Paul	7.05 A. M.
Ar St. Louis	8.15 A. M.	...	Ar St. Louis	7.00 A. M.
Ar Sedalia	5.40 P. M.	...	Ar Sedalia	8.15 P. M.
" Denison	8.00 "	...	Ar Denison	6.50 A. M.
" Galveston	10.45 "	...	" Galveston	8.00 "
Ar Bismarck	11.00 P. M.	...	Ar Bismarck	10.00 "
" Columbus	5.00 A. M.	...	Ar Columbus	12.01 P. M.
" Little Rock	7.30 P. M.	...	" Columbus	9.45 "
Ar Burlington	8.50 A. M.	...	" Little Rock	8.10 A. M.
" Omaha	11.00 P. M.	...	Ar Burlington	9.25 "
" Cheyenne	...	...	" Omaha	11.17 "
" Ogden	...	...	Ar Galesburg	12.40 noon
" San Francisco	...	...	" Cheyenne	...
Ar Galesburg	6.40 A. M.	...	" Ogden	...
" Quincy	11.15 "	...	" San Francisco	...
" St. Joseph	10.00 "	...	Ar Galesburg	...
" Kansas City	10.40 P. M.	...	" Quincy	...
" Atchison	11.00 "	...	" St. Joseph	...
" Leavenworth	12.10 "	...	" Kansas City	...
" Denver	7.00 A. M.	...	" Atchison	...
			" Leavenworth	...
			" Denver	...

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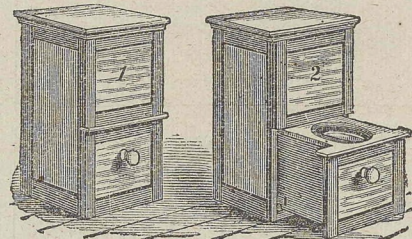


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